

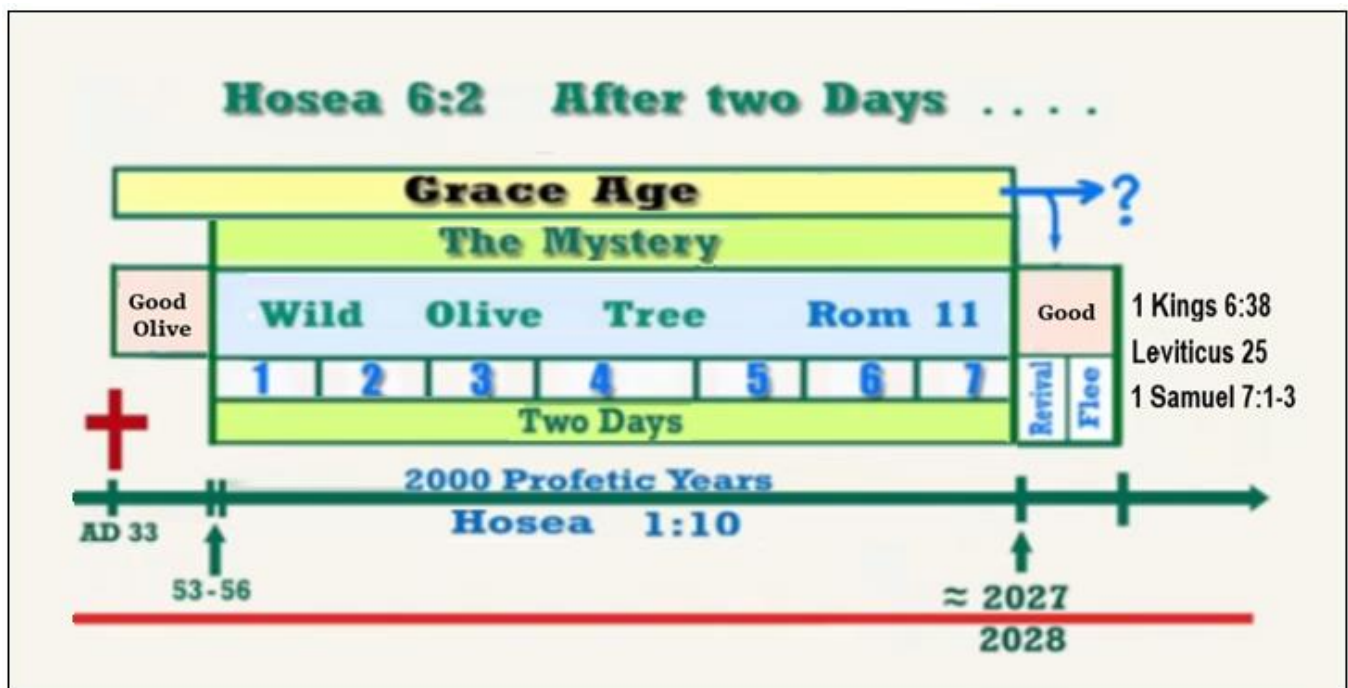
# WHO IS THE SEVENTH ANGEL OF REVELATION 10:7?

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I want to go back to a message, I believe I ministered on this in April or May but it is actually a continuation of the subject we've been on regarding The Ages. Brother Govender and Brother Cormier have also been looking at this over the past few months.

It's evident that the enemy is working very hard to tear down the truth that God has revealed in our day. Now somebody might say: what truth? Well there's a certain portion and I have it here in a little diagram.

We've seen this chart before:



From about 1993 until he passed, Brother Jackson ministered for almost eleven years on the Two Days of Hosea 6. But a lot of people who sat in his meetings don't want to hear anything about Hosea 6 today.

First of all, I will say: I would fear if I ever got to a point where I don't want to hear anything about a scripture. Remember: it wasn't Brother Jackson who wrote Hosea 6 nor was it anybody who has come after Brother Jackson. It was the prophet Hosea who wrote it. Praise the Lord.

The other part of this is: what confidence or understanding do we really have of the ministry of Brother Jackson if we get to the point where we think that something he looked at for eleven years with great frequency is now irrelevant or it's something we can't understand?

I have to say: if we get to that point, I honestly question the understanding we really do have about what his ministry was. We can say with our mouth: oh I believe he was an apostle, but some people's actions are very quickly showing that they esteem his ministry as something less than that.

Now it's *not* about Brother Jackson. My point is: we have people who say they had confidence in his ministry, just like I'm sure there were some in the days of John who said: yes we had confidence in Brother Paul's ministry, but their actions were showing something very different.

There came a controversy about the Two Days, or I should say: there came *a question*.

Brother Jackson had pointed at 2005 as the end of the Two Days. He said it could be off by a couple of years. If we go two years beyond 2005, it takes us to 2007, right? Amen. As long as we were in 2007, we were still within that two-year-period but once we got into 2008, there began to be *a question*. And even more so because we didn't see the other events that we know precede the Week of Daniel: the Miracle War had not yet begun, much less the building of the temple. So that created *a question*.

Well, one decided to answer it in 2008. He said: we're in the Third Day. The first time I heard that, I felt like a dark cloud just fell over everything. I knew: we were *not* in the Third Day. We're still *not* in the Third Day.



I thank God: the first time I heard *this* about the Two Days was in 2012. I know it was ministered before that but I don't know whether it was a year or so before.

When I first heard this picture, it kind of reminded me of when Brother Jackson would talk about the first time he heard Brother Branham. He went to one message or one service on a Wednesday night. There were no great miracles or any miracle that night as far as the way he explained it, but he left that service knowing *that's the man*. God had already showed him that the Spirit of Elijah would have to return. All he needed was *one service* and he said *that's him*.

Now between let's say 2007 and 2012, believe me, I heard a lot of ideas: it could be *this* it could be *that*, the calendar could be off, or *this*, or *that*. But the first time I heard this message about the Two Days representing the Gentile Age, I thank God: it *wasn't* by my intelligence, it *wasn't* that I'm a good person, it was *the Grace of God*.

I thank God: I rejoiced in my soul. I said: that's the answer! Praise the Lord!

And that's what we have on the chart. It's a beautiful picture. It lines up with the Word of God. Praise the Lord. It's a *truth* that the Lord brought forth and as He did we could see: this fits the Word!

The Lord doesn't always work that way. Many times somebody reads the Word and the Lord puts light on it: *this is the meaning*. But this happened kind of reverse of that.

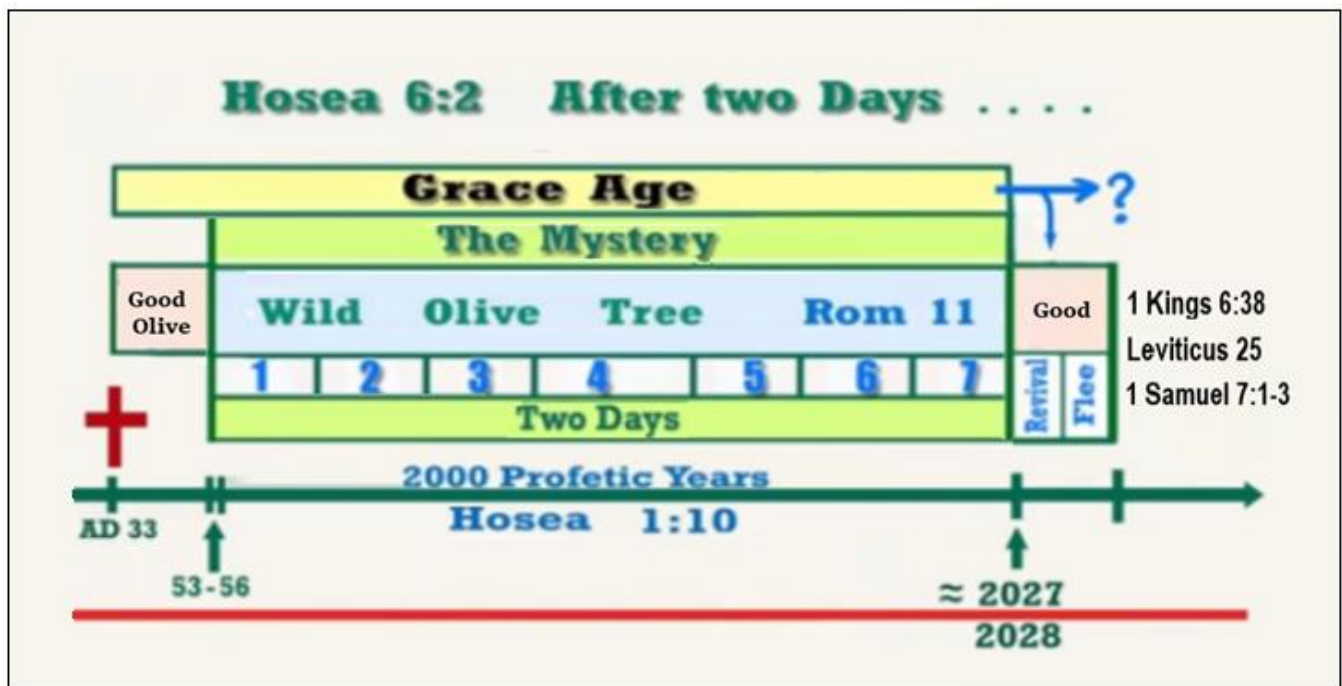
We've been mentioning over the past couple of services that there are some who disparage Brother Branham. They say: the Bible doesn't say anything about *church ages*.

Well if they want to get very strict and just talk about: can we find the word *church* followed by the word *age*? That's about a one-second search on the Internet and we'll find out: no. For the carnal mind, just doing a Bible search looks like it gives them their answer.

Again, we're not saying: oh we're smarter, we're better, or we're more intelligent. But we have to understand: *we have to be led by the Spirit of God*.

The Spirit of God is going to have us to read *all of the Word*. And almost every time we see the number *seven*, it is somehow associated with *time*. But we don't just stop at that. We should be able to look at that and weigh it together with other things the Lord opens.

If we get to the point that we believe the teaching: there is no such thing as Church Ages, then I have to say: we can't believe *this*:



So the devil has attacked this. He's attacked it *directly* but he also comes another way. If he can get us *not* to believe in Church Ages, then *this* has no meaning. It doesn't have a basis. I hope we can see that it's the enemy doing that.

Now there are others who say: oh yes, Brother Branham was the *seventh messenger*. They can see *that*. But they'll turn right around and say that the *angels to the seven churches* are literal celestial beings. And then they go so far: they change up the Church Ages and they make the first age start on the day of Pentecost.

I have to say: what are they thinking?

The Church Ages are *Gentile Church Ages*. Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea were *all Gentile churches*. That's the truth.

Yes I know there was a mixture of Jew and Gentile in the Ephesian Church but by the time that revival started, Paul could see: *the Jews aren't coming in anymore*. Those who were already in continued serving the Lord alongside their Gentile brothers and sisters but Ephesus was *not* an Israeli church. That was in Greece or basically what we call today the Macedonian region: Greece and Turkey.

Now it's being said that we want to always make *an angel* a man. The first thing I'll say is: no, we're not.

The argument was that in Genesis 6, people think angels came down and had relations with humans. And yes, there are people out there who believe that. There are people who interpret Genesis 6 that way, but that's *not* what we're looking at. That's *not at all* the point that the true ministry is presenting today. We know the *sons of God who looked upon the daughters of men* [Genesis 6:2] were *not* angels.

Basically it's said: if someone can reproduce, they're not an angel. Well again, yes I'll agree: they're not a celestial angel, right?

So as far as *spirit beings*, we're *not* trying to make them *a man*.

But first I have to say: I would want to be very careful when Brother Branham made that clear over and over. I think I have it here, this is just one little quote.

He says:

- "Seven stars."

He's reading out of the book of Revelation chapter 1. He says:

- Now let's take a look at the 20th verse right here: And the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks.

- The seven stars are seven angels.

That's what it says in the book of Revelation.

What does Brother Branham say? He says:

- (or seven messengers, seven ministers) of the seven churches:

He said that *over and over*.

I have to say: I would have to have an extremely strong biblical reason to go against that and say: oh no, they are not seven men, but they really are angelic beings that we know as spiritual angels.

Now again, someone might turn around and say: well it says *angels*. And yes it does, we're going to look at that word *angel*. But before we do, let's go to Revelation 2:1

It says here:

Revelation 2:1

*Unto the angel of the church of Ephesus write;*

John is being told to do this, right?

Revelation 2:1

*These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;*

Revelation 2:2

*I know thy works, and thy labour,*

John is being instructed to *write to the angel of the church of Ephesus*, correct?

Now I believe we know there are two applications: there's the literal church of Ephesus and also it was a *type* of that *first age*.

If we're going to make these *angels* spiritual beings, then John is being told to write to an angel. Nowhere in the Bible do we see that a man has a message for an angel. If Jesus Christ wanted to say something to an angel, Jesus is in heaven and the angels are heavenly beings so I think he could relate the message directly. He wouldn't need to tell John down on earth: now you write to an angel up here. Amen?

But that's the picture that's being presented. They say: it's an angel, not an earthly man.

Now, are there *angels* involved in the ministry of these men? Absolutely! We sing the song: Standing on Holy Ground, I Know that There Are Angels All Around.

Paul said: *we have come to an innumerable company of angels*. [Hebrews 12:22] There are angels at work with the ministry and with others.

John was told: *write to the angel of the church of Ephesus* [Revelation 2:1] and he was told to write to the angel of *every church*.

First of all in the natural sense, we saw what Brother Branham said. He said: seven messengers or ministers. To the natural churches, they would have been *ministers*. The actual natural church of Ephesus had its *pastor*. This was a message for the *pastor* so they could deliver it to the church.

Again: there were *seven*.

What about the *age*? Well the fact that each *church* types an *age* lets us know there is a *messenger for the age*. Once an age has come to a certain point where those conditions, we can say, have matured, the messenger would have a *message*. If the people *receive the message*, they can be victorious over the conditions of the age. They can be an *overcomer* in that age.

That's why it says: *he that overcomes*. [Revelation 3:21] Who is he that *overcomes*? It's he who *receives the message*. Praise the Lord. That *message* is what gives them *the understanding*. It's not that the messenger has his own message but it's a portion of the Word of God that would be applicable *to that day*. Amen.

Those who are saying that these angels are celestial beings are completely ignoring the actual meaning of the word *angel*. The word *angel* means *messenger*.

## ANGEL -- MESSENGER

In fact, in Greek there are not separate words for *angel* and *messenger*. Really it's more like they took the word *messenger* from the Greek and made an English word out of it and that word is *angel*. So *angel* and *messenger* mean the same thing.

We have to allow the Spirit of God to help us understand. The Spirit of God can help us see *the application*. Sometimes yes it's a *heavenly* messenger, other times when we see the same word, it's an *earthly* messenger.

REVELATION 10:7 ... SEVENTH ANGEL ...

ANGEL – AGGELOU

LUKE 9:52

JAMES 2:25

MESSENGERS – AGGELOUS – ΑΓΓΕΛΟΥΣ

Let's start at the top: Revelation 10:7. We all know it mentions *the voice of the seventh angel*, right?

I heard a question: can an angel be a man? Well again, if you're talking about a celestial being: no, we're not talking about an angel converting into a man.

But let's look at the word: it's *angel*, right? Now in Greek, this is the word:

ΑΓΓΕΛΟΥ

I'm not a scholar in Greek but I took enough math and we had Greek letters everywhere.

This is Alpha: Α which is like our A.

Gamma: Γ that's like G.

Epsilon: Ε that's E.

Lambda: Λ that's L.

Omicron: Ο that's their O.

Upsilon: Υ that's a U.

So if we look at it, this is exactly the English of the Greek word.

AGGELOUS – ΑΓΓΕΛΟΥΣ

I think this letter Ϟ is a version of Zeta but I'm not sure. But it makes it plural.

I have on the chart: ANGEL – AGGELOU. If you actually look at a Greek translation of the Bible, you're going to see this word in Revelation 10:7 where it says *the seventh angel*. Are we all okay with that?

Now let's go to Luke 9 and I think we'll start in verse 51.



Luke 9:51

*And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem.*

This is Jesus, of course.

Luke 9:52

*And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.*

Now we see in verse 52 that there are *messengers*. Amen?

Let's also go to James 2 and we'll start in verse 24.

James says here:

James 2:24

*Ye see then how that by works a man is justified, and not by faith only.*

James 2:25

*Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?*

Again we see *messengers*, right? Are these *people* or are they *angelic beings*? I think we all know these are *people*. And the same in Luke 9:52, they are *people*.

The best original manuscripts that they have are the Greek manuscripts. Again, the Internet is open for anybody to do a search, so if you go to the Internet and look up a Greek version of the Bible, in Luke 9:52 and James 2:25 it brings us back to this:

## MESSENGERS – AGGELOUS – ΑΓΓΕΛΟΥΣ

Where in English it says *messengers*, in Greek it's this word that I copied and pasted. It's the exact same word as Revelation 10:7 except here in Luke and James it's plural, it's more than one messenger. But in Revelation 10:7 it's *one*, it's the seventh *messenger*. My point is: the word is exactly the same.

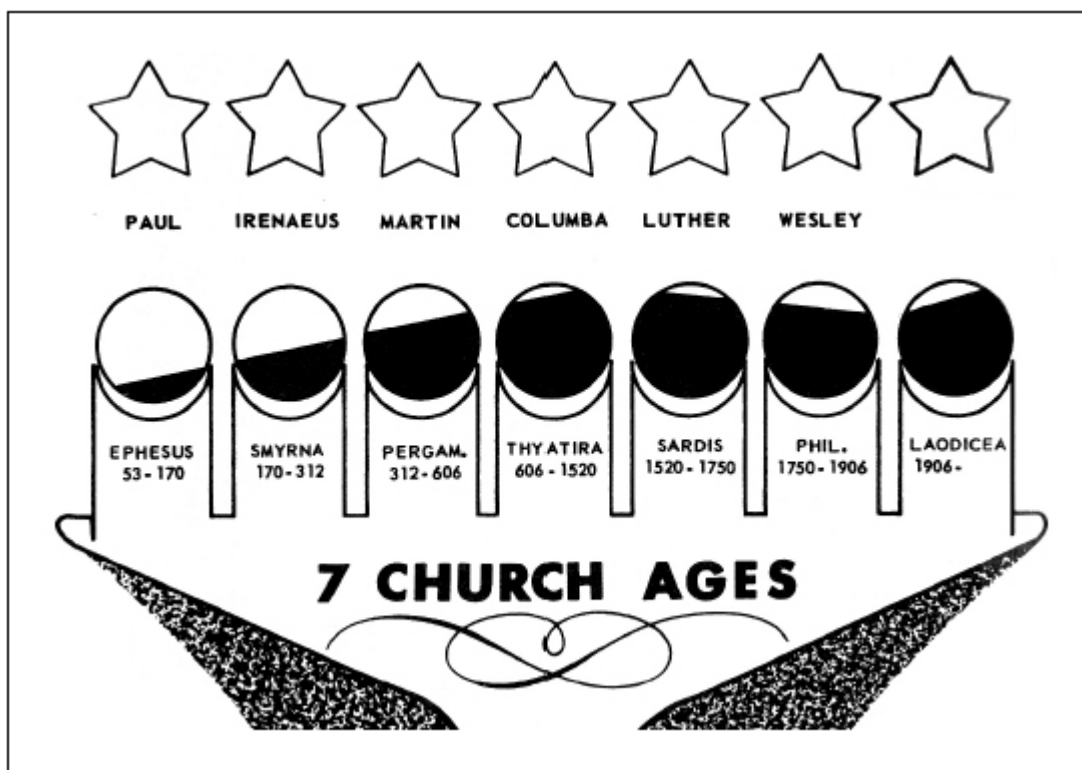
We can't just look at it and say: it was translated *angel* and we know an angel isn't a man, so Brother Branham was wrong.

They don't come out and say it but if Brother Branham said over and over that those angels were men, and they turn around and say: no, not really, they're spiritual angels, then essentially they're saying: Brother Branham was wrong. They really don't believe what he said.

I know God can give a little more light. He can *refine* something. But to just completely change the picture, that's not progression in revelation, that's saying: they really don't believe the man to start with.

This is another part that totally muddies the picture.

Here we have the Church Ages as Brother Branham preached it.



He has Ephesus starting in 53 AD and ending in 170 AD. Why does he have it starting in the year 53? Because as best as he could see, that's when the Ephesian Revival began.

We know that revival lasted about three or four years when the Word of God just spread like wildfire *among the Gentiles*. He has it starting then because *he knew* that these ages were *Gentile Church Ages*. Praise the Lord.

Now these individuals are saying that the first age started in 32 or 33 AD on the day of Pentecost. Why would somebody say that? Why would the enemy have somebody to even think that way?

Well again, if somebody thinks it started in 32 AD, they completely lose the understanding that these ages are *to the Gentiles*. During the first twenty years from 33 to 53 AD, the great majority of converts were basically all Jews.

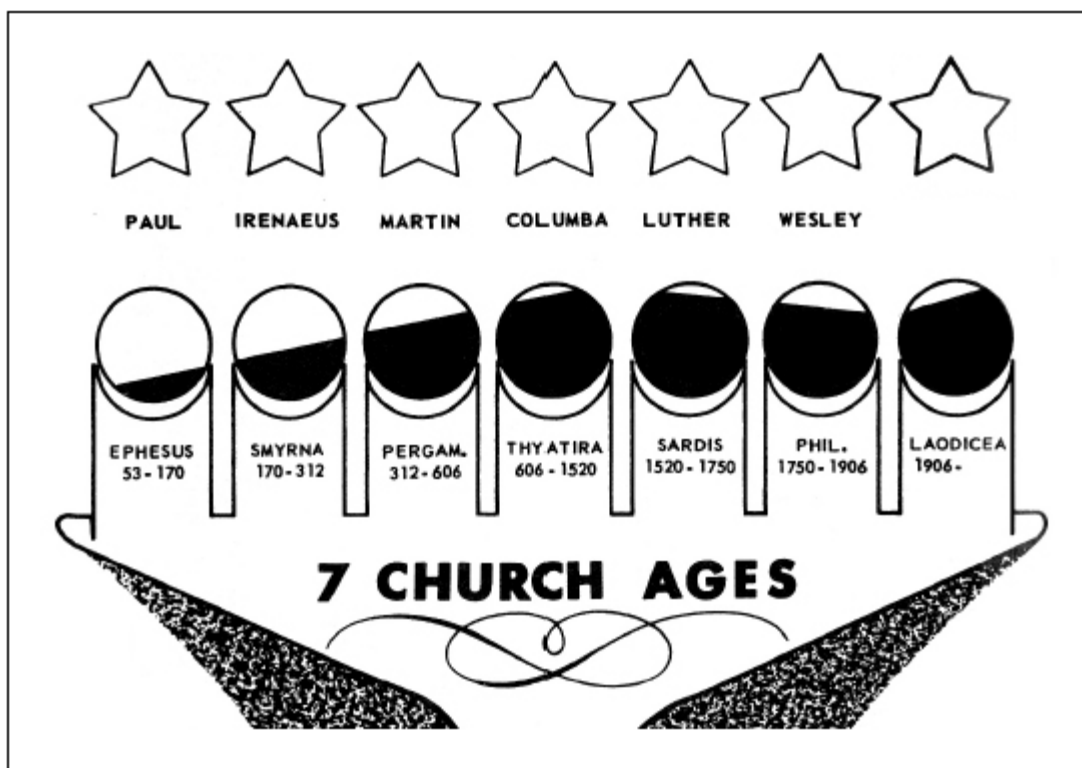
Like I said: that completely muddies the picture. Now they can't see that these ages are for the *Gentile Church*. They just make it: well it's for the whole bride. And if that's the way they look at it, they completely lose *the picture of time*.

There is something else I want to say. These same individuals say: Paul was the messenger to the first age. Well that's true. Amen. They say: Brother Branham was the messenger to the last age. Amen. But here's my question: if they believe the *angels* of Revelation 1:20, Revelation 2 & 3, and also Revelation 10:7 are spirit beings, then what biblical basis do they have to believe that there is a messenger to the first age, a messenger to the second age, and all the way up to the seventh age?

If they think that these *angels* are heavenly angels, then they have no reason to believe that there is a first church age *messenger* like Paul, or that there is a second, third, fourth, fifth, six, or seventh *messenger* like Brother Branham. They have no biblical basis to believe there are *any messengers*. They might believe there are *church ages*, and the way they present it is: well this *angel* watches over the age.

I have to say: *God* is watching over the age. Yes there are angels involved in every age but I'm going say again: *what biblical basis* do they have? Why do they even say that there is a first church age *messenger* named Paul? Why do they even say: Brother Branham was the *seventh messenger*?

They don't have a *basis* to believe in a *messenger* or that there are *messengers* if they think these *angels* are celestial beings.



Getting back to the time frame, not only is it being said that the beginning of the first age is 32 AD, they're also saying the end of that age is 100 AD. Well then, I think what we need to do is have a big convention and we need to learn it "the right way" because obviously this chart is wrong. How many can see what I'm saying?

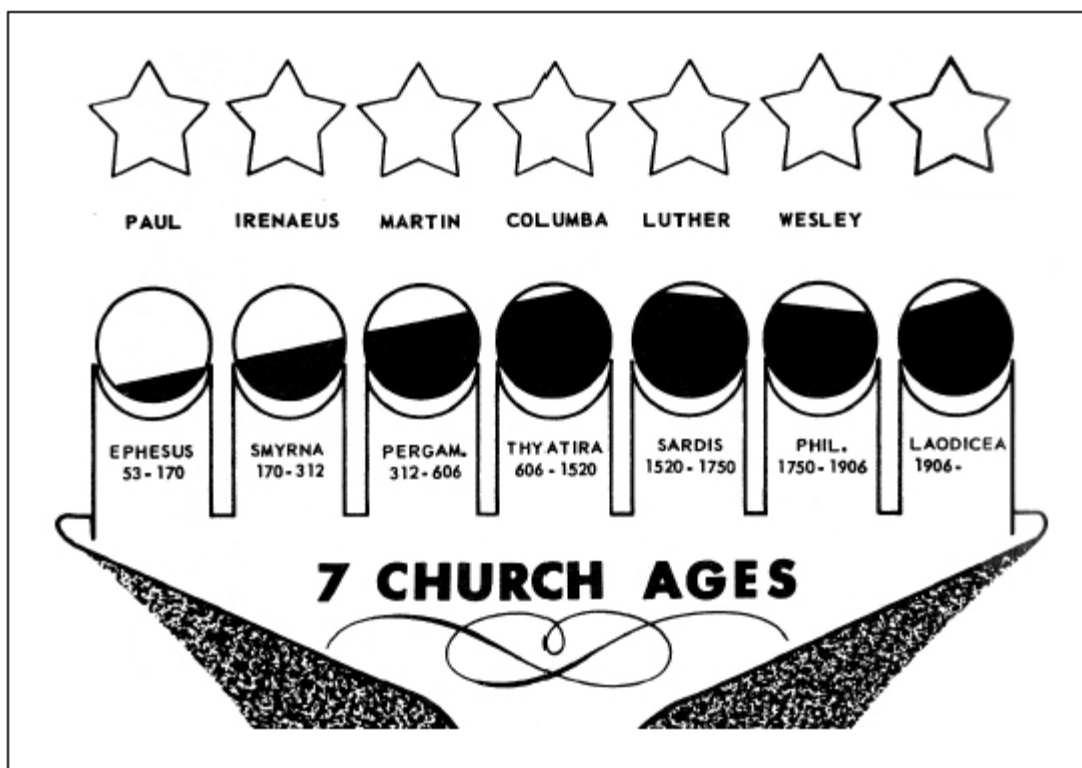
How can a man today put himself above the Elijah for our day?

Again, yes I know God opens new things and He even refines certain understandings. But they take this and say: no it's not 53 to 170 AD, it's really 32 to 100 AD. They claim the first age is only seventy years when Brother Branham said it would be more like 120 years. And it starts at a totally different time and ends at a totally different time.

I have to say: they better have a basis for that, but they don't. It's *not* in the Word.

If it started in the year 32, why isn't it called the Jerusalem Church Age? How many can see what I'm saying? That's where it all started, right? I mean, the Holy Ghost fell on the day of Pentecost at Jerusalem. Why wasn't it the Jerusalem Church Age? What city is greater than Jerusalem?

But no, it did not start in the year 32 because God had not yet called the Gentiles.



Brother Branham put 53 AD as the year it started.

Now this is what I mean by *refining*. As we have looked at that, we have to understand: the first day Paul began preaching in the year 53, the first day of that revival, there was not yet an established Ephesian Church, right? That took some time. So we can look at that and say: it was probably more like 56 ~ 57 AD.

But we don't have any trouble with this chart. We're not changing the point of this chart. This is just a small *refinement* that God has given in our day.

Again, it's not just the date that they're changing, but more importantly they're saying the *angels* are not men but they're spirit beings. That's huge.

We live in a day when people will tend to listen and just go along. I have to say: do your homework. See what Brother Branham preached about this. See what Brother Jackson preached. Read the Word, pray, and let the Holy Ghost show you what the truth is.

There are still a few who are standing for the truth. But the enemy is being allowed to spread a lot of false teaching. And I have to say: this thing about the *messengers* being spirits, it's a confused picture.

So I'm going to go ahead and close here.