

## CHURCH OF THE REDEEMER

717 North Stapley Drive, Mesa, AZ 85203 Phone: (480) 833-7500

<b>Series:</b>	<b>Revelation</b>		Pastor/Teacher
<b>Number:</b>	<b>44</b>		Gary L.W. Johnson
<b>Text:</b>	<b>Revelation 10:1-11</b>		
<b>Date:</b>	<b>March 26, 2023 (a.m.)</b>		

### THE ANGEL AND THE LITTLE SCROLL (Part 1)

The book of Revelation, as Richard Bauckham explains, “is a book designed to be read in constant intertextual relationship with the Old Testament. John was writing what he understood to be a work of prophetic Scripture, the climax of prophetic revelation, which gathered up the prophetic meaning of the Old Testament scriptures and disclosed the way in which it was being and was to be fulfilled in the last days.”<sup>1</sup> Another prominent feature of Revelation is that of repetition as a means of connecting, to varying degrees, various narratives and sections with the book itself. “For example, we find multiple references to a beast, a great multitude, the bride, the 144,000, and so on. It is quite reasonable to assume that the beast of chapter 11 is the same beast as that of chapter 13, which, in turn, is the same best that is thrown into the lake of fire (19:20). In other instances the connections are more difficult. For example, is the *little book* of Revelation 10 the same book as the one the Lamb takes from the Father in Revelation 5? This is more difficult because the language in each account is slightly different. The book is called a *little book* in Revelation 10:2, 9, 10; and is only referred to as a *book* (and not a *little book*) in Revelation 5.”<sup>2</sup> In chapter 10 in particular note the way John uses symbolism, metaphors and analogy. In Revelation 8-9 the first six trumpets sounded. The seventh trumpet will not sound until chapter 11. In Revelation 10 we stop and reflect on something vital: the character of God’s spoken and written revelation. Revelation 10 reveals to us six facts about God’s word that when known and believed will strengthen and enliven the church.<sup>3</sup>

- I. **JESUS CHRIST IS THE AUTHOR OF GOD’S WORD.** Revelation 10:1-3. “Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire. He had a little scroll open in his hand. And he set his right foot on the sea, and his left foot on the land, and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.” Basically, *angelos* means *messenger*. Many debate whether or not this particular messenger is Jesus. Grand Osborne, for example, writes: “Many believe this angel is Gabriel on the basis of the oath (10:6) and the meaning of his name (*strong man of God*), but that is too speculative. The angel, like most in the book apart from Michael in

12:7, is unnamed. The fourfold description in 10:1 is the most majestic litany of any angel in the book, paralleling Christ in 1:13-16 or God in 4:3, so others believe this is Christ. However, it is difficult to conceive of Christ being described as an *angel* and more likely that this strong angel as the representative of God shares his splendor and might. So he is *clothed in a cloud* like God and represents his Shekinah presence (as in Exod 16:10; Lev 6:2; Ezek 10:4); he has *a rainbow on his head* (like God in Rev 4:3 and Ezek 1:29); he has *a face like the sun* (like Christ in Rev 1:16 and Matt 17:2); and his legs are *like fiery pillars* (like Christ in Rev 1:15). So the angel as the special herald of God and Christ partook of the Godhead's glory and power and signified the deliverance of God's people."<sup>4</sup> That being said, we should see that this angel manifests undeniably Christ-like attributes. First, he is wrapped and robed in a cloud, just like the LORD in the Old Testament. Jesus said that he would return like that for final judgment, in fulfillment of Daniel 7:13: "But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven" (Matt. 26:64). Second, his head is crowned with a rainbow, the sign of the Noahic Covenant of mercy when the LORD pledged never again to destroy the world by flood (Gen. 9:14-16). Revelation has already shown us Jesus – the Lamb who was Slain – on the throne and encircled by the rainbow (4:3). Third, his face shines like the sun. Revelation 1:16 showed Jesus like this, and on the Mount of Transfiguration Peter, James and John saw the same: "And he was transfigured before them, and his face shone like the sun, and his clothes became white as light" (Matt. 17:2). Fourth, his feet (*podes* can refer either to feet or legs) are like fire. Revelation 1:15 showed Jesus with feet "like burnished bronze, refined in a furnace." His feet are the solid opposite of the feet of clay of Nebuchadnezzar's statue, which represented ephemeral world empires (Dan. 2:33). Fifth, he holds a *biblaridion*, a little scroll or book. ("Bible" comes from *biblion*, which was in turn derived from the Phoenician city Byblos, well known as the port through which Egyptian papyrus was imported into Palestine.). For now, we note that in Revelation a scroll usually represents God's decree for history. We will return to this little scroll in a moment. Sixth, he plants his right foot on the oceans, and his left foot on the land. This is the Creator of heaven and earth, who stands over and transcends his creation. It recalls Jesus striding over the raging waters of the Sea of Galilee like he owned it. Indeed, he created and owns and rules the universe. Seventh, he gave "a loud voice, like a lion" -- easily the loudest man-made sound I've heard, and felt. The blast bounced off Mount Wellington and echoed and resounded around the city for a remarkably long time. Jesus' Word is echoed by "seven thunders." Again and again the Gospels let us hear the mighty power of Jesus' voice:

- Jesus spoke sternly to a demon-possessed man: “*Be quiet! Come out of Him!* The evil spirit shook the man violently and came out of him with a shriek (Mark 1:25-26).
- Jesus “rebuked the wind and said to the waves, *Quiet! Be still!* Then the wind died down and it was completely calm” (Mark 4:39).
- Jesus spoke to Lazarus’s corpse, four days dead and decomposing: “*Lazarus, come out!* The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face” (John 11:43-44).
- When soldiers came to arrest him in the Garden of Gethsemane, “They were carrying torches, lanterns and weapons. Jesus . . . asked them, *Who is it you want? Jesus of Nazareth,* they replied. *I am he. . . . roaring.*” This in the invincible voice of the Lion of Judah, Jesus Christ, who spoke creation into being (Rev. 5:5). The author of the little scroll, and all of God’s revelation, whether spoken through his prophets of the Old Testament, or his apostles of the New, is Jesus Christ. “All Scripture is *theopneustos,*” said Paul (2 Tim. 3:16); *theopneustos* means “breathed out by God.” Every word and syllable and letter of the Bible comes out of the mouth of Jesus Christ.

**CONCLUSION:** Pay close attention to the emphasis on how loud this message was. “The angel’s loud cry is a proclamation the cosmic sovereignty described in v. 2. The cry is likened to that of a lion in loudness. The lion metaphor also connotes the sovereign position the angel has over creation by virtue of possession of the scroll, since the lion image has a similar connotation with respect to the scroll in 5:5. A further hint that the angel is Christ or at least his unique representative is that in 4 Ezra 11:37; 12:31 the messiah’s judgment of the wicked is described with the wording “as it were a lion . . . roaring.” It is also probably that the references to the roar of a lion in Rev. 10:3 alludes to Amos 3:8, since there is a clear allusion to Amos 3:7 in Rev. 10:7: “A lion has roared! Who will not fear? The Lord God has spoken! Who can but prophesy?” This underscores further not only the Christological nature but also the divine aspect of the angelic speaker in v. 3 (God’s voice is likened to that of a lion also in Isa. 31:4; Hos. 11:10).”<sup>5</sup>

## ENDNOTES

<sup>1</sup>R. Bauckham, *The Theology of The Book of Revelation* (Cambridge Univ. Press, 1993), p. XI.

<sup>2</sup>Rob Dalrymple, *Follow The Lamb: A Guide To Reading, Understanding, and Applying The Book of Revelation* (Weaver Book Co., 2017, p. 111).

<sup>3</sup>This section is adapted from Campbell Markham’s article, “6 Crucial Facts about God’s Word from Revelation 10,” *The Beautiful Christian Life*, February 22, 2023.

<sup>4</sup>G. Osborne, *Revelation Verse By Verse* (Lexham Press, 2016), p. 174.

<sup>5</sup>Greg Beale, *The Book of Revelation: The New International Greek Testament Commentary* (Eerdmans, 1999), p. 532.