



Revelation 10

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Duke 08/18/24

A Mighty Angel & a Little Book

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Class notes, info & Directory posted to www.SJCalvaryBerean.com or scan the QR code



- i. **Understanding The Times:** Jan Markell interviews two guests: Michele Bachmann and Ken Mikle. We play a portion of Michele's message from our recent conference. Then Ken Mikle, experienced in law enforcement, speaks into the inconsistencies in the Trump assassination attempt. Also discussed:
 - a. What are Harris' real views towards Islam? Why was Pennsylvania the FIRST Trump rally that had SS Counter snippers? Why was someone considered 'totally inept' selected to lead security at the event? Why has NO ONE been fired?
 - b. **OliveTreeViews:** <https://bit.ly/31WMM0s> YouTube: <https://tinyurl.com/y6dzy88v>
 - c. "The Fall of Minneappolis" documentary: <https://tinyurl.com/yc57nkre>
 - ii. **The Fallacy of Climate Change Crisis:** <https://tinyurl.com/mvtxhz33>
 - iii. **"The Forge" to hit theaters August 23:**
 - a. <https://tinyurl.com/yuh9fek2>
 - b. www.TheForgeMovie.com
- II. **A Question from last week: "What about all the prophecies about our nation & the election by those claiming to be modern day prophets"**
- a. What about prophetic pronouncements regarding the election, who will win the election, civil war in the US, etc.
 - b. After all, Joel 2:28/Acts 2:17 tells us "Your old men will dream dreams, your young men will see visions")
 - c. We are commanded to 'test the spirits' in 1 John 4:1 ("Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.")
 - d. Deuteronomy 18:22 tells us "when a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that is the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him."
 - e. Additional resources:
 - a. <https://www.gotquestions.org/prophets-today.html>
 - b. <https://www.gotquestions.org/apostles-prophets-restored.html>
 - c. <https://www.gotquestions.org/gift-of-prophecy.html>
- III. **Revelation 10: The Mighty Angel with the Little Book**
- a. Verse 1: ... The Mighty Angel
 - i. "I saw still another mighty angel": [Revelation 9](#) ended with the sounding of the 6th of 7 trumpets, ushering in the end of all things. Now, we have another interlude until [Revelation 11:15](#).
 - ii. These interludes serve a dramatic purpose, but also show mercy in allowing more opportunity for repentance.
 - iii. "...coming down from heaven": [Is this mighty angel Jesus](#) or some other angel? [Revelation 1:15-16](#) also describes Jesus with "His countenance... like the sun shining in its strength."
 - iv. The majority of commentaries think a better identification of this angel is **Michael the archangel** because of similarities to this "mighty angel" & Michael as he's described in [Daniel 12:1](#) & [12:6-7](#).
 - v. Whoever his exact identity, "clearly this angel has come from the very presence of God" (Barclay Bible Commentary) & has great might & authority.
 - vi. "A rainbow was on his head": The rainbow is a reminder of God's promise to man, but also a natural result when the sun shines through a cloud.
 - b. Verses 2-3: The angel cries out & 7 thunders utter their voices
 - i. "He had a little book open in his hand": "The contents of the little book are nowhere revealed in Revelation, but they seem to represent in this vision the written authority given to the angel." (John Walvoord. "Revelation", © 1989)
 - ii. "He set his right foot on the sea and his left foot on the land": The angel's stance projects his authority over both land & sea.
 - iii. His stance "indicates complete authority over the entire earthly situation." (Walvoord)
 - iv. He has his feet on both land and sea "to show that he had the command of each, and that his power was universal, all things being under his feet." (Clarke's Bible Commentary)
 - v. "When he cried out, seven thunders uttered their voices": This relates the same idea of the thunderous voice of God as described in [Psalm 29](#), seven times repeating the phrase *the voice of the Lord*.

- vi. **The voice of the Lord** is over the waters; the God of glory thunders; the Lord is over many waters. **The voice of the Lord** is powerful; **the voice of the Lord** is full of majesty. **The voice of the Lord** breaks the cedars, yes, the Lord splinters the cedars of Lebanon. He makes them also skip like a calf, Lebanon and Sirion like a young wild ox. **The voice of the Lord** divides the flames of fire. **The voice of the Lord** shakes the wilderness; the Lord shakes the Wilderness of Kadesh. **The voice of the Lord** makes the deer give birth, and strips the forests bare; and in His temple everyone says, "Glory!" ([Psalm 29:3-9](#))
- c. **Verse 4: John is commanded not to write what the thunders said**
- "I was about to write... do not write them": this irritates many commentators & sets speculation running wild. **What did they say that John must not tell us?**
 - If John wasn't permitted to tell us what they said, **why even record the incident?** To let us know there are secrets in the prophetic scenario, mysteries that should keep our exposition and prediction humble.
 - "This illustrates the principle that while God has revealed much, there are secrets which God has not seen fit to reveal to man at this time." (Walvoord)
 - "Let us not proceed as though all has been revealed." (L. Morris)
- d. **Verses 5-7: No Delay, a mystery, & a proclamation**
- "**Raised up his hand to heaven and swore by Him who lives forever and ever**": The mighty angel gave a solemn oath declaring that the end is irrevocably set in motion, "**that there should be delay no longer**". There was absolutely no turning back.
 - "**The mystery of God would be finished**": **What mystery?** One aspect of this 'mystery' is that it has been "**declared to His servants the prophets**."
 - Note:** KJ/NKJ "**declared**" ... NAS "**preached**" ... NIV/NLT/ESV "**announced**"
 - Greek euaggelizō (εὐαγγελίζω) : to proclaim or announce good news**
Transliteration: euaggelizō **Phonetic Spelling:** (yoo-ang-ghel-id'-zo)
 – properly, proclaim "the good message". In the NT, [2097 \(euaggelizō\)](#) refers to sharing the *full Gospel of Christ* – literally, "gospelizing" that announces *the complete message* of "the good news" (the Lord's glad tidings).
- e. **Verse 7: What is the mystery? Why tell a mystery?**
- In 'Biblical vocabulary', a **mystery** isn't something no one knows. A **mystery** is something no one **could** know **unless it was revealed to him**. If you could know it by intuition or personal investigation, it isn't a mystery, **because mysteries must be revealed**. Therefore, something can be *known* and still be a "**mystery**" in the Biblical sense.
 - Other "mysteries of God"**: It's hard to say what this **precise mystery of God** is, because the phrase is used for a many different aspects of God's plan.
 - The ultimate conversion of the Jewish people is called a mystery ([Romans 11:25](#))
 - God's purpose for the church is called a mystery ([Ephesians 3:3-11](#))
 - The bringing in of the fullness of the Gentiles is called a mystery ([Romans 11:25](#))
 - The living presence of Jesus in the believer is called the mystery of God ([Col 1:27-2:3](#))
 - The gospel itself is called the mystery of Christ ([Colossians 4:3](#))
- f. **Verse 7: The 'Mystery of God' ends with Jesus**
- In this context, "**the mystery of God**" probably refers to the unfolding of His **resolution of all things, the finishing of His plan of the ages**.
 - Possibly, the mystery also includes the great question "**Why does God allow Satan and man to rebel and go their own way?**" The idea may be that this unanswered **mystery**, is coming to an end under rule of Jesus.
 - God is beginning the end, the resolution of all things, the gathering together (resolution, summing up) of all things in one in Jesus
 - Eph 1:10 states "**that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him**."
 - Life today is full of mysteries; but it will not always be so. A day will come when all questions of this age will be answered.
- g. **Verse 9: John's commission to preach; Curious Instructions**
- "**Take it, and eat it**": Notice John was **invited** to take the little book, some commentaries observe **God never**, & we always must be willing to take what He has offered.
 - In Ezekiel 2:8-3:4 we read of a similar 'commissioning'
- h. **Verses 10-11**
- "**I took the little book out of the angel's hand and ate it**": This eating the book suggests the feeding of the soul on the Word of God
 - John can only **proclaim** the Word of God if he'd '**consumed**' the Word of God!
 - "**It was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter**": The book is initially sweet to the taste, but becomes bitter in John's stomach. "Every revelation of God's purposes... is 'bitter-sweet,' disclosing judgment as well as mercy." (Henry Barclay Swete, "Commentary on Revelation")
 - Any effective communicator of God's Word has experienced both the sweetness and bitterness that is associated with His Word.
 - Those who believe the church is raptured *after* the great tribulation argue that the scroll is bitter because the lot of the faithful is bitter in the last days. Robert H. Mounce holds this opinion: "The sweet scroll which turns bitter is a message for the church. Before the final triumph, believers are going to pass through a formidable ordeal." ("**What are we waiting for: A commentary on Revelation**")
 - "**You must prophesy again about many peoples, nations, tongues, and kings**": Whatever the content of the scroll, it is connected to John's command to prophesy to **all** men. **This is not a message just focused to the church.** (Guzik)
 - John's prophecy speaks of the fate of the **entire world**, not just one nation, one people group, one empire, or one emperor's rule.