

Welcome To Sunday Night Bible Fellowship

Every word inspired.



Every word proclaimed.

"We proclaim Him, warning every man and teaching every man with all wisdom, so that we may present every man mature in Christ." Col 1:28



"Finishing the Mystery of God"

Rev. 10:1-7

January 28, 2018

No class next week.

As we have done the past 2 years, we cancel class on Super Bowl Sunday so that you can be with friends and family.

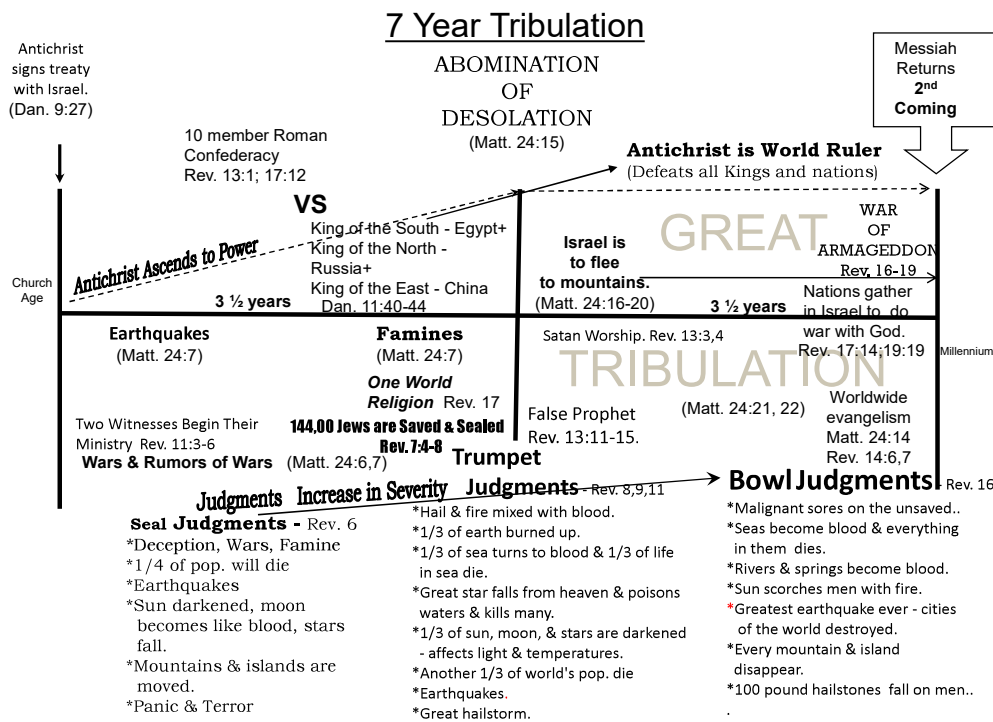
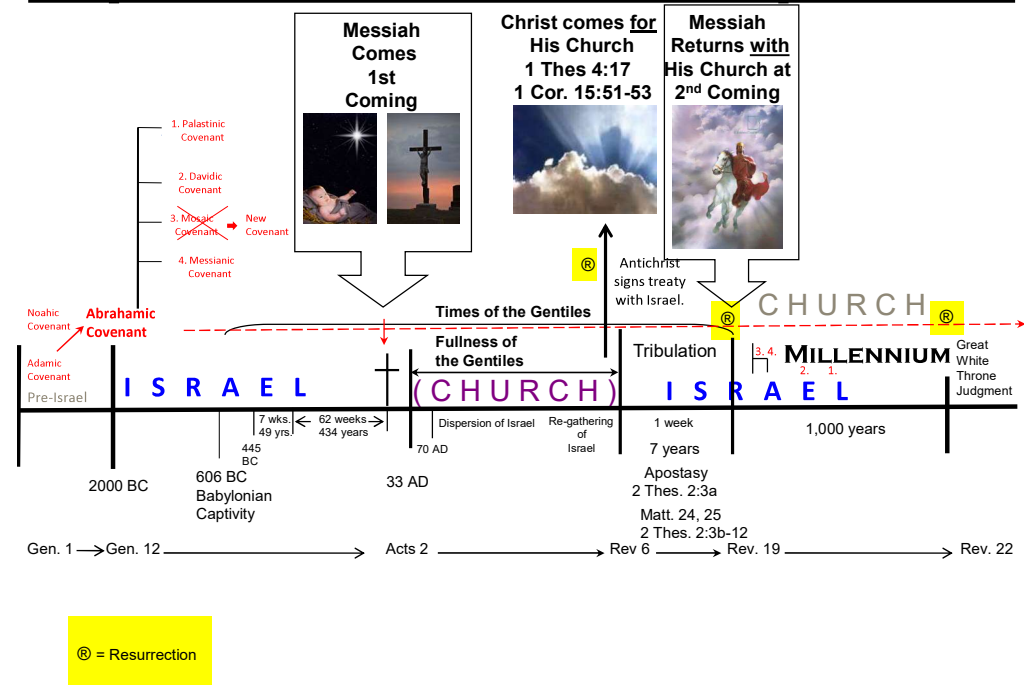
" . . . I submit there's nothing – there's no imagery, there's no imagination, there's no fiction, there's no literature, there's no legend, there's no anything that you will ever read in any literature comparable to this marvelous vision."

- W.A Criswell

The Study Of Prophecy Should Cause Us To Be:

- Alert (Matt. 24:41-44)
- Faithful (Luke 19:11-27, Matt. 24:45-47)
- Holy (2 Pet. 3:11)
- Expectant (Matt. 24:45-51)

Comprehensive Biblical View of Future Prophetic Events



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Rev 10:1-7

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- 7 but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He preached to His servants the prophets.

5 reasons why this angel is not Jesus Christ:

1. When Jesus is referred to in Revelation, John gives Him a recognizable and unmistakable title.

“strong angel coming down out of heaven”

Rev 5:2

- 2 And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book and to break its seals?"

Rev 18:1-2

- 1 After these things I saw another angel coming down from heaven, having great authority, and the earth was illumined with his glory.
- 2 And he cried out with a mighty voice, saying, "Fallen, fallen is Babylon the great!

Rev 20:1-2

- 20 Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand.
- 2 And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years;

Titles for Christ in Revelation:

- “the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth” (Rev. 1:5+)
- “the son of man” (Rev. 1:13+)
- “the first and the last” (Rev. 1:17+)
- “the living One” (Rev. 1:18+)
- “the Son of God” (Rev. 2:18+)
- “He who is holy, who is true” (Rev. 3:7+)
- “the Amen, the faithful and true Witness, the Beginning of the creation of God” (Rev. 3:14+)
- “the Lion that is from the tribe of Judah, the Root of David” (Rev. 5:5+)
- “the Lamb” (Rev. 6:1+, 16+; 7:17+; 8:1+)
- “Faithful and True” (Rev. 19:11+)
- “the Word of God” (Rev. 19:13+)
- “King of Kings, and Lord of Lords” (Rev. 19:16+)

5 reasons why this angel is not Jesus Christ:

1. When Jesus is referred to in Revelation, John gives Him a recognizable and unmistakable title.
2. The other two places where strong angels are mentioned cannot be identified as Christ in any way (5:1, 18:2).
3. The New Testament nowhere refers to Jesus as an angel.
4. This angel came down out of heaven to the earth. To identify him as Christ is to add another coming of Christ to the earth unforeseen elsewhere in Scripture, one that is not in accord with the biblical descriptions of the Second Coming (Matt. 24:30; 25:31; 2 Thess. 1:7-8).
5. **“I saw another strong angel”** “another” – αλλοσ - another of the same kind. ετερος – another of a different kind.
** The fact that this angel is like another angel of the same kind rules out our Lord Jesus Christ as being the reference, because you can not say of Him that he is another of anything, because He is the unique Son of God. (Jn. 3:16)

5. **“and he had in his hand a little book which was open”**
“βιβλαριδιον is a diminutive form of the Greek βιβλιον and means “little scroll.” It is apparently used to distinguish this little scroll from the one that appears in 5:1. This little scroll is already opened suggesting that its contents have already been revealed. This may be a shortened version, a “CliffsNotes”, of the scroll in chapter 5.

6. **“He placed his right foot on the sea and his left on the land.”**
That which the angel places his feet upon, demonstrates his authority over.

Deut 11:24

24 "Every place on which the sole of your foot treads shall be yours; your border will be from the wilderness to Lebanon, and from the river, the river Euphrates, as far as the western sea.

The setting or planting of his feet on sea and land is the formal taking possession of both; or the formal expression of the purpose to do so. This emphasizes the fact that the angel is representing God in His reclaiming the title to both land and sea which was in the scroll. (notice it appears 3 times - 2, 5, 8). This is presenting a picture of total conquest of land and sea. God is taking possession of that which was usurped from Him. The scroll gives directions as to how this will be done.

The Description of the Strong Angel:

1. **“clothed with a cloud”** In the Old Testament the glory cloud represented the presence and glory of God. In the New Testament however, it is usually used for divine judgment. The appearance of this angel wrapped in a cloud depicts the angel as a messenger of divine wrath or judgment.
2. **“the rainbow was upon his head”** "The use of this term refers back to Genesis 9:12-13, which would signify God’s covenant mercy in the midst of judgment”
3. **“and his face was like the sun”** The angel’s face radiated glory, holiness, and majesty. This is because he has been in the presence of God and is marked with delegated authority from God. Angels often radiate glory when they appear (Luke 2:9, 24:4; Revelation 18:1).

Matt 13:43

43 "Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Father. He who has ears, let him hear.

4. **“and his feet like pillars of fire”** The angel’s feet are described as pillars of fire. The emphasis is on the red-hot glow conveying the idea of judgment. Fire throughout scripture and especially in Revelation symbolizes judgment. The angel’s feet as pillars of fire symbolize his mission of announcing God’s coming judgment.



Rev 10:1-7

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"7 peals of thunder"

1 Sam 7:10

10 Now Samuel was offering up the burnt offering, and the Philistines drew near to battle against Israel. But the Lord thundered with a great thunder on that day against the Philistines and confused them, so that they were routed before Israel.

Ps 18:13

13 The Lord also thundered in the heavens,
And the Most High uttered His voice,

- The seven thunders are likely a reference to the voice of God.
- Thunder is always a sign of judgment in the Bible.
- Powerful, commanding, authoritative.
- You have a communication going on here that is announcing the final outpouring of God's wrath.

"when a lion roars"

Hos 11:10

10 They will walk after the Lord,
He will roar like a lion;
Indeed He will roar
And His sons will come trembling from the west.

Joel 3:16

6 The Lord roars from Zion
And utters His voice from Jerusalem,
And the heavens and the earth tremble.

- This is not a distressed or fearful crying out but a shout of power related to coming judgment.
- The lion, known as the king of the beasts, often roars when he has made a kill and takes possession of his prey.
- Mighty angels have strong voices(1Th. 4:16; Rev. 5:2+;7:2+; 8:13+; 12:10+; 14:7+; 15+; 16:1+; 18:2+).
- This angel cries out in a loud shout as he comes to execute God's program.

Rev 10:1-7

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- There are certain times when God just isn't going to tell everything. There are certain things pertaining to the vision of John in Revelation which were not written, and which will remain a secret until such a time as God is pleased to reveal them unto us. It is sealed and is never revealed in this book. The Lord will evidently explain and reveal this Himself when we are with Him. This perhaps deals with God's judgments and purposes, but the details are sealed.

Deut 29:29

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.

Dan 12:8-10

8 As for me, I heard but could not understand; so I said, "My lord, what will be the outcome of these events?"

9 He said, "Go your way, Daniel, for these words are concealed and sealed up until the end time.

2 Cor 12:3-4

3 And I know how such a man — whether in the body or apart from the body I do not know, God knows —

4 was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak.

1 Cor 13:8

12 For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known.

Rom 11:33

33 How unsearchable are His judgments and unfathomable His ways!

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Job 37:5

5 "God thunders with His voice wondrously,
Doing great things which we cannot comprehend.

Rev 22:10

10 And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near.

- Raising the hand was a common practice when taking an oath (Gen. 14:22; Deut. 32:40; Ez. 20:5, 15; 36:7; 47:14).
- By taking an oath, it emphasizes the certainty of what the angel announces.
- Note: Again the emphasis of the land and the sea.

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- The basis of the oath is the person and work of God.
- The phrase "who lives forever and ever" indicates Who God is - He is eternal, He is self-existent (aseity).
- The three-fold division of creation sums up all the works of God—what He has done.
- God is the God who created all things and Who can cause to occur whatever He pleases.
- God is the rightful owner of all that He has created.

"that there will be delay no longer"

- *χρονος ουκετι εσται*] , *time no longer it will be*. This is not the abolishing of time, which is impossible, but that there would be no further delay or waiting for the accomplishment of God's reclaiming the earth and fulfilling His covenants and promised purposes.
- The angel tells John that the long history of delay where God's grace prevented Him from moving in final judgment has come to an end. The period of God's patience is over. The cry for justice, the cry for God to deal with and stop evil and wickedness and Satan and demons and the powers of darkness, the cry from those persecuted and martyred down through history, and the future cry from the Tribulation martyrs, the cry from all of the prayers for "thy kingdom come", would now have to wait no longer for vindication (Revelation 6:10).
- Once the seventh trumpet is sounded, God will act swiftly to establish His righteous rule on the earth.
- We live today in a day of delay. A day when God lets sin be sin, and evil be evil, and war be war, and iniquity be iniquity, and death be death. A day when God leaves Satan unchained. People are asking, "Why do we live in a world like this?" "Why doesn't God do something about it?" "What is wrong with a God who cannot run the world any better than this?" Yes, we live in this day of long delay. But God has been very careful in the Scriptures to point out to us and to warn His people of that delay.

“All the pain, sorrow, suffering, and evil in the world cause the godly to long for God to intervene. A day is coming when He will break His silence, a day when all the purposes of God concerning men and the world will be consummated. . . . All the atheists, agnostics, and scoffers who mocked the thought that Christ would return (2Pe. 3:3-4) will be silenced. The millennia of sin, lies, murders, thefts, wars, and the persecution and martyrdom of God’s people will be over. Satan and his demon hosts will be bound and cast into the abyss for a thousand years (Rev. 20:1-3+), unable any longer to tempt, torment, or accuse believers.”

- John MacArthur

“The true attitude of the Church, and that to which all the representations and admonitions of the Scriptures are framed, is to be looking and ready any day and every day for the coming of Christ to seize away his waiting and watching saints. But in faithfully assuming this attitude, and thus hoping and expecting the speedy fulfilment of what has been promised, the Church has been made to see one notable and quickening period after another pass away without bringing the consummation which was anticipated. Eve thought the promise was fulfilled when Cain was born; but He whom she was expecting was yet 4,000 years away. When Simeon took the infant Savior to his bosom . . . he supposed that the time for the consummation had arrived; but it was only the preliminary advent that he had lived to witness. . . . The early Christians were lively in their expectations that yet in their day the standard of the coming One would be seen unfurled in the sky, and all their hopes be consummated; but the days of the Apostles and of the apostolic fathers passed, and still “the Bridegroom tarried.” . . . Although the Saviour may come any day, and our duty is to be looking for Him every day, it is still possible that all present prognostications on the subject may fail, as they have always failed; that years and years of earnest and confident expectation may go by without bringing the Lord from heaven; and that delay after delay, and ever repeating prolongations of the time of waiting may intervene, till it becomes necessary for the preservation of the faith of God’s people to hear the fresh edict from the lips of their Lord, that “*there shall be no more delay.*” Though the coming of the consummation be slow, *it will come.* There is not another truth in God’s word that is so peculiarly authenticated. . . . Shall we then have any doubt upon the subject? Shall we allow the failure of men’s figures and prognostications to shake our confidence or obscure our hope? Shall we suffer the many and long delays that have occurred, or that ever may occur, to drive us into the scoffer’s ranks?”

- J.A. Seiss

Hab 2:3

3 "For the vision is yet for the appointed time;
It hastens toward the goal and it will not fail.
Though it tarries, wait for it;
For it will certainly come, it will not delay.

Rev 10:1-7

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16 “Mysteries” in the New Testament

The mystery of:

1. the faith 1Ti. 3:9
2. the church Rom. 16:25
3. the gospel Eph. 6:19
4. Jew and Gentile in one body Eph. 3
5. the bride, Eph. 5:32. Rev. 19+, 20+
6. seven stars and seven churches, Rev. 1:20+
7. of godliness, 1Ti. 3:16
8. kingdom of heaven, Mat. 13:11
9. Israel’s blindness, Rom. 11:25
10. rapture of the church, 1Cor. 15:51
11. His will, Eph. 1:9
12. of God, Rev. 10:7+
13. the indwelling Christ, Col. 1:24-29
14. the Godhead of Christ, Col. 2:2, 9
15. of iniquity, 2Th. 2:7.
16. Babylon, Rev. 17:5+. Isa. 2:1-4

“Does it not seem strange that Satan has been allowed for 6000 years to wrap and twist his coils around the world, to work evil and spoil and mar the work of God? What havoc he has wrought! He is the god of this world and the prince of the power of the air. God’s saints have ever been the objects of his fiercest malignity. Is it not a mystery why God, the God of righteousness and holiness, allows evil to go unpunished and His own people to be crushed and broken on every hand? Truly this *is* the mystery of God. Is it that He is indifferent to the wrong, indifferent to the sorrows of His people? Nay, that were impossible. God bears with evil till the hour of judgment arrives, when He will avenge the cry of His elect, and come out of His place to punish the wicked. The checks and restraints upon evil now are unseen as to their source, and are only of partial application. Everything in the world and in the Church is out of order save what God by His Spirit produces.

Now, however, this mystery of God is about to be finished, and God by His Son, the Heir of all things, will wrest the government of the world from the iron grasp of Satan, confine him as a prisoner in the abyss for 1,000 years, finally casting him into the lake of fire for eternity, and then rule and reign in manifested power and glory...

This is indeed glad tidings proclaimed to His prophets of old, not declared by them (although they did that as their books testify), but to them, ...”

- Walter Scott

μυστηριον - something previously hidden but now revealed. A mystery is information which was not previously made known.

What is the “mystery of God” in verse 7:

- Refers to all the unknown details that are revealed from this point to the end of Revelation, when the new heavens and new earth are created.
- God had preached this mystery to His servants the prophets in the Old Testament, and men like Daniel, Ezekiel, Isaiah, Jeremiah, Joel, Amos, and Zechariah wrote of end-time events.
- Much of the detail, however, was hidden and not revealed until the New Testament (Matt. 24, 25; 2Th. 1:5-2:12, Rev. 4-22).

Why has God delayed in dealing with sin, and with Satan, and with hell, and with death, and with the grave. Why the long patience and forbearance of God? Why does God, for these thousands and thousands of years now, why does the Lord God allow Satan to hold this world in his control? Why does God allow truth to be crushed in the dust of the ground? And why does God allow the enthronement of evil? Why does God turn His back upon violence? And why does God hide His face from our tears and our sorrows?

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Amos 3:7

7 Surely the Lord God does nothing
Unless He reveals His secret counsel
To His servants the prophets.

Rev 10:1-7

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Dan 9:24

24 "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.

6 reasons for the Tribulation:

1. "to finish the transgression" – **to bring sin under divine control.**
2. "to make an end of sin" – **to break the power of sin**
3. "to make atonement for iniquity" – **to cover sin with the blood of the Messiah.**
4. "to bring in everlasting righteousness" – **to establish standards for life.**
5. "to seal up vision and prophecy" – **to finish revelation.**
6. "to anoint the most holy place" – **to build a millennial temple.**

"Evil, and wickedness, lust, greed, vileness and villainy, war and bloodshed, violence and death – broad as the River Euphrates – flows through all human history. And every other evil is a tributary toward it, as it flows toward a vast sea of corruption. Every generation inherits the accumulated evil of a previous generation and hands it down to the generation that is yet to come. And it looks as if sin and the swelling tide of iniquity will roll on forever and forever!

But – but beyond the stars there stands a herald angel, with a trumpet in his hand, and at God's time, and in God's purpose, that trumpet shall sound. And in the days of the voice of that last and final trumpet, the forbearance and the patience of God with Satan, and with evil, and with sin, and with iniquity, and with death shall come to an end [Revelation 10:7]. There is a barrier beyond which the swelling flood tide of evil shall not overflow. And there is a stated hour beyond which sin, and Satan, and death shall not exist.

And in the forbearance of God, this mystery of God, in the forbearance of God, these things shall work for the comfort, and the edification, and the everlasting glory of God's people in the earth. And then shall we see that things that we thought worked against us actually were working for us. "For God causes all things work together for good to them that love God, to them who are the called according to His purpose" [Romans 8:28]. Everything in this earth was not only created by Christ, but it was created for Christ! [Colossians 1:16]."

- Tony Garland

ROBERT W. WHITAKER

1863-1944

Robert Whitaker's family emigrated to America in 1869. After working at a watch factory in Waltham, Massachusetts, he attended the Lawrence Academy in Groton, Massachusetts, and Andover-Newton Theological School, Newton Centre, Massachusetts. He became a Baptist minister, and served as a missionary in Aguas Calientes, Mexico (1887-88). He then pastored at churches in Seattle, Washington; Salem, Oregon; and Oakland and Los Gatos, California. The hymn he wrote . . .

I SHALL BE GLAD WHEN JESUS COMES

1. I shall be glad when Jesus
comes,
Come when or how He may,
Glad when in majesty He comes
Who shall set all things right.

Refrain

***I shall be glad when Jesus comes,
Jesus who died for me;
Oh, to behold Him on His throne,
And all His glory see.***

2. I shall be glad to know the end
Of selfish and sordid might,
Glad when in majesty He comes
Who shall set all things right.

Refrain

3. I shall be glad when Christ hath
wrought
His glorious will in me,
When to the likeness of His thought
I shall transfigured be.

Refrain

4. Will you be glad when Jesus
comes?
Oh, sinner, what can you say?
Are you prepared to welcome Him
And dwell with Christ for aye?

Refrain