

Text: Rev. 10:1-11

Title: "The glory of Christ in another angel"

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Place: NBBC

Intro: You have probably played the game of charades. That is the game where you are not allowed to speak to your teammate, but you have to get him to guess a correct word. What you do to get him to do that is your best non-verbal impersonation of that word. So if the word is *bird*, you may flap your arms or something.

Imagine that you are playing that game, and the word you must describe is "the glory of Christ." That would be a difficult one. I know that I would pass, but that seems to be the assignment given to the angel of this passage, and he is definitely up to the task. What we have here is the glory of Christ exhibited to John in another angel (v. 1).

I believe this angel is called *another angel* here, because he is similar to the angel we saw in the vision of 8:3-5. Both that angel and this angel accomplish the task of representing to John the glory of Jesus Christ. You may remember from our study of the Book of Hebrews that the glory of Jesus Christ is Melchizedekian, meaning that it is a glory that combines both the glory of a high-priest and the glory of a sovereign king. Jesus is the glorious priest-king. As priest He is better than Aaron, and as king He is better than Moses.

In Revelation 8 the angel exhibits the priestly glory of Jesus Christ as one who ministers at the altar before the throne of God and causes the prayers of the saints to ascend with His golden censer. In our chapter this morning, we have another angel, and he exhibits the regal glory of Jesus Christ as one who lays claim to the kingdoms of this world.

He does so in preparation for the sounding of the seventh trumpet, by which He lays claim to the kingdoms of this world to rule and reign over them (11:15). So what do we learn about the glory of Christ our King from this wonderful angel? To answer that question, we need to consider the angel's appearance, his possession, and his commands.

I. The glory of Christ the king in the appearance of the angel (v. 1).

Illustration: One of the great hymns of the faith about the glory of Christ is "Guide Me, O Thou Great Jehovah" (#45 in our hymnal). It was written originally in Welsh by a church deacon named William Williams, who was known in his day as "The Sweet Singer of Wales." Perhaps our deacon will be known as "The Sweet Singer of New Boston" someday. Our hymnal contains 3 verses, but the original had five verses. One of the verses we do not have said this:

"Lord, I trust Thy mighty power,
Wondrous are Thy works of old;
Thou deliver'st Thine from thralldom,
Who for naught themselves had sold:
Thou didst conquer, Thou didst conquer,
Sin, and Satan and the grave,
Sin, and Satan and the grave."

Appl: That verse, along with others we know from the song, reminds us that we are weak, but Christ is mighty. That is the first characteristic John notices about the appearance of this angel who exhibits the glory of Jesus as king – he is a strong angel. Can we see with John this morning that Jesus is mighty? Psalm 135:6, "Whatever the Lord pleases, He does, In heaven and in earth, in the seas and in all deeps."

John tells us that the angel came down from heaven. Psalm 115:3, "But our God is in the heavens; He does whatever He pleases." Jesus comes from heaven, and He is strong.

He is clothed with a cloud, and so He must be when he reveals himself to man or the sheer glory of His being would strike sinners dead. Seis: "The Lord descended on Mount Sinai in a thick cloud. He appeared on the mercy-seat in a cloud. When Israel was delivered, 'the Lord went before them by day in a pillar of cloud.' When the glory of the Lord filled the tabernacle, 'a cloud covered the tent of the congregation.' When God approached Israel for their murmurings, 'the glory of the Lord appeared in the cloud' 'The Lord said unto Moses, Lo, I come unto thee in a thick cloud.' The Psalmist gives it as the characteristic of the Almighty, that 'clouds and darkness are round about him; that he maketh the clouds his chariot;' and that about him are 'thick clouds.' When the King of glory cometh in his divine majesty to judge the earth, the exclamation is: 'Behold, he cometh with clouds.'"

The rainbow is upon his head. Note that the original includes the definite article here. This is not just any rainbow, but the one John saw in chapter 4 encircling the throne of God (4:3). As the 7th trumpet prepares to blow, Jesus remembers his covenant with the earth, to not destroy it again with a global flood.

As John saw in his first encounter with Christ on Patmos in chapter 1, "his face was as it were the sun, and his feet as pillars of fire" (1:15-16).

So can we say with William Williams, "Lord, I trust thy mighty power"? I can only imagine that what John saw must have encouraged his heart as he suffered for the Lord

on the isle of Patmos. He sees this strong angel representing his Savior, and as he is bound to a place that is imprisoned by the sea, he sees that angel put a foot not only on the land, but also on the sea without sinking. That must have reminded John of the time he saw Jesus walk on the Sea of Galilee, and of the time He rebuked the winds and the waves, and they became calm. It is the glory of our Savior that He is Almighty. In spite of the difficulties we face, we can affirm by faith, "Lord, I trust thy mighty power." The appearance of the angel exhibits this glory of Christ our King.

II. The glory of Christ the king in the possession of the angel (vv. 2, 5-7).

Illustration: I grew up sharing a room with my little brother. Every once in a while, one of us would tire of the sharing and declare an invisible dividing line in the room between my part and Kent's part. Kent was not to cross over into my part, and I did not have to help him clean up his part. Well, that arrangement seldom held for long, because Kent would put his hand into my airspace just to prove that he could, and then I would throw some of my mess on his part of the room, and then the great transgression would occur. Kent would place his foot on my side of the room thereby claiming it as his too.

Appl: The Bible speaks of the significance of putting your foot on a piece of property. God promised to Israel, "Every place whereon the soles of your feet shall tread shall be yours" (Deut. 11:24). That kind of thing happens in our passage. The angel representing the sovereignty of Christ as King plants his feet on earth and sea, every part of this globe we call the earth, signifying that they are to be His possession once again. He has a twofold right to them, and both of these ownership rights are mentioned in our chapter:

1. He created them (v. 6). It is the glory of Jesus Christ that He has the right to possess everything in heaven and in earth because He is their Creator. That includes me. Jesus has the right to own me because He made me. And it includes you. Have we given him His rightful due in this regard? He made me to glorify and worship and serve Him. Do I do those things? The fallen part of His creation, of which we are a part, often does not. Which brings us to the second of His ownership rights.

2. He redeemed them (v. 2). This little book is the book we read about in chapter 5. In that chapter it was sealed with seven seals. Those seals were opened in chapters 6, 7, and 8, the seventh seal encompassing these seven trumpet judgments.

We learned in our study of chapter 5 that the book signifies the legal right to rule over creation, and no one but the Lamb slain from the foundation of the world was worthy to open the book. His death on the cross for our sins provided for the creature's redemption. The angel calls this the completion of the mystery of God (v. 7). When Jesus said, "It is finished" on the cross, He became the one worthy to open the book and break its seals. He has a right to own us because He made us, and He has a right to own us because He died to redeem us from sin along with the rest of this world.

So have we given Him what is rightfully His? Can we say that He has ownership of our life today, or do we say to Him, no – I am going to keep my independence and serve myself? To live that way is to fail to see the regal glory of King Jesus. He will not be robbed of what is rightfully His.

III. The glory of Christ the King in the commands of the angel (vv. 3-4, 8-11).

Illustration: This is the month that we celebrate the 500th year anniversary of Martin Luther's nailing the 95 Theses against the sale of Roman Catholic indulgences, which sparked the Protestant Reformation. Some who have taken a historical approach to interpreting Revelation (Albert Barnes) see some of that history in the seven thunders mentioned here. The idea is that Rome is on seven hills, so the seven thunders were the papal bulls issued against the Protestants like Luther. They are sealed up because they were only the pronouncements of men and so not worth recording.

Appl: Well, I too appreciate God's protection of many of the Reformers. Others, however, did have to suffer greatly at the hands of Rome. The thunders of this passage probably have little to do with papal bulls.

Like the book of v. 2, we have seen the thunders of vv. 3-4 before. Thunders come from God's throne (4:5) and from the golden censer that the High-Priest casts to earth (8:5). Here they are again in chorus with the lion-roar of King Jesus, but as John begins to record what they say the command comes to seal up what they have said. Prov. 25:2, "It is the glory of God to conceal a matter, But the glory of kings is to search out a matter." This king is also God. His first command is to keep some things secret.

Not all that is true has been revealed to us. What do we do about that? Speculate? Guess? Worry? Argue? Justify our unbelief and disobedience? No. We humbly follow Deut. 29:29, "The secret things belong to the Lord our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law." So often, we want to justify disobedience because we do not have the

answer to all of our questions. It is the glory of our King to keep some secrets. We still must obey and serve Him.

Appl2: But there is also a command here to make some things known (vv. 8-11). John was to prophesy yet to many peoples, nations, languages, and kingdoms. The Great Commission tells us that every believer and every local church have a similar job (Matt. 28:19-20).

John prepares to do so by eating the opened scroll. To accomplish the Great Commission, we have to meditate on the truth that begins our Great Commission, "All authority is given unto me in heaven and in earth." That authority is what this book was all about. It is the title deed to heaven and earth and the sea. We need to recognize that we operate under the authority of this king when we make disciples.

After eating the scroll, John experienced sweetness in his mouth and bitterness in his stomach. As I preach the gospel even this morning, I can say that there is nothing more sweet than to know that you are here listening to it, and nothing more bitter than to know that others who need to hear are not here. There is nothing sweeter than the opportunity taken to share the gospel with a sinner, and nothing more bitter and troubling than when that message stays in our gut but never gets into our mouth. The Great Commission makes us sick when we are silent; it gives us great joy when we speak. It is the glory of Christ to command us to make disciples of all the nations. There is no sweeter success when that command is faithfully obeyed, and no more bitter failure than when it is not.

Conclusion: Can we see the glory of our King, the Lord Jesus this morning, in His appearance, in His possessions,

and in His command to make disciples? In verse 6 our King swears with an oath, "There shall be time no longer." His work of judgment will not delay forever. Today, we have time. Tomorrow, we may not. Will we let this coming King rule our lives while there is still time? Will we make a disciple for Christ while there is time? Or will we not trouble ourselves because he delays his coming? Delay can cause unbelief (2 Pet. 3:3-4). Instead, let it bring repentance (v. 9).

"A man came—I think it was actually in Philadelphia—on one occasion to the great George Whitefield and asked if he might print his sermons. Whitefield gave this reply; he said, 'Well, I have no inherent objection, if you like, but you will never be able to put on the printed page the lightning and the thunder.' That is the distinction—the sermon, and the 'lightning and the thunder.' To Whitefield this was of very great importance, and it should be of very great importance to all preachers, as I hope to show. You can put the sermon into print, but not the lightning and the thunder. That comes into the act of preaching and cannot be conveyed by cold print. Indeed it almost baffles the descriptive powers of the best reporters."

—David Martin Lloyd-Jones,

Preachers and Preaching