

# Mighty Angel, Little Book, Big Oath

## Revelation 10

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Message Transcript

Revelation Chapter 10. It is a great chapter, a very welcomed chapter because it is a much needed break up of the bleak. There are no judgments to be found here at all. And if you are alive on the earth at this time, you will be very grateful for that, this will be a nice reprieve, it'll be an opportunity for you to catch your breath before the seven final judgments are released. So this is Revelation Chapter 10. The Lord intentionally putting a pause or, or a hold on judgment. Now he did the same thing with the Seal Judgments, so that means it's a pattern. There are lots of those in the book of Revelation, lots of patterns. Here's another one. With the seven seal judgments, the Lord unleashed six of those seal judgments. And then between the sixth and seventh seal judgment, He paused. He does the same thing here with the trumpet judgments, six trumpets have sounded, those judgments have been released. And now before the sounding of the seventh trumpet, which will be in Revelation, chapter 11. The Lord takes another much needed pause, and it is just that it's a pause in the judgment, it is not a lifting out of the prophetic timeline, I just want to make sure you understand that. This pause in Revelation chapter 10, is not to be confused with the parenthetical chapters of Revelation that we've been talking about, there is a difference. For those parenthetical chapters, what they actually do is they lift us up out of the Tribulation timeline all together, they give us a chance to look around either to the past or into the future in order to get some much needed information and context to help us with what we've either just studied, or are about to study. That's what a parenthetical chapter is, for example, Revelation Chapter 12, is going to be a parenthetical chapter we looked at that in our Christmas message. That is the summary of Lucifer versus God. And he goes clear back to the very beginning to the fall of Satan, to the casting out of Satan from heaven, and then brings us all the way back into present day, and then pops us right back in to the tribulation timeline.

Chapter 10 does not do that, it does not lift us out of the Tribulation timeline at all. This happens in complete chronological flow with the tribulation period that we're studying. In other words, there's coming a time when after that sixth trumpet judgment has been sounded and unleashed, that the Lord is going to put a hold on this, it's going to happen in real time, there's going to be a pause, before the Lord sounds that seventh trumpet or I should say, has that seventh trumpet sounded. So this is really the completion of the first three and a half years of the tribulation period. Revelation chapter 10, sits right at or just before the midway point in the tribulation period, it sits right before the beginning of those last three and a half years of the tribulation period. Now, as I shared with you last week, the second half of the tribulation period, the last three and a half years will begin in earnest in Revelation chapter 13, because that's when the judgment resumes, that's when the action picks back up. But no mistake about it from Revelation Chapter 10, into Revelation Chapter 13, perhaps even Revelation Chapter 14, we are at the midway point. So it's an important marker for us as we're studying the timeline of endtime prophecies, specifically, the tribulation period. And that is part of the reason why we have the pause. I already gave you another one, it's a pattern with the Lord. Secondly, it's a much needed pause to mark a significant spot in the tribulation period, to designate us as having completed the first three and a half years. And now looking toward the last three and a half years. I'll give you another reason for the pause, here's what it is, without a doubt, mercy, mercy. That's why the Lord gives those pauses he unleashes judgment after judgment after judgment to wake the world up and then he puts the brakes on he gives a pause he creates a hold so that people can digest what happen happened in those judgments, and, and

come to their senses and make the right choice to repent and be saved. Habakkuk said in Habakkuk chapter, I believe chapter two verse three Habakkuk said, Lord in your wrath, remember mercy. Now, don't think that's something that the Lord needed to hear from a man. But it was a good prayer. And the Lord always does just that, in his wrath, he remembers mercy, He makes room for mercy. And so he does here. Now with that in tow, let us begin verse one. I saw still another mighty angel, coming down from heaven, and stop right there. Because we've hit our first complexity of the chapter. Now I have done some extensive and exhaustive study and research on who this mighty angel is. I am certain as I stand up here on this stage today and speak to you about this, that I have heard every argument and angle that could possibly be presented to identify who this mighty angel is. And because of that, I believe that positionally I am where I am always going to be on the topic. So I can present this to you today with a great deal of confidence. You're in one of two schools of thought, Here, you're in one of two camps. Either you believe this is an unidentified Angel, a UFA, an unidentified fighter Angel, or you believe this is none other than Jesus Himself. And I'll tell you with a great deal of confidence, I believe, without a doubt, that the mighty angel that we are studying about in Revelation chapter 10, is Jesus Himself. Now admittedly, there are some difficulties with that interpretation.

For example, the word another is tricky. John uses the word another mighty angel. He talked about a strong angel in Revelation chapter five, the one that held the scroll initially. Now he says, another mighty angel, who uses the Greek word, allos instead of the Greek word heteros. The Greek word allos means another of the same kind, but the word heteros means another of a different kind. So we're thinking as Bible scholars that if John was presenting to us a vision of Jesus, that He would at least make that designation and use the word heteros. So that we definitely understand that this angel that we're studying in Revelation, chapter 10, is not just another angel, he's another of a completely different sorts, he's God himself. But John doesn't give us that help. But it doesn't convince me that it's not Jesus. The second complexity, of course, is in the the word angel itself. We're kind of surprised here to think that John would refer to Jesus as an angel because this is the same John, that was given the revelation of chapter one, he saw Jesus in all of his glory. John knew Jesus before that resurrected glorified body that he was viewing in Revelation one, as John says, We touched him. We handled the Word of Life with our hands, we were with Jesus in the flesh. So we're pretty confident that John if he had to he could pick Jesus out of a lineup, right? We would think there's no way that John would refer to Jesus as an angel. But even that doesn't move me out of my viewpoint. Because to me, it's no shocker that Jesus would be referred to as the angel. That was his exclusive title in the Old Testament before the identity of Jesus was fully revealed. All that the Old Testament saints had to go on was this; Jesus is the angel of the Lord. So it's not unprecedented for him to be called an angel. It's preceded. We have precedents for that. With that said, if the oddities that we find here in the text cause you to believe that this is a UFA, an unidentified Angel, then there's really no harm that is done to the text so long as you keep one very important thing in place. And that is that the action that is taking place in this chapter. And the oath that is being made in this chapter, are intending to show us, Jesus, there's going to be no mistake about that as we study this. So either this is Jesus acting out this part himself, or it is a proxy, an angelic ambassador that stands in his place, and acts this out as if it were a play, and he was playing the part of Jesus. But what we're seeing without a doubt is to show us Jesus and the things that are coming. Perhaps I will address some of the additional difficulties with the interpretation as we go, I will be sure to let you know when there are difficulties for the opposing viewpoint that support my viewpoint, wouldn't be a good Bible teacher if I didn't do that. But let's begin with the description that John gives us in verse one, Revelation Chapter 10, verse one. It should sound awfully familiar, because these are descriptions that are given to no one else in the Bible, except for Jesus. Some of these, we can reach back into Old Testament and New Testament alike. And some of them the last two come from Revelation Chapter One itself. It's as if John is giving us the same description of the same one that he saw in Revelation chapter one, he starts with this, that he is clothed with a cloud. In my opinion, that is a dead

giveaway, because it is always the Lord in the Bible that is closely associated with the clouds. This goes back into the Old Testament, Psalm 104. This, of course, carries on into the New Testament. Matthew, chapter 24, verse 30, Acts chapter one, verses 9 through 11. Revelation chapter one, verse seven, and of course now Revelation, chapter 10, verse one, so that association of Christ or the Lord with the clouds is a solid and consistent one and you know by now, if you've been a Bible student here at Anchored Fellowship for any given length of time, that that reference and that association to Jesus with the clouds is not speaking about actual clouds, cumulus, stratus, Cirrus and Nimbus, you know what it's talking about. That association with the clouds is the same association that we see in Hebrews chapter 12:1 that is promised to us, it is a cloud of witnesses. In other words, when this mighty angel descends from heaven, he does not come alone. He has a cloud, a host of those that testify of him and support him. He has an army of like minded people, I suggest that's a bunch of people saying, Lord, we know what you're going to do right now. We love it. And we want to be here for it. Reading on in verse one, the scripture says that a rainbow was on his head. Now we read in Revelation chapter four, that there was a rainbow around the throne of God. So he has borrowed that rainbow for this event. As part of his wardrobe, he wears it as a crown, we know that the rainbow speaks of the covenant promise of God. We first saw that covenant promise of God through the sign the token of the rainbow in Genesis nine, when the Lord promised that he would never again flood the world out in judgment. It was a covenant promise, it was a token promise, never again, would the Lord destroy the Earth with a flood. And of course it is the apostle Peter, who informs us in Second Peter chapter three, verses six and seven, that this time when the earth is destroyed, it won't be by flood, it will be by fire. Let me read those verses to you real quick, because it's important. I can't just leave you hanging right here, you'll get the wrong idea as most people do. Second Peter chapter three, verses six and seven. Peter says, The world that then existed, perished, being flooded with water, but the heavens and the earth which are now preserved by the same word that means they're still under that covenant promise signified by the token, the rainbow. The heavens and the earth, which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men. And you say, Well, how is that any better? A flood, or a fire, soggy bread or burnt toast, either way you're dead. But it is better, it is better, listen very carefully, you need to understand this. It is the elements that are being spoken of here in the apostle Peter's writings, this talks about the the destruction of the elements itself, the earth, and its atmosphere. This does not talk about the judgment or destruction of mankind.

The truth is that God does not do this. He does not roast the planet and its atmosphere until everyone has been sorted by judgment, and placed in the eternal abode that they have selected for themselves by volition by choice. In other words, disclaimer, no human beings will be harmed in the dissolution of the earth in fervent heat, not a one. That does not happen until does anyone know? After the millennial kingdom of Christ, you can peek ahead and cheat and see this, the bottom section, the last handful of verses of revelation 20, that speaks of the final judgment, the Great White Throne Judgment, and then it is after that, and only after that Revelation Chapter 21, that we see what? A new heaven and a new earth you see, you got to separate this out when you read Peters writing and understand that now things are going to be dissolved by fire separate that from the tribulation. Here's the truth. Here's how God does it. Seven years of gradual tribulation, most of that, to turn people to him through repentance and salvation. Then there's the sheep and the goats judgment, which sorts out who is worthy to be a part of Christ's kingdom on the earth for 1000 years, then you go 1000 years under Christ's reign on the earth. And at the end of that 1000 year reign, there is the Great White Throne Judgment, which is the judgment to end all judgment. And only after that judgment is the earth finally melted away, dissolved in fervent heat. So do you see what I'm getting at big difference between the flood of Noah and the promise of God not to manage judgment like that ever again. And the future judgment that is coming for the world, it is much different. It is far better, far better. God did not give

the world in the days of Noah the same kind of patience and courtesy that he is giving to the world right now. In Noah's day, what did God send them? He sent them a preacher of righteousness. He was bi-vocational. He was an ark builder in the daytime. He was a preacher of righteousness in the evening. And for 120 years he ministered, and warned the world of the judgment that was coming. That was all that they had one preacher for 120 years working on an ark and declaring that judgment was coming in the form of a flood, that one preacher, and then when it was time, it was instant, and total global annihilation via God's wrath, God's judgment. You see the difference? This time? What does he do? He sends way more than one preacher. We got. We got preachers all over the place, preaching the Word, warning the world. We got the first three and a half years of the tribulation to wake people up and bring them to a decision to be saved. We've got seven years total. We've got 1000 years after that to dwell in Christ's kingdom, the Great White Throne Judgment and then finally, the total annihilation of the earth. Do you see how that's better? Do you see how that's different? Reading on, his face was like the sun and his feet like pillars of fire, both of those descriptors come right out of Revelation one. This is the same way that John saw him in Revelation chapter one. In Revelation chapter one John says that Christ countenance was like the sun shining in its strength. That's verse 16. And then in verse 15, John said this, that his feet were like fine brass as it refined in a furnace.

Now, the face shining like a sun that that speaks of Christ and all of his glory, and splendor. And of course, the feet of brass or feet with pillars of fire, if you ask me, that's like a pre and post view of Christ's feet. After he has marched through the earth in judgment, His feet will be burnished brass because they came through the fire. But prior to this three and a half finality to the seven years of tribulation you see feet as pillars of fire, of course that speaks of judgment.

Verse two; alright, we're getting two done today, verse two, he had a little book open in his hand. Now this would be better translated as a little scroll. A little scroll because John uses different words here. And because of that, many people do not believe that the little scroll that is in the hand of this mighty angel, Jesus, in Revelation 10, is the same scroll that we studied about in Revelation chapter five, two different Greek words. The difference being one of them, Revelation, chapter five, normal size scroll, and then the other one revelation chapter 10, little scroll, and they say, different altogether. Well, I have a problem with that. Because I believe that understanding this little scroll to be that same scroll from Revelation five is a crucial element to understanding what is being acted out in this chapter. And I believe that it is actually proven out as we take a look at the rest of verse two, and then verses five through seven, I think you'll see this has to be the revelation five scroll, which was what? Anyone remember? The title deed to planet earth. So if that's true, then why is the scroll in Revelation chapter five of normal size? And why is the scroll in Revelation chapter 10, a little scroll? Well, to that, I would say just look at the rest of the verse, something has changed in the passage, but I don't really think it's the size of the scroll. You'll notice that Jesus in Revelation chapter five, is depicted as being normal size. But if you read the description of Jesus in Revelation, chapter 10, you're going to see that Jesus is much larger, so it's not that the scroll has shrunk, or that it's a different scroll, that is a smaller scroll. It's just that the size of Christ in this chapter has changed. And holding that same scroll in his gigantic hand makes it look awfully smaller than it did when John saw in Revelation chapter five, just check this out for yourself. The rest of the verse two, and he set his right foot on the sea, and his left foot on the land, he's gigantic here, he makes the Jolly Green Giant look like a tiny, single little sweet pea. He's ginormous. He straddles the entire planet with just his two legs. And now because we see this, we have to be cautious about what we do with our interpretation here. If we're not careful, we end up tampering with sound biblical doctrine, misunderstanding and messing the whole thing up. This is not the second coming of Christ. Some might say it's a parenthetical chapter. It looks ahead to the Second Coming. I don't think that's it at all. This is in the flow of the timeline. I firmly believe that. This is not the second coming of Christ, nor is it like one of

those things where I just couldn't wait. I know the Second Coming isn't for a while but I just had to pop down on earth for a little bit. I was too excited. It's nothing like that. The Bible is very careful to dogmatically lay out for us that truth, that from the time of Christ's ascension, he will not set foot back on this earth until The second coming. And when he touches down on the earth in his glorified body, the Earth has no choice but to be his. Zechariah tells us, he touches down there on the Mount of Olives, the mountains splits in half a stream flows through the middle of it brings life to the dead sea. When he when he touches his foot down for real, the Earth has no choice but to be his, that's not going to happen to the Second Coming. So we have to understand what we are seeing here is purely spiritual, and purely symbolic. He is not physically in his glorified body coming back to the earth at this time. I would call this a spiritual vision. It's like those crazy dreams you have. And if you tell them to other people, they think you're crazy. But you know what everything in the dream meant meant, right? There's significance behind it and you understand it, it was a dream or a vision. It's along the same lines here. This is not happening tangibly or in the flesh. No one on the earth at this time is going to see those two gigantic feet smacking down on the earth. You don't have to worry about Fayette County being smashed under his big toe. It's not going to happen. This is purely symbolic. This is purely spiritual. And it is meant to give us a spiritual insight.

His feet touched down in this symbolic act, on both land and sea because that is the claim of his estate. It's what he has what in his hand, the scroll, the title deed to the earth. That is his authority. That is his permission. That is his letter of ownership that the Earth has been redeemed or is in the process of being redeemed by him. That gives him the right to stretch out across land and sea and essentially say this is mine, all of it. Land, sea the whole earth. It's mine. And at this time, I'm putting my foot down. That's what's happening. That's what we're seeing. In this chapter. Verse three, he cried with a loud voice as when a lion roars, as when a lion roars. You know, a lion typically roars when? Well, let me put it this way. A lion roar typically means this. I've scoped you out, I've sized you up and your lunch pal, which makes it actually a pretty fitting metaphor for what's taking place. But of course, as is usual in the Word of God, there's more than meets the eye here. This is actually a messianic title. Most of you are familiar with this, because back when we studied about this scroll in Revelation, chapter five. How did that elder describe Jesus in that chapter, he described him as the lion of the tribe of Judah. He said, The Lion of the tribe of Judah has prevailed to take the scroll. And once again, here you see the connection to the lion. You see the connection to the scroll, and you're starting to see perhaps why my opinion has formed so solidly, that this is Jesus that we are speaking about. But lion here is is a messianic title. It is referenced throughout the scriptures, but really it has its origin in Genesis chapter 49. There where Isaac is pronouncing blessing over, or pardon me, Jacob is pronouncing blessing over his 12 sons, specifically, over his son, Judah, and whether he understood this or not, at the time, he was not just pronouncing blessing, he was actually predicting prophecy. And he said of Judah that from Judah, a lion would come that would devour his enemies and rule over the earth. So that is a messianic title referring to Jesus, it is a prophecy of Jesus. It predicts his what? His incarnation. Coming from the tribe of Judah being born from that lineage, it predicts his incarnation. And it predicts his one day eventual ultimate rule over all the earth. Reading on in verse three, when he cried out, seven thunders uttered their voices. And I love this part because back in Revelation, chapter one, Jesus told John: John, everything you see, write it down. And for 10 chapters, that's what John has been faithfully and frantically doing. Everything the Lord shows him in these visions, he's, he's scratching it out, he's writing it down so that he can share it later. And when he hears these seven voices coming from these seven thunder strikes, he does what he was told to do in Revelation chapter one, he gets the pen and the parchment out and he's ready to write. But then, verse four, when the seven thunders utter 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. Isn't that a bummer?

John really got our hopes up there. John says, I heard what the seven thunders said I heard, oh wait, nevermind. Just kidding. Can't tell you not allowed. Don't you hate when people do that to you. Like, they start to tell you a really deep, dark secret. And then they catch themselves. And they say, oh, you know what? I probably shouldn't say anything. Nevermind, just forget I brought it up. And at that point, you're like, oh, no, no, you brought it up. So now you have to spill the beans, believe me, my imagination is going to be far more harsh than the truth. So you probably just better tell me at that point. We want to know, the things that are brought up. And then, and then at that time, were told we can't know we want to know those things even worse at that point. And that's why this verse drives some people crazy. They can't know. But it was brought up. They want to know; human nature. There's a proverb that says, It is the glory of God to conceal a matter, but it is the glory of kings to search out a matter you get, the point of that verse? God conceals things for glorious purposes and reasonings. But, you know, kind of the glory of man is to try to figure out what it is, well, Lord, I know you're hiding this, you're concealing this, but I really got to know. And unfortunately, that leaves us to our imagination. And sometimes, it leads us to lies, because that's what people begin to do here. They begin to make stuff up, they begin to pretend that this wasn't sealed, what the seven thunders uttered, but it was sealed. So they'll start writing books, you know, and they'll say, The Lord revealed to me what the seven thunders uttered, and for 9.99, you can know too, just buy my book. There's a problem with that. This was sealed up what does sealed up mean to you? To me, it means do not open. God has put a seal on this. And he didn't give us any other qualifiers or exceptions to it. You might compare this to what the Lord did with Daniel, back in Daniel, last chapter, the book, God tells Daniel: Daniel, now all these prophecies that I gave you the book of Daniel, seal it up. But he didn't stop there, did he? He stopped there with John, he did not stop there with Daniel, he told Daniel, seal it up, what, until the time of the end. In other words, this book, Daniel is going to be a sealed book. Until the time of the end, Peter identifies that to us as the incarnation. Peter says that in the last days, God spoke to us through His Son, the birth of Jesus Christ was the beginning of the last days. It was the beginning of the time of the end. And Jesus at that time would come and put a fine little point on biblical prophecy. And then God would give this revelation to John that we're studying where John would take all of Old Testament prophecy, and pair that together with this new revelation that the Lord was giving him and he would nicely and neatly order it and it was at that time that the Sealed Book of Daniel would now be open and knowable. It was a qualifier, it was an exception. It was a caveat that is not given to John. John, seal this up. So are we never going to know what the seven thunders uttered? Well, of course, we're going to know we just have to wait till this moment, we're going to be in heaven watching this too. We're going to get to see this. And at that time, we're going to hear what the seven thunders uttered. It's like a big reveal that God is saving up for us. And until then it's shh... forget about it, get ready for it, but forget about it. Now, let me give you a verse to help you with this. To help you to be contented with not knowing the things the Lord doesn't want you to know. It's from Deuteronomy chapter 29.

Deuteronomy chapter 29, verse two, should have you all read this with me. It says The secret things belong to the Lord our God, but those things which are revealed, belong to us and to our children forever. Do you get it? The secret things belong to the Lord, the revealed things belong to us. In other words, stop worrying about the things that God has concealed from your understanding, and start focusing on the things you do understand, believe me, there's enough there to keep you up most nights. It was Mark Twain that said, it's not what I don't understand about God that frightens me. It's what I do understand about God that frightens me. That's well put, that's a good statement. J I Packer. Concerning this verse wrote, we should not pry into God's secrets, we are to be content to live with what he told us. Reverence, excludes speculation about things that God has not mentioned in his word. We must be content not to know what the Scripture does not tell us does that help? No, sorry. That's all I got. That's all I can do for you. Ellen G. White was guilty of this, the founder of the Seventh Day Adventist Church, she made the claim years ago when she was alive. The Lord revealed it to me.

The Lord revealed it and I'm sharing it with everyone. Now we know the truth. We know the truth of that. She was full of something but it wasn't revelation. It was nonsense. That's what she was full of. What did you think I was gonna say? A preacher of righteousness. Come on, people shame on you. She was full of nonsense, anything that is spoken to you about what the seven voices uttered any revelation that is cited or claimed? It's all hogwash. It's all nonsense. It's all bogus. It's not true. The Lord has sealed this up. And we just need to be content with that. Verse five, the angel, whom I saw standing on the sea, and on the land, raised up his hand to heaven, verse six, and 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 so this is an oath taking this is like a judicial ceremony and an oath taking. Do you see that? He's got one foot on sea and land that is designating the land claim that stating that what is about to happen, this oath that is about to be taken, it is going to affect everything the entire planet land, and sea. And he's got, now humor me here, he's got the scroll in his hand. We know what the scroll is. It is the righteous requirements for the redemption of the Earth. We would just say like this, it's Revelation chapter, I mean, it's the book of Revelation. It is the judgment that has to happen to cleanse and redeem the earth. So I would put it like this: He's got his feet down over the disputed land, He's got the word of God in his hand, a Bible, and with the other hand, he's got the other hand, raised to heaven, you know, like they do when they're swearing in. It's like a swearing in. And then the Lord, I believe, makes this oath. And he swears by the Eternal Creator, do you see that too? Him who lives forever and ever? That's the Eternal One. And the one who created all things that's the creator, the Eternal Creator, He swears by the eternal creator, and I'll tell you straight up, this is one of the reasons probably the biggest reason why most people believe that this is an unidentified Angel, and not Jesus. They say this can't be Jesus because God the Father is not the only one that would be referred to as the Eternal Creator, they would say, Jesus and the Father are One, Jesus also is the eternal Creator. And certainly he has described irrefutably in those terms throughout the Bible, he, he's the first and the last, the beginning in the end, the Alpha and Omega, the omega, he's the, he's the creator himself. John tells us in his Gospel that in the beginning was the Word, and well, I won't quote the whole verse to you. But he goes on to say not a thing was made without Christ, Christ was the creator. You can say that about God the Father, about God the Son so they say, Jesus would not be swearing by himself here. And to that, I just got to say, Are you very sure about that? Are you very sure. Because if you think that's true, you're wrong. The Lord actually did just that before. We are told about it. Hebrews chapter six, verse 13, where the writer of Hebrews says, For when God made a promise to Abraham, because he could swear by no one greater, he swore by Himself. He said to Abraham, I swear on my own life, Abraham, that I will deliver on the promise that I've made to you. He swore by Himself. So no, it's not weird at all, that the son would take an oath before the Father or swear by the Father. It's not. It's not odd or strange at all. Who else is Jesus going to swear by? There is no one greater, so to swear by anyone, or anything else is like a, a scandalous step in the wrong direction. No, he pretty much is confined to swearing by himself. So here's the oath, folks, and we got to hurry. Here's the oath. No more delay. But that's fitting, isn't it? So 1140 Arlyn, no more delay. Let's get this done. That's the oath delay is the Greek word cronos, like as chronology and chronological, it means time. The King James Version gives us a very good and very literal translation on this, where the King James Version says that, at this point, time should be no more. In other words, time is up. That's it. Time is up. Enough is enough. The Lord has put his foot down in this chapter, the Lord has declared under solemn oath, the most solemn oath, you could make that that I swear that's it. It's over. It's done. Time is up. Arlyn, you said, but come on. How is this any different than what we've already been studying in the book of Revelation? Isn't that what the whole book is about? The Lord saying enough? Is enough? Time is up, it's over? Isn't this just more of the same? What is the significance of this event? And how if it, if it does at all, how does it change anything moving forward? This is very important that you understand this very, very important that you understand this. This is a turning point.

In the tribulation period, something changes here, and it's massive, it's gigantic. We're sitting at the halfway point of the tribulation. And as the Lord would see it, once this oath is taken, we enter a completely different frame, a completely different setup and background for the rest of the three and a half years that are going to take place. Completely different. Here's what I mean. For the first three and a half years of Tribulation, it is essentially open house, to anyone that would want to be saved during that time. At any point in that first three and a half years. If you want to be saved, you can be saved, you can make that choice at any point. But guess what the Lord does? Right at the midway point of the tribulation period. He gives the last call for salvation. The last call. You know how I know that? Because what happens immediately at the middle point of the tribulation and carries through for the, for the entire rest of that three and a half years what happens? You're given a choice, and it's an important one. And that choice is this, you take the mark of the beast, or you don't.

In other words, right at the middle point of the tribulation, it's this, Christ or anti Christ, you make your choice, you choose there at that point because at that point, the vaccine pardon me, the mark of the beast becomes mandatory. And if you take it that is inescapable, eternal damnation, the Bible makes that very clear, so much so that the Lord will send an Angel flying through the sky, declaring to the world don't take the mark of the beast, if you do, you are damned. Now you can, you can refuse the mark of the beast, at that three and a half year marker, you can refuse it, life is not going to be easy for you. You ever heard of Off The Grid, that'll be you off the grid out of the system, it's going to be tough, you can do that. And you can choose at any time in that last three and a half years, to give up on the pursuit of salvation through endurance, and go and get the mark. And you can do that at any point, you can make that transition but you can't take the mark at the three and a half year mark. And then decide later in the three and a half years. You know what I think I want to be saved you cannot do it. So it is last call right here at the midway point of the tribulation. That is what makes this so different. And so important. Can a person be saved in the second half of the tribulation period? As long as they do it right at the beginning. As long as they do it right at the beginning, when the Mark of the Beast is mandatory, passed by Congress supported by the UN. Well, keep going Arlyn, verse seven. But in the days of the sounding of the seventh angel when he was about to sound, the mystery of God would be finished, as he declared to his servants, the prophets. What mysteries of God? I would just say all of them. Everything you don't currently understand about God. At this point in time, all of those questions begin to get answered. There are many things that were complete mysteries in the Old Testament. And then the New Testament came along and shed some light on those things. So some of those mysteries we have revealed to us quite a bit of knowledge and we have quite a bit of help with them. But for some, some of those Old Testament mysteries are still mysteries in the New Testament. And the New Testament still refers to many different things as mysteries. The Bible refers to the gospel as a mystery, the incarnation of Christ as a mystery, the indwelling of the Holy Spirit, as a mystery, the church as a mystery, the rapture, as a mystery, the Godhead as a mystery. And it's really the answer to all of those mysteries that you have mysteries like, Lord, how long? You know, Revelation.

Lord, how long before you avenge our blood? Lord, are you going to do what you said? Are you going to judge wickedness? Are you going to condemn the wicked? Are you going to do that? All of those mysteries that we have mysteries, like, do we understand prophecy correctly? Is this stuff really going to happen? In that day? All of those mysteries just disappear, and they become knowledge to us. We don't have to wonder anymore. Norman Geisler says, it'll be the story to, it will end the story that began in the book of Genesis. That's so true. Verse eight, then the voice which I heard from Heaven spoke to me again and said, go take the little book, which is open in the hands of the angel, who stands on the sea, and on the earth, and if I were John, at this point, I would be like, you want me to do what now? You want me to go up to him? Am I supposed to do climb

up a leg? Even if I get up there, what if he doesn't want to give me the book? What if he doesn't want to give me the scroll, I'm not sure about this. But John, listen, John's got some chutzpah. Watch what John does, verse nine. So I went to the angel and said to him, give me the little book. Okay, I doubt he said it like that probably said more like this. Give me the little book question mark, please? Give me the little book. And he said to me Take and eat it and it will make your stomach bitter. Well, I guess so, that's what happens when you eat a book, especially if you have book allergies, indigestion, upset stomach. He says take and eat it, it will make your stomach bitter, but it will be as sweet as honey in your mouth. Then I took the little book out of the angels hand and ate it. And it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. Verse 11. And he said to me, you must prophesy again about many people's nations, tongues and kings. So John did what he was told he went up, he took the little book he, I don't know, whatever, put some ketchup and mustard on that thing and scarfed it down, just as he was told. And it shouldn't seem strange to us to read that kind of language. Because we still say the same thing, don't we? We get the metaphor, we say, oh, that book was so I couldn't put it down. I just scarfed it up. I mean, I digested that material, I devoured that material. So when you say stuff like that people don't really think you ate a book, they know what you're talking about. They know you're you're talking metaphorically, you're talking about ingesting the material of the book. And it's the same meaning here except the stress is not just on eating it or reading it in the metaphor and the connection. But the stress is on digesting it fully digesting it, assimilating it into the body that is taking everything that's on that scroll and so making it a part of your life that it just fuels your Christianity, your service, your spiritual walk, and your evangelism, it's food for you. It fuels you and it becomes a part of who you become saturated in it. That's what you have to do with anything you're going to teach or share with someone else you got to really know it, it's got to be in you. It's got to be a part of you. So same meaning here. Both Jeremiah and Ezekiel both had similar experiences. Worship team, if you want to come on up, I'll work my way to a close here. They both had similar experiences where similar wording was used. In Jeremiah Chapter 15, verse 16, here's what Jeremiah said, Jeremiah said, your words were found, and I ate them. And your word was to me the joy and rejoicing of my heart. And then in Ezekiel, chapter three verses one through four, Ezekiel says, Moreover, he said to me, Son of man, eat what you find, eat this scroll, and go speak to the house of Israel. So I opened my mouth, and he caused me to eat that scroll. And he said to me, Son of man, feed your belly, and fill your stomach with this scroll that I give you. So I ate, and it was in my mouth, like honey and sweetness. Then he said to me, Son of man, go to the house of Israel, and speak with my words to them. You should get what's happening here. John is told to digest this book. It's the Book of Revelation, he's yet to write it. The Lord is saying, take the scroll, the title deed to the earth, the book of Revelation, everything that's coming the truth in it, the prophecy of it, take it all, devour it, so that it becomes a part of you because the Lord would say, I'm not done with you verse 11, you've got to share this stuff with others. And that's why it's bittersweet. That's the only reason that it's bittersweet.

To the Christian, you read the book of Revelation, and you're like, Yes, I can't wait. Because I know what happens when it's all done. The Lord rules and this is all done. All of the pain and all of the problem. All of the division and all of the destruction, it's done and over with the Lord, ruling and reigning in his temple from Jerusalem, and us with him. Yes, we want that we say so, to millions and millions of believers, this is the gospel good news. But to millions and millions of unbelievers, this is condemning news. To millions and millions of believers, the rapture is wonderful news. It's sweet to the taste. But to millions and millions of unbelievers, the rapture means they missed out and they're stuck in the tribulation. To millions and millions of Christians, we're promised heaven, but to millions and millions of unbelievers, when this is all said and done, they're reserved for the lake of fire. You see how there's a sweet and bitter aspect of it? It's the initial taste of it. I can't wait Lord, nothing but righteousness on the earth, and then forever into heaven with you. I can't wait. That's wonderful Lord. It's everything that we've been looking for and praying for Your kingdom come your

will be done on earth as it is in heaven. Everything we want, Lord as Christians. Yeah, but what about your loved ones that are stubborn and filled with unbelief and you can't seem to get them to believe no matter how passionate you are, no matter how logical you are with the gospel, you can't move them. So when it really sinks in, and that's the point of it. When what we're reading in the book of Revelation really sinks in and starts to digest. It's bitter, folks. It's bitter.