HEAVENLY HOSTS



A Biblical Study of Angels

FINIS DAKE

Heavenly Hosts

Dedicated to the memory of

Finis Jennings Dake

who now walks with God among

God's angels and other spirit beings

he taught us so much about

© Copyright 1995 by

Finnette Dake Kennedy

Annabeth Dake Germaine

Finis Jennings Dake, Jr.

All rights reserved in the USA and other countries

This book or parts thereof must not be reproduced

in any form without written permission

from the publisher

Preface

Angels have been a popular subject in recent days. Though Finis Jennings Dake never actually wrote a book exclusively on thi stheme, his many writings, including the extensive commentary notes in the *Dake Annotated Reference Bible* and the massive text of *God's' Plan for Man*, have touched on angels repeatedly. As with any subject, if the Bible spoke at length on it, so did Dake.

As his family we are convinced that if he were alive today, he would want to address this issue. Not to disparage the popular style of many of the books on angels currently available, we believe Finis Dake would want to approach the subject in his exclusively biblical fashion. As always, he would take the Bible literally, and give "two or three plain Scriptures" to support his points.

Hence, this book, *Heavenly Hosts*. The thoughts are Dake's own, as is a significant portion of the text. However, because the material is a compilation from his other writings, portions of the narrative have been constructed in order to provide a necessary flow from point to point. Also, the publishers felt it would be helpful to quote as many verses as possible, rather than simply give all the references parenthetically. In order to accomplish this, additional pieces of narrative were written for the sake of transition between supporting verses. All in all though, this is a book by Finis Jennings Dake.

Therefore, as the extended family at Dake Publishing, we offer *Heavenly Hosts* with the conviction that Finis Jennings Dake is a man like Abel, who though "being dead yet speaketh" (Heb. 11:4).

David Patton, editor
Dake Publishing, Inc.
May, 1995

Chapter 1
An Introduction to Angels

The Bible is the only book in the world that gives insight into the heavenly and infernal worlds. The scriptures are full of the supernatural, and there is but a small step from the natural world to the spirit world. There are hundreds of scriptures revealing to man all that he needs to know of the spirit world.

We mean by the spirit world the various spirit beings that inhabit the material worlds around us. Many kinds of spirit beings are revealed in Scripture. For the purpose of this study, we have included the majority of these under the general heading of angels.

The words *angel* and *angels* are used 297 times in the King James Version of Scripture. Coming from a root meaning “to dispatch as a deputy,” the Hebrew word *mal’ak* means messenger or ambassador, specifically of God. A related word, *mal’akuwth*, is translated “message” in Haggai 1:13, “Then spake Haggai the LORD’S messenger [*mal’ak*] in the LORD’S message [*mal’akuwth*] unto the people, saying, I am with you, saith the LORD.” The name Malachi, which means “My messenger,” also derives from *mal’ak*.

Our English word "angel" comes from the Greek *angelos* which also means messenger. The Septuagint (which is the Greek translation of the Hebrew Old Testament) usually translates *mal’ak* with *angelos*.

The Reality of Angels

The reality of angels is plainly evident in Scripture, as they are mentioned throughout the Bible. Jacob’s dream in Genesis 28 gives us a glimpse of their ongoing activity:

> 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 . . . . And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How

> dreadful is this place! this is none other but the house of God, and this is the gate of heaven. (Gen. 28:12, 16-17)

Likewise, the book of Job reveals the presence of angels in heaven. Referring to them as "sons of God," Job states that "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). Job describes another such day in the first verse of the second chapter. In the midst of God's questioning of Job we learn that these same sons of God were present at creation:

> 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)

In short, if one accepts the authority of the Bible, one must likewise accept the reality of angels. They are attested to throughout Scripture, as we shall see.

Angels Are Innumerable

Using a Hebraism for countless numbers, Daniel described the scene around the throne of the Ancient of Days, saying that "thousand thousands ministered unto him, and ten thousand times ten thousand stood before him" (Dan. 7:10). John also says in Revelation 5:11, "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." Luke simply states that "a multitude of the heavenly host" appeared to the shepherds on the night of Christ's birth (Lk. 2:13). Paul also mentions "an innumerable company of angels" (Heb. 12:22).

Only Four Angels Are Named in Scripture

Of the myriads mentioned above, there are only four angels who are actually called by name in Scripture:

- Michael (Dan. 10:13, 21; 12:1; Jude 9; Rev. 12:7)
- Gabriel (Dan. 8:16; 9:21; Lk. 1:19, 26)

- Lucifer (Isa. 14:12-14; Ezek. 28:11-17)
- Abbadon or Apollyon (Rev. 9:11)

Angels Stand Before God

When Jehoshaphat allied himself to fight with Ahab, he wanted assurance of God's blessing. Ahab had four hundred false prophets, but only one prophet of God, Micaiah the son of Imla. After prophesying Israel's loss in battle, Micaiah revealed a glimpse of the activity in heaven: "I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left" (2 Chr. 18:18; 2 Ki. 22:19).

Angels Dwell in Heaven and Worship Regularly

When the angel announced the birth of Christ to the shepherds who were "abiding in the field, keeping watch over their flock by night," he was joined by "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." When these angels departed, Luke says they returned to heaven (Lk. 2:8-15).

Angels are exhorted in Psalm 103:20-21 to worship God: "Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure." In Psalm 148:2 a similar command is found: "Praise ye him, all his angels: praise ye him, all his hosts."

We have already seen that there are times when the sons of God present themselves before the Lord (Job 1:6; 2:1), and we know from Isaiah's vision that angels gather around the throne of God:

> 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. (Isa. 6:1-3)

In Revelation 4:8 John gives us the same idea: "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."

Angels Were Created by Christ Before the Earth

In Colossians 1:16 Paul says Christ created the angels in their various orders: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Yet as we have already seen from Job 38:4-7, angels "shouted for joy" as God created the earth. They had to be present before the earth was created in order to shout for joy at that time!

Christ Is Better Than the Angels

Paul declared in Hebrews 1:4 that Christ was "made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." There is no question about this when we follow the rest of Paul's argument:

> 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? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. 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. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; 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. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? (Heb. 1:5-14)

And because there is no comparison between Christ and angels as to honor and position, the word of Christ commands greater respect:

> Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. (Heb. 2:1-3)

Paul continues this argument throughout the rest of Hebrews 2, showing that the world was made subject to Christ, not angels. This same theme is also presented in Ephesians where Paul declares that after Christ was raised from the dead, He sat down at the right hand of God, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:21). Peter agrees with Paul as well, stating that Christ has "gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Pet. 3:22).

Knowing these things, we can understand all the more Paul's exhortation not to worship angels:

> Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. (Col. 2:18-19)

Angels Have Been Tested

In writing to Timothy, Paul charged him "before God, and the Lord Jesus Christ, and the elect angels" (1 Tim. 5:21). These angels remained true when one third of God's angels rebelled with Lucifer. The word elect proves some angels are chosen and others are not, the reason being that some rebelled and others did not. Even Eliphaz the Temanite was aware that there was a time when some of God's angels were "charged with folly" (Job 4:18).

Some Angels Fell

Peter tells us that when angels sinned, God "cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (1 Pet. 2:4). Jude likewise states that "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" (v. 6). In Jude 7 we are told these angels will suffer "the vengeance of eternal fire." Jesus declared that this everlasting fire was "prepared for the devil and his angels" (Mt. 25:41).

Two Classes of Angels—Good and Bad

Since God tested the angels and some fell, there are now both good and bad angels. Both classes are spoken of throughout Scripture. As noted above, God's angels are commanded, "Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure" (Ps. 103:20-21). However, hell was "prepared for the devil and his angels" (Mt. 25:41).

Angels Are Organized Into Ranks

Christ created thrones, dominions, principalities and powers (Col. 1:16), and, having been seated at the right hand of God, He is far above them (Eph. 1:20) and they are subject to Him (1 Pet. 3:22). Therefore Paul was persuaded "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).

This organization of angels is clearly seen in fallen angels, as Paul makes clear in this admonition:

> Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. (Eph. 6:10-13)

These are spirit beings in rebellion against God with whom we as saints must wrestle. Principalities are beings of the highest rank and order in Satan's kingdom. The powers derive their authority from and execute the will of the chief rulers. Then there are the world rulers of the darkness of this age, followed

by wicked spirits in the heavenlies.

Daniel gives us an example of wrestling with such beings. After Daniel prayed and fasted for three weeks, Gabriel appeared and said,

> 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. (Dan. 10:12-13)

The prince of Persia here is the satanic prince who is ruling the kingdom of Persia for Satan who is recognized in Scripture as being the god and ruler of this world (2 Cor. 4:4). More will be said about this when we study the devil in the fourth chapter.

God also has trusted angels who have various ranks. Michael is mentioned as "one of the chief princes," the prince of Israel (Dan. 10:21; 12:1). In the middle of Daniel's seventieth week, there will be a final war in heaven in which Michael and his angels will cast Satan and his angels out of heaven for all time (Rev. 12:7-9). The different orders of God's angels (cherubim, archangels, etc.) will be discussed in the third chapter.

Angels Are Interested in Earthly Affairs

Jesus indicated that heavenly angels are fully aware every time a sinner repents: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Lk. 15:7); and again: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Lk. 15:10). This interest is further illustrated in Paul's words to Timothy: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality . . ." (1 Tim. 5:21). The word *charge* here is from the Greek word *diamarturomai* which means to call solemnly to witness. It is an intensive form of *martureo* which means to bear witness or testify. It is from the noun *martus*, witness, that we get our word *martyr*. Timothy's ministerial behavior was going to be witnessed by elect angels. Paul also declared that the apostles were "made a spectacle unto the world, and to angels, and to men" (1 Cor. 4:9).

Angels Desire to Look Into the Things of Salvation

As indicated by their rejoicing over a sinner's repentance, the angels' interest in earthly affairs is particularly focused on the subject of salvation. Peter said the things of salvation are "things the angels desire to look into" (1 Pet. 1:12). Angels are no doubt amazed at the wonderful plan of redemption and the eternal exaltation of the redeemed.

Angels Are Being Taught Wisdom by the Church

In Ephesians Paul describes "how that by revelation he made known unto me the mystery . . . which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:3-6). That Gentiles were to be called and saved was made known from Abraham on through the Old Testament, but that they should be saved without observing the law and that both Jews and Gentiles would be liberated from it, being made a new body under the terms of the new covenant, was not made known. This was a new revelation. Consequently, grace was given to Paul to

> preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. (Eph. 3:8-11)

God is making Jews and Gentiles one new body to demonstrate to the principalities and powers in the heavenly places the manifold wisdom of God. By the submission of the church to God and Christ, and by the manifold wisdom of God to the church, both angelic and demon powers are being taught the eternal purpose of God.

Angels Are to be Judged or Ruled by Saints

Not only is Christ better than the angels, but the saints will rule them as well.

When he was correcting the Corinthians' practice of taking legal action against each other, Paul said, "Know ye not that we shall judge angels?" (1 Cor. 6:3). This does not refer to passing sentence on angels, or sending them to punishment. It does mean that saints will be exalted higher than angels and will rule them, making decisions for the administration of the universe. Saints, not angels, become heirs of God and joint-heirs with Jesus Christ to inherit all things.

In addition to the above facts, Scripture has much to say regarding the nature of angels, the different types of angels, and the work they do—all of which will be discussed in the following chapters.

Chapter 2
The Nature of Angels

Having acquired some general information on angels, our attention turns now to specific facts concerning their nature. What are they like? What type of temperament do they possess? In what ways are they similar to men? We know they are supernatural creatures, but what attributes do they exhibit? Scripture itself tells us all we need to know regarding these matters.

SIMILAR TO MEN

The Bible reveals that angels have a three-part nature consisting of a body, soul and spirit, and all the faculties associated with each. They are similar to men in this respect, as Scripture abundantly proves. They wield swords and wage physical combat. They can be bound by chains and confined to material places. They ride horses, drive chariots, guard gates, and do many other things, as we shall see when we study their works in the last chapter. Angels also have feelings, passions and desires. They have minds to think with, the ability to communicate, and they act on their own volition. They walk and talk and can even cook! They are indeed similar to men, as proved by the points below.

Angels Have Spirit Bodies

Angels have always appeared in Scripture as men. Contrary to many representations of angels, not one Bible verse portrays them as beautiful women or fat little babies! They look like real men in real bodies. We know, however, that their bodies are *spirit* bodies because Hebrews 1:14 calls them "ministering spirits." They have feet (Gen. 19:2), hands (Gen. 19:10; 2 Sam. 24:16), eyes (1 Tim. 3:16), faces and bodily appearance (Judg. 13:6). Furthermore, their bodies have been seen by many in both testaments of Scripture.

Bodies Seen by O.T. Saints:

- *Lot*: Both Lot and the Sodomites saw the angels who came to bring God's judgment on Sodom and Gomorrah (Gen. 19:1-25).

- *Jacob*: In a dream, Jacob saw angels ascending and descending on a ladder to heaven (Gen. 28:10-12).
- *David*: When God was angry with David for numbering Israel, He sent an angel to administer the judgment of pestilence. When the angel stopped at the command of the Lord, he was standing by the threshing floor of Ornan the Jebusite. Then "David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem" (1 Chr. 21:16; 2 Sam. 24).
- *Ornan*: While he was threshing wheat, Ornan saw the same angel David saw.
- *Elijah*: An angel cooked for him when he was fleeing Jezebel (1 Ki. 19:5-7). Another angel directed him concerning messengers from the king of Samaria (2 Ki. 19:3, 15).
- *Elisha and his servant*: In answer to Elisha's prayer, his servant's eyes were opened to see the angelic army outnumbering the Syrian army (2 Ki. 6:15-17).
- *Micaiah*: Micaiah, Ahab's one true prophet of God, saw "the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left" (2 Chr. 18:18).
- Isaiah: Isaiah both saw and heard the seraphim above the Lord's throne (Isa. 6:1-7).
- *Ezekiel*: Ezekiel saw, heard, and interacted with cherubim (Ezek. 1; 8; 10).
- *Nebuchadnezzar*: When he looked into the fiery furnace, Nebuchadnezzar saw an angel with Shadrach, Meshach and Abednego (Dan. 3:24-25).
- *Shadrach, Meshach and Abednego*: These men surely saw the same angel that Nebuchadnezzar saw.
- *Daniel*: Daniel knew the Lord had sent an angel to shut the mouths of the lions (Dan. 6:22). Gabriel himself visited Daniel on many occasions to bring messages and explanations (Dan. 8; 9:21; 10:5-21; 12:5-7).
- *Zechariah*: Zechariah saw and spoke with angels (Zech. 2:1-3; 4:10).

Bodies Seen by N.T. Saints:

- *Zacharias*: Gabriel appeared to Zacharias while he was administering his priestly duties and brought the prophetic message of the birth of John the Baptist (Lk. 1:5-20).
- *Mary*: In Elizabeth's sixth month Gabriel also appeared to Mary to announce her role in the birth of the Messiah (Lk. 1:26-28).

- *Joseph*: The angel of the Lord appeared to Joseph in a dream to tell him the child Mary carried was the Messiah (Mt. 1:20-25). A second appearance warned him to take Mary and Jesus to Egypt to escape Herod (Mt. 2:13). The angel of the Lord appeared to Joseph in a dream a third time to tell him to return to Israel after Herod's death (Mt. 2:19-20).
- *Shepherds*: An angel accompanied by a heavenly host proclaimed the birth of Christ to the shepherds (Lk. 2:8-15).
- *Women at the tomb*: Several women saw angels at the empty tomb (Mt. 28:1-7; Mk. 16:1-7; Lk. 24:1-7; Jn. 20:1-13).
- *Disciples*: Angels appeared to the disciples after they witnessed Christ's ascension (Acts 1:10-11).
- *Peter and John*: An angel released Peter and John from prison (Acts 5:19-20).
- *Philip*: It was an angel that directed Philip to head toward Gaza so he would be in the path of the Ethiopian eunuch (Acts 8:26).
- *Cornelius*: God used an angelic visitation to Cornelius to thrust Peter into ministry to the Gentiles (Acts 10:1-8, 30-32).
- *Peter*: Peter was released from prison a second time by an angel (Acts 12:5-11).
- *Paul*: An angel visited Paul at night in the midst of a storm at sea, assuring him of deliverance for himself and all who were with him (Acts 27:21-25).
- *John*: John saw angels while on the isle of Patmos (Rev. 5:2; 7:1-2; 14:6 - 15:21).

Angels Have Manifested Bodily Parts:

Along with the evidence of angelic bodies being seen, we also have records of things angels have done in their bodies:

- No unusual mode of travel was mentioned when Abraham saw the angels go toward Sodom, so we can assume they were *walking* (Gen. 18:22). Lot apparently saw them arrive the same way (Gen. 19:1).
- The entire encounter at Sodom is full of bodily manifestations of angels: *they ate food, rescued Lot bodily* and *shut his door*; and they *physically led* Lot and his family out of the city (Gen. 19:3, 10, 16).
- Elijah was awakened by the touch of an angel and discovered that *food had also been cooked for him* (1 Ki. 19:5-7).
- The angel saw during the judgment of pestilence was *holding a sword* (1

Chr. 21:16). Perhaps it was with such a sword that the angel destroyed 185,000 Assyrian soldiers in one night (2 Ki. 19:35).

- An angel *rolled away the stone* from Christ's tomb (Mt. 28:2).
- Like God (Dan. 7:9), Jesus (Mt. 17:2), and the twenty-four elders (Rev. 4:4), angels *wear white garments* (Mt. 28:3; Jn. 20:12).
- The book of Revelation is full of the physical activity of angels which will be discussed in the chapter on their work.

Angels Have Souls

In addition to their bodily attributes, angels also demonstrate faculties associated with souls.

Joyful Worship:

John records their joyful worship in Revelation:

> 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. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. (Rev. 5:11-14)

They shouted with joy at creation (Job 38:4-7), they praised the Lord at the birth of Christ (Lk. 2:13-14), and they rejoice every time a sinner repents (Lk. 15:7, 10).

Wrath in Judgment:

> Since angels so exult in God's glory, it is easy to imagine their zeal when His wrath and judgment are revealed. When David sinned in numbering the people, it was an angel who carried out the judgment that resulted in the deaths of seventy thousand people (2 Sam. 24; 1 Chr. 21). Similarly, a

single angel killed 185,000 Assyrians in one night. They will surely not be emotionless "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" (2 Th. 1:7-8).

Contending in Spiritual Warfare:

We will study the work of angels in spiritual warfare in chapter five, but for now imagine the soul passions they must feel in those conflicts. Gabriel and Michael were surely emotional when they fought with the demonic prince of Persia (Dan. 10:12-13, 20). Jude states that Michael contended with the devil himself, disputing about the body of Moses (Jude 9). The word for *contend* in this verse is the Greek word *diakrino* which in this context has the sense of hostile separation, opposition, striving and disputing. Luke uses this word to describe the reaction of the circumcision to Peter's ministry to the Gentiles: "And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them" (Acts 11:2-3, emphasis added).

Good Desires:

In addition to joyful worship, vengeance in judgment and the hostilities of warfare, angels also know desire. Peter uses this word to express the intensity of the angels' interest in things pertaining to the gospel, "which things the angels *desire* to look into" (1 Pet. 1:12, emphasis added). The Greek word translated *desire* here is *epithumeo*, which has both positive and negative connotations. Jesus told the disciples "that many prophets and righteous men have *desired* to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Mt. 13:17). The same word (translated *fain* in the KJV) describes the prodigal's craving for food: "And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him" (Lk. 15:16). Likewise, the beggar Lazarus was "*desiring* to be fed with the crumbs which fell from the rich man's table" (Lk. 16:21). It expresses the longing of Jesus' heart when He said, "I have *desired* to eat this passover with you before I suffer" (Lk. 22:15). Paul said that anyone interested in the office of bishop "*desireth* a good work" (1 Tim. 3:1). He also desired the Hebrews to be diligent in their ministries (Heb. 6:10-11). In this positive sense angels desire to look into the things of the gospel.

Evil Desires:

Some angels, however, have allowed themselves to be governed by wrong desires. Such was the pattern followed by the sons of God who took the daughters of men for wives in Genesis 6:1-4, their sin and judgment being further described in 2 Peter 2:4 and Jude 6-7. These angels imitated the devil whose lusts Jesus mentioned in John 8:44. Such angels will also experience torment in the hell created for them (Mt. 25:41; Rev. 20:10).

Holiness:

But on a more positive note, those angels who have not rebelled are called holy angels (Mt. 25:31; Mk. 8:38). The word *holy* in these passages is from the Greek adjective *hagios*. The root idea of *hagios* is that of separation, so its scriptural usage indicates separation from all sin and impurity, and consecration to God. Jesus used it in prayer, addressing God as "Holy Father" in John 17:11. Peter applied the term to Jesus in his sermon in the temple, declaring to the Jews that they had "denied the Holy One" (Acts 3:14). It is the adjective used in the name of the third person of the Trinity, the *Holy* Spirit. It is also used of believers throughout the New Testament, translated "saints," or *holy* ones. But unlike Christians who experience sanctification as a process, angels who have never rebelled are perfectly consecrated to God.

Angels Have Spirits

Not only do they manifest bodily parts and perform actions requiring bodies, and not only do they exhibit a wide range of passionate experiences common to the soul, but Scripture reveals that angels have spirit faculties as well.

Volition:

It is obvious that they have a will, as Lucifer exercised his to the point of rebellion:

> 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! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be

like the most High. (Isa. 14:12-14)

Obviously, the angels who followed Lucifer in his rebellion, including those sons of God who committed sin with the daughters of men (Gen. 6:4; 2 Pet. 2:4; Jude 6-7), also exercised their wills against God. In contrast, the myriads of angels who remained true to the Lord did so by choice.

Intelligence:

Angels also have intelligent minds. Jesus said of heaven and earth passing away that not even the angels of heaven knew the day and hour when it would happen (Mt. 24:35-36). This would seem to imply that they had a great deal of knowledge about many other things, so much so that one might think they would also know of the timing of this particular event.

Communication:

Related to intelligence is the ability to communicate. As discussed above, many people have interacted with angels, having no difficulty understanding them or making themselves understood in the process. Paul states that angels have languages of their own, distinguishing between "tongues of men and of angels" (1 Cor. 13:1).

Wisdom:

Beyond intelligence, angels also have the capacity for wisdom. Paul said that one of the results of his preaching "the unfathomable riches of Christ" was that "the principalities and powers in the heavenly places" might have "the manifold wisdom of God" made known to them by the church (Eph. 3:8-11). It was even a compliment in David's day to compare one's wisdom to that of an angel (2 Sam. 14:17, 20; 19:27; 1 Sam. 29:9).

Meekness:

Speaking of "them that walk after the flesh in the lust of uncleanness, and despise government," Peter says they are "presumptuous" and "self-willed," and "are not afraid to speak evil of dignities" (2 Pet. 2:10). In contrast, "angels, which are greater in power and might, bring not railing accusation against them before the Lord" (2 Pet. 2:11). The idea here is that the holy angels who are given responsibility to report to God of the actions of both fallen angels and

wicked men, do not rashly accuse or condemn, but merely report facts as they are without bitterness and railing. They are courteous in their reports. As an example of such meekness, Jude says that "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).

Obedience:

David said, "Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word" (Ps. 103:20). From this verse we can see that even their worship is an act of obedience, for the word "bless" is an imperative or command. Such obedience may have led to concern regarding submission and propriety in worship, prompting Paul's admonition for women to be veiled when praying or prophesying, "because of the angels" (1 Cor. 11:10). Indeed, the very idea of angels as messengers implies obedience to the One sending them. It is for good reason they are called "holy angels" (Mt. 25:31; Mk. 8:38).

SUPERNATURAL BEINGS

Scripture teaches then that angels are very similar to men in that they have bodies, souls, and spirits. But that is where the similarities end. Though in initial encounters they were frequently mistaken for men (Gen. 19:1-5), the Bible is quite clear that angels are not natural beings, but supernatural. Men certainly aren't capable of ascending and descending between heaven and earth, as angels did in Jacob's vision (Gen. 28:12).

The natures of men and angels are sharply contrasted when Paul says that Christ "took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2:16). We know that we will not always have the bodies we now possess. Paul said,

> Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

(1 Cor. 15:51-54)

But in the meantime, we are as David stated, made "a little lower than the angels" (Ps. 8:5). The word *lower* here is from the Hebrew *chacer* which has the sense of lacking, having want or need. It was used to describe the flood waters abating and decreasing from the earth (Gen. 8:3, 5). Abraham used it in his intercession for Sodom, asking God if He would still destroy the city even if it should "*lack* five of the fifty righteous" (Gen. 18:28). When God fed the children of Israel with manna, the Bible says "he that gathered much had nothing over, and he that gathered little had no *lack*" (Ex. 16:18). When Moses reminded the people of God's provision for them, he said "the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing" (Dt. 2:7). And it was the word David used to express his confidence in God: "The LORD is my shepherd; I shall not *want*" (Ps. 23:1). When compared to angels then, we are for the present time a little lacking, for we are not supernatural beings as they are.

Ministering Spirits

We have already seen that angels are capable of operating within the material realm, as illustrated by the numerous appearances and accomplishments described above. But angels are not of this realm in the sense human beings are. Rather, Scripture says God "maketh his angels spirits; his ministers a flaming fire" (Ps. 104:4). Paul appeals to this as well, asking a question that illustrates the superiority of Christ over angels: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14).

So, though angels have appeared visibly and interacted with men on several occasions, these events are relatively rare, given the span of human history. More often than not, it seems these ministering spirits are unseen in the material sense.

An excellent example of this occurred during one of the periods of war between Syria and Israel. Elisha kept telling Jehoram, king of Israel, where the Syrian king was camping (2 Ki. 6:8-10). Having learned of this, the king of Syria sent an army to Dothan where Elisha was staying (vv. 11-14). When Elisha's servant saw that the entire city was surrounded by horses and chariots, he cried, "Alas, my master! how shall we do?" (v. 15). Elisha 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." (vv. 16-17)
>
> They were there all the time, but they couldn't be seen apart from God opening the natural eyes. On the other hand, even when they are seen, they are apparently able to keep their nature a secret, as Paul indicates: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2).

In addition, angels have been known to appear in dreams. Such was the case on three occasions in the life of Joseph, the husband of Mary. In the first instance, when he reacted to her state of pregnancy and considered divorcing her privately, "the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Mt. 1:20). Later, on account of Herod, Joseph was warned by an angel in a dream to "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word" (Mt. 2:13). Then, when Herod was dead, the angel of the Lord appeared once more in a dream to tell Joseph it was safe to return to Israel (Mt. 2:19-20).

Immortal

One day some Sadducees attempted to confound Jesus by posing a hypothetical question about the outcome if seven brothers each widowed the same woman in succession: "In the resurrection whose wife of them is she?" (Lk. 20:27-33). Correcting their error,

> Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 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. (Lk. 20:34-36)

Though the point of this passage is the defense of the doctrine of the resurrection, it does show that angels are immortal. They simply do not die.

The book of Revelation even says there are four angels which have been bound in the Euphrates river, awaiting their role in the tribulation judgment (Rev. 9:13-15). We know these are fallen angels, for good angels are never bound. We don't know how long they've been bound, but it is apparent they haven't drowned in the process!

Powerful and Mighty

The very mention of the word *supernatural* suggests things that are powerful and mighty, and angels certainly qualify. Comforting a persecuted people, Paul mentions the time "when the Lord Jesus shall be revealed from heaven with his mighty angels" (2 Th. 1:7). *Mighty* comes from the Greek word *dunamis* from which we get our word *dynamite*. The word is used 120 times in the New Testament, in a variety of ways. Its first occurrence is in the close of the Lord's prayer, "For thine is the kingdom, and the *power*, and the glory, for ever" (Mt. 6:13).

Dunamis is repeatedly translated "mighty works," descriptive of the miracles of Jesus (Mt. 11:20-23; 13:54, 58; etc.). It characterizes the time when Jesus will come "in the clouds of heaven with *power* and great glory" (Mt. 24:30). When the woman with the issue of blood touched His garment, Jesus knew immediately that "*virtue* had gone out of him" (Mk. 5:30). Though we know that angels are in no way equal with Christ, they nevertheless possess a dynamic type of power.

The same idea is communicated in the Old Testament with the Hebrew word *koach* which means strength or power. It is translated *strength* in Ps. 103:20 which says, "Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Using this word, Moses declared that the Lord had brought forth the nation of Israel from the land of Egypt "with great *power*, and with a mighty hand" (Ex. 32:11; Num. 4:13; Dt. 4:37; 2 Ki. 17:36). It is descriptive of Samson's strength in Judges 16. And Isaiah comforts us with the promise that "they that wait upon the LORD shall renew their *strength*; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

Great Feats of Strength:

When we think of such incredible, supernatural power and might, we naturally

imagine great feats of strength. One amazing display of such ability occurred during the reign of Hezekiah. When the Assyrian armies surrounded Jerusalem and defied the living God, Hezekiah prayed, Isaiah prophesied Assyrian defeat, and an angel came and slew 185,000 Assyrian soldiers in one night (2 Ki. 18:13 - 19:37). We don't know exactly how many hours were involved, but it was "early in the morning" when they discovered a field full of "dead corpses"(2 Ki. 19:35). So, whether it was eight hours or less, it was still incredibly fast.

Tremendous Speed:

The book of Revelation also comments on angelic speed. John writes in Rev. 9:1-3,

> 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.

There was the appearance of a meteor or shooting star, but personal pronouns and personal acts are ascribed to this "star." Only an intelligent being could be given a key to a material place and a command to obey, as here. Even Satan's angels are referred to as stars (Rev. 12:3-9). There is no indication, however, that this is a fallen angel. He will descend from heaven to open the abyss, liberating the creatures who will fulfill the vision in chapter 9. He must be a holy and trusted angel to have the key to the pit. But he moves with such speed that he has the appearance of a star falling from heaven.

Ability to Fly:

We aren't told how this angel moves so quickly, but flying seems most reasonable. And we do know from Revelation that angels fly. Verse 13 of chapter 8 records "an angel flying through the midst of heaven," and we see the same thing in Rev. 14:6.

No Need to Rest:

Awesome feats of strength and incredible flying speed aren't the only facets of the angels' supernatural power. Even the strongest of natural creatures need

sleep and rest, but apparently angels do not. In his vision of the scene surrounding the throne of God, John describes the worship of four special angels, saying that "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:8).

Glorious

When the angel of the Lord came to the shepherds to announce the birth of Christ, the Bible says "the glory of the Lord shone round about them" (Lk. 2:9). Glory is significantly associated with the presence of God. It is described in Exodus:

> the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights. (Ex. 24:16-18)

As a result of being in the presence of God, Moses' face shone so brightly that he had to be veiled when talking with the children of Israel (Ex. 34:29-35). In Paul's words, "the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance" (2 Cor. 3:7).

Jesus was more fully revealed in glory on the Mount of Transfiguration. Matthew says the face of Jesus shone like the sun (Mt. 17:2). Indeed, not only His face, but even His clothing "was white as the light," or as Mark puts it, "his raiment became shining, exceeding white as snow; so as no fuller on earth can white them" (Mk. 9:3).

Angels also have a glory of their own. Jesus said, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels" (Lk. 9:26). And on the morning of the resurrection, Matthew says "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" (Mt. 28:2-4). In Revelation 18:1 John tells of seeing an "angel come down from heaven, having great power; and the earth was

lightened with his glory." Consider also Ezekiel's vision:

> 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. Also out of the midst thereof came the likeness of four living creatures . . . . As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning. (Ezek. 1:4-5, 13-14)

No wonder Psalm 104:4 declares that God's angelic ministers are "a flaming fire!"

Thus, while we see that angels are similar to men in many respects, they are nevertheless supernatural beings whose majestic appearance occasionally required the encouragement, "Fear not" (Mt. 28:5).

Chapter 3
Types of Angels

We have already gained a wealth of scriptural insight in our pursuit of what the Bible teaches about angels. In any in-depth study, patterns begin to emerge as we remain immersed in the Word of God. One doesn't have to search long and hard, however, to discover that there are several types of angels described in Scripture. For our purposes, we shall divide these into the general categories of common and special angels.

COMMON ANGELS

There is a sense of irony in the use of a word like common to describe angels, for as we have seen, they are anything but common! Hence, the term is somewhat of an oxymoron. Its purpose, though, is simply to distinguish the larger community of angels from those whose nature and work are more specialized.

In addition to their common designation as "angels," these beings are known by several names in Scripture, each portraying a different aspect of their nature or function. Below are various terms by which common angels are sometimes known in the Bible.

Hosts

Repeatedly throughout Scripture, large groups of people are collectively known as "hosts." This is especially true of military groups. For this reason God is often called the Lord of hosts.

Angels are quite naturally referred to as hosts. When Jacob was preparing to meet Esau, Scripture records that "the angels of God met him. And when Jacob saw them, he said, This is God's host" (Gen. 32:1-2). Elisha's servant awoke early one morning to discover that "an host compassed the city both with horses and chariots" (2 Ki. 6:15). Fearful, he cried out to Elisha, "Alas, my master! how shall we do?" Undaunted, Elisha replied, "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 Ki. 6:16-17). If it was a host that surrounded them in the first place, how much greater the heavenly host that protected them! And of course it was a heavenly host that joined in the glad tidings announcing the birth of Christ (Lk. 2:13-14).

Spirits

Declaring the superiority of Christ over angels, Paul asks, "Are they [angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14). David states that God "maketh his angels spirits; his ministers a flaming fire" (Ps. 104:4). This term also refers to fallen angels, as when Jesus "went and preached unto the spirits in prison" (1 Pet. 3:19).

Sons of God

Used only five times in the Old Testament, this term first occurs in Genesis 6:1-4 which reads:

> And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

Who were these sons of God? As always, it is a good rule to let Scripture interpret Scripture. Job uses the same Hebrew expression in 1:6 and 2:1, describing times "when the sons of God came to present themselves before the LORD, and Satan came also among them." Angels are clearly in view here, as is plain from the only other occurrence of the term "sons of God" in the Old Testament:

> 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)

It is without doubt that God is referring here to angels rejoicing at creation. So, if the term refers to angels here, and the same Hebrew words are used in the other two passages in Job and the two in Genesis 6, then it is reasonable to understand the term "sons of God" to be an Old Testament designation for angels.

Some translations (such as the Septuagint, the Moffatt and others) read "angels of God" in Genesis 6:1-4, which is the only view that fully explains the text in Genesis 6 and harmonizes this passage with the New Testament. Peter makes mention of "the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah" (1 Pet. 3:19). In his second epistle he says, "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; and spared not the old world, but saved Noah . . ." (2 Pet. 2:4). These were "the angels which kept not their first estate, but left their own habitation . . . reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

So, we have good angels rejoicing at creation and presenting themselves before God in the days of Job; and we have fallen angels who sinned with the daughters of men in the days of Noah—both of which are known as "sons of God."

Sons of the Mighty

Revealing something of praise in the heavenlies, Ethan the Ezrahite declared,

> And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. (Ps. 89:5-7)

It seems evident from the context that the sons of the mighty here are angels who cannot compare to the Lord. In fact, in the Moffatt translation, the second half of verse 6 reads, "what angel can compare with the Eternal?"

Saints

As in the case of the “sons of the mighty” above, the “saints” in Psalm 89:5-7 can also be understood as referring to angels. For though the poetic imagery shifts throughout the text, the heavenly context remains the same. Moffatt indicates this in his translation of v. 5, rendering what the King James calls “the congregation of saints” with the phrase “heaven’s own host.”

In addition, we know angels have been called saints by a comparison of Deuteronomy 33:2 which says “the LORD came from Sinai . . . with ten thousands of saints: from his right hand went a fiery law for them,” with Psalm 68:17 which states “the chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.” Both of these texts seem to refer to the same thing, yet Moses called the angels saints and David just called them angels.

Congregation of the Mighty

Psalm 82:1 states, “God standeth in the congregation of the mighty; he judgeth among the gods.” The Hebrew for “mighty” here is *el*, a word frequently translated “God.” It is appended to many names, such as Samuel, which means “His name is El”; Joel, “Jehovah is God”; and Daniel, “God is my judge.” However, el can also be used more generally, having the sense of things that are mighty in nature (as reflected in the KJV translation, “mighty”), or simply in the abstract sense of “power” (as in Gen. 31:29; Neh. 5:5; Pr. 3:27; Mic. 2:1). It is not difficult, therefore, to see this “congregation of the mighty” as a reference to the angelic hosts in heaven. Indeed, Lamsa’s translation of the Peshitta reflects this understanding: “God stands in the congregation of angels; he judges among the angels.”

Watchers

Daniel 4 records a prophetic dream which warned Nebuchadnezzar of what would occur if he did not humble himself. In v. 13 he states, “I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven.” The watcher seems to be an angel sent from heaven announcing the decree of the Most High. Apparently, these watchers oversee the affairs of men to enable them to bring about the will of God in the earth.

SPECIAL ANGELS

As stated above, our use of the word common is not meant to imply that most angels are ordinary, dull or uninteresting. Their sheer numbers, however, do set them apart somewhat. When John got his glimpse into the heavenly court, he said, “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). According to verse 14, there were only four beasts and twenty-four elders present in this scene. So the rest were angels. No wonder Paul calls them “an innumerable company” (Heb. 12:22)!

Yet as amazing as these angels are, there are other angelic beings even more distinguished, set apart from the rest. These we call special angels.

The Angel of the Lord

The first of the special angels we will study is not really an angel at all, but the second person of the trinity, a physical manifestation of God. Yet in numerous passages He is called “the angel of God,” “the angel of the Lord,” “His angel,” “Mine angel,” and “the angel of His presence.” Because the Bible uses the word angel in these passages, we include Him in our study of special angels. But a careful examination of the scriptures will prove that they refer not to an ordinary angel, but to God Himself.

First Appearance to Hagar:

After she had conceived by Abram, Hagar despised her mistress, Sarai. With Abram’s permission, Sarai treated Hagar harshly. Hagar then ran away and thus encountered the angel of the Lord:

> And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai’s maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. (Gen. 16:7-9)

Hagar appears to be talking to an ordinary angel, but the next verse reveals His

true identity: “And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude” (Gen. 16:10). He said nothing to indicate He was bearing a message from God. Rather, He spoke in the first person: “I will multiply thy seed.” Hagar’s response proves she knew to whom she was speaking: “And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Wherefore the well was called Beerlahairoi” (Gen. 16:13-14). Beerlahairoi means “Do I live after seeing God?” or “the well of living after seeing.” It was a custom among Egyptians to name each of the gods, indicating their offices and attributes. It was natural for Hagar to give this title of honor to the One who appeared to her in her distress.

Second Appearance to Hagar:

After Isaac was born and weaned, Sarah was concerned that Ishmael would challenge Isaac’s position as Abraham’s true heir. Once again, she wanted Hagar and Ishmael cast out. This grieved Abraham, but God comforted him with the promise that He would make a nation out of Ishmael because he was Abraham’s seed (Gen. 21:11-13). Later, when the provisions for their journey had been spent and death seemed imminent, God comforted Hagar with the same promise:

> . . . the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. (Gen. 21:17-18)

Note that He said, “I will make him a great nation”—the same words God Himself used to comfort Abraham!

Appearance to Abraham:

When Abraham was about to sacrifice Isaac, it was the angel of the LORD who called to him from heaven, saying, “Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me” (Gen. 22:12). Abraham wasn’t about to sacrifice Isaac to an angel, was he? Yet this “angel” said, “thou hast not withheld thy son . . . from me.” Only God Himself would say such a thing.

First Appearance to Jacob:

When Jacob was preparing Rachel and Leah to leave their father Laban, he recounted how the "angel of God" spoke to him in a dream, assuring him that He had seen all that Laban had done to him (Gen. 31:11-12). But then this "angel" said, "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me" (Gen. 31:13).

Second Appearance to Jacob:

The familiar story of Jacob wrestling with God does not actually mention the word *angel*, but simply states that "there wrestled a man with him until the breaking of the day" (Gen. 32:24). Yet, as we have already seen, angels have appeared numerous times exactly as men. And as the story concludes, Jacob states, "I have seen God face to face, and my life is preserved" (v. 30). Furthermore, at the end of his life, when he was blessing Joseph and his sons in Egypt, Jacob said, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads" (Gen. 48:15-16). This Angel was God the Redeemer, the one who had blessed him at Bethel, who had provided for and protected him all the days of his life, and the one who had wrestled with him.

Appearance to Moses at the Burning Bush:

This familiar passage is another example of Scripture referring at first to the angel of the Lord. But we soon see that this "angel" is the Lord Himself:

> Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. 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. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. 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. (Ex. 3:1-6; cp. Acts 7:30-38)

Appearance to Israel in the Exodus:

As the children of Israel were making their exodus from the land of Egypt, Scripture says that

> the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. (Ex. 13:21-22)

When Pharaoh's armies pursued them, God protected them. But the description given at that point is that

> the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. (Ex. 14:19-20; cp. Ps. 34:7; 35:1-6)

The same one who was called "the LORD" (*Jehovah* in Hebrew) in 13:21 is called "the angel of God" in 14:19.

When He was giving the law, God also promised protection and guidance into the promised land:

> Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. 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. (Ex. 23:20-23; cp. 32:34; Num. 20:16; Isa. 63:9)

We know this refers to God Himself from the statements in v. 21. The words "he will not pardon your transgressions: for my name is in him," have been translated various ways. Young renders it, "He beareth not with your transgression, for My name is in His heart." Moffatt says, "He will not forgive

your sins, for I am manifest in Him." These renderings confirm the fact that the Angel was a divine Person with the sovereign prerogative to uphold the divine holiness and honor. God alone has power to forgive or not forgive; hence, a member of deity is referred to here. The full authority of God, as represented by the name of God, was upon Him, in Him, around Him, and in His heart and nature. This is the same thought Paul expressed, saying that in Christ "dwelleth all the fulness of the Godhead bodily" (Col. 2:9). As the divine representative of the Godhead, the executive of God among Israel, the Angel was essentially all that God could be in their midst to lead, keep, and bring them into Canaan.

Appearance to Balaam:

In Numbers 22 we have the familiar story of Balak's attempt to hire Balaam to curse the nation of Israel (vv. 1-8). Having already been forbidden by God (vv. 9-14), Balaam nevertheless waited before the Lord a second time, apparently hoping He would change His mind (vv. 15-19). God did grant permission, but the Bible says that "God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him" (v. 22). We know from the record that the donkey saw the angel of the Lord with His sword drawn and turned aside, once into a field and once into a wall, crushing Balaam's foot (vv. 23-25). Each time Balaam smote the donkey in his anger. Finally, when the angel was standing "in a narrow place," the donkey simply "fell down under Balaam" (vv. 26-27). This time Balaam was so angry he smote the donkey with a rod. Then the Lord opened the donkey's mouth and she said, "What have I done unto thee, that thou hast smitten me these three times?" (v. 28). Balaam said, "Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee" (v. 29). Then she asked him if she had ever treated him this way before and he said, "Nay" (v. 30).

> Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. 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. (vv. 22-35)

The last words of this "angel" prove it is really God, for He gives Balaam the same condition God had already given him in v. 20: "only the word that I shall speak unto thee, that thou shalt speak." The angel speaks in the first person, claiming the very words of God as His own.

Appearance to Israel in the time of Judges:

After listing in the first chapter of Judges the failures of the various tribes of Israel to conquer the land, the second chapter begins,

> And an 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. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim: and they sacrificed there unto the LORD. (Judg. 2:1-5)

Though He is called the angel of the Lord here, His words are the words of God. He isn't merely bringing a message from God; nothing is prefaced by "thus saith the Lord." This is God Himself speaking.

Appearance to Gideon:

Later in the time of the judges, a period in Israel's history when "every man did that which was right in his own eyes" (Judg. 17:6), there came a particular time when "Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD" (Judg. 6:6). In response to their cry, the Lord sent a prophet to them with one of the shortest accusations of God to Israel:

> Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and

> drave them out from before you, and gave you their land; And I said unto you, I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice. (Judg. 6:8-10)

Then God raised up another judge for their deliverance:

> And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. (vv. 11-16)

Note that what began as an appearance of the angel of the Lord ended in a conversation with the Lord Himself. The two terms were used interchangeably.

As the story continues, God is again referred to as an angel. Gideon asked the angel to wait until he had prepared an offering (vv. 17-18). When he was finished

> the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. (vv. 20-21)

Then Gideon, understanding that he wasn't talking to an ordinary angel, said, "Alas, O Lord GOD! for because I have seen an angel of the LORD face to face" (v. 22). Like many, Gideon was afraid he would die if he saw God. But the

Lord said to him, “Peace be unto thee; fear not: thou shalt not die” (v. 23). So, like Noah (Gen. 8:20), Abraham (Gen. 12:7), Isaac (Gen. 26:24-25), Jacob (Gen. 35:7) and others, Gideon also built an altar to mark the place of his encounter with God (Judg. 6:24).

Appearance to Manoah and His Wife:

After forty years of bondage to the Philistines (Judg. 13:1), the Lord was ready once again to deliver Israel, this time through Samson. The angel of the Lord appeared to Manoah’s barren wife and prophesied to her: “Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son” (v. 3). He then gave her specific instructions on what to eat and drink, for the son she would bear was to be “a Nazarite unto God from the womb” (vv. 4-5).

When she reported this encounter to Manoah her husband, she said “A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible” (v. 6). Manoah then prayed that the Lord would send the man of God again, and God answered his prayer (vv. 8-11). After the Angel repeated His instructions for Manoah’s wife’s time of pregnancy, Manoah asked the Angel to wait for them to prepare a burnt offering:

> So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD. (Judg. 13:15-21)

Until the Angel ascended in the flame, Manoah didn’t understand who He really was. When he did realize who was dealing with, Manoah reacted with the same fear Gideon had: “We shall surely die, because we have seen God” (v. 22). But his wife used better logic: “If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these” (v. 23).

Appearances to Zechariah:

The Lord frequently appears as an angel in the prophecy of Zechariah. In

Zechariah's first vision he encounters the Lord as an angel (1:7-17). It is apparent that this is the Lord because:

- Zechariah addressed Him as "Lord" (1:9, 13, 20)
- He spoke as God (1:14-17)
- Others reported to Him who had been sent by the Lord (1:10-11)
- He called Himself "Lord" (2:5)
- As Lord He rebuked Satan (3:1-2)
- He gave commands to others as God, using such terms as "My ways," "My charge," "My house," "My courts," "My servant the Branch" (3:3-8)
- He called Himself the "Lord of hosts" (3:9; 4:6)

Finally, in a prophetic reference to the second advent of Christ, Zechariah writes, "In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them" (Zech. 12:8). This angel of the Lord no doubt refers to Christ Himself as the leader of all Israel and the heavenly armies.

Appearance to John in Revelation:

The tenth chapter of Revelation opens with a vision of "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." There are seven proofs this angel is really Christ:

- The description of Him in v. 1 proves He is Christ. Compare Rev. 1:12-16 and Dan. 10:5-6.
- The second verse says, "he had in his hand a little book open . . . ." In Revelation 5:5-7 Christ takes the sealed book out of the right hand of God. In 6:1 - 8:1 He breaks the seals that bind it. Here the same little book is open so the contents might be revealed (vv. 2, 8-11).
- Christ is giving the revelation to John (1:1), and this angel functions in that capacity (10:4, 8-11).
- He "cried with a loud voice, as when a lion roareth" (v. 3), identifying Him with the Lion of Judah (5:5). Compare Isa. 31:4-5; Jer. 25:29-36; Hos. 11:10-11; Joel 3:16; and Amos 3:8, where the Lord is spoken of as a roaring lion.

- In the sixth verse this angel "sware by him that liveth for ever and ever," proving Him to be a divine person, for not one time in Scripture does an ordinary angel make an oath to God or man. However, in fifty scriptures it is stated that God swore or made oaths. In thirty-one other passages man swears to God and man (cp. Dan. 12:7).
- This angel directs John specifically concerning what to write and what not to write (10:4), just as Christ does in 1:11, 19; 2:1, 8, 12, 18; 3:1, 7, 12, 14; 14:13-14; 19:9; 21:5.
- Finally, in 11:3 we have definite proof that this angel is Christ, for He says, "I will give power unto My two witnesses," proving Him to be a divine person.

It is clear that all the passages above refer to the manifestations of God and not of an ordinary angel. In all other places where "the angel of the Lord" is found, the term refers to common angels (Mt. 1:20, 24; 2:13, 19; 28:2-7; Lk. 1:11-38; 2:9-14; Acts 5:19-20; 8:26; 12:7-23). The word angel is also used of Christ in Revelation 8:3-5; 10:1 - 11:3; and it is used of men in Revelation 1:20; 2:1, 8, 12, 18; 3:1, 7, 14; 19:9-10. In most other places it is clear that common angels and other heavenly creatures are referred to.

Archangels

The word *archangel* is only found twice in Scripture—once in connection with Christ coming in the air to take all the dead and living saints out of the world (1 Th. 4:16), and once of Michael who disputed with the devil over the body of Moses (Jude 9).

The word *arch* simply means "chief." It indicates a class of beings higher than ordinary angels. Michael is called "the great prince" in Daniel 12:1. In Revelation 12:7-9 he is revealed as the commander of the angels of God who will fight against the devil and his angels and will cast them to the earth. He is called "one of the chief princes" in Daniel 10:13 (cp. v. 21). If he is one of them, there must be more chief princes or archangels.

Gabriel's activities indicate he is an archangel, though he is not specifically called one. Gabriel was sent to make known Daniel's vision in chapter 8, and he came in answer to Daniel's prayer in chapter 9. It seems reasonable to conclude that it was Gabriel who came in response to Daniel's prayer and fasting and vision in chapter 10. In that context he told Daniel about fighting the demonic

prince of Persia for twenty-one days, until Michael the archangel came to help him (10:13). Furthermore, he told Daniel that he would return to this battle with the prince of Persia, and afterwards face the prince of Grecia, and that only Michael fought with him (10:20-21). And it was Gabriel who came in the first year of Darius the Mede to confirm and strengthen him (11:1). All these activities appear to be associated with the work of archangels, not to mention Gabriel's announcements to Zacharias and Mary (Lk. 1:11-20, 26-38).

In Colossians 1:15-18 we read of thrones, dominions, principalities and powers in heaven, so there must be many chief angels. Some of them rebelled along with the devil and are now under him as rulers of certain kingdoms of this world (Dan. 10:13-21). It is against these fallen angels that we wage our spiritual warfare (Eph. 6:10-18).

Cherubim

In their first appearance in Scripture, Cherubim are standing outside the garden of Eden, preventing Adam and Eve from returning: "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). It is interesting that golden images of these same beings were later used in making the mercy seat over the ark:

> And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. 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. (Ex. 25:17-20; cp. 37:7-9)

This solid gold mercy seat made the covering of the ark which held the ten commandments. It signified that mercy and grace overshadowed the law, that judgment and death were the penalty for sin, and that justice and mercy could be reconciled through grace and faith in the blood (Lev. 16; Heb. 9). As such, the mercy seat was the visible symbol of the presence of God, from whom came the mercies and curses of the Law. It was between the cherubim, who actually dwell

in God's presence in heaven. Therefore, these cherubim, patterned after heavenly spirit beings, were also a symbol of the Divine Presence. Their wings stretched over the mercy seat and their faces looking toward it symbolized the eternal watchfulness and ministry of angels to the redeemed, as well as their cooperation with God in the plan of redemption as typified by the tabernacle and offerings of the law of Moses. And, to further impress men with the fact of divine presence, cherubim also adorned the main curtains of the tabernacle (Ex. 26:1; 36:8), as well as the veil separating the holy of holies from the rest of the tabernacle (Ex. 26:31; 36:35).

Naturally, Solomon included cherubim in his temple as well: they were engraved on the main walls of the temple (2 Chr. 3:5-7); they decorated the bases of the ten lavers (1 Ki. 7:27-29, 36-37); they were carved on the doors of the holy of holies (1 Ki. 6:29-35); and adorned the veil between the holy and most holy place (2 Chr. 3:7). He also had a pair in the holy of holies that were made of olive wood overlaid with gold (1 Ki. 6:23-28; 8:6-7; 2 Chr. 3:10-13). They were twenty feet and ten inches high with a wingspan equal to their height. They were set up in the most holy place side by side with the outer wings touching the outside walls and the inner ones touching each other.

The main significance of the cherubim, however, was not as mere decorations, but atop the mercy seat where the Lord promised to speak:

> And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. 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. (Ex. 25:21-22)

After the original altar was dedicated and anointed, Moses entered the tabernacle to speak with God: "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). Likewise, when Solomon's temple was dedicated,

> . . . the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims: for the cherubims spread forth their wings over the

> place of the ark, and the cherubims covered the ark and the staves thereof above. . . . And it came to pass, when the priests were come out of the holy place . . . it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD; so that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God. (2 Chr. 5:7-8, 11, 13-14)

Consequently, God became known as the Lord of hosts that "dwelleth between the cherubims" (1 Sam. 4:4; 2 Sam. 6:2; 2 Ki. 19:15; 1 Chr. 13:6; Ps. 80:1; 99:1; Isa. 37:16).

Later in Israel's history, during the first part of the Babylonian captivity, the prophet Ezekiel saw visions of God and cherubim. The passages are too lengthy to quote here, so we will give a summary of his descriptions of these beings. They looked like men, except each one had four faces, four wings, and feet like a calf. Two of their wings joined tip to tip, and the other two covered their bodies. Their faces were like those of a man, a lion, an ox, and an eagle. Their general appearance was like fire and lightning, and they moved with the speed of lightning. They were connected to wheels which looked like a wheel within a wheel. The wheels were very high, looked like beryl, and had many eyes in them. They had a firmament over their heads colored like a crystal. Above this firmament was a throne on which God sat, and He had the appearance of a man. Fire, lightnings and glory were all about the throne, and a rainbow was round about the throne as well (Ezek. 1:5-28; 8:1-4; 10:1-22).

It was as an "anointed cherub" that Lucifer had his origin, as recorded in Ezekiel 28:11-17. We will examine him in great detail in the following chapter.

Seraphim

These are only mentioned in the vision of Isaiah, but their description proves they are angelic creatures:

> 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. (Isa. 6:1-7)

The Living Creatures

When John describes the scene in heaven it is with awe-inspiring imagery:

> And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. 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. (Rev. 4:2-8)

These four beasts are similar to the cherubim, except that they have only one head each and are full of eyes before and behind. They are like the seraphim in that they have six wings. One has a face like a lion, one like a calf, one like a man, and one like a flying eagle. They cry, “Holy, holy, holy” to God day and night.

The Greek word for beasts in this passage is *zoa*, the plural of *zoon* meaning "living creature." It is from this word that we get our words zoo and zoology.

In the next chapter of Revelation, when John saw that there was no one worthy to open the book in God's hand, he writes,

> And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.
>
> And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. (Rev. 5:2-7)

In response to this the four beasts joined with the twenty-four elders as they all "fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints" (v. 8). Then they sang a new song to the Lamb and were joined in worship by myriads of angels, as well as "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them" (v. 13). Concluding this worship, "the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever" (v. 14; cp. 7:1-12).

Then, at the opening of each of the first four seals, one of the four beasts told John to "Come and see" as the four horsemen were sent forth (Rev. 6:1-8). These living creatures were also present with the twenty-four elders when the 144,000 sang a new song that "no man could learn" (Rev. 14:3). Later, after all the seals had been opened, it was one of the four living creatures that gave the seven golden vials full of the wrath of God to the seven angels whose job it was to pour them out (Rev. 15:7). Finally, when Babylon has been judged, the four living creatures again join the multitudes in worship (Rev. 19:1-4).

From these passages in Revelation we can see seven specific acts of the living creatures, or zoa:

- They call attention to God's holiness (4:4-8)

- They fall prostrate in worship (5:8; 19:1-4)
- They sing and play harps (5:8)
- They offer the prayers of the saints to God (5:8)
- They call forth the four horsemen (6:1-8)
- They give vials to angels (15:7)
- They listen to the worship of others (14:3)

FALLEN ANGELS

We have mentioned fallen angels in several ways already, but we will look at them in greater detail here.

General Facts About Fallen Angels

- They are subject to Christ (1 Pet. 3:22; Phil. 2:9-11)
- Sinful and rebellious (Job 4:18; 2 Pet. 2:4; Jude 6-7; Rev. 12:7-9)
- Evil (Ps. 78:49)
- To be punished (Mt. 25:41; Isa. 24:21-23; 25:7; Jude 6-7)
- To be cast out of heaven (Rev. 12:7-9)
- Organized into principalities (Eph. 1:21; 3:10; 6:12; Col. 1:16)
- They deceive men (1 Tim. 4:1; 2 Cor. 11:14)
- Oppose saints (Rom. 8:38-39; Eph. 6:10-13; Rev. 13:7)
- Originally fell with Lucifer (Isa. 14:12-14; Ezek. 28:11-17; Mt. 25:41)
- Hell is prepared for them (Mt. 25:41)
- Some are now in hell (2 Pet. 2:4; Jude 6-7)

Two Classes of Fallen Angels

- Those bound (Rev. 9:11, 14; 11:7; 17:8; 2 Pet. 2:4; Jude 6-7)
- Those that are still loose with Satan and will be cast down to the earth in the middle of the future tribulation (Rev. 12:7-12)

Sons of God Who Married Daughters of Men

We mentioned these sons of God in chapter two, but we will discuss them in greater detail here. There are many scriptural proofs that the sons of God in

Genesis 6:1-4 are fallen angels.

Old Testament Use of "Sons of God":

The expression "sons of God" is found only five times in the Old Testament, twice in Genesis 6 and three times in the book of Job (1:6; 2:1; 38:7). The passages in Job clearly refer to angels. Furthermore, the account of Shadrach, Meshach and Abednego in Daniel 3:24-25 calls an angel the son of God. Is it not possible then, for the sons of God in Genesis 6 to be angels?

Harmonizing Both Testaments:

Both testaments of the Bible teach that some angels committed sex sins and lived contrary to nature. Genesis 6:1-4 give the history of such sinning. In 2 Peter 2:4 we have the statement that angels did sin before the flood and for their sin were cast down to hell to be reserved until judgment. This passage does not reveal that the sin was fornication, but Jude 6-7 does, saying that

> 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. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

If Sodom and Gomorrah and other cities committed fornication "in like manner" as the angels, then it is clear that the sin of angels was fornication. According to Genesis 6 this sex sin was committed with "daughters of men." The New Testament thus helps explain the history of the Old Testament.

Angels Aren't Sexless:

The one scripture used to teach that angels are sexless does not say they are. It simply states, "in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Mt. 22:30). The purpose of this verse is to show that resurrected men and women do not need to marry in order to keep their kind in existence. In the resurrected state they live forever, but not as sexless beings.

Paul said everyone would have his own body in the resurrection (1 Cor. 15:35-38). There is nothing in the resurrection to uncreate men and women. Whether

male or female, each will be resurrected as such, though their body will be changed from mortality to immortality. Christ remained a man after His resurrection and so will all other males.

Throughout Scripture angels are spoken of as men. No female angels are on record. It is logical to say then that the female was created specifically to keep the human race in existence. All angels were created male, as their kind is maintained without the reproductive process. Angels were created innumerable to start with (Heb. 12:22), whereas the human race began with one pair, Adam and Eve, who were commanded to reproduce and make multitudes. That angels have tangible spirit bodies with bodily parts, appear as men, and have performed acts equal to and surpassing those of the human male is clear from many passages.

The fact that some angels "kept not their first estate, but left their own habitation" (Jude 6) makes it understandable how a sex sin could be accomplished by them. The Greek word for "habitation" is *oiketerion*. It is used only twice in Scripture. In 2 Corinthians 5:2 it is translated *house* and concerns the bodies of men being changed to spiritual bodies. In Jude 6 it refers to angels having a bodily change, or at least a lowering of themselves in some way.

Why Some Angels Were Bound:

As we have stated, there are two classes of fallen angels—those loose with Satan who will be cast down to earth during the tribulation (Rev. 12:7-12), and those now bound in hell for committing fornication (2 Pet. 2:4; Jude 6-7). Had the ones in hell not committed the additional sin of fornication, they would still be loose to help Satan in the future. Their present confinement proves they committed a sin besides that of original rebellion with Satan.

Christ Preached to These Spirits in Prison:

In 1 Peter 3:19-20 we see that Christ "went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." Who are these spirits in prison, if not the angels who once lived contrary to their nature—in sin with the daughters of men? We read in Psalm 104:4 that God is the one "Who maketh his angels spirits; his ministers a flaming fire." If angels are spirits, we can then conclude that the imprisoned spirits Christ preached to were the angels

referred to in Genesis 6—especially since they "were disobedient . . . in the days of Noah, while the ark was a preparing." The very purpose of Noah's flood was to destroy the giant offspring of these angels who "came in unto the daughters of men" (Gen. 6:4). The following points are further proofs that the spirits in 1 Peter are angels:

- If these were human souls it would not specify only those who sinned in the days of Noah.
- Men are never called spirits. Where human spirits are referred to they are always qualified by speaking of them as spirits of men (Heb. 12:23), spirits of all flesh (Num. 16:22; 27:16), and spirits of the prophets (1 Cor. 14:32). Men have spirits, but they are not spirits. Where the word *spirits* is used without such qualification it refers to spirit beings (Ps. 104:4; Heb. 1:7, 14).
- There is a special prison for angels that sinned before the flood (2 Pet. 2:4; Jude 6-7).
- The Greek for "preached" in 1 Peter 1:19 is *kerusso*, to proclaim as a public crier, or to announce something whether it be good or bad. *Euangelizo* would have been used if Christ had preached the glad tidings of salvation to human beings.
- The gospel is never preached to human beings after they die, and there would be no special message for the one generation of Noah's day, or God would be a respecter of persons. Human beings are appointed "once to die, but after this *the judgmen*t" (Heb. 9:27)—not more preaching intended for their salvation.
- There is no special prison for human beings who sinned in Noah's day. All go to *sheol* and *hades* until the judgment (Rev. 20:11-15).
- Christ made no announcement to human souls in hell that we know about. He did liberate the righteous souls, taking them to heaven when He ascended on high (Eph. 4:8). He left the angels in hell until the judgment (2 Pet. 2:4; Jude 6-7).

Proofs Outside the Scriptures:

Josephus says, "many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength . . . these men did what resembled the acts of those whom the Grecians called giants" (*Antiquities*, Book I, chap. 3). Again he says, "There were till then left the race of giants, who had bodies so

large, and countenances so entirely different from other men, that they were surprising to the sight, and terrible to the hearing. The bones of these men are still shown to this day . . .” (*Antiquities*, Book V, chap. 2).

The Ante-Nicene fathers also refer to angels who fell “into impure love of virgins, and were subjugated by the flesh . . . . Of these lovers of virgins, therefore, were begotten those who are called giants” (vol. 2, p. 142; vol. 8, pp. 85, 273). Justin Martyr says “. . . the angels transgressed . . . were captivated by the love of women, and begat children” (vol. 2, p. 190). Methodius says “the devil was insolent . . . as also those (angels) who were enamoured of fleshly charms, and had illicit intercourse with the daughters of men” (vol. 6, p. 370).

Fallen Angles Are Princes of Human Governments

The work of these angels will be disussed in detail in the following chapters.

Fallen Angels Are to be Judged Like Humans

Scripture clearly reveals a judgment for angels who have rebelled against God:

- *Subjects*: fallen angels (2 Pet. 2:4; Jude 6-7; Rev. 12:7-12)
- *Time*: at the great white throne judgment after the Millennium (Rev. 20:11-15; 2 Pet. 2:4; Jude 6-7)
- *Place*: before the great white throne in heaven (Rev. 20:11-15)
- *Basis*: disobedience to God (2 Pet. 2:4; Jude 6-7; Ezek. 28:11-17)
- *Result*: eternal damnation in the lake of fire (Rev. 20:10; Mt. 25:41, 46)

Many kinds of demon spirits, fallen angels, and other spirit beings are mentioned in Scripture. They were originally created sinless and became fallen and unclean. Even the prince of demons was addressed as being “perfect in thy ways from the day that thou wast created, till iniquity was found in thee” (Ezek. 28:15). God could not and did not create anything sinful. Everything in the spirit and human realms that is wicked and rebellious has become this way because of sin and free choice.

Fallen angels and demons are all rebels in connection with the planet earth. This is clear from the fact that they are or will be confined in prisons underneath the earth. Perhaps they lived on earth when Lucifer ruled. At any rate they were not

created in the six days of Genesis 1:3 - 2:25.

The Bible says there are creatures in the heart of the earth, stating “that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:10-11). Only eternity will reveal what kinds of creatures are under the earth, but we know there are some with knees and tongues.

The Number of Fallen Angels

Paul tells us in Hebrews 12:22 that angels are “an innumerable company.” In Revelation 12:3-4 we read,

> And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

The stars that fell are symbolic of the angels that rebelled with Lucifer; this is how many will be with him in the future war in heaven under the seventh trumpet. This leaves two thirds of all angels that did not rebel when Lucifer tried to dethrone God. So even though we don’t know the exact number of the innumerable company of angles, we do know that since their fall, Satan, his followers, and all evil ones have been in the minority and will be so for all eternity.

Chapter 4
The Devil

Though originally an angel of God, the devil appears as a fallen being in Genesis, where he usurped Adam's rulership of earth by tempting him to sin. He then opposes God and man as the god of this world throughout the rest of the Bible, not suffering final defeat until nearly the end of the book of Revelation. His significance as a character in Scripture is thus great enough to require an entire chapter of this book for discussion.

LUCIFER BEFORE HE BECAME SATAN

Lucifer was created by Christ along with other principalities and powers in heaven and earth (Col. 1:15-18; Job 38:4-7; Ezek. 28:11-17). In Ezekiel 28:14-16 we read:

> Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Thus he was not always the devil or an adversary of God. He was created perfect and sinless and became the enemy of God and man through the sin of trying to exalt himself above God.

In Ezekiel 28:14-16 we read that Lucifer was at one time in the mountain of God. This was not when an earthly king of Tyre ruled, so the reference is to the eternal past when the cherub himself had a literal throne on earth on the mountain of God. Here we have an insight into the position of Lucifer before his fall, and a revelation regarding the cause of his fall (vv. 13-17).

Ezekiel 28:13 tells us that Lucifer was also in a pre-Adamite garden of Eden:

> Thou hast been in Eden the garden of God; every precious stone was thy

> covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

No earthly king of Tyre was ever in Eden, as was this angel, nor does this Eden refer to Adam's Eden, although Lucifer was in it also (Gen. 3; 2 Cor. 11:3). The Eden here was a garden in the earth when he ruled in perfection and sinlessness before he fell.

Lucifer Was the First Ruler of Earth

Lucifer was one of the archangels who ruled over beings in the original creations of Genesis 1:1. According to Isaiah 14:12-14; Jeremiah 4:23-26; Ezekiel 28:11-17; Luke 10:18; 2 Peter 3:4-8 and other passages, Lucifer had a kingdom on earth long before the six days of Genesis 1:3 - 2:25 and the creation of Adam. These passages reveal that he fell, led an invasion into heaven and was defeated.

At that time the earth was cursed and all life destroyed by the first flood (Gen. 1:2). Satan regained rulership over the earth in Adam's day, usurping man's dominion by causing his fall. His relationship to man has always been that of a usurper; as long as man tolerates his dictatorship, he will remain subject to Satan. Each man can now, by the power of the gospel, defeat Satan and rid himself of every demonic relationship. This is what God demands, and He has provided means whereby it can be attained (Mk. 16:17-18; Lk. 10:19; 24:49; Acts 1:8; Eph. 6:10-18; Jas. 4:7; 1 Pet. 5:8-9). Satan's present position as ruler of this world's system will be ended forever when Christ comes (Rev. 19-20), and man will again inherit the earth and live in it forever.

He Was Cast Out of Heaven

Isaiah 14:12 says, "How art thou fallen from heaven, O Lucifer, son of the morning!" Jesus told the disciples in Luke 10:18, "I beheld Satan as lightning fall from heaven." If he fell from heaven, he must have been cast out (the Hebrew for "fallen" in Isa. 14:12 also has the sense of "cast out"). He was thrown out bodily by superior forces.

He Was Cut Down to the Ground

The second phrase in Isaiah 14:12 says, “how art thou cut down to the ground.” This was the reason he did not remain in heaven. The Hebrew for “cut down” means to fell a tree; destroy anything; cut down; cut off; cut asunder. He was forcibly intercepted in his invasion of heaven, and was defeated and cast down as a tree being felled by a woodsman (Isa. 9:10; 15:2; 22:25; 45:2). He was cut down to the ground and so found himself back on the earth he ascended from.

He Had Weakened the Nations

The last part of Isaiah 14:12 describes Lucifer as the one “which didst weaken the nations.” Before his rebellious invasion of heaven Lucifer had weakened the earthly nations over which he had ruled since the first creation of the earth and its inhabitants. This was before Adam’s time. The following are six proofs that Lucifer ruled men:

- They are called *nations* in Isaiah 14:12. The Hebrew word *goy* is translated Gentiles, nations, people, and heathen hundreds of times, but never angels. It follows then that the nations Lucifer ruled over must have been made up of men.
- God told Adam to replenish the earth (Gen. 1:28). He told Noah to do the same thing 1,656 years later (Gen. 9:1). It is as reasonable to believe the earth was plenished before Adam’s time as it is to accept that it was plenished before Noah’s. Furthermore, the command to replenish indicates the kind of inhabitants the earth had in the first place, for Adam and his race could only reproduce their own kind (Gen. 1:11; 6:20).
- Jeremiah’s description of the chaotic earth confirms the fact that men, not angels, inhabited the earth before Adam:

  I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger. (Jer. 4:23-26)

Before the time of Adam, men lived in cities and fruitful places on earth, so they must have eaten food and been mortal as we are today. (For proof that this text refers to the pre-Adamite world, see the many notes on that subject in the *Dake*

Annotated Reference Bible and *God's Plan for Man*, both by this author.)

- Ezekiel also confirms the fact that the inhabitants of the pre-Adamite world were people who were ruled by kings. As his fall is described by Ezekiel, Lucifer is told, "I will cast thee to the ground, I will lay thee before kings, that they may behold thee . . . . All they that know thee among the people shall be astonished at thee" (Ezek. 28:17b, 19a).
- Peter indicates that the pre-Adamites were mortals, for they drowned. In 2 Peter 3:5 we read "that by the word of God the heavens were of old, and the earth standing out of the water and in the water," proving that the earth was not created all wet as described in Genesis 1:2 when "the Spirit of God moved upon the face of the waters." Rather, it was created dry and was then flooded and later restored to dry ground as recorded in Genesis 1:9-10. Verse 6 of 2 Peter 3 describes this flood, saying that "the world that then was, being overflowed with water, perished." The Greek word for *world* here is *kosmos* which means social order. Thus "the world that then was" refers to the social order before Adam's day. It is contrasted with the heavens and earth "which are now" (v. 7)—since the six days' work of Genesis 1:3 - 2:25.
- No scripture states that angels or spirit beings of any kind lived on the earth. Satan's angels are spoken of as stars of heaven, indicating that they were originally created to be God's subjects in heaven, not Lucifer's on earth (Rev. 12:1-12).

The only statement in Scripture that causes some to stumble over the idea of pre-Adamites being men is 1 Corinthians 15:45 which speaks of the first man Adam. This verse can be understood by realizing that Adam was created the first of this present race of men. It should never be taken to mean that he was the first man who ever lived on the earth, for nations of men—mortal beings capable of being drowned in a flood—operated in a social system before Adam and the flood of Lucifer's time.

I Will Ascend into Heaven

Isaiah 14:13 reveals some things Lucifer said in his heart, the first being "I will ascend into heaven." This was part of Lucifer's plan to overthrow God. According to Colossians 1:16, thrones, dominions, principalities, and powers—visible and invisible—were created in heaven and in earth. This shows the

establishment of kingdoms in many places in the heavens—on other planets besides the earth. Lucifer was given dominion of the earth and worked deceitfully to get other angelic rulers to follow him in his war against God. Not only did Lucifer's earthly subjects rebel, but a third of God's angels did too, for that many will be cast down with Satan in the future tribulation (Rev. 12:7-12). The place of mobilization was the earth. How long they rebelled before the actual break with God is not known.

I Will Exalt My Throne Above the Stars of God

Isaiah 14:13 not only reveals Lucifer's plan to invade heaven, dethrone God, and become the supreme ruler of all creation, but it shows that he already was a ruler. If he had a throne, he must have been a king.

I Will Sit Upon the Mount of the Congregation

The final statement in verse 13 proves Lucifer was not content with his own throne, but wanted to sit on God's throne to be worshipped as the sovereign of all creation. His intent to sit on "the mount of the congregation" reveals that there is a congregation of saints or holy beings who gather to worship God. The phrase "in the sides of the north" gives the location or direction of heaven—north of the earth. Psalm 75:6-7 speaks of promotion coming, not from the east, west, or south, but from the Lord; so according to this also, the Lord and heaven are in the north.

I Will Ascend Above the Heights of the Clouds

This statement in Isaiah 14:14 reveals the location of Lucifer's kingdom before Adam's time. It had to be under the planet heaven, or Lucifer could not have determined in his heart to ascend into heaven (v. 13). It had to be under the stars of God or he could not have determined to exalt his throne above them (v. 13). It had to be under the clouds that surround the earth or he could not have determined to ascend above them (v. 14). Though a kingdom could be located many places under heaven and under the stars, it could not be under the clouds of earth without being on earth. This should convince us that Lucifer had an earthly kingdom with earthly subjects. Furthermore, since angels are not constituted like beings created to live on earth, we must conclude they were not the subjects of Lucifer's earthly kingdom. The fact that Satan's angels are now

confined to the heavenlies surrounding the earth is proof they are no longer fit to reside in heaven; and the fact that they will be confined eternally in a hell beneath the earth (Mt. 25:41) proves that they sinned in connection with Lucifer's program of invading heaven from the earth.

I Will Be Like the Most High

This part of Isaiah 14:14 was the central idea for all the rebellious activities of Lucifer. It is a noble trait to desire to be like God or imitate Him in His consecration to the highest good of all; but to transgress the laws of God and the central aim of such consecration, to become selfish and devoted to self-gratification at the expense of the highest good, is the greatest of all crimes. Lucifer wanted to be like God at the expense of all who opposed him; this was extreme sinfulness against God and nature. It was by this appeal to be like God that Eve was deceived (Gen. 3:5). Christ came to imitate God among men, and to set an example of true God-likeness: being like God in consecration to the good of all—not for self-gratification. Thus He repeatedly declared the true nature of consecration and godliness.

You Shall Be Brought Down to Hell

Isaiah 14:15 thus declares the final doom for Satan and all who follow him (Mt. 25:21; Rev. 20:10).

THE FALL OF LUCIFER

We have several scriptures describing this. He fell through pride over his own beauty (Ezek. 28:11-17; 1 Tim. 3:6), and trying to exalt himself above God (Isa. 14:12-14).

The Time of Lucifer's Fall

Lucifer fell when he rebelled against God to exalt his throne and kingdom from earth to heaven, as seen in the above discussion of Isaiah 14:12-14. The time of his corruption and sin was surely before the days of Adam, for Lucifer was already a fallen creature at the time he came to Adam's Eden (Gen. 2; 2 Cor. 11:4).

Lucifer Cast Out of Heaven

He was cast from heaven back to the ground at the time of his invasion (Ezek. 28:17; Isa. 14:12-14; Lk. 10:18), and he will be cast down to the ground again in the middle of Daniel's seventieth week (Rev. 12:7-12). Then he will be put into the bottomless pit for one thousand years, to be loosed a short season again at the end of that time. After that he will be cast into the lake of fire to be tormented forever (Rev. 20:1-10).

Lucifer Humbled

According to Ezekiel 28:17 he has already been humbled before kings, for he was cast down to the ground before the nations over whom he ruled prior to Adam's time (Isa. 14:12-14). He will again be brought down in defeat and humiliation before the kings he will lead with Antichrist in the battle of Armageddon (Rev. 12:7-12; 16:13-16; 19:11-21; 20:1-3). Finally, at the end of the Millennium he will be brought down to hell before all kings and others who will spend eternity with him in the lake of fire (Mt. 25:41; Rev. 20:10).

THE TRUTH ABOUT SATAN

Satan is not an evil principle, an error of the mortal mind, a germ, an abstract power, or a being with hoofs, horns, tail, and a pitchfork, presiding over the lake of fire and the realm of the dead. He is a real person. Jesus dealt with him as such (Mt. 4:1-11; 1 Jn. 3:8; Acts 10:38; Lk. 13:16). Likewise, the apostles waged war with him, telling saints to resist him and take a stand against his wiles (Eph. 4:27; 6:10-18; 1 Th. 2:18; Jas. 4:7; 1 Pet. 5:8-9). Satan is the present usurper of man's dominion—the "prince" and "god" of this world's system (Jn. 8:44; 12:31; 14:30; 2 Cor. 4:4; Eph. 2:1-3; 1 Jn. 5:19). The Greek word *archon*, meaning *ruler*, is thus applied to Satan (Jn. 12:31; 14:30; 16:11), ruler of demons (Mt. 12:24; Mk. 3:22), and ruler of the air (Eph. 2:2).

What Satan Is Called

The following list contains only a few of his 175 names and titles:

- Lucifer (Isa. 14:12-14)

- The Devil (Rev. 12:9)
- Satan (Rev. 12:9)
- Beelzebub (Mt. 10:25; 12:24)
- Belial (2 Cor. 6:15)
- Adversary (1 Pet. 5:8-9)
- The Dragon (Rev. 12:3-12; 13:1-4; 20:1-3)
- The Serpent (2 Cor. 11:3; Rev. 12:9)
- The God of this World (2 Cor. 4:4)
- The Prince of this World (Jn. 12:31)
- The Prince of the Power of the Air (Eph. 2:1-3)
- The Prince of the devils (Mt. 12:24)
- The Accuser of our Brethren (Rev. 12:10)
- The Enemy (Mt. 13:39)
- The Tempter (Mt. 4:3)
- The Wicked One (Mt. 13:19, 38)
- That Wicked One (1 Jn. 5:18)
- An Angel of Light (2 Cor. 11:14)
- The Anointed Cherub (Ezek. 28:11-17)
- The Thief (Jn. 10:10)
- The King over all the children of pride (Job 41:34)

General Facts About Satan

As seen in the list below, the book of Job contains many facts about Satan:

- He has access to heaven (Job 1:1; 2:1; Rev. 12:7-12)
- Associates with angels (Job 1:6; 2:1)
- Appears before God (Job 1:6; 2:1)
- Roams the earth (Job 1:7; 2:2; 1 Pet. 5:8)
- Converses with God (Job 1:7-12; 2:2-6)
- Singles men out for destruction (Job 1:8-12; 2:3-6)
- Hates good men (Job 1:8-12; 2:3-6)
- Recognizes and envies the blessing of God upon others (Job 1:10; 2:4-5)
- Seeks to destroy fellowship between God and His children (Job 1:10-11; 2:4-5)
- Tempts men to curse God and deny Him (Job 1:11; 2:5)
- Is limited by God in touching His children (Job 1:12; 2:6)
- Can destroy the riches of men (Job 1:12-19)

- Destroys to the limit of his ability through the permission of God (Job 1:12-19; 2:6-10)
- Has many earthly agents (Job 1:15, 17)
- Can send fire from heaven (Job 1:16)
- Can control the elements and cause storms when God permits (Job 1:18-19)
- Is untiring in his efforts (Job 2:1-7)

Satan Is Real

He is a real angel with a body, soul, and spirit. He is described as a beautiful creature who fell through pride (Ezek. 28:11-17; 1 Tim. 3:6). He has been seen with a body (Job 1:6-12; 2:1-7; Ps. 109:6; Zech. 3:1-2; Mt. 4:1-11), and He will be bound bodily with a chain and cast into a prison (Rev. 20:1-3).

Many scriptures indicate Satan is a person. Personal pronouns (Mt. 4:1-11; 12:26), statements (Zech. 3:1-2; Job 1:6-12; 2:1-7), conversations (Mt. 4:3-10; Jude 9), descriptions (Ezek. 28:11-17; Isa. 14:12-14), and names, acts, and attributes are all ascribed to him:

- He has a heart (Isa. 14:12-14)
- Pride (Ezek. 28:17; 1 Tim. 3:6)
- Speech (Job 1:6-12; 2:1-7; Mt. 4:1-11)
- Knowledge (Job 1:6-12; 2:1-7; Mt. 4:1-11; Rev. 12:12)
- Power (Job 1:6-19; 2:1-7; Acts 10:38; 2 Th. 2:8-10; Acts 26:18; Rev. 13:1-4)
- A kingdom (Mk. 3:22-26)
- Desires (Lk. 22:31)
- A dwelling (Rev. 2:13)
- Lusts (Jn. 8:44; Eph. 2:1-3)

He is a great celestial and terrestrial ruler, ruling most of man’s business, social, political, and religious activities (Eph. 2:2; 6:10-18; 2 Cor. 4:4; Jn. 12:31). His heavenly realm is organized into principalities and powers (Eph. 6:10-12; Dan. 10:12 - 11:1; Mt. 12:24-30). His subjects are fallen angels, fallen men, and demons of various kinds (Mt. 25:41; Rev. 12:7-12; Jn. 8:44; 1 Jn. 3:8-10; Jas. 2:19). He is the head of man’s religion and a leader in religious affairs (Rev. 2:9; 3:9; 2 Cor. 11:14).

The Character of Satan

He has never been known to be merciful, good, loving, kind, gentle, pitiful, patient, or to have any of the graces of God since his fall. Rather, he is:

- The enemy of all good (Mt. 13:28; Rev. 12:9-12)
- The accuser of God and man (Rev. 12:9-12; Ezek. 28:11-17)
- The father of lies (Jn. 8:44)
- A murderer (Jn. 8:44)
- A sower of discord (Mt. 13:39)
- An adversary (1 Pet. 5:8-9)
- The first sinner
- The first rebel
- The first to consecrate himself to self-gratification
- The first to wage war against all society (Isa. 14:12-14; Ezek. 28:11-17; Rev. 12:9; 20:7-10).
- Cunning (2 Cor. 2:11; 11:14; Eph. 6:11-12)
- Wicked (Jn. 8:44; 1 Jn. 3:8; 5:18; Mt. 13:19, 38)
- Malignant (Lk. 8:12; 1 Pet. 5:8-9; 2 Cor. 4:4)
- Cowardly (Jas. 4:7)
- The tempter (Mt. 4:1-11)
- A thief (Jn. 10:10)
- Without principle
- Presumptuous (Job 1:6-12; 2:1-7)
- Proud (Ezek. 28:17; 1 Tim. 3:6)
- Deceitful (2 Cor. 11:14; Rev. 12:9; 20:10)
- Fierce and cruel (Lk. 8:29; 9:39; 1 Pet. 5:8-9)
- Aggressive (Eph. 4:27; 6:10-18; 1 Pet. 5:8-9).

Satan Is Compared To:

- A fowler (Ps. 91:3)
- Fowls (Mt. 13:4, 19)
- A wolf (Jn. 10:12)
- A destroyer (Jn. 10:10)
- A roaring lion (1 Pet. 5:8-9)
- A serpent (Rev. 12:9; 20:2)

- A dragon (Rev. 12:3-12)
- A crocodile (Leviathan, Job 41; Isa. 27:1)
- An angel of light (2 Cor. 11:14)
- Scorpions (Lk. 10:19)
- An adder (Ps. 91:13)
- A thief (Jn. 10:10)

Satan Is Good At:

- Taking advantage of men in their weak moments (2 Cor. 2:11; 11:3; Mt. 4:1-11; Lk. 22:40)
- Tempting men after great successes (Jn. 6:15)
- Suggesting the use of right things in a wrong way and at a wrong time (Mt. 4:1-11)
- Slandering God to man and man to God (Gen. 3:1-10; Job 1:6-12; 2:1-7)
- Appearing as an angel of light to deceive (2 Cor. 11:14)
- Deluding his followers as to their end (2 Th. 2:8-12; Rev. 12:9; 20:7-10).

THE WORK OF SATAN

In general, Satan's work is to oppose God whenever possible. For this reason his work varies in some respects with the purposes of God in different ages and dispensations. In Old Testament times Satan's great work was to cause the fall of man, usurp his dominion, and try to prevent the coming of the Messiah into the world in order to avert his own defeat. In the New Testament he tries to nullify the work of Christ in the lives of men. In general Satan now works to:

- Deceive all men (Rev. 12:9; 20:1-10; 2 Cor. 11:14).
- Exercise the power of death (Heb. 2:14; Rev. 1:18)
- Dominate all rebels (1 Jn. 3:8-10; 1 Tim. 5:15; Eph. 6:10-18; Mt. 9:34).
- Cause sickness and disease and physical and mental maladies (Lk. 13:16; Acts 10:38; Jn. 10:10).
- Take advantage of all adversities of men to further their rebellion and hold them captive (2 Cor. 2:11; 1 Tim. 1:20; 5:11-15).
- Tempt men (Mk. 1:13; 1 Cor. 7:5).
- Provoke men to sin (1 Chr. 21:1).
- Cause offenses (Mt. 16:23).

- Appear as an angel of light (2 Cor. 11:14).
- Resist men and other beings (Zech. 3:1-2).
- Join with others against God (Lk. 22:3; Jn. 13:2).
- Send messengers to defeat saints (2 Cor. l2:7).
- Hinder the gospel (1 Th. 2:18; Acts 13:10; 2 Cor. 4:4).
- Steal the Word of God from people lest they should believe it (Mt. 13:19; Lk. 8:12).
- Perform powerful signs and lying wonders (2 Th. 2:9).
- Contend with messengers of God and sometimes hold them captive (Dan. 10:12-21; Jude 9).
- Hinder answers to prayer (Dan. 10:12-21).
- Snare men in sin (1 Tim. 3:7; 2 Tim. 2:26).
- Cause spiritual blindness to the gospel (2 Cor. 4:4).
- Cause double mindedness (Jas. 1:5-9)
- Cause doubt and unbelief (Rom. 14:23; Gen. 3:4-5)
- Cause darkness and oppression (2 Cor. 4:4; 2 Pet. 1:4-9)
- Cause deadness and weakness (Heb. 6:1; 9:14)
- Cause delay and compromise (Acts 24:25; 26:28)
- Cause divisions and strife (1 Pet. 5:8; 1 Cor. 3:1-3).
- Cause sin and rebellion (Gen. 3; 2 Cor. 11:3)
- Cause works of darkness, including sexual perversion (Eph. 5:11-12; 6:12; Acts 16:18; Rom. 1)
- Cause works of wickedness (Col. 1:21)
- Cause deceptions and false religions (2 Cor. 11:14; 1 Tim. 4; Rev. 12:9)
- Kill and destroy (Jn. 10:10)
- Sow tares among saints (Mt. 4:3; 13:25; Lk. 22:31)
- Promote counterfeit worship (2 Th. 2:8-12; 1 Cor. 10:20)
- Cause storms (Job 1:18-19; Eph. 2:2)
- Rule nations (Mt. 4:8-9; Dan. 10)
- Accuse the brethren (Rev. 12:10)
- Oppose the gospel (Eph. 6:1-18)
- Supervise demons (Jn. 12:31)
- Supervise fallen angels (Rev. 12:7-12)
- Supervise fallen men (Eph. 2:2; 1 Jn. 3:8; Jn. 8:44)
- Cause infirmities (Mt. 8:17; Lk. 13:16; Jn. 10:10; Acts 10:38)
- Cause lunacy and mania (Mt. 4:23-24; 17:14-21; Mk. 5:1-18)
- Urge suicides (Mt. 17:15; Jn. 10:10)
- Agitate lusts (Jn. 8:44; Eph. 2:1-3)
- Cause lying and false prophecy (1 Ki. 22; Mt. 24:11, 24; 2 Cor. 11:13-15)

- Propagate false doctrines (1 Tim. 4; 2 Tim. 4; 2 Th. 2; Rev. 13)
- Oppress men (Acts 10:38)
- Persecute Christians (1 Pet. 5:8-9)
- Wage war on saints (Rev. 13:7; Eph. 6:10-18)

Christ died to destroy and cancel all these works of the devil for believers in this age, and to give complete mastery over them (Col. 2:14-17; 1 Pet. 2:24; Lk. 10:19; Jn. 14:12; Mk. 16:17-18). The only works listed above that will not be put down in this age are: sin and rebellion among men; Satan's rule of the nations; the reign of death; and Satan's opposition to saints. These will be done away in the Millennium (Eph. 1:10; 1 Cor. 15:24-28; Rev. 21:1-8; 22:3).

Proofs That Sickness Is Satan's Work

The Son of God was manifested that He might destroy the works of the devil (1 Jn. 3:8). The works of Satan come about by devils causing many physical infirmities and sicknesses, as seen below:

- Satan smote Job with sore boils (Job 2:7)
- A dumb man was possessed with a devil (Mt. 9:32-33)
- A blind and dumb man was possessed with a devil (Mt. 12:22)
- Jesus said, "If Satan cast out Satan, he is divided against himself . . . I cast out devils by the Spirit of God" (Mt. 12:26-28)
- A woman's daughter was "grievously vexed with a devil" (Mt. 15:22)
- Jesus rebuked the devil (Mt. 17:18)
- A man had a spirit of an unclean devil (Lk. 4:33)
- The devil had thrown him in the midst (Lk. 4:35)
- The devil threw a child down and tore him (Lk. 9:42)
- Jesus cast a devil out of a dumb man (Lk. 11:14)
- Satan bound a woman (Lk. 13:16)
- Satan comes to steal, kill, and destroy (Jn. 10:10)
- Jesus went about doing good and healing all that were oppressed of the devil, for God was with Him (Acts 10:38)
- To deliver such a one unto Satan for the destruction of the flesh (1 Cor. 5:5)
- They cast out many devils, and anointed with oil many that were sick, and healed them (Mk. 6:7-13)
- Jesus commanded the disciples to heal the sick, and they returned with the report that the devils were subject to them in His name (Lk. 10:9, 17)

SATAN AND WORLD GOVERNMENTS

In Daniel 10:12-13 we read:

> 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.

This is the satanic prince ruling the kingdom of Persia for Satan who is recognized in Scripture as being the god of this world, having usurped man's dominion (Mt. 4:8-9; 12:24-30; Jn. 8:44; 12:31; 2 Cor. 4:4; Eph. 2:2; 6:10-18; 1 Jn. 3:8; Rev. 12:7-12; 16:13-16; 20:1-10).

Satan has trusted angels over all the governments of this world. They are responsible to him for carrying out his will in those governments. He seeks to hinder God's plan in the fulfillment of prophecy regarding world kingdoms. God also has trusted angels who carry out His will concerning what He has predicted to take place in the kingdoms of this world (vv. 11-21; 11:1; 12:1). Hence, there are wars between these two groups of angels in the heavenlies (vv. 13, 20-21; 11:1; 12:1; Jude 9; Rev. 12:7-12). All wars lost or won on earth are results of wars lost or won by these heavenly armies.

Similar to this conflict over governments, there are good and evil spirit beings seeking carry out the will of their masters in the lives of individuals as well (Mt. 18:10; 2 Cor. 10:4-6; Eph. 2:2; 6:10-18; Heb. 1:14; Jude 9). Satan himself is active in seeking to defeat God's purpose in the lives of His children (1 Chr. 21:1; Job 1:6; 2:1; Zech. 3:1; Mt. 4:1-11; 2 Cor. 4:4; Eph. 2:2; 6:10-18; 1 Jn. 3:8; Rev. 12:12).

In Daniel 10:20 Gabriel told of the satanic prince over the Grecian Empire that caused Alexander the Great to be so successful as to destroy the Medo-Persian Empire completely in thirteen years. This prince of Grecia is the spirit now confined to the abyss who will come out in the last days and cause the human Antichrist to revive the old Grecian Empire, so they can all oppose Jesus Christ at Armageddon.

In Revelation 17:8 the beast out of the abyss is a satanic angel—not the human

spirit of a dead man. He does not incarnate himself in the human Antichrist or beast out of the sea, but merely uses him as a tool to revive the fifth or Grecian kingdom as the eighth and last kingdom in the times of the Gentiles. This spirit ruled the old Grecian Empire, the fifth of the five kingdoms that fell before John's day (17:10). When his kingdom fell he was confined to the abyss where he remained during the sixth kingdom (the Roman Empire, which was the one in existence in John's day) and ever since. He will be confined to the abyss until the ten kingdoms are formed inside the Roman Empire to make the seventh kingdom of 17:10. He will then be loosed and use the Antichrist to revive the old Grecian Empire as the eighth kingdom of 17:11. This is what the angel meant when he said the beast *was* (had existed on earth before John's day), and *is not* (on the earth in John's day), and shall ascend out of the abyss and go to perdition (17:8).

Kingdoms of this world have always been controlled by godly or satanic angels and wars on earth are lost or won as a result of battles in the heavenlies between the good and bad angels. God plans the rise and fall of certain kingdoms and Satan seeks to keep the prophetic Word from coming to pass (Isa. 24:21-23; 25:7; Dan. 10:13-21; 11:1; 12:1; Eph. 6:12; Rev. 12:7-12; 16:13-16).

SATAN'S WAR ON THE SAINTS

The most important work of Satan among men now is to counterfeit the doctrines and experiences of God as revealed in Scripture, in order to deceive saints (2 Cor. 11:14-15; Eph. 6:10-18; 1 Tim. 4:1-7; Rev. 12:9-12). Men are commanded to prove and test all doctrines and experiences in the supernatural realm to see if they are of God or Satan (1 Cor. 2:12-16; Phil. 1:9-10; 1 Th. 5:21-22; 1 Jn. 4:1-6).

It is certain that not every religion, doctrine, and experience among men is of God. We must, therefore, judge them by the plain written Word of God. The knowledge of truth is the first essential in warfare against demons and error. Great is the danger when believers accept anything and everything in the realm of the supernatural as being from the Lord. The fact that the believer is a child of God does not stop the devil from trying in every conceivable way to imitate God to him. Believers are the ones Satan concentrates on and wars against.

There are definite ways outlined in Scripture whereby one can detect what kind of spirit is seeking to control him. But if one neglects to study the Word he may

fall prey to one of Satan's demons through ignorance. Ignorance is one of the chief means by which Satan and his forces try to control men. It accounts for their widespread success in getting men to accept their suggestions, doctrines, ideas, leadings, and guidance. Among the guiding principles useful in detecting good and evil spirits, and their operations and doctrines, the outstanding ones are these:

- Any doctrine that denies or causes doubt and unbelief concerning anything taught in Scripture is from Satan and his demons (1 Tim. 4:1-8). Any religion denying the inspiration of the Bible; the reality of God as a person; the virgin birth and divinity of Christ; His miraculous power and supernatural ministry; the death, burial, bodily resurrection, and bodily manifestation of Christ after His resurrection; the bodily ascension to heaven and coming again of Jesus Christ to set up a kingdom in the world forever; the necessity of the new birth, cleansing from sin and living free from sin; and the numerous other experiences of the Bible—any religion denying these fundamental truths is yielding to "the spirit of error" and not "the spirit of truth" (1 Jn. 4:1-6).
- Any power, influence, or doctrine that causes one to become passive, inactive, submissive, and unresisting to the workings of supernatural spirits seeking to control his life contrary to the teachings of Scripture, is not of God. The Bible says, "resist the devil" (Jas. 4:7; 1 Pet. 5:8-9). Any inclination to approve of sin or ignore the necessity of repentance and holy living is promoted by Satan. The same is true for any tendency to lessen the penalty for sin, or doubt that hell is literal and eternal. Just as God requires truth in the mind for the working of the Holy Spirit in a life, so the devil requires the believing of lies to hold men in bondage. See 1 Cor. 6:9-11; 10:12-13; 2 Cor. 11:3-15; Gal. 5:19-21; 6:7-8; Eph. 6:10-18; 1 Tim. 4:1-9; Jas. 1:22; 2:10.
- The Holy Spirit can be recognized by His fruit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance (Gal. 5:22-23).

Methods of Satan

Satan uses every conceivable means to hold men in subjection to himself and keep them from turning to God. If he fails in this, he tries to kill the believer's testimony and ruin his influence for God.

Lukewarmness:

Satan tries to get others in a lukewarm condition and, if he succeeds, urges them to stay in that condition so that God will cut them off in the end.

Unholy Passions:

He stirs up unholy passions, causing people to throw away all restraint and live a life of revelry.

Suicide:

If a saint falls, Satan tries to make him stay fallen or commit suicide. He tempts men to end their lives by insisting it is the best way out; but he hides the fact that this will only be the beginning of real torment in eternal hell.

Deception About Sin:

Satan tries to make people think they are missing everything in life if they do not engage in all kinds of sins which, in the end, will damn their souls. He also emphasizes sin and sinful pleasures as innocent enjoyment.

Deception About Serving God:

Satan tries to make people think there is no joy in serving the Lord. This is one of his greatest errors. Serving Christ and winning souls who will be thankful forever pays the greatest dividends and affords the greatest pleasures known.

Deception About Wealth:

The devil preaches to the diligent businessman that he needs to spend all his time getting rich before serving the Lord. The truth is, if one will truly serve the Lord, he can be abundantly prosperous with God's help.

Compromise in Church Leadership:

Satan urges churches and their leaders to make religion a paying proposition by appealing to the rich through lowering the standards of holy living, making salvation easy for all, and compromising essentials of the faith; and by feeding the sheep messages on current events and book reviews instead of the infallible

Word of God.

God's Purpose in Allowing Satan to Continue

- To develop character and faith in the believer (Jas. 1:12; 1 Pet. 1:7-13; 5:8-9; 2 Pet. 1:4-9; Jude 20-24)
- To keep the believer humble (2 Cor. 12:7)
- To provide a conflict for saints that they may be rewarded through overcoming (1 Jn. 2:13; 4:1-6; Rev. 2:7, 11, 17, 26-28; 3:5, 12, 21)
- To demonstrate the power of God over the power of Satan (Mk. 16:17-20; 1 Cor. 4:9; Eph. 2:7; 3:10)
- To use him to afflict people to bring them to repentance (1 Cor. 5:1-6; 2 Cor. 2:5-11; Job 33:14-30)
- To purge man of all possibility of falling in the eternal future (Rev. 21)

Duty of Saints Regarding Satan

When one is born again he enters the realm of the supernatural and spiritual. He must study the Bible to learn how he should walk and conduct himself in spiritual warfare with Satan and demons. Saints are to:

- Put on the whole armor of God (Eph. 6:11-18)
- Know Satan's devices (2 Cor. 2:11)
- Give him no place (Eph. 4:27)
- Resist him (Jas. 4:7; 1 Pet. 5:8-9)
- Be sober and vigilant lest he devour them (1 Pet. 5:8-9)
- Overcome him by the Word (Mt. 4:1-11; 1 Jn. 2:14)
- Overcome him by the blood of Christ and testimony (Rev. 12:11)
- Overcome him by Christ and His name (Eph. 1:19-22; 2:6; 2 Cor. 2:15)
- Overcome him by birth of the Spirit and faith (1 Jn. 2:29; 3:9; 5:1-4, 18)
- Overcome him by the Holy Spirit (Rom. 8:1-13; Gal. 5:15-26)

Evidences of Being Influenced by Satan

- Walking in darkness (1 Jn. 1:5-6; 2:11)
- Saying one has no sin (1 Jn. 1:8, 10)

- Failing to please God and keep His commandments (1 Jn. 2:3-4; 3:22-24; 5:14-15)
- Failing to walk as Christ did (1 Jn. 2:6)
- Hating anyone (1 Jn. 2:9; 3:10-19; 4:20)
- Failing to overcome Satan (1 Jn. 2:13-14)
- Loving the world and the things in it (1 Jn. 2:15-17; 3:1, 13; 4:5)
- Leaving Christian fellowship (1 Jn. 2:19)
- Ignoring truth (1 Jn. 2:20-27)
- Denying God and Jesus (1 Jn. 2:22-23)
- Doing unrighteousness (1 Jn. 2:29; 3:10)
- Making no effort to purify self (1 Jn. 3:3)
- Committing sin (1 Jn. 3:8-10; 5:18)
- Murdering (1 Jn. 3:12, 15)
- Lacking compassion (1 Jn. 3:17)
- Lacking faith (1 Jn. 3:20-22; 5:14-15)
- Being destitute of the indwelling Holy Spirit (1 Jn. 3:24; 4:4, 13)
- Being of the world and having fellowship with it (1 Jn. 4:5)
- Having no personal acquaintance with God or knowledge of eternal life (1 Jn. 4:7-10; 5:10-13, 20-21)
- Making no confession of Jesus (1 Jn. 4:14-18)
- Being overcome by the world (1 Jn. 5:4-5)

THE DOOM OF SATAN

Revelation 12:7-12 reveals the defeat of Satan and his angels in the middle of Daniel's seventieth week, but his doom was predicted much earlier than this. Right after Adam and Eve sinned, when God pronounced upon them the curse of their fall, He also predicted Satan's doom, saying, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Isaiah also prophesied of the defeat of Satan, fallen angels and demons at the battle of Armageddon:

> And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. (Isa. 24:21-23)

Speaking of the blessings of the Millennium, Isaiah also prophesied that God would destroy "the face of the covering cast over all people, and the veil that is spread over all nations" (25:7). The idea here is the removal of all satanic darkness now covering the nations. The prince of the power of the air that works in all sons of sin will be removed from all hearts and minds. Then men will, for the first time since Adam's influence, be free from all satanic influences. Satan is the ruler of the darkness of this world, and he and all his agents will be confined to the abyss during the thousand years of Revelation 20:1-6.

Genesis 3:15 was fulfilled on the cross when Jesus uttered the words, "It is finished" (Jn. 19:30). It was at the cross that Jesus "spoiled principalities and powers" (Col. 2:15). When Paul says that Christ "made a shew of them openly" (Col. 2:15), he uses the Greek verb deigmatizo which means to expose to public infamy and shame. The allusion is to the custom of conquerors making a public demonstration of conquered enemies. Satan and his human agents publicly shamed Christ by crucifying Him, but the cross turned out to be their public defeat and shame. The final expression of Satan's doom will be his thousand-year confinement to the abyss (Rev. 20:1-6), followed by his defeat at the battle of Gog and Magog, after which he will be cast into the lake of fire which was "prepared for the devil and his angels" (vv. 7-10; Mt. 25:41).

In Mark 13:24-26 we read, "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." The words "powers that are in heaven" refer to the satanic hosts that now rule the air (Eph. 2:1-3; 6:12). They are now above us, but will not be at the coming of Christ, for they will be cast down to earth three and a half years before then (Rev. 12:7-12). Isaiah spoke of them being defeated at the end of this age (24:21-22; 34:4). Both Isaiah and Jesus made predictions of them while they were powers in the heavenlies. At Christ's coming they will not only be completely defeated, but will be cast into prison for one thousand years (Isa. 24:21-22; Rev. 20:1-10).

The word "host" means a mass of persons, an army, a great company, and is so used about 466 times of men and angels. The planets and the hosts of heaven are distinguished in 2 Kings 23:4-5. The hosts of heaven are intelligent beings that have been worshipped by men in past ages (2 Ki. 17:16; 21:3, 5; 2 Chr. 33:3-5; Jer. 8:2; 19:13; Zeph. 1:5; Acts 7:42). That they could not refer to the material heavens is clear from Hebrews 12:26 where God says He will shake

heaven only once more. This will be when the heavens and earth are renovated by fire, one thousand years after “the host” and “powers of heaven are shaken” as in the above prophecies (2 Pet. 3:5-13).

The purpose of the thousand-year reign of Christ after the second advent will be to suppress all rebellion (1 Cor. 15:24-28). The final defeat of Satan and his hosts at the end of that period (the Millennium) must be accomplished before the earth is entirely rid of rebels. They must be confined to the lake of fire forever before rebellion is eternally overcome. The earth will be purified by fire and made perfect the third time. The kingdom of God will then be universal, as it was before rebellion was started by Satan and Adam in their respective kingdoms.

Thus we have numerous scriptures predicting with certainty the eternal doom of Satan and all his followers. Every child of God should thus be encouraged to resist the devil “stedfast in the faith” (2 Pet. 5:9), knowing that Christ will be victorious in the end.

Chapter 5
The Work of Angels

In the previous chapters we have already studied several aspects of the work of angels. Here we will take a more thorough look at the subject in all of its facets as revealed in Scripture.

ANGELS SERVE GOD

Of course, in the broadest sense all that angels do can be considered service to God. As Psalm 103:20 states, angels are beings which "excel in strength, that do his commandments, hearkening unto the voice of his word." But there are specific duties angels have that fall exclusively into the category of serving God.

Angels Sing, Praise and Worship God

Quoted above, Psalm 103:20 is really a commandment to worship, beginning with the imperative, "Bless the LORD, ye his angels." A similar command is found in Psalm 148:2, "Praise ye him, all his angels: praise ye him, all his hosts." That they obey this command has been clearly demonstrated in the previous chapters. We know that angels shouted for joy at creation (Job 38:4-7) and worshipped at the birth of Christ (Lk. 2:13-14). Such worship is seen throughout the book of Revelation, as typified in the scene in chapter 5 when the living creatures and elders are joined by "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" (vv. 11-12).

Angels Minister Before God

One of the ministries of the living creatures was to care for the "golden vials full of odours, which are the prayers of saints" (Rev. 5:8). These are golden bowls full of incense which represent the prayers of the saints. This ministry is complemented by the activity of the angel in Revelation 8:3-5 which

> . . . 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.

This ministry carried out at the altar involving incense is always a priestly function, yet here we see angels performing it, indicating that they also minister unto the Lord (1 Chr. 23:13; 2 Chr. 29:11). There are also angels associated with ministry in the heavenly temple in Revelation 14:15-19.

Angels Perform Guard Duty

Another way angels serve the Lord is by guarding various things at His command.

The Tree of Life:

The first mention of angels guarding anything is when Adam and Eve were driven out of the garden of Eden and God stationed cherubim and a flaming sword to keep the way to the tree of life hidden (Gen. 3:24).

The Abyss and the Euphrates River:

Revelation 9:1-3 describes the ministry of the angel who has the key to the bottomless pit (otherwise known as the abyss, from the Greek word abussos, translated "bottomless"). This angel opened the abyss and released a horde of demonic locusts who had the power to torment men for five months. Later in this same chapter, the angel with the sixth trumpet is commanded to "Loose the four angels which are bound in the great river Euphrates" (v. 14). These fallen angels have been "prepared for an hour, and a day, and a month, and a year, for to slay the third part of men" (v. 15). They are the leaders of the 200,000,000 demon horsemen who have also been bound in the abyss and will be loosed under the sixth trumpet to cause the second woe (vv. 16-19).

In Revelation 20 the angel came not only with the key to the bottomless pit, but also with "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" (vv. 1-3). We see here that not only do angels guard things, but this responsibility also involves binding and loosing other spirit beings.

The Gates of the New Jerusalem:

John said he was carried away in the Spirit to "a great and high mountain" where he saw the "great city, the holy Jerusalem, descending out of heaven from God" (Rev. 21:10). This city had "the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal" (v. 11). In addition, there was "a wall great and high, and . . . twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel" (v. 12). Of the guard posts mentioned, this would have to be the most pleasant of all!

Angels Drive Spirit Horses and Chariots

Paul taught that there were many things in the invisible world like the things we have in the visible world: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made" (Rom. 1:20). Our vague conception of spiritual things makes it hard for us to grasp the realities of the spirit world. All we know about it is what the Bible reveals. If we take Paul literally here we could easily believe that there are many kinds of heavenly creatures—just like the incredible variety we have on earth. Paul did not limit the number of invisible things that are made clear by things in the earth; so to be wise, let us not limit them either. We know for a fact that there are horses in heaven, as proved in many scriptures.

Elijah's Translation:

The second chapter of 2 Kings opens up with the words, "And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal." It was evidently known that Elijah was to be taken to heaven that day, as is clear from the encounters with the sons of the prophets at both Bethel and Jericho (vv. 3, 5). Obviously, Elijah knew it as well, for he said to Elisha, "Ask what I shall do for thee, before I be taken away from

thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me" (v. 9). Elijah then told Elisha that his request would be granted if he saw him when he was taken away (v. 10). Then, while they were having their last words together, there suddenly appeared a chariot of fire and horses of fire which separated them and took Elijah into heaven by a whirlwind (v. 11). And when "Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof," obviously indicating the angelic drivers of these spirit horses and chariots (v. 12, emphasis added).

Elisha Surrounded by the Syrian Army:

Sometime after the healing of Naaman, the captain of the army of Syria (2 Ki. 5), the king of Syria made war on Israel, taking counsel with his servants as to where to make camp and attack. These camps and places of attack were made known to Elisha who then passed the information on to the king of Israel who was saved three times this way (2 Ki. 6:8-10). When it was discovered that Elisha was telling these secrets, the king of Syria sent out spies and located him in Dothan. He then sent horses, chariots, and a great army by night, and they encompassed the whole city (vv. 11-14).

> In the morning, the servant of Elisha saw the Syrians and returned to the prophet, saying fearfully, "Alas, my master! how shall we do?" (v. 15). Elisha answered, "Fear not: for they that be with us are more than they that be with them" (v. 16). Elisha then prayed for his servant's eyes to be opened, and they were: "and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (v. 17).

Visions of Zechariah:

Describing his first vision, Zechariah writes,

> I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth. (Zech. 1:8-10)

The riders of the horses are invisible agencies of God—angels—sent forth into

the earth to accomplish various purposes. The horses are not symbolic at all, but literal creatures—actual spirit horses created to live on the planet heaven and be used by those going back and forth between heaven and earth.

In his tenth vision Zechariah again saw such spirit beings:

> And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country. (Zech. 6:1-8)

Again, this must be taken literally of heavenly spirit creatures. That there are such horses and other creatures on the planet heaven (and no doubt on other planets) is clear from the fact that the visible things on earth clearly show the invisible things in heaven (Rom. 1:20). The colors are not symbolic any more than the various colors of earthly horses. They merely show that there are many varieties of created things in heaven, as we have on earth.

The Second Coming of Christ:

In what had to have been one of the most spectacular visions he had seen, John writes,

> And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The

> Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. (Rev. 19:11-14)

Here we see the armies of heaven on white horses following Christ, who also rides a white horse, coming from heaven to seize the governments of this world and to reign forever (Dan. 2:44; 7:13-14). These spirit horses are as real as those we know on earth. In size, shape, and outward appearance they are alike, being different only in bodily substance. All visible things are thus like their invisible counterparts (Rom. 1:20; Col. 1:15-18).

If there are horses in heaven, there may be all kinds of animals, for heaven is called a "better country," and is sure to be as good as the planet earth (Heb. 11:10-16). We know there are cities, streets, mansions, rivers, trees, and other things in heaven because they are mentioned in Scripture. The more we accept the many plain scriptures on things in the heavenly world, the more real the next life will become to us now.

Angels Do Scout Work for God

As we have seen, it is clear from Scripture that there are spirit horses which are driven by angels, for a variety of purposes. At least one of those purposes involves the angelic assignment of doing scout work for God. This was their purpose in Zechariah's visions (1:7-11; 6:1-8). When Zechariah asked the man in his first vision who the various riders were, he was told, "these are they whom the LORD hath sent to walk to and fro through the earth" (1:10). After accomplishing their mission, they reported back to the angel of the Lord, saying, "We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest" (1:11). Thus the riders are explained to be persons whom the Lord sent forth as scouts to report on conditions in the various nations.

Such was God's purpose in sending angels to Sodom. He told Abraham, "Because the cry of Sodom and Gomorrah is great . . . I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know" (Gen. 18:20-21).

ANGELS SERVE MEN

In Hebrews 1:14, Paul describes angels as "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Angels fulfill this excellent

description in many ways.

Angels Lead Sinners to Preachers

A wonderful example of this is seen in the life of Cornelius. One of at least ten centurions mentioned in Scripture, Cornelius and his household were among the first Gentiles to hear the gospel after Pentecost. In Acts 10:2 Luke gives a vivid description of Cornelius' character: "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." In addition, he is revealed in v. 22 to be "a just man" who had a "good report among all the nation of the Jews." He was even fasting on this particular day, according to his own testimony in v. 30. None of these fine qualities could save him, but God did respond to Cornelius by sending an angel to direct him to the very one who could present the gospel to him.

At about the ninth hour of the day an angel came to him in a vision (v. 3) and said, "Thy prayers and thine alms are come up for a memorial before God" (v. 4). The angel then gave Cornelius specific instructions to "send men to Joppa" and find Simon Peter (v. 5). The angel even told him exactly where Peter was staying.

The next day God prepared Peter's heart to take the gospel to the Gentiles by showing him a vision three times, telling him not to consider common or unclean what God has cleansed (vv. 9-16). Then, when Cornelius' men arrived, the Spirit told Peter to go with them (19-20). He obeyed, and while he was still preaching, "the Holy Ghost fell on all them which heard the word" (v. 44). They received the Holy Spirit and spoke in tongues, magnifying God (v. 46). Peter thus declared, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (v. 47).

When Paul says that these ministering spirits are "*sent forth* to minister for them who shall be heirs of salvation" he uses the Greek word *apostello*, meaning to send forth as a messenger with a commission, the sender remaining behind. The noun *apostle* denotes one thus sent. The angel Cornelius saw was sent to him in this capacity. Cornelius then became an heir of salvation.

Angels Direct Preachers to Sinners

In the case of Cornelius above, the angel directed him to Peter who then

preached the gospel to him. At other times, angels may direct preachers to those who need their message. Such was the case with Philip. After he had preached the gospel in the city of Samaria, an angel appeared to him, saying, “Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza” (Acts 8:26). Gaza was about a hundred miles south of Samaria, yet Philip obeyed instantly, leaving a wonderful revival and a city with all its conveniences to go to the desert to preach to one soul. He wasn’t even told how far south to go or why he was going. But because of his obedience, this angelic encounter resulted in the Ethiopian eunuch being saved (Acts 8:27-38).

Angels Warn Men of Danger

The angel who appeared to Cornelius helped spare him from the greatest danger of all—eternity in hell. Angels also warn men of mortal danger. An example of this was when the angel appeared in a dream to Joseph, 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” (Mt. 2:13). Joseph heeded this warning as soon as he woke up, for the Scripture says “he took the young child and his mother *by night*, and departed into Egypt” (v. 14, emphasis added). It was good that he did, for when the wise men didn’t return to Herod as he had commanded them, he “was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men” (v. 16). After Herod died, the angel, true to his word, appeared to Joseph in another dream to tell him that it was safe to return to Israel (vv. 19-20).

Angels Protect Saints

Psalm 34:7 declares that “the angel of the LORD encampeth round about them that fear him, and delivereth them.” Psalm 91:11 further emphasizes this idea: “For he shall give his angels charge over thee, to keep thee in all thy ways.”

Daniel experienced just such protection when he was thrown into the lions’ den for breaking Darius’ foolish law by praying to God. When Darius came the next morning, after fasting all night long, Daniel proclaimed, “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” (Dan. 6:22).

Peter also knew what it meant to have angelic protection, having been delivered from prison twice by an angel. The first time was when he and John had been thrown into prison by the Sadducees (Acts 5:17-28). But then "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" (vv. 19-20). The second time was after Herod Agrippa had James killed with the sword. It pleased the Jews so much he decided to kill Peter as well (Acts 12:1-3). But while he was in prison, the church was praying for him (v. 5). On the night when Herod was going to kill him,

> 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. (Acts 12:7-10)

What an experience! The next verse shows the effect it had on Peter. It begins, "And when Peter was come to himself," indicating he wasn't fully aware that what was happening was real. But when he was sure of himself once again, 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" (v. 11).

Indeed, Matthew 18:10 warns anyone who might think to harm God's children to consider this ministry of angels: "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."

Angels Strengthen Saints

There are times when we must simply endure our various trials. The ministry of angels at that point will not be protection from the trials, but strength in the midst of them. After killing the 450 prophets of Baal, Elijah fled for his life from the wrath of Jezebel. He went a day's journey into the wilderness and then

sat down under a juniper tree and actually prayed for God to kill him (1 Ki. 19:4). Exhausted by his flight from Jezebel, he went to sleep. Then an angel touched him—not to take his life in answer to his prayer, but to feed him in preparation for a long journey. His fare was simple, but mighty under God's blessing—merely a cake baked on coals and a cruse of water. No doubt food never tasted better to a worn runner. After this meal he slept again under the personal protection of the angel. Awakened by the angel a second time, Elijah was told the journey was too great without more of the angel's cooking. He went in the strength of such food forty days and forty nights, and came to Horeb, the mount of God (vv. 5-8).

Jesus also knew the strengthening ministry of angels. After fasting forty days in the wilderness and enduring victoriously the direct temptations of the devil himself, the Bible says that "angels came and ministered unto him" (Mt. 4:11). The second occasion for this type of ministry was near the end of His life, while He was praying in the garden of Gethsemane. Luke records that in the midst of His prayer, "there appeared an angel unto him from heaven, strengthening him" (Lk. 22:43). Perhaps without that ministry He wouldn't have been able to continue as He did: "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (v. 44).

Angels Come in Answer to Prayer

We have already seen this in several of the texts we've examined. When Peter was miraculously released from prison by an angel—just before he was to be executed—Luke is careful to note that it was while "prayer was made without ceasing of the church unto God for him" (Acts 12:5). It was in the midst of Jesus' prayer in the garden that an angel came to His aid (Lk. 22:43). And Jesus knew that more would come if He asked for them. Admonishing Peter for trying to deliver Him with a sword, Jesus said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Mt. 26:53). It was while Cornelius was praying that the angel appeared to him, leading to his salvation and that of his entire household (Acts 10).

Abraham understood the ministry of angels. While commissioning his servant to look for a wife for Isaac, Abraham spoke prophetically concerning angelic assistance, saying, "The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house" (Gen. 24:40). Perhaps it was confidence in this word

that encouraged the servant to pray so specifically that the girl he asked for a drink would also offer to water the camels—let her be the one You have chosen for Isaac's wife (Gen. 24:12-14). We don't know exactly how the angel prospered the way of this servant, but it could have been by prompting Rachel to respond exactly as the man had prayed.

Some vivid illustrations of angels coming in direct answer to prayer occurred in the life of Daniel. In chapter 9, after reading in Jeremiah that God would complete the desolations of Jerusalem in seventy years (vv. 1-2), Daniel prayed a powerful prayer of confession for the sins of an entire nation (vv. 3-19). While he was still praying, Gabriel came 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. (vv. 22-23)

Then in chapter 10, Daniel described his vision and another angelic encounter that occurred after he had spent three weeks in prayer and fasting. Gabriel specifically told him that "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" (v. 12). In other words, "I am come to answer the prayer that you have prayed."

Angels Receive Departed Saints

While it is clear that angels minister to saints in a variety of ways while living, there is yet another service they perform after we die. According to Luke 16:22, when the beggar Lazarus died he "was carried by the angels into Abraham's bosom." In contrast, the rich man simply "died, and was buried," and then found himself being tormented in hell (v. 23).

ANGELS BEAR MESSAGES

As stated in the first chapter, bearing messages is at the heart of angelic activity. The Hebrew and Greek words translated *angel* mean simply, *messenger*. We could probably study every text about angels and find some aspect of bearing a message in whatever they're doing. But there are specific ways angels have functioned in this capacity, as we shall see.

Angels Were Involved in the Giving of the Law

Though angels aren't mentioned in Exodus when we read about the giving of the law on Sinai, Moses nevertheless stated in Deuteronomy 33:2 that "the LORD came from Sinai . . . with ten thousands of saints: from his right hand went a fiery law for them." That these saints were angels is clear from Psalm 68:17 which states that "the chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." In his sermon prior to becoming the first martyr, Stephen said that the law had been received "by the disposition of angels" (Acts 7:53). Paul said in Galatians 3:19 that the law was "ordained by angels in the hand of a mediator," and later in Hebrews 2:2 that the word was "spoken by angels."

Angels Give Prophetic Revelation

At times the type of revelation angels give may be quite simple, as in the case of Elijah when king Ahaziah had already sent two captains of fifty with their fifty to fetch him, all of whom were consumed by the fire of God sent from heaven (2 Ki. 1:1-12). When the third captain with his fifty came humbly, pleading for their lives (vv. 13-14), the angel of the Lord simply told Elijah, "Go down with him: be not afraid of him" (v. 15). That was all the revelation he needed at the moment.

In Paul's case, the message was more prophetic in content. When he was a prisoner on board a ship that had been relentlessly battered by stormy winds, he was able to stand confidently in the midst of the ship's crew and say,

> I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. 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. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. (Acts 27:22-25)

Thus, an angel bearing prophetic revelation enabled Paul to face certain doom with the assurance of God's deliverance.

Prophetic messages from angels don't always deal with protection and deliverance, however. When Zacharias was in the temple carrying out his

priestly duty,

> 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. 1:11-20)

In this way, the birth and ministry of John the Baptist were foretold by the angel Gabriel.

Gabriel's next stop was to announce to Mary that she was the one chosen to carry the Messiah:

> 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 for ever; 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. (Lk. 1:26-35)

Is it no wonder, when angels were involved in the giving of the law on Sinai, that Gabriel would have a part in delivering the prophecies of the very one who would come to fulfill every jot and tittle of that law?

Joseph, the husband of Mary and the earthly father of Jesus, received prophetic messages delivered by an angel in a dream. The first was a prophecy of the birth of Christ, given with the encouragement not to fear to take Mary as his wife (Mt. 1:20-24). His second message was a warning to flee to Egypt and escape the wrath of Herod (Mt. 2:13). The third was an announcement that it was safe to return to Israel because Herod had died (Mt. 2:19-20). All three messages contained revelation Joseph needed, and he was obedient in every case.

The most significant delivery of prophetic revelation by an angel was that which was given by Gabriel to the prophet Daniel on several occasions. After his second vision of the ram, the he-goat, and the little horn which is the Antichrist (Dan. 8:1-14), Gabriel came to bring Daniel the interpretation of what he had seen (vv. 15-27). Gabriel came a second time in 9:20-27 to give Daniel understanding of the seventy weeks of years that were to come upon Israel and Jerusalem. Daniel's third encounter with Gabriel was in chapter 10, following three weeks of fasting and prayer and a vision of the Messiah. Gabriel's message began in 10:11 and continued to the end of the book, spanning history from the time just after Daniel's own, all the way to the tribulation period. So we see that large portions of this important prophetic book were actually the messages of Gabriel to Daniel.

Angels Preach and Make Announcements

In addition to giving prophetic revelation, angels are also known to preach and make announcements. In Revelation 8:13 John saw "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!"

In Revelation 14:6-11 we see three angels preaching. The first flies around in the heavens close enough to be seen and heard of men. He preaches the everlasting gospel to all men on earth during the last three and a half years of the tribulation. This gospel is the same as what we now preach with one exception: he will be able to announce that the hour of God's judgment is come. We can only announce that it is coming (vv. 6-7).

The second angel will fly in the heavens announcing the fall of Babylon, which will be destroyed under the seventh vial (vv. 8; 16:17-21; 18:1-24).

The third angel will fly in the heavens warning all men in the kingdom of Antichrist that if they take the mark, the name, or the number of the name of the beast and worship him, they will seal their own doom and be punished in eternal hell (vv. 9-11).

Surely the best announcement ever made by angels, however, is the famous passage recorded by Luke:

> 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. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. (Lk. 2:8-14)

SPIRITUAL WARFARE

Angels have been engaged in spiritual warfare since the fall of Satan (Isa. 14:12-14; Lk. 10:18; Ezek. 28:11-17), and will remain involved in this work until the time when every knee shall bow and every tongue shall confess the Lordship of Jesus Christ (Phil. 2:9-11; Isa. 45:23-25). The following points outline the basic aspects of this warfare, as revealed in Scripture.

Angels Rule Nations

As in earthly warfare, angelic warfare involves territorial conflicts. After Daniel prayed and fasted for "three full weeks" (Dan. 10:2-3), Gabriel appeared and announced that he had been sent on the first day of Daniel's prayer, but had been withstood for twenty-one days by the prince of Persia (v. 12). It was only after Michael the archangel—"one of the chief princes"—came to help him that he was able to come in answer to Daniel's prayer (v. 13). Michael is revealed in Daniel 12:1 as the prince of the children of Israel. Gabriel states in Daniel 11:1 that he himself came in the first year of Darius the Mede "to confirm and to strengthen him," apparently indicating an angelic leadership over the nation which was holding God's people captive. These two fought against the satanic prince of Persia and would afterwards engage the satanic prince of Grecia (Dan. 10:20).

As we saw in the previous chapter, Satan has trusted angels over all the governments of this world. Yet God also has trusted angels who carry out His will concerning what He has predicted to take place in the kingdoms of this world. Hence, there are wars in the heavenlies between these two groups of angels. This will continue until the final conflict revealed in Revelation 12:7-9.

Angels Are Organized Into Armies

Psalm 68:17 says that "the chariots of God are twenty thousand, even thousands of thousands of angels." We've already seen a demonstration of these angelic armies in 2 Kings 6:8-17 when the angels outnumbered the Syrian army that came up against Elisha. These armies will be present with the Lord Jesus when He will be "revealed from heaven" (2 Th. 1:7). The second chapter of Joel vividly describes them gathering at Armageddon:

> Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall

> escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it? (Joel 2:1-11)

This is a picture of the Lord's army, and He will be leading them personally (v. 11).

Angels Wage War in Bodily Combat

Angels fight in bodily combat the same way men do, as we have seen in the conflict between Gabriel and Michael against the prince of Persia. Before Michael's arrival, the prince of Persia had withstood Gabriel for twenty-one days (Dan. 10:13). Imagine the bodily combat that must have gone on between these two angelic princes! And such warfare will continue in the heavenlies until the final conflict in that realm occurs, as John has already recorded:

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

This war in heaven will be the last actual struggle between Satan and God over the possession of the heavenlies where Satan reigns (Eph. 2:2; 6:12). Satan still has access to God's heaven to accuse the brethren, but from the time of this

casting out he will never again enter heaven as he has done before (Job 1:6; 2:1; Zech. 3:1).

JUDGMENT

Seeing the angels' role in spiritual warfare, it is not difficult to imagine God using them to carry out judgment on earth as well. Their work in this area is also an extension of their function as messengers of God. In the capacity of judgment, they are bearing what is sometimes the final message of God to rebellious people.

David's Sin in Numbering Israel

The story of David's sin of numbering Israel is told in both 2 Samuel 24 and 1 Chronicles 21. In these passages David commanded Joab to go throughout Israel and number the people. However, both Joab and the captains under him objected to the plan. Nevertheless, the king's word prevailed and they obeyed, much to the sorrow of David later. This was one time he did not act wisely and take proper advice. He went against the better judgment of all his counselors, because Satan was using him on this occasion (1 Chr. 21:1).

Perhaps there was more back of this desire of David to know the number of Israel. He may have had plans to enlarge his empire without consulting God. But God saw fit to bring any such plans to an immediate end, and He punished David for his pride before it could lead him into ventures of conquest that would be a curse to him.

Always a man after God's own heart, it didn't take David long to figure out that God was displeased. In 2 Samuel 24:10 it says that "David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly." Through Gad the prophet, God gave David an answer the day after his repentance:

> So Gad came to David, and said unto him, Thus saith the LORD, Choose thee either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore

> advise thyself what word I shall bring again to him that sent me. (1 Chr. 21:11-12)

David wisely took the third option, saying, “let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man” (1 Chr. 21:13). He had been in the hands of Saul for years and more recently in flight from Absalom. He couldn’t bear the thought of being in the hands of men again, so he cast himself upon the mercy of God:

> 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. (2 Sam. 24:15-16a)

When David saw this angel and the destruction that had already occurred, he repented a second time, more deeply than the first, saying, “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. 24:17). This time David was willing to take all the blame and suffering if God would only spare the innocent people. When men are willing to take the blame for sin and receive punishment for themselves and their families, they are near the point of mercy.

Indeed, in this case what began in judgment ended in mercy. David followed Gad’s instructions and “built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering. And the LORD commanded the angel; and he put up his sword again into the sheath thereof” (1 Chr. 21:26-27).

Sennacherib’s Defiance of God

When Hezekiah, son of Ahaz, became king of Judah, Scripture records that

> he did that which was right in the sight of the LORD, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses

> had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses. And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. (2 Ki. 18:3-7)

This rebellion was against the tribute that Ahaz had agreed to pay to the king of Assyria. In the midst of revival, Hezekiah refused to pay any more tribute.

In the fourth year of Hezekiah's reign, the Assyrians besieged Samaria and took it in three years (2 Ki. 18:9-10). Thus the ten tribes of Israel entered Assyrian captivity (v. 11) "because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them" (v. 12).

In Hezekiah's fourteenth year, Sennacherib king of Assyria decided to collect on the tribute Hezekiah had refused to pay earlier. After losing all the fenced cities of Judah (v. 13), Hezekiah reconsidered his stance and gave Sennacherib three hundred talents of silver and thirty talents of gold. He took from both the house of the Lord and the king's treasuries, as well as cutting off the gold overlaid on the doors and pillars of the temple (vv. 14-16). Yet Sennacherib was not satisfied.

Perhaps the Assyrian king thought he could do the same to Judah that his predecessor had done to Israel, so he sent a large army to take Jerusalem. His commanders stood before the walls and insulted Judah (vv. 17-25). They made fun of Judah's power to make war and mocked them for rebelling, for trusting in Egypt and for trusting in God (vv. 19-22). They taunted them with the idea that even if Assyria gave them two thousand horses, Judah would not be able to find enough men to ride on them (v. 23). They even boasted that the God of Israel had commanded them to come against Jerusalem (v. 25).

The officers of Assyria evidently spoke loud enough to be heard on the walls of Jerusalem—perhaps to make the people become afraid and surrender—for an appeal was made by the officers of Israel that they speak in the Syrian tongue so that the people on the walls would not understand (v. 26). But instead of being

quiet, the officers of Assyria spoke all the louder, and now made insults against both God and king Hezekiah (vv. 27-37). Particularly offensive was their questioning of God's ability to deliver Judah:

> Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand? (2 Ki. 18:33-35)

After rending his clothes and putting on sackcloth, Hezekiah went into the house of the Lord and sent for the prophet Isaiah, asking him to pray for the remnant of Judah (2 Ki. 19:1-4). Isaiah responded with the prophetic assurance not to be afraid, that Sennacherib would "fall by the sword in his own land" because of his blasphemy of God (vv. 5-7).

Rabshakeh, Sennacherib's mouthpiece, renewed his insults, this time accusing God Himself of being deceitful, saying, "Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria" (v. 10). But Hezekiah again responded in prayer:

> O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only. (2 Ki. 19:15-19)

God also responded again, this time sending a lengthy prophetic message of comfort through Isaiah (vv. 20-34). The message ended with God's declaration, "For I will defend this city, to save it, for mine own sake, and for my servant David's sake" (v. 34).

Angelic judgment was the means God used to punish the Assyrians. The very

night of the prophecy, “the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses” (v. 35). The death of 185,000 soldiers caused Sennacherib to return to Ninevah where he was murdered by his own sons while “worshipping in the house of Nisroch his god” (v. 37).

Herod’s Pride

Sennacherib wasn’t the only king who encountered angelic judgment on account of pride. Acts 12:20 tells us that “Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king’s chamberlain their friend, desired peace; because their country was nourished by the king’s country.” We do not know what caused Herod’s anger with Tyre and Sidon, but we do know they were equal with the inhabitants of Galilee as subjects of Rome, so Herod couldn’t go to war with them. He could, however, cut off supplies from Galilee and the other countries under him. Tyre and Sidon were trading centers and could not exist without provisions from surrounding countries, so they made peace with Herod, having evidently bribed Blastus, the king’s chamberlain, who apparently had great influence over Herod and pacified him.

Herod then made a political response. Dressed in royal robes, he “sat upon his throne, and made an oration unto them” (Acts 12:21). He thrilled his audience who shouted, “It is the voice of a god, and not of a man” (v. 22). Herod was then judged for pride: “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” (v. 23).

The Great Tribulation

The book of Revelation is full of angelic appearances. We have already studied several of them, including the four living creatures called beasts in the King James. Those we will examine below have to do specifically with the various judgments that occur during the great tribulation, prior to the second advent of Christ.

The Seven Trumpets:

The eighth chapter of Revelation begins, “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” (v. 1-2). The seven trumpets are to be blown successively between the seals and the vials. The first will be blown after the seventh seal and the last in the middle of Daniel’s seventieth week, completing the first three and a half years.

- *First Trumpet*: “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” (Rev. 8:7).
- S*econd Trumpet*: “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” (vv. 8-9).
- *Third Trumpet*: “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” (vv. 10-11).
- *Fourth Trumpet*: “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 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!” (vv. 12-13).
- *Fifth Trumpet*: “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” (Rev. 9:1). This angel opens the abyss and releases the army of demonic locusts which have authority to torment all men but the 144,000 Jews who bear the seal of God in their foreheads. This they do for five months (vv. 2-10). This army has a king, the angel of the bottomless pit, known in Hebrew as Abaddon (Destruction) and in Greek as Apollyon (Destroyer, v. 11). He is a fallen angel who is now bound in the abyss with these demon creatures. This torment completes the first of the three woes announced in the fourth trumpet (v. 12).
- *Sixth Trumpet*: “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 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. 9:13-15). These four angels will lead a demonic army of 200,000,000 that will kill a third of the unrepentant men on earth (vv. 16-21). This destruction and that which accompanies the two witnesses in chapter 11 complete the second of the three woes promised in the fourth trumpet (11:14).

- *Seventh Trumpet*: "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" (11:15). After this trumpet Satan and his angels are cast out of heaven, Israel is persecuted for three and a half years, the Antichrist rises to power along with the false prophet, and the mark of the beast is instituted (12:7 - 13:18).

The Seven Vials:

Revelation 14 reveals the 144,000 in heaven, the preaching of angels, and the reaping of the earth for the winepress of God's wrath. This all prepares the way for the seven angels who have the seven last plagues which fill up the wrath of God (15:1).

- *First Vial*: "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image" (16:2).
- *Second Vial*: "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea" (16:3).
- *Third Vial*: "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood" (16:4).
- *Fourth Vial*: "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory" (16:8-9).
- *Fifth Vial*: "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues

for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds" (16:10-11).

- *Sixth Vial*: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (16:12).
- *Seventh Vial*: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great" (16:17-21).

SECOND ADVENT OF CHRIST

Jesus ended His discussion on the cost of discipleship by referring to His second coming: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Mt. 16:27). Likewise, Paul comforted the persecuted Thessalonians by speaking of the time "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" (2 Th. 1:7-8). The work of angels is strongly associated with the second advent of Christ.

The Regathering of Israel

When explaining to His disciples the manner and time of His second coming, Jesus said, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Mt. 24:27). He then identified the signs that would point directly to His coming in the air:

> Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the

> sign of the Son of man in heaven: and then shall 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. (vv. 29-30)

At this point the angels are released to carry out their work: "And he 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" (v. 31). For proof that the elect in this verse are Jews, see the many notes on this and related passages in the *Dake Annotated Reference Bible*.

The Wheat and the Tares

In explaining the parable of the wheat and the tares given in Matthew 13:24-30, Jesus indicated the harvest would take place at the end of the world (v. 39). The Greek word for world here is aion which means any period of time; in other words an age. In this passage it refers to the end of this age, as do all the other places where "the end of the world" is used (Mt. 12:32; 24:3; 28:20). This age will end at the second advent of Christ (Mt. 24:29-31; 25:31-46; Rev. 19:11-21; Zech. 14:1-5).

The reapers who will separate the tares from the wheat are angels, according to Matthew 13:39. Jesus elaborates in vv. 41-42, saying, "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

The Sheep and the Goats

In the final passage describing the events and judgment that will occur at the second advent of Christ, Jesus said:

> When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. (Mt. 25:31-33)

Jesus will then speak to the sheep on His right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,"

rewarding them for caring for the least of His brethren (vv. 34-40). But He will cast the goats into the everlasting fire prepared for the devil and his angels, for their failure to care for the least of His brethren (vv. 41-46). We know from the many scriptures quoted above that it will be angels who will carry out this judgment.

WHAT THIS MEANS TO US

It has been our purpose from the beginning of this study to thoroughly examine what the Bible has to say about the subject of angels. Having completed that, we must now ask ourselves, what does all this mean for us? How does this affect our lives?

The first and most obvious step is to simply believe in angels because the Bible is so full of teaching about them. No man has any excuse for misunderstanding this or any other teaching in the Bible, for the Bible is very simple to understand.

Our problem, however, is not with understanding, but with believing. Even after more than three years of teaching by the greatest of all teachers, the disciples still had to be rebuked for their unbelief and hardness of heart. This was not because they could not understand, but because they did not believe what Christ said. Even after Christ appeared and manifested Himself to the disciples in various ways, they still refused to believe until He "upbraided them with their unbelief and hardness of heart" (Mk. 16:14).

We too may struggle at first to fully accept and realize that we are dealing with "an innumerable company of angels" (Heb. 12:22). But we must, like children, simply accept the Bible as God's Word and take it as the final court of appeal on the subjects it contains—including all the teachings we have presented in this volume on angels.

Having done this, we will immediately be encouraged by the presence of these ministering spirits who are "sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). Rather than facing opposition from the enemy fearfully, as Elisha's servant, we can know as Elisha did that "they that be with us are more than they that be with them" (2 Ki. 6:16). Indeed, "the chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place" (Ps. 68:17).

And as “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:12), we can stand firm with greater faith, knowing that in the final battle, Michael and his angels will have victory over Satan and his angels, casting them out of these high places (Rev. 12:7-10).

If we find ourselves in dire straits, we can have confidence that we serve the same God who sent angels to deliver Daniel from the lions’ den and Peter from prison (Dan. 6:22; Acts 5:19; 12:7-11). We must believe the promises in Scripture that “the angel of the LORD encampeth round about them that fear him, and delivereth them,” and that “he shall give his angels charge over thee, to keep thee in all thy ways” (Ps. 34:7; 91:11). Yet we should also “pray without ceasing,” knowing that such angelic assistance is often in answer to prayer (1 Th. 5:17; Acts 12:5; Dan. 9-10).

We may even have the privilege of seeing angels, as did many throughout Scripture. But whether we see them or not, we must still be hospitable to strangers, “for thereby some have entertained angels unawares” (Heb. 13:2).

Table of Contents

Heavenly Hosts
Preface
Chapter 1: An Introduction to Angels
    The Reality of Angels
    Angels Are Innumerable
    Only Four Angels Are Named in Scripture
    Angels Stand Before God
    Angels Dwell in Heaven and Worship Regularly
    Angels Were Created by Christ Before the Earth
    Christ Is Better Than the Angels
    Angels Have Been Tested
    Some Angels Fell
    Two Classes of Angels—Good and Bad
    Angels Are Organized Into Ranks
    Angels Are Interested in Earthly Affairs
    Angels Desire to Look Into the Things of Salvation
    Angels Are Being Taught Wisdom by the Church
    Angels Are to be Judged or Ruled by Saints
Chapter 2: The Nature of Angels
    Similar to Men
    Angels Have Spirit Bodies
        Bodies Seen by O.T. Saints
        Bodies Seen by N.T. Saints
        Angels Have Manifested Bodily Parts
    Angels Have Souls
    Angels Have Spirits
    Supernatural Beings
    Ministering Spirits
    Immortal
    Powerful and Mighty
    Glorious
Chapter 3: Types of Angels
    COMMON ANGELS
        Spirits
        Sons of God

Sons of the Mighty
Saints
Congregation of the Mighty
Watchers
SPECIAL ANGELS
The Angel of the Lord
First Appearance to Hagar:
Second Appearance to Hagar:
Appearance to Abraham:
First Appearance to Jacob:
Second Appearance to Jacob:
Appearance to Moses at the Burning Bush:
Appearance to Israel in the Exodus:
Appearance to Balaam:
Appearance to Israel in the time of Judges:
Appearance to Gideon:
Appearance to Manoah and His Wife:
Appearances to Zechariah:
Appearance to John in Revelation:
Archangels
Cherubim
Seraphim
The Living Creatures
FALLEN ANGELS
General Facts About Fallen Angels
Two Classes of Fallen Angels
Sons of God Who Married Daughters of Men
Old Testament Use of “Sons of God”
Harmonizing Both Testaments
Angels Aren’t Sexless
Why Some Angels Were Bound
Christ Preached to These Spirits in Prison
Proofs Outside the Scriptures
Fallen Angles Are Princes of Human Governments
Fallen Angels Are to be Judged Like Humans
The Number of Fallen Angels
Chapter 4: The Devil
LUCIFER BEFORE HE BECAME SATAN
Lucifer Was the First Ruler of Earth

He Was Cast Out of Heaven
He Was Cut Down to the Ground
He Had Weakened the Nations
I Will Ascend into Heaven
I Will Exalt My Throne Above the Stars of God
I Will Sit Upon the Mount of the Congregation
I Will Ascend Above the Heights of the Clouds
I Will Be Like the Most High
You Shall Be Brought Down to Hell
THE FALL OF LUCIFER
The Time of Lucifer's Fall
Lucifer Cast Out of Heaven
Lucifer Humbled
THE TRUTH ABOUT SATAN
What Satan Is Called
General Facts About Satan
Satan Is Real
The Character of Satan
Satan Is Compared To:
Satan Is Good At:
THE WORK OF SATAN
Proofs That Sickness Is Satan's Work
SATAN AND WORLD GOVERNMENTS
SATAN'S WAR ON THE SAINTS
Methods of Satan
Lukewarmness:
Unholy Passions:
Suicide:
Deception About Sin:
Deception About Serving God:
Deception About Wealth:
Compromise in Church Leadership:
God's Purpose in Allowing Satan to Continue
Duty of Saints Regarding Satan
Evidences of Being Influenced by Satan
THE DOOM OF SATAN
Chapter 5: The Work of Angels
ANGELS SERVE GOD
Angels Sing, Praise and Worship God

- Angels Minister Before God
- Angels Perform Guard Duty
  - The Tree of Life:
  - The Abyss and the Euphrates River:
  - The Gates of the New Jerusalem:
- Angels Drive Spirit Horses and Chariots
  - Elijah's Translation:
  - Elisha Surrounded by the Syrian Army:
  - Visions of Zechariah:
  - The Second Coming of Christ:
- Angels Do Scout Work for God

ANGELS SERVE MEN

- Angels Lead Sinners to Preachers
- Angels Direct Preachers to Sinners
- Angels Warn Men of Danger
- Angels Protect Saints
- Angels Strengthen Saints
- Angels Come in Answer to Prayer
- Angels Receive Departed Saints

ANGELS BEAR MESSAGES

- Angels Were Involved in the Giving of the Law
- Angels Give Prophetic Revelation
- Angels Preach and Make Announcements

SPIRITUAL WARFARE

- Angels Rule Nations
- Angels Are Organized Into Armies
- Angels Wage War in Bodily Combat

JUDGMENT

- David's Sin in Numbering Israel
- Sennacherib's Defiance of God
- Herod's Pride
- The Great Tribulation
  - The Seven Trumpets:
  - The Seven Vials:

SECOND ADVENT OF CHRIST

- The Regathering of Israel
- The Wheat and the Tares
- The Sheep and the Goats

WHAT THIS MEANS TO US