**10**Then I saw another mighty angel coming down from heaven. He was robed in a cloud, with a **rainbow** above his head; his face was like the sun, and his legs were like fiery pillars. **2**He was holding **a little scroll**, which lay open in his hand. He planted his right foot on the sea and his left foot on the land, **3**and he gave a loud shout like the roar of a lion. When he shouted, the voices of the seven thunders spoke. **4**And when the seven thunders spoke, I was about to write; but I heard a voice from heaven say, “**Seal up** what the seven thunders have said and **do not write it down**.”

*v.1 –* ***rainbow*** *– Greek “iris” = a halo*

*v.2 -* ***a little scroll*** *– Peterson says “a booklet”, though Brighton thinks the size of the scroll is immaterial. Peterson suggests that it’s “little” because even the best preachers can’t handle too much of God’s Word at one time.*

*v. 4 –* ***seal up . . . do not write it down*** *– not everything revealed to John is meant to be disclosed in this book (Cf. John 20:30-31 and 21:25). Remember that Mary also “treasured everything in her heart.”*

*Sometimes I don’t preach everything I think I’d like to preach because some things have to be edited out to fit the time available! Since I don’t keep notes and save these ideas for another time, I’m aware that some of them are lost to the ages (or maybe, the Holy Spirit gives them to someone else to preach somewhere else). - CTC*

*v.7 -* ***the mystery of God will be accomplished*** *– See* ***Notes on 10:7****, p. 2&3*

*Preaching is “sweet” when it is most focused on God’s Word; when people are receptive, eager, and responsive; and because the act of preaching is exciting in itself. - CTC*

**5**Then the angel I had seen standing on the sea and on the land raised his right hand to heaven. **6**And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, “There will be no more delay! **7**But in the days when the seventh angel is about to sound his trumpet, **the mystery of God will be accomplished**, just as he announced to his servants the prophets.”

**8**Then the voice that I had heard from heaven spoke to me once more: “Go, take the scroll that lies open in the hand of the angel who is standing on the sea and on the land.”

**9**So I went to the angel and asked him to give me the little scroll. He said to me, “Take it and eat it. **It will turn your stomach sour**, but ‘in your mouth it will be as sweet as honey.’[Ezekiel 3:3]” **10**I took the little scroll from the angel’s hand and ate it. It tasted as sweet as honey in my mouth, but when I had eaten it, my stomach turned sour. **11**Then I was told, “You must prophesy again about many peoples, nations, languages and kings.”

*v.9 –* ***it will turn your stomach sour*** *– see* ***NOTES ON Revelation 10:9-10****, page 4*

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***Notes on 10:7 –*** *What is “the mystery of God [that] will be accomplished”?*

**Some Lutheran “Ground Rules” for reading all of Scripture -**

**Rule 1: Scripture interprets Scripture.** *The primary tools we have in understanding any particular book of the Bible are the other 65 books in the Bible.*

**Rule 2: Secondary to the Scriptures are the Lutheran Confessions in our determination of doctrine.** *To the extent that our interpretation of Revelation is doctrinal, it is governed by the Lutheran Confessions.*

*Corollary A: The central theme of Scripture is salvation by grace alone, through faith in Jesus Christ alone. The central symbol of Scripture is the cross of Christ.*

*Corollary B: The primary interpretation of every vision or prophecy in Scripture that is not already explicitly interpreted within Scripture itself must relate to the Law/Gospel proclamation of salvation by grace through faith.*

*Corollary C: The Lutheran Confessions allow us to examine alternative interpretations and doctrines, but call on us to reject those that do not conform to the rule of faith set forth in the Confessions.*

**Rule 3: While secular or scientific means and methods may shed light on difficulties of interpretation, they do not themselves determine doctrine or interpretation of Scripture.**

***SOME APPLICATIONS OF THESE RULES***

1. ***Scripture shows us that from the creation of the world God has dealt with people in only one way*** – through the Law / Gospel dynamic that leads from repentance of sin to salvation by grace through faith in Jesus the Christ (whether as the promised Messiah, as for Old Testament believers, or as the fulfilled Christ, as for New Testament believers). Thus, we reject every form of dispensationalism (the teaching that God has dealt with people in different ways in different eras in history) as being contrary to Scripture.
2. ***“Prophecy” is about the proclamation of Law and Gospel.*** The primary point of prophecy is not to foretell the future, but to encourage repentance and salvation for those who do not yet know that Jesus is their Savior, and to encourage steadfast endurance in the saving faith for those who do know that He is their Savior.
3. ***“Lutherans teach that the kingdom of God in Christ is His spiritual and invisible kingdom of grace*** which brings the forgiveness of sins through the power of the Gospel, and so it is quite different from the kingdoms of this world, which are visible and material and which exercise power through the force of the Law” (Brighton, p. 538).
4. ***The Lutheran doctrine rejects every form of teaching about the return of Christ centered around a “millennial kingdom” on earth.*** The consideration that all human beings are inherently corrupt and depraved since the Fall in to sin, the negative experience of God’s people with earthly kings as documented in the Old Testament, as well as the testimony of Jesus Himself to Pontius Pilate (“My kingdom is not of this world”) and His refusal to establish an earthly kingdom before His crucifixion, leads us to reject all teachings that hope for His establishment of an earthly kingdom either before or after His return in judgment, along with various other elements associated with such a kingdom (including the so-called “Rapture”).
5. ***The teaching that believers will be “raptured” to escape an “end-times Tribulation” is contrary to the clear testimony*** ***of large sections of Scripture*** in which believers have always suffered greatly at the hands of the enemies of God and His people.
6. ***Lutherans reject the notion that the time period known as “the Millennium” is a literal 1000-year period of time.*** Instead, the time period referred to in Revelation 20:2-3 is interpreted as being the same time period that began with Christ’s death on the cross and continues up to His return “to judge the living and the dead,” as we say in the Creeds.

***NOTES ON 10:9-10 - Are there some aspects of preaching that are less palatable to you (Chris Cahill) than others?***

* People who don’t seem to care one way or another
* When the preaching is rejected
* In the midst of Trumpet 1-4 events (when people are severely traumatized and grieving and somehow you have to preach that God loves them anyway)
* The couple who gets divorced after 5 years of marriage, after all the time and effort put into the wedding by everyone (why did we even bother?)
* When the preacher’s focus is on the ones who “*weren’t* here today to hear this sermon I put so much work into” instead of the ones who *are* here; that is,
* When we focus on our own work rather than on God’s Word.

***From Bishop Joey Johnson –***

* To those who say “I want to be a preacher, just like you!” His response is “No, you don’t!” Because
	+ being a preacher is more than just preaching
	+ sometimes he comes into the office on Sunday morning to an envelope on his desk that he knows he shouldn’t open until Sunday afternoon (conflict in the congregation)

***From the Pleasant Valley Boys (Pastors Ken Ballas and Don Hayas), August 6, 2017*** –

* People who seem unresponsive to the Gospel
* Is the sourness due in part to the preachers’ (unfulfilled) hope for some kind of positive response?
* The prophet Elijah felt that way at times (I Kings 19)
* St. Paul and his distress / heartache at the lack of response to the Gospel by the Jews despite all the other blessings they had received from God through the centuries (Romans 9)
* The creation is groaning, waiting for redemption (Romans 8), but the weeds and the wheat are growing together (Matthew 13:24-30)
* After feeding the 5000, the crowds came back to Jesus but He saw that they did not want Him, just signs or bread (John 6:25-26)
* Not everybody sees the value and the sweetness of the Gospel, so they go off somewhere else – for the preacher, this could result in heartache (Paul) or stomachache (Jesus) or crushing disappointment (Elijah)