

Revelation 10 – The End is Here!

By Holly Effiom

VV1-2

- Who is this mighty “angel” that descended from heaven?
- What does he look like? Have we seen this description before?
- What is the significance of his feet looking like pillars of fire?
- What is he holding? Who else was holding the scroll in Revelation?
- How was this different than the scroll in Rev 5:1 or Eze 2:8-3:4?
- Where does this angel plant his right foot and left foot?
- What is the significance of where he placed his right and left foot?

LESSON: John, in this section of Revelation, says this is a “mighty” angel, but there are certain items that let us know that this one may be more than an angel. Prior to this, the angels coming down from heaven were doing certain destructive things in earth, but he takes time to describe this “angel” a bit more:

1. This angel indeed comes from heaven – sent from God;
2. This angel is clothed with a cloud. In Dan 7:13, the clouds of heaven *brought* the Son of man before the Ancient of Days.
3. This angel has a rainbow upon his head. In both, Eze 1:28 and Rev 4:3, the very throne of God is described as having a rainbow around it, and this “angel” is wearing a rainbow as a crown.
4. This angel has a face like the sun and his feet are as pillars of fire. In Rev 1:16, Jesus’s countenance is described as the sun, shining in its strength; and Eze 1:27, He who sat on the throne was described as having an “appearance of fire” from his loins down.
5. This angel is holding a book, and in his hands, it is “little”. In Rev 5:7, it was the lamb that was slain that took the “book” from the hand of him “that sat upon the throne”.

In Gen 13:17, God tells Abraham to walk through out the land which He had given him. I believe that God was telling Abraham to *take possession* of the land that He was giving him. I believe that when John is describing that this “angel” placed his one foot on the sea and the other on the earth, he is telling us that this “angel” is taking possession – dominion – of the sea and the earth. Eze 43:7 reaffirms this idea. I believe that this “angel” is *Jesus, God*.

VV3-4

- When the angel cried out, what did his voice sound like?
- What happened in response to the angel’s cry?
- Who are the seven thunders?
- What did they say?
- Did John know what they said? Were their words recorded in Revelation? Why or why not?

LESSON: This section of scripture shows something about God – He doesn’t butt into what His Son is doing, unless it’s necessary. He didn’t want John to get sidetracked by the words of the 7 thunders, so He interjected. He had done this once before in Matthew, when Peter got excited at the transfiguration and wanted to memorialize it by setting up temples to Jesus, Moses, and Elijah. God interjected and reminded Peter of who Jesus was, and to command him to *listen* to His Son.

At no time in Rev 4 or 5 did God interject and correct anyone in their worship of Jesus; and here in Chapter 10, He speaks not because what the thunders are saying is wrong, but rather, He didn’t want their words recorded in the Bible for all time. What does this tell you about the Bible? It tells me that there is nothing in the book that God didn’t want in this book.

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VV5-7

What is significant about the angel having a foot in the sea, and one on land, and raising a hand toward heaven and swearing?

To what was the angel testifying?

What does it mean that the Mystery of God would be finished?

How does this relate to the sounding of the 7th trumpet?

In what way has God declared to His servants, the prophets, that the mystery of God will be finished in the sounding of the last trumpet?

LESSON: Notice the “angel” described in the chapter, and that so much information was being given about him. The other angels that arrived with the sounding of a trumpet, none of this additional information was provided about them. They just did whatever their job was at the time. Why is this one so different? Just as we analyzed what he was wearing and what he looked like earlier in this chapter, let’s now look at what he is *doing*.

1. His right foot on the sea and his left on the earth. Earlier we discussed from looking at scripture that the planting of the feet in those areas was tantamount to taking dominion over those areas. But in this section, he raises his hand toward *heaven*... Is this “angel” claiming to have dominion in heaven also? I say, “Yes”.
2. This angel swears by the very throne of God, and the earth and sea! We know that in Matt 5:34-36, Jesus Himself admonished us to *not* swear by heaven, nor the earth, nor Jerusalem, nor on our *own* heads; yet this “angel” swears. And the reason Jesus gave for our not swearing by those things was because none of them are our own. Yet this “angel” swears, and God, the Father Who sees all, says nothing – those things which are sworn by must belong to the “angel”. That “angel” must be a representation of *Jesus Christ*.
Daniel records an interesting moment when an “angel” swore in Dan 12:6-7, “... And one said to the man clothed in linen, which was upon the waters of the river, ‘How long shall it be to the end of these wonders?’ And I heard the man closed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him the liveth for ever that it shall be for a time, times, and an half...” I believe that that man clothed in linen was also a representation of Jesus because He is the only one with the power to swear by the throne of God.
3. This angel’s words to which he is swearing. He is calling an end to time or rather that *season*, and to completion the mystery of God – all the words the prophets had spoken – signified by the sounding of the seventh trumpet.

What is the Mystery of God? – Consider Ex 4:14-17

In this section of scripture, God initiates the “Prophetic order” among His people. Note, in Genesis, priests existed, e.g., Melchizedek, priest of the Most High God (Gen 14:18), who was the king of Salem; and later in Exodus, Moses’ father-in-law, who was priest of Midian. The order at the time, for this culture, was that the “king” acted as priest for his people before the Most High God. While a priest’s responsibility is to serve God, the prophet’s responsibility is to make God’s wishes known to the people – to be God’s “spokesman” in the earth.

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So, God establishes a system in which God speaks to Moses; and Moses is like God to Aaron and performs wonders with his staff; and Aaron in turn makes the wishes of God known to the children of Israel, but also sets the example of priesthood, reconciling the children of Israel to their God. This was then.

Now, in place of Moses, see Jesus Christ; and in place of Aaron, see the Church, who not only makes God's wishes known to people of every tribe, tongue, and nation, the Church also sets the example of priesthood – reconciling the people of the world to their God. Num 16:36-50

Understand: *The Church is the mouthpiece of God Almighty.*

So, what was Jesus' purpose in coming to the earth? To establish the kingdom of God, His kingdom, here in the earth, which is to establish His Church here in earth! But how was Jesus' death and resurrection establishing His kingdom here in the earth? This is the mystery that belongs to God – By giving a people who were NO people a purpose for which to live, and one for which they are willing to die – *Jesus!*

God's kingdom does NOT conquer and enforce His will the way that man's kingdoms do – His kingdom is invited in by the very people who hold the power of dominion of the earth. God's kingdom works from the inside out, not from the outside in.

So, when Daniel (7:13-14) writes "...behold, one like the Son of man came with the clouds of heaven and came to the Ancient of days, and *they* brought him near before him", we know that "they" are the saints of the Most High, mentioned in Daniel 7:18. Who are the saints of the Most High? Those who have followed the commandments of God or *invited* Jesus in to their hearts; who have given Him dominion over their own lives (Rom 10:10-13); and with and through whom Jesus takes dominion over ALL the earth. The *Church* of Jesus Christ. Hallelujah!

Jesus was the first to mention the mysteries of the kingdom of heaven (Matt 13:11-15), explaining that it is not given for the Jew to know this; that this is a gift that is bestowed only upon the disciples of Jesus Christ, which in part explains the mystery of the blindness of the Jew (Rom 11:25-32; Rev 12:6, 14). And, in each of the parables in Matt 13, Jesus provides is a picture of the kingdom of heaven – which is a mystery to the Jew.

It is Paul who expands on our understanding of the mysteries of God, starting with the blindness of the Jews in Romans and exploring those of the Church:

- Mystery of God in Christ. 1 Cor 2:7, Col 2:2-9
- Mystery of the indwelling Christ. Gal 2:20; Col 1:26-27
- Mystery of man, like God. 1 Tim 3:16
- Mystery of iniquity. 2 The 2:7
- Mystery of the translation of the living saints. 1 Cor 15:51-52; 1 The 4:13-17
- Mystery of the bride of Christ, the Church. Eph 5:23-32

And John, the writer of Revelation, explains:

- The Mystery of the 7 stars and 7 candlesticks. Rev 1:20
- Announces the conclusion of the Mystery of God. Rev 10:7; and
- The Mystery of Babylon. Rev 17:5, 7

The book of Revelation is about the revealing of Jesus Christ in all of His glory, might, and power, as designed by His Father. Since starting Revelation, we have seen Jesus as Alpha and Omega; we have seen

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him as head of the church; we have seen Him as the Lamb that was slain; and we have seen Him as king, and we are about to see Him as a mighty warrior, and groom coming for His bride.

VV8-10

Is this voice different from the voice John heard in Rev 4:1?

What is the voice instructing John to do?

To which angel is John speaking?

Why would the angel tell John to eat the book?

What does it mean to “eat the book”?

Where else is a prophet instructed to eat a book? Eze 2:7-10; 3:1-4

LESSON: Ezekiel’s experience in being directed to eat the book shows us today what God’s intention was for having Ezekiel eat the book at that time – to take in the word of God and then go and prophecy before the children of Israel. In Revelation, John is being told to “eat a book”. If we view John as a representation of the 7 churches that existed at that time – and the Church as a whole, today – we would understand the message from God would be the same – take in the word of God and then go prophecy to the whole world, *including* Israel.

V11

What is John being instructed to do?

What is the Church as a whole being instructed to do in this verse?

If we view John as representation of the church, and God’s instruction to John in Rev 10:11 is to “prophecy again” before many people, nations, tongues, and kings, what is God instructing the “church” to do?

To whom should the church be prophesying? The angels? Are the angels in need of the message of the gospel? If the church has been “caught away” by this time, who is this church that John represents; and to whom are they to prophesy?

In light of Rev 10:11, is it even possible for Rev 4:1 to be an indicator of the rapture of the Church?