

Chapter 10

The Mighty Angel with the Little Book

10 I saw still another mighty angel coming down from heaven, clothed with a cloud. And a rainbow *was* on his head, his face *was* like the sun, and his feet like pillars of fire. ² He had a little book open in his hand. And he set his right foot on the sea and *his* left *foot* on the land, ³ and cried with a loud voice, as *when* a lion roars. When he cried out, seven thunders uttered their voices. ⁴ Now when the seven thunders uttered their voices, I was about to write; but I heard a voice from heaven saying to me, "Seal up the things which the seven thunders uttered, and do not write them."

It is simply impossible to know what these Seven Thunders say, and I will make no speculation on them. John is, explicitly, told not to write what he hears and he follows that instruction. The Angel, however, is an interesting connection. Face like sun, feet like fire, rainbow on his head, clothed with a cloud, book in hand and with a foot on both the Land and Sea are all symbols we have seen in type before, but not altogether. Identifying this angel may well be important so let's make an attempt.

Where he is standing clearly demonstrates this angel's wide reach, both the Land and Sea. The angel's scope is clearly broad, as emphasised by him being referred to as a 'Mighty' angel. This angel has the authority to call Seven Thunders so powerful and important that John is told not to write them down.

The Feet of Fire a symbol we have seen in type but not explicitly before. In Daniel 10, Gabriel was said to have "⁶ arms and feet like burnished bronze in colour", Jesus is described in Revelation 1 to have "¹⁵ feet *were* like fine brass, as if refined in a furnace" and in Chapter 4, God the Father is said to resemble "³ jasper and a sardius stone in appearance". The Face like Fire is again similar to Gabriel in Daniel 10, where it was said that "⁶ his face (was) like the appearance of lightning, his eyes like torches of fire" and after Christ's Resurrection, Mary described the angel that opened Jesus' tomb as having "*countenance (was) like lightning*" in Matthew 28:3. These are similarities but not explicitly the same. The Rainbow we have seen only twice before, both related to God the Father's throne. Revelation 4 stipulates that there was "³ a rainbow around the throne" emulating Ezekiel 1 where he saw "²⁸ the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it."

On the other hand, there has not been any creature described as "*clothed with a cloud*" in scripture. A little book we have seen only in the hand of God the Father on

the Throne opened by Christ alone, but this is a prop and not a quality of the individual holding it.

Who is the Messenger?

This messenger does not connect directly to any of the known angelic leaders but is clearly described in terms closely associated with those superior creatures. Nevertheless, connections are usually made between the 'Man' of Daniel 12 and this angel. The 'Man' of Daniel 12 we connected to Jesus Christ and Mrs White herself goes so far as to connect this 'Man' with the 'Mighty angel'. Mrs White stipulates that *"The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth."* This was from Manuscript 59 and is quoted on page 971 of Volume 7 of the SDA Bible Commentary.

Personally, I respectfully disagree as there are numerous differences between the depictions of the 2 characters;

The 'Man' of Daniel 12	The 'Mighty Angel'
"Clothed in linen", vs 6	"clothed with a cloud" vs 1
The book is closed: Daniel is instructed to " ⁴ shut up the words, and seal the book"	The book is open: " ² little book open in his hand"
The man stands or floats above the waters of the river, vs 7 - We have discussed the rivers/streams being related to intellect and scholars	The angel stands on the sea, vs 2 - We have similarly discussed that the Sea is broad and wide reaching power.

Although one could reasonably draw the conclusion that the book which was closed is now ready to be opened, his clothing and the scope of his message would appear be different. That's not to say that the book is different, indeed as we will see it must relate to the book of Daniel that he is instructed to seal up, but rather that the instructor is different.

It is my opinion that the "Man" of Daniel is Christ, while the "Mighty Angel" of Revelation is the Holy Spirit. The addition of the rainbow raises this "Mighty Angel" – remembering that 'angel' can also be translated 'messenger' – to the level of God the

Father, different to all other mighty angels or archangels we have seen and even above the 4 Living Creatures. Furthermore, the fact that the Messenger stands on the Land and Sea and not floats above it and releases a document instructed sealed by Jesus would seem to indicate that he has that same level of authority. What's more, the Messenger demonstrates authority over all of the earth at a time when Jesus is in Heaven – as discussed previously – and after Jesus sent the Holy Spirit to the earth. ¹⁶“And I will pray the Father, and He will give you another Helper, that He may abide with you forever ¹⁷the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.” Jesus gave the Holy Spirit the authority to manage affairs on Earth, so if anyone is going to release this book, He is the one that could and should do it. Furthermore, as part of the Godhead, the book was always opened to He for whom time means nothing.

To be clear, this is my opinion; and is clearly and unambiguously opposed by the SDA Bible Commentary.

⁵ The angel whom I saw standing on the sea and on the land raised up his hand to heaven ⁶and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer, ⁷ but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.

Furthermore, the oath is different	
⁷ sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”	⁶ swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer, ⁷ but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.”
A specific time frame is given	No time frame is given
The oath relates to God’s people	No mention is given to God’s people

The oath concludes when "all these things shall be finished."	This relates to the Mystery of God, not to the conclusion of things.
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This mighty Angel connects his obligation to the book, he has to. Otherwise, there is no reason for him to be holding a book, and "the mystery of God" to "be finished, as He declared to His servants the prophets" would make no sense.

What is the little book?

The most logical connection to this little book is the Sealed Scroll we saw opened by the Lamb. However, there are some problems with this conclusion.

- That scroll was in the hands of God the Father, only able to be unsealed by Jesus.
- The scroll is opened at the Second Coming while the timeframe for this is clearly before the Day of Atonement.
- The book is open to be studied while the scroll the Lamb opened is the inheritance of Jesus Death and would need little investigation.
- This book explains "the mystery of God (to) be finished".
- Furthermore, the matters in this book have already been "declared to His servants the prophets".
- The inheritance of the Scroll is given at the 2nd Coming while this book is open for study "in the days of the sounding of the seventh angel, when he is about to sound" which heralds the day of atonement.

There is an interesting parallel here between John's and Daniel's instructions. John is told to not write the 7 Thunders and Daniel was told to close what he had written as no more revelation would be given to him for public consumption. In fact, that is frankly the only other contender for what this little book can be. No other preserved writing has the qualities we discussed in Daniel Chapter 12, no book relates in such detail the issues talked about to Daniel, God's servant and prophet and it relates directly – as we have discussed – to the timeframe we are on here. John is living in the last phase of Daniel Chapter 11, after the destruction of Jerusalem when the new covenant has related himself to those issues.

Furthermore, we have discussed the evolution of Daniel 11 into the Islamic World which relates directly to the 7 Trumpets. Daniel's book relates directly to the 7 Trumpets and here an 'open' book is introduced with mysteries and prophetic matters eager for discussion and evaluation. If we remember that Daniel's book was "sealed till the time of the end" which, clearly, is the time that we are looking at here. If the heralding of the Day of Atonement, the preparation for inheritance being distributed to all people and the infliction of Judgment is not "the time of the end", What is??

John Eats the Little Book

⁸ Then the voice which I heard from heaven spoke to me again and said, "Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth."

⁹ So I went to the angel and said to him, "Give me the little book."

And he said to me, "Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth."

¹⁰ Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. ¹¹ And he said to me, "You must prophesy again about many peoples, nations, tongues, and kings."

The message of the Book of Daniel is the understanding of the 1260, 1335, 2300 day and other timed prophecies. The exploration of the incredible detail of Daniel 11 could never have been done under Roman Catholic rule, as discussed, and it was not until the protestant churches gained access to both the scripture and historical scholars that reviews of these prophecies could be done. Much ink has already been poured on William Miller's review of Daniel and his conclusion that October 23, 1843 was the date of the Second Coming. We evaluated this conclusion in Daniel and determined it to be similarly conclusive.

What we see here is that John is instructed to eat the book. In his mouth it tasted as sweet a honey but, in his stomach, it was made bitter. Again, extensive analysis within the Adventist Church over the overenthusiastic interpretation of Daniel by William Miller, concluding that Christ would return on that Date has been done. We will review this connection to the Day of Atonement as we continue our study.

What is important, however, is to note that this little book's revelation comes, clearly, before the 7th Trumpet sounds. That is before the Close of Probation and LONG before the 2nd Coming. What is also important is John is told that, from this point, he will be continuing Daniel's work. "You must prophesy **again** about many peoples, nations, tongues, and kings." John is told that he will take up where Daniel left off. This will become much more apparent in the next chapter.