

Part 2 – He Who Maketh His Angels Spirits and Ministers a Flaming Fire

In Psalm one-hundred-four, part 1, we learned that the subject/title of this Psalm is “***The King in His Coming Power and Glory***” and, it therefore, teaches us of our Heavenly Father’s power, and glory. However, this Psalm not only teaches us of our Heavenly Father’s power, and glory, in His ‘***Coming Kingdom***’ but also that which He has long had, and will continue to have forever. And so, the Psalmist began by teaching us that the Lord (YHVH) is clothed with honor, majesty and even light. And we went to several Scriptures that explained how magnificently beautiful our Heavenly Father’s outward appearance is. Just as gemstones are *radiantly* beautiful, so too is our Heavenly Father (*and* Jesus Christ). However, our Heavenly Father’s outward appearance is truly a reflection of His inner beautify (just as a gemstone radiates light). So, from the ‘inside out’ the Lord (YHVH) our God (Creator) is truly ‘clothed’ with great honor (grandeur) and majesty (magnificence, i.e. ornament or splendor), as well as Light (which is symbolic of truth). And then we also learned of how our Heavenly Father stretched (spread) out the ‘heavens’ like a ‘curtain’, which *many* other Scriptures also state, as a declaration of the Lord’s (YHVH’s) ownership, power and authority over His Creation. So, we *should* listen to Him and give Him the respect (and fear), love, honor, truth and obedience He truly deserves! But, we also learned when our Heavenly Father ‘stretched out the heavens like a curtain’; for Genesis tells us it was when He renewed the earth *after* the destruction of the ‘first earth age’ (i.e., ‘the world that then was’, as Peter coined it in 2 Pt 3). So, when God was reforming (renewing) the earth (after its destruction in the first earth age), He ‘stretched out the heavens like a curtain’ simply by *dividing* (or separating) *the waters* that had formerly overflowed everything (3 Pt 3:6). So, that space created (by His dividing the waters) was (and still is) the ‘heavens’ above us, which God also called a firmament in Genesis 1:6-8, which simply means an *expanse*. So truly, this Psalm 104:2 gives us a *better* understanding of Genesis 1:6-8, because it gives us a *vivid* analogy of something we can understand with our flesh eyes (i.e. stretching out a curtain). Yet, the Psalmist is not done giving us vivid analogies to explain our Heavenly Father’s *immense* power and glory ...

Psalm 104

3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Now, this verse has three parts to it, each divided with a ‘colon’ (:) to explain several facts about our Heavenly Father that are *interconnected*. Thus, this verse is *still* explaining the Lord’s (YHVH’s) ‘honor and majesty’ (vs 1) as well as His ‘power and glory’ (which is the subject/title of this Psalm). So then, this first part, which says ‘*Who layeth the beams of his chambers in the waters*’ is a bit difficult to understand, due to the translation. So, let’s look at the Hebrew. The words ‘**Who layeth the beams**’ are actually one Hebrew word (a prim root) that means *to light upon* (chiefly by accident); causatively, *to bring about*; specifically, *to impose timbers* (for roof or floor) (#7136). And the word ‘**chambers**’ means *something lofty*, i.e. *a stair-way* or *a second-*

story room (or even one on the roof); and, figuratively, it also means **the sky** (#5944). And the word ‘**water**’ here does mean **water** (#4325). So, this verse is simply explaining (still) what we learned of in our last study. After the ‘world that then was’ perished, by being overflowed with water (2 Peter 3:6), [<https://t.me/BibleStudyDownload/496>] the Lord said: *Let there be a firmament in the midst of the waters, and let it divide the waters from the waters* (Gen 1:6). And so, God ‘*stretched out the heavens like a curtain*’ (Ps 104:2) when He *made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so* (Gen 1:7) and then *God called the firmament Heaven* (Gen 1:8). We learned that the ‘**firmament**’ means **an expanse**, i.e. **the firmament** or (apparently) **visible arch of the sky** (7549) and the ‘**heaven(s)**’ means **the sky**, as aloft (upward), which includes **the visible arch in which the clouds move**, as well as the **higher ether where the celestial bodies revolve**, which is what we call ‘outer space’ (#8064).

Yet, we also know from ‘science’ that the firmament itself has *two* parts to it. The ‘sky’ is Earth’s **atmosphere** (appearing blue due to light scattering) while **outer space** is the vast emptiness beyond it, characterized by darkness and a vacuum. And while, technically, the sky *includes* the atmosphere that *gradually thins into space*, there’s still a **boundary**, between the sky and outer space, which is called (to us today) the Kármán Line (100km) - **which marks the (conventional) boundary where the ‘sky’ ends and ‘outer space’ begins**. The *key* difference is the atmosphere (sky) has breathable air, clouds, and blue color in the sky, while ‘outer space’ has a near-vacuum, blackness, and harsh radiation of space. But the point is, **the boundary between the sky (earth’s atmosphere) and what we call ‘outer space’ is what the Psalmist is describing here in the first part of Psalm 104:3**. In other words, our Heavenly Father ‘layeth the beams’ (i.e. He imposed, or brought about, a roof – or *boundary* - #7136) of His ‘chambers’ (i.e. the sky, #5944) after He created the ‘firmament’ (heaven). So, even the ‘firmament’ (the expanse above the earth, called heaven) has a ‘boundary’ within it, so that the earth is protected from the harshness of the upper part of the firmament (the ‘upper part’ of heaven), which we call ‘outer space’.

So, again, the first part of this 3rd verse (here in Ps 104) is simply saying that the Lord (YHVH) created the boundary between the sky (in the earth’s atmosphere) and ‘outer space’ (which Gen 1:6-8 also speaks of). But, what’s even more fascinating is the fact that the Psalmist goes on to say that the Lord (YHVH) *maketh the clouds his chariot: who walketh upon the wings of the wind*. As the study **You Will See Clouds and Wheels** [<https://t.me/BibleStudyDownload/392>] (in part 1) reveals, this is actually speaking of how our Heavenly Father *literally* rides in the ‘firmament’, which means He can fly in outer space (if He wants) *and* in the ‘sky’ where the wind and the clouds are! But... how does He do this? Is He just ‘floating around’? Nope, not at all. As the Psalmist says, He ‘*maketh the clouds his chariot*’. The word ‘**maketh**’ here means **to put** (#7760) and the word ‘**clouds**’ means several things. It can mean **a cloud**, especially a ‘scud’ cloud (which is a low, ragged, detached cloud fragment that forms under a thunderstorm’s main base) but it also means **an envelope**, i.e. **darkness**, and can even mean a **copse**, which is a

thicket, grove, or growth of small trees (5645). But, the word ‘**chariot**’ is the key, for it means *a vehicle* (as ridden on) (#7398). And, if you’ve ever read the 1st chapter of the great book of Ezekiel [https://t.me/BibleStudyBooks_Ezekiel/21] then you will know *exactly* **what** the ‘vehicle’ Lord (YHVH) rides on! But, in case you have not, check out what Ezekiel saw: *And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire* (Ezek 1:4). Now, does the term ‘fire infolding itself’ remind you of anything? Like maybe the ‘bush’ Moses saw... you know, the one that was burned with fire but not consumed (Ex 3:2) because the ‘angel of the Lord’ appeared to Him through it! And, of course, there was also a ‘cloud’ there too, but, what is this ‘**whirlwind**’? While in the Hebrew it simply means *a hurricane* (#5492), this is actually a euphemism, which is speaking of *flying vehicles* that are circular, and they spin. It also implies great speed and power. Yes indeed, our Heavenly Father is indeed a military pilot, but what He pilots is on a grander scale than anything we have ever been able to come up with here on earth! You can learn much more about these flying vehicles in the following studies; and, we’ve actually covered them in a couple of past Psalms we’ve studied (Ps 18 and 68) ...

You Will See Clouds and Wheels [<https://t.me/BibleStudyDownload/392>]

Flying Upon the Wings of the Wind (Ps 18) https://t.me/BibleStudyBooks_Ezekiel/764

Psalms 68, part 2 https://t.me/BibleStudyBooks_Psalms/757

But, the point to our study is that, when the Psalmist says that the Lord (YHVH) ‘*maketh the clouds his chariot*’, he’s simply saying that our Heavenly Father’s vehicle (chariot) rides upon the clouds. That’s *why* He ‘*maketh the clouds His chariot*’ and also *why* He ‘*walketh upon the wings of the wing*’ (Ps 104:3). As Ps 68:4 said, *the Lord (YHVH) rideth upon the heavens, even the heavens of heavens* (vs 33). This verse directly tells us that the Lord (YHVH) not only rides up in the sky but also in outer space (i.e. heaven of heavens). Isa 19:1 also says *the LORD rideth upon a swift cloud* and in Psalms 18 David wrote...

9 He bowed the heavens also, and came down: and darkness was under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

*11 He made darkness his secret place; his pavilion round about him were dark waters and **thick clouds of the skies**.*

Ps 18:9-11

So, our Heavenly Father clearly **does** fly, in the sky (and outer space), in a magnificent flying vehicle which is ‘covered’ with clouds; and He uses those ‘clouds’ to fight with (via rain, lightning, hail and such) as well as to disguise the vehicles when need be. Isaiah gives a similar description, of the way our Heavenly Father flies, in His flying vehicle, when stating explaining how He fights in it too: *For, behold, the LORD will come with fire, and with his chariots like a*

whirlwind, to render his anger with fury, and his rebuke with flames of fire (Isa 66:15). And, when we covered Psalms 18, we learned there were times that the Lord (YHVH) literally came down in His flying vehicles (with His angelic army, who are *also* in flying vehicles) to fight for David (and Israel). The account in 2 Sam 5:23-25 was one such time, but there were clearly more of them; for David not only explained his encounters with our Heavenly Father (in Ps 18) but he also praised God for delivering him out of the hand of **all** his enemies (Ps 18:1). And knowing this also helps us to understand many other Scriptures, such as when Elijah was taken up into heaven ‘by a whirlwind’ (2 Kings 2:1).

But, it also helps us to understand the account in Matt 17, when Jesus took a Peter, James and John up to a high mountain and ‘*was transfigured before them: and his face did shine as the sun, and his raiment was white as the light*’. And not only that, but there suddenly appeared Moses and Elijah *and* they spoke with Jesus. And further yet, *a bright cloud overshadowed them* (Lk 9:34 even says they ‘*entered into the cloud*’, meaning it surrounded them) and they then heard a voice (out of the cloud) saying: *This is my beloved Son, in whom I am well pleased; hear ye him*. After that, the disciples fell on their faces from fear. Yet, Jesus lovingly came and touched them and told them not to be afraid. When they looked up, it was all gone! Why? Because God’s vehicle can move *very* quickly and can also be disguised in the clouds that surround (and follow) His flying vehicle. And truly, they can even *disappear* into the spiritual dimension that we *cannot see* (see 2 Kings 6:17 for documentation).

Further, knowing this also helps us to understand how Mary conceived. For, as the angel said (after she asked how she could conceive when she’d never had sexual relations with any man): *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*. The word ‘**overshadow**’ here is the same Greek word ‘**overshadowed**’ in all three of the transfiguration accounts (Mth 17:5; Mk 9:7; Lk 9:34), which means **to cast a shade upon**, i.e. (by analogy) **to envelope in a haze of brilliancy**; and, figuratively, **to invest with preternatural influence** (#1982). So, our Heavenly Father performed a *holy miracle*, via His Holy Spirit, which ‘overshadowed’ Mary and placed that special seed (Gen 3:1, 22:17; 2 Sam 7:12; Gal 3:16-29) into Mary’s womb (without sexual relations).

Moreover, knowing that God’s flying vehicle rides ‘on’ a cloud (really, the cloud surrounds it) helps us to understand other Scriptures, such as in Acts 1:6-12, when Jesus ascended up to heaven. How did He ascend up to heaven? Verse 9 tells us: *he was taken up; and a cloud received him out of their sight*. Yes, Jesus was taken up to a cloud which had one of those amazing flying vehicles in it! But, as two angels pointed out (in vs 11), Jesus Christ shall also **return** to the earth ‘*in like manner as ye have seen him go into heaven*’! That’s why Jesus said that *all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory* (Mth 24:30). Rev 1:7 reiterates this as well. And shortly

before Jesus returns, the two witnesses will (after they rise from the dead) also be taken up to heaven in a cloud (Rev 11:12). Further, knowing that God's flying vehicles have clouds around them also helps us to understand 1 Thess 4:17, which states that: *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.* However, contrary to many religious doctrines, this is not speaking of any 'Rapture' [<https://t.me/BibleStudyDownload/457>], for Jesus Christ is *not* going to take us out of the earth; rather, He's coming to earth to stay and rule forevermore. As Jesus also said, in Matt 24:31, *Jesus shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.* So, the 'elect' (Jesus' faithful followers) will be gathered (by the angels, who ride in flying vehicles too), and taken to where Jesus is (Jerusalem) so they can rule with Jesus Christ on the earth (not in heaven).

So, understanding that our Heavenly Father (and the angels too) rides in a flying vehicle (with clouds surrounding and often underneath it too) helps us to understand *many* Scriptures in the Bible. But it also helps us to understand why the last part of the 3rd (in Ps 104:3) says that the Lord (YHVH) also '*walketh upon the wings of the wind*'. The word '**walketh**' does mean *to walk* (literally and figuratively) (#980) while the word '**wings**' means *an edge* or *extremity* but can also mean *a wing* of *a bird* or *army*), *a flap* (of a garment or bed-clothing), *a quarter* (*of the earth*) and even a pinnacle (of a building) (#3671). So, this tells us our Heavenly walks (rides in His flying vehicles) 'upon the wings of the wind', which really means: to the 'edge of the earth'. In other words, He flies *wherever He wants to*, even to the 'four corners' of the earth (i.e. all over it).

Psalms 104

4 Who maketh his angels spirits; his ministers a flaming fire:

Now, after speaking of how our Heavenly Father made the heavens (by dividing the firmament, as Gen 1:6-8 told us) and put a border of protection around the earth (the earth's atmosphere), and even how our Heavenly Father (literally) flies around in the sky (wherever He wants to go), the Psalmist speaks of God's 'angels' and 'ministers'. The word '**maketh**' here is a prim root that means *to do* or *make*, in the broadest sense and widest application (#6213). And the word '**angels**' actually has quite a few meanings. It can mean *a messenger*; specifically, *of God*, i.e. *an angel* (also a *prophet*, *priest* or *teacher*); and it comes from an unused root meaning *to despatch as a deputy* (#4397). And then the word '**spirits**' means *wind*; but, by resemblance, it can also mean *breath*, i.e. *a sensible* (or even violent) *exhalation*; and, figuratively, it can also mean *life*, *anger*, *unsubstantiality*; and, by extension, it can even mean *a region of the sky*; yet, by resemblance, it can also mean *a spirit*, but *only of a rational being* (including its expression and functions) (#7307). And then, the word '**ministers**' is the same as back in Ps 103:21 (when speaking of God's ministers who do His pleasure). So, it means *to attend as a menial* or

worshipper; and, figuratively, it can even mean *to contribute to* (#8334). And the word ‘*flaming*’ is a prim root that means (properly) *to lick* and (by implication) *to blaze* (#3857) while the word ‘*fire*’ does simply mean *a fire* (literally or figuratively) (#784).

Now, considering the fact that several of these words have *so many* meanings to them, it’s not surprising that many ‘scholars’ don’t agree on just what this verse is really saying. For some (as the *Moffet Bible*) render this as: “*thou makest winds thy messengers, fire and flame thy servants*”. Yet others (such as the *Living Bible*) renders this as: “*The angels are His messengers; His servants of fire*”. Now, when we consider this verse, in context with the subject of this Psalm (i.e. “The King in His Coming Power and Glory”, the translation by *Moffet* initially appears to fit better. For, without a doubt, our Heavenly Father *does* use the wind as messengers to do His will (because He and His angels fly in the wind), just as fire (or lightening) is also a servant (minister) to Him... especially when He’s riding in His flying vehicle. As Psalm 18:12-14 says, the Lord (YHVH) uses the clouds that surround His flying vehicle (not only for disguise at times but also) *as a weapon*, in which He pours out hail stones and lightnings (likened to arrows) and the wind makes hail stones even more of an effective weapon. So, this verse very well could be saying that the Lord (YHVH) ‘maketh’ (or uses) the wind (spirits) as messengers (angels) and flaming (burning) fire as His ministers (servants) – because this He truly does use the wind, and fire, especially to fight with because *all of nature is under His control* (i.e. in service to Him, because He’s our Creator).

However, when we look at Paul’s use of this verse, in the New Testament, we see that Paul considered this verse to be speaking of God’s angels...

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. [note: the former verses, in this chapter, tell us Paul is clearly referring to Jesus Christ here]

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

*14 **Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?***

Heb 1:4-14

So, Paul says this Psalm 104:4 is speaking of God's angels *because* he uses this verse to point out the inferiority of the angels to the Messiah (Jesus Christ). And, in verse 14 he also stresses that the angels *are* 'ministering spirits' (i.e. angels are God's servants) who minister even to those of us here on earth. And because Paul was called by Jesus Christ (Acts 9:3-6), and was clearly filled with the Holy Spirit (Acts 9:10-18) – and even Peter gave Paul credentials of being a 'brother apostle' who had great wisdom of what the Scriptures mean (2 Pt 3:15-16) - we can conclude that *Paul's interpretation of this Psalm 104:4 IS accurate*. Thus, while our Heavenly Father does indeed use the winds and fire (lighting) as His servants, He also does make His 'angels' 'as the wind' because *they too* fly around in those amazing flying vehicles while on missions for (or with) Him. That's why Jude 14 says that Jesus will return with *ten thousands of His saints* and Jesus said He would send His angels to gather His elect when He returns (Matt 24:31). And we know that His 'angels' have also gone to people on earth for special missions in the past. We even know the name of one of them, Gabriel - who not only was sent to speak to Daniel (Dan 8:16, 9:21) but also Zacharias (Lk 1:19) and Mary herself (Lk 1:26). And 2 Kings 6:17 also tells us that there was *a mountain full* of 'horses and chariots of fire' around Elisha (and his servant) when they were being threatened by an earthly army. This tells us that not only does God send (at times) a *whole army* to protect His earthly servants (those in a flesh body), but also that He can keep them 'hidden' (in the other dimension) until they are needed.

Moreover, some think that this 4th verse (which says that God 'maketh His angels' spirits') means that *He makes the spirit (intellect) of His angels*. And it is true that our Heavenly Father has created the spirits of His angels, for our Heavenly Father has created all things *in heaven* as well as in earth (Gen 1:1, Isa 42:5, Isa 45:12, 18, Zech 12:1, Ps 96:4-5; 148:1-6, John 1:1-3, Acts 4:24; 14:15, Eph 3:9, Col 1:16, Rev 4:11; Rev 14:7). So, we all have a 'spirit', even those 'angels' in the heavenly/spiritual dimension. After all, Jesus told us that *God is a spirit* and that's why He must be worshiped *in spirit and in truth* (John 3:23-24). Thus, His angels are also a 'spirit' (2 Pt 3:19), which simply means that they have a spirit (intellect) just as our Heavenly Father does. For we know that we (in the flesh) are made *in the image of God and the angels in heaven* (Gen 1:26) and it's also written that our Heavenly Father has a Spirit (i.e. the Holy Spirit - Gen 6:3, Ezek 36:27; Acts 2, etc.) and a soul (Jer 5:9; Zech 11:9, etc.). And our soul is essentially the embodiment of our spirit [<https://t.me/BibleStudyTruth/1017>]. And, we're also told that our Heavenly Father also has a body, which is why Moses saw Him several times (Ex

24:10; 34:17-23) and we're also told He appeared to Abraham as well (Gen 18). And, of course, Jesus Christ is the incarnation of God Himself, which you can learn more about in the special studies on: **Two Separate People** [<https://t.me/BibleStudyGodsWord/460>] and **Was Christ Here On Earth Before His Birth** [<https://t.me/BibleStudyDownload/485>]. And so, Jesus naturally had (and still does) a body, soul and spirit, just as all of in a flesh body do too. **But, in the context of this chapter** (Ps 104) – where the Psalmist just said that God ‘walks upon the wings of the wind’ (which means He flies in His ‘chariot’, i.e. flying vehicle that’s covered with a cloud) – **the Psalmist is most likely saying that God makes His angels** (who are His messengers) **‘a spirit’** meaning **as the ‘wind’** - **because** they *are* able to fly (in those amazing flying vehicles) as quickly as the wind’ or ‘in the wind’. You can learn more about this in the following studies...

Spiritual and Material Dimensions <https://t.me/BibleStudyDownload/263>
You Will See Clouds and Wheels, Part 1 <https://t.me/BibleStudyDownload/392>

Furthermore, this 4th verse (in Ps 104) also tells us that God makes His ministers (servants) a flaming (blazing) fire. And we know, from Heb 1:7, that this too is speaking of God’s ‘angels’. So, *why* are they a ‘flaming fire’ for Him? Likely because of the same reason they are a ‘spirit’, which is to say, they are ‘like the wind’. In other words, God’s ‘angels’ also fly in those amazing flying vehicles. As such, they can fly ‘as the wind’, but *they also* have access to the powerful weaponry that is included in those amazing flying vehicles. So, they too can shoot forth ‘flaming fire’, which looks (to us) much like *lighting* (as David described in Ps 18:12-14). However, this ‘flaming fire’ could also refer to the *bright lights* that are in (and come from) that amazing vehicle, as Ezekiel described (Ezek 1). A really good example of this is found in 2 Kings 1:9-12, when the (sinful) King of Israel (twice) sent a small army (of a captain and fifty men) to ‘arrest’ Elijah. We’re told that Elijah simply said: *If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.* And this happened twice! Finally, the next captain was a lot smarter and humbly begged Elijah not to call for fire from heaven, and the Lord told him it was ok to go with the army that time. But the point is, how did fire come to heaven *immediately* after Elijah called for it to? Just like in 2 Kings 6:17 (concerning Elisha) there was also an army of God (i.e. an army of ‘angels’) in the heavenly dimension (where they could not been seen by those on earth) waiting, in case they were needed. And they most definitely caused this fire to come down, and consumed the two small armies of fifty, when Elijah called for it. And truly, it could have even been our Heavenly Father (YHVH) Himself who did it! But, the point is that, since the angels in heaven also fly in amazing flying vehicles, *they too have the capacity to be ministers* (servants) *of ‘flaming fire’* because they have access to the technology that God puts in those flying vehicles.

So, now that we’ve established that this Ps 104:4 is speaking of God’s angels (because Paul says so, in Heb 1:7), we should take a moment to consider what an ‘angel’ really is. Most people think

of them as ‘ghostly figures’ who have ‘wings’ – but that’s a *terribly inaccurate* description of them. For nowhere in the Bible are they described as having wings; they always look just like humans. So much so that Paul tells us to *be not forgetful to entertain strangers: for thereby some have entertained angels unawares* (Heb 13:2)! Further, (as noted earlier) in Gen 1:26, the Lord (YHVH) said: *Let us make man in our image, after our likeness...* remember who was God speaking to? Those ‘angels’ who were with Him in the ‘heavenly/spiritual’ dimension, which we cannot see (unless God opens our eyes to it as He did Elijah and his servant, as recorded in 2 Kings 6:17). As Paul wrote in Heb 11:3: *through faith we understand that the worlds were framed by the word of God, so that **things which are seen were not made of things which do appear***. So, not only is there the ‘heavens’ above (the sky and outer space) where God (and His ‘angels’) ride around in, but there’s also another *dimension surrounding us* that we cannot see. And, by the way, the word ‘worlds’ in Heb 11:3 (above) actually means *an age* (#165), so Paul was simply saying that our faith (in what God’s Word tells us) helps us to understand that the worlds (i.e. earth ages) were framed by God’s Word. Of course, John 1:1 tells us God and His Word are one in the same, as are Jesus Christ and God (John 1:14). You can learn more about ‘angels’ in the following studies...

3 World Ages <https://t.me/BibleStudyDownload/190?single>
Genesis 1 <https://t.me/BibleStudyDownload/183?single>
Already There <https://t.me/BibleStudyDownload/191?single>
Spiritual and Material Dimensions <https://t.me/BibleStudyDownload/263>
What Were We Like In the Beginning <https://t.me/BibleStudyDownload/322>
Where Did the People Go <https://t.me/BibleStudyDownload/340>
Where Are All of the People That Have Died <https://t.me/BibleStudyDownload/323>

Additionally, we should also consider the *spiritual* application of God’s ‘ministers’ being a ‘flaming fire’. For Deut 4:24 and Heb 12:29 both tells us that *our God is a consuming fire*. And, in Jer 23:29, the Lord (YHVH) also says: *Is not my word like as a fire?* Indeed, it is – which is why God’s word not only *spiritually* burns the hearts of those who hate Him (Rom 12:20; Rev 2:16; 2 Thess 2:8), but it also warms (comforts) the hearts of those who love Him (Jer 20:9; John 14:14-18; Acts 9:31; 2 Cor 1:3-5; 2 Thess 3:16-17). And, in Rev 4:5 we’re told that *there were seven lamps of fire burning before the throne, which are the seven Spirits of God*. And, in the Revelations we’re also told that Jesus’ eyes are *as a flame of fire* (Rev 1:14-15, 2:18, 19:12). And, in Rev 11:5 we’re told that if anyone harms the two witnesses, *fire proceedeth out of their mouth, and devoureth their enemies*. And, in 2 Thess 1:7-8, we’re also told: *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, **In flaming fire** taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ*. And, without a doubt, this is why Jesus said: *I am come to send fire on the earth; and what will I if it be already kindled?* (Lk 12:49). So, when Deut 4:24 and Heb 12:29 tell us that *our God is a consuming fire*, this is BOTH physical and spiritual! So, we (in flesh

bodies) should also be ‘fanning the flames’ of God’s spiritual fire **by sharing the truth**, i.e. God’s Word, which is a spiritual fire!

*11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost** [John 20:22], **and with fire**: [Acts 2:3-4]*

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Matt 3:11-12

We’ll pick this up in part 3...

AMEN.