5. “And the angel whom I saw standing on the sea and on the  
earth lifted his right hand unto the heaven, 6. And sware by him  
that liveth for ever and ever, who created 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: 7. But in the  
days of the sound of the seventh angel, when he shall be about to  
sound, the mystery of God should be finished, as he gave the glad  
tidings to his own servants the prophets.”  
  
 “Can it be Christ who swears ? for He does not swear  
‘by Himself,’ as God does.” But Jesus appears as the servant of the throne: how should He then take the place of  
the sovereign? He appears as the angel: His part it is  
then to own the name of Him who sends Him. He is  
the contrast to the Usurper, who owns no equal, much  
less a superior.  
 Could any created angel swear by the Creator, that  
there should be no longer delay? Would his word be  
given as the stay of God’s distressed servants? Are  
angels cognizant of the times and seasons? Or has not  
God put these things in His own power?  
 The angel *swears*. This marks again the change of  
dispensation. Under the Law God not unfrequently  
swears; under the Gospel, *never*.  
 And therefore under the Law, solemn swearing was  
allowed or commanded to the Jew: but, under the  
Gospel, it is forbidden to the disciple of Jesus. Matt. v.  
33-37; Jas. v. 12. We have come back again, then, to  
times of another class. We have here the Lord of the  
Law again, and His messengers breathe the spirit of the  
Law. Hence we see why this book has hitherto been  
so little understood. It turns on the differences of dispensation, and speaks of one yet to come. It never  
*can* be understood, while supposed to relate to the Church  
and its economy of mercy.  
 But what is the tenor of the angel’s oath? “There  
shall be no more time,” but at the seventh trump mystery  
shall pass away. Of course this first sentiment is equivalent