

The People of the Apocalypse
“The Angels”

The Angels are key players in God’s overall end of the age plan. He uses them mightily throughout the book of Daniel, the Old Testament parallel to the book of the Revelation. And, even though almost 2600 years have passed since the time Daniel’s book was written, they angels continue to be the same powerful messengers of God today as they, fulfilling their role as merciful ministers unto His people:

“Bless the LORD, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the LORD, all ye His hosts; ye ministers of His, that do His pleasure.” (Psalm 103:20,21)

They will be used mightily in the unfolding of the end of the age for they appear repeatedly as the instruments God uses to bring forth both of the major series of judgments, the seven trumpets and the seven vials, during His Day of the Lord judgment as recorded in the book of the Revelation of Jesus Christ.

But, before the Revelation is considered, the book of Daniel must be surveyed as it also reveals much vital angelic activity affecting the end of the age:

“I, Daniel, was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So, he told me, and made me know the interpretation of the things.” (Daniel 7:15, 16)

Daniel has just received a vision (Daniel 7:1-14) containing near future events involving “*Four great beasts*” [four kingdoms] (Daniel 7:3-7) and far future events (Daniel 7:7-14) which will occur at the end of the age. He receives the interpretation of this vision from an angel referred to as “*one of them that stood by*” (Daniel 7:16).

Although Daniel had received a vision from God previously (Daniel 2:19) in order to interpret king Nebuchadnezzar’s first vision, this vision in chapter seven is the first one he was given which required the interpretation of an angel. This complex vision is the first of four end of the age visions given to Daniel requiring angelic interpretation.

Notice, Daniel “*came near unto one of them that stood by*” (Daniel 7:16) indicating that there was more than one angel attending this event, and, Daniel was able to physically come near one of them revealing that they were in his presence during the interpretation and not part of the vision itself for the vision was “*a dream and visions of his head...the visions of my head troubled me*” (Daniel 7:2,15) being supernaturally revealed to the mind of Daniel.

The angel gave Daniel a brief interpretation (Daniel 7:16-18) causing Daniel to want more information concerning the fourth beast [end of the age 8th beast empire (Revelation 17:3, 8-11), the ten horns [the ten kings (Revelation 17:12-14), and the little horn [the Antichrist] (Daniel 7:19-22) bringing him a lengthy more specific response from the interpreting angel (Daniel 7:23-27).

The next vision given to Daniel is revealed in chapter eight:

“In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.” (Daniel 8:1,2)

The vision is then given (Daniel 8:3-14) followed by Daniel seeking for the meaning:

“And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man’s voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he [Gabriel] came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at

the time of the end shall be the vision.” (Daniel 8:15-17).

Once again, Daniel receives instruction from an angel whose name is Gabriel. He, Gabriel, is told to “*make this man understand*” and physically comes near to Daniel causing him to be afraid and fall upon his face, nevertheless, Gabriel continues his detailed interpretation of the vision (Daniel 8:19-26). Then, Daniel responds: “*And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished [astounded] at the vision, but none understood it.*” (Daniel 8:27)

Although Daniel did not fully understand this vision at the time, it’s time of the end content has been invaluable in determining:

1. The Rise (Daniel 8:9,10),
2. The Rule (Daniel 8:11,12 23-25a)
3. The Ruin of the Antichrist (Daniel 8:25b)

This vision also includes the first mention of the most significant event of the Antichrist’s wicked rule, the abomination of desolation (Daniel 8:11).

Daniel’s third vision in chapter nine once again involves the angel Gabriel:

“And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter and consider the vision.” (Daniel 9:20-23)

Daniel’s detailed prayer of confession and supplication (Daniel 9:3-19) is the prelude to this personal appearance by the angel Gabriel. He gives Daniel, in three succinct verses, the entire panorama of Israel’s future:

“Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem [445 B.C.-Nehemiah 2:5-7] unto Messiah the Prince shall be seven weeks and three-score and two weeks [69 weeks/483 years]...And after three-score and two weeks shall Messiah be cut off [Jesus’ Death on the Cross] but not for Himself...And he [Antichrist] shall confirm the covenant with many for one week [70th Week of Daniel] and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate [abomination of desolation (Matthew 24:15)], even unto the consummation, and that determined shall be poured upon the desolate.” (Daniel 9:25-27)

These verses are some of the most studied and quoted time of the end Scripture containing a complete time frame for the coming events at the end of the age. This passage reveals that there is one remaining week [7 years] of time on God’s prophetic calendar of events when He will once again deal with Israel as a nation. These seven years will begin when the Antichrist confirms a covenant with [the] many of Israel. Then, after 3-1/2 years he will bring to pass the abomination of desolation.

His eventual destruction is also recorded at the close of this remarkable passage, with all of this key information spoken directly to Daniel by the angel Gabriel. The last vision of Daniel is the grand culmination of the visions given to the aged prophet for it unfolds in the last three chapters of the book (Daniel 10-12).

It is the direct result of this man of God’s willingness to put aside for a time the physically enjoyable things and concentrate totally on spiritually preparing himself to receive this glorious revelation from the Lord:

“In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had

understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.” (Daniel 10:1-3)

After receiving the three previous visions, with the last (Daniel 9:20-27) coming during Daniel’s prayer, he is now fully given over to seeking the Lord and is duly rewarded for his lengthy all-consuming spiritual preparation:

“And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; Then I lifted up my eyes, and looked, and behold a certain Man clothed in linen whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and His face as the appearance of lightning, and His eyes as lamps of fire, and His arms and His feet like in color to polished brass, and the voice of His words like the voice of a multitude.” (Daniel 10:4-6)

This vision of the Lord Himself is similar to His appearance to the Apostle John in Revelation 1:12-16. Daniel reveals the effects of the vision:

“And I Daniel alone saw the vision: for the men that were with me saw not the vision, but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of His words: and when I heard the voice of His words, then was I in a deep sleep on my face, and my face toward the ground.” (Daniel 10:7-9)

Those with Daniel did not see the vision, however, the holy presence of the Lord caused them to quake and run away hiding themselves. Daniel himself turned pale and lost all physical strength causing him to go into “a deep sleep” falling prostrate on his face. But, a messenger from God intervenes and ministers to Daniel:

“And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O’ Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. The said he unto me, Fear not, Daniel: for from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia with stood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.” (Daniel 10:10-13)

The very touch of this angel caused Daniel to arise to his knees. Then, the angel spoke comforting words to him telling him to “stand upright” (Daniel 10:11). The angel knew of Daniel’s spiritual preparation when he began to “chasten” (Daniel 10:12) himself. He also said that Daniel’s “words were heard” (Daniel 10:12) indicating Daniel prayed to God during that twenty-one day period (Daniel 10:3), although his prayer is not recorded. He then explains that the three week delay in answering Daniel was due to a heavenly conflict with “The prince of the kingdom of Persia [Satan’s angelic leader in Persia].”

Michael, the archangel of Israel, came to help him while he was with the kings of Persia. Then the angel begins to tell Daniel the details of the vision:

“Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. And when he had spoken these words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spoke, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.” (Daniel 10:14-17)

Once again, Daniel turns his face toward the ground, speechless, being weakened and breathless from the words spoken to him by the angel. The angel touches him giving Daniel speech to tell of his great humility before the

presence of the angel, but, he still is without strength.

This repeated weak condition of Daniel causes another encounter from the heavenly messenger:

“Then there came again and touched me one like the appearance of a man, and he strengthened me, And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he has spoken unto me, I was strengthened, and said, Let my lord speak; for thou has strengthened me” (Daniel 10:18,19)

Daniel is again ministered to by the angel and the repeated words “*greatly beloved*” (Daniel 9:23, 10:11, 23) which is the third time they are spoken to Daniel point to the possibility that Gabriel is the angel that God sent to minister to Daniel and reveal this last most magnificent vision to the prophet.

“Then said he, Know thou wherefore I come unto thee? And now I will return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Greece [Satan’s angelic leader in Greece] shall come. But I will show thee that which is noted in the scripture of truth: and there is none that holds with me in these things, but Michael, the archangel (Jude 9) your prince. Also, I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth.” (Daniel 10:20,21, 11:1)

This passage in Daniel is the most informative section of Scripture concerning the angels, their ministry to man, and their ongoing heavenly communication and warfare. Notice a number of significant facts given in these verses:

1. God sends his angels/messengers to those who are prepared (Daniel 10:2,3)
2. God’s angels/messengers appear physically (Daniel 10:10-21)
3. God’s angels/messengers minister to His people (Daniel 10:10, 16, 18)
4. God’s angels/messengers know His people specifically by name (Daniel 10:11, 12, 19)
5. Satan has angelic leaders over certain countries (Daniel 10:13, 20)
6. God’s angels/messengers are in direct conflict with Satan’s angels (Daniel 10:13)
7. Satan’s angels are able to delay God’s message but do not stop God’s angels/messengers (Daniel 10:13)
8. God’s angels/messengers minister to kings over certain countries (Daniel 11:1)
9. The importance of the message is evidenced by the amount of Satan’s resistance to it’s delivery
10. The importance of the receiver is evidenced by those whom God sends to minister

Remember, during the days of Daniel, Persia and Greece were countries that contained many of God’s chosen people after the captivity and dispersion of the Israelites when they were taken to all parts of the known world. These countries received angelic attention from the Lord and His heavenly host most likely due to the presence of many of His people.

This same truth applies to the countries and leaders of today. There are countless accounts of God’s miraculous assistance, yes, even outright miracles being performed by Him on behalf of His people in the centuries that have passed since this marvelous record in Daniel was penned.

The angel goes on to give Daniel the most complete vision of the time of the end in the two remaining chapters. Once again

1. The Rise (Daniel 11:20,21)
2. The Rule (Daniel 11:22-45a)
3. The Ruin of the Antichrist (Daniel 11:45b)

are the major emphases of this vision.

The first verse of chapter twelve records the last mention of the archangel Michael in the book of Daniel:

“And at that time shall Michael stand up, the great prince which stands for the children of thy people: and there

shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” (Daniel 12:1)

The time of this event is revealed in the preceding verse as the Antichrist makes his center of military operations in the temple at Jerusalem *“In the glorious holy mountain”* (Daniel 11:45) referring to Mt. Zion where he brings to pass the renowned abomination of desolation (Daniel 8:11, 12, 9:27, 11:31, 12:11; Matthew 24:15; II Thessalonians 2:4).

Michael will *“stand up”* which is the translation of the Hebrew word Amad which is sometimes translated: *“To stand still, stop (moving or doing) to cease”* as Strong’s lexicon records. It also appears in other places being translated with this same meaning:

“When I had waited, (for they spoke not, but stood still [Amad], and answered no more” (Job 32:16)

“Hearken unto this, O Job: stand still [Amad] and see the wondrous works of God” (Job 37:14)

This is the sense of the Hebrew word ‘Amad’ in this verse as Revelation 12 also supports. Michael and his angels are active in heaven winning the war with the devil and his angels who are subsequently cast out of heaven into the earth, but, Michael and his angels do not actively intervene on the behalf of Israel by restraining Satan’s evil plan on earth. (Revelation 12:7-9)

And, even though Israel, *“The woman”* of Revelation 12, is attacked by Satan, she is not once helped by Michael her prince, but instead she is given:

“Two wings of a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.” (Revelation 12:14,15)

These passages coupled with II Thessalonians 2:6,7 support the theory that Michael is the restrainer:

“And now ye know what withholds [restrains] that he [Antichrist] might be revealed in his time. For the mystery of iniquity does already work: only he [Michael] who now lets [restrains] will let [restrain], until he be taken out of the way.”

The restraining influence of Michael the archangel, Israel’s prince, continues today as it did in Daniel’s and Paul’s day. But, in order *“that he [The Antichrist] might be revealed in his time”* there is coming a time, at the mid-point of the 70th Week of Daniel, when he, the Antichrist, will be revealed when Michael, the one who now restrains, *“stands still”* as recorded in (Daniel 12:1).

God’s purpose for the persecution that Satan inflicts upon His people is to purge and purify (Daniel 12:10; Zechariah 13:9) them during this time preparing them for their Redeemer when He comes to Zion *“When all Israel shall be saved”* (Romans 11:26). Therefore, He does not utilize Michael to restrain but instead Michael *“stands still”*.

The last appearance of an angel is in the closing scene of the book of Daniel:

“Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river: And one said to the Man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the Man clothed in linen, which was upon the waters of the river, when He held up His right hand and His left hand unto heaven, and swore by Him that lives for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” (Daniel 12:5-7)

Two more angels, in addition to the one giving him the substance of the vision (Daniel 11:2-12:4) are seen by Daniel, one on each side of the river. One of them spoke to the Lord Jesus Christ, Who is the “*Man clothed in linen*” (Daniel 10:5, 12:6). The angel is inquiring of the length of time “*to the end of these wonders*”.

The Lord indicates a 3-1/2 year time period which is the last half of the 70th Week of Daniel at which point He will physically intervene, coming to earth as the Redeemer/Deliverer of Israel (Isaiah 59:20; Romans 11:25, 26; Revelation 14:1) at the same time taking control of “*the kingdoms of this world*” (Revelation 11:15).

The book of the Revelation begins and ends with major appearances by these heavenly messengers of God for the word “*angel*” is found over seventy times starting with the opening verse:

“*The Revelation of Jesus Christ which God gave unto Him, to show unto His servants things which shortly come to pass, and He sent and signified it by His angel unto His servant John.*” (Revelation 1:1)

Although, “*All Scripture is given by inspiration of God*” (II Timothy 3:16) this is the only book specifically “*sent and signified by His angel*”. In the last chapter this same significant fact is recorded after the Revelation has been given:

“*I Jesus have sent My angel to testify unto you these things in the churches. I am the Root and the Offspring of David, and the bright and Morning Star.*” (Revelation 22:16)

The importance of this book can not be overemphasized! It brings to life the ancient prophecies of Scripture spelling out those “*things to come*” (John 16:13) in vivid detail. And, the most significant players, next to the Lord Himself, are His angels whom He utilizes to accomplish His supernatural work on earth.

The angels are active throughout the three opening chapters which cover:

“*The things which thou has seen, and the things which are*” (Revelation 1:19a,b) with the word “*angel*” appearing (10) times, but, it is “*the things which shall be hereafter*” (Revelation 1:19c) that are focused upon in this study which are covered in (Revelation 4:1-22:21).

The angel’s first appearance in this the prophetic section occurs during the opening heavenly throne room scene: “*And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?*” (Revelation 5:2)

This is the first time a “*strong angel*” is seen in the book of the Revelation and the first time an angel speaks with “*a loud voice*”. This significant proclamation is given to emphasize the unique qualifications of the Lamb as He alone is worthy to take the book from God His Father and open the seals on the outside of the scroll in order to reveal it’s contents within, which is the Day of the Lord!

“*And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.*” (Revelation 5:11, 12)

The magnificent praise and worship of the Lamb is enjoined by the angels after “*the beasts and the elders*” sing a new song of praise with the same emphasis:

“*Thou art worthy to take the book, and to open the seals thereof: for Thou was slain, and has redeemed men to God by Thy Blood out of every kindred, and tongue, and people, and nation; And has made them unto our God kings and priests: and they shall reign upon on the earth.*” (Revelation 5:9, 10)

Then, “*Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and*

all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sits upon the throne, and unto the Lamb for ever and ever.” (Revelation 5:13) also join the beasts, elders and angels in this most magnificent worship scene ever recorded in the pages of Scripture. It concludes with the continued worship by the beasts and elders:

“And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that lives for ever and ever” (Revelation 5:14)

This marvelous worship scene marks the beginning of the end as the Lord Jesus Christ, the Lamb, has taken the seven sealed book from His Father which contains the judgments of the most prophesied event in all of Scripture, the great and dreadful Day of the Lord. (Malachi 4:5). The next time angels are seen is just before the Day of the Lord begins:

“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” (Revelation 7:1-3)

This event begins with these three words: *“after these things”* which is a time indicating phrase used only five times (Revelation 4:1, 7:9, 15:5, 18:1, 19:1) to divide major phases of the book of the Revelation. Here, the angels are seen continuing the preparation of earth which includes six of the seven seals before the seventh is broken (Revelation 8:1) allowing the book to open beginning God’s Day of the Lord judgment.

These four angels are delayed from beginning their work of judgment until the 144 thousand (Revelation 7:4) are sealed. This sealing provides them with protection (Revelation 9:4) during this devastating time of God’s wrath upon the earth and it’s inhabitants. Now it is time for the Day of the Lord to begin:

“And when He had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.” (Revelation 8:1-5)

This scene contains the seven angels who are given the seven trumpets, and another angel comes and initiates the judgment by first creating smoke from the incense he put upon the fire of the altar in order that the fragrance of the incense might ascend up into God’s presence just prior to the beginning of this major event, the great and dreadful Day of the Lord!

Then six of the seven angels proceed to sound their trumpets in somewhat of a rapid succession with the first four being grouped together bringing God’s judgment upon 1/3 of the trees, green grass, sea, sea creatures, rivers and fountains of waters, sun, moon and stars. (Revelation 8:6-13)

The next series, the three trumpet judgments, also called *“woes”*, are more complex bringing additional and increasingly devastating effects upon the earth’s inhabitants with the sixth trumpet alone killing one third of the planet’s population (Revelation 9:1-21).

Between the sixth and seventh trumpet another angel appears:

“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his right hand a little

book open: and he set his right foot upon the sea, and his left foot upon the earth, And cried with a loud voice, as when a lion roars: and when he had cried, seven thunders uttered their voices.” (Revelation 10:1-3)

When the “seven thunders had uttered their voice” John was told to “seal up those things which the seven thunders uttered, and write them not.” (Revelation 10:4) However, he does record the words of the mighty angel:

“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven And swore by Him that lives for ever and ever, Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time [delay] no longer: 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 has declared to His servants the prophets.” (Revelation 10:5-7)

John is then told to take the little book from the mighty angel and the angel told him to literally:

“Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.” (Revelation 10:9)

John obeys experiencing those same results being told:

“And he [The mighty angel] said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” (Revelation 10:11)

This refers to the remainder of the Day of the Lord judgments which includes the seventh trumpet and the seven vials, the judgment of Babylon, and the climactic battle of Armageddon. Chapter eleven begins with an angel directing the Apostle John:

“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them [Jews] that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city [Jerusalem] shall they tread under foot forty and two months [3-1/2 years].” (Revelation 11:1,2)

This chapter along with chapters twelve, thirteen and fourteen provide details which will occur during the last half of Daniel’s 70th Week. The first of these events is given to John by the angel. Then, after the ministry of the “two witnesses” is recorded (11:3-14) the seventh trumpet is sounded:

“And the seventh angel sounded, and there were great voices in heaven, saying, THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER.” (Revelation 11:15)

This seventh trumpet marks the end of the 70th Week of Daniel bringing about numerous major events on God’s timetable. But, the most significant is announced by the great voices in heaven, which indicates the physical return of Christ the King to begin His eternal rule over “*THE KINGDOMS OF THIS WORLD.*”

Then, another appearance of Michael the archangel occurs:

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him.” (Revelation 12:7-9)

Michael’s victory in heaven, having cast out the devil and his angels into the earth, brings about a most intensive spiritual conflict called the great tribulation: (Matthew 24:21)

“Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knows that he has but a short time.” (Revelation 12:12)

Chapter thirteen introduces and details the Antichrist and false prophet's activities with chapter fourteen revealing God's mighty overshadowing response to Satan's two henchmen. In the process, the sealed of God, the 144 thousand, appear with the Lord, and six angels are sent forth bringing with them powerful messages to the earth's inhabitants:

#1. *"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."* (Revelation 14:6,7)

This global announcement given to the earth dwellers is "*the everlasting gospel*" which is heralded prior to God's judgment the Day of the Lord. They are given the opportunity to turn to God before they take the fatal identifying mark of the beast as the following verses (Revelation 14:9-11) indicate.

Notice, they are commanded to do three things in view of God's coming judgment:

- A. Fear God [Faith must be exercised before one can fear God]
- B. Give Him glory [Glorifying God is the result of repenting (Revelation 16:9) being in a right relationship to God]
- C. Worship Him [True worship can only be accomplished through faith and repentance, worshipping in spirit and in truth]

#2. *"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."* (Revelation 14:8)

The destruction of world false religion is foretold here, and is described later in chapter eighteen. However, God's purpose in announcing this event at this point in time is to warn those who are involved in this false religious system. First, He gives opportunity for true worship, then, He warns of the coming destruction of false worship.

#3. *"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."* (Revelation 14:9,10)

This third angel also deals with the consequences of false worship underlining the eternal penalty of torment in the lake of fire (Revelation 19:20, 20:15). These three worship announcements by the angels of God will be given prior to the Day of the Lord judgment of God some time during the last half of the 70th Week of Daniel.

But, before the fourth angel appears, the Lord Himself is seen by John:

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." (Revelation 14:14)

While the first three angels brought messages of mercy, the Lord Jesus Christ divides the two sets of three angels, being seen as the Divine Judge, for God has:

"Given Him authority to execute judgment also, because He is the Son of man." (John 5:27) as *"He hath appointed a day, in the which He will judge the world in righteousness by that Man [the Lord Jesus Christ] whom He hath ordained; whereof He hath given assurance unto all men, in that He has raised Him from the dead."* (Acts 17:31) That day has now come!

#4. *"And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud,*

Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.” (Revelation 14:15,16)

Notice the chain of command: God the Father formally sends His divine message from His heavenly temple by His angel, to God the Son, in order to begin the final execution of His divine judgment upon the earth for: “*The harvest of the earth is ripe*”. The three global angelic announcements extending God’s mercy have already been given.

And, now, it is time for the final judgment of God to begin! All three of these angels of judgment proceed “*out of the temple/altar*” in heaven, directly from God the Father where all authority resides which authority has been given to His Son:

‘All power [authority] is given unto Me in heaven and in earth’ (Matthew 28:18) spoken by the Lord Jesus Christ at the beginning of this age. Now, at the end of the age, He, as the Divine Judge is formally given the command from His Father by His angel to begin the most prophesied event in all of Scripture: The great and dreadful Day of the Lord!

#5. “*And another angel came out of the temple which is in heaven, he also having a sharp sickle.*

#6. *And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.” (Revelation 14:18,19)*

While these two angels perform as a team with one bringing the message from God, and the other gathering the clusters of the vine of the earth casting them into the winepress, the last verse in this section indicates that the angels are working to prepare the final act of judgment for the Lord Jesus:

“And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.” (Revelation 14:20)

The treading of the winepress will be accomplished by the Lord Jesus Christ at the end of the Day of the Lord (Revelation 19:15) at the battle of Armageddon which will bring about the gruesome mega-flow of blood mentioned above. The distance given for the blood flow is about 184 miles which also approximates the north-south length of the holy land.

Isaiah also refers to this same event:

Question: “*Who is this that comes from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, traveling in the greatness of His strength?*

Answer: *I [the Lord Jesus Christ] that speak in righteousness, mighty to save.*

Question: *Wherefore [Why] are Thou red in Thy apparel, and Thy garments like him that treads the winefat?*

Answer: *I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in My anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance [Day of the Lord] is in My heart, and the year of My redeemed is come.” (Isaiah 63:1-4)*

“And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.” (Revelation 15:1)

This chapter which serves as an introduction to the seven vial judgments also provides key information

concerning God's wrath:

1. The seven vials are "*the seven last plagues*" indicating the necessity of first plagues which are the seven trumpets (Revelation 9:20).
2. The wrath of God is "*filled up*" or finished with these seven last plagues.
3. These two sets of plagues/judgments were all sent from God being administered by His angels.

However, the seven seals are not called "*plagues*" and were not sent from God or administered by His angels. Therefore, they are not considered to be part of His Day of the Lord wrath. Remember, the saints are promised to be delivered from the wrath of God (I Thessalonians 1:10, 5:9) not the tribulation of the Antichrist. This is exactly what the seven seals encompass for they end with the sign of the coming Day of the Lord's wrath (Revelation 6:12-17) which sign occurs "*after that [great] tribulation*" (Matthew 24:29) and just before the Day of the Lord begins:

"And I will show wonders in the heavens and in the earth, blood, fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." (Joel 2:30,31)

"And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who lives for ever and ever. And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." (Revelation 15:5-8)

This is God's heavenly preparation for the grand finale of His global judgment. The temple, tabernacle and testimony are all mentioned, the angels are uniquely clothed, the four beasts are involved as God's heavenly temple messengers to bring His seven golden vials to His seven angels, the heavenly temple is filled with the smoke of God's power and glory like in the days of Solomon (II Chronicles 5:13, 14) when the first most glorious earthly temple was dedicated.

This magnificent heavenly preparation has all the earmarks of the final, major supernatural event of the Day of the Lord being staged as God's Day nears it's close...but, not before these "*seven last plagues*" are executed by His holy angels! Chapter sixteen is taken up with these seven angels pouring out the seven vials.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, for the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty and earthquake, and so great. And the great city [Jerusalem] was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." (Revelation 16:17-21)

The Lord proclaims three simple words: "*It is done*" which brings about the closing supernatural phenomena including the greatest earthquake ever causing the city of Jerusalem to be divided in three parts, all cities on earth to fall, the islands and mountains literally disappear followed by hailstones from heaven weighing 75 pounds falling upon men eliciting their blasphemy of God.

Although, God's program of judgment upon the earth and it's inhabitants has formally ended, He turns His attention to "*Great Babylon*" as it has come "*in remembrance before God*". Chapter seventeen and eighteen focus upon this event with God's angels continuing to be the instruments He uses to accomplish His work of judgment:

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sits upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHEER OF HARLOTS AND ABOMINATIONS OF THE EARTH.’ And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.” (Revelation 17:1-6)

John is given a supernatural tour in the wilderness revealing two symbolic enemies of God, the great whore representing false religion, indicated by the title written upon her forehead, and the scarlet colored beast is the 8th beast kingdom, the revived Roman ten king empire of the Antichrist.

“And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carries her, which has the seven heads and ten horns.” (Revelation 17:7)

In the remainder of chapter seventeen the angel gives John a thorough explanation of exactly who and how these two entities will intertwine, with the whore eventually being destroyed by God utilizing the “ten horns/king” as His instruments of judgment upon the whore (Revelation 17:16, 17).

Chapter eighteen begins by introducing another angel:

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.” (Revelation 18:1-3)

This pronouncement reveals the corrupt and wicked nature of this false religious system as it has effected all nations and their leaders both in politics and business. The majority of chapter eighteen records the lament over the destruction of Babylon by these three groups of men:

1. The kings of the earth (Revelation 18:9, 10)
2. The merchants of the earth (Revelation 18:11-17a)
3. The merchants of the sea (Revelation 18:17b-19)

“And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.” (Revelation 18:21)

Here, the mighty angel illustrates how violent the overthrow and destruction of Babylon will be when the ten kings turn upon her and bring about her devastating demise. This will occur near the end of the Day of the Lord just before the battle of Armageddon.

“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.” (Revelation 19:17)

The battle of Armageddon is just about to take place, the Lord Jesus Christ has appeared on His white horse as King of kings, and Lord of lords (Revelation 19:11-16) and God’s angel invites all the birds of heaven before the battle begins to God’s supper spelling out specifically the flesh of all kinds of different men and their horses

that will make up the horrendous carnage at the end of the battle. The rest of the chapter records exactly what the angel prophesied! The Apocalypse has ended, God's angels have performed their major role of executing His Day of the Lord judgment!