

# WHO IS THE ANGEL OF REVELATION 10:7?

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We had a little issue this morning with everything technical so just to be clear the title this morning is: Who is the Angel of Revelation 10:7?

This is a message that really shouldn't need to be preached as this is Brother Branham, even though he didn't refer to or point at himself. If we listen to the *message* he brought, it's very clear who that seventh angel was. In Brother Jackson's ministry, he also made it very clear that it was important who that seventh angel was.

But there are men today who sat under Brother Jackson's ministry, even one who we could say worked with Brother Jackson, who in the later years began to have certain contrary ways of looking at the Word. I'm speaking of the later years of Brother Jackson's ministry.

These men had a different viewpoint on the Word of God. I'm thinking specifically of two whom Brother Jackson had to deal with openly. It was not his desire to do that. He was very patient and he didn't deal with it the minute he saw the issue. He could see the issue even for years beforehand but he waited until the Lord inspired him to deal with it.

The way the Lord led him was by different individuals in his assembly who came to him with dreams. Regarding one brother, in one week three different members of the assembly came to Brother Jackson with dreams regarding this particular brother.

This was a large assembly, these weren't people who got together on Friday night and said: well let's have a dream. Without any doubt they weren't even in communication in that regard but the dreams were very clear. That let Brother Jackson know the Lord was looking at the situation.

The right thing would have been if the brothers could have seen their error. Now some people will say: why didn't he go to them in private? Here's the thing we have to understand: once a minister has made something public, once they have created an issue and it's public, if there is an error, then that also has to be addressed in a public way.

We have a good example of that with Peter and Paul. I'm not going to read it this morning but Peter got to the point where he didn't want to offend the Jewish believers. When it came to the time of fellowship in a mixed congregation of Jews and Gentiles, Peter would kind of gravitate toward the Jews and he more or less left the Gentiles in the background. [Galatians 2:12] That became something that hurt the Gentiles. There was more to it, I'm not getting into all of it right now but *Paul saw that*. [Galatians 2:14] Praise the Lord.

Paul didn't go right away running after Peter but Paul prayed and he even fasted. He didn't want his flesh being part or getting in the way when it came time to deal with it. He didn't want to express some kind of anger or a wrong attitude because of some personal frustration.

Paul said *I withstood Peter to the face*. [Galatians 2:11] It was *public* because the situation that Peter had created was *public*.

But here's the difference between Peter and what happened in our day. Peter could have said: Paul, who do you think you are? The Lord Jesus Christ himself gave me the keys to the kingdom. [Matthew 16:19] When I was out preaching the gospel, you were out murdering Christians. [Acts 8:3] Who do you think you are?

If Peter would've had a wrong attitude, he could have said that and it would have been true, right? But right away Peter knew he was wrong and he could see that *the Lord* was dealing with the situation, not Paul. The Lord just used Paul to be the instrument.

We hear a lot today: follow Jesus, just follow Jesus and get your eyes off man. Yes, there is a right way to look at that, but nine times out of ten when we hear that, it's not being said with the right motive. Really what it is, they want you to get your eyes off the men that the Lord Jesus Christ himself is using.

What if Peter had said: Paul I'm not going to listen to you, I'm going to listen to Jesus? Well *the Lord was using Paul* to speak to Peter. Amen. And Peter had the right attitude.

Later on that evening, do you think Peter was just on cloud nine: oh praise the Lord? Do you think he felt like: let's have a celebration, I've been corrected? I don't believe so. I think he went home to his wife and moped: oh my goodness, what have I done! Console me.

As a man he didn't rejoice in the fact that he was corrected. That's hard for the flesh but he had the *right attitude*. He could recognize that he was wrong and he could take that correction even though for the flesh it was not enjoyable.

In his second epistle when Peter refers to Paul, he doesn't just say *Paul*. He could have said *Paul* like everybody else but he said *our beloved Brother Paul*. [2Peter 3:15] That shows Peter *loved* Paul.

Peter said *they that are ignorant and unlearned, they're wrestling with what Paul said*. [2Peter 3:16] He wasn't talking about natural education but he was talking about people who put themselves out there as: I'm spiritual, follow me. But they had problems with what Paul said.

When we come to our day, these men *resisted* the correction instead of being humble. And today they want to talk about being humble. What humble means to them is: don't come to me and say this is the Word of God, don't preach me a sermon and say this is the truth. But they say: you need to be able to take a back seat and consider other viewpoints. Show me that in the Bible. That is *not* how it worked. That is *not* spiritual humility. Praise the Lord.

Peter stood up on the day of Pentecost and he said *let the whole house of Israel know assuredly that this same Jesus that you crucified, God hath made him both Lord and Christ*. [Acts 2:36] Then he didn't say: well okay now, I'm going to sit down and somebody else has a better idea, I'm going to consider other points of view.

I have to say: that's *antichrist* when they get to the point that they can't know and they just have to listen to everything. And they think: well he might be right about this and they might be right about that. What is that? Sheep without a pastor, that's what it is.

Yes their church may have a pastor, or at least a man they call *pastor* but when they begin to open up the flock to every spirit, I have to ask the question: what kind of pastor are they?

These men *withstood* Brother Jackson while he was alive. They *resisted* him while he was alive and they left company with him. He did not leave company with them, *they left him*. That's the truth.

There have been enough who have gone errant after his death. That was enough to deal with. It was. But now, time has gone on since he passed. Like I said last Sunday, I think it was around May of last year when I said to my wife: if this is the way we should do things, just having fellowship with everyone, we need to go back and apologize to those brothers and bring them back in.

Well, in August it started and by November here they were: these brothers back in fellowship with certain assemblies. These assemblies *for a time* had given an impression that they were standing for truth, that they were esteeming the brothers who were being faithful in the Word. But *now* they have cut *them* off.

How can they close their ear to the ministry that has been faithful from day-one and then turn around and open their ear to a ministry that has been errant, arrogant, and preaches false doctrine with no shame?

You may say: Brother, don't you think that there should be a way? Yes, it should start with the brother saying: look, I want you all to know I was wrong about this and this and this. Whether or not you decide to ever use me as a minister, I understand but I want you to know I'm standing with you brothers. I'm going to be preaching the truth back at home and not trying to run all over the world showing that I've got some kind of a great ministry. Maybe in time you can see that I'm repentant and I see my error. *That* would be the *right way* to do it but that's not what happened.

Now many more people, all of a sudden, their ear is open to messages they have not heard for the last twenty years and a lot of it is *error*. All that's going to do is bring confusion.

I have a message this morning, let's go ahead and start. Who is the angel of Revelation 10:7?

First of all, let's read it. We're going to go back to verse one probably within a couple of weeks but today I want to look specifically at verse seven. It says here:

Revelation 10:7

*But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*

That is a very concentrated scripture. The main part we're going to look at today is that *seventh angel*.

First, I want to show what Brother Branham said and what Brother Jackson said. Here we have what Brother Branham said:

- I believe that "the seventh angel" of Revelation 10 **is the seventh church-age messenger** of Revelation 3:14.

Now you may say: he said *I believe*. That's not talking about: I believe the best way to water tomatoes is in the morning every day. He's not talking about: this is just kind of what I think. But if you read throughout his messages, he's emphatic.

I know somebody will say: we have to look at what the Word says. Yes we're going to see it but we also have to understand that God gave this man *an understanding of the Word* and he's not just saying this because it's a passing thought.

- Now let me read. Look where I can read. Now, this was the seventh angel. But in the days of the voice of the seventh angel, (7<sup>th</sup> verse) when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets.
- Now, you notice, this was an angel. And it's the angel of the seventh church age, because it says here, it is "the seventh angel" of the seventh church age. Found that, if you want to see who the... where the angel is, Revelation 3:14, it's "The angel to the Laodicean church."

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So Brother Branham is saying: it's the messenger to the seventh age, right? Now this is just *one* passage. We can see this *throughout* his explanations. He never changed it, he never went back: oh, well maybe I got this wrong or I just realized this morning that an angel is a spirit.

I have to say: please, of course Brother Branham knew that a heavenly angel is a spirit but he also knew what some don't know today: that the word *angel* means a *messenger*. So there can be a *man* that is referred to as an *angel*. That's the truth because he's a *messenger*.

Now Brother Branham didn't say: oh, this is *me*, but he gave enough instructions we should be able to know that the seventh church age messenger was Brother Branham. It's *not* a celestial angel that's just watching over what happens during the age and anointing this one, then afterward that one, and afterward that one. Yes, we know there are angels that anoint men but the *messenger* was Brother Branham. Amen.

Now, what did Brother Jackson say? Brother Jackson was not Brother Branham so he could mention his name. Referring to Brother Branham, he said:

- He preached the gospel with the same anointing and authority the apostles of Jesus had in the first century. His name was William Marrion Branham, from right here in Jeffersonville, Indiana, and we are fully persuaded that he was the Laodicean church age messenger.
- **He was the seventh angel** of Revelation 10:7, and the seventh star of Revelation 1:16 and 1:20, and through his ministry, the light of that glorious gospel of Jesus Christ broke through those still very dark clouds of tradition and unbelief; and here in the evening time, the full glow of the sun (SON OF GOD) is seen once again.

That's beautiful. Brother Jackson was looking at it the same way as Brother Branham, right? Now that begins to make it really solid. Brother Branham never wavered on that. Brother Jackson preached for almost fifty years and he never wavered on this.

Now here's another passage from the Contender from Brother Jackson.

- The age will close out, and perfection will be wrought among the true children of God, all because we have been restored back to the word of God, by His prophet messenger to the age,

Here when Brother Jackson says *prophet messenger* he's making it very clear he's not talking about a spirit. He says:

- which was that seventh angel of **Revelation 10:7**, and the Elijah of **Malachi 4:6**, in the second part.

Now I also want to say as a side observation: there was a message Brother Jackson himself had to deal with on the three stages of the Elijah Ministry. This is a big summary: it had been preached that the first stage of it was Brother Branham. Then it moved to Brother Jackson and then it was going to go to the five fold ministry.

Let me say this: yes Brother Branham had the Spirit of Elijah, right? Now again, was there an angel associated with that Spirit of Elijah? Sure there was. It was the same one that anointed Elijah [1Kings 17] but Brother Jackson's ministry was *not* an Elijah Ministry. It was Brother Branham who had that restorative ministry and that ministry to pronounce judgement. It was Brother Branham they confused with Jesus Christ.

Brother Jackson continued in the message but he had a different ministry. It was a *chief Apostle Ministry*, not the second stage of an Elijah Ministry. I hope we can see that.

Going back to the quote from the Contender, this is just another place among multiple where Brother Jackson confirms the seventh angel of Revelation 10:7 was the messenger William Marrion Branham.

But now, after Brother Branham finished his ministry and after Brother Jackson preached for forty years after that, not completely forty but almost. Now there are men who *say* they believe the message and they *say* that they see Brother Jackson as an apostle. They *claim* to be part of that same movement but what's being taught? They teach that an angel is *a spirit*.

Sure an angel of heaven is a spirit, right? We read about Gabriel [Luke 1:19] Michael [Jude vs.9] and other angels. *Of course* they are spirits. But then they say: an angel therefore cannot be a man.

I will show you a verse that's being used.

Jesus said:

- Matthew 22:30
- For in the resurrection they neither marry, nor are given in marriage, but are as the **angels of God in heaven.**

He's speaking about those who were saved and have died, and are resurrected.

Their argument is: Brother Branham was married so he can't be an angel. I will say: an angel of God in heaven? No, he is not and never was. Amen. That is obvious.

We're not claiming that Brother Branham was an angel as if Gabriel or Michael were to take on a theophany form. I know theophany is for God but I mean: take on a *human* form and present themselves as an angel. That's *not* what we're saying.

Brother Branham was a man just like any other man. He did *not* descend from heaven. He was born in Kentucky. He was born a sinner just like you and I, but yes God had a very high calling on his life.

He needed the blood of Jesus Christ to save him from sin just like you and I, and he accepted the blood of Christ just like you and I. Praise the Lord. But God had a calling on his life that he was to bring a message to this world. Praise the Lord.

Now I have here an actual definition. I believe I took this from the Noah Webster dictionary. First of all, he gives the overarching principle:

### **What is an angel?**

1. Literally, a messenger; one employed to communicate news or information from one person to another at a distance.

Do we not know that Brother Branham was the messenger to the age? Well if we don't know that, then we might have a problem. That's something else to look at.

Now he's going to speak specifically:

2. A spirit, or a spiritual intelligent being employed by God to communicate His will to man. Hence angels are ministers of God, and ministering spirits. Hebrews 1:14.

I'll say yes. What did Paul say? *We've come to the New Jerusalem, to an innumerable company of angels.* [Hebrews 12:22]

I have never seen angels as far as I know. I say *as far as I know* because there have been some interesting things that have happened, and Paul said: sometimes we don't realize it. [Hebrews 13:2]

But remember: one word can have multiple definitions. Here's another one, definition five:

5. A minister of the gospel who is an ambassador of God.  
Revelation 2 and 3.

Let's go to the book of Revelation. Now we're not going to read both chapters. We know that God used Brother Branham to bring out the revelation of the Seven Church Ages, right?

John was told:

Revelation 2:1  
*Unto the angel of the church of Ephesus write;*

And then he was told what to write to this angel.

Was John being instructed to write to a spirit? Let's think about that. How is God going to use a man to write with a physical pen on physical paper so that a spirit is going to read it? Aren't those spirits, the angels already up in the heavenly realm? Couldn't God just communicate that directly to them?

In fact, we just saw this with the definition: God uses the angels to give *us* information. He doesn't use man to turn around and tell the angels something. Right? So John is *not* being instructed to write to a spirit being.

We should know the most fundamental things about the message of Brother Branham and especially the Church Ages.

Today there is a country we call *Turkey*. I remember when I was in school, I don't know about today but then they still called it *Asia Minor*.

John was told to write to the seven churches that are in Asia. [Revelation 1:11] That doesn't mean China and Japan and Korea but that's *Asia Minor* that today we call *Turkey*. There were seven churches and they had been established under Paul's ministry.





Here they are. You can see from top to bottom we have: Pergamos, Thyatira, Sardis, Smyrna, Philadelphia, Ephesus and Laodicea.

These were seven *physical* churches. They had members and they had a leader, which we would call a *pastor*, right? That leader or that pastor of the church would be the one God was using to bring the message to the church and therefore he was *the messenger* to that local assembly.

What did it say? A messenger is one who brings information, communicates it to another. God would use that man to bring the Word and communicate it to the people.

In every one of these churches there were certain conditions. For example: notice Laodicea on the river. That was great for commerce. They could come from all over and go up the river. It was a rich city and many in that congregation got too carried away with materialism, much like today. [Revelation 3:17]

When I say that, I'm *not* saying to quit your job and sell your house so you can be more spiritual. Then you're going to have to find another house. My point is: don't let your job and your house be in the front of your mind, that it becomes all you're thinking about and have little time to give to the Lord. It should be the reverse of that.

If God gives you something, praise the Lord, but it shouldn't be our constant goal and thought to achieve worldly gain. Let's allow *Him* to be first and then we can give a little time or thought to the job and the house.

The church in Laodicea was materialistic.

In every one of those churches, the Lord was looking at certain conditions. Another one was very poor, yet He said *but you are rich*. [Revelation 2:9]

Then to Laodicea, he said the opposite. He said *you say: I'm rich*. He said *but you don't know that you're poor, wretched, miserable, blind, and naked*. [Revelation 3:17] He didn't say just *poor*, that would be enough.

These letters were *literally* sent to these churches. Like I was saying: Paul corrected Peter, and now *God* is using *John* to bring correction to conditions in these different churches.

I have to believe these ministers were humble enough that they could tell their congregation: he's right. And it wasn't that John was right, but *the Lord is right*. John was over there on the Isle of Patmos. He had no clue what was happening in these churches, but God used John to tell them.

I believe absolutely they brought that to their church and they looked at it the next Sunday, and the next Sunday, and the Sunday after that until they could see a change start happening. Maybe one or two got mad and left, but they still had to keep on with the *true message*. Praise the Lord.

God showed Brother Branham and he could see that not only did John write to these seven churches but that the *conditions* in those churches would *type* conditions that would arise among the Gentile Church over the span of the Gentile Grace age.

God showed him that the Gentiles would go through seven periods of time, *seven ages* as the Lord would work with the Church, and that the conditions in these churches would *type spiritual conditions* in each age. The Lord would also have a *messenger* to each age. These are the *seven stars* of Revelation one. [verses 16 and 20] They represent the *star messenger* for each age.

The *messenger* or *angel* was the pastor or the leader of each church. The angel of the church of Ephesus was the pastor of the church of Ephesus.

But now we also have the *messenger to the age*. The *angel to Ephesus* in the context of the church ages was the man that God used to bring *the message to the Ephesian Church age*, which we know was Paul. Then we have the different ones all the way down to Brother Branham.

Paul was the *angel* to the church of Ephesus in the *spiritual sense*. He was the *messenger to the age*. When we come to our age, Brother Branham was the *angel* to the church of Laodicea because he was the *messenger to the age*. Can we see that?

Now that teaching is being taken away and they say: it's a spirit that watches over the age. Actually when I look at that, I don't see seven specific spirits watching over the ages. What I see about that is: there are *four*. There are the *four horsemen* and there are the *four spirits* that counteract that, right? [Revelation 6:1-8]

Today we're in the *eagle age*. [Revelation 4:7] If there are *four* spirits for the *seven* ages, that doesn't put one for each age, does it? But some span more than one age. And really in our age, personally I don't see that eagle taking flight until Brother Branham's ministry which the age had already begun. Praise the Lord. That eagle is still flying today and I thank God for that.

Now we have men who are showing their true colours: they really never believed Brother Jackson's ministry. I mention Brother Jackson because he's the one they sat under. Today we hardly ever hear them mention anything he preached. But there *was* a certain amount so they can still be identified with him, and the enemy uses that.

They are showing so clearly that they did not believe the fundamental things, and now it's like people forgot: oh well that's all in the past. I'm speaking about what's being preached *today*.

Can an angel be a spirit? *Of course*, that's the way we *normally* use the word. That's why Noah Webster put it as definition number two. Jesus spoke of *the angels of God in heaven*. [Matthew 22:30] Yes, those are spirits. Amen.

- An **angel** can be ...
- A spirit -- "angels of God in heaven"
- A man (messenger) – "The angel to the church of Ephesus"

An angel can be a man if we understand the context in which it's used.

I'm *not* talking about these movies today where somebody goes around always doing good things, and then later on they find out: oh that person was an angel. That's *not* what I'm talking about. I'm *not* talking about an angel coming down from heaven and taking on the form of a man.

I'm speaking of *as they are called to be a messenger*, that word can be used to describe them *in that context* when the Lord so decided for it to be. *In the context* when He said: the *angel* to this church, the *angel* to that church [Revelation 2 & 3] and the *seventh angel*. [Revelation 10:7]

I'm getting kind of low on time, but you might say: how do we know *in this sense* that this is *a man* because there are also *seven angels* that pronounce judgment, right? [Revelation 8:2] Those are spirit beings.

Here it says:

- Revelation 10:7
- But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

It says *in the days*. We could go all the way back to verse one. All of this is speaking of the culmination that *the mystery of God should be finished*.

The *mystery of God* is exactly the Grace age that God gave to the *Gentiles*. This verse is pointing all the way back to 53 ~ 56 AD when the Ephesian age *began*. Then time went on: a few years, then decades, and a century went by. Then the second church age began. Time continued and conditions came up. The fourth age began, a very long age if I've got them right. Then in the fifth age, God began to restore certain things. In the sixth age, He continued to restore certain truths that were lost. Then into the seventh age, there were still things that God restored.

Now it seems like every time God restores something the people just want to hang on to that, and when He brings something else they don't move on, right?

But then *in the days of the voice of the seventh angel*, you're wondering: when is this going to end? When is God going to bring this to a close? When is He going to bring these *church ages* to a finalization? When is it going to happen?

The key is the fact that he's saying: *now I'm going to wind this down*. It's just like when church is over and we're all talking. There comes a point when somebody says: well I'm going to go ahead and go home now, and different ones start grabbing their stuff. At that point, people start picking things up and there comes a point when I'm turning the lights off and making sure the air conditioner isn't left on. So what is that? Have we completely left yet? No, but we're *in that process*.

*In the days of the voice*, in other words: in the days of *the message*. Yes God used a physical voice: Brother Branham's, but that *voice* is not just the audible sound, it's *the message* that the man brought. We are still preaching that today.

We are *still in that message*. Some will say that we're not because we *didn't* stay back and we moved on. But we are still *in the days of the voice* because that message is still sounding *today*.

You may say: Brother, it says *in the days*. Yes, but we need to look at the entire age of *two thousand years*. These sixty or seventy years right at the end are a very small period of time when we look at the whole Grace age.

In the previous verse it said *there should be no more delay*. [Revelation 10:6]

Revelation 10:7  
*But in the days of the voice*

That's the message of the seventh angel, of Brother Branham. We are in those days *today*.

Revelation 10:7  
*when he shall begin to sound,*

I might speak more on that on Thursday, I don't really have time now.

First of all, we have to understand that *the sounding* is still part of *the voice*. We have the voice that said: get out of the organizations, leave tradition, and get back in the Word. Then at the end of his ministry, God brought out through him the revelation of Six Seals. That was, how can I put it? That was a *stronger proclamation* but it was still part of *the voice*.

What we are proclaiming *today* is still part of *the voice*.

It says here:

Revelation 10:7  
*when he shall begin to sound, the mystery of God should be finished,*

In other words, it should come to completion. This is *not*: well he speaks a message and then the Grace age is over. It says *should be finished*. In other words, it will be brought to completion. We are in those days.

We can see now by other scriptures that there are *three watches* [Luke 12:38] that are all associated with *the message*. It is through those three watches that it will come to completion. Praise the Lord.

So *when he began to sound*, that marked: things are closing down.

Some people thought: it's this week! Today is Monday, the Lord is coming on Saturday! Well we know they were excited about what they were hearing. Thankfully for us, the Lord didn't come on Saturday but saying that does *not* mean the Lord just has an open time and He's just going to see when the people will come in.

Can we not give the Lord a little more credit that He knows what He's doing? That He has designed this *perfectly* and that He does have a time He sees each one? He will bring them in *on time* so that He can close *on time*. Praise the Lord.

I think I'm going to go ahead. There's a little more I was going to say, maybe we'll look at it on Thursday. Let's go ahead and close.