

Revelation 10.

Let us bow our heads; If we need to use the Recovery Procedure as found in 1 John 1:9, let us do so at this time that we might be in fellowship. (pause) Father, we thank you for the privilege and opportunity to study your word and for the freedom that you have provided for us here in Corpus Christi, Texas, U.S.A.; furthermore, we express our appreciation to God the Holy Spirit who will enlighten us regarding the message this evening. We as priests pray this through the person of our Lord Christ Jesus, our High Priest, Amen.

Independence Day

On the 23rd of March, in 1775, a man called Patrick Henry took the floor of a meeting held at St. John's Church in Richmond, Virginia. The meeting had a formal name—the Second Virginia Convention. He closed his speech with this: They tell us, sir, that we are weak - unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs, and hugging the delusive phantom of Hope, until our enemies shall have bound us hand and foot?

Sir, we are not weak, if we make a proper use of the means which the God of nature hath placed in our power. Three millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. [The citizens of all freedom loving nations must be armed. If so, no hostile nation would attempt to attack it.]

Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who will raise up friends to

fight our battles for us. The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave.

Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat, but in submission and slavery! Our chains are forged, their clanking may be heard on the plains of Boston! The war is inevitable - and let it come!

I repeat it, sir, let it come!

It is in vain, sir, to extenuate the matter. Gentlemen may cry, peace, peace - but there is no peace. The war is actually begun. The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have?

Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty, or give me death! The Colonies came to stand with Patrick Henry in his quest for liberty. Many died, over many years, as the war for independence dragged on. But when the last "Redcoat" left American territory, the new and independent country was free of British rule.

The Continental Congress declared on July 4, 1776, that the thirteen American colonies were no longer subject to the monarch of Britain, King George III, and were now united, free, and independent states.

Jefferson had written the following indictment against King George III:

He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people [of the thirteen colonies] who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation hither. This piratical warfare, the opprobrium [reproach,

contempt, abuse] of infidel powers, is the warfare of the Christian king of Great Britain . . .

A day earlier [from the vote for a Declaration of Independence on July 2nd¹], John Adams had written to his wife Abigail:

The second day of July 1776 [when the Continental Congress voted for independence] will be the most memorable epoch in the history of America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of this continent to the other, from this time forward forever more.

Once a people declare independence, they must be ready to fight. George Washington was made the general of the Continental Army who with his small rag tag army eventually defeated the British.



Regarding the Battle of Trenton, this article taken from the American Battlefield Trust is as follows: Christmas 1776 proved bleak for the fledging Continental Army and their commander, George Washington. Since the previous summer, they had been pummeled by the British under Lord William Howe at every turn. Driven across New Jersey and now huddled in a frozen encampment in Pennsylvania on the western banks of the Delaware River, Washington was desperate. His men were poorly clothed, in ill health, starving, and many of their enlistments were due to expire. In order to keep his band together and improve morale, Washington sought to take the initiative from Howe. He knew that across

the Delaware River, encamped and housed in Trenton, New Jersey, was a garrison of German Hessians. He thought that attacking the Hessians at dawn on the day after Christmas was a gamble worth taking. If the Americans won, they would not only defeat a force of European troops, on their own terms, but they would also secure much-needed supplies and provisions. His plan was audacious. He would move his 2,400 man-force, including horse and eighteen cannons, across the ice-choked Delaware River, divide and strike in three columns from the north at sunrise on December 26. The task of ferrying everything across the Delaware River fell on General John Glover and his rugged band of Massachusetts fishermen. After revealing his plan at a council of war, Washington ordered as many boats as possible be located and ferried to his position ten miles above Trenton. The freezing soldiers of the Continental Army were given meager provisions for three days and were not told the objective, only that the password was, "Victory or Death." The moon was full on Christmas night. As men and material loaded into the transports, Henry Knox, Washington's Chief of Artillery recalled in a letter to his wife, "Floating ice in the river made the labor almost incredible." The river's strong and swift current complicated matters, as did a nasty nor'easter which began pelting everyone with snow, freezing rain and sleet, accompanied by a steady and stiff wind. By 2:00 am, Washington's troops were across. "Perseverance," wrote Knox, "accomplished what first seemed impossible." On the outskirts of Trenton, Washington divided his army into three columns. General John Sullivan's command would approach Trenton along the River Road on the west edge of the town. To the center and the left Washington left those columns under the command of General Nathaniel Greene, who would enter the town by its two principal road arteries. It was to be a coordinated attack. Delays in the crossing meant that it was daylight by the time they reached Trenton, but Washington did still achieve the surprise he sought. The storm that had delayed the crossing had provided a modicum of cover. The Hessian outposts on the edge of town were quickly overrun, and on cue the main body of troops from all sides rushed pell-mell into Trenton. Recalling the assault, one American officer said, "I never could conceive that one spirit should so universally animate both officers and men to rush

forward into action.” Knox’s guns sprang into action too, covering the length of the streets and permitting no avenue of escape for the stunned Hessians who poured out of their barracks to repel the invaders. Close quarters, hand-to-hand fighting raged in the narrow streets of a town now fully awake. Knox wrote, “there succeeded a scene of war of which I had often conceived but never saw before.” It was as if the pent-up rage of the Continental Army had been unleashed by the furies of war. For two hours the battle raged with the Americans never relenting. The Hessians pulled back in as orderly a fashion as they could through the streets of Trenton only to be surrounded by the Americans in a peach orchard on the outskirts. Hessian commander Col. Johann Rall attempted to rally his men, but it was of no use. They were demoralized and frightened. An American soldier felled Rall with one shot, mortally wounding him. The remaining Hessians threw down their weapons and pleaded for mercy. The Hessians lost 22 men killed in the fight with another 86 receiving wounds and close to 900 were taken prisoner. The Americans also seized much-needed supplies, including additional cannons and 1,200 muskets. The Americans suffered only five casualties, all only wounded. Among them was eighteen-year-old James Monroe, future President of the United States, who suffered a severe wound in the shoulder. It was a stunning victory that proved a vital boost to the American cause when it desperately needed it.

General George Washington’s Continental Army at Valley Forge in the winter of 1777-1778 was a major turning point in the war for independence. While conditions were notoriously cold and harsh and provisions were in short supply thanks to the Continental Congress; it was at the winter camp where George Washington proved his mettle and, with the help of former Prussian military officer Friedrich Wilhelm Baron von Steuben, transformed a battered Continental Army into a unified, world-class fighting force capable of beating the British.

General George Washington and his weary troops arrived at Valley Forge, Pennsylvania six days before Christmas in 1777. The men were hungry and tired after a string of losing battles that had resulted in the British capture of the patriot capital, Philadelphia, earlier in the fall. The defeats had led some members of the Continental Congress to want to replace Washington, believing he was incompetent. In fact, it was the members of congress who were incompetent which was manifested in their failure to supply the army adequately.

The Valley Forge winter camp site was approximately 20 miles northwest of Philadelphia—about a day’s march from the British-occupied American capital. Most of the land had previously been cleared for agriculture, leaving an open, rolling landscape. Washington picked the spot because it was close enough to keep an eye on British troops sheltering in Philadelphia, yet far enough away to prevent a surprise attack on his own Continental Army.

Life at Valley Forge:

The winter of 1777-1778 was exceptionally cold. Furthermore, many soldiers lacked proper clothing and food. Some were even shoeless. As Washington described in a December 23, 1777, letter to Henry Laurens, “...we have . . .no less than 2,898 Men now in Camp unfit for duty because they are bare foot and otherwise naked...”

Military Training at Valley Forge

Despite the harsh conditions, Valley Forge is sometimes called the birthplace of the American army because, by June of 1778, the weary troops emerged with a rejuvenated spirit and confidence as a well-trained fighting force.

Much of the credit goes to former Prussian military officer Friedrich Wilhelm Baron von Steuben. At the time, the Prussian Army was widely regarded as one of the best in Europe, and von Steuben had a sharp military mind.

Von Steuben arrived in Valley Forge on February 23, 1778. General George Washington, impressed by his acumen, soon appointed von Steuben temporary inspector general. In his role, von Steuben set standards for camp layout, sanitation, and conduct. For instance, he demanded that latrines be placed, facing downhill, on the opposite side of camp as the kitchens.

More importantly, he became the Continental Army's chief drillmaster. Von Steuben, who spoke little English, ran the troops through a gamut of intense Prussian-style drills. He taught them to efficiently load, fire and reload weapons, charge with bayonets and march in compact columns of four instead of miles-long single file lines.

Von Steuben helped to prepare a manual called "Regulations for the Order and Discipline of the Troops of the United States," also called the "Blue Book," which remained the official training manual of the Army for decades.

The British soon tested the Continental Army's newfound discipline at the Battle of Monmouth, which took place in central New Jersey on June 28, 1778. While many historians consider the Battle of Monmouth a tactical draw, the Continental Army fought for the first time as a cohesive unit, showing a new level of confidence, according to the American Battlefield Trust. The Americans used artillery to hold off British troops and even launched bayonet counterattacks—skills they had sharpened while drilling under von Steuben at Valley Forge.

Skipping over several years of campaigning, on October 19, 1781, British General Charles Cornwallis surrendered his army of some 8,000 men to General George Washington at Yorktown.

On September 14, 1814, Francis Scott Key pens a poem which is later set to music and in 1931 becomes America's national anthem, "The Star-Spangled Banner." The poem, originally titled "The Defence of Fort M'Henry," was written after Key witnessed the Maryland fort being bombarded by the British during the War of 1812.

If a people desire freedom and are willing to fight to the death for it, they will be either free or dead.

Revelation chapter 10:1 to chapter 11:14 is parenthetical and deals almost extensively with angels. We are now developing an honors list, one angel and two human beings who stand high in their relationship with God both in time and in eternity.

Outline: 1-11: The Angelic Herald of the Second Advent:

Heralds:

The heralds were the communicators for the king. A herald, for example, in medieval times held a very high rank. He would be a prince or a duke representing the king. As the messengers of the King, they wore the coat of arms of the King as their badge of office. Even the Greek word for a herald was used by Homer for the most trusted person in the king's order of royalty. In performing confidential services for the king, the herald became the spokesman for the king and, therefore, the trusted messenger between states in time of peace or in time of war. In mythology, Hermes was the messenger or the herald of the gods. Paul was often mistaken for Hermes because he was eloquent. Even in the Latin the word, herald carried a very high connotation. In the breach of international law by a

neighboring state, Rome always sent to that state two heralds to declare the objection of SPQR and a warning to cease and desist on threat of punishment from Rome. The herald was both the representative of a king and the administrator of punishment from the king, and that is its use in this heavenly scene. The angelic heralds not only communicate the policy of our Lord Jesus Christ, but they also carry out His plan for history and they lead in angelic worship.

Heralds of Christ:

A king always had his heralds. These heralds would precede a king and announce his coming in order that proper preparations were made and that homage would be rendered to a king as he came through. Jesus Christ has two advents, one is historical (1st Advent) the other is prophetic (2nd Advent). He came the first time to provide salvation; he will come the second time in order to establish his personal reign on the earth, to consummate the angelic conflict and human history. On both occasions prior to his coming, he is announced by heralds.

Since the ministry of Jesus Christ is both related to the angelic conflict and human history, he has both angelic and human heralds. In the First Advent of Christ his angelic herald made his proclamation before the shepherds. (This was most likely Gabriel since he also delivered messages to both Zacharias and to Mary as found in Luke 1:19, 26.) The human herald was John the Baptist (Luke 1:17) and in the first part of Matthew chapter 3. In the Second Advent, His angelic herald is the Mighty Angel of Revelation 10:1-3. Also, in the Second Advent, his two human heralds, Moses and Elijah are called the two witnesses as per Revelation 11:3-12.

This brings us to the doctrine of the Angelic Hierarchy:

The angelic hierarchy of elect angels is divided into two categories: the College of Heralds and the Angelic Order of Battle.

Angelic Order: Chain of Command

ARMY	HERALDS
1. The Lord of the Armies	1. The Angel of the Lord
2. Archangels	2. The Powerful Angel
3. Twenty-four Staff Officers	3. The Four Heralds
4. Rank and File (wingless)	4. Cherubs, many
	5. Messengers (wingless)

The Angelic College of Heralds, a system of Aristocracy:

1. The Commander-in-Chief, the “Angel of the Lord,” is a reference to the Lord Jesus Christ as the ruler of the College of Heralds. Passages which identify the Angel of the Lord as God include: Genesis 16:7-13 (the Angel of the Lord appeared to Hagar), 22:11-18 (the Angel of the Lord told Abraham on Mount Moriah not to slay his son), 31:8-13 (the Angel of the Lord blessed Jacob’s flocks); Exodus 3:1-2 and Acts 7:30-35 (the Angel of the Lord appeared to Moses in a burning bush); Judges 6:11-23 (the Angel of the Lord appeared to Gideon), Judges 13:9-20 (the Angel of the Lord appeared to the parents of Sampson). All of these appearances were theophanies occurring before the 1st Advent. Though beginning with the 1st Advent, he longer appears as the Angel of the Lord, he still retains this position of authority over the College of Heralds. (During the 1st Advent, Jesus appeared as the God-Man during the dispensation of the Hypostatic Union. After the resurrection, Christ appeared as a Christophany. The last appearance as a Christophany was to John on the Island of Patmos.)

2. At the time of the judgment of Satan and the fallen angels, the elect angels received their eternal awards. Cherubs with four wings were the

highest creation of angels from God prior to the fall of Satan and his fallen angels. Seraphs with six wings were designated a higher category after the fall of Satan and his angels. Wings are a badge of rank and so the more wings, the higher the rank and authority. Angels are possibly made of light, and so can be visible or invisible. The Seraph, Gabriel functions as a herald as the King of Arms in the College of Heralds. Gabriel's announcements of the coming births of John the Baptist and Jesus Christ. The announcement of the birth of John the Baptizer is made in Luke 1:11-20. Gabriel is identified in Luke 1:19, "And the angel answered and said to him, "I am Gabriel, who stands in the presence of God; and I have been sent to speak to you, and to bring you this good news." Gabriel as a herald is also the one who brought the good news to Mary in Luke 1:26-27, "Now in the sixth month, the angel Gabriel was sent from God to a city in Galilee, called Nazareth, (27) to a virgin contractually married to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary." Gabriel's voice command to assemble all living believers at the Rapture of the Church is found in 1 Thessalonians 4:16, "Because the Lord Himself will descend from heaven with a command [will give a command through Gabriel], with the voice of the archangel [for mortality to receive immortality] and with the trumpet of God [the Father's trumpet command for corruption to become incorruption], in fact, the dead in Christ will rise first [in their resurrection bodies]."

The four Angelic Heralds as per Revelation 4:6-8 also mentioned in Isaiah 6:2 and the King of Arms called the powerful angel as per Revelation 5:2 and 10:1 are Seraphs. It appears that the King of Arms (the powerful angel) is higher in rank than are the four Angelic Heralds.

3. The cherubim heralds, namely the Pursuivant Officers have four wings as a badge of rank.

a. The cherubs who guard the gate of the Garden of Eden, Genesis 3:24, "So He drove the man [Adam] out; and at the east of the garden of Eden He stationed the cherubim and the flaming

sword which turned every direction to guard the way to the tree of life.”

b. The four cherubs, one at each wheel of the chariot of fire found in Ezekiel chapters 1 and 10. These four cherubs administer divine judgment.

c. The pursuivant officer who commands the weather machine as per Revelation 7:2, “Then, I saw another angel [Pursuivant Officer, a cherub, the commander over the weather machine] who had the seal of the living God, coming up from the East and shouting a command in a loud voice to the four angels [pursuivant messengers] to those who were given *the authority or power* to damage the land and the sea [via the wind cells].”

d. The evangelistic cherub in charge of all evangelism in the Tribulation, Revelation 14:6-7, “Then I [John] saw [constative aorist: in a vision in verses 6-20] another angel [the pursuivant officer from the angelic college of heralds] flying at high noon [the zenith point of the sun in any given time zone], and he has the eternal Gospel [grace precedes judgment] to announce the good news [during last half of the Tribulation] to those who are residing on the earth, both to every nation [Gentiles] and tribe [Jews scattered throughout the world] and language [floating population, not associated with any nation] and people [wandering or dislocated people]. (7) And he [the Pursuivant Officer from the College of Heralds] spoke with a loud voice, “Fear God [imperative of entreaty: an appeal to human volition: such fear of eternal God that they might believe in Christ] and give glory to Him [believe in Christ], because the hour of His judgment is about to come [a reference to the Baptism of Fire which follows the 2nd Advent]; and worship Him [involves homage and veneration] who created the atmosphere [1st heaven] and the land mass and the oceans and other salt water bodies [98% of this planet is salt water; 2 % is fresh with most

frozen] and fountains of water [fresh water on the land masses including rivers, lakes and inland seas].”

e. The cherubs or Pursuivant officers who announce the fall of ecumenical religion in the Tribulation, Revelation 14:8, “Then, another angel [another cherub, a pursuivant officer], the second one, followed and kept saying, "Babylon the great [ecumenical religion] has fallen, Babylon the great has fallen, she [the Greek article] has caused all the nations to drink from the wine of wrath [divine judgment on ecumenical religion] of her fornication [spiritual: unfaithfulness to God and his plan].”

f. The cherub who warns the human race about the consequences of being converted to ecumenical religion during the Tribulation, Revelation 14:9-10, “Then, another angel, the third one, followed them [the other two Pursuivant Officers], and kept saying [at high noon], "If anyone worships the beast-dictator and his image [assumed to be true: abomination of desecration] and receives [futuristic present] his mark [identification] on his forehead or on his hand, (10) he [those who say no to the gospel] also shall drink from the wine of the wrath of God [Revelation 16:2: divine judgment against religion followed by the Baptism of Fire], which has been concentrated in the cup of His anger, and he will be tormented in fire and burning sulfur before the holy angels [The elect angels will be agents in carrying out the Baptism of Fire (Matthew 13:41, 42).] in the presence of the Lamb [The Lord Jesus Christ resolves the angelic conflict].”

g. The cherub who carries a sickle and administers judgment in the last half of the Tribulation as a representative of the supreme court of heaven, Revelation 14:17, “Then, another angel [the one who commands the execution squad of 7] came out of the temple which is in heaven [heavenly headquarters], and he also had a sharp sickle. [the symbol of divine judgment]” Revelation 14:19, “Then the angel [a Pursuivant Officer in command of the

execution squad of verse 17] swung his sickle against the earth [the administration of the seven last plagues of the Tribulation is about to occur], and he harvested the vines of the earth [areas of degeneracy and ecumenical religion], and he threw them into the great wine press of the wrath [descriptive genitive] of God [this anticipates the 7 last plagues].” Revelation 16:5-6, “And I heard the angel of the waters saying, "Righteous are You, who are and who was, O Holy One, because You judged these things; (6) for they poured out the blood of saints and prophets, and You have given them blood to drink. They deserve it."

4. The wingless messengers of judgment are Pursuivant Messengers.

a. The angelic messengers who spent the night with Lot in Sodom, Genesis 19:1ff, “Now, two angels [Pursuivant Messengers] came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed down with his face to the ground. (2) And he said, "Now behold, my lords [since they do not have wings, Lot took these two as aristocratic men], please turn aside into your servant's house, and spend the night, and wash your feet [somewhat disrespectful]; then you may rise early and go on your way.’ They said however, ‘No, but we shall spend the night in the square [They did not want to be a burden to Lot]. (3) Yet he urged them strongly, so they turned aside to him and entered his house; and he prepared a feast for them, and baked unleavened bread, and they ate [angels can eat food]. (4) Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter; (5) and they called to Lot and said to him, ‘Where are the men who came to you tonight? Bring them out to us that we may have relations with them [rape them all night], (6) but Lot went out to them at the doorway, and shut the door behind him, (7) and said, "Please, my brothers, [hypocrisy] do not act wickedly [do not rape these men]. (8) Now behold, I have two daughters who have

not had relations with man; please let me bring them out to you, and do to them whatever you like [What kind of father was Lot!]; only do nothing to these men, inasmuch as they have come under the shelter of my roof [religious people have no integrity, but only hypocritical self-righteousness]. (Now in verse 13, these angels speak.) (13) for we are about to destroy this place, because the outcry against its people has become great before the Lord, and the Lord has sent us to destroy it.”

b. The destroying angel of 2 Samuel 24:10-16, “Now, David's heart troubled him after he had numbered the people [He took a census of the people violation their privacy, an attack upon freedom]. So, David said to the Lord, ‘I have sinned greatly in what I have done, [in taking a census] but now, O Lord, please take away the iniquity of Your servant, for I have acted very foolishly.’ (11) When David arose in the morning, the word of the Lord came to the prophet Gad, David's seer, saying, (12) Go and speak to David, ‘Thus the Lord says, ‘I am offering you three things; choose for yourself one of them, which I will do to you.’ (13) So, Gad came to David and told him, and said to him, ‘Shall seven years of famine come to you in your land? Or will you flee three months before your foes while they pursue you? Or shall there be three days' pestilence in your land? Now consider and see what answer I shall return to Him who sent me.’ (14) Then, David said to Gad, “I am in great distress. Let us now fall into the hand of the Lord for His mercies are great, but do not let me fall into the hand of man.’ (15) So, the Lord sent a pestilence upon Israel from the morning until the appointed time, and seventy thousand men of the people from Dan [the most northern point] to Beersheba [the most southern point] died [There is not only blessing by association but also cursing by association]. (16a) When the angel [a wingless angel, a Pursuivant Messenger] stretched out his hand toward Jerusalem to destroy it, the Lord relented from the calamity and said to the angel who

destroyed the people [the 70 thousand], "It is enough! Now relax your hand!"

c. The destroying angels of Psalm 78:49-51, "He sent upon them His burning anger, fury and indignation and trouble, A band of destroying angels [Pursuivant Messengers]. (50) He leveled a path for His anger; He did not spare their soul from death, but gave over their life to the plague, (51) and smote all the firstborn in Egypt, the first of their virility in the tents of Ham [the Egyptians were descendance of Ham]."

d. The executioners of the city of Jerusalem as per Ezekiel 9:1-11. Ezekiel 9:1 will suffice, "Then He cried out in my hearing with a loud voice saying, "Draw near, O executioners [Pursuivant Messengers] of the city [Jerusalem], each with his destroying weapon in his hand [to destroy the sinfully evil people of Jerusalem]."

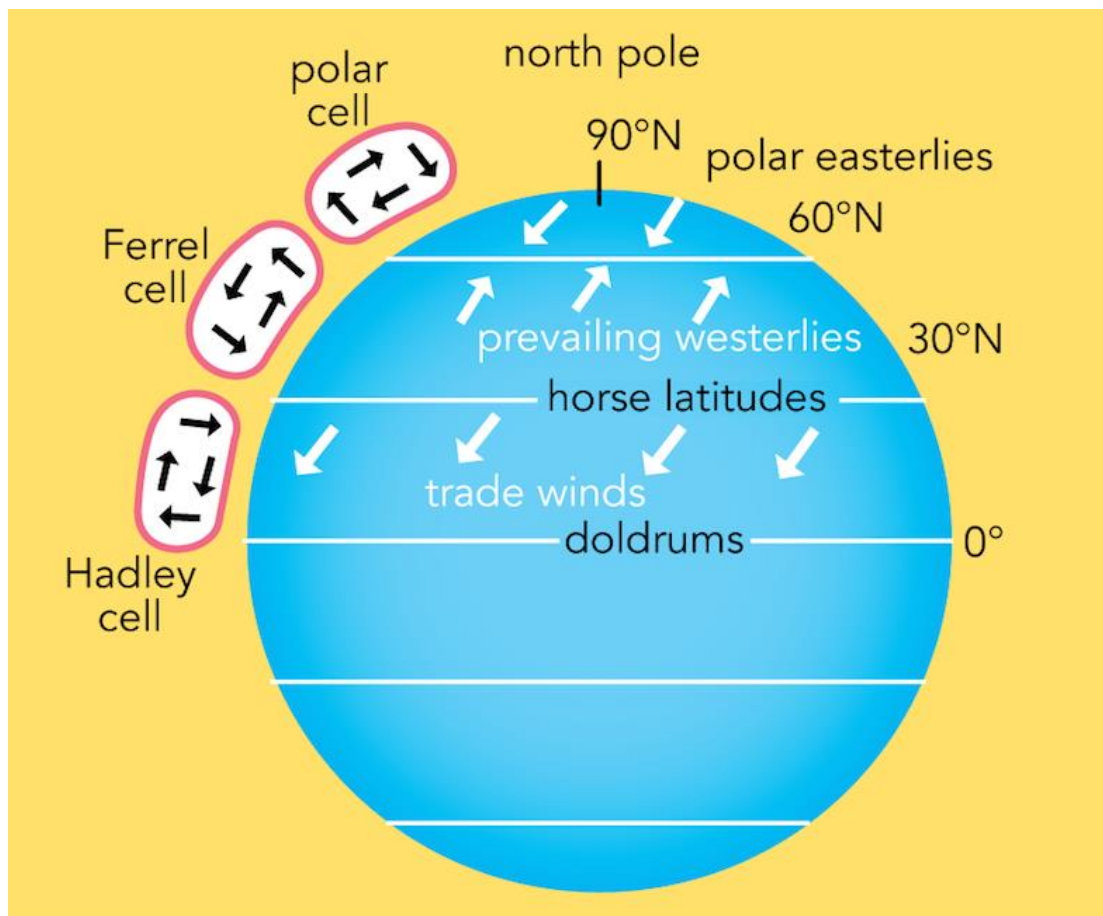
e. The man clothed in Linen who acts as the messenger of the chariot of fire, Ezekiel 10:2-10, "He [the Lord] spoke to the man clothed in linen [a Pursuivant Messenger], 'Enter between the whirling wheels under the cherubim and fill your hands with coals of fire from between the cherubim and scatter them over the city [of Jerusalem], and as I [Ezekiel] watched, he entered. (3) Now, the cherubim were standing on the south side of the temple [in heaven] when the man [the Pursuivant Messenger] entered, and a cloud filled the inner court. (4) Then, the glory of the Lord rose from above the cherubim and moved to the threshold of the temple, and the temple was filled with the cloud and the court was filled with the radiance of the glory of the Lord. (5) Moreover, the sound of the wings [badge of rank] of the cherubim could be heard as far away as the outer court, like the voice of God Almighty when he speaks, (6) and it came to pass when He [the Lord] commanded the man in linen [a Pursuivant Messenger], saying, 'Take fire from between the whirling

wheels, from between the cherubs,’ and he entered and stood beside a wheel. (7) Then, one of the cherubim reached-out his hand to the fire [representing judgment] which was between them [the cherubim] and took some of it and put it into the hands of the one clothed in linen [the Pursuivant Messenger] who took it and went out [and scattered it over the city of Jerusalem symbolizing the judgment of 586 B.C.]. (8) (Under the wings of the cherubim could be seen what looked like human hands.) (9) Then, I looked, and saw four wheels beside the cherubs, one wheel beside each cherub; and the appearance of the wheels was like the gleam of an emerald [representing God’s promise to always protect the mature believer no matter how great the disaster as per Revelation 4]. (10) And as for their appearance, the four of them look alike, each as if one wheel were within the other wheel [In other words, they were exact duplications as far as their appearance.].”

f. The four angels each having a hemisphere who restrain the wind cells of the weather machine in Revelation 7:1, “After these things [the breaking open of the first 6 seals] I saw four *pursuivant* angels [these are wingless angels who control the weather machine, one angel for each hemisphere] standing ready [to administer divine judgment] at the four corners of the earth [the four hemispheres: NW (three wind cells namely the Hadley, Ferrel, and the Polar cells are in operation), NE (three wind cells namely the Hadley, Ferrel, and the Polar cells are in operation), SW (three wind cells namely the Hadley, Ferrel, and the Polar cells are in operation), SE (three wind cells namely the Hadley, Ferrel, and the Polar cells are in operation)] restraining the four winds of the earth [Within these hemispheres, there are wind cells namely the Polar cells driven by temperature: as air moves toward the poles it sinks and forms easterly surface winds, the Ferrel cells (located between the Polar and the Hadley cells and so are dragged by these two wind cells and not by temperature), and the Hadley cells (equatorial cells) circulate hot air through

the atmosphere from the surface to high altitudes and back again in a circular fashion.], in order that no judgment or disciplinary wind should blow on the land or on the sea or against any tree.”

The global circulation can be described as the world-wide system of winds by which the necessary transport of heat from tropical to polar latitudes is accomplished. In each hemisphere there are three cells (Hadley cell, Ferrel cell and Polar cell) in which air circulates through the entire depth of the troposphere (The inner layer of the atmosphere varying in height between 6 to 12 miles in which nearly all cloud formation occurs and weather conditions manifest themselves.



The horse latitudes were named by the crews of sailing ships, who sometimes threw horses overboard to conserve water when their ships were becalmed in the high-pressure belts.

Trade Winds: a wind blowing steadily towards the equator from the northeast in the northern hemisphere or the southeast in the southern hemisphere, especially at sea. Two belts of trade winds encircle the earth, blowing from the tropical high-pressure belts to the low-pressure zone at the equator.

g. The angels with the seven trumpets, Revelation 8:6, “Then the seven angels [pursuivant messengers] who had the seven trumpets prepared themselves that they might sound their trumpets [for judgment].”

h. The Seven Thunders are teachers of eschatology, Revelation 10:3-4, “Then he [the powerful angel, the King of Arms] shouted with a loud voice [made his proclamation that Jesus Christ is the legitimate ruler of the world], just as a lion roars [can be heard at a great distance] and when he had shouted [made his announcement], the seven thunders [angels who rank below the powerful angel; referred to as Pursuivant Messengers] relayed the proclamation with their voices. (4) Now, when the seven thunders relayed the proclamation, I [John], was about to write it down [the present tense means that he had already made notes], but I heard a voice from heaven [here and verse 8: the voice of God the Holy Spirit] saying, “Seal up [close it up] what the seven thunders have spoken and do not write it down.”

i. Also, there are seven angels [Pursuivant Messengers] bearing the seven goblet judgments [the Seven Plagues] of the wrath of God as per Revelation 15:1, “Then I saw [constative aorist tense: the vision of the seven last plagues of chapters 15-16] another [of the same kind: another system of judgment similar to the seven seals and seven trumpets] sign [something contrary to the

usual course of nature, a miraculous sign] in heaven [the 3rd heaven], great and remarkable [astonishing: judgments from God are always awesome], seven angels who had seven plagues [same as the bowl judgments of Revelation 16: seven disasters], which are the last ones [the terminating ones of history], because in them [the seven last plagues] the wrath of God has been completed [no more judgments before the 2nd Advent except putting down the Gog Magog Revolution at the end of the Millennium].”

The Angelic Order of Battle:

1. Jesus Christ, as the Lord of the Armies is the commander of the armies of elect angels. I have picked two passages where the title, “The Lord of the Armies” is used both in the Masoretic Text and in the Septuagint.

As the Lord of the Armies, the Lord punishes nations that abuse Israel. In this passage, Isaiah is prophesying the destruction of the Chaldean Empire. Isaiah 13:4-5 and verses 15-19, “A sound of tumult on the mountains, like that of many people! A sound of the uproar of kingdoms, of nations gathered together! The Lord of the Armies [יְהוָה צְבָאוֹת κύριος σαβαωθ] is mustering the army for battle. (5) They [the Persians and the Medes] are coming from a far country, From the farthest horizons, the Lord and His instruments of indignation, to destroy the whole land [of Chaldea]. (15) Anyone who is found will be thrust through, and anyone who is captured will fall by the sword. (16) Their little ones also will be dashed to pieces before their eyes; Their houses will be plundered and their wives ravished. (17) Behold, I am going to stir up the Medes against them, who will not value silver or take pleasure in gold. (18) And their bows will mow down the young men; They will not even have compassion on the fruit of the womb, nor will their eye pity children. (19) And Babylon, the beauty of kingdoms, the glory of the Chaldeans' pride, Will be as when God overthrew Sodom and Gomorrah.”

Isaiah illustrates in Isaiah 13:6-14 from the 2nd Advent, how the Lord Jesus Christ destroys nations that attack Israel. This was to encourage Israel. “Wail, for the day of the Lord is near! It will come as destruction from the Almighty. (7) Therefore, all hands will fall limp, and every man's heart will melt. (8) They will be terrified; Pains and anguish will take hold of them; They will writhe like a woman in labor; They will look at one another in astonishment, their faces aflame. (9) Behold, the day of the Lord is coming, cruel, with fury and burning anger, to make the land a desolation; And He will exterminate its sinners [all those invading the land of Israel at the 2nd Advent] from it. (10) For the stars of heaven and their constellations will not flash forth their light; The sun will be dark when it rises and the moon will not reflect its light [There will be supernatural darkness upon the earth on the Day the Lord returns at the 2nd Advent]. (11) Thus, I will punish the world for its evil and the wicked for their iniquity; I will also put an end to the arrogance of the proud and abase the haughtiness of the ruthless. (12) I will make mortal man scarcer than pure gold and mankind than the gold of Ophir. (13) Therefore, I will make the heavens tremble, and the earth will be shaken from its place at the fury of the Lord of the Armies [יְהוָה צְבָאוֹת; κύριος σαβαωθ] in the day of His burning anger. (14) And it will be that like a hunted gazelle, or like sheep with none to gather them; They will each turn to his own people, and each one flee to his own land.”

1 Samuel 1:10-19, Hannah prays to the Lord of the Armies. “She greatly distressed, prayed to the Lord and wept bitterly [She is out of fellowship with God because she had reacted to her husband’s other wife regarding her situation of barrenness. This explains why the Lord continued to keep her womb closed.]. (11) She made a vow [This is not why the Lord will answer her prayer for the Lord is not a businessman with whom you can bargain.] and said, ‘O Lord of the Armies, [יְהוָה צְבָאוֹת; κύριος σαβαωθ] if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a son, then I will give him to the Lord all the days of his life, and a razor shall never come on his head [He would be a

Nazarite].’ (12) Now, it came about, as she continued praying before the Lord, that Eli was watching her mouth. (13) As for Hannah, she was speaking in her heart, only her lips were moving, but her voice was not heard. So, Eli thought she was drunk. (14) Then, Eli said to her, ‘How long will you make yourself drunk? Put away your wine from you.’ (15) But Hannah replied, ‘No, my lord, I am a woman oppressed in spirit; I have drunk neither wine nor strong drink, but I have poured out my soul before the Lord. (16) ‘Do not consider your maidservant as a worthless woman [a drunkard], for I have spoken until now out of my great concern [regarding being barren] and provocation.’ (17) Then, Eli answered and said, ‘Go in peace [in tranquility of soul]; and may the God of Israel grant your petition that you have asked of Him [This prayer request of Eli, the Lord will answer because Hannah will get back into fellowship.].’ (18) She said [to Eli], ‘Let your maidservant find favor in your sight.’ So, the woman went her way and ate, and her face was no longer sad [*depressed*; Eli’s statement encouraged her to get back into fellowship with God. She now will have capacity for a child. Since being in fellowship, she will be able to apply the doctrine she had learned over her lifetime.]. (19) Then, they [Elkanah in fellowship and Hannah who is now in fellowship with God] arose early in the morning and worshiped before the Lord, and returned again to their house in Ramah, and Elkanah had relations with Hannah his wife, and the Lord remembered her [Notice that prayer alone was not enough to solve this problem of barrenness. For example, you may pray to make America great again, but this prayer cannot be answered unless American Christians return to learning and executing the spiritual life].

Concluding principles:

1. Elkanah had two wives namely Hannah and Peninnah. It is inevitable that there will be problems related to having a multiplicity of wives. 1 Samuel 1:6-7, “Her [Hannah’s] rival [Peninnah], however, would provoke her bitterly to irritate her, because the Lord had closed her [Hannah’s] womb. (7) It happened year after year, as often as she went up to the house of the Lord, she [Peninnah] would

provoke her [Hannah would react to this provocation]; so, she wept and would not eat.”

2. The Lord had closed the womb of Hannah for a reason. Even though she and her husband were believers with doctrine, Hannah had reacted to the provocations of the other wife, and consequently had lost her relationship with the Lord and her capacity to rear children.
3. Once Hannah got back into fellowship with the Lord, her capacity resumed and thus, the Lord opened her womb.

2. The archangels are seraphs and commanders of angelic armies. Two archangels Gabriel and Michael helped to drive out a powerful demon-ruler from the Persian capital. Daniel 10:13, “But the prince [a very powerful and brilliant demon-ruler assigned to represent Satan in the capital] of the kingdom of Persia resisted me [the Archangel Gabriel had gone to the capital of Persia to answer Daniel’s prayer for the rebuilding of the Temple; However, there was a standoff between this powerful demon and Gabriel] for twenty-one days [this standoff between this powerful demon and Gabriel]; then behold, Michael, one of the chief princes [an Archangel], came to help me [Gabriel by driving off the powerful demon from the capital], and I was left there with the kings of Persia [Gabriel remained to help the Kings of Persia to resist demon influence and possession; Gabriel will remain in the court from 516 B.C. to 323 B.C. to keep out of the Persian court these powerful demons].”

Daniel 12:1, “Now, at that time, Michael, the great prince who stands guard over the sons of your people [speaking to Daniel] will arise; and there shall be a time of distress [the Tribulation] such as never occurred since there was a [client] nation until that time: then at that time [the Tribulation] your people every one who is found written in the book [of Life] will be rescued.”

The Archangel Michael protected the body of Moses. Michael as an archangel had great power and strength and could have physically

removed Satan from the site of Moses, but his great humility caused him to refrain from doing so. Rather, he disputed with Satan over the body of Moses and refrained from maligning Satan (Jude 9; 2 Peter 2:11). Jude 9, “But Michael [meaning: who is like God] the archangel, when verbally disputing with the devil and kept arguing concerning the body of Moses, did not dare [presume to] pronounce against him [Satan] a maligning judgment [this requires that we make the following application: no matter how evil a person is, we should not malign him], but said, ‘May the Lord rebuke [aorist middle optative] you!’” This is a parenthetical verse to demonstrate the humility of Michael. The devil wanted the body of Moses for some devious purpose possibly for some type of demon worship. So, the Lord had sent Michael to the location to make sure that the body would not be stolen.

Michael, the archangel in the middle of the Tribulation with his army will be able to defeat Satan and his army. After which Satan and all the fallen angels will be removed from heaven. Revelation 12:7-9, “Now there was war in heaven and Michael and his army of elect angels fought against the dragon [Satan]. Furthermore, the dragon and his fallen angels fought back. (8) Nevertheless, he [Satan & his demon assault army] did not win, in fact, a place was no longer found for them in heaven. (9) Then, the great dragon, the ancient serpent [related to the garden] who is called the devil [accuser, maligner] and Satan, who keeps on deceiving the entire inhabited earth was thrown out of heaven; he was thrown down to earth, furthermore his angels were thrown out of heaven with him [in this battle no one is killed].”

Luke 2:13-14, “And suddenly there appeared with the angel [probably Gabriel, a Seraph] a multitude of the heavenly army [this would undoubtedly include Michael’s army] praising God and saying, (14) Glory to God in the highest, and on earth prosperity among men with whom He is pleased [the advanced believer].”

Extra-biblically (in the book of Enoch), Raphael and Uriel are mentioned as archangels.

3. The twenty-four angelic general staff as found in Revelation 4. These are most likely cherubs. Revelation 4:4, “Around the throne were twenty-four thrones; and upon the thrones I saw twenty-four *angelic* staff officers [the Greek ‘*presbuteros*’ is a word for authority translated as elders in most translations] sitting, clothed in white [or translucent] garments [the uniform of glory], and golden wreaths on their heads.” The 24 staff officers are further described in Revelation 4:10-11, “And the twenty-four staff officers [of the angelic general staff] will fall down before Him [submission to divine authority] who sits on the throne, and they will worship Him [the Lord Jesus Christ] who lives forever and ever, and they will lay down their crowns [since they have glory, they are able to give glory] before the throne [as part of their worship] and say, (11) You, O Lord, our God are worthy to receive glory and honor, also the power [to rule in the Millennium and the Eternal State], because You have created all things, also because of Your sovereign will, they existed, and they were created.” These would be comparable to our G1 (Personnel and manpower), G2 (Military intelligence), G3 (Operations and plans) and G4 (Logistics) designations for divisional level and above for the General Staff in the U. S. army. These 24 staff officers are wearing a white or translucent uniform and golden wreaths similar to what great believers of the Church Age will receive at the Evaluation Throne of Christ. Just as in the prehistoric angelic conflict in which Satan’s forces were pitted against God’s elect, so in human history. These 24 staff officers excelled in this prehistoric angelic conflict so believers in the Church Age have the same opportunity.

4. Rank and File wingless angels:

As members of Michael and Gabriel’s armies:

Michael, the archangel in the middle of the Tribulation with his army will be able to defeat Satan and his army. Revelation 12:7, “Now there was war in heaven and Michael and his army of elect angels [wingless angels] fought against the dragon [Satan].” Luke 2:13-14 speaks of another army, “And suddenly there appeared with the angel [most likely Gabriel, a

Seraph] a multitude of the heavenly army [wingless rank-and-file] praising God and saying, (14) Glory to God in the highest, and on earth prosperity among men with whom He is pleased [the advanced believer].”

Guardian Angels are wingless angels.

The guardian angels of children. All children have a guardian angel to protect them during their childhood. Matthew 18:10, “See to it that you do not despise one of these little ones. For I say to you that their guardian angels [wingless angels] in heaven continually see the face of My Father who is in heaven.”

Also, angels are the guardians of Church Age believers. Hebrews 1:13-14, “But to which of the angels has He ever said, ‘Sit down at My right hand, until I make Your enemies a footstool for Your feet?’ (14) Are they not all ministering spirits [wingless angels of the Angelic Army], sent out to provide service for those who inherit eternal salvation?” The function of guardian angels is explained in Psalm 91:7-14, “A thousand shall fall at your side, and ten thousand at your right hand; but it shall not approach you [the believer of the Old Testament by interpretation; by application to the Church Age believer]. (8) You will only observe it with your eyes, and see the punishment of the wicked. (9) If you say the Lord is my refuge and make the Most-High your dwelling place [occupation with Christ], (10) then no harm will befall you [this does not apply to the Cosmic believer], no disaster will come near your tent. (11) For He will command His angels concerning you [the Exodus Generation, but the concept applies to all believers], to guard you in all your ways [in your travels]. (12) They will lift you up in their hands, so that you will not strike your foot against a stone. (13) You will tread upon the lion and cobra [protected from these deadly animals]; you will trample down the young lion and the snake. (14) Because he loves Me, therefore I will rescue him; I will protect him, because he acknowledges My name [this is a promise beyond Logistical Grace].”

10:1. Then I saw [Revelation 10:1-11] another powerful angel [from maximum integrity; also mentioned in Revelation 5:2] coming down from heaven, and he was wearing a cloud [The cloud represents the glory, power and wisdom of our Lord Jesus Christ], and a rainbow over his head [the Lord's integrity related to historical disaster], and his face was like the sun [depicts the Lord's provision of logistical grace blessing and the greater blessings for believers], and his feet were like columns of fire [depict the Lord's provision of the wall of fire, the divine protection for the growing believer in personal or historical disaster].

Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἴρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός,

The King of Arms, then, comes from the throne room to claim planet earth for the Lord before the Lord returns. Since he is the Lord's herald, he has an escutcheon namely the cloud, the face like the sun, the rainbow and the feet like pillars of fire. All of which are designed to portray the greatness of the Lord. The cloud represents the glory, power and wisdom of our Lord Jesus Christ; the rainbow over his head is the sign of the Lord's integrity in the perpetuation of human history; (By application, the Lord will never permit the population of the earth to be destroyed by nuclear activity. Even in the Tribulation most loss of life will be due to warfare and famine, and not nuclear.) The face like the sun depicts the Lord's provision of logistical grace blessing and the greater blessings for believers; his feet like columns of fire depict the Lord's provision of the wall of fire - the divine protection for the growing believer in personal or historical disaster.

The rainbow also has other implications:

1. The rainbow, in addition to the connotation just noted, is a reminder of the believer's eternal and temporal security.

2. Every believer at the moment of salvation is in the plan of God in time as well as in eternity.
3. Therefore, no matter how great the historical disaster, the plan of God and temporal security for the believer continues.
4. However, the temporal security of the believer may be removed by continuous function in the Cosmic System leading to the Sin unto Death.
5. Apart from the Sin unto Death, no matter what personal testing may come your way, God has a purpose for your life and He will provide under the principle of logistical grace.
6. If you don't know about your temporal security then you may become anxious, worried and fearful in difficult times. Therefore, the believer's sense of security must originate from cognizance of divine integrity and the mechanics of logistical grace provision.
7. This is part of the essence of God rationale used in the second stage of the faith-rest drill, designed to accelerate your spiritual growth.
8. The more the believer knows about the integrity of God, the greater his sense of security and personal sense of destiny. The rainbow then as the second part of the escutcheon of the King of Arms is a reminder of the integrity and the faithfulness of God.

Were it not for the sun, of course, the world would be enshrouded in darkness as it was before the creation of man. Relationship with Christ means that our life has purpose, definition and meaning. The only way to escape the kingdom of darkness, the cosmic system is to first believe in Christ and then to learn and apply the Father's plan, the divine power system. When personal or collective adversity comes our way, only the warmth of divine blessing, the warmth of logistical grace, can penetrate the darkness of historical disaster.

Those columns of fire represent the divine protection of the positive believer in time of historical disaster, whether it is historical disaster at present or the historical disaster of the Tribulation. So, God has provided the wall of fire for every believer in fellowship with God throughout human history and only believers living in the Cosmic System are excluded from this wall of fire during historical disaster. In fact, historical disaster many times is used by God to execute believers via the Sin unto Death.

Trading freedom for security: People are all too often, in time of historical disaster, willing to exchange freedom in a trade-out for security. They are often willing to surrender their national freedom to a national government if that national government should provide them temporal security. So, the exchange of freedom for security is to sell one's soul for a mess of pottage and destroy the very purpose of human history as the extension of the angelic conflict. Today socialism, the welfare state, social security, redistribution of wealth, are very popular concepts. That is because in time of economic disaster, they offer security rather than freedom. Freedom is necessary to glorify God; security is not. Nevertheless, God's grace policy from His integrity has provided both eternal and temporal security for every believer. The believer cannot work for, earn, or deserve eternal security; he cannot earn, work for, or deserve, temporal security. The grace policy of the integrity of God excludes working for these things.

10:2. And he had a small opened book [the title-deed of the earth from which he made his proclamation] **in his hand. Then he placed his right foot on the sea and his left on the land** [claiming planet earth for the Lord Jesus Christ].

καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεωγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

Because of our Lord's strategic victory at the cross He has the right to rule planet earth and on-that basis, He will claim the earth at the Second Advent. Although the Lord has created the earth, He never makes that the

basis for His claim. So, the small book opened, or the title deed of planet earth, describes our Lord's purchase of the human race at the cross. Just before the 2nd Advent, in claiming the earth for the Lord Jesus Christ, the angelic herald will put his right foot (the more important foot) on the sea indicating the importance of controlling the sea. (One cannot control land-mass unless he controls the sea.)

10:3. Then he [the powerful angel, the King of Arms] **shouted with a loud voice** [made his proclamation that Jesus Christ is the legitimate ruler of the world], **just as a lion roars** [can be heard at a great distance] **and when he had shouted** [made his announcement], **the seven thunders** [angels who rank below the powerful angel; referred to as pursuivant messengers] **relayed the proclamation with their voices.**

καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

When a lion roars it has a note of confidence so as with this angel. The Seven Thunders who accompany this powerful angel rebroadcast the proclamation throughout the world. So, the entire universe knows of the coming of Christ made by the proclamation of the powerful angel [the King of Arms.]

10:4: Now when the seven thunders relayed the proclamation, I [John], **was about to write it down** [the present tense means that he had already made notes], **but I heard a voice from heaven** [here and in verse 8: the voice of God the Holy Spirit] **saying, "Seal up [close it up] what the seven thunders have spoken and do not write it down."**

καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί, ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς. (aorist subjunctive)

John understood the proclamation and was about to record it. He assumed that this proclamation should go into the Word of God, but it was not to

be so. This fulfills the doctrine of the inspiration of the Holy Spirit. It is the Holy Spirit who decides what should go into the Word of God and what should not.

10:5: Then, the angel whom I had seen standing on the sea and on the land, raised his right hand [in a salute] toward heaven [in recognizing the right and the authority of the Lord Jesus Christ and in recognizing the integrity of Christ].

Καὶ ὁ ἄγγελος ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς ἤρην τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν

Heaven is the direction of the salute for that is where the Lord Jesus Christ was located at that time. The salute not only recognizes authority, but also a system of integrity. Jesus Christ regained the earth through a system of integrity.

10:6: And he [the King of Arms] took a solemn oath by Him [Lord Jesus Christ] who lives forever and ever, who created both the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there shall be no more delay [after the 7th trumpet has been sounded and brought to completion, the 2nd Advent of Christ will occur].

καὶ ὥμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται,

“To take an oath,” is a solemn proclamation by the authority of someone else even though he has great authority. Even though the King of Arms, a Seraph is the highest-ranking angel in the College of Heraldry, he demonstrates great humility by recognizing a higher authority namely the Lord Jesus Christ. (By way of contrast, a dictator recognizes no higher authority than himself.)

No matter how high we go in life there is always a higher authority around, and it is not degrading for us to recognize that authority. Authority is necessary to keep order in life. Humility is never upset when it encounters an authority higher than its own. Humility, therefore, is oriented to life whereas arrogance never is. All dictators are arrogant; all great rulers with equivalent authority are humble. The difference in any form of life between happiness and orientation to life, objectivity, and the subjectivity of misery is the ability to identify, recognize and function under an authority higher than your own.

The principle of authority orientation

Authority orientation is life orientation, it is honor and humility. The greater the authority over people the greater the responsibility to people. The more authority you have in life the greater is your responsibility.

1. The King of Arms is a seraph and the highest-ranking angel in the college of heralds; and even though he is higher in authority than millions and millions of elect angels, the King of Arms recognizes higher authority in heaven, and he does so by means of a salute.

2. No matter how high we go in life or what rank and authority we attain, there is always a higher authority which must be recognized in order to perpetuate humility.

3. Humility not only orients to life but to authority which humility is the basis for freedom and order in life. Freedom and order produce civilization.

4. The difference between a great ruler and a dictator is their attitude toward authority; the great ruler recognizes authority and the dictator does not. Satan for example does not recognize any authority beyond his own.

10:7: Nevertheless, in the days of the sound [a trumpet sound with meaning] **of the seventh angel when** [The 2nd Advent is indefinite at this

time; chapters 11-18 must occur first.] **he is about to sound his trumpet, and the mystery of God** [eschatology related to 2nd Advent and the Millennium; a mystery to those who do not know these doctrines] **has been accomplished** [the gathering of Israel to be established as a client nation with the sounding of the 7th Trumpet] [the sentence is not completed, but will be by chapters 11-18], **just as He** [God the Holy Spirit] **announced** [during the time in which the Old Testament was formed] **the good news** [of 1st and 2nd Advents] **to His own servants, the prophets** [in apposition: accusative of apposition only in Koine Greek].

ἀλλί ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας.

Anticipation of the Millennial reign of Christ: Revelation 11:15-19

Background for the Seventh Trumpet: Revelation 12:1-11

Seventh Trumpet: Revelation 12:12b-17

This announcement of good news is a reference to the Old Testament prophecies regarding both advents. For example, we have Isaiah's reference to the first advent in chapter 53, and the prophecy of the second advent in Zechariah chapter 12 and Isaiah 63:1-6.

10:8: Then, the voice which I [John] heard from heaven spoke with me again, and [God the Holy Spirit] said, "Go [in a specific direction], take the small book [with the title deed of the earth] which has been opened [closed in the garden by the fall of man, but now opened] from the hand of the angel who has been standing on the sea and on the land.

Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσαν μετὶ ἐμοῦ καὶ λέγουσαν, Ὑπαγε λάβε τὸ βιβλίον τὸ ἠνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

10:9: Then, I went to the angel and asked him [dative of respect] **to give me the small book. Then he replied and said, "Take it and eat it** [chewing, metabolizing and utilizing], **and so it will make your stomach bitter** [eschatology of Satan's desperation: thrown out of heaven and the other terrible events closing out the Tribulation], **but in your mouth it will be sweet as honey** [predictive future: the victory of Jesus Christ at the 2nd Advent].

καὶ ἀπῆλθα πρὸς τὸν ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

The greater the authority in life the greater the integrity which must accompany it. For authority and power to be used properly there must be honor and integrity. Out of this comes the principle that greatness cannot be measured in terms of achievement unless that achievement is associated with humility, objectivity, honor, integrity, and virtue. Only virtue can assume great authority without abusing the power that accompanies it.

Now it is John's turn to salute higher authority. John as the apostle possess the highest spiritual authority; he is top Christian at this time in history. There is no higher authority than John possesses as an apostle. To exercise his authority the apostle John must also possess objectivity, humility, honor, integrity and virtue. This will be demonstrated by his eating a book.

10:10: Then, I took the small book from the angel's hand, and I ate it [he chewed and chewed and then swallowed it bit by bit: manifesting his authority orientation and humility]; **furthermore** [sequential use] **it was sweet as honey in my mouth** [all the great events at the 2nd Advent], **but** [adversative use] **when I had eaten it** [culminative aorist] **my stomach was made sour** [eschatology of Satan's desperation and Satan's bitterness].

καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

He not only ate it, he swallowed it. We simply translate it, “and I ate it.” The constative aorist tense contemplates the action of the verb in its entirety, which means he chewed and chewed and then swallowed the book. So, he did exactly what he was told. Here is the humility of the top Christian in the first century at this time.

The contrast, then, between bitterness in the stomach and the sweetness in the mouth is the difference between the eschatology of Satan’s desperation, the last half of the Tribulation, and the eschatology of our Lord’s inevitable tactical victory at the second advent. The sweetness like honey, then, will be the victory gained by our Lord at the second advent.

10:11: Then, they [God the Holy Spirit based on verses 4 and 8 relayed the message to the King of Arms and the King of Arms to John] **said to me** [John recognizes and obeys the authority of both God the Holy Spirit and the King of Arms; he had the objectivity and humility to complete the canon of Scripture], **"You must prophesy again** [finish the book of Revelation] **about many peoples** [the masses of people], **and nations** [the power blocks], **languages** [It refers to languages spoken throughout the world in the closing days of the Tribulation.] **and kings** [powerful kings and dictators].

καὶ λέγουσίν μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.

The eating of this book symbolized that John had dedicated himself to mastering this eschatology and to writing it down so that we would understand the historical trends right up to the end of the world.

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I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: rbthieme.org