

Revelation 10 Part 3

Hi, this is Richard Oliver, with part twenty-three of our look at the book of Revelation, and we are on Revelation chapter ten verse seven. Now we're staying on this one verse a little bit because it's very important.

The whole point of the bible is not just to record history or to tell what's going to happen, the whole point is to reveal an 'I Am' God, a present God, a God that is alive, that died and rose from the dead. So He's somewhere now. He wants to talk to us and so on.

So it's very important then that scriptures that are to do with our time, to do with us, are looked at very, very carefully.

The Pharisees and Sadducees had the traditions of Moses, they had the law. They could see the God of the past. They also knew what was going to happen, that in the end the Jews will be the top nation. They will be fine and everything will be great for them, but they didn't recognise Jesus, the God of the present time when He was there with them.

And that's nearly always been the case. The people, the children of God, the people of God, do recognise God in His time as He is revealed at a particular time, and God doesn't always do the same thing the same way. Obviously if Moses had looked at Noah's story and said, 'Oh look, guys, we'll build an ark and we'll sail down the Nile, and we can go just up the coast to Israel'. He would be following what scripture said but that wasn't what the call of God was for that day. The call of God was to sacrifice a lamb, to leave Egypt, to leave slavery, and start walking to the Promise Land. Just as a Christian accepts the Lamb of God, Jesus Christ, and starts walking to his Promise Land, which is his place in the body of Christ with the Holy Ghost.

So, let's get back to Revelation chapter ten verse seven.

'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.'

We looked last time at Revelation chapter ten verse seven of this seventh angel, he is the seventh angel to the seventh church age, the Laodicean church age. We also looked and found that Elijah is promised in Malachi chapter four verses five and six, that Jesus also said that Elijah would return and restore all things. Now John the Baptist was also an Elijah in the spirit of Elijah but he didn't restore anything. So there still is, or was at that point, an Elijah to come. We also know, of course, that the spirit of Elijah can rest on different people. The spirit of Elijah came in double strength on Elisha, so it's not necessarily the return of Elijah himself much as the spirit of Elijah being on a certain man.

Elijah is a prophet, or was a prophet. Man who will do the job or work of Elijah is also going to be a prophet, so how on earth do we know, or recognise what a prophet is? The answer, of course, is in the bible, John chapter four verse sixteen. Now, we all know this story. This is when Jesus goes and meets the woman at the well. And they talk, and they get deeper and deeper into spiritual things.

And then Jesus in verse sixteen of chapter four says, *'Jesus saith unto her, Go, call thy husband, and come hither.'*

'The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:'

'For thou hast had five husbands; and he whom thou now hast' in other words the sixth one, 'is not thy husband: in that saidest thou truly.

'The woman saith unto him, Sir, I perceive that thou art a prophet.'

So, the sign of a prophet then, is that they can see and understand things in a different dimension.

Now, John chapter one, there is the story of Philip going to find a friend of his called Nathanael. And Nathanael was about a day's journey away from where Jesus was, but he tells Nathanael that they think they've found the Messiah and he's come from Nazareth. And Nathanael says, 'Huh, can any thing good come out of Nazareth!' It's like saying 'Can any good thing come out of Eltham or Christchurch?' That sort of thing. And Philip said unto him, 'Come and see'. The wisest thing he could have said. 'Come and see for yourself.' So, Nathanael heads off with Philip and we'll pick it up at verse forty-seven, John chapter one verse forty-seven.

'Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

'Nathanael saith unto him, Whence knowest thou me?' In other words, how do You know what I'm like? 'Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

'Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God; Thou art the King of Israel.'

He recognised the sign. He had been sitting under a fig tree and Philip had come up and said, 'Look – come and –' so he knew that he was dealing with a prophet.

Now in the Old Testament a prophet is often called a seer. And a seer is one who sees. It's obvious, isn't it, really. One who sees, but not just looking in the world, but looking in a different dimension. And this was an issue for the king of Syria.

In second Kings chapter six from verse eight.

'Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

'And the man of God', this was Elisha with the spirit of Elijah obviously, 'sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

'And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.'

So it kept happening. Every time the king tried to bring – the king of Syria tried to bring the king of Israel to war, the king of Israel avoided it because the prophet told him what was going to happen.

Verse eleven, *'Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?'*

In other words, we've got a spy in this place. Who's telling the king?

'And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.'

In other words, he's saying again, hey, there's a seer on the place, a prophet.

And in John chapter one verse nineteen, another spirit of Elijah, John the Baptist. We'll pick it up in verse nineteen as I say.

'And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

'And he confessed, and denied not; but confessed, I am not the Christ.

'And they asked him, What then? Art thou Elias? And he saith, I am not.'

Now, of course, this has confused lots of people because he was the spirit of Elijah. What's going on here? John the Baptist was a seer, a prophet, he knew what they were thinking. What they were thinking was, 'Are you the prophet Elijah of Malachi chapter four verse six, the one who is to restore the kingdom of Israel back?' And he said 'No. I am not.' He was the voice of one crying in the wilderness. He was the voice that is to bring the fathers back into a childlike state where they can accept and will live or accept the true teachings of the Messiah.

May God bless you.