

You're of no earthly value unless you're...

Heavenly

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Minded

After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this."

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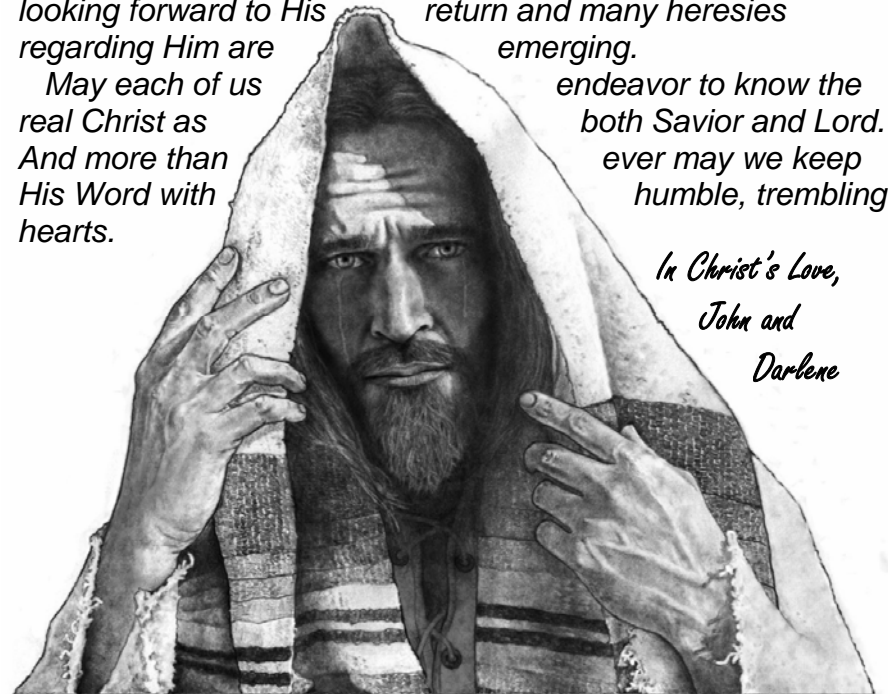
Dear Friends,

Jesus wept over Jerusalem because the Jewish people did not recognize the "day of their visitation". It had been foretold to the prophet Daniel nearly five hundred years earlier, and in fulfilling it Jesus rode into the city hailed as a King on the exact day of which the prophet spoke. He knew what was going to come upon them because of their ultimate rejection of Him as the true Messiah. He also knew they would later receive a false messiah known as the antichrist – the fraud, the deceiver. That time is virtually upon us.

The church today has accepted many frauds as well. False doctrines, false teachers, false followers. We have much in common with the Jews of Jesus' day. The good news is that Jesus is coming back very soon and will clean up this mess. The bad news is that much of the church is not ready or even looking forward to His return and many heresies regarding Him are emerging.

May each of us endeavor to know the real Christ as both Savior and Lord. And more than ever may we keep His Word with humble, trembling hearts.

In Christ's Love,
John and Darlene



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Shots Across the Bow

Revelation 8

As the apostle John observed the four living creatures in the throne room of heaven, he noted, “...they do not rest day or night, saying:

“Holy, holy, holy,
Lord God Almighty,
Who was and is and is to
come!”

Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying:

“You are worthy, O Lord,
To receive glory and honor and power;
For You created all things,
And by Your will they exist and were created.” (Rev 4:8-11)

It is clear then that heaven is continually filled with the worshipful adoration of God. Nevertheless, chapter eight seems to present a contradiction of sorts:

When He opened the seventh seal, there was silence in heaven for about half an hour.

Of course, it could be that this silence interrupts the worship of heaven and is a reverential prelude to what comes next, but that doesn't explain the very specific span of time. Most

commentators treat this very lightly, but I'll offer a suggestion that makes sense to me and sheds, perhaps, a new light on the text.

The first four seals that were opened resulted in a going forth of four riders that deceived and destroyed many people on earth. Then, with the fifth and sixth seals we witnessed the souls of the saints waiting upon God's judgment and then a seemingly catastrophic and perhaps nuclear war. It is quite possible that these events will occur in a fairly rapid fashion after the church has been raptured.

In any event, we know as well that during the first three and a half years of the seven year long tribulation, the antichrist will be promoting his devilish propaganda consummating in the placing of the “abomination of desolation” in the new Jewish temple and proclaiming that he is God. Daniel the prophet recorded:

The king (the antichrist) will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of gods. He will be successful until the time of wrath is completed, for what has been determined must take place. He will show no regard for the gods of his fathers or for the one desired by women, nor will he regard any god, but will exalt himself above them all. (Dan 11:36,37)

And John recorded concerning the antichrist:

The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months. He opened his

mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven. (Rev 13:5,6)

Now, back to our first verse. “...silence in heaven...” can, and I believe should have been, translated as “...silence by heaven...”. In other words, while the antichrist is blaspheming God and saying unheard of things against Him, he will seemingly get away with it. Heaven will be silent for a period of time – a specific period of time – *about half an hour*.

This word for hour is translated as such the majority of the times we find it in the scripture and is the underpinning of our own English word, but it most literally means, “a certain definite time or season fixed by natural law and returning with the revolving year”. In other words, it doesn't have to mean a literal hour.

If it is symbolic and we search the Bible in order to interpret it, we can turn to Rev 17:12 which reads:

*The ten horns you saw are ten kings who have not yet received a kingdom, but who for **one hour** will receive authority as kings along with the beast.*

Many of you already recognize these ten kings as also being represented in the ten toes of Daniel's prophetic image in chapter two of his book. Here in Rev 17, an angel is explaining to John the meaning of the ten horns on the beast seen in this same chapter. These ten kings will reign with the antichrist during the tribulation time – a seven year period also known as the 70th week of Daniel's

prophecy in Dan 9. Even now, I submit, they are standing in the wings, waiting.

So, if the tribulation is prophetically symbolized as being “one hour”, then about half an hour would be about three and a half years or about 42 months. During this time, God lets the AC just mouth off but only until the midst of the “week”. In the midst of the week or seven year period, the AC will stand in the temple of God proclaiming that he is God and then, I think, heaven will answer with trumpet judgments that are both disciplines and final warnings to the world saying, “wake up!”

We should also note that this contrasts with the ministry of Christ Who for the same period of time glorified God in all that He said and did. While the antichrist will glorify himself, Jesus was glorified by God. While the AC will “exalt himself”, Jesus was meek and humble. To the ones who do not buy into “the lie” permeating the tribulation time, the “beast” will truly be a 180 degree opposite to the divine ministry of Christ.

And I saw the seven angels who stand before God, and to them were given seven trumpets. Then another angel, having a golden censer, came and stood at the altar. He was given much incense that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand.

Trumpets throughout scripture were used as alarms, both for gathering the people together and for war. As such, we can see that each of these trumpet judgments are not yet coming from an 'angry God' but are a call to the people of earth to reject the devil's lies and gather to their true Savior, then as a consequence, to do battle with Satan. God's wrath is on the way, but these are still warnings.

In addition, I'll suggest that at this point, our heavenly Father is beginning to fulfill the petitions of those dear saints we saw under the altar in chapter six. There, they prayed, "*How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?*" With the trumpets, we will see the judgment they asked for and with the coming bowls, we'll see the vengeance of wrath.

Then the angel took the censer, filled it with fire from the altar, and threw it to the earth. And there were noises, thunderings, lightnings, and an earthquake. This action sets the tone for all that follows – virtually every trumpet and bowl after this will rain something terrible down on earth directly from heaven. The silence is over. As God has said to other wicked men:
*Behold, it is written before Me: I will not **keep** silence, but will repay—
Even repay into their bosom—* (Isaiah 65:6)

So the seven angels who had the seven trumpets prepared

themselves to sound. Here comes heaven's answer to the pompous boasting, lies, slanders and willful rebellion of depraved mankind:

The first angel sounded: And hail and fire followed, mingled with blood, and they were thrown to the earth. And a third of the trees were burned up, and all green grass was burned up. As these judgments are thrown down from heaven, you Bible readers will flash back to the book of Exodus. There, the seventh judgment upon Pharaoh and the Egyptians was hail and fire as well. Bible students know that Egypt is often a type or picture of the world in scripture and just as those judgments came upon them so that God's people would be released to worship and be free, so these trumpet judgments are intended to produce a similar outcome spiritually. We may recall as well that despite the warnings of Moses (who **may be** around during the tribulation also), Pharaoh continued to be hard hearted against the Lord; so will the godless in our days also be.

Then the second angel sounded: And something like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood. And a third of the living creatures in the sea died, and a third of the ships were destroyed. John uses the wording, "**like** a great mountain" so this could represent a large fiery mass such as a meteor. The sea is probably the Mediterranean as that was the sea to the Hebrews – that, or the

Red Sea. Based upon the various components of this passage such as living creatures and ships, it doesn't make sense to spiritualize this passage.

Then the third angel sounded: And a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of water. The name of the star is Wormwood. A third of the waters became wormwood, and many men died from the water, because it was made bitter. This again could be a meteor or something God makes uniquely for this situation. Wormwood is a very bitter or poisonous substance.

Then the fourth angel sounded: And a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them were darkened. A third of the day did not shine, and likewise the night. Jesus said: *the sun will be darkened, and the moon will not give its light* (Matthew 24:29). This could be nuclear fallout in the sky or the result of all the burning vegetation. We recently had a lightning storm initiate literally thousands of fires here in northern California and the sky was a mess for weeks. You could hardly breathe at times. As with the other three trumpets, I don't think it makes sense to consider these as symbolic but rather literal events.

Whether that be the case or not, since the limits of the judgments will be so specific, it could be that in smiting a third of the above elements of nature, God will also be sending a message to consider another important "third" such as

the third day, the day His Son rose from the dead. Or He could be prompting His people to consider His promise in Zechariah:

*I will bring the one-third through the fire,
Will refine them as silver is refined,*

*And test them as gold is tested.
They will call on My name,
And I will answer them.*

*I will say, 'This is My people';
And each one will say, 'The LORD is my God.'* (Zech 13:8,9)

"The first four trumpets also reveal the *mercy* of God's judgment; these are partial judgments striking only one-third, and are meant to warn and lead a rebellious world to repentance before the final curtain. For now, God spares more than He smites."
-- Guzik

And I looked, and I heard an angel flying through the midst of heaven, saying with a loud voice, "Woe, woe, woe to the inhabitants of the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!" One third of mankind will die in the next three judgments, but again, these woes are words of warning. They are 'shots across the bow' so to speak. God is saying, "Stop your insane course! Turn around! Come to Me and I will receive you." There still seems to be a short time left for the willfully rebellious to repent. To do so will likely mean death but how much better an eternity of life and love in heaven than the torturous isolation and suffering of hell forever!

A Pathetic Insanity

Revelation 9

Just when the people going through the Tribulation think it can't get any worse, it will. It looks like the first four trumpet warnings come one upon the heels of another, but the next three bring with them an entirely new dimension of trouble.

Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit. And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit. The fifth trumpet warning from God begins a series of three "woes". They are separated out possibly because they seem to represent a change from physical catastrophes to spiritually, even demonically driven ones. In this instance, a star which here is referred to as "him" is clearly a symbol for a spiritual being. He is given a key to open the abyss, the bottomless pit. Note that the star is a fallen one – the Greek tense is called the "perfect" and reflects an action that happened and was completed in the past. Now, Jesus said He saw Satan fall from heaven. Without going into too much detail, it is evident

that at some time in the past Satan was cast down from his exalted position in heaven and wound up on earth. Some attribute the desolation they say is evident in Genesis 1:2 to this event. It also seems that since he presented himself before God in the book of Job, that he still has access to heaven. That, however, we know will change when, after a conflict with Michael and the holy angels of heaven (see Rev 12:7-9), he and his horde will be banished altogether from the heavenly scene. So, this fallen star could be Satan or it could be another chief demon who was cast out with him.

The bottomless pit is thought to be the deepest, darkest pit of hell. Jude writes that the demonic angels who crossed over from the spiritual realm to the physical to pollute the human race genetically in the days of Noah before the flood are imprisoned in chains of darkness. This could be them. As they emerge, the smoke of their darkness precedes them.

David Guzik notes, "[Their] offence was connected with some kind of *sexual* sin, such as the sexual union between rebellious angelic beings (the *sons of God* in Genesis 6:2) and the human beings (the *daughters of men* in Genesis 6:2). We know that there was some sexual aspect to this sin because Jude tells us in the following verse, Jude 1:7: as *Sodom and Gomorrah, and the cities around them in a similar*

manner to these, having given themselves over to sexual immorality and gone after strange flesh. The words *in a similar manner to these* refers back to the angels of Jude 1:6, and the words *gone after strange flesh* refers to their unnatural sexual union."

"We know some things about this unnatural sexual union from Genesis 6. We know that this unnatural union produced unnatural offspring. The unnatural union corrupted the genetic pool of mankind, so God had to find Noah, a man *perfect in his generations* (Genesis 6:9) - that is, "pure in his genetics." This unnatural union prompted an incredibly drastic judgment of God - a global flood, wiping out all of mankind except for eight people."

Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power. They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads. And they were not given authority to kill them, but to torment them for five months. Their torment was like the torment of a scorpion when it strikes a man. In those days men will seek death and will not find it; they will desire to die, and death will flee from them. These

demonic creatures are apparently given physical bodies like locusts and the power to inflict a seriously painful suffering upon men. They are restricted in their power such that they cannot touch anyone who is saved, i.e. sealed with the seal of God. However, their torturous ways will drive other men insane wherein they will seek to die but will not yet be able to. You may remember from the book of Exodus that the plague of locusts there did not come upon God's people either, only on the Egyptians.

The shape of the locusts was like horses prepared for battle. On their heads were crowns of something like gold, and their faces were like the faces of men. They had hair like women's hair, and their teeth were like lions' teeth. And they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots with many horses running into battle. They had tails like scorpions, and there were stings in their tails. Their power was to hurt men five months. And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon. Notice the word "like" before each description. What we're seeing is not that these creatures have literal gold crowns or men's faces and such, but that they have a

resemblance to these things. They have crowns but not of real gold. Their faces resemble men, but their hair is apparently long like a woman's and their teeth appear like lions' fangs. I'm personally persuaded that this gruesome imagery, whether symbolic or literal, can only be demonic.

They are given power for a period of five months which is the same length of time that the judgment flood in Noah's day covered the earth – 150 days – that's no accident. In addition, their leader is named in both Hebrew and Greek as "Destroyer" or "Destruction". I think we're given his name in both languages to indicate that he will lead this terrible woe upon both Hebrews and gentiles alike. Only the saved will be spared.

One woe is past. Behold, still two more woes are coming after these things.

Then the sixth angel sounded: And I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." The golden altar would be the altar of incense if the typology is consistent with the tabernacle and the temple. Each of the four horns on those altars were 'anointed' with the blood of the sacrifice. As such,

we may have represented here the prayers of God's people that have been 'covered by the blood' of Christ so to speak. Horns, in the Bible, represent power and so we see that indeed, such prayers are enormously powerful in heaven. How often have we all prayed, "Thy kingdom come, Thy will be done, on earth as it is in heaven." Little may we have known that this series of cataclysms is part of what it would take to fulfill those prayers.

So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind. Now the number of the army of the horsemen was two hundred million; I heard the number of them. Now, both the US Census Bureau and the UN estimates of world population for the time at which John was writing were at or below this number of 200,000,000. Can you imagine John's eyes blinking in amazement – so much so that he clarifies and confirms, "I **heard** the number of them." That would be like one of us saying that we foresaw an army of some seven to eight billion.

This event alone will result in two to three billion deaths on planet earth. The four angels who are released to do this unimaginable damage were prepared for the specific time. In other words, this is not a reaction to the antichrist's persecution or

some last minute decision to punish mankind. God has known from before the beginning of our creation what would happen to our relationship with Him and what would be necessary to finish His universal reconciliation. It is not 'sweetness and light' so to speak; it is unfathomable catastrophe and destruction.

And thus I saw the horses in the vision: those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of the horses were like the heads of lions; and out of their mouths came fire, smoke, and brimstone. By these three plagues a third of mankind was killed—by the fire and the smoke and the brimstone which came out of their mouths. For their power is in their mouth and in their tails; for their tails are like serpents, having heads; and with them they do harm. Now, if the colors on the breastplates of these soldiers are representative of national colors, they may be from Ecuador or Romania (I'm kidding) or we may think of China (Red flag), the UN, NATO, EU or WEU (Blue flags) and the Vatican (Yellow and White flag). Clearly, that is speculation but each of these entities does seem to have a part to play in the final days. We should note that their means of transportation is also their means of destruction and to John they appeared hideous.

But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. And they did not repent of their murders or their sorceries or their sexual immorality or their thefts. This boggles the mind, doesn't it. Nevertheless, it reveals the nature of evil. The demons knew who Christ was when He came to save us and yet they only sought to expose Him, retreat from His presence or to incite the people to kill Him. In like manner, rebellious mankind is, at this point, unable to repent. They cannot think rationally or see clearly. The disease of sin has fully engulfed them. God is demonstrating this powerful lesson to the whole universe of concerned beings. Evil is not even a 'valid alternative' to Good; it is a pathetic insanity.

Wrapping Up!

Revelation 10

This chapter is a huge 'milestone' in the Revelation. As we've seen, every chapter is packed with action and amazing things. But, even as (along with the apostle John) our heads are spinning from it all, this portion should grab our attention afresh.

Chronologically, we are ending up the trumpet warnings to a sinful, rebellious world and about to enter fully into the period of God's wrathful bowl judgments. How long these bowl judgments will last is uncertain, but this prelude is, in a very important way, both the end and the beginning.

John the Baptist was the end of the Old Testament while Jesus' earthly ministry and sacrifice presented a new beginning (which at the same time was a fulfillment of what was spoken before by God to man). In a similar manner, the apostle John is going to receive in this chapter a message that signifies the end of an even greater epic. It, too, will lead into an even more magnificent work of Christ. Let's begin:

I saw still another mighty angel coming down from heaven, clothed with a cloud. And a rainbow was on his head, his face was like the sun, and his feet like pillars of fire. With the way John words this, "still another", you sense his awe at all these powerful beings engaged in this 'final act', so to speak. Though there is imagery here to

remind us of Christ, I'm inclined to see this being as what it says he is – a mighty angel. When we are presented with Jesus in other places in the book of Revelation, it is clear that it is Him, whether He's the Lion or the Lamb or the Word of God or the King of Kings, etc. There's no ambiguity of significance. The word "another" also indicates quite clearly that this is a mighty angel "like the others". The fact that he does share likeness with the risen Christ speaks to our own expectations as believers for the promise of God is:

And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. (Rom 8:28,29)

He had a little book open in his hand. And he set his right foot on the sea and his left foot on the land, and cried with a loud voice, as when a lion roars. In his hand is a scroll or book, and it is distinguished as being both little and open. In the Greek, it is specifically the diminutive of the word used for the sealed scroll which the Lamb previously took and opened, so it is not one and the same. In almost all instances in the Bible though, both the diminutive and the root word refer to the Word of God.

Now, as he stands with his right foot on the sea and left foot on the land, we recall the imagery of Daniel in which we saw the

representations of the gentile nations and the land of Israel respectively. With this in mind, it is probable that the message of this 'little book' speaks to both groups of people.

When a lion roars, those within earshot cannot ignore it. It startles and grips your attention. The Greek word for roar is related to the one for thunder and we know how thunder can have the same effect.

When he cried out, seven thunders uttered their voices. When God dealt with a hard hearted Pharaoh, He used thunder together with hail and fire. A shocked king told Moses, "Entreat the LORD, that there be no more mighty thunderings and hail, and I will let you go..." to which Moses replied, "...the thunder shall cease, neither shall there be any more hail; that you may know how that the earth is the LORD'S." (Exo 9) It is the first mention of thunder in the scripture and is linked to God's judgment.

The first time, God spoke to a hard hearted Israel, it was also with thunder:
And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. (Exo 19)

Job records:
Have you an arm like God? or can you thunder with a voice like Him? (Job 40)

And the Psalms say:
The LORD also thundered in the heavens, and the Highest gave his voice; hail and coals of fire. (Psa 18)
The voice of the LORD is upon the waters: the God of glory thunders: the LORD is upon many waters. (Psa 29)

These and other scriptures lead us to understand that with the seven thunders God is again speaking to a rebellious, hard-hearted world, both Hebrew and gentile. I believe these seven thunders are the seven Spirits of God we saw in chapters one, three, four and five. Cumulatively, they are the Holy Spirit of God.

Now when the seven thunders uttered 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." There are two different views on this event and both have merit.

First, keeping in mind that nothing happens by accident here, we know that the seven trumpets were indeed intended to sound, but their message is sealed. From this, we can deduce that God wants us to know that there is more to come, more that we aren't yet meant to know. He's not 'teasing' us with a mystery – that's not His way. He simply wants us to know to expect more.

Second, and perhaps more obvious, the seven Spirits are henceforth silent. You could say that from this point on during the Tribulation, the Holy Spirit is done

speaking to the rebellious world. He thunders one last time in complete unison and it's over. It is sealed and unrecorded. He was 'silent' as well for 100's of years before Christ's first coming up until John the Baptist. His ministry to protect and preserve the redeemed remnant of Israel will continue. There will be "thunderings" in future chapters but they are not specific to these Spirits.

In fulfillment of Christ's prophecy, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Mat 24:14) one last time an angel will circle the planet with the gospel message (later in chapter fourteen), but there is no indication that anyone beyond this point gets saved.

This parallels, as Jesus said it would, the days of Noah, for Noah, by the power of God's Spirit, preached to a rebellious world up until God said, "Come into the ark." As such, he foreshadowed the redeemed remnant of Israel who will be called out of "Babylon" (see Rev 18:4) into a wilderness and be preserved in the midst of God's horrendous worldwide judgment.

The angel whom I saw standing on the sea and on the land raised up his hand to heaven 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, but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets. It's a wrap. No more delay. In these days in which the seventh trumpet angel is about to sound, the mystery of God will be complete. By the wording above, we are to understand that these "days" include some events that are about to transpire in the next few chapters, but what is this mystery?

Let's look at what the scripture tells us in the following four passages:

*And He [Jesus] said unto them [His disciples], Unto you it is given to know the **mystery** of the kingdom of God: (Mk 4:11)*

*...by revelation He made known to me the **mystery** ... which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, of which I became a minister according to the gift of the grace of God given to me by the effective working of His power.*

*To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all see what is the fellowship of the **mystery**, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ. (Eph 3)*

*Even the **mystery** which hath been hid from ages and from generations, but now is made manifest to His saints: (Col 1:26)*

*And without controversy great is the **mystery** of godliness:*

**God was manifested in the flesh,
Justified in the Spirit,
Seen by angels,
Preached among the Gentiles,
Believed on in the world,
Received up in glory.**

(1 Tim 3:16)

The mystery of God is His redemption of mankind, both Hebrew and gentile. All whom He knew, from before the beginning of the world, who would receive His gracious salvation are about to be taken to safety either in heaven or in an earthly wilderness. No more thunders speaking to a devil controlled world – after these days, there will only be wrathful outpourings.

Then the voice which I heard from heaven spoke to me again and said, "Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth."

So I went to the angel and said to him, "Give me the little book." And he said to me, "Take and eat it; and 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 angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. And he

said to me, "You must prophesy again about many peoples, nations, tongues, and kings." I'm inclined to believe that this little book is the very book we are studying. This is for several reasons:

- It is given to and consumed by John, and it is sent by an angel. This coincides with how he opens the book in chapter one:

The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified it by His angel to His servant John, (Rev 1:1)

- It is open, not sealed. This coincides with how the book ends:

And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand. (Rev 22:10)

- "Little book" comes from the word that is used nearly always for a book of the scriptures.
- As with other scriptures about the Word of God, it is sweet to the taste:

How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! (Psa 119:103)

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. (Psa 19:10)

Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give

thee. Then did I eat it; and it was in my mouth as honey for sweetness. (Eze 3:1-3)

- But it is bitter inwardly. The first use of bitter in the scriptures is with Esau when he wept bitterly because he had forever lost the blessing.

Hebrews records:

For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears.

(Heb 12:17)

The awesome promises of heaven which we read about in Revelation are indeed sweet but the outpourings that fall upon a world for which no place of repentance is found is terribly bitter.

Finally, John is told that he must prophecy again, and this word for “again” is quite specific – it means a repetition of what has gone before. It is not simply a continuation but a repetition of something which has preceded.

Now, here’s a thought – the chapter that immediately follows this will deal with two prophets that witness to the world during the tribulation. Names like Moses, Elijah and Enoch are most often considered when this event is presented, but it **may be** that one of those two is John.

- First, one of the powers of the two prophets will be to destroy their adversaries with fire from their mouths. Recall, it was John and his brother James who wanted to call down fire

from heaven to devour Jesus’ adversaries in Luke 9.

- Second, they are specifically given power to prophecy and John, in this Rev 10 passage is given the little book and told that he must prophecy **again**.
- Third, John is told that his prophesying will be to *peoples, nations, tongues, and kings* and in the next chapter, after the two witnesses are killed, it is the *peoples, tribes, tongues, and nations* who celebrate.
- Fourth, in Revelation 4, John is told to “Come up here.” In like manner, after three and a half days of lying dead in the street, these two prophets are resurrected and told to, “Come up here.”

Of course, we cannot say for certain, but we will know for sure someday soon. On the near horizon, God’s mighty angel will proclaim, “No more delay!” Praise God!



Art by Earl McBeath