

“A Different Kind of Chapter: The Mighty Angel and the Little Scroll”
Revelation 10:1-11

Last time: The Five Favorite Sins of the Survivors: Idolatry, Murder, Sorcery, Immorality, Theft

Today: The Mighty Angel and the Little Scroll

We are looking at the second intermission of Revelation:

- Before the opening of the seventh seal: the 144,000 and the Great Multitude (Rev. 7).
- Before the blowing of the seventh trumpet (Rev. 10 and 11).

Outline:

- 10:1-2, A Different Kind of Angel: God is sovereign and faithful (to His word, and to His people)
- 10:3-4, A Different Kind of Thunder: God tells us what we need to know, so trust Him
- 10:5-7, A Different Kind of Mystery: God tells John there will be no more delay
- 10:8-11, A Different Kind of Command: God portrays that His ways are both sweet and bitter and worth the cost

10:1/ “Then I saw another mighty angel...” Who is this mighty angel?

1. This mighty angel is Jesus Christ:
 - a. His face is like the sun (Rv. 1:16) and a rainbow over his head (Rv. 4:3, throne).
 - b. His legs are like pillars of fire, reminiscent of the pillar of fire (Ex. 13:21)
 - c. The pre-incarnate Christ is also called the Angel of the Lord (Gen. 16:7-13)
2. This mighty angel is a mighty angel:
 - a. There are other references to a “Mighty Angel” that are not Christ (Rv. 5:2)
 - b. The specific titles given to Jesus are *not* mentioned here (Rv. 1:5, 1:17, 3:7, etc.)
 - c. Greek: ἄλλος (allos): another of the same kind, like previous angels. He does not use the other Greek term ἕτερος (heteros): another of a different kind (Gal. 1:6).

10:2/ “He had a little scroll open in his hand...”

What is the Little Scroll according to the four views?

1. Preterist (**past**): The rest of the book of Revelation
2. Historicist (**timeline**): The Bible. The Protestant Reformation made the Bible available by the printing press (1436), and its translation into the languages of the people (not Latin).
3. Idealist (**spiritual**): Prophecies of worldwide significance OR the gospel
4. Futurist (**future**): A symbol of God’s Word and God’s purposes

10:7/ “The mystery of God...” What is a mystery?

David Guzik, “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.”

- The Jews and Gentiles are now members of the same body (Eph. 3:6)
- Israel is blind to the gospel until the fullness of the Gentiles has come in (Rm. 11:25)

- Marriage is ultimately a picture of Christ and the church (Eph. 5:32)
- For a believer, the living presence of God is in you; the Holy Spirit (Col. 1:27-2:3)
- The last generation of believers will not die physically (1 Th. 4:13-18, 1 Cor. 15)
- God became a man (1 Tim. 3:16)

What is the Mystery of God (Rev. 10) according to the four views?

1. Preterist (***past***): The predominantly Jewish nature of the church is now Gentile (i.e., the destruction of Jerusalem)
2. Historicist (***timeline***): The establishment of the eternal kingdom when Christ returns
3. Idealist (***spiritual***): The union of Jews and Gentiles being one body of Christ
4. Futurist (***future***): S. Lewis Johnson, “The final sum of all God’s revelations and doings for the reinstatement of man into his lost inheritance...When God created man in the Garden of Eden He promised him that he would reign on the earth. He would have dominion over the affairs of the earth. He lost that right in the fall. The program of God through the years has been His way of bringing man back into possession of what the Father intended him to have all along. Remember God’s purposes cannot be thwarted and so the secret of God then is the whole purpose of God in history by which man is finally given what God intended him to have.”

10:10/ Why is the little scroll both “sweet and bitter” according to the four views?

1. Preterist (***past***): It is sweet that God answered their prayers and destroyed their persecutors, but bitter that so many did not turn to the Lord in repentance and perished.
2. Historicist (***timeline***): It is sweet for those who read the Word of God and are saved, but bitter due to the opposition and persecution of the Roman Catholic Church.
3. Idealist (***spiritual***): If the little scroll is the gospel, it is sweet in that it saves, but bitter in that we experience suffering in this life and persecution from those who don’t want it.
4. Futurist (***future***): If the little scroll is a prophecy, it is a sweet telling of God’s deliverance to believers, but bitter due to the judgments that will be poured out on the world.