**ANGELOLOGY**

**INTRODUCTION**

I don’t think any subject in the bible draws as much discussion as angels. They appear in the holy scriptures at crucial times in the history of man. Sometimes they ride on chariots armed for warfare. Other times to sing praises and deliver messages directly from the throne of Jehovah. These mysterious beings are legendary in their actions, and examples of obedience and righteousness.

 The mention of angels is inclusive in Scripture. In the English translation these celestial beings are referred to 108 times in the Old Testament and 165 times in the New Testament. The Hebrew word for angel is *mal`ach*, and the Greek word is *angelos*. Both words mean “messenger” and describe one who executes the purpose and will of the one whom they serve. The context must determine if a human messenger is in view, or one of the celestial beings called “angels,” or if it is being used of the second Person of the Trinity as will be discussed in this study.

 The holy angels are messengers of God, serving Him and doing His bidding. The fallen angels serve Satan, the god of this world (***aiw*n**, “age”) (2 Cor. 4:4). This servitude is by free will. They are not robotic followers with no thoughts of their own. They pay homage to God respectfully and rightfully.

 For centuries poets have written about these beings. Artist have painted them on walls, ceilings, and on canvas. They have been described in scripture, but have been wrongly illustrated in sculpture and art. Early Renaissance painters such as **Jan van Eyck and Fra Angelico** painted angels with multi-colored wings. Depictions of angels came to combine medieval notions of beauty with feminine ideals of grace and beauty, as in da Panicale's 1435 [Baptism of Christ](https://www.bing.com/search?q=The+Baptism+of+Christ&filters=sid%3a3a2cbe85-e53f-d022-c1fc-dda564ccf185&form=ENTLNK) (en.wikipedia.org/wiki/Angels\_in\_art).

 Raphael’s Angels are a famous duo by Raffaello Santi (1483-1520) or simply Raphael. Raphael was an Italian Renaissance artist and considered one of the greatest artists of all time. He is part of the Trinity of Great Masters that includes Michelangelo and Leonardo Da Vinci [https://www.topalski.com/2012/artworks-in-progress-fine-art-in-creation/raphael’s-angels/](https://www.topalski.com/2012/artworks-in-progress-fine-art-in-creation/raphael%E2%80%99s-angels/)). Yet like most artist of his times, he paints them with wings.

 The influx of false manuscripts and uninspired writings has confused many concerning these amazing beings. From the teachings of Judaism to various world religions, hundreds of angels are named, but without certainty. The only names trustworthy are those in the holy bible. All else is conjecture.

 For what purpose is the manuscript erected? It is not for the selfish motivation to explore areas that are merely interesting. In fact, many have written on the subject because of the influx of propaganda, media, and video on the subject. My reasoning is to produce a viable, teachable, and legitimate study guide that will not veer from the sacred text. While preparing this manuscript, I opened the pages of many books that sought to give insight. Most were not legitimate at all. They fused folklore, uninspired writings, and personal biases to formulate ideas and opinions that were void of truth.

 Also, I wanted to make people aware that angels are not to be worshipped or idolized. A great deal of merchandise is sold representing these beings. This senseless display of ignorance must be abandoned. The angels of God serve God. They refuse to overstep their boundaries or provoke men to escalate them to deity.

 Further, before we proceed to discuss these beings in detail, I want the reader to learn from these amazing creatures. Pay attention to their pattern of worship, and how they seek to please the Lord. They do not add nor take away from the word. They write no new script nor seek to improve upon perfection. They are happy to simply serve.

**THE CHARACTERISTICS AND ATTRIBUTES OF ANGELS**

 **They Are Spirits**

 Angels are called “spirits,” suggesting that they do not have corporeal bodies. The Bible reads, “*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation*?” (Heb. 1:14).

 Jesus declared that “*a spirit hath not flesh and bones, as ye see me have*” (Luke 24:37-39). That does not mean that the angels do not have form. For God, who is a Spirit, showed His back side to Moses (Exodus 33:23). We who are faithful will receive an immortal spiritual body (1 Cor. 15:35-49). This shell given to the saints come judgement day will have some specific form. Though it will need no physical sustenance to maintain it. It will not whither, grow old, or suffer pain.

 Having a spiritual form does not equate to being ghostly. People think of ghosts as being apparitions. Every angel story in the Bible depicts these beings as appearing in visible form.

 In their spiritual form angels can accomplish their missions under the radar of mortal men. They are the backstage staff that pull the curtains, prepare the props, and make sure that everything goes according to God’s desired wishes. At various times during Bible times they make their presence known, but only when God allows them to do such.

 **They Can Appear in Human Form**

Imagine sitting down and dining with an angel? To hear their voices in song and praise, or to view them as they draw their swords in battle, would be wonderful. Only God knows what passed through the minds of mortal men as they gazed into the eyes of His faithful servants. We can only draw our conclusions from what has been written in the word of God. From the testimony of those prophets and people who dreamed those dreams and saw them fly above the heavens.

 As spirits they can reveal themselves in human form (Genesis 18). Luke writes, “*And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven*” (Acts 1:10-11). These two men so described were angels. They had appeared in bodily form to motivate the apostles to head toward Jerusalem.

 One misconception is the use of Numbers 22:21-39. This is the bible story where a donkey rebukes his master for mistreatment. Some have perceived that God sent an angel to speak through the donkey. In other words, the angel was speaking, and the donkey was merely the conduit. God does speak in the story but by the mouth of the angel who stands guarding the pathway prohibiting Balaam. The audible donkey was given the ability to speak in the human language to condemn his master for his cruelty. In the story the donkey, considered to be a dumb animal, is more sensible than his master.

 The angel that stands in the way of Balaam and rebukes him for his disobedience does not shift from his position. Several commentators believe the angel of the Lord in this instance was Jesus Christ. For verse thirty-five reads, “*And the angel of the LORD said unto Balaam, go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So, Balaam went with the princes of Balak*” (Num. 22:35). Note that the angel did not say for Balaam to speak the words that God directed, but the words he relays to him.

 Whatever be the case in the story of Balaam and the donkey, one thing is certain, angels can take on the form visible to humans. These multidimensional beings receive their power from the Creator.

 **They Are Constantly Active**

Angels are not lazy in any sense of the word. They are not procrastinators. God commands and they obey without hesitation. They may be wearied from their journey to do God’s bidding, but they do not have the luxury of doing things on their own time. As eternal beings time is meaningless to them but carrying out God’s directives is the reason for their existence.

 For man, God says that if a man doesn’t work, he doesn’t eat (2 Thess. 3:10). However, angels that desire no physical sustenance work for the mere pleasure of pleasing God. That should be the greatest motivational force for all that serve Jehovah.

 In Jacob’s dream, the Bible states, **“***And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it*” (Gen. 28:12).  Then turn to the book of John, and Jesus said**, “***Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man” (*Jn. 1:51).

 Both passages allude to the activity of the celestial. Though they cannot be seen by human eyes, unless allowed, they are beings that are constantly active in personal and worldly affairs. What they do is simply part of God’s plans that is often given the title of providence.

 When we think of the activity of angels, they are divided into two categories: messengers and soldiers. They took no part in the creation but will have a major part in the destruction that comes at the end of time. There is no hesitancy in their actions, and they must be dumbfounded by the ignorance of humans. They cannot fathom disobedience, nor find themselves making excuses for not following through with their assignments.

 **They Are Frightening**

 “*And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and His raiment white as snow:* *And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay*” (Matt. 28:2-6).

 These beings, when they do reveal themselves to men, are somewhat frightening. It may be the brightness of their attire, that is always viewed as shining white, or their stature; whatever be the case they are distinguishable from man. So often fear is struck in the hearts of those who have come in contact with these amazing beings. “*And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.   And when Zacharias saw him, he was* ***troubled, and fear fell upon him***” (Lk. 1:11, 12).

 Luke records concerning the shepherds in the field, “*And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.  And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they* ***were sore afraid****.  And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.  For unto you is born this day in the city of David a Saviour, which is Christ the Lord*” (Lk. 2:8-11).

 Most are familiar with this passage, but skim over the details presented concerning this angel. Many assume the angel was Gabriel

 Concerning this “glory of the Lord;” Albert Barnes writes, “*This is the same as a “great” glory - that is, a splendid appearance or “light.” The word “glory” is often the same as light, 1Co\_15:41; Luk\_9:31; Act\_22:11. The words “Lord” and “God” are often used to denote “greatness” or “intensity.” Thus, “trees of God” mean great trees; “hills of God,” high or lofty hills, etc. So “the glory of the Lord” here means an exceedingly great or bright luminous appearance perhaps not unlike what Paul saw on the way to Damascus*” (Barnes Notes, Luke 2).

 The fear expressed in this beautiful pictorial is not about reverence, but the unadulterated fear of the unknown. They were men of faith, and witnesses to a remarkable event. They were confused why such a great message was being given to them, and the light that brightened the darkness of night. It did not blind them but engulfed them with such illumination that it would had been frightening. Hence, it was not only the angel that cast fear upon them, but the umbrella of miraculous images that they had witnessed.

 **They Are Created Beings**

“*For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by Him and for Him. And He is before all things, and in Him all things hold together*” (Col. 1:16, 17). *“Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;When the morning stars sang together, and all the* ***sons of God*** *shouted for joy*?” (Job 38:4-7). (Hence before the earth was created).

 Like man, angels were created to be eternal. Though they were designed to be stronger and more intelligent than humans; they bow to the authority of their Creator. They are given amazing skills and abilities. Yet, they are limited, making them subservient to the Father they serve.

 Their abilities are not for bragging purposes or to use whenever they feel the need to do so. Their marching orders come from the throne, and to the throne they are faithful. They comprehend that they are creatures and not creators. With limitations comes purpose. What purpose would that be? To serve the mission of the holy trinity.

 Think about why they were created? Most of the services rendered by angels directly relates to man. They travel from heaven to earth on a ladder for the purpose of communicating and getting involved in worldly affairs.

 **They Are Innumerable**

 While the [Scriptures](http://www.christiananswers.net/dictionary/scripture.html) give no definite figures, we are told that the number of angels is very great. “*A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened*” (Dan. 7:10). ”*Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels*?” (Matt. 26:53). (6,000 men per legion). “*But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels*” (Heb. 12:22).

 John writes, “*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*” (Rev. 5:11). And again, he states, “*And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God*” (Rev. 7:11). It is noteworthy that the number of the saved can be counted, but the number of angels remain a mystery.

 Why so many? One must realize that God does not do anything without thought and purpose. How many angels exists? We do not know! Yet, we can conclude that each has a reason and position in the hierarchical domain of God.

 Why did God create such a large entourage of angels? Was God lonely and needed a choir to soothe Him? That would be a weakness in the Almighty so we can conclude that thought would not be valid. God has never been alone for the Trinity has always existed. Yet, what is obvious is the fact that God loves to create. After the earth, birds, fishes, animals, and man were created, God said it was GOOD.

 How long had it been after man was created For God to repent of His creation? A little over sixteen hundred years. “*And GOD saw that the wickedness of man was great in the*

*earth, and that every imagination of the thoughts of his heart was only evil continually.* *And it repented the LORD that he had made man on the earth, and it grieved him at his heart”* (Gen. 6:5, 6).

 God had always known that man would continue to frustrate Him. That bears the reason why His plan was set in motion to send Jesus to reconcile man back to God. To do what man could not do himself! That plan included angels to herald out the message of Christ.

 **Greater Than Men**

 ”*But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him?Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands*” (Heb. 2:6, 7).

 These amazing beings have abilities that surpass the strongest, fastest, and most intelligent of humans. They can conquer an army with the swiftness of their swords and communicate in every language on the planet.

 Their greatness includes their abilities to communicate universally. Paul proclaimed, “*Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal”* (1 Cor. 13:1). I believe Paul speaks of the gift of tongues. Not that angels speak a different dialect, but they can have comprehension of all languages. The gift of tongue speaking was not a person receiving the ability to speak in just one different language, but all languages. This is visualized in Acts chapter two when the apostles spoke to the masses in the “languages wherein they were from!

 **They are stronger than man, but not omnipotent**

 “*Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord*” (2 Pet. 2:11). Their power is not only in physical strength and mental abilities, but in their obedience to God. They do not flinch in obeying His word. They also understand that their creation was purposed in the mind of the Creator. They are compliant for they comprehend what men fail to accept. What strength they have is given by the Lord.

 Hence, their strength is limited to what God authorizes. We find this true in the temptation of Job by Satan. “*And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD*” (Job 1:12). This is true today for the saints, “*There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it”* (1 Cor. 10:13).

 If one can have a brief understanding of the strength of angels, imagine the power of God. Angels destroy with the wave of a sword, whereas, God can eliminate all that He created with His breathe.

 **They are greater than man in knowledge, but not omniscient**

“*To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth*” (2 Sam. 14:20).

 What would it be like to not only speak all the languages on earth, but to be able to comprehend the difficult subjects? They can transform from the celestial to the physical. They are not ignorant followers of Jehovah, but extremely intelligent beings that have a greater understanding than man. However, they admit their failure in understanding man. Peter writes, “*It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look”* (1 Pet. 1:12).

 Being not omniscient means angels have limitations. Even they are at awe at the understanding and wisdom of the Almighty. An angel is sent and informed by the Lord. Whereas, God sees all things and knows all things. Messengers receive messages. They do not create them.

 **They are more noble than man, but not omnipresent.**

“*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 shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision*” (Dan. 9:21-23).

 There is no way of knowing what Daniel means by the word swiftly. One would assume that Gabriel came from heaven, but where is heaven? Time, space, and matter can be ignored or manipulated depending on God’s will. A heavenly servant could travel faster than light if that is God’s desire.

 Like man, angels have limitations. One of those limitations is their mode of travel. Whether it be on chariots or flying without wings; they are not omnipresent.

 **Not A Race Descended**

 Angels represent a company or association, and not a race descendent from a common ancestry. They were not born but created. As such, they were created without the ability to procreate (Lk. 20:34-36). As God’s creation as men we are called the “*sons of men*,” but angels are never called the, “*sons of angels*.”

 This fact about angels orated by Christ silences those who speak about the “sons of God” being angels in Genesis 6:1-4. There is no internal drive for angels to mate with human beings. They are incapable of having those types of feelings.

 Though angels have no lineage, no future ancestry, or no reason to procreate; they have no concern for the things so associated with mortality. At the same time, they do not have to watch a loved one die or suffer. Their existence has purpose, reasoning, and an eternal direction.

 In man’s eternal state, he will be like the angels. This implies that procreation will cease. The need for such is to birth children of mortal frame. In the next life eternality replaces the need for such.

 **They Cannot Die**

“*Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection*” (Luke 20:36). As beings that do not die, they do not grow old, suffer from disease, or feel physical pain. This would not be true with the angels that fell for they received the curse of suffering and pain (2 Pet. 2:4).

 Howbeit, angels and humans were created to be immortal. This is what separates us from the other creatures. Sadly, this attribute is based upon the premise of eternal consequences. A spirit that does not die can be eternally punished. An eternal being can feel pain, anguish, and torment. Hell, itself was created for the treatment of the fallen and disobedient.

 Why can’t they die? The same reasons animals do not live on. As God created rules for the universe, He designed certain creatures to be eternal. Men and angels were made to be eternal beings. As God made physical laws, He also created spiritual laws. When the angels fell from God’s grace, he did not speak them out of existence, but cast them into the fires of hell. Likewise, men who are lost will spend eternity in a devil’s hell.

**They Have More Wisdom Than Man**

 “*To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth*” (2 Sam. 14:20).

 Wisdom comes through years of experience and understanding. Angels have watched throughout the centuries the unfolding of human history. They played a role in the fall of empires and the rising of worldly powers. Their eyes viewed the bombs dropped on Pearl Harbor, and the atom bombs destructive powers on Nagasaki and Hiroshima. They understood that the most destructive powers of men were no match for the wrath of God.

 Their wisdom is also exemplified by their understanding of God. As mortal men have not the ability to gaze at the face of God, the angels do. They have eye-to-eye contact with the Almighty. They worshiped Christ before He ever stepped foot on the earth. They walk the streets of heaven and pass through the gates of pearls continually. Indeed, what their eyes have seen, and their hands have touched is wonderful.

 Wisdom, the accumulation of knowledge and experience, defines the angelic mentality. They have no special attachment to higher learning. Their knowledge accumulates through years of observance, and what has been revealed to them from their Creator.

 **They are Inquisitive**

 *“Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into” (1 Pet. 1:11, 12).*

 As angels watch over the affairs of this world, they serve mostly as observers until God has various duties for them to obey. How they must question man’s ignorance and predictive ways? As men battle over opinions and physical possessions, angels march through eternity unscathed by temptation and lust. Throughout the history of this world, they have pondered on God’s ultimate creation.

 Are we like ants being observed in a glass cage? How angels must despise our foolish ways? They have seen hatred, malice, envy, and lust destroy the lives of many. How they must be wearied by man’s continual downfall? As Israel murmured in the wilderness, or the Pharisaic rejection of Jesus; angels have seen the ignorance of man. Pass through the ages and look at the childish actions of nations. America, so founded on the principals of Christian ethics, has now abandoned the premise of “one nation under God.” Before the apostasy, the angels saw it coming. For their understanding of the continual fall of man has bridged from one generation to the next.

 **They Are Powerful**

 *“So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil*, *and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshingplace of Araunah the Jebusite. And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house*” (2 Sam. 24:15-17).

 Adam Clarke writes concerning this incident, “*God could not be angry with David for numbering the people if he moved him to do it; but in the parallel place (1Ch\_21:1) it is expressly said, Satan stood up against Israel, and provoked David to number Israel. David, in all probability, slackening in his piety and confidence toward God, and meditating some extension of his dominions without the Divine counsel or command, was naturally curious to know whether the number of fighting men in his empire was sufficient for the work which he had projected (2 Sam.\_24:10). He therefore orders Joab and the captains to take an exact account of all the effective men in Israel and Judah. God is justly displeased with this conduct, and determines that the props of his vain ambition shall be taken away, either by famine, war, or pestilence”* (Adam Clarke, 2 Sam. 24).

 So often Satan plays the role of agitator and deceiver. As the old serpent provoked David to lack confidence in God, an angel is sent to intervene. With the might of his outstretched hand, seventy thousand soldiers died.

 In the book of Revelation, God will send out His angels to bring about the destruction of the Roman empire. Millions would die from disasters sent out from the angels that stand at the four corners of the earth. When the first four seals are broken in Revelation 6:1-8, four horsemen emerge. After the opening of the sixth seal, the letter reads, “*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”* (Rev. 7:1).

 Figurative language, apocalyptic discourse, and divine interaction play a major role in understanding the last book of the Bible. One thing is certain, angels are used by God to bring about justice and destruction.

 **They Present Themselves Before The Lord**

“*Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them*” (Job 1:6).

 I find this to be one of the most interesting verses in the Bible. The Hebrew writer states, *“Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?”* (Heb. 1:14). Angels were created to serve. They are engaged in earthly affairs, and stand before God.

 Yet, what is the reasoning of presenting themselves before the Almighty? God who is omniscient and omnipresent surely knows all that the angels have accomplished. For what purpose would this assembly take place? That is not revealed to us in the Bible. The same reasoning would be said about souls standing before the judgment seat of Christ. As Christians we recognize that many things are metaphorical and figurative and revealed to us in human terms because we are ignorant of the celestial.

 John reveals to us in his vision on the Lord’s Day a great judgment being unfolded. However, this judgment is futuristic. That’s tells us that God, who is omniscient, knew that Satan was going to fall before He ever created him. Likewise, God knows the outcome of all things, and all souls. As John stood gazing at the multitude of souls standing before the presence of God many of them had not perished from the earth. His knowing does not prohibit our free will.

 Jesus said to Nathanael, “*Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man*” (Jn. 1:51). Not all that the apostles’ witnessed is revealed in the scriptures. They marched with Jesus for 3 ½ years witnessing and seeing things that were amazing. They came to understand more about God by hearing the words of Jesus. They were naïve but teachable. What they did not understand would later be revealed, either in this life, or, the life that was to come.

 The gathering of angels before the Lord, as in Job 1, is not alluded to in any other chapter of the Bible. Some have contended that the book of Job is fictional, and should not even be placed within the canon. However, such thinking contradicts James statement for the righteous to remember the patience of Job (Jas, 5:11).

 **They Engage in Worldly Affairs**

 “*And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it” (Gen. 28:12).* This verse is like John 1:51. Jacob had dreamed a dream seeing this great ascending and descending of angels on a ladder leading to the earth from heaven. Above the angels God orates the same commitment to Jacob as He did to Isaac and to Abraham.

 Then in the book of Acts, an angel takes a direct approach against and evil tyrant. Luke writes, “*And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost*” (Acts 12:21-23). God does not take ill worship, self-worship, or idol worship lightly. Herod’s attitude and demeanor led him to an early death at the hand of one of God’s celestial creations.

 **They Are Warriors Set for Battle**

 *And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha*” (2 Kings 6:15-17).

 Imagine an army of angels, and a mere human witnessing their presence? How often had the man of God witnessed such a display of power? For the poor servant, his fear was subsided by the majesty of the event. One, just one of these amazing beings, could destroy the human legion. And just four will destroy the Roman empire in the book of Revelation.

 Introducing these warrior angels distinguishes them from the messenger angels like Gabriel. Messengers do not wear armament or harness swords ready to battle the offenders. Whereas, warrior angels are seen riding in chariots and with swords drawn, they are ready to obey the commands of Michael, God’s chosen general. Come the final judgment day, it will be the battle cry of Michael that brings forth the destruction of all that God has created (1 Thess. 4:16).

 **Young Masculine Men**

The Greek word for “angel” in the New Testament, *angelos*, is in the masculine form. In fact, a feminine form of *angelos* does not exist. There are three genders in grammar—masculine (*he, him, his*), feminine (*she, her, hers*), and neuter (*it, its*).

 Angels are never referred to in any gender other than masculine. In the many appearances of angels in the Bible, never is an angel referred to as “she” or “it.” Furthermore, when angels appeared, they were always dressed as human males (Genesis 18:2, 16; Ezk. 9:2). No angel ever appears in Scripture dressed as a female.

 So, what is the final gender of all humans. Will our sister saints be transformed into males? If all that is in heaven is masculine, and come judgment day those who make it to heaven will be given a new body, would one assume that this new frame be of masculine gender? There is no record or any definitive answer to such a question. We will all be changed, but into what? One thing is certain, whatever body one receives, it will not be mortal, but immortal. One will not have earthly desires. That is our limit to understanding what takes place at the second coming.

 **Do Not Procreate**

 “*That the* ***sons******of*** *God saw the daughters* ***of******men*** *that they were fair; and they took them wives* ***of*** *all which they chose” (Gen. 6:2)*. Some feel that this verse teaches that some of God’s angels came to earth and mated with human women! Jesus said, “*For* ***in*** *the resurrection they neither marry, nor are* ***given******in******marriage****, but are as the angels of God* ***in*** *heaven*” (Matt. 22:30). Jesus makes it clear that angelic creatures do not have any desire to marry or procreate.

 The passage in Genesis six is not speaking about angels, but men. Ungodly and disobedient people corrupting the righteous. The universal truth that “bad companionships corrupt good morals” (1 Cor. 15:33) is still a problem existing in the present.

 With such in mind, it is reasonable to assume that angels keep their appearance as young, handsome, beings. They do not appear nor speak as children, and their demeanor is seen as youthful, vibrant, and obedient. Their distinguishing attributes are personified in their abilities. They are given powers that exceed those given to mortal men.

 **They Aim All Worship at God**

 ”*And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God*” (Rev. 22:8, 9).

 I have often commented that angels are also among us on the Lord’s Day. Their whole purpose is to serve God. They would not excuse themselves from the most holy day of the week when God demands for His Son to be praised and worshipped on Sunday. It is a day when heaven comes down to men, “*For where two or three are gathered together in my name, there am I in the midst of them” (Matt. 18:20).* Then it is professed, “*Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth”* (Lk. 15:10). We assume that the angels are in heaven, even though the verse does not reveal that. For them to have knowledge of such they would have to be (1) all knowing, (2) told that such an event took place, or (3) be present when the repented sinner turned.

 When John receives his great vision on the Lord’s Day, what he sees in heaven is universal worship. Whether it be the twenty-four elders, the cherubims, or the mighty angels; they are all worshiping the Godhead.

 **Do Not Fly with Wings**

But angels don’t have wings. They are spiritual beings who intervene in human affairs and appear as men when they encounter people. That’s why Hebrews 13:2 says that we may entertain angels without knowing it.

 “*The earliest known representation of angels with wings is on what is called the Prince's Sarcophagus, discovered at Sarigüzel, near* [*Istanbul*](https://en.wikipedia.org/wiki/Istanbul)*, in the 1930s, and attributed to the time of* [*Theodosius I*](https://en.wikipedia.org/wiki/Theodosius_I) *(379-395). Flying winged angels, very often in pairs flanking a central figure or subject, are derivations in visual terms from pairs of* [*winged Victories*](https://en.wikipedia.org/wiki/Victoria_%28mythology%29) *in classical art*” (Wikipedia, *angels*).

 For ancient and modern men, it seems logical that if something flies, it must have wings. Jesus is taken up into the clouds in Acts chapter one. Howbeit, He did not sprout wings for this to be accomplished. In 2 Kings 2, Elijah is taken up into the heavens on a whirlwind. Once again, he flew without wings. The celestial has the ability to do what it is impossible for mortal beings to do. They walk on the clouds like Jesus or appear suspended in the air like the angelic messengers of the Messiah in Luke two. Their voices echoed through the heavens to the shepherds in the field.

 **Heavenly Angels No Longer Sin**

 “*For if God spared not the* ***angels******that******sinned****, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment*” (2 Pet. 2:4).

 “*And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day*” (Jude 6).

 It is hard to understand why angels would want to leave the safety of God’s presence and be flung into a place of torment. They rebelled against an omniscient God. They also failed to return the love God so generously gave.

 Those days are gone. No longer will the angels who have remained faithful heed to the influences of the serpent. We don’t know why some of the angels of God fail from His grace. We simply come to accept that the faithful angels will remain faithful, and when the saints reach paradise, they will no longer be tempted or yield to sin.

**THE WORK OF ANGELS**

 **Worship & Praise**

"*You alone are the LORD You have made the heavens, The heaven of heavens with all their host, The earth and all that is on it, The seas and all that is in them You give life to all of them And the heavenly host bows down before You*” (Neh. 9:6).

 Whether it be the holy assembly heralding in the Messiah (Lk. 2:13, 14), or John’s heavenly praise scene in the book of Revelation (Rev. 7:11), angel’s point the way to the proper worship of Jehovah.

 It is noteworthy that angels do not use instruments in worship to God. There are those who quote passages like Revelation 5:8 and Revelation 14:2 trying to prove the use of mechanical instruments in worship, but they are mishandling the scriptures. John speaks of the voices of the angels sounding “*like harpers harping with their harps*.” Their praise and worship of the Great Creator is heart centered. They have been given instruction on how to worship God.

 In worshiping God, angels exemplify the true character of righteousness. Their worship is unified and aims at paying homage to God. They do not introduce new directions or strange fire. God defines what He desires, and they follow it exactly. Unlike men who feel the need to introduce things not acceptable to God for the simple deduction that they wish to be entertained.

 **Messengers of God**

 *“Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:Who have received the law by the disposition of angels, and have not kept it*” (Acts 7:52-53).

 What does it mean to be a messenger? He would be one that simply delivers an exact message from the originator. He does not add to or take away from what he has been instructed to relay. Just being instructed is not enough. Even the apostles were to receive the Holy Spirit in order to bring what was spoken by Christ to their remembrance (Jn. 14:26). Why? Because humans forget details, exaggerate information, and fails to sometimes hear clearly. What you have in the Bible is not only an accurate account of the historical timeline of man, but a book inspired and directed by God.

 True angels speak only what they are told. Paul stated, “*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.  As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed*” (Gal. 1:8, 9).

 Hence, angels do not contradict Bible doctrine. They do not introduce different paths or commands contrary to what has already been orated. Most often the messages are repeated or tie in with prophecies. Even when Jesus was accused of teaching things contrary to the law, He stated, “*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil”* (Matt. 5:17).

 **Guiding Instructions**

 Angels gave instructions to Joseph about the birth of Jesus (Matt. 1, 2), to the women at the tomb (Matthew 28:1-8), to Philip (Acts 8:26), and to Cornelius (Acts 10). They do not stand in pulpits or orate their messages directly to the masses. They are most often sent to individuals in dreams and visions. The deliverance of the gospel was meant to be preached laterally (man to man).

 The intent of holy messengers, whether human or celestial, are to aim the listener to pay homage to Jehovah. The Bible is a collection of messages sent out to individuals and nations. They are meant to move the hearts of men and bring about the providence of God.

 So valuable are the words that the writers of the gospels stand behind the premise of divine inspiration. Paul said, “*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works*” (2 Tim. 3:16, 17).

 **Angels Appear in Visions & Dreams**

“*He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius*” (Acts 10:3). You go a little bit further and the Bible states, ““*On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance*” (Acts 10:9, 10).

 There are those who proclaim that God does not hear the prayer of sinners. Often, they quote John 9:31, “*Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth*.” This statement was made by the healed blind man in response to the Pharisee’s accusation that Jesus had to be a sinner (Jn. 9:24).

 God hears everyone. It is His response that differs. Though Cornelius was a sinner, he was a believer and a follower of the Jewish faith. Whereas, someone who only turns to God in times of trouble are heard but responded to differently. It may be that his plea to God is a reproach. However, the worse of sinners may recognize his condition and beg God for aid. Was this not the case when Paul received the Macedonian call?

 John wrote in the Revelation letter, *“I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet”* (Rev. 1:10). This question is asked, “Was it a vision or a dream?” Either way it does not alleviate inspiration. He was receiving detailed information concerning the fall of the Roman empire.

 It is difficult living in this century to comprehend what it was like to receive direct inspiration from God. Peter quoted Joel 2:28 on Pentecost, “*And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams”* (Acts 2:17). What this event was like remains a mystery. We can conjecture or assume the specifics of the Spirit speaking through the apostles; but what it was like is not revealed.

 **Supplying Physical Sustenance**

 *“And as he (Elijah) lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again*” (1 Kings 19:5, 6). Angels serve, and in this episode in 1 Kings, they came and administered physical aid to Elijah.

 In the New Testament, after the temptation of Christ, the angels came and once again brought physical sustenance to the Lord, “*Then the devil left him, and behold, angels came and were ministering to him” (Matt. 4:11).*

 One of the greatest messages we can share with our fellowmen is in the area of benevolence. When Christ speaks of the final judgement, He states, “*For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me”* (Matt. 25:35, 36). He continued this thought, “*When saw we thee a stranger, and took thee in? or naked, and clothed thee?   Or when saw we thee sick, or in prison, and came unto thee?   And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me*” (Matt. 25:38-40).

 **Protection**

 Shadrach, Meshach, and Abednego were cast into the furnace (Dan. 3). Yet, they were protected from the heat and fire by an angel. The Bible reads, “*He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God*” (Dan. 3:25). Who would have thought that one could find comfort in a fiery furnace? These three righteous souls found solace in the most terrible place because of the presence of an angel.

 Then there was Daniel thrown into the lion’s den. The scriptures state, “*My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt*” (Dan. 6:22). Daniel’s stand for Jehovah hurled him into the Lion’s den. You would had thought that Nebuchadnezzar should had learned from Daniel’s three friends. The arm of the Lord saved them from a fiery death. In turn, an angel intercedes for the prophet and shuts the mouth of a hungry lion.

 One verse that is misinterpreted in the New Testament is found in the gospel of Matthew. Jesus said, *“Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven*” (Matt. 18:10). Some have used this verse to insist that children have guardian angels. It must be noted that Jesus is not talking about children, but righteous followers. He is implying that the angels give testimony of their obedience. This point is presented in verse six, “*But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea*” (Matt. 18:6).

 Next, there is Christ facing the worse night on earth. His Father, so stricken with grief, says nothing. Yet, God did not leave His Son without comfort. He sends a holy angel. Luke writes, “*And there appeared an angel unto him from heaven, strengthening him*” (Lk. 22:43). Elijah in a cave, or Christ in the garden, angels encourage. Throughout history they have watched the suffering of the righteous. Comforting words, a warm embrace, and a powerful presence can calm the aching soul.

 In another appearance by an angel, Paul states how he was encouraged: “*For there stood by me this night the angel of God, whose I am, and whom I serve,Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee*” (Acts 27:23, 24). Promising to save all on board the ship with Paul if they stayed in the boat is astonishing. Howbeit, do not miss the first proclamation that Paul must be brought before Caesar. It would be there that Paul would meet his demise. This would not take place until the apostle would convert some in Caesar’s household.

 The Bible tells us that God will protect us, “*Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the one who goes with you He will not fail you or forsake you*” (Deut. 31:6). And Christ will also, “*But the Lord is faithful, and He will strengthen and protect you from the evil one*” (2 Thess. 3:3). Yet, could this protection come by the strength of an angel?

 **Spiritual Keys**

 When Peter and John are thrown in prison deliverance was near at hand. Luke writes, “*But the angel of the Lord by night opened the prison doors, and brought them forth, and said,Go, stand and speak in the temple to the people all the words of this life*” (Acts 5:19, 20).

 God sending an angel to open the prison doors is dimensional. First, the doors were opened. Yet, what happened to the guards? Where they blinded by the event? Luke writes, “*But when the officers came, they did not find them in the prison, so they returned and reported, ‘We found the prison securely locked and the guards standing at the doors, but when we opened them we found no one inside’*”(Acts 5:22, 23). This passage reveals that the guards had fallen into some trance, or the angel made the two men invisible to the mortal eye.

 **Sent In Answer To Prayers**

 “*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*” (Dan. 9:20-22). In the New Testament prayers accommodate the freeing of Peter from prison, “*Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.   And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.   And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.   And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.   And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.   When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.   And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews*” (Acts 12:5-11).

 In answer to prayers God sometimes sends an earthquake, a horrific storm, or an angel. The power of prayer is seen throughout the pages of the Bible.

 **Caring For The Righteous At Death**

 In the story of Lazarus and the rich man, we read that angels carried the spirit of Lazarus to “Abraham’s Bosom” when he died (Luke 16:22). Even in our century, over 150,00 deaths occur daily. This does not include the demise of thousands of babies by abortion. In Luke 16, the lost are simply ousted to Tartarus. It never mentions them as being carried to the place of torment by the angels.

 I remember at the death of my sister, how devastating it was to the family. She was a faithful Christian. While she layed suffering on her bed, I whispered in her ears, “*Watch for the angels*!” At 4:05 AM, the angels came for Becky. In the next room a clock stopped at the exact moment never to work again. Could it be that an angel left his signature on that clock? Did his spiritual presence pass through as he carried my sister to paradise? I have no comment on this event. I simply know that angels are real, and their duties are explicit.

 **Destruction & Death**

 “*And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it*” (Gen. 19:12, 13). There are many Bible stories that engage in the premise that God uses angels to destroy. Whether it is on the battlefield or striking down a wicked king like Herod; angels carry out merciless killings without hesitancy.

 In Genesis 33, the Bible records, ““*And I will send an* ***angel*** *before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite*” (Gen. 33:2). Then turn to 2 Kings 19 where one angel kills 184,000 soldiers in their sleep. These mighty warriors should never be underestimated or undetermined for their strength, character, and ruthless tactics.

 Some have supposed that there is an appointed death angel. **The “angel** of **death”** is known as Samael, Sariel, or Azrael in Judaism; as Malak Almawt in Islam; as Yama or Yamaraj in Hinduism; and as the Grim Reaper in popular fiction (<https://www.gotquestions.org/angel-of-death.html>).

 In the book of Exodus, the final plague sent by God to the Egyptians, was the death of the first born. Moses writes, “*Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.  And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.  For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer* ***the destroyer*** *to come in unto your houses to smite you.   And ye shall observe this thing for an ordinance to thee and to thy sons for ever” (*Exodus 12:21-24). The Septuagint labels this destroyer a destroying angel, ὁ ὁλοθρεύων.

 **Physically Led God’s People**

 *“Behold, I send an* ***Angel*** *before thee, to keep thee in the way, and to bring thee into the place which I have prepared… For mine* ***Angel*** *shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off”” (Exod. 23:20, 23).* Many believe that God speaks of the Angel of Jehovah (Christ). Which spoke to Moses from the burning bush and is found leading and protecting the Patriarchs and Prophets. Others propose that this messenger was Moses or Aaron. I would more readily accept the angel being the Lord Jesus Christ.

 **Reapers of the World**

 “*The enemy that sowed them is the devil; the harvest is the end of the world; and the* ***reapers*** *are the angels*” (Matt. 13:39). “*And to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty* ***angels*”** (2 Thess. 1:7).

 As reapers, angels are sent to gather the wicked to toss them into the lake of fire that burns eternally. This will happen at the last day, when the trump will sound, and the voice of Michael will beckon the angels to carry out their duties.

 This event would take divine knowledge being shared. Angels at this period are being directed who are faithful. The book of Revelation speaks of the sealing of the righteous and the wicked. As Christians we know the faithful by their fruit, and the love they have for one another.

**CLASSIFICATION OF ANGELS**

 The Bible gives us insight that angels hold different positions. There is an archangel, a lead messenger angel, and angels that serve in different capacities. We are not told if there is hierarchical structure within the body of angels. God in His infinite wisdom does not elaborate on the angels. The concern of the Almighty is to pave the way to heaven through the sacrifice of His Son. However, what we do know is that angels have various duties and responsibilities.

 **Messengers**

 The Bible informs the reader that there are angels specifically assigned to herald out messages to humankind. “*And the angel said unto them, Fear not: for, behold, I bring you* ***good******tidings*** *of great joy, which shall be to all people*” (Lk. 2:10). The literal meaning of the title “angel” means messenger. Their deliverances of these messages throughout the **Bible** is premised on the words dictated to them by the Holy trinity.

 We are intrigued by their compassionate ways of encouraging Elijah or soothing the young virgin Mary as she is informed that a child would be given to her by Jehovah. We become perplexed by the devastating news of the revelation letter, or the events that mold history through the actions of the angels.

 They are messengers of good news, great news, and devastating news. Howbeit, they deliver their messages with enthusiasm and humility.

 **Guiding Joseph & Mary**

 **Besides** being messengers, they are guides. “*Then Joseph being raised from sleep did as the* ***angel*** *of the Lord had bidden him, and took unto him his wife*” (Matt. 1:24). Matthew states further, “*And when they were departed, behold, the* ***angel*** *of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him*” (Matt. 2:13).” And then again, “*But when Herod was dead, behold, an* ***angel*** *of the Lord appeareth in a dream to Joseph in Egypt*” (Matt. 2:19).

 Guiding instructions from an angel in a dream is most common throughout the Bible. Somehow, someway, the recipient of these messages understood that these dreams were different from others. Did they wake up in a cold sweat?

 At times, God appeared to people in dreams (Gen. 20:3-6). While in most cases it is an angel sent. Their amazing ability to enter the minds of humans has been a study of great perplexity.

 **Angels of Destruction**

Not only do angels serve as guides and messengers, but warriors that can demolish cities, towns, and nations. Moses writes, “*And there came two* ***angel****s to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground*” (Gen. 19:1). “*And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door*” (vs. 11).

 In one instance God stopped the hand of the angel from destroying the city of Jerusalem. “*And when the* ***angel*** *stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the* ***angel*** *that destroyed the people, It is enough: stay now thine hand. And the* ***angel*** *of the Lord was by the threshingplace of Araunah the Jebusite*” (2 Sam. 24:16).

 In the book of Acts, and offensive king felt the hand of an avenging angel. Though we have spoken of this incident earlier, it is necessary to narrate it in more detail. “*And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of* ***worms****, and gave up the ghost*” (Acts 12:23). Josephus writes concerning this incident, “*On the second day of the spectacles he put on a garment made wholly of silver, of a truly wonderful texture, and came into the theater early in the morning. There the silver of his garment, being illuminated by the fresh reflection of the sun's rays, shone out in a wonderful manner, and was so resplendent as to spread awe over those that looked intently upon him.*  *But he shortly afterward looked up and saw an owl sitting on a certain rope over his head, and immediately understood that this bird was the messenger of ill tidings*. *Now the king rested in a high chamber, and as he saw them below lying prostrate on the ground he could not keep himself from weeping. And when he had been quite worn out by the pain in his belly for five days, he departed this life, being in the fifty-fourth year of his age and in the seventh year of his reign*” (Flavius Josephus, Jewish Antiquities 19.343-350).

 **Protectors**

 “*Behold, I send an* ***Angel*** *before thee, to keep thee in the way, and to bring thee into the place which I have prepared*” (Exod. 23:20). Angels in all their splendor can protect if they are assigned that task. How often, throughout the sacred scriptures, have angels shielded God’s people from the dangers of life?

 “*This poor man cried, and the LORD heard him, and saved him out of all his troubles. The angel of the LORD encampeth round about them that fear him, and delivereth them* (Psa. 34:6, 7). “*For he shall give his angels charge over thee, to keep thee in all thy ways”* (Psa. 91:11). “*But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince”* (Dan. 10:21). In each one of the passages above, angels are protectors of the righteous. The passage used in Psalms ninety-one is directly applied to Christ in Matt. 4:11. The verse taken from the book of Daniel presents Michael as the great defender of the Hebrews.

 **Healers**

 As angels inflict pain and punishment, destroy, and even consume nations, they also can miraculously heal. ***“****After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.  In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.  For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had” (Jn. 5:1-4).*

John goes out of his way to identify the location where these miraculous healings took place. The certain season was most likely the Passover period, and the pool was a bathing pool. This is the only incident in the Bible where an angel performs multiple healings.

 Some have questioned the validity of the text believing that this story was added some time after John had written the gospel. Yet there is no proof of such allegations, and the narrative is too detailed to be fictional.

**The Angel of the Lord**

Where is Jesus in the Old Testament? Is he sitting back in heaven waiting for the day when He will be sent to preach the gospel? On many occasions Jesus spoke to His disciples of His preexistence. The Godhead have always actively participated in unison with all of human and divine history. Christ of this unity in John 17:20, 21.

 Paul addresses the fact that Christ was actively involved in the creation of the world. He even states that the Lord was the creator of all things in heaven and on earth (Col. 1:15, 17).

 Before His incarnate form, who was He? What was His name? What title did he hold? God the Father, and God the Son are called by various names. For the Father is called Jehovah, Elohim, Lord, El Shaddai, and Adonai. In fact, it had been said that there are nine hundred and fifty-five names for God in the Bible.

 As we speak of the Son several names are orated in the scriptures. He is the Son of God, the Immanuel, the Son of Man, and the Messiah. John brings up the title of the “Word” in the first chapter of his gospel. The book of Revelation unveils that Jesus is the “I Am” (Rev. 1:8, 9, 11).

 In the Old Testament the Messiah is alluded to by prophesy, but He does not receive that title until the truth comes to fruition. He must be born of a virgin, live the life as a mortal, and die on the cross. After His death, God raised Him. By all these events He proved to the world that He was the Messiah.

 The literal word Messiah appears four times in the Bible (Dan. 9:25-26; Jn. 1:41, 4:25). The title Messiah (anointed one) is the Hebrew word and Christ the Greek. The Hebrew word *anointed* occurs frequently in the Old Testament, and, with the exception of these two places in Daniel, it is uniformly translated “anointed,” and is applied to priests, to prophets, and to kings. So, anyone that has been set apart for a particular office is said to be anointed. Thus, like many words in the Hebrew and Greek, the only way to define its meaning is by the context wherein it is used.

 With all this in mind, I want to set out to propose that the name, title, and identity of Jesus in the Old Testament is under the heading, the Angel of Jehovah.

 **The Angel of Jehovah** is of primary concern when speaking about angels. Yet, this angel is unlike all the others. He does not speak as being subordinate to God, but equal to Him. He does not call Himself the Father, but the messenger. Let’s note some Bible passages that speaks concerning this angel.

 The book of John begins by stating, “*In* ***the*** *beginning was* ***the******Word****, and* ***the******Word*** *was with God, and* ***the******Word*** *was God*” (Jn. 1:1). So, Jesus is stated to be the Word in the Old and New Testaments. We first come across this Angel of Jehovah in Genesis sixteen. This is the time when God appears to Hagar. It reads, “*And the* ***angel of the Lord*** *said unto her, Return to thy mistress, and submit thyself under her hands. And the* ***angel of the Lord*** *said unto her,* ***I will*** *multiply thy seed exceedingly, that it shall not be numbered for multitude. And the* ***angel of the Lord*** *said unto her, Behold, thou art with child and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction”* (Gen. 16:9-11).

 It becomes obvious that this angel identifies Himself with the Godhead. It is not “*the Lord will multiply thy seed*,” but “*I will*!” The question is to deduct the obvious recipient of this title.

 Later, the Angel of the Lord appears to Jacob. Genesis records, “*And the* ***angel of God*** *spake unto me in a dream, saying, Jacob: And I said, Here am I*… ***I am*** *the* ***God*** *of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred”* (Gen. 31:11, 13).

 Turn to Genesis thirty-two: *“And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.   And he took them, and sent them over the brook, and sent over that he had.  And Jacob was left alone; and there wrestled a man with him until the breaking of the day.   And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.  And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.  And he said unto him, What is thy name? And he said, Jacob.  And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.  And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.  And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.  And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank”* (Gen. 32:22-32).

 This story pictures Jacob wrestling with the Angel of Jehovah in a dream. In so doing, Jacob realizes that he had wrestled with God. So, he identifies the place where the dream took place and calls it Penial. Why? Because he had seen God face-to-face!

 Because of this event a new tradition arises among the Hebrews. John Gill explains, *“because he the angel touched the hollow of Jacob's thigh, in the sinew that shrank; and very superstitiously do they abstain from it unto this day: they have a whole chapter in one of their treatises in the Misnah (l), giving rules concerning it; where it is forbidden to eat of it, whether in the land of Israel or out of it; whether in common food or sacrifices, even in burnt offerings it was to be taken out; and whether in cattle of the house or of the field; and both in the right and left thigh, but not in fowls, because they have no hollow, and butchers are not to be trusted; and whoever eats of it to the quantity of an olive is to be beaten with forty stripes; and because the Jews are more ignorant of this nerve, as Mercer observes, therefore they abstain from all nerves in the posteriors of animals” (John Gill, Gen. 32:32).*

 When one turns to the book of Exodus, we find the Angel of Jehovah appearing to Moses. “*And the* ***angel of the Lord*** *appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed… Moreover he said,* ***I am the God*** *of thy father,* ***the God*** *of Abraham,* ***the God*** *of Isaac, and* ***the God*** *of Jacob. And Moses hid his face;* ***for he was afraid to look upon God***” (Exod. 3:2, 6).

 From the Exodus passage whoever is speaking is deity. However, God does not identify Himself as the Father, but the Messenger. The message is authoritative and direct. Yet, the One speaking takes the *stand* that HE IS THE GOD OF ABRAHAM, ISAAC, AND JACOB.

In the book of Judges, the Angel of Jehovah appears once again to Joshua. The Bible reads, “And the*angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you*” (Judges 2:1).

 One would associate the deliverance of the Israelites to Jehovah, but in this reply the Angel says that He was the one that made the promise to the patriarchs. Jesus preaches to the masses that He was the one that provided for the Israelites in the wilderness for He was the true bread of life (John 6). This was so hard for many to accept that the Bible states that even some of His disciples no longer followed Him over this complexity (Jn. 6:66).

 Later in the book of Judges, the Angel of Jehovah once again appears to the parents of Samson. After coming in contact with the Angel, the Bible reads, “*And Manoah said unto his wife, We shall surely die, because* ***we have seen God***” (Judges 13:22).

 In all these instances, one thing is for certain, the Angel of Jehovah is deity. It cannot be the Father because He is always identified as such. It cannot be the Holy Spirit, for once again He is always referred to as the Spirit. It becomes obvious that Jesus stated during His personal ministry that He was an active participant in the Old Testament (John 6), one could conclude that the Angel of Jehovah is none other than Jesus.

**Michael The Archangel**

 In many textbooks, it is stated that there are two Archangels: Gabriel, and Michael. This is a false assumption. Only one Archangel is identified in the Bible, and His name is Michael. The title itself always appears in the singular and never in the plural.

 The name, Michael, in Hebrew means, “*Who is like God.”* According to the scriptures, Michael is given several amazing attributes. First, he is a warrior angel. Jude records, “*Yet* ***Michael*** *the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee*” (Jude 9).

 This is one of the most interesting passages in the Bible. This episode in biblical history is not recorded anywhere else. It is never mentioned by Joshua or one of the prophets. This amazing mighty angel is the perfect soldier. He is the warrior general who serves Jehovah.

In one place, using figurative language, the Bible reads*, “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels” (Rev. 12:7).* Once again, Michael is a soldier set for battle. His main opponent is Satan himself.

 The Bible says that Michael will appear with Christ on Judgment Day. “*For the Lord himself shall descend from heaven with a shout, with the voice of the* ***archangel****, and with the trump of God: and the dead in Christ shall rise first”* (1 Thess. 4:16).

 Accumulating the information on judgment day, one should note that there will be no battle fought. Not a single sword will be flung. The trumpet sounds, the dead rise, and the world ends.

 When one turns to Daniel ten, we read of Michael being hindered, “*”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. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine 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 withstood 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. 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 such words unto me, I set my face toward the ground, and I became dumb” (Dan. 10:11-15).*

Michael says that he was sent from heaven in specific answer to Daniel’s prayer. Michael had left to bring the answer as soon as Daniel started praying (Dan. 10:12). Yet, the answer Michael brings is a shield and a sword. It was the satanic influence instructing the king of Persia that stood blocking Michael from his mission: “*The prince of the kingdom of Persia withstood me twenty-one days*” (Dan. 10:13). Satan, this adversary of all that is holy, battles Michael which kept him from coming to Daniel as quickly as he might have otherwise. Michael was not coming to proclaim a message but stand as a defender for the prophet. As one should comprehend, Gabriel was the messenger to Daniel, and not Michael.

 Being a protector, he also serves as a deliverer. Daniel writes, “*And at that time shall* ***Michael*** *stand up, the great prince which standeth 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*” (Dan. 12:1).

 Here we have a glimpse into the spiritual world and the battles taking place behind the scenes. The holy angels such as Michael are performing God’s will, but they are resisted by Satan who only wants evil in the world.

**Gabriel**

 As Michael is the great warrior angel, Gabriel is the great messenger. His name in Hebrew means, *God is my strength*. As a deliverer of God’s divine will, he never engages in battle. He does not bear a sword or shield for his one duty is to speak on behalf of God.

 In the New Testament he is sent to Zacharias. “*And it came to pass, that while he executed the priest's office before God in the order of his course,According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season” (Lk. 1:8-20).*

Next, Gabriel is commissioned to speak to the virgin Mary. *“And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her” (Lk. 1:26-38).*

Yet, long before appearing in the New Testament, Gabriel is the great messenger to the prophets. The book of Daniel records, “*And I heard a man's voice between the banks of Ulai, which called, and said,* ***Gabriel****, make this man to understand the vision*” (Dan. 8:16). Again Daniel states, “*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*” (Dan. 9:21).

 During this first visitation in the book, Daniel is frightened, “*So he 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” (Dan. 8:17).* Through this correspondence, Daniel gets sick, *“And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it” (Dan. 8:27).*

**CHERUBIMS**

 **They Guarded the Garden of Eden**

 *“So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life” (Gen. 3:24).*

This is the first mention of the creatures called cherubims. We are not told if they were created before angels. The reader is informed that these creatures are not angels. Yet in the hierarchical order they are far superior to angels.

 After Adam and Eve were cast from the garden, the cherubims are placed at the entrance to prohibit man from returning to the garden. How long they were stationed to this post is not recorded in the Holy Scriptures.

 **Cherubim's of Gold on Mercy Seat**

 *“And thou shalt make two* ***cherubims*** *of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the* ***cherubims*** *on the two ends thereof. And the* ***cherubims*** *shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the* ***cherubims*** *be” (Exod. 25:18-20).*

The second mention of these creatures found in Exodus 25 give reason for their existence. When Moses was instructed to build the ark of the covenant that would be placed in the Holy of Holies, the image of the two creatures were to be placed upon as if guarding the mercy seat.

 *“And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel” (Exod. 25:22).*

This verse proposes to inform the reader that this earthly symbol was iconic to the heavenly realm. It is where the cherubims reside. They are stationed at the throne of Jehovah.

 **Decorated the Tabernacle & Temple**

*“Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with* ***cherubims*** *of cunning work shalt thou make them” (Exod. 26:1).* The Veil would also be etched with these creatures, *“And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with* ***cherubims*** *shall it be made” (Exod. 26:31).*

Not only were these servants to be located on the ark of the covenant but embraided on the curtains located in the holy tabernacle. Within the hierarchical structure of heaven, they seemingly take even a greater position than the seraphims who do not appear on the ark of the covenant nor on the curtains.

 **Solomon’s Temple**

 “*And he set the* ***cherubims*** *within the inner house: and they stretched forth the wings of the* ***cherubims****, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house*” (1 Kings 6:27).

 The temple erected by Solomon was double the size of the tabernacle. One of the wings of the carved cherubims touched the south wall, while the other touched the north wall. Further, the wing of the right side of the one, stretched out, touched the wing of the left side of the other fit the same position; in 2 Chron. 3:13, their faces are said to be "inward", or "toward the house"; either toward the holy place, and so faced those that came into that and saw them; or towards the inner part of the holy of holies, their backs being to the holy place, or their faces were inward, and looked obliquely to each other.

 **God Speaks Between the Cherubims**

*“And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two* ***cherubims****: and he spake unto him” (Num. 7:89).*

 All things that God creates has meaning. These creatures personify majesty and worship. They are not to protect God, but to represent His sovereign ability to oversee all His creation.

 **God Dwells Between the Cherubims**

 “*So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the* ***cherubims****: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God*” (1 Sam. 4:4). Isaiah states, “*O Lord of hosts, God of Israel, that dwellest between the* ***cherubims****, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth*” (Isa. 37:16).

 No angel can cross the sea of glass, but the cherubims are anchored near the throne. They are not messengers to men nor warriors, but representatives of proper worship and followers of Jehovah.

 **Cherubim's in the Book of Ezekiel**

 Chapters 1 and 10 of the book of Ezekiel describe the “four living creatures” (Ezk. 1:5) as the same beings as the cherubim (Ezk. 10). Each had four faces—that of a **man**, a **lion**, an **ox**, and an **eagle** (Ezk. 1:10; also 10:14)—and each had four wings. In their appearance, the cherubim “*had the likeness of a man*” (Ezk. 1:5).

 These cherubim used two of their wings for flying and the other two for covering their bodies (Ezk. 1:6, 11, 23). Under their wings the cherubim appeared to have the form, or likeness, of a man's hand (Ezk. 1:8; 10:7, 8, 21). It seems apparent that cherebims represent all creatures great and small. From man’s intellect, the lion’s courage, the oxen’s strength, and the eagle’s swiftness; these creatures personify the fact that God created all to serve and worship Him.

 The Bible describes cherubims near God in heaven. The books of Psalms and 2 Kings both say that God is "enthroned between the cherubim." When God sent his spiritual glory to Earth in physical form, the Bible says, that glory resided in a special altar that the ancient Israelite people carried with them wherever they went so they could worship anywhere. We’ve mentioned that ark in detail. Yet, the question is, “What is the purpose of these creatures?” “Are they God’s protectors?”

 Obviously, they are not present to protect God. He is all-powerful. By their description, they carry certain attributes of deity, yet, they are not gods. They merely represent God’s qualities and abilities.

 **Cherubims in the Book of Revelation**

*“And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever” (Rev. 4:6-9).*

 The imagery of the cherubims in the book of Revelation serves the purpose of magnifying the holiness and power of God. This is one of their main responsibilities according to the Holy Bible. In addition to singing praises to God, they also become visible reminder of the majesty and glory of God and His abiding presence with His people.

 **EZEKIEL**

 When you define the cherubims in the book of Ezekiel compared to the book of Daniel and Revelation. You note that the cherubims in Ezekiel have four faces (man, lion, ox, eagle). They also possess four wings, and the soles of their feet are like calves. They have hands like men under their wings, and their appearance is like burning coals, and out of the fire was lightnings. They are shown to be round about the throne.

 Turning to the cherubims in the book of Revelation, they also have four faces (man, lion, calf, eagle). Yet, in Revelation, the creatures have six wings full of eyes. It is said that they do not rest day or night, and they sing praises to God. They are also seen coming out of the midst of the fire.

 The significance of these attributes is that they are synonymous with the greatness of Jehovah. They represent all of God’s creatures honoring and praising God constantly. They have eyes that shows God’s ability to see all things.

 **SERAPHIMS**

The cherubims are not the only creatures near or around the throne. Isaiah writes, “*In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me” (Isa. 6:1-8).*

 The seraphim's have the face of a human. Though each one has six wings, they are not attached like cherubims in the book of Ezekiel. Two of their wings cover their face; two cover their feet; and with the other two they fly. Also, they fly above the throne unlike the cherubim’s who stand beside the throne.

 No doubt they have similar attributes to the cherubims. Both are privileged to be stationed above and around the throne.

 **Their Mission**

The Bible informs the reader that everything has a purpose. **“***To every thing there is a season, and a time to every purpose under the heaven”* (Eccl. 3:1). The mission and purpose of the seraphims isto give praise and honor to God. They are agents of purification as in the case of Isaiah in preparing him for preaching the word. They personify the gospel being heralded to a world of lost sinners.

**SATAN**

 When studying about angels, it is necessary to speak concerning the angel of darkness. He is the first angel mentioned in the Holy Bible. One that fell from the grace of God and ends up bringing destruction upon Adam and Eve. He is one of the four angels mentioned by name in the Bible. We are not told before his fall what his title nor his position was among God’s elect. That will remain a mystery until God gives us such insight.

 He has been personified in folk legends to be dressed in red, having a tail, and holding a pitchfork. Yet, from the Bible standpoint, he is beautiful to look upon. Even though he is called the serpent, the dragon, or various other titles. These are meant to be descriptive of his devices and villainous ways.

 **He Was Created to Be Good**

“He is the *Rock, his work is perfect, For all His ways are just; a God of faithfulness and without injustice, righteous and upright is He*" (Deut. 32:4). God does not create evil. Evil first appeared in the heart of Satan. Our failure is to believe that a war went on in heaven. God would had destroyed any revolt. We must understand that one cannot fight against an all-powerful God. The heart of Satan influenced other angels that met their demise at the hand of the Almighty.

 **He Fell Without Temptation**

 John writes, “*For all* ***that is in*** *the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world”* (1 Jn. 2:16*).*  These areas of temptation are found on a physical earth and not in a spiritual heaven. Luke records, “*And he said unto them, I beheld Satan as lightning fall from heaven*” (Lk. 10:18). Why? And for what purpose would Satan gain from revolting against God? The wise serpent could not had been all that wise to draw swords against Jehovah.

 For man to fall, he needs a temptation which takes a tempter. Though we sin by our own accord, Satan is present to dangle the fruit in front of us. He knows are weaknesses and will constantly do his best to stand between man and God.

 **He Led Other Angels to Fall with Him**

 “*And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting* ***chains*** *under darkness unto the judgment of the great day*” (Jude 6).

 We are not told what took place in heaven. We simply are informed that whatever took place caused God to create a devil’s hell. It would be called Tartarus located in Hades. For the first dwellers would be the wicked angels that joined forces with Satan.

 **Liar & Murderer**

 “*Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it*” (Jn. 8:44).

 This is a direct allusion to the fall of Adam and Eve. He spoke a half-truth to Eve in informing her that she would not immediately die, but that she would know right from wrong, and be as God. By his actions he brought death to man, and change the destiny of human kind by one word, “Not!”

 When man fell, Satan not only wanted to separate God from man, but sought to bring death upon him. Through his devious ways, he would continually work to build his entourage of supporters. Hence, turning to the pages of the New Testament, Satan’s evil criterion is fully exemplified through his loyal disciples. In Acts 19:19, ex-disciples of Lucifer burn their books of the curious arts after converting to Christianity.

 **An Accuser Before God**

 “*Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them*” (Job 1:6). John writes, “*And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night*” (Rev. 12:10).

 Satan standing before God and seeking to bring shame upon God’s creation. He detests man’s ability to love God, and serve Him. Hence, he deems it his mission to bring reproach upon all that is holy.

 **An Angel of Light**

 “*And no marvel; for Satan himself is transformed into an* ***angel******of******light*” (2 Cor. 11:14)**. In the garden, the serpent was more subtle than the other beasts. He does not transform himself into something hideous, but something enticing, beautiful, and appealing.

 It is the Lord who is personified in scripture as the light. This would mean that Satan is the false light. How can one know what is true and what is false? The reflective defining light that allows us to see clearly is the gospel.

 **Enemy of the Righteous**

 “*Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour*” (1 Pet. 5:8). Satan does not roam this earth looking to make life easy for you. He would not know how to accomplish such a thing. He is all about devouring, destroying, and inflicting pain and suffering on everyone that he can get his claws into.

 This passage also teaches us that Satan is constantly active. He never misses a service, nor does he overlook an opportunity. His appetite is unappeased, and he does all he can to tempt the elect to stumble and fall.

 **Has Mighty Powers**

 Satan cannot perform miracles, but he can use the elements of this world to destroy. This is limited to what God allows!

 “*And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord*” (Job 1:12).

 The question that is often asked, “Why did God allow Satan to go so far with Job?” The answer rests in God not wanting Job to fail, but for him to unveil to Satan what true faith is all about. We so often speak of the patience of Job when we should be addressing the faith of Job.

 Paul writes, “*There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it”* (1 Cor. 10:13). Note that this verse does not say that God will just lift you out of the temptation, but that he will create an exit for you to willingly escape.

 **Names for Satan**

1. **Satan (Adversary)**

 “*Now there was a day when the sons of God came to present themselves before the Lord, and* ***Satan*** *came also among them*” (Job 1:6). The name is used 49 times in the Bible. In 1 Peter 5:8, the adversarial enemy of God and men is constantly pursuing. Whether it be at assembly worship or in the privacy of your home, he is ready to strike with his poisonous venom.

1. **Lucifer (Shining One)**

 Isaiah 14:12, “*How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations*!” This allusion to the fall of Satan is actually presented to speak of the fall of Nebuchadnezzar. The morning star, whether Jupiter or Venus; as these are both bringers of the morning light, are not representing the fall of the great king. And although the context speaks explicitly concerning Nebuchadnezzar, yet this has been, applied to the chief of the fallen angels, who is most incongruously denominated Lucifer, (the bringer of light!).

1. **Belial (Worthless One)**

 2 Cor. 6:15, “*And what concord hath Christ with Belial? or what part hath he that believeth with an infidel*?” The idea of purpose is at the core of human responsibility to the noble Creator. Satan exists without any legitimate purpose. He supposedly thinks, feels, or necessitates the idea that he can conquer God. If not, he can harm God emotionally by casting havoc among his creatures.

1. **The Devil (Slanderer/Accuser)**

 “*Then was Jesus led up of the Spirit into the wilderness to be tempted of the* ***devil***” (Matt. 4:1). Used 106 times in the Bible. As Satan slandered all the righteous followers of God, and does his best to sway the elect, he met up with his ultimate match with Jesus. Never being allowed to tempt God in the Spirit, he is given the nod to tempt God in the flesh.

 Here was Christ physically weak being tempted to turn stones to bread. How does Jesus respond? By quoting Deuteronomy 4:4, “*Man shall not live by bread alone, but by every word that proceeds from the mouth of God.”* Jesus not only shows us how to defeat Satan, but also how to humiliate him by using the word of God.

1. **Beelzebub**

 Matt. 12:24, “*But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by* ***Beelzebub*** *the prince of the devils*.” The title is used 7 times in the Bible.

 John Gill writes, *“This was the god of the Ekronites, 2 Kings\_1:2. The word signifies "a masterfly" or the "lord of a fly": and so the Septuagint there call him βααλ μυιαν, "Baal the fly", the god of the Ekronites. And this idol was so called, either because it was in the form of a fly: or else from the abundance of flies about it, by reason of the sacrifices, which it was not able to drive away; and therefore the Jews contemptuously gave it this name. They observe , that in the temple, notwithstanding the multitude of sacrifices offered up there, there never was seen a fly in the slaughter house: or else this deity was so called from its being invoked to drive away flies, and the same with Myiodes, the god of flies, mentioned by Pliny , or Myagros, which the same author speaks of; so Jupiter was called απομυιος, a driver away of flies; as was also Hercules ; and were worshipped by some nations on this account. In most copies, and so in the Arabic version, it is read Beelzebul; that is, as it is rendered, the "lord of dung"* (John Gill, Matt, 10:25).

1. **The Serpent**

 2 Cor. 11:3, “*But I fear, lest by any means, as the* ***serpent*** *beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ*.” Rev. 12:9, “*And the great dragon was cast out, that* ***old serpent****, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him*.”

 Paul alludes to the first introduction of Satan in the Bible. Before he was so named Beelzebub, or the devil, or Satan; he was called the serpent. He may change his appearance, but his strategies and motives remain the same. He seeks to hurt God by diverting the souls of humankind.

1. **The Tempter**

 Matt. 4:3, “*And when the* ***tempter*** *came to him, he said, If thou be the Son of God, command that these stones be made bread*.” 1 Thess. 3:5, “*For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the* ***tempter*** *have tempted you, and our labour be in vain*.”

 It is in 1 John 2:16 where the methods of the tempter are exclaimed. He strings the bait and cast it among his victims. When they fall, it is not because Satan made them, but that they yielded to the temptation (James 1:12-15).

1. **The Wicked One**

 Matt. 13:19, “*When any one heareth the word of the kingdom, and understandeth it not, then cometh the* ***wicked one****, and catcheth away that which was sown in his heart. This is he which received seed by the way side*.” 1 John 5:18, “*We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that* ***wicked one*** *toucheth him not*.”

 “*Satan, the devil, Mark\_4:15 who is, by way of eminency, so called, being the first creature that became wicked, and the worst that is so; who is entirely and immutably wicked; whose whole work and employment lies in wickedness; and who, was the original cause of the wickedness that is among men, and which he is continually instigating and promoting*” (John Gill, Matt. 13:19).

1. **He Is Called a god of This World**

 “*In whom the* ***god******of******this******world*** *hath blinded the minds* ***of*** *them which believe not, lest the light* ***of*** *the glorious gospel* ***of*** *Christ, who is the image* ***of******God****, should shine unto them*” (2 Cor. 4:4). Was it not Satan that even tempted Jesus with worshiping him as a god? His pride, arrogancy, and distorted vision makes him enemy number one. He placed within ancient man to build idols of stone and gold for the purpose of serving him. Today he creates modern idols to bring us into submission to his evil scheme.

**DEMONS**

 **They Have Been Worshipped**

 *“And they shall no more offer their sacrifices unto* ***devils****, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations” (Lev. 17:7). “They sacrificed unto* ***devils****, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not” (Deut. 32:17).* David states*, “Yea, they sacrificed their sons and their daughters unto* ***devils****” (Psa. 106:37).*

The vanity and evil surmising of these horrific beings somehow cause men to do foolish things. They, like all creatures, were created by God. They have no abilities to create, nor do they have any godly attributes.

 **They Possess Humans**

 *“And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with* ***devils****, and those which were lunatick, and those that had the palsy; and he healed them”* (Matt. 4:24).

 Matthew makes it a point to separate lunacy from possession. Demon possession was not a form of mental illness. It was the actual overtaking of a human body and mind.

 In the gospel of Mark, he speaks of multiple possessions. “*“And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding*. *And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea” (Mark 5:9-13).*

 **Instrumental in Teaching False Doctrine**

 *“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of* ***devils****” (1 Tim. 4:1).* Satan and his entourage propagate lies and damnable doctrines. How they readily teach disunity, and undermine the glorious church.

 **They are Believers but Not Followers of God**

 *“Thou believest that there is one God; thou doest well: the* ***devils*** *also believe, and tremble”* (Jas. 2:19*). “And, behold, they cried out, saying,* ***What******have******we******to******do******with******thee****, Jesus, thou Son of God? art thou come hither* ***to******to****rment us before the time?” (*Matt. 8:29*).*

They are the first in the gospels to proclaim Jesus as God. Howbeit, they are put to silence by the Lord because of their disposition. Just because they recognized Jesus, and proclaimed his true nature, they were still enemies of God.

 **They Have Been Imprisoned**

 *“For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be* ***reserved*** *unto judgment” (2 Pet. 2:4).* After they fell, God created Tartarus to place the demons in chains, outer darkness, and torment. During the period that Jesus walked the earth, they were released for the sole purpose of unveiling the power of the Messiah (Jn. 20:30, 31). After the miraculous period ceased, the demons were casts back into outer darkness.

**ANGELS IN THE BOOK OF REVELATION**

 **The Angels of the Churches**

 In chapters two and three, the letters to the seven churches is addressed to the angel of that congregation. This is where we distinguish, by the context, who Christ implies. We know that angels have never stood in pulpits and presented the gospel to the lost. God has always used men. Paul writes in Romans, “*How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*” (Rom. 10:14).

 As we examine the passages in John’s revelation letter our focus is on angels. It is not my intent to give insight on the prophecies of the book, or define the various figurative terms brought forth in the revelation. My search is to enlighten the reader on the assigned tasks by these wonderful beings within the prophesy seen by John.

 **The Strong Angel**

 **“***And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?  And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.   And I wept much, because no man was found worthy to open and to read the book, neither to look thereon*” (Rev. 5:2-4). The first angel presented in the prophetic book is the strong angel that poses the questions, “Who can open the book?” No angel, demon, creature, or man was able to unloose the seals and open the revelation of future events. So, who steps forward? The only one who could, Jesus Christ!

 **Angels Round About the Throne**

 When Christ steps forwards and takes the book and sits upon His throne, John writes, “*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 honour, and glory, and blessing*” (Rev. 5:11, 12). The number directly refers to Daniel’s statement, “*A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened” (Dan. 7:10).*

Do not misinterpret or overlook what is presented in this passage. We find here the heavenly hosts uniting with the church in worship.

 “*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.  And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel*” (Rev. 7:1-4).

 As we have discussed the sealing of the righteous in this manuscript, it becomes apparent that God knows His children, and so do the angels. Jesus echoes the confession of the saints through the corridors of heaven (Lk. 12:8). The saints are not strangers but neighbors to the heavenly hosts.

 In verse eleven, it informs the reader what angels do around the throne of the Almighty, “*And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God*.”  Corporate worship is carried on by the great multitude of saints, creatures, and angels before the throne of God. This is so necessary to grasp that worship is universal.

 **Angels in Answer to Prayers**

 “*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*” (Rev. 8:1-5).

 In answer to the prayers of the bleeding saints, seven angels holding the trumpets of desolation are in view. They herald out the events that will lead to the fall of the Roman empire. The altar wherein the angel stood was for the purpose of offering prayers for the righteous. In the appearance of the angel before Zacharias announcing the coming birth of John, he stood at the right side of the altar of incense (Lk. 1:11).

 **The Sounding of the Seven Trumpets**

 ***“****And the seven angels which had the seven trumpets prepared themselves to sound.   The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.  And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.  And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.  And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise…  And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.  And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.  And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.  And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.  And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.   And they had hair as the hair of women, and their teeth were as the teeth of lions.  And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.  And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.  And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter.  And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates…  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” (Rev. 8:6-12, 9:2-14, 11:15).*

The destructive forces are released by the angels blowing their trumpets. Do not take this literal. Trumpets were used to sound the charge to battle or message legions to advance or retreat. In this segment of the revelation, the angels use of trumpets relates directly to the destructive forces that corrode the power of Rome.

 What is important to grasp in this passage aims at the different works associated with angels. There are those who act and engage in the actual force that leads to destruction. Whereas, others are trumpeting out the commands coming from Jehovah. The hierarchical structure, as well as the duty of angels, is viewed extensively in the Revelation letter.

**The Proclaiming Angel**

 **“***And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound*!” (Rev. 8:13).

 In this segment of John’s vision, the flying angel orates the three woes that aim at calamities greater than what had been sent thus far. Apostasy and idolatry lead to calamity. Things don’t get better for the wicked, but progressively worse. God gives nations the chance to repent, and then acts when righteous appeals are ignored.

 **The Four Angels**

 **“***And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men*” (Rev. 9:15). The angels that stood at the four corners of the earth are given the command to exact vengeance. These four angels were waiting for the command to act. The period being named (hour, day, month, year) is not to be taken literally. It advances the idea that nothing is done by God without forethought. Angels anxiously await to do God’s bidding. There is no hesitation when they are commanded to respond.

 The second thought is that angels are always prepared. Unlike the foolish virgins in Matthew 25, the heavenly angels have their lamps full. Like racehorses waiting for the pistol to fire, they anxiously await to receive directives and commands from the throne.

 **The Angel with the Scroll**

 **“***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 hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.  And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not… And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.  And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.  And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings”* (Rev. 10:1-4, 9-11).

 John had just spoken of the seven angels assigned to blow the trumpets (Rev. 8:2). Six of the seven have blown their trumpets, but now a mighty angel steps forward from heaven with a divine command in hand. This all takes place before the seventh angel sounds the final charge. This angel is characterized as a “mighty” angel for his figurative majestic attire. He holds a book of prophecy called the “little book.” This was a private prophecy delivered to John but was not to be shared with the saints.

 What is to be learned by the reader is that some prophecies were meant to be shared, while others were meant to be published to the world. Angels do not go beyond what they are told. They do not break confidentiality.

 **The Three Announcing Angels**

 “*And I saw* ***another angel*** *fly in the midst of heaven, having the everlasting gospel to preach unto 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. 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.  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* ” (Rev. 14:6-10).

 What you see in this passage are three angels with three distinct messages. The first angel **heralds out the gospel**. The picture is not the angel walking among men, standing in a pulpit, or knocking on doors. It is the observance of the gospel being preached to the whole world before the great disaster that was to follow. Before the fall of Jerusalem in A.D. 70, Jesus said the gospel would be preached to the entire world (Matt. 24:14). By A.D. 57, Paul stated that this had been accomplished (Rom. 1:8, 10:18, Col. 1:5, 6, 23).

 The second heralding angel speaks concerning the fall of Rome because of their rejection to the gospel. This led into the third angel’s proclamation that those who followed the beast were to be cast into the lake of fire.

 **Three Sickle Angels**

 ***“****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.   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.  And* ***another angel came out of the temple*** *which is in heaven, he also having a sharp sickle.   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. 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” (Rev. 14:14-20).*

Jesus spoke of the angels being used to reap the harvest of wheat and tares, “*Let both grow together until the harvest, and at harvest time I will tell the reapers, “Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn… and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels*” (Matt. 13:30, 39). In this judgement against Rome, the tares are equated to grapes that are to be placed in a winepress. This is not taking place at the end of the world, but at the end of the Roman empire.

**Angels with Seven Vials**

 ***“A****nd 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 liveth 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”* (Rev. 15:5-8*).* This passage unveils the command structure of heaven. It is God who gives to one of the four beasts (cherubims), and he proceeds to hand the vials of wrath to the seven angels assigned to carry out the final destruction against the enemies of the righteous.

The next chapter shows the pouring out of these vials of destruction. The number seven representing perfection and completion. However, we are not focusing on the symbolism, but on the angels carrying out God’s commands.

 **The Two Pronouncing 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… And after these things I saw* ***another angel*** *come down from heaven, having great power; and the earth was lightened with his glory. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.  For her sins have reached unto heaven, and God hath remembered her iniquities*” (Rev. 18:1-5).

 On the final judgment day, a trumpet sounds, and the world ends. In this scene in Revelation, the heralding angel gives the “all clear.” He beckons the righteous to no longer be afraid for the empire had fallen, and the wicked have been punished.

 **The Millstone Angel**

 ***“****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” (*Rev. 18:21).

**The Invitation**

 **“***And the angel said to me, ‘Write this: Blessed are those who are invited to the marriage supper of the Lamb.’ And he said to me, ‘These are the true words of God.’  Then I fell down at his feet to worship him, but he said to me, ‘You must not do that! I am a fellow servant with you and your brothers who hold to the testimony of Jesus. Worship God.’ For the testimony of Jesus is the spirit of prophecy*.”

 Angels are not to be worshipped. Twice in the vision John falls in homage to the angel. The messenger responds by stating that he is a servant, just like John, and he is also a brother in the family of God. So often we do not think of the angels as kindred, but they are!

**The Angel Standing on the Sun**

 **“***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*” (Rev. 19:17, 18).

 The aftermath from the annihilation of a nation is horrific. An angel stationed on the sun. He is not affected by its heat but illuminated by his position. He calls for all the birds of prey to feed upon the carcasses of the deceased.

 Let’s not miss the depiction of this angel. He is not stationed on the earth that had been devastated by the plagues. He is standing on the sun. Angels observe and participate. They build and destroy as God allows. Without emotion or hesitancy their actions are genuine and submissive. To see what this angel brought forth would cause deep remorse for a simpleton like myself. Yet, for this angel it was his privilege to serve and act upon God’s directives.

 **The Angel with the Keys to Hell**

 **“***And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.  And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season*” (Rev. 20:1-3).

 Who could not be intrigued by Jude’s description of Michael wrestling with Satan (Jude 1:9)? Howbeit, does it not intrigue the novice to read of this pictorial of an angel chaining up the old serpent and throwing him into the pit of fire? Some assume it was Michael who would had been given this privilege, but that is not verified by the scriptures.

 Frightening is the fact that this deceiver would one day be released to confuse and caused conflict once again on the earth. We do not know the details of this release, but it is a prophesy that must not be taken lightly.

 **The Angel Revealing the Bride**

 **“***And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.  And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God” (*Rev. 21:9, 1*0).*

The same angel that carried the seven plagues speaks to John concerning the great marriage feasts. What does this tell us? It informs the readers that angels were not divided into angels of doom, or angels of peace, or any other division. They are messengers. Sometimes they rebuke the disobedient. At times they heralded out great messages of affection. Their intent and purpose is to please God.

**DIFFICULT QUESTIONS ABOUT ANGELS**

1. **What is the meaning of Heb. 13:2? “*Be not forgetful to entertain strangers: for thereby some have entertained angels unawares***.” No doubt this reflects Genesis 18:2 and chapter nineteen. Abraham and Lot both entertained angels. Yet, it should be stressed that the statement is made in present tense. That points to the fact that this has been prevalent throughout the history of man.

If we treated strangers as though they were angels, how much greater good could we accomplish? We know that God will not tempt us, but he will try us. The difference being, temptation is meant for one to fall, and, trials are meant for one to succeed.

 Many times, churches forget the mission of saving souls. For such to be accomplished, compassion must be exhibited. The church grew in the First Century because they were mission oriented, and sensitive to the needs of others. Without love, benevolence will not take root. James states, “*My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.  For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?  Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?   But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?  Do not they blaspheme that worthy name by the which ye are called?  If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors”* (Jas. 2:1-9). The poor man in the vile raiment should had been treated as if he were an angel. Do not judge a person because of their poor attire. Do what you can to feed him, clothe him, and aid him. That is the way of angels. That is the Christian way.

1. **What is the meaning of Heb. 2:9? “***But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”* He did not take on the nature of angels (Heb. 2:16), but the nature of man. This placed him below the angels. Angels are not tempted, and they do not feel the aches and pains of mortality. Angels are eternal beings and are protected from the wiles of the devil.
2. **What is the meaning of 2 Pet. 2:11? “***Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.”* The Greek here is, “*bring not blasphemous or reproachful judgment, or condemnation*.” In other words, they employ no comment further than what they are instructed to say. They are messengers of exactness.
3. **What is the meaning of Gal. 3:19? *“****Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator*.” Stephen said, before he was stoned, “*Who have received the law by the disposition of angels, and have not kept it.*” Angels were there when the law was given on Mt. Sinai (Psa. 68:17, Acts 7:53, Heb. 2:2). They were witnesses to the fact that the law was just, but man was not!
4. **What is the meaning of 1 Cor. 6:3? “***Know ye not that we shall judge angels? how much more things that pertain to this life? All the angels that shall be judged, good or bad.”* Albert Barnes says*, “Probably the reference is to fallen angels, as there is no account that holy angels will then undergo a trial. The sense is, “Christians will be qualified to see the justice of even the sentence which is pronounced on fallen angels. They will be able so to embrace and comprehend the nature of law, and the interests of justice, as to see the propriety of their condemnation. And if they can so far enter into these important and eternal relations, assuredly they ought to be regarded as qualified to discern the nature of justice ‘among men,’ and to settle the unimportant differences which may arise in the church” (Barnes Notes, 1 Cor. 6:3).*
5. **What is the meaning of 1 Cor. 11:7-10? “***For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man.  Neither was the man created for the woman; but the woman for the man.   For this cause ought the woman to have power on her head because of the angels*.”

 **Worship is a holy occasion**. It demands obedience, sincerity, and God-centered. It is not paying homage to self, but to God. The Lord has specific necessities in proper worship. Women are not allowed to usurp authority (1 Cor. 14:34, 1 Tim. 2:12). The head covering represents subjection, and one’s proper position in God’s Kingdom. It is the position to be emphasized and not the head covering.

1. **What is the meaning of Matt. 18:10, 11? “***Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.   For the Son of man is come to save that which was lost*.”  In verses 1-6, Jesus takes a child and places him in the midst of his disciples. He engages in a conversation of explaining the attitude and humility that should be found within each and every one of them. No place does Jesus speak of the salvation of a child for they are not saved but safe. This would further be emphasized when Jesus states in verse eleven that he came to save the lost.

 Though this verse is used to speak of guardian angels that is not the true meaning of the verse. The angels, generically, throughout the scriptures have fed, cared for, and protected the children of God. That is one of their assigned duties. Hence, those who stand in the presence of God, have often given reference and tribute concerning righteous men. This is what you find in Job 1 with the angels giving account.

**CONCLUSION**

 **My favorite angel story is told in 2 Samuel six.** We have talked about this incident earlier in the manuscript. It is a fitting end to the story of angels. It reads, **“***Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.   And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.   And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.   Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?   And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.   And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.  Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.   And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?  And he answered, Fear not: for they that be with us are more than they that be with them.  And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.   And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.   And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.   And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?   And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.   And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.”*

 This wonderful story *in second Kings* unveils some important points. Note, **first, not one angel drew his sword to destroy the human militia**. It is by the prayer of a prophet and the response of God that this army was stilled. **Second, the angels, though dressed for battle, were sent for the purpose of strengthening the faith of the frightened servant**. Elisha did not need an army to defeat the enemy. Howbeit, a great lesson was taught concerning the protection of the righteous and the mission and message of angels. Without a word being spoken, they were armed and ready to do what God commanded. God left the command in the hands of the prophet. Elisha at this moment in time was acting as a delegate of Jehovah.

 I love this story because the invisible becomes visible. If we could simply imagine the presence of angels in assembly worship, and the authority of the trinity; would we not be more ready to worship God in spirit and in truth? Angels are messengers, servants, and guardians. They do nothing on their own accord. Though they are invisible to the mortal eye; they are indeed active in worldly affairs. Thank God for angels!

 I wanted to conclude this manuscript with this story of Elisha for three reasons. First, **Elisha did not have a guardian angel, but the shoulder of God**. He was not sent one angel, but an army of angels. Yet, what did they do? As it has been mentioned, not one sword was drawn from its sheath.

 Second**, Faith is not depended upon what is visible**. *“Now faith is the substance of things hoped for, the evidence of things not seen”* (Heb. 11:1). Even if the servant of Elisha would not had seen the great army of angels, the faith of the prophet would had still blinded the carnal army. A saint’s faith is not based on the existence of angels, but on a resurrected Messiah. *“My faith is built on nothing less than Jesus blood and righteousness*.”

 Faith, however, bears an invisible eye. We know that the celestial exists. There is a God, a Savior, a Holy Spirit, and a great number of angels that follow their commands. I do not need to see the ladder in Jacob’s dream, but I know it is there. Angels are involved in our personal affairs, and in the building and tearing down of nations.

 Third, **Christians walk in the presence of all that is holy**. What has been brought forth about angels can only be magnified by the relationship between what is spiritual and what is mortal. We who walk by faith are merely pilgrims longing to dwell among the angels (Heb. 11:13, 1 Pet. 2:11).

 As I continue to watch the heavens at night, by luck I might witness a falling star. Yet, maybe it is not a star dying, but an angel flying. These majestic beings are real. They are exciting, encouraging, and inspiring. It thrills my heart to know that one day I will walk among them. As John professed, “Come quickly, Lord Jesus!” I await the day when my spirit will leave this mortal body, and gaze into the face of God and His holy angels. What a glorious day that will be! For now, I pray this book has inspired you, or at least opened your heart to these amazing servants of God. As I set down my pen, the angels have duties to complete, and miles to travel. It is pretty neat to come to realize that I have brothers that fly without wings, that can move mountains, and destroy armies with the wave of their hands. However, they bow before God with humility. The one who creates from nothingness and is to be respected by all creatures great and small, He is the one we worship. So, let us not bend our knees to angels, but join them in admiration and praise to Jehovah.