

Ask Jeff 5.23.18  
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Your Circle of Concerns, hopefully you got one of these when you walked into the room this evening. For those of you that are veterans, just allow my weekly speech for a moment but for those of you that are new, please don't throw this away, make this a point of your prayer life throughout the week as we pray for those who are a part of our family, connected to our family of faith, related to whether friendship, employee, whatever it may be. We have those that are in the hospitals, those that are in facilities, those who are at home, those even that are out of town, but I always want to recognize the bottom part of page 1, that's the sympathy section for those within our family of faith that have lost love ones. And on the back side, you will see those that are serving in what might be considered a formal missionary capacity and those that are serving in the military. As far as missions is concerned, I do want to encourage you this Sunday to be a part of we're going to do something a little bit different, now I know in a Baptist Church that's scary, right, because we don't ever do anything different, but typically what we do is at the end of the summer, we have everybody who's been on a mission trip come in and tell us about the trip, you know, what you saw, what you did, the lives that were changed. This year, we're going to actually do it in advance, we're going to talk about the trips that are coming so that we can be praying in advance for the fruit of the trips and not just hear about what happened, you know, when we went. So this coming Sunday, you're going to get to hear about the fact that we as a church body in this calendar year because we've had some trips that have already taken place, we already have some of our college students right now that are in Denver, that are in Greece and some various other places, that we have over a thousand people that are going to be in 38 different countries in this calendar year and so it's going to be an exciting time to hear not just about what happened as we usually do, but how to pray for, and there's going to be a card you're going to receive in your Messenger that has all the locations that people are going to be serving, so hopefully you'll take that and put it on your refrigerator, whatever you do to be praying for them all throughout this season, and some of those trips will be in the fall but we just wanted you to know in advance.

So that being said, we'll pray and we'll get started.

*Lord, tonight as we gather as a family of faith, Lord, we're just blessed to be in this place with these folks, but more importantly to be centered around your word, and your word makes it very clear that we are to enter your throne room with boldness. It says that we're to ask so that we can receive, we're to knock so that you will open. So Lord, that's*

*what we're doing for those that are sick tonight, Lord, those that have physical ailments, emotional issues, relationship concerns. God, we're praying that if it be possible you would heal what needs to be healed, restore what needs to be restored, Lord, just your thoughts are not our thoughts, your ways aren't our ways and, Lord, so tonight we're not even going to suggest how we think you should do it, we're just asking that you would, just to invade and infuse people's lives with your Holy Spirit and your touch. Lord, I do pray for those that are serving overseas and even stateside on the mission field. I know many of them are lonely and many of them at times are discouraged. Lord, many of them haven't seen what we would call tangible fruit months or even years. Lord, we pray that you would keep them steadfast, that you would keep their head up as Psalm 121 says, that their strength would come from you and you alone. Lord, for those that are serving in the military, we pray for strength physically but more importantly we pray that they would be grounded spiritually. Lord, on our campus tonight whether in this room, up in the choir suite, across the street with the students, wherever it may be, we just pray that your Spirit would guide us through your word so that when we leave we would be empowered by it. It is in the name of Jesus Christ we pray. Amen.*

All right, for those of you that are first-timers with us here on Wednesday nights, the way that our Bible study goes is typically in two sections or two parts. We have a Q and A time where you have the opportunity to ask any question you want about any subject you want, anytime you want, anywhere you want. You have the ability not only through our website First Baptist, Opelika website but you have the ability to raise your hand and say, "I'm tired of that or I want to go here, or I want to talk about that," and we just go with the flow. Then we have a somewhat of an organized Bible study that we put on a hiatus for a while because we were walking through the book of Revelation and with our Master Life Bible study we took a break because we didn't want those that had been a part of it, you know, kind of coming in three and four chapters later and such. So tonight, we're going to pick back up with our Revelation Bible study and I thought tonight we would go ahead and start with it because we come to, I know every chapter in the Bible is unique but Revelation 10 is a very unique section in the book of Revelation.

Now let me give you kind of a big picture before we get to chapter 10, and by the way, I think this may spur some questions, so to speak. I mean, we have the ability later to go wherever we want, but I think you may have some concerns about the context of tonight. Within the book of Revelation 6 through 19, kind of the middle section of this book of the Bible is a time period or a description of what Jesus called in Matthew 24 great tribulation. It's also what has been called Daniel's 70th week or the book of Jeremiah calls it Jacobs trouble. Needless to say, beginning in chapter 6, the famous seven seals began to be opened up. In chapter 19, the heavens open up and Jesus comes back. And so in that 13 chapter section, we have this time period that is most famous for the seven seals, the seven vials, the seven trumpets, the antichrist, the mark of the beast, the famous 144,000, all that type of stuff. But in the midst of these chapters, there are select sections of Scripture that are considered what we would call parenthetical. I know that's a big fancy word but all it means is taking a step out of the chronology and getting the big picture, oftentimes looking back in time past on how we got to where we are, or even looking ahead to where we are going. What's important about the parenthetical chapters is even

though they give commentary on and insight to what the story is as far as this time period, they are out of the chronology. It's almost like you've just pulled out and got some of the back story that you can then infuse back in.

Now what we're going to see tonight is that the parenthetical chapters, I believe, happen very strategically and we're going to see in just a moment that not all seven seals happen at one time, in fact, there is a break and then there's a parenthetical. The same thing could be said about the trumpet judgments. In fact, when we come to chapter 10 tonight, six of the judgments or the trumpets have sounded, the woes that have occurred, so to speak, and we have this break in chapter 10 that is most famous because there is a book that is present that has been told to be consumed or to be eaten, and the Lord tells John, the Apostle John, that it's going to be sweet like honey to the taste but it's going to be bitter when it is digested. In fact, this is a unique section of Scripture because the Lord tells him, "What I give you in this context, don't share it with anybody. Don't talk about it." So a lot of people have asked, "Well, what do you think was in that little book?" You know what the answer is, right? We don't know because the Lord said don't talk about it.

Now we'll talk probably more about this next week, there is some, I don't want to say suspicion but there is some concepts that looking back into the Old Testament there are some portions in the prophets where some things were spoken and it said seal this up until a certain time, and some people believe, well, is that what it was, that it was a repeat of or an unveiling of it. We'll discuss that a little bit more as we get to the end. But tonight, I want to have a little fun with the first few verses of Revelation 10. Remember, parenthetical, taking a step out of the chronology. Big picture, okay? It says in verse 1,

1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: 2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, 3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. 4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. 5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Now the first thing that I want to address tonight which hopefully will be as engaging of a study to you as I believe it is to me, is what I call the positions of these parenthetical chapters. Now the first parenthetical chapter that we have in the book of Revelation, remember these are all stepping out of the chronology, is chapter 7. The second one is

chapter 10. The final one is chapter 16, though it's only a few verses, and you'll notice in chapter 14 right in the middle of your outline, there is actually, I don't want to say there is a debate or dispute but there is discussion of whether or not this is actually parenthetical or not because the chapter before it is one of the great discourses on whom we know as the beast or the antichrist, and then the chapter after it doesn't have anything being new or opened up or such. So some people think it's parenthetical, some people think it's not because chapter 14 is all about the famous 144,000, that famous group that has, shall we say, become very popular in the last 150 years particularly in Western civilization.

So tonight for the sake of our conversation, I just want to focus on chapter 7, 10 and 16 kind of as a parenthetical picture, and then go specifically back into chapter 10. First of all, chapter 7. By the way, feel free to flip back and forth all through tonight. You'll notice beginning in chapter 6, verse 1, there are six seals that are opened. Each one of them, at least as we are given in chapter 6, is opened successively and chronologically. The famous four beasts are the first four and then you have the other two seals, and then there's a ceasing. There are no seals opened in chapter 7. The seventh seal is actually opened in chapter 8 and so you have six seals being opened, break, and then the seventh being opened in chapter 8. And one of the verses that I put on there that I wanted you to notice was in the book of Matthew 17. So if you are quick of turning, or for those of you using electronic devices, pushing buttons, Matthew 17 is the famous story of what we know as the Transfiguration, and when I say story, don't think in terms of a bedtime story, think of an account historically of what has occurred. Matthew 17, I want you to notice the chronology behind the event that takes place. It says,

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elijah talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elijah.

I'm hoping you know the rest of the story where the Lord disputes and says, "That's not what we need to do," and they move on. They eventually come out after his transfigured and there's the little boy who's possessed with the demonic spirit, Jesus heals him and says, "This only comes out by prayer and fasting." But what I want you to see in chapter 17 and just hold onto this thought because we're going to kind of talk more about it in a minute, it says, "after six days." All right, very specific chronology there. Why would the Lord tell us "after six days"? I mean, why not, "Eh, in a week"? No, he said "after six days." What event takes place in chapter 17, what we know as the Transfiguration, those of you that have studied the book of Revelation, does this not look very Revelationary, so to speak? He is shining as the sun, his countenance is that bright. He has with him Moses and Elijah. When we get to chapter 11 of the book of Revelation, we're going to be introduced to the two witnesses and there is dispute that they're either Moses and Enoch or Moses and Elijah. And so what you see in Matthew 17 is very Revelation-esque, so to speak but it's the chronology that I want you to take notice of, all right?

Now so chapter 6, six seals, break, seventh seal. Chapter 10 where we find ourselves today where this mighty angel shows up with all these unique descriptions of him. I don't find it coincidental and I don't find it accidental at all that again we have the six trumpets. The six trumpet judgments began and they sound, they start over there in chapter 8, verse 2, they go through chapter 9, verse 21. Six trumpets successively and then there's a break, and then after chapter 10, guess what happens next? The seventh trumpet. Now it does not sound in chapter 11, verse 1, in fact the parenthetical chapter of chapter 10 somewhat bleeds into chapter 11 until you get to verse 15 of chapter 11. What I'm trying to share is you have all of these judgments, break, all of these judgments, break, and I don't think it's a coincidence that the seals are six seals, break, final one, six trumpets, break, final one.

Now we looked in Matthew 17 about after six days and this Revelation-esque picture but I want you to notice, go to 2 Peter 3. 2 Peter 3 is unfortunately a verse that I think many people try to use to somewhat defend, justify, explain or talk about the book of Genesis when we deal with creation, and I know there's a lot of debate and we're not talking about creation and Genesis tonight, but every time people start talking about the chronology of creation, the timeframe of creation, how many times have you heard, you know, someone said, "Well, a day with the Lord is as if a thousand years and a thousand years is as if a day." In other words, when you speak of all of these events that, let's just be honest, biblically at times can seem to come in conflict with the scientific discoveries of the world, it's really easy just to kind of throw out, "Well, what's a day anyway? I mean, it could be a thousand years." The problem with that is in 2 Peter 3:8 which says, "that one day is with the Lord as a thousand years, and a thousand years as one day," in context has nothing to do with Genesis. It has everything to do with Revelation.

So picking up in verse 4 of 2 Peter 3, it says...well, actually I'm going to go back to verse 1. Sorry for the time but we've just got to get the whole context here. It says,

1 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: 2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: 3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 6 Whereby the world that then was, being overflowed with water, perished: 7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Interesting that that very famous passage of Scripture that we love to quote, using the fact that our timeframe is oftentimes not God's timeframe, in its context it's saying that there is a day coming where fire and judgment is going to take place on the earth, in fact, that's spoken of over in the book of Revelation 20. It says that it occurs, as it is prophesied, here it does happen. What's interesting is here in that context, that a day with the Lord is if a thousand years.

Now the reason that I'm bringing that up is because back in Matthew 17, it said "after six days." Now I know that any type of research you do that is going to begin to, for lack of better terms, date or build a chronology around earth, its inhabitants, its history and such, is going to come into all types of different opinions and ideology. However when you get within a very small realm, and I'm just going to use this term, Bible believing, born-again Christians, okay, generally speaking, in fact, let me say the overwhelming majority of Bible believing Christians who take the Bible literally for what it is, even though we have a lot of different ideology about how it started, when it started, maybe even where it started, there's not a lot of argument among literal Bible believing, born-again Christians of how long humanity has been on planet earth. We don't argue about that a whole lot, okay? I know people who on one side of the desk will say, well, the earth is 4 billion years old, and another person who says, well, it's only 6,000 years old, but both of them agree because they're Bible believing Christians that humanity has only been around for the same amount of time, okay?

There was a guy years and years and years ago by the name of Bishop Ussher. Those of you that have a study Bible, you know, the study Bible is you have commentary between the lines, in the middle, or under the line at the bottom. Oftentimes when it comes to the dating of events, people, characters in Scripture, it will say, "Well, according to Ussher, this date." And I know many of you are wondering, "Who is Ussher? Who is this guy?" Well, he had more times than sense and he sat down years ago and he walked through the Bible backwards. Now, he did. What he did was he began in the gospels and he worked backwards and he began to take all of the individuals, all the personalities, all the kings, all the people and he began to build a chronology of how far back did humanity go with a strict biblical chronology, even using the guys like Lamech who lived 777 years, okay? So he uses a very strict chronology and he came up with a time, give or take, roughly about 4000 BC, okay?

Now again, Ussher's chronology does not determine how old one believes the earth is, it's how long one believes has been time since the Lord formed Adam out of the dust of the ground, okay? I find it interesting that if you look at your calendar today, that is roughly about, I don't know, 6,000 years ago. What did we just read in 2 Peter 3? A day with the Lord as if a thousand years, and a thousand years is as if a day, and back in Matthew 17, do you find it interesting that the picture of Jesus being glorified happened after the sixth day? Now in a few chapters which based on our Bible study on Wednesday night means in a couple of years when all my kids have graduated high school, when we get to chapter 20, we're going to find a time period where Jesus, according to chapter 20, he reigns on the earth for a thousand years. Do you know what we call that? We call it the day of the

Lord. Isn't that interesting? We equate a day to that time period. That's what it's called particularly in your Old Testament.

Now the reason I bring all that up is that here we have in the book of Revelation all these judgments taking place and there's this break in the action twice in a row and it just happens to be after the sixth one. Now it just happens to be circumstance. Okay, let's move on to chapter 16. Chapter 16 is the famous vials. Now remember there are three main consecutive types of judgment in this tribulation period in the book of Revelation, there are what we call the seals, the trumpets and the vials. Now as you're turning to chapter 16, allow me to give you what are known as the two major opinions or thoughts on these judgments. There are some who believe that there's really only seven judgments of God but that each one of these is in a more graphic, a more visual description. In other words, the first seal is the same as the first trumpet which is the same as the first vial, and therefore we're just getting a more intensive picture, okay? There are others who believe that the first seven seals open and the seventh seal actually opens the trumpets. Now the justification for that is the seventh seal really doesn't open up anything, it just opens up and it says there's silence in heaven, and so their thought is the first thought is that the judgments are linear, that there are seven judgments that just happen that we know more about them, the other one is exponential, that they get worse. In other words, the seventh one actually opens 14 more, so to speak, all right? But that being said, whichever one that you hold to, the six seals, parenthetical, seventh, six trumpets, parenthetical, final trumpet, and then you get to chapter 16. At the very beginning, what do we discover? The first vial is opened. Now by the way, chapter 16, verse 2, and this is free tonight, it wasn't on your outline, is one of the evidences I believe in the book of Revelation that the trumpets, the seals and the vials are not concurrent, they're not the same thing told three times over because in the first vial what we know as the mark of the beast is opened up. Well, the mark of the beast isn't exposed at the very beginning of this time period, it's actually exposed about midway through this time period.

But nonetheless, notice what happens. When you get to verse 12,

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

Verses 13 through 16, if you have any type of study Bible, a lot of them will say parenthetical, in other words, we're going to pull out of the action once again,

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, the spirits of devils, etc. etc. etc.... 17. And the seventh angel poured out his vial...

In other words, verses 13 through 16 again are parenthetical and that pulls us out of the action. Now again, I don't think it's a coincidence that every single time the Lord demonstrates these judgments, whether you believe they're concurrent or exponential, it doesn't matter. Every time it happens, there's a break after six, and after that break, then

there's the seventh. Is it possible that even within the book of Revelation, maybe the Lord is trying to get our attention, he's trying to tell us something?

Now for those of you who just went into panic mode and went, "It's 2018 and if you're going to be literal about this, that means, like, we're talking about tomorrow." Um, we haven't had the calendar right in centuries so we don't know exactly what year it actually is and I don't think anybody really knows what year it is, but the last time I checked, the Scriptures made it very clear we're to be ready for his return at any moment, not just in 100 years or 500 years or whatever those years may be. It could happen in five minutes. It could happen in 500 years. I mean, we don't know but I do believe, to me, when the Lord does something like this and it's like typing an email with all capitals, you're shouting at somebody saying, "Please pay attention to this!" I mean, this is significant, you need to see this and so when we get into chapter 10, what I wanted to show you was that we have this pattern with the parentheses, all right?

Now back to chapter 10 and I'm sure there may be some issues y'all want to discuss, just hold onto those and we'll get through this because this is where it could get entertaining, all right? The persona of the parenthesis. Verse 1 says, "I saw a mighty angel." Interesting that this being, this persona, has an eerie parallel to Jesus Christ, okay? I want you to think about this. It says in this passage in verse 1, chapter 10, he came down from heaven. What happens in chapter 19 of Revelation? Jesus comes down from heaven, does he not? All right, then it says he was clothed with a cloud. Well, in chapter 1, verse 7 of the book of Revelation, it says he cometh in the clouds, and in Acts 1 when he went up and he ascended, what did the angel say? As he went up in the clouds so shall he return. He was clothed with a cloud, okay? Then it says there was a rainbow upon his head. If you can, turn a few pages back to the left to chapter 5. By the way, chapter 4 and 5 don't take place on the earth, they take place within heaven itself. Notice in chapter 5, I'm sorry, I made a mistake there. Forgive me, in chapter 4, verse 3, I apologize, it says, "And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne." So again in the very first verse of chapter 10, you have these descriptions that mimic or parallel Jesus Christ.

Okay, back to chapter 10. Then it says that his face, this is still in verse 1, was as the sun. Now we just read in Matthew 17 that he glorified himself, Jesus Christ did as the sun. In Malachi 4:2, Jesus is called the sun, s-u-n of righteousness. In Revelation 1:16, you know, here the Apostle John says, "I see his face as the sun." That's interesting.

Back to verse 1 again, his feet were as pillars of fire. Remember the description of Jesus in chapter 1 again, that his feet were as brass that was burning, okay, that picture of judgment?

Moving onward, verse 2, he had in his hand a little book. Back in chapter 5, remember there's a book that is sealed with seven seals and it says that a strong angel comes forth and he cries out in the heavens and the earth and below the earth, "Who is worthy?" Remember it says there was one out of the tribe of Judah, Jesus Christ, a Lamb that was



slain, Jesus Christ who came and took the book in his right hand. He has a little book in his right hand.

And last but not least it says that he set his right foot upon the sea, his left foot on the earth, and it goes on later and it says that he roars like a lion, the lion of the tribe of Judah.

Now I realize that in verse 1 of chapter 10, this persona, for lack of better terms, is called a mighty angel but as we're going to see in just a moment, I think sometimes our definition of angel is more from Hallmark than it is from the Bible, all right? But hold onto that thought. How about the prophetic foreshadowing of Jesus? Let's just work with this for a moment. Let's just hypothetically could it be possibly saying that we have a character in chapter 10, now remember we're parenthetical, right? In other words, we've been pulled out of the action, okay? Hypothetically, possibly, could it be that this is really what we would call a Christophany, this is a physical manifestation of the person of Jesus Christ, okay? All right, that being said, there is a foreshadowing through what we know as the person of Joseph in the book of Genesis. The person of Joseph is oftentimes called a type of Jesus. I did not put it on your outline but there are 152 incidences in his life that picture Jesus Christ. Now Joseph was not sinless and Joseph cannot take away your and my sins. He foreshadowed and he pictured Christ. He was hated by his brothers, sold by his brothers to die, redeems his brothers. I mean, you get the picture, right?

So he appears to his brothers, here's this, during a seven-year famine. Is that coincidental? Well, how long is this time period in Revelation? Seven years. Kind of interesting there. All right, in Revelation 6:6 we've got that, but in Genesis 45, he appears in the second year of this famine. Now I'm not here to get overly chronological with you, I just want you to know that the famine of Genesis 45 is a horrible time period. Nobody has any food. Nobody has any drink. They have to store it all up. Chapter 6, verse 6, what I put on your outline there, that's the passage where it says that when that seal is opened, that basically they are having to exhaust all of their money just for a little piece of bread. There is a drought. There is hunger. There is a need for food because nobody can find any, much like Egypt in Genesis 45. I don't want you to read too much into it, that it was the second year out of seven, but what we know definitively is we can't argue with, "Well, maybe he revealed himself and then the famine started." No, it was within the seven year time period.

And last but not least, his brothers, this is Joseph, they rejected him the first time and they received him the second time, and that's exactly what the Jewish people will do with Jesus. They rejected him the first time, did they not, and eventually they receive him the second time.

Now at the very bottom of your sheet, here's what I put as the possibility. If any of you have ever done any study of Scripture of a character known as the angel of the Lord, boy, this is entertaining, all right? The angel of the Lord. I put on here a definition of an angel is not strictly limited to a messenger, in fact, oftentimes angelic beings in Scripture have no message at all to give but every time an angel shows up, it is an appearance on the

Lord's behalf. Does that make sense? In other words, they may not say a word but they appear on his behalf, they display on his behalf. It's kind of like the square and the rectangle, all right? Not every rectangle is a square but a square is a rectangle, okay? It's kind of one of those mathematical things, one is always the other but the other one is not always the other. An angel always is an appearance on behalf of the Lord, he is sometimes, by the way, I said he, did I not, because none of them ever show up appearing as females, he is not always a messenger. There is not always a message to communicate.

So that being said, let's go back and look at the appearance in your Bible of this famous angel of the Lord. Now for the sake of time, I'm just going to kind of run through these. Feel free if you want to turn back to the book of Genesis, I did not list all of them, I just went through some critical characters at the beginning of your Old Testament and, last but not least, the book of Zechariah.

The very first reference, now by the way, those of you that have done a Bible study, sometimes we call it the law of first mention, in other words, the first time something is mentioned, it kind of gives us a pattern of how to look at this the rest of the way. The first reference we have anywhere in your Bible to this individual known as the angel of the Lord is in Genesis 16. Genesis 16, this angel of the Lord comes and he speaks to and he addresses Hagar and Ishmael. All right, you know that famous story, right? Abraham and Sarah thought they had a plan better than God's, take the handmaiden. How did that work out? Not good, they're still fighting today. But nonetheless, notice here that I put on there the use of the word "LORD," capital L-O-R-D. Does anybody know in your English Bible when you have all four of those letters there what that means? Anyone? It means Yahweh. That is the word or the name for Yahweh. If it's a capital L, lowercase o-r-d, it's just the word Lord for master or one who is in charge. But if you have all four letters in capital letters, what it's communicating in English for us is this is the name of Yahweh, this is the title, this is the LORD himself.

So not only does it use the term the angel of the LORD with all caps, guess what Hagar says in that statement? I put it on here in verses 10 through 13. She says, "I've seen God face to face." Phew, wow, that's an interesting statement. So not only is the first reference to the angel of the Lord used all capital letters with the word LORD, Yahweh, but it also has the person who is being addressed refer to the angel of the Lord as God. And the angel didn't say...by the way, let me kind of go around the corner here. In the book of Revelation, there are several times where the angel does something significant and do you know what the Apostle John says? He either worships him or bows down and what does the angel do? "Don't worship me. I'm just an angel." Here she says, "I've seen God," and the angel didn't go, "Whoa, I'm not God." There was no arguing.

The next case that we have is actually found with the person of Abraham. So the first one is with Hagar. In Genesis 18, there is an angel, this is when the three come, remember the famous three angels that come and were eventually going to get to Sodom and Gomorrah? The angel comes to Abraham, he is referred once again with all capital letters. Chapter 22, the famous sacrifice of Isaac or the almost sacrifice of Isaac, the ram that interceded. It says that the angel of the LORD, capital L-O-R-D, interceded in that

event. Again we're not talking about an angel of just one of the myriads of angels, this has all capital letters, almost the angel of Yahweh, so to speak, to use that terminology.

Next major character is the person of Jacob. You remember Jacob wrestles with an angel? The angel of the LORD. He walks away with a limp, does he not? Notice what he says in Genesis 32:30, "For I have seen God." That's an interesting statement to make after wrestling with an angel all night long.

Then Moses, Exodus 3:1 through 6. The angel of the LORD is the one who addresses Moses and says, "Hey, you need to pay attention." God himself speaks out of the burning bush but in that context when the angel and Moses are talking, Moses says about the angel, "I have seen God."

So we have a real interesting context here. When the angel of the LORD shows up, the formal word would be called a Christophany, which means an appearance of Jesus Christ prior to his incarnation, all right? But last but not least, Joshua. Not Joshua as in followed Moses, Joshua the high priest, okay? I want you to turn to Zechariah 3 in your Old Testament. Now you see why we started with Revelation tonight? There is no way we were getting through this. Zechariah 3 in your Old Testament. I want you to meet one of the most vivid descriptions we have of the angel of the LORD, capital L-O-R-D, interacting with humanity. This is Zechariah 3, beginning in verse 1. It says, "And he shewed me Joshua the high priest standing before the angel of the LORD," Do you notice the all caps there? There we go, "and Satan standing at his right hand to resist him. And the LORD," capital L-O-R-D, "said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." You do understand the only person that can do that is the Lord himself, right?

Then it goes on to say in verse 5, "And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. And the angel of the LORD protested unto Joshua, saying, Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." By the way, the next passage is one of the great prophecies of Jesus being the branch of Jesse and/or King David.

Now the reason I went through all of that is because when you read chapter 10, you see a being, you see a persona, an angel show up that is mighty, that looks like Jesus, has the qualities of Jesus, and as we're going to see, does some of the things that only Jesus does and it's a parallel of what we call the "angel of the LORD." The reason I wanted to go through all that is because it's a parenthetical passage, you understand that we're coming out of the chronology here and it's giving us that which is happening outside of the realm of these famous seven years. Even though they relate to the seven years, they do not

necessarily take place within the seven years and what I wanted us to see tonight is basically not only looking at the chronology possibilities but also the persona possibilities because chapter 10 isn't just about a book that's sweet to the taste and bitter to the soul, there's so much more going on here that gives us insight not just to Revelation but to the Scriptures as a whole, and we just went through three verses and that was it.

So that being said, fire hydrant of stuff. Thoughts, questions, concerns, I missed that, what about, repeat that, that was crazy? Go. I have a database with 153 questions or we can stay on this one. It was that well understood? Okay. Y'all got Revelation 10, right? No? Well, y'all ain't raising your hand. Yes, sir.

[unintelligible]

Joseph?

[unintelligible]

Yes, right, and the thought he's bringing up and this relates everything to the book of Revelation, by the way, is Joseph was one of the 12, okay, and then you get into what we know as the 12 apostles, that when you get to Revelation 21, there is the foundations of the new Jerusalem and it talks about that there are these two foundations that have a number of 12 each, then also back when you get in Revelation 4 and 5, you have these famous 24 elders and some people have speculated 12 tribes, 12 apostles. Again, lots of evidence for, lots of evidence not for just based on who, what, when or where, but we do know there happened to be two groups of 12, what we know as the tribes and the apostles, and we do know that there's going to be 24 elders and we do know that there's two foundations of 12 in Revelation 21. Might they be? Who knows. You know, if I show up to heaven one day and find out that that's what is, I'm not going to be upset. If I find out that it's not what it is, I'm going to say, "Hey, Naphtali, what do you think about that?" He was one of the 12, okay?

Anything else? All right, nothing on Revelation 10? Y'all are good? Wow, I'm shocked. I thought with all that craziness surely somebody would go, "I don't think about that."

What did you say? I talk too fast? That's okay. I'll take that. Oh, you're too confused to ask. Okay. Well, for that I apologize. Okay. It's not, she said, it's not you, it's us. Well, it is me because communication isn't what you say, it's what you hear. Just know this...

What? Yeah, soak it all up? In chapter 10 of Revelation, there's a lot more there than meets the eye. The next time we hit a possible parenthetical is the famous 144,000 and in light of our current culture and context, there is a lot more there that meets the eye because when you get to chapter 14, this famous 144,000, it says that they're all men and none of them have had any intimacy of marriage. Last time I checked, most of the people that come in my neighborhood that claim to be the 144,000 are females and married. It's interesting how the Bible lays it out much differently than other things. So there's a lot more there than may meet the eye.

[unintelligible]

Oh, we're going to talk about eating the book? Again, I alluded to the fact that in the book of Daniel this occurs, that there is in chapter 12 of the book of Daniel, the Lord gives him information and he says, "Don't write about this. Keep it sealed up until the last days." There are thoughts is this book that book? The problem is we don't know what's in this book either. All we know is it sounded good. I mean, it's like you get information that sounds good at the beginning and then you realize you're digesting it and going, "Oh, that's not as good as I thought it was." The Lord said it is going to be sweet as honey but then it's going to become bitter. I don't know what the book says. I don't have a clue. Do you know what's in the book? I was hoping you knew what was in it. You don't know what's in it? And I'm being serious, we don't know.

Yes, sir.

[unintelligible]

Okay, so the statement was because he tells, the Lord tells Daniel hold onto this until the end, maybe he's going to be one of those famous witnesses that we have in Revelation 11. The only problem with that is the description of the witnesses in no way describe Daniel's life, they describe other people's lives. But, hey... Save this for the last days and we don't know.

Yes, sir.

[unintelligible]

The thousand years.

[unintelligible]

Okay, the question about the thousand year reign of Christ, can we go in detail when we get to chapter 20, please? Okay, no, I'm joking. But the question is those that are alive during that time period, by the way, the famous parable of the talents and the pounds describes those who are faithful to the Lord as being an overseer of cities and people, that's a description of this famous event. In fact, I will tell you when you go back into the prophets, particularly Isaiah, a lot of the passages that we claim are about heaven are really about this time period. The famous event where it says that the lion will lay down with the lamb, it's actually not the lion, it's the wolf. Isaiah 59, go read it. Ah, ah, isn't that interesting? We see posters, don't we, the lion and the lamb. It's actually the wolf and the lamb that lie down together. But that's in Isaiah. That's a famous passage where we all say, "Oh, that's about heaven one day." In that context, it's actually about this time period that you're talking about.

The question, though, wasn't about wolves and lambs, it was about people, longevity. It says in those days, it says that the child in his younger days will be like an old man. So the idea that we get is an incredible longevity of life, okay? Now understand whom we know as the devil himself is chained in the bottomless pit, Jesus himself is reigning on the throne, that's a pretty good situation, you know, but the Bible makes it, the idea there is the concept, there is the possibility, there is a context of you could read it as if there are those who are alive when it begins and alive when it ends, if that makes sense; that there is, and by the way, we often say, well, during that time period there could be no death because Jesus is on the throne. Well, the problem is you've got people who inherit the kingdom still in a sin-born body and we'll talk about that when we get to chapter 20. But you do see a longer lifespan of, but those who reign, you and I, with the Lord, we already have our new bodies so you don't have to worry about you, you're good, all right? Yep. You're going to be alongside me and we're going to be 6'4", man, we're going to be hanging out, it's going to be good stuff.

Yes, ma'am.

[unintelligible]

Oh, okay, yes, I'm sorry. That may have been confusing. The 6,000 year, the whole day with the Lord as if a thousand years, a thousand years as if a day, Matthew 17, after six days, that chronologically speaking, a man years ago by the name of Ussher and other people have gone back and done all the chronology. By the way, don't you wish, and it didn't happen this way, don't you wish it said Jehoshaphat in the year 5 whatever BC. It always says in the third year of king so and so, five years after the great flood. I mean, that's how it describes it, right? And what this individual did and others, they've gone back and there are a lot of people that have kind of come behind his research and you'll get a little variety of opinion but not much different with a strict chronology of.

[unintelligible]

Right. Yeah, it goes 4,000 years prior to, then the time of Christ, and then, of course, and please, don't over-read into that but I do find it interesting that in Hebrews 3 and 4, the people are encouraged to enter the Lord's rest 12 times, 12 times in two chapters we are encouraged to enter the Lord's rest. The seventh day was a day of rest and in Exodus 21 and 32, it was a sign to Israel. The Lord wasn't tired. He didn't need a break. He gave the Sabbath as a picture of, as a foreshadowing of a time of rest, and in that thousand years that you brought up, sir, when the devil is in the bottomless pit, that's a time of rest because the tempter is no longer around.

So again, please understand we're not date setting and we're not getting into the calendars, but I do think it's interesting at the time period we live in, I think the old adage is true, we're closer today than we were yesterday, and if tomorrow comes, we're going to be closer then than we are today. We don't know and I think one of the reasons the calendars are confusing is because I think the Lord left it up to our confusion so that we wouldn't have specific dates, because the minute we get a specific date, we sell books. I

mean, that's what we do. Is that not true? I mean, it really is. That's our unfortunate tendency.

Any others on this before we go to the database? We're good? Oh, yes, sir.

[unintelligible]

Yes. Okay, the question he's asking, I know he's on the front row so it may be hard to hear, is that's Revelation 21, not this thousand year time period that we discussed. This is the new heaven, the new earth, the new Jerusalem, this is after what we read about in 2 Peter 3 has taken place where it says that everything is dissolved by fire and there was a new heaven, a new earth, and a new Jerusalem. He is right, in chapter 21, verse 8, it said and outside of there were found no murderers, no thieves, no adulterers, etc., it even says no liars. So in other words, you get the picture that there is no sin at all. When it says outside of, don't think in terms of those are the folks on the new earth, think in terms those are the ones in the lake of fire because it's giving us an eternal perspective. Once you get to chapter 21 of Revelation, you're in eternity. Does that make sense? I mean, you're there. There's no longer this time period here, time period there. I mean, it's eternity. It's a clock without hands, as I like to say.

So anybody else before the database? We're good? We've got it all solved? Yeah.

Here we go. This is going to be fun. All right, anytime a question begins with "in the book of Numbers..." Thanks. It says why did God tell Balaam to go with Balak's men and just a few verses later get mad at him for doing so?

Okay, go to the book of Numbers, oh boy, I've got to remember what chapter this is in. I think, is it chapter 6? Hold on. Living proof that I have.... No. No. No. Where is Balaam and Balak in the book of Numbers? Was I right, was it chapter 6? No, I didn't get it right, did I? Okay, here we go. Can we have some background music, please? I'm kidding. Yes, there we go. Chapter 22. Yes, thank you, which is nowhere near chapter 6. I appreciate y'all.

All right, I'm going to be honest with you, I don't spend a whole lot of time in Numbers but in chapter 22, what you have taking place here is you have a prophet by the name of Balaam who is trying to be convinced by Balak the king to pronounce a curse on the Israelites and he says, "I basically can't do that." So what he does at the end of the story is he convinces the Israelites to marry people they shouldn't marry so that they'll destroy themselves with idolatry. In other words, "I can't curse them so what I'll do is I'll get them to compromise their life and they'll destroy themselves."

All right, so the passage that's being addressed begins in verse, I'm going to begin in about verse 9. It says, "And God came unto Balaam, and said, What men are these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and

drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people." All right, that's what we call bribery, all right, that's what's taking place there. Verse 18, "Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his donkey, and went with the princes of Moab. And God's anger was kindled because he went."

Now can anybody see why God was upset? They didn't come, that's right. So the question that was asked was why did God tell him to go and then a few verses later get mad at him for going? Because God put a condition upon it. He said, "Go with them if they call you." He just got up and went. So you say why was the Lord so upset? Because the Lord made a condition that he violated and I think sometimes, this is a great lesson for us, that oftentimes we see one side of the proverbial coin and we claim to see the other as well. "Well, the Lord said go, so I'm just going to go." No, he said go if they come calling. If they had come, he would have had permission. What you see here is he did not have permission. The Lord's anger was with him, and you read the rest of the story and it doesn't get pretty at all, in fact, it gets real ugly to the point where Israel falls into all of idolatry because you've got a prophet of the Lord outside the will of the Lord and there is nothing worse. I've said this before, the meanest person in the world is a believer that the devil has a hold of. That's the meanest person in the world. The worst person in the world is a prophet of God, a priest of God, a preacher of God who is not in the middle of God's will. They'll do nothing but breed death and guess what happens here? A prophet of God says, "Hey, Israel, I think it's okay to do this." Okay, so they do and what happens? Idolatry comes in, destruction follows. He did not curse them but he did lead them to compromise their lives and God's anger was mad because he put conditions and they were not met.

Anything about Balaam? By the way, this is the famous Balaam and his donkey later on, and I've told you that little thing, right, about my friend Wayne out in Texas? I've got a buddy of mine out in Texas that any time I'm out there and I see him, he'll say, "You know, tonight when you're preaching or teaching, whatever it is, doing a Q and A, whatever," he says, "When you go out there, don't worry, God spoke through a donkey, he can speak through you. It's going to be okay." That's a good friend. Hope you're watching, Wayne.



Anybody else on Balaam? We're good? All right, we've got a few more minutes, we'll grab another. It says...

[unintelligible]

Yes, ma'am.

[unintelligible]

That's correct. Great question.

[unintelligible]

Right, okay, so the question is when he uses...

[unintelligible]

Oh, yes. No, no, no, that's not the issue at all. All right, so the LORD with all caps in an English Bible, it's using the name of the Lord. Okay, it's not just using a title to refer to a master or one who's in charge. This is God himself. The difference I think we have is where there is a difference between an angel of the Lord and the angel of the LORD. The angel of the LORD, I know, and every time you see the angel of the LORD, there just is some activity, verbiage and things that are just, they're deity, they're godlike, if that makes sense. They're not normal angelic behaviors or activities and so the question is, and I didn't address this properly in Revelation 10, is the angel of the LORD character, is that the pre-incarnate Jesus because he always is and there's never been a time he has not been. He's always moving, in fact, Colossians 1 and John 1 says at creation in Genesis, you know, he is the one that was there and a part of it so we know he was there at the very beginning. Wow. It's an interesting study. It's a fascinating study. I would say the evidence is more on the side that the angel of the LORD is a Christophany than it is not.

Did that help?

[unintelligible]

Well, she said because he comes with a sword? There are angels in the Bible that wield a sword, yeah.

[unintelligible]

He comes with a sword in Revelation 19.

[unintelligible]

In the book of Numbers, which part? Say that again, verse 31? It says he saw the angel of the LORD standing in the way and a sword drawn in his hand and he bowed down his

head and he fell flat on his face. The donkey bows to the angel. Is that the donkey? It says then the angel... Okay, that's right, the donkey has already done his thing, right? And the angel of the LORD said unto him, "Where have you smitten your donkey these three times?" Again it goes back to Revelation. The angel that guides John the apostle, when John the apostle bows to that angel he says, "Get up. I'm just like you." This angel of the LORD, he accepts the worship. He bows down and he says, "All right, this is okay."

[unintelligible]

Yes, sir.

[unintelligible]

Why did we have to go to Numbers? Verse 23, and the donkey saw the angel of the LORD standing in the way and his sword drawn in his hand and the donkey turned aside out of the way and he went, and Balaam smote the donkey to turn her into the way. Yeah, the donkey saw who it was. He was a little distracted until he got out and beat the donkey and the next thing you know, the donkey talked.

[unintelligible]

Yes. Can you, I mean, okay, I'm going to get in the flesh for just a moment, can you imagine being there? I mean, can you imagine? I mean, I've got a lot of animals at my house and my animals don't always behave, and can you imagine I'm disciplining one of my animals and all of a sudden it says, "Hey, Jeff, what's wrong with you? I mean, can't you see that guy right there?" I'd be like, "You've done lost your mind." I mean, seriously, what would you do if your dog started talking or your cat, or your chickens, I mean, that would really freak me out, okay? I just want you to know. She said, "I would start believing," and that's what he did. That's what he did.

But again, back to the angel of the LORD, this character who first shows up in Genesis 16, when you use the phrase "the angel of the LORD," all capital L-O-R-D, more times than not the activity, the actions mimic the later activity of Jesus than not. People bow down and there's no criticism. It's kind of like we talked about a couple of weeks ago, Melchizedek. Abraham gave him tithes and bowed down and he didn't say, "What are you doing?" He accepted it, the only king and priest in the Old Testament after the lineage of and talked about in Hebrews 7. I have a tendency, if I were to side, anytime you see the angel of the LORD show up, I tend to side with the Christophany more than just a regular old run-of-the-mill angel, if that makes sense. That's just my tendency because of those qualities.

Now every time this "angel of the LORD" shows up, sometimes it's just in passing and we don't have a description, but like in this one we do, we have people bowing down, we have him wielding a sword, donkeys recognizing and talking, you know? And by the way, and I know we're almost out of time, I'm convinced this is another one in a long line of stories that we have in the Bible where animals get it and humans don't. I'm convinced

that the reason that dogs go and hide under the covers of the bed when a storm comes is because their great great great great, not so great grandfather told them about Noah's flood and said, "When it rains, you hide. It's bad." Okay? Think about that for just a moment. The animals get it, do they not? I mean, they're smarter than we are. They really are at times. I mean, they're smarter. The donkey saw the angel of the LORD and said, "Hey, we've got to stop this." And what does the human do? He beats it and says, "Hey." The animal saw the Lord before the human did. Interesting, Jesus said that if we don't praise him, the rocks will cry out. Sometimes I think creation may be smarter than we are, including this story.

All right, it's time to wrap up. Let's pray and we'll get out of here.

*Lord, tonight as we depart from this place, your word truly is as you describe it just unsearchable in its riches. Lord, we've just in just a little time just peeled a little bit of the layers off. And God, I know at times it can be confusing, at times it can be a lot of information but, God, would it drive us to read more, to study more, to discern your Spirit more. Lord, whether it's in the book of Numbers, Revelation, Zechariah or somewhere in between, we know that all Scripture is inspired by you and it is profitable for teaching us doctrine, for giving reproof and rebuke in our life. So Lord, whether we need to know more or whether we need our lives to be changed, use your word to do so. In Jesus' name we pray. Amen.*