

# Angelology

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## The Doctrine of Angels, Devils and Spirits

A Bible-Believing Study Guide

The Bible Companion Series of Bible Studies

**STUDENT NAME:** \_\_\_\_\_

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## Table of Contents

### Contents

The Doctrine of Angels .....	3
Introduction.....	3
The Terms Used of Angels .....	5
The Creation of Angels .....	8
The Nature of Angels.....	8
Angels Were Involved in Key Events of History.....	12
Angels Possess Great Power.....	13
Angels Are Not Limited by Time and Space.....	14
Angels Should Never Be Worshiped.....	15
Hierarchy of Authority.....	15
The Ministry of Angels.....	17
The Two Kingdoms and the Angelic Conflict .....	20
Lessons From the Angels .....	24
FINAL EXAM ON ANGELS .....	26
Devils and Demons: Unclean Spirits .....	27
Introduction.....	27
Not Every Spirit is From God (1 <sup>st</sup> John 4:1-4).....	27
Names for Demons .....	29
The Existence of Demons .....	31
The Origin of Demons.....	32
The Nature of Demons .....	37
The Duties of Demons .....	39
Domination By Demons.....	47
Can a Genuine Christian be Possessed by Devils?.....	54
Conquest of Demon Possession .....	60
Distractions By Demons - The Occult .....	62
Defeat and Destiny of Satan and Demons.....	72
Defence of Believers Against Satan and Demons.....	76
FINAL EXAM ON DEVILS.....	81

### Class Requirements

1. Read all the material in these notes. Look up and read all the verses in the material as you read through the material.
2. Fill in the answers to the blanks as the class covers every point.
3. Attend 80% of all classes – special permission must be granted if you need additional missed days,
4. Write a 3-4 page report fully describing at least 10 kinds of angels and spirits (not demons, or fallen angels). There will be a different report to be written concerning Devils when we cover them.

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## The Doctrine of Angels

### Introduction

- A. Many people reject the reality of supernatural beings such as angels because of \_\_\_\_\_.
1. This unbelief causes a person to have his mind blinded (2 Cor. 4:4), his heart darkened (John 3:19-20; 12:35,37,40), and to be in a state where he cannot understand the things of God (1 Cor. 2:11-14).
  2. The sad result of this unbelief is that "*the preaching of the cross is to them that perish \_\_\_\_\_*" (1 Cor. 1:18). "*But the natural man (unsaved man) receiveth not the things of the Spirit of God: for they are \_\_\_\_\_ unto him: neither can he know them, because they are spiritually discerned*" (1 Cor. 2:14). He is absolutely blind to the things of God, to the truth of God.
  3. So, modern society wilfully ignores the supernatural realities of the Genesis (Noahic) flood, Biblical miracles, Christ's resurrection, the existence of angels, the reality of Satan, etc. (compare 2 Pet. 3:3-7).
- B. Others, (MANY others) whole-heartedly believe in the existence of angels, to the point of \_\_\_\_\_ and communicating with them, and seeking their powers.
- C. This study course is an attempt to summarize what the Bible reveals about angels, spirits, demons, and devils. I think you will be both surprised and more aware of just how much more powerful God's realm is than our own!
- D. The fact that God has created a realm of personal beings other than mankind is intriguing. If understood, it can broaden our understanding of \_\_\_\_\_, of what He is doing, and how He (even though He is a spirit) works within our universe.
1. Don't think that man is the highest form of created being. All the distance between man and the lower forms of life is filled with creatures of various grades, so it is that according to the Bible, there exists between man and God creatures of higher than human intelligence and power.
  2. All heathen mythologies presume the existence of a higher order of beings between God and man, superior to man and yet inferior to God.
- E. **The study of angels and spirits, or the doctrine of angelology is a major subject of the Bible and its theology. But the tendency has been for people to \_\_\_\_\_ its study.**
1. Many theologians are cautious about speaking authoritatively about angels and spirits. Even \_\_\_\_\_ was cautious in discussing this subject (Institutes, I, xiv, 3).
  2. There simply has just been a lot of abuse of people's confusion about things they cannot see, so speaking and teaching on spirits must be carefully done.
  3. Though theologians have been cautious in their study of angels, in recent years we have been bombarded by what could easily be called \_\_\_\_\_. In "Kindred Spirit" Dr. Kenneth Gangel has written an article on the widespread discussion and fascination with angels even by the secular world which he entitled, *Angelmania*. Gangel writes,
    - a. In his 1990 book, *Angels: An Endangered Species*, Malcolm Godwin estimates that over the last 30 years one in every ten pop songs mentions an angel. But it was usually just romantic fun.
    - b. Our culture takes angels very seriously. In the last few years most popular magazines like Time, Newsweek, and a host of other magazines have carried articles about angels. Major television networks aired prime time specials titled "Angels: the Mysterious Messengers."
    - c. Modern society, so seemingly secular and hopelessly materialistic, desperately searches for some spiritual and supernatural meaning. If angels can provide it, then angels it will be.

- Certainly they are more cheerful and brighter than our long-standing infatuation with movies about demons and evil spirits, along with endless Dracula revivals
- d. Bookstores abound with books on angels and many claim encounters with angels.
4. There is an important question that needs to be asked. Why all the fascination of our culture with angels?
    - a. First, there is always a bent in man for the miraculous or \_\_\_\_\_, for that which lifts him out of the mundane and pain of life, even if for a moment, but there is more to this issue.
    - b. The interest in angels is due in part to pendulum swings of society. In the past, society had swung from the gross mystical speculations of the middle ages to the rationalism of the late 1800s and early 1900s. Now, due in part to the failure of rationalism and materialism to give answers and meaning to life, the emptiness of man's heart along with the futility of his pursuits has given rise to his interest in the mystical, in the supernatural, and in the spiritual.
    - c. The tragedy is that our culture continues to pursue this independently of God's revelation, the Bible. The pendulum has swung back to mysticism as it is seen so prominently in the New Age movement, the occult, and in the cults. So belief in Satan, demons, and angels is more and more common place today and used as a substitute for a relationship with God through Christ. This predisposition is not because people are believing the Bible, but because of the rise of occult phenomena and the futility of life without God (see Eph. 2:12 and 4:17-19).
  5. People's experiences with angels and spirits have some weight, but are completely subjective, and are to be understood in the light of God's advanced revelation in the Bible.

#### F. A Simple Definition

Angels are \_\_\_\_\_.  
They were created higher than man, with much of mankind's characteristics. Some angels, have remained obedient to God and carry out His will, while others, fallen angels, have disobeyed, and fallen from their holy position, and now are either imprisoned, or stand with Satan in active opposition to the work and plan of God.

#### G. A Simple Summary

1. Angels \_\_\_\_\_
  - a. Jesus Christ, God the Son, testified as to the existence and reality of angels (Matthew 18:10; Mark 13:32, etc.). Every believing heart recognizes Christ's authority in all matters, and no one knows more about angels than He does! The Lord said it; I believe it; that settles it! (Actually what Christ has said settles it whether I believe it or not!)
  - b. God's Word, which is absolute truth (John 17:17), contains much teaching on the subject of angels. There are 108 references to angels in the Old Testament and 165 in the New Testament. God has much to say about these created beings.
2. Angels are Wrongly Understood almost universally
  - a. The Gnostics recognized the existence of angels but wrongly sought to worship them (Col. 2:18). Gnosticism had its roots in Greek philosophy and wrongly taught that matter is evil and the body is evil, and thus they denied that Christ ever dwelt on earth in human form (see 1 John 4:3).
  - b. Paul dealt with the Gnostic errors in Colossians and John dealt with them in 1 John.
3. Many people (very intelligent people) refuse to accept the existence of the  
\_\_\_\_\_

- a. In the time of Jesus there were a group of people who denied the supernatural and denied the existence of angels. These were the \_\_\_\_\_ (see Acts 23:8).
  - b. So also today there are people who deny the same. God's truth stands whether people believe it or not (Isaiah 40:8).
4. Devils \_\_\_\_\_
- a. The past and present occurrences of demon possession and demon worship attests to angels (1 Cor. 10:20-21). Compare the false religion of American Indians, demon activity in Haiti, and similar demonic inspired idolatry in different parts of the world. The spirit world is very real.
  - b. In the so called "civilized" societies, the practices of spiritualism, various forms of fortune-telling and occult magic, hypnosis, healing, etc. point to the reality of the spirit beings who energize such activities (1 Tim. 4:1; Deut. 18:10-14; Isa. 8:19-20). The reality of demonic activity points to the reality of demons.
5. God's revelation, not man's reason is the key to knowing and understanding the spirit world. The key is what God says about angels, not what man thinks about angels.

## The Terms Used of Angels

### A. The mention of Angels in Scripture.

1. Angels are mentioned in thirty-four books of the Bible for a total of some 273 times (108 times in the Old Testament and 165 in the New Testament).
  - a. *"The chariots of God are twenty thousand, even thousands of \_\_\_\_\_"* (Ps. 68:17).
  - b. *"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels"* (Heb. 12:22).
  - c. *"Who maketh his angels spirits, his ministers a flaming fire"* (Ps. 104:4).
  - d. *"Praise ye him, all his angels, praise ye him, all his \_\_\_\_\_"* (Ps. 148:2).
2. Angels aren't just mentioned, they are described, and spoken to by men. This allows us to examine what and who they really are.

### B. The mention of angels by Jesus Christ.

1. There are numerous references to angels by the Lord Jesus, who is declared to be the Creator of all things, which includes the angelic beings.
  - a. Mat 13:39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the \_\_\_\_\_.
  - b. Mat 13:41 The Son of man shall send forth his \_\_\_\_\_, and they shall gather out of his kingdom all things that offend, and them which do iniquity;
  - c. Mat 13:49 So shall it be at the end of the world: the \_\_\_\_\_ shall come forth, and sever the wicked from among the just,
  - d. ...
  - e. Mat 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of \_\_\_\_\_?
2. Paul wrote, *"For by him were all things created, that are in \_\_\_\_\_, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers (a reference to angels): all things were created by him, and for him."*

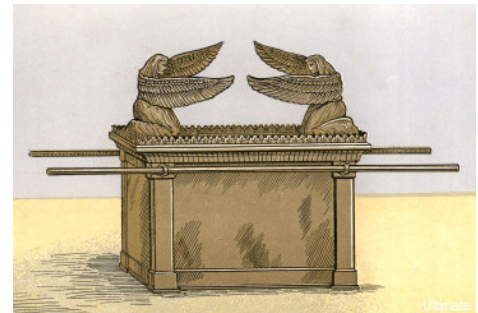
### C. General Terms

1. " \_\_\_\_\_ "

- a. Though other words are used for these spiritual beings, the primary word used in the Bible is angel.
- b. The Hebrew word for angel is *mal'ach*, and the Greek word is *angelos*.
- c. Both words mean "\_\_\_\_\_ " and describe one who executes the purpose and will of the one whom they serve. The context must determine if a human messenger is in view, or one of the celestial beings called "angels," or if it is being used of the second Person of the Trinity as will be discussed below.
  - 1) The holy angels are messengers of God, serving Him and doing His bidding.
  - 2) The fallen angels serve Satan, the god of this world (2 Cor. 4:4).
- d. Examples of uses that do NOT refer to celestial beings:
  - 1) For human messengers from one human to another (Luke 7:24; Jam. 2:25).
  - 2) For human messengers bearing a divine message (Hag. 1:13; Gal. 4:14).
  - 3) For an impersonal agent, Paul's thorn in the flesh described as "a messenger of Satan" (2 Cor. 12:7).
  - 4) For the messengers of the seven churches (Rev. 2-3). It is also used in connection with the seven churches of Asia, "To the angel of the church in ..." Some take this to mean a special messenger or delegation to the church as a teaching elder, others take it to refer to a guardian angel.
- e. Thus, the term *angelos* is not only a generic term, pertaining to a special order of beings (i.e., angels), but it is also descriptive and expressive of their office and service. So when we read the word "angel" we should think of it in this way.

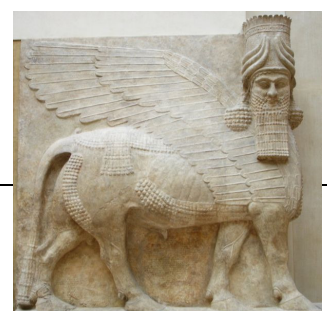
2. \_\_\_\_\_ (Ezek. 10:1-3).

- a. Cherubim are "of the highest order or class, created with indescribable powers and beauty ...
- b. Their main purpose and activity might be summarized in this way: they are proclaimers and protectors of God's glorious presence, His sovereignty, and His holiness.
- c. They stood guard at the gate of the Garden of Eden, preventing sinful man from entering (Gen. 3:24);
- d. They were the golden figures covering the mercy seat above the ark in the Holy of Holies (Exod. 25:17-22)
- e. And they attended the glory of God in Ezekiel's vision (Ezek. 1).
- f. Cherubim had an extraordinary appearance with four faces—that of a man, lion, ox, and eagle. They had \_\_\_\_\_ wings and feet like a calf, gleaming like burnished bronze.
- g. In Ezekiel 1 they attended the glory of God preparatory for judgment.



3. \_\_\_\_\_ (Isa. 6:2)

- a. Seraphim, meaning "burning ones," are pictured surrounding the throne of God in Isaiah 6:2.
- b. They are described as each having \_\_\_\_\_ wings.
- c. In their threefold proclamation, "holy, holy, holy" (Isa. 6:3), it means "to recognize God as extremely, perfectly holy. Therefore, they praise and proclaim the perfect holiness of God. The seraphim also express the holiness of God in that they



proclaim that man must be cleansed of sin's moral defilement before he can stand before God and serve Him."

2. Note: There is an interesting analogy between the cherubim as guarding the entrance to paradise and the winged bulls and lions of Babylon and Assyria, colossal figures with human faces standing guard at the entrances of temples and palaces. Inasmuch as both these nations occupied the very spot where the original Garden of Eden may have been located, it is not unreasonable to suggest that these idols were perverted statue copies of the real cherubim.
3. Some question whether the Seraphim and Cherubim are actually angels since they are never clearly identified as angels, but due to the nature of angels and their service as superhuman servants of God, this is the most logical place to classify them. It would be helpful to also consider Ryrie's explanation of these angelic beings:
  - a. Cherubim: Cherubim are an order of angels, evidently of high rank since \_\_\_\_\_ was a cherub (Ezek. 28:14, 16). They seem to function as guardians of the holiness of God, having guarded the way to the tree of life in the Garden of Eden (Gen. 3:24). The use of cherubim in the decoration of the tabernacle and temple may also indicate their guarding function (Ex. 26:1ff.; 36:8ff.; 1 Kings 6:23-29). They also bore the throne-chariot which Ezekiel saw (Ezek. 1:4-5; 10:15-20). Some also identify the four living ones of Revelation 4:6 as cherubim, though others feel these represent the attributes of God. Representations of the cherubim will also be a part of the millennial temple (Ezek. 41:18-20).
  - b. Seraphim: All we know about this rank of angelic beings is found in Isaiah 6:2, 6. Apparently the seraphim were an order similar to the cherubim. They acted as attendants at the throne of God and agents of cleansing. Their duty also was to praise God. Their description suggests a six-winged humanlike creature. The word may be derived from a root meaning "to burn" or possibly from a root which means "to be noble."
4. " \_\_\_\_\_ "
  - a. God the Father is referred to as "the Holy One" as in the Holy One of Israel (Isa 43:3).
  - b. Unfallen angels are also spoken of as "holy ones" (Dan 4:13,23). The reason is twofold. First, being the creation of a holy God, they were created perfect without any flaw or sin. Second, they are called holy because of their purpose. They were "set apart" by God and for God as His servants and as attendants to His holiness (cf. Isa. 6).
5. " \_\_\_\_\_ "
  - a. "Host" is the Hebrew *tsaba*, "army, armies, hosts." It is a military term and carries the idea of warfare. Angels in the plural are referred to as the "host"
  - b. As in the "armies of heaven" who serve in the army of God engaged in spiritual warfare (Ps. 89:6, 8; 1 Sam. 1:11; 17:45).
  - c. Also as a multitude of heavenly beings who surround and serve God as seen in the phrase "Lord of hosts" (Isa. 31:4).
  - d. In addition, *tsaba* sometimes includes the host of heavenly bodies, the stars of the universe.

#### D. Difficult Terms

1. " \_\_\_\_\_ "
  - a. In their holy state, unfallen angels are called "sons of God" in the sense that they were brought into existence by the creation of God (Job 1:6; 38:7). Though they are never spoken of as created in the image of God, yet they possess personality like God. This will be demonstrated later in this study. This term is also used in Genesis 6:2 which tells us the "sons of God" took wives from among the "daughters of men."
  - b. Some scholars understand "the sons of God" of Genesis 6:2 to refer to the sons of the godly line of Seth and the "daughters of men" to refer to the ungodly line of the Cainites.



- c. Others, in keeping with the use of "sons of God" in Job, believe the term refers to fallen angels who mated with the daughters of men to produce an extremely wicked and powerful progeny that led to the extreme wickedness of Noah's day. Most who hold to this latter view find further support in 2 Peter 2:4-6 and Jude 6-7. Still others believe they refer to despots, powerful rulers.
2. "\_\_\_\_\_"
- a. The second difficulty concerns the identity of "the angel of the Lord" as it is used in the Old Testament. A careful study of the many passages using this term suggests that this is no ordinary angel, but a Theophany, or, a Christophany, a preincarnate appearance of Christ.
- b. The angel is identified as God, speaks as God, and claims to exercise the prerogatives of God. Still, in some passages He distinguishes Himself from Jehovah (Gen. 16:7-14; 21:17-18; 22:11-18; 31:11-13, Ex. 3:2; Judg. 2:1-4; 5:23; 6:11-22; 13:3-22; 2 Sam. 24:16; Zech. 1:12; 3:1; 12:8).
- c. That the Angel of the Lord is a Christophany is suggested by the fact a clear reference to "the Angel of the Lord" ceases after the incarnation. References to "an" angel of the Lord in Luke 1:11; and 2:8 and Acts 5:19 lack the Greek article which would suggest an ordinary angel.

## The Creation of Angels

- A. **The creation of angels is a fact** (Psalm 148:2,5; John 1:3).
- Angels exist and they are real because God created them. Jesus Christ Himself is the Almighty Creator! God's beloved Son created all the angels (Col. 1:16-17).
  - That proves that angels are not the spirits of departed or glorified human beings (Psalm 148). There the Psalmist calls on all in the celestial heavens, including the angels, to praise God. The reason given is, "For He commanded, and they were created" (Ps. 148:1-5). The angels as well as the celestial heavens are declared to be created by God.
- B. **Each individual angel was created directly by God** (Mat. 22:28-30). Angels were created directly and individually by God. Adam was directly created by God (Gen. 2:7), whereas Eve was directly created from Adam (Gen. 2:22), and the rest of us came along by procreation. There is no such thing as a "race" of angels. Each one was created individually. Each one is a unique creation of God.
- C. **Each angel is therefore a direct creation from God.** This is probably why they are referred to as sons of God (Gen. 6:2, 4; Job 1:6; 2:1). The word "son" seems to indicate a direct creation of God, as Adam is ALSO called the "son of God" (see Lk. 3:38). Believers are also called this, as they are re-created in Christ individually as sons of God (Jn. 3:3; Gal. 3:26; Eph. 2:8-10; 4:24; 1 Jn. 3:1, 2).
- D. **Angels were created \_\_\_\_\_ the earth was.** The angels were already present to witness the creation of the earth and to rejoice in God's creative activity (Job 38:6-7). Their creation took place sometime prior to Genesis 1:1 (Neh. 9:6).
- E. **Angels were created in \_\_\_\_\_ but later some fell into sin.** God did not create any wicked angels or any sinful angels. All the angels were perfect in all their ways until sin was found in them (compare Ezekiel 28:15 which describes what Satan was like before his fall). Many of the angels sinned and became wicked by an act of their own will. We will study this in detail in our study of Satan. Fallen angels are called "demons" or "unclean spirits" or "Satan's angels."
- F. **Their number, once completed at creation, was forever \_\_\_\_\_.** This is assumed because we never read of God creating more of them and Jesus said they do not reproduce themselves (Mt. 22:30). Furthermore, since we are told, they cannot die (Lk. 20:36) we conclude the original number of angels will never increase or decrease in size. For these reasons they must be considered a company of beings, and not a race.

## The Nature of Angels



- A. **Angels are \_\_\_\_\_** (Heb. 1:14; Psalm 104:4; Eph. 6:12). They are localized, having definite and fixed limits and spiritual form (1 Cor. 15:39,40, 44; Phil. 3:12). They cannot be in two different places at once.
1. Angels are normally \_\_\_\_\_ but they can become visible and appear in various forms.
  2. They can appear as men. Angels are always described using the masculine gender.
    - a. Matt. 28:2-3— "\_\_\_\_\_ countenance was like lightning, and \_\_\_\_\_ raiment white as snow."
    - b. Luke 24:4— "...behold, two \_\_\_\_\_ stood by them in shining garments."
    - c. Acts 1:10— "...behold, two \_\_\_\_\_ stood by them in white apparel."
    - d. Mark 16:5— "...they saw a young \_\_\_\_\_ sitting on the right side, clothed in a long white garment."
  3. Certain angels appear with wings and are said to fly (Isa. 6:2; Dan. 9:21; Rev. 14:6).
  4. Angels may be seen with a glorious appearance. Luke 9:26— "...he [Jesus] shall come in his own glory, and in his Father's, and of the \_\_\_\_\_." Notice the glorious description of the great angel described in Revelation 10:1.
  5. It should be noted that a person needs the right conditions to see and observe another sphere or realm. For example, an atom cannot be detected or revealed by the five human senses. Neither can light be seen at particular wavelengths or frequencies in the electromagnetic spectrum, i.e., ultraviolet, gamma rays, x-rays, infrared, etc. Angels cannot be normally seen or detected. We cannot see radio or TV signals, but this does not mean they are not there.
- B. **Angels are not subject to death or any form of extinction.** We never read in the Bible about an angel dying or being killed.
1. Luke 20:36— "Neither can they \_\_\_\_\_ any more: for they are equal unto the \_\_\_\_\_."
  2. Men die. Angels never die, but angels can suffer eternal punishment: Matthew 25:41— "Depart from me, ye cursed, into \_\_\_\_\_ fire, prepared for the devil and \_\_\_\_\_." Revelation 20:10— "And the devil that deceived them was cast into the lake of fire... and shall be tormented \_\_\_\_\_ and \_\_\_\_\_ for \_\_\_\_\_ and \_\_\_\_\_."
- C. **Angels are referred to by \_\_\_\_\_ pronouns.** They don't marry each other in heaven.
1. They do not increase in number or have a direct relation to each other as human beings do (we are all related to Adam).
  2. There are the same number of angels today as there were the day they were created. Matthew 22:30— "For in the resurrection they neither \_\_\_\_\_, nor are given in \_\_\_\_\_, but are as the \_\_\_\_\_ of God in heaven" (compare also Mark 12:25 and Luke 20:34-36).
  3. Since they are direct creations of God, they don't have babies or experience physical growth and aging. We never read in the Bible about baby angels or aged angels. They are old only in the sense that they have been here since creation.
  4. They are a company, not a race (Heb. 12:22—"to an innumerable \_\_\_\_\_ of angels")
  5. They are called "sons of God" (directly created by God), not sons of angels (Job 1:6; 2:1; 38:7).
- D. **They are different from man and God** (Col. 1:16-17; Heb. 1:4-8). Angels are not men and angels are not deity. Jesus' position as God's only begotten \_\_\_\_\_ (Heb. 1:5) causes God to give the command (Heb. 1:6)—"And let all the angels of God \_\_\_\_\_ Him." [Note: the Jehovah's Witnesses err because they teach that Christ is a created Being, an exalted angel. The Bible teaches that He is the uncreated Creator—John 1:3.]
- E. **In His incarnation Christ was made** (Heb. 2:9) "**a little \_\_\_\_\_ than the angels.**"
1. Heb. 2:16— "*For verily [truly] he took \_\_\_\_\_ on him the \_\_\_\_\_ of angels.*" *Instead He joined Himself with our humanity:*"
  2. Heb. 2:14— "*Forasmuch, then, as the children are partakers of \_\_\_\_\_ and \_\_\_\_\_, He also Himself likewise took \_\_\_\_\_ of the \_\_\_\_\_.*"

3. He became a man (not an angel), of the seed of Abraham (Heb. 1:16), "*made like his* \_\_\_\_\_ " (Heb. 1:17).

F. **The Bible teaches that we will be \_\_\_\_\_ the angels in some ways** (see Matt. 22:30), but it does NOT say that we will be or become angels. Believers are also told that someday "*we shall* \_\_\_\_\_ *angels*" (1 Cor. 6:3). Therefore to sing the following would not be appropriate: "I would be an angel and with the angels stand!" Men are men and angels are angels and God is God. However, it is true that we will join with the angels in the praise of our great God!

#### G. Their Position

##### 1. In Regard to Man

- a. By creation man is \_\_\_\_\_ than the angels (Heb. 2:7-9). Angels are higher in intelligence, power, and movement, yet angels serve men as ministering spirits (Heb. 1:14) sent forth to serve the saints regardless of their high position and power. As mentioned, men are warned to never worship angels for they are only creatures.
- b. Today believers are experientially lower than the angels, yet \_\_\_\_\_ higher because of their union in Christ (cf. Eph 1:20-22; with Eph 2:4-6 and Heb 2:9). Christians share Christ's seat at God's right hand. One day, however, believers will be both positionally and experientially higher and will judge angels (1 Cor 6:3). This undoubtedly refers to some kind of governmental direction believers will have over angels.

##### 2. With Reference to Christ

- a. By His essential nature and being, Christ is \_\_\_\_\_ because He is God the Creator (cf. Heb 1:4ff with Col. 1:15-17).
- b. By Christ's incarnation He became lower for a little while (Heb 2:9), but this only applied to His humanity. By Christ's death, burial, resurrection, and ascension He became far superior to angels as the last Adam and the second man (cf. 1 Cor. 15:45-48; Eph. 1:20-22; 1 Pet. 3:18-22; Col. 2:15). As the glorified and exalted God-Man He became the last Adam. Adam was the head of the first race of men, but Christ became the head of the second race of regenerated men. He is called last because there will never be another fall, and because He, as the glorified and exalted Saviour, is a life-giving Spirit. As the second Man from heaven He is viewed as the head and beginning of a new and exalted race of people.

#### H. Angels are Real Persons

1. There are three things that every PERSON possesses. These are what make a person a person! The following triangle may help you to remember the three components that make up a PERSON:
  - a. \_\_\_\_\_ (Dan. 9:21, 22; 10:14; Rev. 19:10; 22:8, 9).
  - b. \_\_\_\_\_ (Isa. 14:12-15; Jude 1:6).
  - c. And \_\_\_\_\_
    - 1) They display joy (Job 38:7; Lk. 2:13)
    - 2) And desire (1 Pet. 1:12).
2. Keep in mind that we are showing that angels are persons. This does not mean that angels are humans. God is a Person, but He is not a man (Numbers 23:19). Angels qualify as persons, but they are not members of the human race. Don't confuse humanity with personality.
3. Angels possess intellect: the ability to think, reason, learn and observe.
  - a. Angels possess W \_\_\_\_\_ (2 Samuel 14:20) which is part of one's intellect. Angels can "discern" (2 Samuel 14:17). According to 1 Peter 1:12 angels have intellectual curiosity, especially when it comes to God's amazing plan of salvation for humans: "*...which things the angels \_\_\_\_\_ to look into.*"

- b. Angels have intellect as seen in the fact that they are learning. As God deals with the church today, angels are learning of God's manifold wisdom (Eph. 3:10).
  - c. Angels have knowledge, but there are things that they do not know, such as the time of the Lord's coming (Mark 13:32; Matthew 24:36).
  - d. Intellect makes it possible for a person to speak and talk, and angels have this ability (Galatians 1:8; Revelation 14:6-7; 22:8-9; see also Luke 1:13,19,28,30; 1 Cor. 13:1).
  - e. Angels have the intellectual capacity for reverent and thoughtful worship (Psalm 148:2; Matthew 18:10). Hebrews 1:6— "...And let all the angels of God \_\_\_\_\_ Him." Angels are able to express praise (Luke 2:13-14; Revelation 5:11-12).
4. Angels possess a will: the ability to decide and choose.
- a. Jude 6— "And the angels which \_\_\_\_\_ their first estate, but \_\_\_\_\_ their own habitation." In this example the angels chose to go against God's revealed will.
  - b. The angels had to use their will at the time when Satan rebelled against God. They had to decide whether to remain loyal to God or whether to follow Satan. One third of the angels made the wrong choice to follow Satan. We will study this in detail in later chapters.
5. Angels possess emotions. They have feelings.
- a. Angels experience joy: Luke 15:10— "... there is \_\_\_\_\_ in the \_\_\_\_\_ of the angels of God over one sinner that repenteth." Compare Jude 24.

### I. Their Appearance

1. Since they are spirit beings, they are usually not seen, unless God gives the ability to see them or unless they manifest themselves.
  - a. \_\_\_\_\_ could not see the angel standing in his way until the Lord opened his eyes (Num. 22:31)
  - b. Elisha's servant could not see the host of angels surrounding him until Elisha prayed for his eyes to be opened (2 Kings 6:17).
  - c. When angels have been seen as recorded in Scripture, they were often mistaken as \_\_\_\_\_ because they were manifested in a man-like appearance (Gen. 18:2, 16, 22; 19:1, 5, 10, 12, 15, 16; Judg. 13:6; Mark 16:5; Luke 24:4).
  - d. Sometimes, they appear in a way that either manifests God's glory (Luke 2:9; 9:26) or in some form of brilliant apparel (cf. Matt. 28:3; John 20:12; Acts 1:10 with Ezek. 1:13; Dan. 10:6).
  - e. Consistently, they have appeared as real men, NEVER as ghosts, or as winged animals (cf. Gen. 18:2; 19:1; Mark 16:3; Luke 24:4).
2. They are occasionally pictured in other forms and in other manifestations as with wings, and as a combination of man, beast, and birds as in Ezekiel 1:5f and Isaiah 6:6. But apparently such manifestations only occurred by way of a vision or special revelation from God. No angel literally appeared on earth in such form.
3. They seem to always have appeared as young-looking mature men (Mark 16:5), but never as old men, because they neither age nor die (Luke 20:36).
4. Yet, in the present fascination of our culture, previously referred to as *angelmania*, the common conception of angels is that of winged creatures and most times as \_\_\_\_\_.
5. Some of the commonly held conceptions are not supported by the scriptural witness.
  - a. There are no indications of angels appearing in female form.
  - b. Nor is there explicit reference to normal angels as being winged, although Daniel 9:21 and Revelation 14:6 speak of them as flying.
  - c. The cherubim and seraphim are represented as winged (Exod. 25:20; Isa. 6:2), as are the symbolic creatures of Ezekiel 1:6 (cf. Rev. 4:8). However, what is true of cherubim and seraphim is NOT true of angels in general. Since there is no explicit reference indicating that

angels as a whole are winged, we must regard this as at best an inference, but not a necessary inference, from the biblical passages which describe them as flying.

6. While angels generally appear as men in Scripture, Zechariah 5:9 suggests this is not always the case. The two women mentioned in this passage are not specifically called angels, but they are clearly agents of God or forces of Satan, like angels, good or evil.
7. Francis Chafer has an interesting comment concerning the invisibility of angels:
  - a. One reason angels are rendered invisible to human sight may be that, if they were seen, they would be \_\_\_\_\_. Man, who is so prone to idolatry as to worship the works of his own hands, would hardly be able to resist the worship of angels were they before his eyes.
8. The church at Colossae had been invaded by false teachers who were teaching a false humility and the worship of angels as a part of the means to spirituality. It seems these teachers were claiming special mystic insights by way of visions in connection with their worship of angels. (Colossians 2:18).
9. The person attempting to make such judgment is described as one is involved in "*a voluntary humility and worshipping of angels.*" The context suggests that he seeks to impose these things on the Colossians and that this is the means by which he attempts to disqualify them for their prize.
10. This was demonic because it was an attempt to usurp the preeminent place and sufficiency of Christ as Saviour and Lord (cf. Col. 2:10). It is no wonder, then, that the author of Hebrews, in the most extended passage on angels in the New Testament (Heb. 1:5-29), demonstrates the superiority of Christ to even the mightiest angels (Heb. 1:2-4, 13). In this he concludes his argument with a question designed to show that Christ, God's very Son and the radiance of His glory who sits at God's right hand, is superior to angels for he asked, "*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*" (Heb. 1:14).

## Angels Were Involved in Key Events of History

### A. In the Life of \_\_\_\_\_

1. The angels were fascinated by the incarnate life of the Lord Jesus Christ (1 Timothy 3:16). The very One who created them (Col. 1:16) became a man!
  - a. Oh what wonder, what amazement, who can count the priceless cost,
  - b. When my God left heaven's glory for the manger and the cross.
  - c. How the angels watched in wonder, as on me His grace He shed.
  - d. Choosing rather than His glory, such a lowly manger bed.
  - e. Oh what worship He is worthy, Oh what praise my heart should sing,
  - f. To my Lord, to my Redeemer, to my Saviour and my King!
2. Angels were involved with His birth (Matthew 1:20; Luke 2:13), with His temptation (Matthew 4:11), with His agony in the garden (Luke 22:43), with His arrest (Matthew 26:53), with His resurrection (Matthew 28:2), and with His ascension (Acts 1:10). Of course, demons (fallen angels) were also very active during the ministry of Jesus Christ (Matthew 8:28-32 and many other passages).

**B. Angels Are Involved in the Life of the \_\_\_\_\_, the Body of Christ**

1. Angels are learning of God's wisdom by means of the church (Eph. 3:10).
2. The practices of the church are to be carried out with the knowledge that good angels are present and are witnesses of what we do (1 Timothy 5:21).
3. We are to submit to God's order in the local assembly "because of the \_\_\_\_\_" (1 Corinthians 11:10).
4. The angels witness our participation in the outworking of Christ's LIFE in the arena of the world of death and darkness (1 Corinthians 4:9).

**C. Angels will be judged by \_\_\_\_\_** (1 Corinthians 6:3— "*Know ye not that we shall judge angels?*"). Think about THAT for a month!**D. Angels Were Involved in Other Great Events in History**

1. Angels were witnesses of creation: "*Where wast thou when I laid the foundations of the earth?...When the morning stars sang together, and all the sons of God shouted for joy?*" (Job 38:4-7). "Morning stars" and "sons of God" are expressions that both refer to angels.
2. A fallen angel (Satan) was involved in the fall of man (Genesis chapter 3).
3. Angels were involved in keeping sinful man away from the tree of life (Genesis 3:24).
4. Angels were involved in the destruction of Sodom (Genesis chapters 18-19).
5. Angels were involved in the giving of the law in the time of Moses. Galatians 3:19— "*...it was ordained by \_\_\_\_\_.*" Hebrews 2:2— "*For if the word \_\_\_\_\_ by angels was steadfast [firm].*" Acts 7:53— "*Who have received the law by the disposition of \_\_\_\_\_.*"
6. An angel will be involved in the rapture of the church (1 Thess. 4:16).
7. Angels will be involved in the judgments of the great tribulation, in proclaiming the gospel during the great tribulation (Rev. 14:6-7), and in the second coming of Christ. Most of the book of Revelation pertains to the time of tribulation climaxing with the return of Christ to the earth, and angels are mentioned repeatedly throughout this book.

**Angels Possess Great Power**

- A. Angels are mighty but they are not \_\_\_\_\_. Only God is almighty.
- B. Their power comes from God. They were created with the abilities that they have.
- C. Angels possess great power with certain limitations. There are many things they cannot do.
  1. They cannot create things out of nothing.
  2. They cannot do anything unless it is permitted by God. The first two chapters of Job illustrate two things:
    - a. Angelic beings have great power, even to the point of killing humans and causing bodily afflictions (boils);
    - b. Angelic beings can only do what God allows. They must always submit to God's sovereign rule.
- D. The power of angels exceeds that of men. 2 Pet. 2:11— "*Whereas angels, which are \_\_\_\_\_ in \_\_\_\_\_ and \_\_\_\_\_.*" Compare Psalm 8:4-5. When it comes to power, men are certainly lower than the angels. In Psalm 103:20 we learn that "*angels EXCEL in strength.*"
- E. One angel terrified the Roman soldiers guarding the tomb of Christ (Matt. 28:2-4).
- F. The entire band of soldiers who tried to arrest Jesus would have been no match for the angelic forces (see Matthew 26:53).
- G. Angels can control elements of nature. Rev. 7:1— "*holding the \_\_\_\_\_ of the earth, that the \_\_\_\_\_ should not blow on the earth.*"
- H. Angels can administer judgment (Rev. 8:2-10, 12:7). Revelation 20:1-2— "*an angel...laid hold on the D \_\_\_\_\_ ....and B \_\_\_\_\_ him a \_\_\_\_\_ years.*"

- I. Angels can bring about the death of a person, in accordance with God's will. See Acts 12:23—"And immediately an \_\_\_\_\_ of the Lord \_\_\_\_\_ him (Herod), because he gave not God the glory; and he was \_\_\_\_\_ of \_\_\_\_\_ and he \_\_\_\_\_."
- J. They are \_\_\_\_\_ than men (Dan. 9:21, 22; 10:14).
- K. They have been made somewhat in the image of God.
1. Personality gives the basic capacity to have fellowship with the person of God, for only real persons, of course, can have fellowship.
  2. Holiness provides the basic requirement to enjoy that fellowship, for two cannot experience fellowship unless they are morally agreed (Heb. 12:14).
  3. Angels can therefore be said to have been made in the image of God also.
- L. They are, however, inferior to God.
1. They are not \_\_\_\_\_ (Dan. 10:12). The angel here in Daniel 10 was in heaven at the time of Daniel's prayer and was sent by God to aid him.
  2. They are not \_\_\_\_\_ (Dan. 10:13; Jude 9). This same angel was experiencing satanic pressure, which hindered him for a full three weeks.
  3. They are not \_\_\_\_\_. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Mt. 24:36).

## Angels Are Not Limited by Time and Space

- A. Their superiority in these areas seems to stem from two things.
1. Being unhindered by a fallen nature.
  2. Being unbounded by the laws of gravity and time.
- B. Angels are above and independent of the laws of matter, time, and space.
1. In Acts 12:7 an angel had no problem appearing suddenly in a securely locked prison room, and on the way out the iron gate posed no problem (verse 10).
  2. Luke 1:9-11 - "And there \_\_\_\_\_ unto him an angel of the Lord." Angels can appear suddenly at any place on earth whenever God wants them to.
  3. Space travel seems to be no problem for angels. They can travel from God's heaven to earth in no time at all: "And in the sixth month the angel, Gabriel, was sent \_\_\_\_\_ unto a city of Galilee, named Nazareth."
  4. In Daniel 9:20-21, it took Gabriel about three minutes (the time it took for Daniel to utter his prayer in 9:3-20) to travel from heaven to earth, in response to Daniel's prayer.
- C. The vastness of the stellar universe is hard to comprehend.
1. The nearest star, our sun, is 93 million miles away. The sun is an average sized star. Our sun's diameter is 860,000 miles. The sun, if it were hollow, could contain over a million earths inside its surface. The next closest star, Alpha Centauri, is about 4.2 light years away. [A light year is the distance that light travels in one year, nearly six trillion miles. Light travels 186,000 miles in one second. Light can reach the moon in less than two seconds. Light from the sun, 93 million miles away, takes about eight and one-third minutes to reach the earth.]
  2. To help visualize this, if the sun were the size of the dot above the letter "i", the nearest star would be a dot ten miles away, and other stars would be microscopic dots hundreds and thousands of miles away.
  3. Our Galaxy (The "Milky Way"), and all the other galaxies are located in God's second heaven.
  4. Our Galaxy (The Milky Way) is a star system that contains about 200 billion stars. Our sun is located on the outer edge of this star system as seen in the above diagram. The Milky Way is about 80,000 light years in diameter but less than 10,000 light years thick. The nearest neighbouring galaxy is about 150,000 light years away. Hundreds of other galaxies have been



revealed by telescopes, including the orbiting Hubble telescope. It is estimated that there may be 200 billion or more galaxies (star systems) in the universe.

- D. So, for angels to travel from the earth to the third heaven (which is beyond our universe) involves a kind of travel that mankind knows nothing of.

## Angels Should Never Be Worshiped

- A. **Only God the Creator should be worshiped.** Angels, even though they have much wisdom and power, are mere creatures, and they should not be worshipped.
- B. **Paul warns against worshipping angels in Colossians 2:18.** When John fell down to worship before the feet of an angel, what did the angel tell him (Revelation 22:8-9)?
- C. **The Lord Jesus Christ \_\_\_\_\_ allow men to worship Him**, which is a strong argument for His deity. Only the Creator-God should be worshiped. Jehovah's Witnesses teach that Christ was a created being, a creature, an exalted angel. If this were the case, then Christ should have refused worship. But the opposite was the case as the following outline shows:
- D. **The Bible clearly teaches that such worship belongs to God alone**, and is never to be rendered to any creature, no matter how exalted that creature may be.
  1. \_\_\_\_\_ refused worship (Acts 14:11-15).
  2. \_\_\_\_\_ refused worship (Acts 10:25-26).
  3. \_\_\_\_\_ refused worship (Revelation 19:10; 22:8,9).
  4. Christ commanded men to worship God alone (Matthew 4:8-10).
  5. Men are punished for accepting what belongs only to God (Acts 12:21-33).
- E. **Yet this same Bible teaches that Christ is to be worshiped as God.**
  1. Christ accepted and encouraged such worship.
    - a. Matthew 14:31-33
    - b. Matthew 15:25-28
    - c. Matthew 28:9-10
    - d. Matthew 28:16-18
    - e. John 9:35-39
  2. Christ \_\_\_\_\_ such worship. John 5:23
  3. The Father commands such worship of Christ. Hebrews 1:6
  4. Christ will actually be worshiped by the host of heaven. See Revelation 5:8
  5. This worship of Christ will finally become universal. Philippians 2:10-11 (All men will someday bow the knee to Christ.)

## Hierarchy of Authority

- A. **A highly organized hierarchy of angelic beings is referred to with the words** (Rom 8:38; Eph 1:21; Eph 6:12; Col 1:16):
  1. " \_\_\_\_\_ " – supreme powers – top angels
  2. " \_\_\_\_\_ " – territory under an absolute ruler
  3. " \_\_\_\_\_ "
  4. " \_\_\_\_\_ "
  5. " \_\_\_\_\_ "
  6. and " \_\_\_\_\_ "
  7. And those are all ABOVE men!



- B. Fallen angels have designated positions and powers too.** Daniel 10:13 refers to the “prince of the kingdom of Persia” opposing Michael. This was not the king of Persia but rather a fallen angel under Satan’s control; he was a demon of high rank, assigned by the chief of demons, Satan, to Persia as his special area of activity (cf. Rev. 12:7).
- C. Angels who are highest ranking.**
1. \_\_\_\_\_ is called the archangel in Jude 9 and the great prince in Daniel 12:1. Michael is the only angel designated archangel, and may possibly be the only one of this rank. The mission of the archangel is protector of Israel. (He is called “Michael your prince” in Dan. 10:21.)
  2. There were chief princes (Dan. 10:13), of whom Michael was one, as the highest ranking angels of God. Ruling angels (Eph. 3:10) are also mentioned, but no further details are given.
- D. Angels who are/were prominent individuals.**
1. Michael (Dan. 10:13; 12:1; Jude 9). God’s General
    - a. The name Michael means “who is like God?” and identifies the only one classified as an archangel in Scripture.
    - b. Michael is the defender of Israel who will wage war on behalf of Israel against Satan and his hordes in the Tribulation (Rev. 12:7–9).
    - c. Michael also disputed with Satan about the body of Moses, but Michael refrained from judgment, leaving that to God (Jude 9).
    - d. Jehovah’s Witnesses and some Christians identify Michael as Christ; this view, however, would suggest Christ has less authority than Satan, which is untenable.
  2. \_\_\_\_\_ (Dan. 9:21; Luke 1:26). God’s Messenger
    - a. His name means “man of God” or “God is strong.”
    - b. “Gabriel seems to be God’s special messenger of His kingdom program in each of the four times he appears in the Bible record ... He reveals and interprets God’s purpose and program concerning Messiah and His kingdom to the prophets and people of Israel.”
    - c. In a highly significant passage, Gabriel explained the events of the seventy weeks for Israel (Dan. 9:21–27). I
    - d. In Luke 1:26–27 Gabriel told Mary that the One born to her would be great and rule on the throne of David.
    - e. In Daniel 8:15–16 Gabriel explained to Daniel the succeeding kingdoms of Medo-Persia and Greece as well as the untimely death of Alexander the Great.
    - f. Gabriel also announced the birth of John the Baptist to Zacharias (Luke 1:11–20).
  3. \_\_\_\_\_ (Isa. 14:12) means “shining one” or “sun of the morning.”
    - a. He was the wisest and most beautiful of all God’s created beings who was originally placed in a position of authority over the cherubim surrounding the throne of God.
- E. Angels who are divine attendants.**
1. Cherubim proclaimers and protectors of God’s glorious presence, His sovereignty, and His holiness at the gate of the Garden of Eden, covering the mercy seat above the ark in the Holy of Holies, and attended the glory of God in Ezekiel’s vision
  2. Seraphim, surround the throne of God
- F. Three other classification of angels remain:**
1. \_\_\_\_\_: In 1 Timothy 5:21, Paul speaks of “the elect angels.” These are the holy angels who are somehow included in the elect purposes of God. These are angels who did not follow after Satan in his rebellion. There is little revealed about their election, but apparently there was a probationary period for the angelic world and these, being the elect of God, remained faithful and are confirmed in their holy state in the service of the Lord. As Chafer

writes, "The fall of some angels is no more unanticipated by God than the fall of man. It may be implied, also that angels have passed a period of probation."

2. The \_\_\_\_\_: These are angelic creatures who are involved with revealing the glory of the God of Israel in His omniscience, omnipotence, and omnipresence (Ezek. 1:5f; Rev. 4:6; 6:1). Ezekiel 10:15, 20 reveal them as cherubim. Through the four faces, they may also anticipate what God would do to bring salvation to man through His Son: (a) The face of the man suggests wisdom, compassion, intelligence and pictures Christ's humanity as the Son of man, the special focus found in the gospel of Luke; (b) the face of a lion speaks of kingly appearance and pictures Christ as King which is Matthew's emphasis; (c) the face of a bull or ox portrays a servant, the emphasis seen in Mark; and (d) the face of an eagle speaks of heavenly action and portrays the deity Christ, which is John's emphasis.
3. \_\_\_\_\_: "Watchers" is an Aramaic word which means, "vigilant, waking, watchful." Verse 17 may infer this is a special type of angel (if a special class is intended). It seems to describe holy angels who are constantly vigilant to serve the Lord and who watch over the rulers of the world and the affairs of men (Dan. 4:13, 17, 23). The added description, "a holy one" in verse 13 may imply there are unholy watchers, i.e., demonic forces who are watching the affairs of men and seeking to influence and destroy.

### G. Special Angels

1. Angels Associated With the \_\_\_\_\_
  - a. In Revelation a number of angels are specifically associated with certain judgments that will be poured out on the earth like the seven trumpets and the seven last plagues (Rev. 8-9; 16).
  - b. In addition, some angels are related to special functions given to them, at least in these last days. There is the angel who has power over fire (Rev. 14:18), the angel of the waters (9:11), the angel of the abyss who will bind Satan (20:1-2).
2. Angels Associated With the \_\_\_\_\_
  - a. In Revelation 2-3, each of the seven letters to the seven churches is addressed to "the angel of the church of ..."
  - b. In addition, they are each seen to be in the right hand of Christ in the vision of chapter one (Rev. 1:16, 20).
  - c. However, since the term for angel means "messenger" and is also used of men, there is debate over whether these references refer to angelic beings or to the human leaders of the seven churches. It could refer to a guardian angel over these churches or to those men who function in the capacity of teachers of the Word, like the human pastors or elders.

## The Ministry of Angels

- A. The most basic characteristic of the good angels is seen in the way they are described in Hebrews 1:14 as \_\_\_\_\_ and in the accounts of their many and varied activities of ministry as described in Scripture. Essentially, they function as priestly messengers in the temple-universe of God. From the account of their activities in the Bible, their service can be summarized as that of (
  1. The worship of God (Isa. 6:3; Rev. 4:8)
  2. As messengers of God (Dan. 9:22; Luke 1:11, 26; 2:9; Rev. 1:1)
  3. As soldiers in spiritual combat (Dan. 10:13f; Rev. 12:7),
  4. And as ministers to God's people (Heb. 1:14). Regarding their activity as ministering spirits, Bushwell comments: The question may be asked, if we are not to worship the angels, or in any way pray to them, what is the value of the doctrine that they are "ministering spirits"? In answer we can say at least that the Scriptural teaching in regard to the ministry of the angels is a beautiful enrichment of our conception of God's government of the world.

- B. As God's celestial servants who carry out His purposes, we may observe that their ministry falls into several different relationships:
1. In Relation to \_\_\_\_\_: In their service to God, they are seen as attendants around His throne, waiting to serve Him and do His bidding (Ps. 103:20; Isa. 6:1f; Job 1:6; 2:1; Rev. 5:11; 8:1f), as worshippers in praise of Him (Isa. 6:3; Ps. 148:1-2; Heb. 1:6; Rev. 5:12), as observers who rejoice over what He does (Job 38:6-7; Luke 2:12-13; 15:10), as soldiers in battle with Satan (Rev. 12:7), and as instruments of His judgments (Rev. 7:1; 8:2).
  2. In Relation to the \_\_\_\_\_: In relation to the nation of Israel, Michael, the archangel, seems to have a very important ministry as their guardian (Dan. 10:13, 21; 12:1; Jude 9). In relation to other nations, they watch over rulers and nations (Dan. 4:17) and seek to influence their human leaders (Dan. 10:21; 11:1). In the Tribulation they will be the agents God uses to pour out His judgments (see Rev. 8-9 and 16).
  3. In Relation to \_\_\_\_\_: with the plan of God centring in the person of His Son, Jesus Christ, they naturally perform many services for the Saviour.
    - a. In relation to His birth, they predicted it (Matt. 1:20; Luke 1:26-28) and then announced his birth (Luke 2:8-15). An angel warned Joseph to take Mary and the baby Jesus and flee into Egypt (Matt. 2:13-15), and an angel directed the family to return to Israel after Herod died (vv. 19-21).
    - b. In relation to His suffering, angels ministered to Him after His temptation (4:11), in His stress in the Garden of Gethsemane (Luke 22:43), and Jesus said He could have called a legion of angels who stood ready to come to His defence if He so desired (Matt. 26:53).
    - c. In relation to His resurrection, an angel rolled away the stone from the tomb (28:1-2), angels announced His resurrection to the women on Easter morning (vv. 5-6; Luke 24:5-7), and angels were present at His ascension and gave instruction to the disciples (Acts 1:10-11).
    - d. In relation to His coming again, the voice of the archangel will be heard at the translation of the church (1 Thess. 4:16), they will accompany Him in His glorious return to earth (Matt. 25:31; 2 Thess. 1:7) and they will separate the wheat from the tares at Christ's second coming (Matt. 13:39-40).
    - e. In Relation to the Unrighteous: Angels not only announce and inflict judgment (Gen. 19:13; Rev. 14:6-7; Acts 12:23; Rev. 16:1), but they will separate the righteous from the unrighteous (Matt. 13:39-40).
    - f. In Relation to the Church: Hebrews 1:14 describes their ministry as "ministering spirits, sent out to render service for the sake of those who will inherit salvation." In this, however, Scripture points to a number of specific ministries: they bring answers to prayer (Acts 12:5-10), they help in bringing people to the Saviour (Acts 8:26; 10:3), they may encourage in times of danger (Acts 27:23-24), and they care for God's people at the time of death (Luke 16:22).
    - g. In Relation to New Epochs: Ryrie points out that angels appear to be unusually active when God institutes a new epoch in the sweep of history and then outlines this for us:
      - 1) They Joined in Praise When the Earth Was Created (Job 38:6-7)
      - 2) They Were Involved in the Giving of the Mosaic Law (Gal. 3:19; Heb. 2:2)
      - 3) They Were Active at the First Advent of Christ (Matt. 1:20; 4:11)
      - 4) They Were Active During the Early Years of the Church (Acts 8:26; 10:3, 7; 12:11)
      - 5) They Will Be Involved in Events Surrounding the Second Advent of Christ (Matt. 25:31; 1 Thes. 4:1)
    - h. Of course, the ministry of angels occurred at other times, but the question naturally arises, especially in view of our present day fascination with angels, is there biblical evidence these varied ministries of angels continue to function in the present age of the church?
    - i. Whether angels continue to function in all these ways throughout the present age is uncertain. But they did perform these ministries and may well continue to do so even though we are not aware of them. Of course, God is not obliged to use angels; He can do all

these things directly. But seemingly He chooses to employ the intermediate ministry of angels on many occasions. Nevertheless, the believer recognizes that it is the Lord who does these things whether directly through using angels (notice Peter's testimony that the Lord delivered him from the prison though God actually used an angel to accomplish it, Acts 12:7-10 compared with vv. 11 and 17).

- j. Hebrews 13:2 reads, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares". Remember Abraham (Gen. 18:1ff.) and Lot (Gen. 19:1ff).
4. Perhaps no aspect of their ministry to man is more talked about than the idea of "a \_\_\_\_\_ angel." People often ask, "Does everyone have a guardian angel?" The concept that every person has a specific guardian angel is only by implication from the statement that angels do guard or protect as Psalm 91:11 declares. But this passage is directed to those who make the Lord their refuge.
  5. The psalmist explained that no harm or disaster can befall those who have made the LORD their refuge ("shelter from danger"; ...) because He has commissioned angels to care for them. Angels protect from physical harm and give believers strength to overcome difficulties, pictured here as wild lions and dangerous snakes. Satan, in tempting Christ, quoted 91:11-12 (Matt. 4:6), which shows that even God's most marvellous promises can be foolishly applied.
  6. Some would claim that this Old Testament passage should not be applied in modern times, but in Hebrews 1:14 the author of Hebrews does not seem to draw that distinction. That they are ministering spirits who minister to the saints is presented as a general truth of the Bible and should not be restricted to Bible times.
  7. Surely it is comforting to know that God may protect, provide, and encourage us through His angels, but this fact does not always guarantee such deliverance, and certainly we should never presume on this provision of God. So having considered the various ways angels minister, we should keep in mind that God does not always deliver us from danger or supply our needs in miraculous ways whether by angels or by His direct intervention. For His own sovereign and wise purposes, the opposite is sometimes His will as life clearly illustrates and Scripture declares (see Heb. 11:36-40).
  8. But there is another truth regarding angels that needs to be kept in view. Just as people usually do not think of the punitive ministry of angels, so people, in their popular ideas about angels, often ignore the Scripture's teaching about the deception of Satan's evil angels (2 Cor. 11:14-15). That society is ignorant of this is not without reason. The reason lies in Satan's deception and in the vacuum of man's heart as he continues to seek answers apart from God and Scripture's revelation of God and His plan of salvation in Christ. As the arch deceiver and antagonist to God, to the church, and to mankind as whole, Satan is the master of disguise. Much of how society thinks today in its enchantment with angels is clearly a product of his masquerade as an angel of light with his angels who also disguise themselves in keeping with his purposes. Investigate what is being written in books and said in seminars and you will find numerous publications and teaching filled with what is nothing less than pure demonic deception. For more on this whole issue as it applies to today's fascination with angels, see the study, "Angels, God's Ministering Spirits" on our web page in the theology section.
- C. Dr. L. S. Chafer writes: "In Old Testament terminology, sometimes angels are called sons of God while men are called servants of God. In the New Testament this is reversed. Angels are servants and Christians are the sons of God. This particular order may be due to the fact that, in the Old Testament men are seen as related to this sphere over which angels are superior; while in the New Testament, saints are seen as related to their final exaltation into the likeness of Christ, compared to which the angels are inferior." (Systematic Theology, Vol. II, p. 23)

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## The Two Kingdoms and the Angelic Conflict

- A. A question that naturally arises is Why are angels so deeply interested and observant of what is happening on this earth?
1. First, as holy creatures they are concerned for the worship and glory of God that is His due as the holy and infinite Creator. This is clearly evident in Isaiah 6:3 where, in antiphonal chorus, seraphim sing of God's holiness, "And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory." John states that in their devotion to God's worship the living creatures never stop saying: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Their devotion to God's glory becomes exceedingly prominent and specific in Revelation. In Revelation 4:8-11, their continuous praise evokes the praise of the twenty-four elders which is aimed at God's worthiness as the Sovereign Creator.
  2. Then in chapter 5:8-14, angels, accompanied by the twenty-four elders (representatives of the church), direct their praise toward God's gracious work of salvation through the Lamb in view of His worthiness to open the seven seals. He alone is found worthy to open the seven-sealed book and break its seals (cf. Rev. 5:1 with 5:9f).
- B. Though we are not told the exact contents of the seven-sealed book, written inside and on the back, it undoubtedly contains the story of man's loss of his lordship over the earth (Gen. 1:26) to \_\_\_\_\_, the usurper, and its recovery through the God-man Saviour, the Lion who is also the Lamb. This Lamb is alone able to accomplish what no one else in the universe is qualified and able to do. The following three truths form an important element of God's revelation:
1. God's Purpose Declared: It was God's intention that \_\_\_\_\_ would rule over this earth under God's authority (Gen. 1:26; Ps. 8:4-6; Heb. 2:5-8a).
  2. God's Purpose Delayed: Because of the fall, as recorded in Genesis 3, \_\_\_\_\_ wrested the rule away from man (cf. Heb. 2:5 with 2:8b). God's intention was for man to rule over this earth, never angels, much less the fallen angels.
  3. God's Purpose Fulfilled: But as promised in Genesis 3:15, the \_\_\_\_\_ breaks Satan's hold by means of His incarnation, sinless life, death, resurrection, ascension (see Heb. 2:9-14) and will one day recover that which was lost through the judgments of the seven seals as described in Revelation 6-19.
- C. One of the key features of Revelation concerns the two kingdoms:
1. The kingdom of the world (Satan's kingdom)
  2. And the kingdom of God.
  3. The words "king, kings, kingdom," etc., occur thirty times in twenty-five verses in the book of the Revelation. In view of the struggle between the two kingdoms, there is a joyous celebration of voices raised in heaven at the sounding of the seventh trumpet in anticipation of what the seventh trumpet would accomplish. This surely includes the holy angels:
- D. Revelation 11:15 "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."
- E. The issue of Satan's rebellion to God's authority may well explain Paul's statement in 1 Corinthians 11:10 that a woman is to have a symbol of authority on her head because of the angels.
1. This suggests that one of the areas angels observe is that of submission to authority.
  2. Submission glorifies God while rebellion dishonours God and promotes Satan's goals.
  3. At the root of the angels' keen interest in what God is doing today is the rebellion and fall of Satan. As observers, all the angels were present when Satan, in his quest to be like the Most High, sought to usurp God's sovereign rule (see Isa. 14:12-15). This was an offense to the glory of God.
  4. The Lord also explicitly tells us that the lake of fire was prepared for Satan and his angels (Matt. 25:41). Though a defeated foe (cf. Col. 2:15), Satan is not confined there now, but he and his

fallen angels will be and this is a great point of anticipation in the Bible (cf. Rom. 16:20; Rev. 20:10).

5. Because of Satan's sin, he was thrust out of his exalted place and became the great adversary of God and God's people (see Ezek. 28:11-19).
6. Revelation 12:3-4 is often referred to as showing that one-third of the angelic hosts chose to follow Satan. But the Scripture reads that the lights of the sky are cast down – there will be a horrendous bombardment of the earth by meteorites, not falling angels (Dan 8:9-12)!

#### F. The Fall of Angels

1. Why Did They Fall?
  - a. \_\_\_\_\_ – a Cherub
  - b. Whatever motivated Lucifer to pride and envy, also motivated these angels
  - c. \_\_\_\_\_ somehow played a part then, and it plays a part now with man's desire to live independent of God!
2. Can MORE Angels Fall?
  - a. This is an unanswerable question
  - b. Angels have freewill, and can fall, but cannot be \_\_\_\_\_, or forgiven – because they already started off in the presence of God and have no need of faith.
  - c. Evidently, when the first set of angels fell by their own choice, the other angels that remained, remained by their own choice too, and they don't seem to be able to change from that standing.
3. Where did the fallen angels all go?
  - a. More about this question will be answered later on
  - b. But suffice it to say fallen angels went to two possible realms:
    - 1) If they mixed with women in Genesis 6, they were cast into \_\_\_\_\_ by the flood (2Pet 2:4; Jude 1:6).
    - 2) If they did not mix with women, they are still under the dominion of Satan, free to rule this world as powers over powers.
    - 3) These all will one day be cast into everlasting fire, "*prepared for the devil and his angels*" (Matt 25:41).

#### G. Victory Anticipated

1. Revelation 4-5 sets forth heaven's perspective in preparation for the judgments that will follow on earth as described in chapters 6-19. It is these judgments that defeat Satan and his world system and establish God's Son on His throne on earth. In these two chapters, however, there is a strong emphasis on the holiness of God, His worthiness to receive glory and honour, and on the worthiness of the Lamb, the Lord Jesus, to open and pour out the seals and to reign and receive glory and honour. And who are also prominent in these two chapters? The angels!
2. In view of this scenario, we can see why God's holy angels are so keenly interested in our salvation because in it they observe the manifold wisdom, love, grace, and holiness of God (Eph. 3:10; 1 Pet. 1:12). This becomes even more of an issue when one considers the rebellion and accusations of Satan in light of the condescension of Christ whose entire life they witnessed (1 Tim. 3:16). To witness the submission and condescension of God incarnate, even to the death of the cross, was an awesome declaration of God's character as holy and immutable.
3. What amazing condescension! Obeying his own law as if he were a mere creature, and in the attitude of a servant! This was new. They had seen him as the governor of the universe; but never till now as a subject! Encountering Satan in conflict and prolonged temptation! This was new.



4. Think of this! They had seen Satan cast down from his exalted position and sentenced to the lake of fire because of his pride and rebellion, but in Christ's incarnation and submissive life, even to the cross, they have the ultimate example of God's holiness, love, grace, and mercy and the justness of Satan's sentence.
5. But what about the fallen angels? Evidently, there was a time of grace and testing for the angels before Satan's fall, but they now remain confirmed in their fallen state just as those who die without Christ will remain in their fallen state to face the Great White Throne Judgment and eternal separation from God.

#### H. The Angelic Conflict and the Moral Problem of Evil

1. Understanding the above scenario provides us with part of the answer to the age old question of how a God who is good could permit evil, especially if He is omniscient and omnipotent. Contrary to Scripture, which declares the omnipotence and omniscience of God, some have sought to answer the problem by claiming that though God is good, He was helpless to stop evil from happening. Though it is only by implication, the Bible alone gives us an answer to the problem of evil, which lies, in part at least, in the angelic conflict briefly described in the preceding paragraphs. Certain things are basic to a discussion of this issue.
2. Scripture reveals God to be perfect in holiness, love, benevolence, grace, and mercy. This means God cannot do evil because evil is contrary to His Holy character. For instance, God cannot lie (Tit. 1:2). Further, He cannot tempt the creature to sin (Jam. 1:13). He cannot be the author of sin because He has judged all evil and to author sin would be contrary to His perfect justice and righteousness. God could not judge sin in the creature if He was the author of the creature's sin. Therefore, though allowed by God, evil did not originate from God. It originated from something outside of God.
3. According to the Bible, the original human sin as recorded in Genesis 3 is not the first sin in the universe. The Bible reveals the moral problem is related to:
  - a. The fall of Satan and his angels into sin;
  - b. Satan's characterization as the slandering adversary of God;
  - c. God's purpose for man to rule on the earth with the loss of that rule through man's temptation and fall into sin;
  - d. and man's redemption and the recovery of that rule through the sinless God-man Saviour who bore the penalty for our sin.
4. In the study of this moral problem certain facts emerge. It is clear that God in creating angels and men created them as moral creatures with the power of choice. The sin problem is present when a moral creature chooses sin instead of righteousness. This is the explanation for the fall of angels and the fall of men.
5. Scripture's revelation of Satan's fall, man's fall, and the ensuing angelic conflict envelops us in things far beyond our comprehension. Nevertheless, the Bible teaches that God created the angels and man. As suggested by the fellowship that can be observed in the Trinity between the Father, Son, and Holy Spirit, God's very being necessitated that He bring forth creatures for fellowship, but He did not create these creatures as robots who have no choice. There would be no fellowship or glory with a mechanical robot that had no choice. God gave both angels and human beings personalities with intellect, emotion, and volition. By the exercise of this personality, both mankind and angels could have fellowship with God and bring glory to Him. But, though created perfect and without sin, freedom of choice also meant the possibility, known from eternity by God, that Satan and mankind could choose against God, which both did. So why did God allow it? Perhaps the answer lies in the aftermath of sin since God's glory is displayed even more. Just as nothing displays the splendour of a diamond in the light more than a backdrop of black velvet, so nothing could display the glory of God's mercy, goodness, grace, and love as much as the blackness of man's sin.
6. Because this perplexes the human mind, many reject the whole idea of God or postulate weakness to God or in some way find fault with God. But the Bible has some important words of



warning regarding such a response and the story of Job, his trials, the activity of Satan and the good angels as mentioned in Job are instructive here. The book of Job is significant to questions regarding the moral problem of evil and the presence of suffering because of the insight it gives us into the adversarial activity of Satan and the activities of angels called “sons of God” (see Job 1:6-13; 2:1-7; 38:4-6).

7. Angels are mentioned as present and giving praise to God when God created the earth (Job 38:7), but in Job 1:6 and 2:1, the “sons of God” appear before God, undoubtedly as His attendants and submissive servants in adoration and praise of the Almighty. But then Satan is suddenly introduced into the picture as the slandering accuser. Though the specific reason for Satan’s appearance is not stated, the questions God asks of Satan makes the reason clear. He is there to carry on his slanderous activity in his ongoing conflict against the character of God.
8. Briefly, then, what the Bible teaches us about Satan and sin and suffering provides us with an answer to this moral dilemma. The book of Job with its revelation about Satan, the angels, Job’s trials and his responses to his suffering add important insight to our understanding and response to the moral problem of evil.
  - a. Job was a man who suffered tremendously. His losses and pain were awful. So along came three friends who sought to counsel him, but with friends like these, who needs enemies? In essence, their counsel was that his suffering was caused by sin. And, of course, sometimes that is the cause of suffering, but personal sin is only one of the reasons Scripture gives for suffering. In the process of Job’s dialogue with his three friends, Job sought to vindicate himself against their accusations. He sought to show he was innocent of any wrong that had caused his pain. And in essence, he was. But as this dialogue and Job’s suffering continued over a prolonged period, Job began to become angry with God and he developed a demanding spirit. This seems evident by God’s words to Job seen in chapters 38-40, but especially in the following verses (Job 38:2-4):
    - 1) “Who is this that darkeneth counsel by words without knowledge?
    - 2) Gird up now thy loins like a man; for I will demand of thee, and answer thou me.
    - 3) Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.”
  - b. In other words, how absurd to think that a creature should become the critic of the Creator or of what He is doing as the Sovereign Lord of the universe. The next two chapters, then, develop this theme of God’s wisdom and power (Job 40:1-5).
    - 1) “Moreover the LORD answered Job, and said,
    - 2) Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.
    - 3) Then Job answered the LORD, and said,
    - 4) Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.
    - 5) Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.”
  - c. Though this was a start in the right direction, it is clear from what followed that Job was humbled but not yet repentant so God questioned him further. Why? May I suggest that when Job criticized God’s ways or became demanding toward God he was in effect following in the footsteps of Satan in both finding fault and usurping God’s position as governor of the world. In the next paragraph (vss. 6-14), one full of irony, God asks if Job can really perform those things that only God is able to do. Note verses 7-9:
    - 1) “Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.
    - 2) Wilt thou also disannul my judgment? **WILT THOU CONDEMN ME**, that thou mayest be righteous?
    - 3) Hast thou an arm like God? or canst thou thunder with a voice like him?”

9. Though the problem of evil and Satan baffles the human mind, only God's Word gives us a reasonable explanation as to the cause, course, and ultimate destiny of evil. Our need is to recognize that God is not only sovereign and infinitely wise, but submit in faith to the plan of God. The book of Revelation, a book filled with references to angels, gives us the end result—the final defeat of sin, death, and Satan with his fallen angels, and with paradise regained. Then God will wipe away every tear and the universe will know permanent joy and peace beyond our wildest dreams.
10. The very nature of the complexity of creation not only demands an adequate cause, a Creator, but it demonstrates His infinite wisdom and power (Ps. 19:1-6; Rom. 1:18-21). God is infinitely wise. He is the omniscient One in whom are hidden all the treasures of wisdom and knowledge. And though God has revealed some things to us, He has obviously left much that is not revealed. We would simply not have the ability to grasp it in our present state (cf. Deut. 29:29). Regardless, it is vital for faith and practice that we come to the point where we not only recognize our thoughts and ways are far different from His, but that in faith we accept what He has revealed. Note the focus in the passage below.
11. Isaiah 55:6-9 *Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*
12. Does this mean we should not ask questions and look for answers to the mysteries of the universe? Of course not. But where God has given us revelation or where we find God's answers in the Bible, whether by explicit statement or by strong implicit arguments, our need is to humbly submit to what it teaches and put the things that still perplex us on the top shelf for later understanding. This, of course, is the crucial issue. What does the Bible really teach on any of these questions? Our tendency is to look at the Bible's answers through human reason and logic. Then, when it seems contrary to human reason, our tendency is to reject it or at least question it or twist the truth to suit our human logic. For instance, the doctrine of the trinity is not explicitly taught in the Bible, but it is clearly taught implicitly in Scripture. Other doctrines, like the incarnation, are beyond our ability to grasp but it is a doctrine explicitly stated in the Bible. So Isaiah wrote, *"but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word"* (Isa. 66:2b).

## Lessons From the Angels

- A. A study of the angels, both good and bad, furnishes us with a number of lessons as to how we should and should not live both negatively and positively. The apostle Paul provides a precedent for this in his warning regarding selecting novices for elders in 1 Timothy 3:6-7.
- B. Negative Lessons**
  1. Satan, as the anointed cherub, was not only created perfect, but he was exceedingly beautiful. His high position and beauty, of course, were the products of God's grace and creative powers, not Satan's. Nevertheless, he became puffed up with pride over his own beauty and power. He forgot his creatureliness and wanted to become like God (cf. Ezek. 28:11-15; Isa. 14:12-13).
  2. For his pride and rebellion, he was judged and cast from his exalted position as the anointed cherub and sentenced to the lake of fire, the place of his eventual doom. As such, Satan not only becomes the classic illustration of the temptation and foolishness of pride in the creature, but pride becomes one of his chief snares by which he seeks to cause trouble among the people of God who are so prone to become puffed up over their own abilities or roles or over the abilities and roles of others, all of which are gifts of God.
  3. In view of this ever present danger, Paul warned against selecting a new convert to a position of authority, *"Not a \_\_\_\_\_, lest being lifted up with pride he fall into the condemnation of*

*the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the \_\_\_\_\_.”* (1 Tim. 3:6-7).

4. Satan and his fallen angels also warn us against the evil nature and the dangers of rebellion in contrast with submission and obedience. Perhaps there is no place where this is more clearly stated than in 1 Samuel 15:22-23. Here the seriousness of disobedience (vs. 22), which is essentially defined as rebellion (vs. 23), is underscored by the comparisons made to divination and idolatry. Samuel compares it to divination (Hebrew, qesem, a general term for various occult practices or spiritism. For some of the various forms of divination see Deuteronomy 18:10-11.). Divination like idolatry is demonic (see 1 Cor. 10:19-22). Behind the occult and idolatry is the work of Satan, the rebel of rebels.
5. Ultimately, Satan and his evil angels, the demons, furnish examples of all that is evil along with the hideous consequences of evil. Satan is a rebel, a liar, a murderer, a deceiver, a slanderer, a tempter, a distorter, and one who opposes all that is good, righteous, and holy. As a murderer from the beginning and the father of lies (John 8:44) who tempted Eve in Eden, he ultimately becomes the father of all that is evil.
6. This, of course, does not abdicate man from his responsibility to choose what is good nor can we blame Satan for our own sin, though he is always on the prowl to promote sin and to deceive and tempt us. Though Satan tempts us constantly, our temptation to sin ultimately stems from our own lusts that wage war in our souls (Jam. 1:14; 1 Pet. 2:11; Eph. 2:3).

### C. Positive Lessons

1. The many references to God’s holy angels in the Bible are chiefly records of their many activities, but two things quickly stand out. They are constantly seen in the activities of worshipful adoration of God and in humble service, totally submissive to the will of God. If these celestial beings, with all their strength, holiness, and knowledge of God are so committed, should they not be a motivation and an example to us?
2. It was after Isaiah saw the holy seraphim in worship and humility (suggested by the covering of their feet) exalting the Lord, that he then saw and confessed his own sinfulness and became a willing servant. It was then, in answer to the Lord’s question, “Whom shall I send?” that the prophet said, “Here am I, send me” (see Isa. 6:1-8). Following the joyous news of Messiah’s birth, the experience of seeing Jesus in Bethlehem, and hearing the heavenly hosts of angels praising God, it was the shepherds who, following the example of the angels, went back “glorifying and praising God for all the things that they had heard and seen, as it was told unto them” (Luke 2:20).
3. A consciousness of the reality of the vast hosts of angelic being—the benefit derived from the good, and the opposition of the bad—can be gained only through meditation upon the Scriptures that record these truths, and through prayer.