

Rev 26-02-15a

Good morning. Welcome to the Sunday morning services at Grace and Truth Bible Church. This is the 15th of February, 2026.

We're in Revelation chapter 10. This is a fascinating chapter. We are in an interlude period between the sixth and seventh trumpets.

As you remember, there was an interlude between the sixth and seventh seal. And we will note this pattern as we continue. Let's ask God's blessing on our time of fellowship and worship in music and instruction in the word and we'll begin.

Father, we are grateful for this opportunity. We thank you for those with whom we have fellowship. We receive the benefits of encouragement and communication and lifting one another up, bearing one another's burdens, especially through the avenue of prayer.

We thank you for hearing and answering our prayers on behalf of each other. We thank you for the privilege of intercession. We thank you most of all for the Lord Jesus who has granted to us this wonderful, privileged life of potential, of service, of opportunity, of growth, of investing and redeeming the time into eternity in a unique way in this age.

We thank you that we can serve as his presence on this earth, represent him and reflect your glory as we abide in him and as we bear fruit and minister the presence of the Holy Spirit. We pray that as we look at this portion of your word together, that the Holy Spirit will implant it deeply into the soil of our souls so that it will grow and bear fruit, that each of us will be strengthened with might in the inner man, that we will be transformed by the renewing of our minds and we will understand what your perfect will is for us as we invest the time that remains to us in anticipation of the return of the Lord Jesus. We pray these things in his name, amen.

Revelation chapter 10, let's read it. I saw still another mighty angel coming down from heaven clothed with a cloud, and a rainbow was on his head. His face was like the sun, and his feet like pillars of fire.

As we have seen throughout the verses and chapters in this book, there are no wasted words. There are no peripheral or unimportant details. It reminds me of the forensics at a crime scene.

If you like something a bit more realistic in terms of entertainment, we have any number of programs that review criminal investigations of the past and it informs you on what they may be doing in terms of present efforts to solve crimes and find the perpetrators. But in a crime scene, they overlook nothing. There's not a fiber, there's not a spot, there is not a finger smudge or print.

There's not a distant fuzzy video image that they do not carefully analyze. Eyewitness testimony, tips that come in, any clue is important and is woven into the fabric and the tapestry

of reconstructing that particular time, place, and set of events. They work with a timeline and so on.

We are here doing the same thing. We have the clues and every one of them is significant. They are inspired by God.

So this angel, he is another, still another mighty angel. And we saw that this is Alos, this is another of the same kind that tells us this is not the Lord Jesus. If he were to be termed an angel, he would be another of a different kind.

This is another mighty angel of the same genre of creatures that we have seen, sounding the trumpets, speaking, performing God's will. This particular angel, and he is a strong angel, and this is one of three that we have seen so far. If you remember that there are previous references to this angel, or to an angel like him, in Revelation 7, verse 2, where I saw another angel ascending from the east, having the seal of the living God.

He cried with a loud voice to the four angels, to whom it was granted to harm the earth and the sea, those that were bound in the river Euphrates, or holding back the four winds of the earth, actually. And this angel has authority to control those angels and their activities. There was another one in Revelation 8, verse 5, the angel that takes the censer and fills it with fire from the altar and throws it to the earth.

This angel is mentioned in verse 3. So, these angels are authoritative. They are strong, mighty angels. They have special functions.

This one is no exception. He is another mighty angel coming down from heaven. He is detailed and obviously acting under the authority of God himself.

He is clothed with a cloud. This partakes of the presence of God in heaven. The presence of God when it is manifested on earth is often accompanied by clouds.

A cloud will obscure or accompany the presence of God. We don't have time to look at those passages, but if you look at clouds associated with the presence of God, it is a frequent reminder that we cannot behold the unveiled glory of God. This is why scripture sometimes says no one has seen God at any time.

We see filtered representations. The elders on Mount Sinai saw the throne of God at a distance and ate in his presence and did not die because that was a representation. The full unveiled image and glory of God would be impossible for us to survive.

So he is clothed with a cloud. He is representing the glory of God and the presence of God. He has a rainbow on his head.

What do we know about the rainbow? Turn back to Genesis chapter 9 or you can listen as I go back to Genesis chapter 9. You know from that general chapter number that we are after the

flood. The flood story begins in Genesis 6 and extends through 7 and 8. And in chapter 9, Noah has emerged from the ark. In chapter 8 verse 18, Noah went out, his sons and his wife and his sons' wives with him.

Every animal, every creeping thing, every bird, and whatever creeps on the earth according to their families, went out of the ark. Noah could have said, of those you have given me, I have lost none. As the Lord Jesus says to his father about his disciples.

There was the son of perdition, but Noah didn't lose any animals in the ark. So Noah built an altar to the Lord and he took of every clean animal and of every clean bird. And remember there were extras of those on the ark and they were preserved for this purpose.

Isn't it something? They survived 14 months of the flood experience on the ark and when they emerge and see the daylight and see the transformed world, they lose their lives on the altar. This is in the service of God. This is a part of the worship of God.

And we have to remember and we have to be ready to comply and glorify God for His timing. We think, well, now that the storm has passed, there's going to be this endless stretch of a peaceful time. And next thing you know, there is a fresh kind of tribulation.

We do not always know why God preserves us. We don't know why some in our periphery, some amongst our loved ones, our coworkers, our fellow travelers in Christ are here and then gone. But these animals are in a way immortal because of their unique experience.

They lived before the flood. They traveled with Noah in the ark and they emerged and they are then presented to God as a holy sacrifice and rise before the presence of God as a sweet smelling savor. That's their function.

That's their purpose. And how much more should it be for us to want to be of service in whatever role God calls us to? So he offers these clean animals, clean birds and offered burnt offerings on the altar. The Lord smelled the soothing aroma and notice the response.

These animals serve as an expression of Noah's thankfulness, his gratitude for preservation, his obedience to the rules of sacrifice. We saw what happened to Cain when he decided to make up his own form of worship, which happens all over the place today. But God smells this soothing aroma.

This is, of course, a spiritual satisfaction. It's not a literal smoke that travels through the atmosphere and somehow goes through the stratosphere and enters into space and comes some unknown distance before God. Smelling the soothing aroma is metaphorical for being pleased with Noah, pleased with his faithfulness and his obedience, his durability through one of the most difficult tests anyone has ever faced and his gratitude and thankfulness.

This pleases the Lord. And look at what the Lord does. He says in his heart, I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his

youth, nor will I again destroy every living thing as I have done.

Notice the use of language. Did God destroy every living thing? Context tells us what this means. Every living thing that is not on the ark or in the ark, every living thing in the earth, all of the people that were not on the ark.

But this is an example of why looking at context and not allowing people to argue or make an attempt to persuade by proof texting or excerpting. I endeavor any time we remove from our current passage to look at references such as this. You may know this from experience.

We start ahead and get the context. Slicing little bits of scripture out of their natural setting is a dangerous practice. We want to understand why they are given in books and not written on little ostraca or tiny pieces of broken pottery to be picked up at random and read like little memory verse packets.

Context, context, so important. So, I will never again destroy every living thing as I have done. While the earth remains, seed time and harvest, cold and heat, winter and summer, and day and night, shall not cease.

So God blessed Noah, chapter 9, and his sons, and said to them, Be fruitful, multiply, fill the earth. The fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, and all that move on the earth, and all the fish of the sea, they are given into your hand. Why is this important? Why are we reviewing this? Notice in the pouring out of these judgments, which we are in the midst of studying, the effect on the earth and the animals, the sea life, those who dwell in the trees, those who graze on the land.

When these judgments are poured out because of the sinfulness of man, the animal kingdom suffers. If anyone makes protestations about how much they love the animals and they don't want to eat any of them and so on, fine, then you should pursue a life of faith, obedience, and righteousness from God, because that benefits the animals more so than refusing to buy hamburger. There is a direct correlation between God's blessing of man and the benefit to creation.

This is why Paul says in Romans, the whole creation groans, waiting for the redemption of the sons of God. The creation is tied in its fate to what people do, and this isn't, did I recycle, or did I spray too much hairspray and now there's a hole in the ozone layer and we're all going to die. God orchestrates benefit or lack thereof based on what we do, what we do individually, what we do as groups.

So notice, the fear of you and the dread of you shall be on every beast of the earth and every bird of the air. Verse three, every moving thing that lives shall be food for you. You can't be a Christian who is obedient and knowledgeable about the word of God and willing to function inside the structure and the provision that God has made and be a vegan.

I'm sorry. God says every creature shall be for food. He's going to differentiate them in terms of

clean and unclean.

He's going to restrict what the nation of Israel eats. That is in the future from this passage. At this point, God says, and you either believe him or you don't, every moving thing that lives shall be food for you.

I've given you all things, even as I gave you the green herbs. You can eat snakes, you can eat lizards, you can eat birds, you can eat frogs, you can eat fish, you can eat earthworms. If you choose, you have your choice.

Just as with the green herbs, there are certain green herbs that I choose never to consume. There are certain animals that we choose never to consume. I have heard that possum is one of the most difficult things to get down, but when you're poor and you're having to hunt in the woods for your food and there's a possum, you kill it, you skin it, you clean it, you dress it, you prepare it, you eat it, and you thank God for it with difficulty.

Others are delectable and God's own blessing. I think the tilapia that the Lord Jesus prepared by the sea for his disciples, the last meal. They say the last supper, but there was breakfast afterward, after the resurrection, on the shores of the Sea of Galilee, and the Lord Jesus cooked fish, and the fish that live in the Sea of Galilee are tilapia, and they are, it's a pretty good fish.

But I digress. Verse four, you shall not eat flesh with its life, that is, its blood. Surely for your lifeblood I will demand a reckoning from the hand of every beast I will require it, and from the hand of man.

Notice, the wages of sin is death. Blood sacrifice is a reminder of this in Old Testament days. The blood of Jesus Christ is a reminder of the penalty and the necessity for redemption when it comes to sin, and the animals are implicated in this.

For your lifeblood I will demand a reckoning from the hand of every beast I will require it. There is a link. You want to be kind to nature? Be faithful and obedient.

God will bless, and there is blessing by association. Those of you that have pets are able to see the blessing that you can confer on a little hapless creature every single day, and they're a wonderful object lesson in so many ways. From the hand of every man's brother I will require the life of man.

If you shed man's blood, by man shall your blood be shed, and it starts here in Genesis 9. This is when the rules change. This is why Seth did not go hunt down his brother Cain for the murder of Abel. This law was not yet in effect.

This responsibility that is handed to man by God. God dealt with Cain in his own way, according to his own judgment, but now this is the rule. Whoever sheds man's blood, by man shall his blood be shed.

For in the image of God he made man, and as for you, be fruitful and multiply. Bring forth abundantly in the earth and multiply in it. People often invoke this image of God to say if you kill someone you've done damage to the image of God.

The image of God is applied to the person who is killing the murderer, who is bringing the person to justice. Justice is what is in view with the image of God. It isn't such a heinous crime to take the life of another person because he's made in the image of God.

The image of God is invoked to indicate that as God is just and fair and righteous, we should be just and fair and righteous in executing justice on criminals. Be fair, be swift, the punishment should fit the crime. That's the image of God.

Then God spoke to Noah and his son, saying, As for me, behold, I establish my covenant with you, and with your descendants after you, and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you, of all things that go out of the ark, every beast of the earth. Thus I establish my covenant with you. Never again shall all flesh be cut off by the waters of a flood.

Never again shall there be a flood to destroy the earth. And God said, This is the sign of the covenant which I make between me and you and every living creature that is with you for perpetual generations. I set my rainbow in the cloud, and it shall be for the sign of the covenant between me and the earth.

It shall be when I bring a cloud over the earth that the rainbow shall be seen in the cloud. Does every single rainbow accompany every single cloud? When God says, When I bring a cloud over the earth, there are clouds over the earth all the time. This is representative language.

We need to understand, especially in these early chapters, how God talks so that we don't misunderstand him. We don't over-literalize. We don't over-generalize and say that a particular promise or a particular case applies to every single thing.

Watch how God speaks. Look at the context. So there will be times when God brings a cloud over the earth, and the rainbow shall be seen in the cloud, and I will remember my covenant which is between me and you and every living creature of all flesh.

The waters shall never again become a flood to destroy all flesh. In all of the judgments we're going to see in Revelation, there are a lot of natural disaster type judgments, but none of them involve a flood. There's not a giant tsunami wave that washes across the earth and wipes everybody out.

God has other ways of perpetrating justice, but notice in the same way that God smelled the smoke of Noah's sacrifice and was pleased and satisfied, here, does God need to see the rainbow to be reminded? There is an idea here that is transcendent. The rainbow shall be seen in the cloud. When I bring a cloud over the earth, the rainbow shall be seen.

He doesn't say, I will create a rainbow. He says, when I send clouds, rainbows will appear. They are now a function, and this, of course, goes back to the pre-flood and post-flood environmental conditions.

I personally believe that the greater light and lesser light are all that were visible. There was a difference in the way the atmosphere works pre-flood, and the pinpoint, if you will, sharp presence of the sun shining under clouds is what creates the prism effect in the raindrops and creates a rainbow. It is a principle of physics, and this did not occur.

Nobody had seen a rainbow until after the flood, which tells me that the presence of the sun and interaction with clouds was different before the flood. You can look at canopy theories or some other alteration in the atmosphere. I personally think there was a lot more water in the skies above, and it no longer was kept above and you have a different sky.

I think when Noah and the animals emerged from the ark, there was a much different sky and much harsher sunlight, if you will. But in any case, when I bring a cloud over the earth, the rainbow shall be seen in the cloud. It's a function of water droplets.

And I will remember my covenant which is between me and you and every living creature of flesh. The water shall never again become a flood to destroy all flesh. The rainbow shall be in the cloud.

And I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth. I question, and this is a new thought for me, but sometimes it's difficult to tell in Hebrew narrative when the speaker changes and for God to be using the first person all the way through here and then suddenly refer to himself in the third person. I think there's a fair chance that verse 10, or I'm sorry, verse 16 is Noah's response to what God says.

God says, I will remember my covenant. The water shall never again become a flood to destroy all flesh. I would suggest take the quote mark there and change it to Noah speaking.

The rainbow shall be in the cloud and I, Noah, will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth. And then to signal that God has resumed speaking again, verse 17, God said to Noah, this is the sign of the covenant, which I have established between me and all flesh that is on the earth. God speaks, Noah responds in verse 16, God resumes speaking in verse 17.

That keeps your pronouns and your third person references consistent. And I think this should be our response. When God makes a promise, we affirm it.

We pray it back to God. We claim it and we think and act and speak accordingly. The rainbow, so important.

It seems like a passing reference in our passage in Revelation chapter 10, but we've only had

one previous reference to rainbow, if you recall. And that was in chapter four, verse three, when John comes up here and response to the command, the invitation there in verse one, and he sees the throne of God surrounded by a rainbow. The rainbow is a symbol of covenant promise between God and man.

This rainbow surrounds the throne. God is a God of truth. When he says a thing, he keeps his word.

So this angel has this reminder, he's clothed with a cloud and a rainbow is on his head. Cloud rainbow, just as you have in Genesis nine. It's a clear invitation to think back to the first rainbow mankind ever saw.

This angel is a reminder as he descends that God sets limits on himself. There are things he will do and things that he has promised he will not do. So this angel descends and his face is like the sun and his feet like pillars of fire.

You need the sun and a cloud to create a rainbow. And all three elements are present in this angel. And this is a new day, a new dawn.

It is the promise of God's presence and provision and instruction after a time of judgment. And it says in verse two, he had a little book open in his hand. We saw this last time, the Biblarion.

It's not the Biblos that we saw in the hand of the Lord God in heaven transferred to the lamb as it had been slain and the seals thereof having been broken. This is an excerpt. This is a condensed version in some fashion.

And it is open. The seals now have been lifted and this book is unsealed. And he set his right foot on the sea and his left foot on the land.

I told you to put a little asterisk or underline that last time. We're going to see why right now. He cried with a loud voice as when a lion roars.

There are only some who will understand when God speaks. Some hear thunder. Some hear the roar of a lion.

Others are able to discern the content of what God says. How qualified are we to hear the voice of God and understand it, comprehend its content? We look at passages of the word of God and you go out and canvas the opinions and the interpretations elsewhere. And you think, how can you get so many different understandings out of one passage of scripture? It isn't clear to everyone.

And we pray that God will give us understanding and clarity. And if we ask, it will be given. If we seek, we will find.

And if we knock, it will be opened. We have to have humility. We have to be willing to change our minds sometimes as the word of God is revealed to us and it ought to change us.

It ought to improve us. It ought to educate us and mature us. So, when his voice roars like a lion, seven thunders make their sound.

They utter their voices. Now when the seven thunders uttered their voices, I was about to write. What does that tell you? John was going to write down what the seven thunders said.

Which tells you John understood it. He comprehended it. He knows there's one individual in the entire human race other than the Lord Jesus himself that knows what the thunders said and that's the Apostle John.

John heard it and John understood it. John was the most advanced of all of Jesus' disciples, Peter, James, and John. But the foremost, I think, was John.

John understood. John didn't panic when the Lord Jesus was arrested. He is given this final set of visions to transfer to us.

So he heard the seven thunders utter their voices and he's about to write, but a voice from heaven said to him, seal up the things which the seven thunders uttered, the things which they uttered, the content of what they said, and do not write them. It is significant that John knows this content. Write it in the margin of your Bible.

John knows what the thunders said. He is the only guy who knows what the thunders said. Then the angel whom I saw standing on the sea and on the land raised up his hand to heaven.

This angel, his entire presence and function is related to John personally. The reason he appears at the top of this chapter with his rainbow, with his appearance. There is covenant promise associated with this angel who holds this little open book.

The little open book is for John and no one else. The content of the thunders is for John and no one else. This angel has a foot in the sea and a foot on the land and he's going to raise his hand to heaven.

Circle those, earth, sea, and heaven because he swears in verse six, by him who lives forever and ever, who created heaven, the things that are in it, the earth and the things that are in it, and the sea and the things that are in it. The angel is contacting all three, one foot on the sea, one foot on the land, one hand in heaven. And he is going to swear by the God who created all three of those environments and the things that are in them.

That's God Almighty. That's God the Father. And what is the difference between the things that are in the sea and the things that are in the land in symbolic terms? The wicked are like the troubled sea when it cannot rest.

The righteous are able to build their house on the rock as it were, to dwell on solid ground, to be the soil in which seed is planted and fruitful crops can emerge. Metaphorically speaking, symbolically speaking, this angel represents God's authority over that which is chaotic, massive,

and uncontrollable in our experience, that which is stable, fruitful. You can grow things.

You can graze herds and flocks. You can grow crops. You can build dwellings.

You can be led by still waters and in green pastures on the earth. That's where the righteous abide and are blessed. And His hand is in heaven.

God created the heavens and the things that are in it. This is the angelic community, the angelic environment, that which is above and beyond and out of our ability to observe, comprehend, or fully understand. And He swears by the God who created these environments and the things that are in them that there should be delay no longer.

The word there is literally time. There should be time no longer, if you read a King James. But this is a good update, that there should be delay no longer.

Remember the souls under the altar who were crying and asking how long, oh Lord, until we are avenged? There will be delay no longer. Human history is coming to its culmination. These previous six days, if you will, are about to end and about to enter into the seventh day, Sabbath rest of the thousand year millennial kingdom.

There should be delay no longer. But in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God will be finished as he declared to his servants, the prophets. The mystery of God.

When we were looking at Paul's letters to Timothy and to Titus, we reviewed his stewardship of the mysteries of the church. There are many mysteries that are revealed in whole or in part in scripture. So, there is, I'll give you a quick list as we go to the break here, just, if you can't write quickly enough, you can come back to this lesson and get these down.

Just as examples, and this is not comprehensive, but the Lord Jesus mentions the mysteries of the kingdom of heaven, Matthew 13, 11. The kingdom, Mark 4, 11. The mystery of Israel's blindness, Romans 11, 25.

The rapture, behold, I show you a mystery. We shall not all sleep, but we shall all be changed. The rapture, 1 Corinthians 15, 51.

The mystery of God's will, Ephesians 1, verse 9. If you're trying to write these down, I'll review them real quick. The kingdom of heaven is number one, Matthew 13, 11. The kingdom, Mark 4, 11.

Israel's blindness, Romans 11, 25. The rapture, 1 Corinthians 15, 51. The mystery of his will, Ephesians 1, 9. The mystery of Christ and the church, you remember that one, Ephesians 5, 32.

The mystery of the gospel, the mystery of the inclusion of the Gentiles, and so on. This is multiple passages, Ephesians 3, verse 4. Mystery of the gospel, Ephesians 3, 4. Colossians 1, 26 and 27. Colossians 4, verse 3. Mystery of the gospel.

Mystery of iniquity, already at work, 2 Thessalonians 2, 7. Another rapture passage. Mystery of iniquity, 2 Thessalonians 2, 7. The mystery of God and Christ, Colossians 2, 2. Mystery of the faith, 1 Timothy 3, 9. And the mystery of godliness, 1 Timothy 3, 16. If you go back and review the outlines of those studies, you'll find where we covered Paul's stewardship of the mysteries in detail in that context.

We saw in this book the mystery of the seven stars and the golden lampstands in Revelation chapter 1, verse 20. We're going to see the mystery of Babylon the great, the harlot, the final scarlet harlot in Revelation chapter 17, verses 5 and 7. This is the mystery of God in Revelation 10, verse 7. And it is going to be finished, culminated, the unfolding of God's plan and purpose. There were things that were not revealed in olden days.

Read the first part of Hebrews chapter 1, as they have been revealed in Christ. They're unfolding. And the mystery of God in the culminating portion of human history is all about the Lord Jesus Christ.

In his first advent, he is the lamb. And that lamb got slain. The slain lamb is coming back.

And not only is he going to vindicate, not only is he going to bring justice for all of those who have rejected him, all of those who are summed up in those who received him not and ultimately got him crucified. They are emblematic of all of those who have rejected the Son of God, trampled him under foot, brought him to an open shame. There's judgment coming.

And when he returns the second time, he is the lion of the tribe of Judah. And he will open the seals. He will return in Revelation chapter 19.

And the mystery of God is delayed no longer. It is going to be finished. This brings us to verse 8. John's going to consume the little book.

What is that all about? We'll see it when we come back.