

A Little Pause - Revelation 10:1-11

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[0 : 0 0] Open your Bibles to Revelation. Be in chapter 10 tonight. You know, just thinking today and just at work, just sitting with the Lord and realizing that there's no time that is wasted with the Lord.

! All time can be redeemed. We don't have to be consciously necessarily studying our Bibles or listening to a teaching or worship or whatever, but to know that God's with us, that we're in His presence, and that at all times we can redeem that.

And that as we go through each day, at the end of each day, we can look back and say, Lord, you have done a work in my heart. You've done a work in my life. You touched my soul. Your presence has been with me. If we ask Him to fill us with His Spirit, He will.

And what comes with the Holy Spirit, the filling of the Spirit? The fruits of the Spirit, and they'll be operating in our lives. Now, that's not completely devoid from the Word. You know, I haven't read my Bible or listened to a teaching in three months, but I'm filled with the Spirit.

No. Because Jesus said He's going to send the Holy Spirit. He's going to do what? He's going to teach us all things that I'll bring. He'll bring all things to remembrance that Jesus has spoken. He'll guide us into all truth.

[1 : 1 0] So that's His role. He doesn't speak of Himself. He speaks of Jesus. And He's constantly bringing us back to Jesus and bringing us back to the Word. Because Jesus is what? He's the Word made flesh.

And so it all just, it comes together so well. And if we want to spend time with Jesus, what ends up happening? Well, as part of His body, you want to be with His body. You know, my left hand doesn't like to stay home when the rest of me goes out.

We all go together. It just, it all comes together. And then what works through the body? Love and grace and fellowship in the Spirit. So, as we get into Revelation, we're at a time in history, we're reading about a time in history that we won't be here for.

We're not going to experience it. But it will be a time where this, right here, will be so longed for. People will lose their lives over getting together as believers.

Man, we're going to get together. We've got nothing. The world's against us. They're hunting us down. It may cost us our lives. And it will. It'll cost them their lives. But they will long for this.

[2 : 1 4] Things that we take for granted. The fact that we can go through our days and think of Christ. They will try and get into people's very minds and say, no, you cannot even think this way.

I mean, it's happening around the world as it is. You can't, in the UK, you can't stand outside an abortion clinic a block away and just silently stand there. They will arrest you for having prayerful thoughts because of the thought police.

You'll be arrested because of what you think. And at this time that we're reading about in Revelation, we can't even comprehend what it will be like. But we have this now.

We have something so special. Oswald Chambers, one of my favorite writers. Wish I could have met him. His books, if you read any of his books, it's his wife.

She knew shorthand. And she just took down all of his messages shorthand. And then edited them and put them into book form. I read that and I think, I couldn't even write that. Let alone speak it in a message and then have somebody writing it down.

[3 : 14] It's amazing. But he said regarding the word. He said, Ransack this old book from cover to cover in the most practical way you know. By using a concordance, by rewriting the Psalms, or by any other immediate practical method.

It's God's word. It's God's word in our lives that anchors us, that gives us maturity and stability. It allows us to understand the world around us. It allows me to understand the world I'm living in. My daily life and the things that happen.

It's like, God, why is this? Why is this happening to me? Like David will write so many times. Oh, Lord, look how the wicked have come against me. Their mouth is an open, open cavern as they speak.

Deceit against me. Ransack this old book. Be in it. We saw last time in chapter 9 that unrepentant, the unrepentant men of the earth, they chose darkness. Despite all that God was doing to bring the truth into their lives, they chose darkness because they loved what was in the world.

And they shook their fist at God. And they repented not of their murders, or their sorceries, or fornications, or their thefts. The lust of the flesh, the lust of the eyes, and the pride of life. Darkness is a false hope.

[4 : 23] It gives a false hope. It blinds our eyes from the truth and true hope. The false hope is I can't see. Right? So if I can't see God, if I can't see the truth, if I can't see that I'm accountable, you know, it's like the little kid playing hide and seek.

Oh, you can't see me, so you can't find me. It's a false hope. We saw that man was unmoved by angels, unmoved by devils, and unmoved by sin as they continue to hold out.

Yet no amount of darkness has ever overcome the smallest amount of light. And we are the light of the world. No matter how small our light is, no darkness can overcome it.

It's not possible. And so two woes are passed. If you remember, the angel just said that there are three woes coming at the end of Revelation chapter 8. Woe, woe, woe to the inhabitants of the earth.

And two have passed. And we're now at this interlude, this space before the seventh trumpet is blown. And every time one of the sevenths, so the seven seals, the seventh one, encapsulates the entire next sequence of seven judgments.

[5 : 25] So when the seventh seal is opened, it starts and encapsulates, boom, the next set of judgments. And so we've gone through six trumpets, and now it's the seventh one will be opened in chapter 11, verse 15.

But there's this interlude, and we're going to see this now. We're going to get into more of these as we get into Revelation. And this overlaps in time with some of the events that have already happened. When we get to the two witnesses, we're going to find out that they're going to come on the scene at the three and a half year mark.

Most of Revelation is sequential, but some of this stuff is overlapping. It's not like, well, one stopped, and then another started the next day.

And all the effects from the previous one is gone. You know, it's overlapping. But it's also happening as John is seeing it. God's not confusing him. He understands the order that it's in. But there's a pause, and that's what we're going to look at tonight.

We're going to see a little book, and we're going to see a little pause. Just a little bit of a pause here in chapter 10. Two woes are passed, and a third one is coming. But God kind of hits the brakes here.

[6 : 29] And John sees something. In verse 1, he turns, and he sees another mighty angel. If you remember last time we saw a mighty angel, or what's an angel? It's a messenger. The word angel is used all throughout the Old Testament as messenger.

And that can be not always a good messenger. It could be some wicked king sends an angel, sends a messenger. But depending on the context, you can tell what kind of angel it is. Is it a divine messenger, or is it just a messenger?

And clearly, this is a divine messenger. We saw last time in chapter 9 that that messenger that was sent, that voice that was coming from heaven, seemed to be very much in line with Jesus, the voice coming from off the altar.

But this is saying another mighty angel, and there's no other Jesus. So this is an angel. Mighty means powerful and effective. This mighty angel is not Jesus, but as we see his characteristics, he's representative of Jesus.

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.

[7 : 37] What does that make you think of? Well, if we turned back to Revelation chapter 1, we would see where John turns, and he hears the voice that speaks with him, and it's Jesus. And many of these characteristics. The fire and his face glowing as the sun.

And then when we are at the throne of God, we see the rainbow that's around the throne. So I don't think this is the Lord. We're going to see some other scripture in the Old Testament that kind of is going to give us a clue who this is.

It's not Jesus, but it's a representative of Jesus. And a representative of Jesus should look like Jesus. Right? We're told in Colossians 3.17, And whatsoever you do, in word or deed, do all in the name of the Lord Jesus.

It goes back to what we were talking about. I can go through my day, and that I can do. And whatsoever I do, I can do in the name of the Lord. And now that's not like Jesus' name like that.

No, it's in the representative of his name. I'm bearing his name. We all bear a name. What's your last name? You're bearing a name. You're bearing the name of your ancestors, of your fathers. You bear that name. Do all in the name of Jesus.

[8 : 47] 2 Corinthians 5.20 says, Now then, we are ambassadors for Christ. We represent him. As though God did beseech you by us, we pray you in Christ's stead. Be reconciled to God.

That's our message. It's our message to the world. It's our message to one another. Every day of our lives, that's our goal. To be reconciled to God. To stay in a relationship with him. I don't want to get outside of, yes, I'm positionally reconciled with God.

But I don't want to get outside of a walk that's not reconciled. What is it to reconcile something? Right? It's to bring them in line together. So I want a walk that's reconciled with God as well.

What's an ambassador do? What are some characteristics of an ambassador? An ambassador, he doesn't represent himself. He doesn't get to decide his station, his place, his actions. He doesn't get to decide what it is he's bringing, that he's representing.

What is it going to be an ambassador for? You don't want an ambassador that is self-willed. Make a very bad ambassador. 1 John 4, 6 says, We are of God.

[9 : 52] He that knows God hears us. He that is not of God hears us not. So we're messengers. We're sent as ambassadors. We're sent as those with a divine message. Hereby know we the spirit of truth and the spirit of error.

Are we representing Jesus well? Do we look like Jesus? Are we acting like Jesus? Is it in his name? If it is, praise God. Guess what that's going to do then? It's going to gather around us those that hear the same word and speak the same language.

So according to what this angel is, we see some characteristics of God's divine messengers. They're strong. They're powerful and effective. Are you strong, powerful, and effective?

Yeah. In Christ, we're strong, powerful, and effective. Through the spirit, we're strong and powerful and effective. Divinely commissioned. It's not something we take on ourselves.

We represent Jesus, God's divine messengers, and they receive a message. That's pretty basic. We said that, I think, recently on one of the Sundays, that a messenger has to have a message.

[10 : 55] And he's no good as a messenger if he doesn't deliver his message. What kind of messenger would that be? And so that's this divine messenger, this mighty angel, strong and powerful and effective, divinely commissioned, represents Jesus.

Not Jesus, but looks like Jesus. And he's got a message. And what's his message? Well, in verse 2, And he had in his hand a little book. Just a little book. And that word little in the Greek means little.

It's just a little book. And he set his right foot upon the sea. He's a big angel. He set his right foot on the sea and his left foot on the earth. And so, boom. But he's just got this little book.

The book may have been small, but its reach and authority was great. That's what represents here with his foot in the land and the foot on the sea. It represents his authority. It represents his reach. And this little book.

What are the attributes about this book? From verse 2. While he's holding it, it's in his hand. But the attributes about the book, it's little.

[11 : 59] And what else is it? It's open. It's open. I don't think the size of the book is the important attribute. I think what's important is that it's open. That it's been opened.

Some of the most impactful words that have ever been written don't even take up a full sheet of paper. It's just a little book. It's like, oh, it should be a big book. No, it's just little. Some of the most impactful words you've ever read don't even take up a full sheet of paper.

No, it takes up the whole screen because it's blown up. For God so loved the world that he gave his only begotten son that whosoever believes in him should not perish. That everlasting life. One of the most impactful things you've ever heard and will ever hear.

It takes up, well, my Bible takes about that much space. Jesus, the promise that we live by, what we hold on to, what our hope is, that we long for the return of the Lord.

In John 14, And then Romans 8, one of my favorites.

[13 : 18] There is therefore now no condemnation to them which are in Christ Jesus. Some of the most impactful words ever written. They don't need a giant tomes.

Just a little book. Whatever was contained in the book, whatever was in this book, was now no longer constrained to the book when the book is opened.

Now, we've had some really profound things we've said in the last few studies, right? What was it? Sunday that you have as much time for the things that you choose to take time for. Well, here's another really profound one.

The benefit derived from a book is received only when the book is opened. I mean, how much benefit? I think, I don't know. I like books on my shelf that look cool. So there's some benefit there.

But ultimately, the benefit that's derived from a book, it's only received when it's opened. You have to open it. Or it doesn't do much good. I mean, I guess you could use it like to stop someone from robbing a store if you chucked it at them or whatever.

[14 : 21] You can use it to like level your stool. But all of those things, they ultimately fall far short of what its original intent was. It has to be opened.

In comparison to what this book represents, it is a very, very small book. Think what this represents. Almighty God, the creator, eternity, God becoming a man.

What this represents, this seems like it should be so insufficient to contain that. The Bible is a very small book in comparison to what it represents. But it is effective.

So here's this angel, one foot on the sea and one in the land, just with a little book. Just a little, whatever that is. It's not going to tell us specifically that it's the Bible, but it's revelation from God.

And that's what the Bible is, the word of God and the revelation from God. The Bible is small, but effective. For as the rain comes down and the snow from heaven and returns not again, says Isaiah 55, verse 10, but it waters the earth and it makes it bring forth and bud that it may give seed to the sower and bread to the eater.

[15 : 32] You know, there's no ineffective rain, right? It's going to have an effect. It's like, man, we just had a huge rainstorm. Just covered the area and it's so dry afterwards.

It's like a desert out here. No, it's going to have an effect. There is no rain that falls that doesn't have an effect. Now, depending on what it falls on will depend on the effect it has, but the rain will always be effective.

So shall my word be that goes forth out of my mouth. It shall not return unto me void. Isn't that amazing? God's word doesn't return void. I can read God's word and know that it's not going to return void.

You know, I'm not really a scholar. I didn't have a ton of time. I'm not all sure what it said and what it meant. It's not going to return void. It's like walking out and it's raining. You know, oh, I wish I, you know, I wish I had planted my zucchini already.

I have no idea what you're supposed to plant right now. Oh, if only I had done that. You know what? I really wanted to, you know, get out and cover my firewood. I wanted to wash the car. You may be much more up to speed on what to do with rain than I am, but I can get just as wet as the next guy just by walking out into it.

[16 : 38] It's God's word. There may be others who know better how to, what to do with this and where to use it and when to plant it, but it won't return void. It's going to have an effect if we just let it get us wet.

If we do what? Open it. Just let it open. It shall not return to me void, but it shall accomplish that which I please and shall prosper in the thing whereunto I sent it.

What's the point of God's word coming into our lives to bring condemnation and judgment, to tell us what to do and what not to do? Know that it can prosper us and not as the world thinks of prosperity. Again, that was last time, the lust of the flesh, the lust of the eyes, and the pride of life.

I don't care about that. You know where I want to prosper? Man, I want peace in my soul. I want peace in my heart. I want peace every day of my life to know that where I am, God can keep me and God can use me and God can bless me and that I'm not outside of his will.

That's what I, that's why I want to prosper. I don't care how much stuff I have if it doesn't lead to peace in the soul. Second Timothy, the New Testament, Paul tells us the scripture is very effective.

[17 : 43] Second Timothy 3, 16, all scripture is given by inspiration of God and is profitable. There it is again, to prosper us. For reproof, I'm sorry, for doctrine, for teaching, for reproof, for correction, for instruction in righteousness.

So, doctrine, teaching, reproof, correction, instruction in righteousness. That's heavily weighted negative. You realize that? Doctrine, teaching, reproof, correction, instruction in righteousness.

That the man of God may be perfect, complete, mature, thoroughly furnished unto all good works. What do I need most of my life from God's word? I need it to reconcile me.

And usually that's saying, hey, Jared, this is the way we want to go to look like Jesus. Oh, thank you, Lord, for that reproof. That's so profitable. Thank you. So we don't judge a book by its cover or its size, but we do judge a book.

I mean, sorry, but we do judge a messenger by his book. We don't judge a book by its cover or its size. It's a little book, but we do judge the messenger by his book. You know, if they come knocking on your door and they got the little name tag that says elder so-and-so and they just got off their bicycle and they want you to pray over their book, that's the wrong messenger.

[18 : 56] We judge them by their book. Well, you've added to the word of God and taken away from the word of God. I'm not going to listen to you. No way. We judge a messenger by his book, by his message.

And this angel cried with a loud voice in verse 3, as when a lion roars, so he just said, rawr, and when he had cried, seven thunders uttered their voices.

So the lion roars and the seven thunders, boom, boom, boom, boom, boom, thunder back. What does it mean here to have a lion roar? What scripture does that make you think of? There's two of them really that like, very famous lion scriptures.

Well, one has to do with Satan in 1 Peter 5, 8. Be sober, be vigilant, like watch out and be ready because your adversary, the devil, as a roaring lion, walks about seeking whom he may devour.

The enemy's walking about as a lion. He's roaring. So like, you shouldn't really be overtaken by the enemy. He's walking about as a roaring lion. He's not very quiet.

[19 : 57] He's not very subtle. He's usually pretty obvious. When the enemy goes and puts it right in front of us, like Satan, I can tell, you know, but most of the time we go, oh, really?

And we just dive in at first. But if we're sober, if we're vigilant, so that's one thing. The other one is Revelation 5, 5. And one of the elders said unto me, weep not.

And this is when the scroll in the hand of him who sits on the throne, nobody could open it, no man in heaven, under heaven, or under the earth. Behold, the lion of the tribe of Judah, the root of David has prevailed to open the book and to loose the seven seals thereof.

The lion of the tribe of Judah. When does a lion roar? Well, I looked it up. A lion roars usually at night or early morning. It's not usually in the heat of the day, but it's at night or in the morning.

And so this is not Satan, the context we're in here. He roars as a lion. We're the lion of the tribe of Judah. What does it mean? Well, I think what it means is he's saying, hey, the night is almost over.

[20 : 58] The morning is coming. The judgment's almost done. Be ready. Be ready for this. The lion roars at night because the morning is coming. And then seven thunders, they utter back.

Psalm 29, verse 3, it says, the voice of the Lord is upon the waters. The God of glory thunders. The Lord is upon many waters. And here, his representative with his foot in the sea and his foot on the land thunders.

His voice thunders. Verse 4, Now we could spend the rest of the time tonight trying to speculate.

What are these seven thunders? And we're always going to come around to the same answer. I don't know. Neither do you or you or you. None of us know. The word here, seal, to seal up, is the same one that's used in Ephesians to tell us that we've been sealed by the Holy Spirit.

Grieve not the Holy Spirit of God whereby you are sealed unto the day of redemption. One of the meanings of sealed is to place beyond doubt. It's secure. It's been sealed beyond doubt.

[22 : 12] It's not like, well, how secure is it? Oh, no, no. This is so secure and so sealed it's beyond all doubt that it is perfectly kept. Luke 24, 49 says, and behold, I send the promise of my Father upon you but tarry you in the city of Jerusalem until you be endued with power from on high.

God's messenger receives both the message and the timing of the message from God. So we receive God's message but we also receive the timing of that. Here you have all of the disciples as Jesus is preparing to ascend into heaven.

They spent years with him, three years with him. They've been breathed on by him. He said, receive the Holy Spirit. They've witnessed his death, his burial, his resurrection and they're like, we're ready to go.

He's commissioned them. He said, go into all the world and make disciples of all nations teaching them whatsoever things I've commanded you and lo, I'm with you always even unto the end of the world. Isn't that enough? I mean, he said he's gonna be with us. He's commanded us to go.

He said, no, it's not time yet. You must wait until you be endued with power from on high. God's messenger receives God's message but he also receives the timing for that.

[23 : 24] I think sometimes, especially living in the West, we have this idea that we have to do everything where Americans can do. Like, well, we gotta get the gospel out. We do. We don't, we got to because Jesus says to.

But it's not in our effort. It's not our message. It's his message. And it's not our timing. It's his timing. Because it's by the Spirit. Not by might, nor by power, but by my Spirit, saith the Lord.

You see, we have the privilege of being sealed by God, but then we also have the privilege of administering the seal of God to someone else. That's what it's when we share the gospel. And someone receives that.

We have been sealed by God, but then I can administer that seal to someone else. I say, hey, you too can be sealed. You too can have the question of your eternal destiny placed beyond doubt.

Matthew 18, 18, Jesus says, truly I say unto you, whatsoever you shall bind on earth, shall be bound in heaven, and whatsoever you shall loose on earth, shall be loosed in heaven. Because it's not our, we're just ambassadors.

[24 : 23] We're just representing a message and saying, hey, if you reject Christ, man, I'm sorry. You're bound still in your sin, and you've been, in a sense, loosed from eternal life.

You can't partake in it. But boy, if you would accept Christ, if you would put your faith in him, then I can tell you that you are loosed from your sins, and that you have been bound up forever in eternity with God.

Turn to Daniel chapter 12, if you would. So Revelation does not directly quote the Old Testament, where Jesus many times will quote and say, as it has been written, or as it has been said.

Revelation doesn't directly quote it, but everything in here is buried somewhere in the Old Testament. So we'll just read the first four verses, but notice the similarities here.

Daniel chapter 12, Daniel chapter 12, and at that time shall Michael stand up, the great prince, which stands for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time.

[25 : 36] Daniel's writing about what we're reading about in Revelation. This is from, remember, Revelation is heaven's perspective of what's happening on earth. Daniel is very much Daniel, the Old Testament prophet's perspective of what heaven is revealing to him of this same time.

He tells us that who will stand up? Michael will stand up for the people at that time, the people of Israel. And at that time, thy people shall be delivered, every one that shall be found written in the book.

And ultimately, God's people will be delivered. Those who say, blessed is he who comes in the name of the Lord, they will be delivered. And they'll have their names written in the book of life. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt.

That will happen. There'll be multiple judgments at the end here of the living and the dead. And they that be wise shall shine as the brightness of the firmament. And they that turn many to righteousness as the stars forever and ever.

Those that are ambassadors that do that well, that pass on, that administrate that seal to another. But you, oh Daniel, what does he tell them to do? Shut up the words.

[26 : 46] Seal the book. Even to the time of the end, many shall run to and fro and knowledge shall be increased. But here Daniel is being told the same thing as John. He's about to write. No, no, seal it up.

It's not time yet. This is a mystery. This is one of God's mysteries. You can turn back over to Revelation. And if on your own, if you continue reading Daniel chapter 12, you'll see those similarities continue to be reflected from the book of Revelation.

So I think this is Michael. I think Michael here is standing up with a little book in his hand and he's standing, this great and mighty angel, the one that looks so much like Jesus, represents him so well. Verse 5, and back in Revelation 10, and the angel which I saw stand upon the sea and upon the earth, he lifted up his hand to heaven.

He raises up his hand and he swore by him that lives forever and ever who created heaven and the things that therein are and the earth and the things that therein are.

Who created the things in heaven and the things in earth? God did. And the things that are in the sea and the things which are therein, that there should be time no longer.

[27 : 58] The word there meaning time no longer. I'm reading out of the King James. Yours may say something different, but it means no more delay. There shall be no more delay at this point. Literally, there's no turning back.

The delay is no longer. There's no turning back. We're at a point of no return. You know, this angel, he worships God by a title that no other creature can ever usurp.

He worships him as creator. Even Satan in Isaiah 14, verse 14, he says, I will ascend above the heights of the clouds. I'll be like the most high.

But creator, that title, none but God can hold. No one can usurp that. No created being can say, well, I'm going to take on myself role and title of creator. No, you're not.

God tells us that he holds the very breath in our lungs. He holds all of this together. Nobody can usurp that. Satan's goal, pretty pathetic, like he thinks, well, if I can just, maybe I can strong arm God and make him do what I want and I'll be like him.

[29 : 01] The angels swear by a creator. As we've gone through revelation, we've seen that. Angels will worship God according to him being their creator. We worship God and we swear by a redeemer.

We have a privilege that no other created being has that we can worship God as our redeemer. We have been created by him and then we've been bought by his blood and redeemed. Time no longer, no longer a delay, no turning back.

This delay that was imposed upon the mysteries of the Old Testament, Daniel, and the New Testament, John, had now run their course. What's the word mystery mean? Well, mystery in scripture, when you see the word mystery referring to a mystery, there's multiple mysteries in the scripture.

If you think of in Ephesians, where Paul talks about the mystery of the Gentiles coming into the faith, talks about the mystery of the church.

Colossians talks about the living presence of Jesus and the believer is called a great mystery of God. The gospel itself is called a mystery. But in scripture, a mystery isn't like, you know, something we gotta follow the clues to figure out.

[30 : 10] It's just something that's not been revealed, something unknown. It's that which can only be known by revelation. So it's a mystery and that no one's gonna figure it out. You're not gonna follow the clues.

You know, we can't follow enough clues to find out what the seven thunders are. It's only known by revelation. And so at this time, he's saying, hey, the mysteries, they run their course.

So what mystery is this referring to? But in the days of the voice, verse seven, of the seventh angel, when he shall begin to sound, when he shall begin to sound, sorry, the mystery of God should be finished as he has declared, literally preached to his servants, the prophets.

So what mystery and what prophet did we just read about the mystery was declared to? Well, Daniel. He's saying, hey, he's declared. So the mystery of God should be finished. Well, is that a mystery?

Like we just said, is he saying, okay, the church is, well, the church is raptured. So he can't be talking about the mystery of the church is finished. The gospel, what's he talking about? Well, I think he's directly just talking about what happened in verse four.

[31 : 14] I think he's saying at this time, when the seventh angel is going to sound his trumpet, which will be in chapter 11, verse 15, at that time, this mystery that John was told to seal up because you're only going to know it by divine revelation, the same one that Daniel was told, seal it up.

I think he's saying at this time, it'll be known. The mystery is going to be known. So we're not going to know what it is, but the people at that time will. Whoever's reading their Bible and revelation will understand at that time, that's what those seven thunders are.

Wow. The mystery of God should be finished. That's that same word, accomplished, that Jesus said on the cross. It is finished. So the seventh trumpet will declare the end or the end of delay for the mystery that we see in, that we're still in the delay of verse four in chapter 10.

We're still part of living in the timeframe of the delay. And God's like, nope, not time to reveal it yet. But when the seventh trumpet sounds, the delay ends. All things that God has declared shall be accomplished in their appointed times.

All things God declares is accomplished in his appointed time. There is revelation that will happen in your life that you don't even know about yet. Not revelation in the sense of new revelation from God or saying, thus saith the Lord as a prophet.

[32 : 38] But God will reveal things in and through your lives that you don't have any idea. You know, I think back, we always talk about how we've lived multiple lives, it feels like. You know, there's a life where we're raising our kids in upstate New York and it seemed like we'd be there forever.

There's a life we had when we moved down here to Charlotte and then there's this life now of pastoring this church and if God had, I'm so glad that God delayed and kept those things a mystery to me until it was time for them to be revealed.

And he wasn't just like, you know, I'm just going to show you your whole life right now. 30-year-old Jared. Be like, no. But there's things in our lives, things that are appointed, that God has appointed, they shall come to pass.

Philippians 1.6, being confident of this very thing that he which has begun a good work in you will perform it until the day of Jesus Christ because you're sealed, because you've been kept beyond doubt.

God's going to perform it. He's going to accomplish the work he started. None of us are going to stand before God if we should all right now, you know, leave this earth and be in heaven and stand before God and he's going to go, I wish I could send you back for a little more work, you know, just a little bit longer and we could have been there, but well, anyway, come on, enter into the joy of the Lord.

[33 : 53] No, we are all complete in Christ. He will finish that work. Ecclesiastes 3.11, buried in the book of Ecclesiastes, says he has made everything beautiful in his time.

Everything, everything. Verse 8, and the voice which I heard from heaven spake to me again. So I think this is the same voice that we saw last time as speaking off the altar.

I think it's God himself. He spake to me again and said, go and take the little book which is open in the hand of the angel which stands upon the sea and upon the earth. Go and take equals obedience.

John's willingness to hear and obey allowed his life to be used as God's messenger in Revelation. God was able to use him because he was willing to hear and obey, to go and take equals obedience.

Revelation 2.7, we saw this phrase over and over as we went through the seven churches. He that has an ear, let him hear what the Spirit says unto the churches. But it's not just to hear it, is it?

[34 : 55] Like, well, I heard it. Well, the idea is let him hear with the intent to do what the Spirit say unto the churches. How well do I respond to direction, correction, and instruction from the heavenly voices that God is using to speak into my life?

I don't hear a direct voice from heaven, but there are many divine voices, many heavenly voices that God is speaking through into my life, through his word, through his body.

How well do I respond to the direction, to the correction, to the instruction that speaks into my life? And John goes unto the angel. John did not have any authority on his own.

He didn't just go and say, hey, you know what there, big guy? Give me the little book. I'm feeling peckish. He went unto the angel. I wish I had come up with a book food pun ahead of time.

I can't think of one off the top of my head. And I went unto the angel and said unto him, give me the little book. And he said unto me, take it. Eat it up.

[36 : 01] And John's like, oh. He just said to me in that last verse there, he said, go and take it. He didn't tell me anything about eating it. He says, no, go, take it. And see, angel said, take it and eat it up and it shall make your belly bitter.

But it shall be in your mouth sweet as honey. Eat it up means to consume it fully, wholly. This book wasn't just to be taken in small bits and small pieces.

The whole thing was to be consumed cover to cover. God's word must be received, must be read, and it must be retained.

He says, go, consume it, take the whole thing in. In John 6, 53, Jesus said, truly, truly, I say unto you, except you eat the flesh of the Son of Man and drink his blood, you have no life in you.

You must partake, you must consume wholly. We don't get the option of just taking bits and pieces. Psalm 119, 11, your word have I hid in my heart that I might not sin against you.

[37 : 06] Psalm 119, verse 8, open my eyes that I may behold wondrous things out of your law, out of your word. In Psalm 119, 176, I've gone astray like a sheep.

Seek your servant, for I do not forget your commandments. God's word, we consume it as such an effect in our lives. It keeps us from sin. It opens our eyes and understanding to the things of God.

And we don't forget the commandments because they're written upon our hearts and they bring us back when we go astray. So what does this mean here? Where it says, sweet as honey, but bitter in the belly.

Sweet in the mouth. Sweet as honey. The word literally there, sweet as honey, like that means contained no bitterness. Honey was like their sweetest substance. It had no bitterness to it in the mouth. There's no understanding that this was going to be bitter.

But then in the belly, it becomes bitter. I think sweet and bitter, you see here, mercy and judgment. That God's word, there's nothing more sweet than to receive and understand revelation from God to man.

[38 : 07] Nothing sweeter. Oh, when you receive that revelation from God. The revelation that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and has committed unto us the word of reconciliation.

That's so sweet. That is so sweet. However, the revelation that brings such sweetness and truth also contains with it the bitter truth of my sinfulness, of my sin nature and of my flesh.

God's word presents to me many bitter, sweet truths. Very bittersweet. And Job, Job's wife, I think is maybe more bitter than sweet here.

She comes to him when he's under this oppression by the enemy. And his wife said unto him, do you still retain your integrity? Are you still trying to say you didn't sin and this isn't why God did this to you?

Curse God and die. But he said unto her, you speak as one of the foolish women speaks. What? Shall we receive good, sweet, at the hand of the Lord and not receive evil, bitter?

[39 : 13] And all this did not Job sin with his lips. Deuteronomy 32, 39, see now that I, even I am he and there is no God with me, saith the Lord. I kill and I make alive.

I wound and I heal. Notice the order. He kills and makes alive. He wounds and he heals. Neither is there any that can deliver out of my hand. God's word is not just sweet words of mercy.

We can't just take out those little mercy morsels, you know, but also some very hard and bitter words of judgment. Jesus says in John, speaking of the Holy Spirit and how the world will react to the Holy Spirit, he says, I tell you the truth it's expedient for me that I go, for you that I go away.

For if I go not away, the comforter will not come unto you. So Jesus is saying, look it, I know you don't want me to leave, but it's better because right now there's only one of me and all of you, but when I leave the Holy Spirit's going to come and he's going to dwell with you and be with you and essentially there's going to be one of me for all of you at that point.

And when he has come, what's he going to do? He will reprove the world of sin and of righteousness and of judgment of sin because they believe not on me of righteousness because I go to my father and you see me no more of judgment because the prince of this world is judged.

[40 : 30] God created us for truth. The truth is a sweet and a refreshing thing to hear. When we hear the truth, we see it all the time. I see people come in and it's like, oh my word, it's God's word being taught.

Oh, this is amazing. And then you don't see him again. It's like, oh, what happened? Well, it's so sweet in the mouth. It's sweet to hear how much God loves me and the truth of God's word.

But then God's word started doing this thing called like conviction and accountability and God's trying to conform me and shape me. There's also the bitter reality of all that the truth costs and requires of me.

We're to take up our cross daily and follow him. And I took the little book out of the angel's hand and I ate it up and it was in my mouth sweet as honey and as soon as I had eaten it, it was bitter in my belly.

And we're not going to go there, but if you go to Ezekiel chapter 3, Ezekiel is told to do the same thing. He takes a scroll, the book would be a scroll, and he eats it up and does the same thing to him. You know, John knew what was coming because he was told, but it didn't prevent him from partaking of the book.

[41 : 38] He said, well, I don't want that. It's bitter. It's going to be sweet in my mouth and bitter in my belly. I don't want anything to do with that. I just want sweet things. Speak to us sweet things. I want to go to one of those churches that do like the movie Sundays, you know, where the pastor dresses up as a minion.

Let's go to one of those churches. That'd be sweet. John knew what was coming, bitterness in the belly. The foreknowledge of the effect of consuming the revelation of God did not prevent John from partaking.

He knew ahead of time what was going to happen, but he still said, I'm going to partake. I still want to partake of the revelation of God. 2 Corinthians 2, 15, and 16 says, For we are unto God a sweet savor of Christ.

It tastes good. In them that are saved and in them that perish. To the one we're the savor of death under death, the other the savor of life under life. Who is sufficient for these things?

God uses us to essentially be a flavor, a savor to those that are alive. It's a sweet thing. I mean, that are alive in Christ is a sweet thing. It's a sweet thing to have fellowship.

[42 : 41] It is a sweet thing. But it's a hard thing. It's a bitter thing sometimes, a bitter pill, when we're the instrument God uses to essentially pronounce the judgment that's already on someone because they're under condemnation, because they love darkness more than light.

Remember, Jesus said, I didn't come to condemn the world, but the world through me might be saved. He that believes not is condemned already. I'm not coming to condemn him, but sometimes our place as ambassadors in Christ instead of Christ, we're saying, be reconciled to God because if you're not, it's a very bitter end.

And he said unto me in verse 11, you must prophesy again before many peoples and nations and tongues and kings. And I wonder if John said, I don't really want to eat that book. If he would have been reaffirmed here in his calling to take this divine message.

In the midst of the revelation that God is giving to the entire world, he hits pause to personally minister to John and say, hey buddy, I'm confirming you in your calling.

I'm confirming you in your personal ministry of revelation to the world. This is John's bittersweet experience with the truth. Sweet, thank you Lord.

[43 : 54] But how bitter at the same time when we go out in a world that hates us and rejects us. Why was John on the isle of Patmos? It was for the testimony of Christ. It was a bitter thing.

And here God's affirming that hey, you're not going to stay here forever. I've got more work for you. You're going to go and you're going to be my divine messenger. That's sweet, but it's also hard. John's reaffirmation to his call was due to his willingness to receive, to read, and retain God's word.

And then ultimately to reveal what's in this little book. Now then, we are ambassadors of Christ.

as though God did beseech you by us, we pray you in Christ's stead be reconciled to God. Seems like such a small message to tell people.

I'm in trouble. My life is falling apart. And you're just telling me, Jesus? I need something big. I need something grand. And all you have is the Bible, a Bible verse. Go to church.

[44 : 59] What's going to happen there? What's going to happen there is something that can't happen anywhere else and it's spiritual. It meets a need that no other need can be met by. Never discount the little things of God that lead to big results.

Acts 2, 42. And they continued steadfastly in the apostles' doctrine and fellowship and breaking of bread and in prayers. And what did that lead to? That led to you and me sitting here today.

That led to the church through the centuries and through the ages. We will continue in the little things of God that lead to big results. We will continue in the little book of God no matter what the world says and what any other part of the church says about it.

We need to do big things and grand things. Zechariah 4, 10. For who has despised the day of small things? So easy to despise the small things. No.

God's not really doing anything because God only does big things. No. The Bible says God only does wondrous works. But they start so small. Well, ransack this old book, this little book from cover to cover in the most practical way you know.

[46 : 07] But we have this treasure in earthen vessels that the excellency of the power may be of God and not of us. The verse right before that says, for God who commanded the light to shine out of darkness has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

He shined in our hearts and then he says, but we have this treasure in earthen vessels. We're just a bunch of cracked pots but he's shined into us so that out of us can shine the truth.

A bittersweet truth. And maybe it's just, I'm just a little pot. What do I got? I just got this little book but you've got a big message. You've got a big message. God wants us to operate in a way that we could not apart from him.

You know, John is being reaffirmed here in his calling. This is John. This is the apostle of John. I mean, this is John, right? Who am I? Who am I? Are you despising the day of small things when you look in the mirror?

Are you despising the day of small things when you look at what God's doing in your life?
Are you discounting the little things not realizing the big things God's going to lead them
to? Right? A little seed doesn't look anything like when it's full grown.

[47 : 26] Right? Little baby, little kid doesn't look anything like what it's going to look like when it's
full grown.