

INTRODUCTION

One topic many people are fascinated with is angels. However, there is much confusion in the religious world about them. This study will help you or your congregation to gain a deeper understanding of what the Scriptures teach about angels, Satan, demons, and spiritual beings in general. It will help you separate fact from fiction and fact from speculation.

Simply answer the questions by reading the verses that go along with each question. This study will most likely generate a lot good discussion, so be prepared to answer the questions that come up. I have included most of the questions that came up in our study and how I answered them. When I answered these questions, I usually used the next class period to present my answers using Power Point. My Power Point presentations can be found on our website at www.lgchurchofchrist.com/sermons.html. Depending on how much discussion takes place, this study can easily take a quarter to complete. If you have any questions about this study feel free to email them to me at lgchurchofchrist@cableone.net.

Many of the questions I used in this study were adapted from Bill E. Smith's 13-lesson study "ANGELS OF GOD" (HELM Publisher (405) 752-4439).

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ORIGIN OF ANGELS

Angels have always been fascinating to mankind, so we will be examining what the Bible teaches about them. While the word “angel” can refer to an earthly or heavenly messenger, our focus will be on heavenly angels.

1. In what two places does God have a family?

(Ephesians 3:14-15)

2. Notice what the following verses teach about the origin of angels:

- a. Psalms 148: 2-5

- b. Nehemiah 9:6

- c. Colossians 1:16-17

- d. John 1:3

3. When were angels created? (Gen. 1:1)

- a. Note: we are not told when the angels were created, but Job 38: 4-7 indicates they were created before man, and they saw the earth created.

4. Were some angels created evil? (Gen. 1:31)

5. Are angels greater than man? (Heb. 2:7; 2 Pet. 2:11) _____

6. Whom were the angels created for? (Col. 1:16)

7. What is one of their functions? (Heb. 1:14)

8. What law are the angels under? (Psalms 103:20-21)

9. What penalty did angels get for breaking that law?
(Jude 1:6; 2 Pet. 2:4)

10. Are all angels a blessing to God and man? (Mt.

25:41) _____

11. Will God come to the aid of an angel? (Heb. 2:16)

NATURE OF ANGELS

1. Do angels have a free will? (Jude 1:6; 2 Pet. 2:4)

2. Do angles worship God with a free will? (Heb. 1:6)

3. Do angels marry or procreate? (Mt. 22:30; Mk. 12:25) _____
 - a. Note: when the word “angel” is used, it is always in the masculine sense.
4. Do angels know everything God knows? (Mt. 24:36) _____
5. What do angels excel at? (Ps. 103:20; 2 Pet. 2:11)

 - a. Give some examples

6. How many angels are there? (Mt. 26:53; Rev. 5:11; Heb. 12:22) _____
 - a. Note: 1 legion = 6826. 12 legions = 81,912.
7. Where do angels live? (Mt. 18:10)

8. Are they confined to heaven? (Lk. 22:43)

9. Are angels always visible? (2 Kings 6:15-17)

- a. Note: Most believe angels were operating the horses and chariots. Jacob refers to the angels that met him as “God’s camp,” which means camp of armed host (Gen. 32:1-2).

10. Are angels always recognizable? (Heb. 13:2)

11. What kind of clothes did angels usually have? (Mt. 28:3; Acts 1:10) _____

12. Do angels have their own language? (1 Cor. 13:1)

13. How long do angels live? (Lk. 20: 35-36)

14. Are angels physical or spiritual beings? (Heb. 1:14; 1 Cor. 15:50) _____

15. Should we worship angels? (Col. 2:18; Rev. 19:10)

16. What do the following verses tells us about the angels’ knowledge and interest in earthly and spiritual matters:

- a. Lk. 15:10

- b. 1 Pet. 1:12

c. 1 Cor. 4:9

d. 1 Tim. 5:21

e. Heb. 1:14

17. Will we become angels when we die? (Mt. 22:30;
Phil. 3:20-21; 1 Jn. 3:2)_____

NOTES FOR NATURE OF ANGELS

As you go through these questions, you will probably have several questions your members might ask. Sometimes they might be on the topic, other times they will be off topic. Our first lesson generated some interesting discussions that were off topic such as, how can we be happy in heaven if we know that our friends and loved one are in hell? Of course, there is no specific answer to this question from Scripture. Some speculated that maybe you don't remember those who have passed away or perhaps your attitude toward those lost loves ones change when we become more aware of how ugly sin really is.

From this second lesson, a question was asked about the angels excelling in strength. He wanted to know in what way did they excel in strength? He had in mind that they excelled in strength in serving God, but not in strength. Another woman suggested they excelled in strength in the sense that they are innumerable. In other words, strength in numbers. While both these thought could be included in the idea of strength, I believe the idea is that they excel in wisdom, physical strength, and they have ability to do things we cannot. Some examples of what the angels could do are as follows:

- Had the power to strike men blind (Gen. 19:11).
- Two angels were sent to destroy Sodom and Gomorrah (Gen. 19:13).
- One angel killed 185,000 Assyrians in one night (2 Kgs. 19:35).
- The angel Gabriel helped Daniel understand his vision (Dan. 9:22).
- They could appear to people in their dreams (Mt. 2:13).

- One angel rolled back the large stone that sealed the entrance to Jesus' tomb (Mt. 28:2).

While not an exhaustive list, these examples show how the angels excel in strength. To answer the question, why would God give them this strength? The best answer I could think of is because God is the creator of all things and gives each of His creations the things that they need. So, I will not question why God made them mightier, I will just accept that He did.

While this discussion was happening, another woman gave a possible example of why angels would need to excel strength from Revelation 12:7, which describes a battle between Michael and his angles and the dragon and his angels. From this verse, another question was asked, Did this battle happen or is it just symbolic?

This question cannot be answered with a simple yes or no. Before we dig into verse 7, we need have a better understanding of Revelation Chapter 12.

Revelation 12:1 Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. ² Then being with child, she cried out in labor and in pain to give birth. ³ And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. ⁴ His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. ⁵ She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne. ⁶ Then the woman fled into the wilderness, where she has a

place prepared by God, that they should feed her there one thousand two hundred and sixty days.

Please keep in mind that there are several opinions on how to explain this symbolic chapter. I will explain it meanings based on what makes the most sense to me. The woman in verse one represents the faithful remnant of Israel, which is indicated by the garland of 12 stars. These twelve stars represent the twelve tribes of Israel.

The child she is waiting to give birth to is the coming Messiah as prophesied in Genesis 3:15. The birth pains she experiences represent the difficulties the faithful remnant of Israel faced as they waited for the coming Messiah. The hideous red dragon in verse three is the devil. Verse four symbolic represents how the devil persecuted and killed some of the Old Testament saints. Also, Satan did what he could to kill Jesus. For example, he used Herod (Mt. 2:16-18) and many others to bring about his death (Acts 4: 23-28).

Verse 5 is talking about Jesus because John uses the same language that prophecies about Jesus in Psalm 2:6-9. Verse 5 also talks about Jesus' birth, ascension (caught up to God), and enthronement.

In verse 6, the woman still represents the remnant of faithful Jews that brought forth the Messiah, but now she represents those Jews who obeyed the gospel. The three and a half years represents the amount of time that the church was being persecuted during the time of Saul (Acts 8:1-4), and John speaks of how God was protecting the church.

Revelation 12:7 And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, ⁸ but they did not

prevail, nor was a place found for them in heaven any longer. ⁹ So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

After I finish giving a brief commentary of this chapter, we will take a closer look to see if we can shed some light on whether this war in heaven actually took place or not. This war in heaven symbolizes a great fight between the righteous and the unrighteous, which seems to be describing the shift in power that happen when Jesus defeated death by being raised from the dead.

It was prophesied long ago that Jesus would strike a mighty blow to Satan (Gen. 3:15). One of the reasons Jesus came to the earth was to destroy the work of Satan (1 Jn. 3:8). When Jesus died and was raised from the dead, He accomplished what He set out to do (Heb. 2:14; Col 2:14-15; 1 Pet. 3:22).

We have no problem knowing who this dragon is because verse 9 says he is the one known as the serpent of old, the Devil, or Satan. The idea of him being cast down to earth symbolizes his loss of control over all of humanity because Jesus has given us power over sin and death.

Revelation 12:10 Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. ¹¹ "And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. ¹² "Therefore rejoice, O heavens, and you

who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time."

Now that Jesus has dethroned Satan and his angels have lost the fight in the spiritual realm, those that are in heaven can rejoice, but those on the earth will have to contend with the devil. He knows his time is short, which is referring to the time until the second coming of Christ. However, he has no idea how long he has because none of us do (Mt. 24:36). Not only is he angry because his time is short, he is also angry because his power over humanity has been severely limited by Jesus. He is still a dangerous foe because he is a great deceiver, but anyone can defeat him with the blood of Jesus by becoming a Christian and by living a faithful life to God.

Revelation 12:13 Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male *Child*.¹⁴ But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent.

In verse 13, John is talking about how the Satan was using unbelieving Jews to persecute the church in Jerusalem. God was with His people and His church, and allowed them to escape and spread the church to other regions. Again, the time of three and half years represents the amount of time that the church was being persecuted during the time of Saul (Acts 8:1-4), and how God was protecting the church.

Revelation 12:15 So the serpent spewed water out of his mouth like a flood after the woman, that he

might cause her to be carried away by the flood. ¹⁶ But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth.

John is referring to how Satan did not give up trying to destroy the church even after Saul's conversion. He stirred up the unbelieving Jews as they tried to put an end to the church, but it did not work. Verse 16 only indicates that earth helped the church from the serpent. How the earth helped would be nice to know, but knowing that it did help is all we really need to know.

Revelation 12:17 And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.

In this last verse, the devil is angry at the woman, and he is going to reach out past the Jewish Christian in Jerusalem and make war against all Christians both Jew and Gentile because it was not long after Saul's conversion that the Gentiles were becoming Christians. Satan will continue to wreak havoc against the church as long as he can. Though his power is limited, he still has the power to deceive and to tempt Christians, but we can take comfort in what Paul said:

1 Corinthians 10:13 No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

Now that we have a better understanding of this chapter, let's get back to our question,

Did this battle happen between Michael and Satan or is it just symbolic? Though this great battle depicted between Michel and the devil is used to symbolize the devil being dealt a mighty blow by Jesus' death, burial, and resurrection, it is possible that our text refers to an actual battle that happened in heaven. However, such a battle is not mentioned anywhere else in Scripture nor are we told when the battle took place.

Before we move on, I must mention that some believe there are two places in the Old Testament that indicate this heavenly battle took place. We are going to look at these verses, but in the end, we will see that the descriptions in these verses are actually referring to two different kings.

Read Ezekiel 28:11-19.

Some believe that the king of Tyre is really talking about Satan and his fall. In fact, there are many things in our text that sounds like they would fit the description of Satan. For example:

- Verse 12 He was created perfect and was full of wisdom.
- Verse 13 He was in Eden a reference to the Garden of Eden.
- Verse 14 He was an anointed Cherub.
- Verse 17 He fell because of his pride thinking he was equal with God.
- Verse 18 He will meet his end with a fiery doom.

These may seem like convincing points, and they sound as if they could be describing Satan, but we can reject this idea based on the following reasons:

- Nothing in our text indicates that it is an allusion to Satan.
- Verse 12 clearly states that the King of Tyre is the one who is being described.
- The mountain of God mentioned in verse 14 and 16 is never used to refer to heaven.
- The judgment described in verse 16-19 does not fit the judgment that Satan will receive.

Instead, the judgment describes the downfall of Tyre and its utter destruction. History shows that Nebuchadnezzar burned the mainland city to the ground, and Alexander the Great burned the island fortress to the ground. Tyre was destroyed forever. While there is a modern city of Tyre, it is not built in its original location, and the island fortress has never been rebuilt.

Please note the following comment from Gleason L. Archer, Jr.

As for a relationship with Satan, there does not seem to be any decisive evidence in the text that the Prince of Hell is being indirectly addressed through the prince of Tyre. There is hardly a verse to be found that could be applied to the Devil alone rather than to the human rulers of the city itself. Certainly the theory advanced by some writers that this chapter contains a flashback to Satan's personal career prior to his rebellion and expulsion from heaven is at best an unsupported conjecture. All the hyperbolic language employed in the verses discussed above can be best understood as the flattering self-delusion of the Tyrian millionaires and their money loving leaders, whose concept of heaven rose no higher than their treasures of rubies and gold, and whose yardstick for virtue consisted of material wealth (Encyclopedia of Bible Difficulties,

Grands Rapids, Mich.: Zondervan Publishing House, 1982).

In other words, the descriptions of Tyre are not to be taken literally, but to describe what God did for them to make them successful, and it is also describing how the king of Tyre became so prideful that he exalted himself to the status of God. Of course, God humbled him and showed him that he was just a man.

Our next text comes from Isaiah 14:12-20. Some think these verses refer to Satan falling from heaven, and they think Lucifer, which literally means Day Star, is one of the names of Satan. However, some of the same reasons Ezekiel 28 does not refer to Satan can be used to show that Satan is not under consideration in Isaiah 14:

- Nothing in our text indicates that it is an allusion to Satan.
- Verse 4 clearly states that all this is talking about the king of Babylon.
- The judgment described in this chapter does not fit the judgment that Satan will receive.

We also have a New Testament account that some connect with our two Old Testament references we just looked at:

Luke 10:17 Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name." ¹⁸ And He said to them, "I saw Satan fall like lightning from heaven.

Again, we can see where someone could view this as Jesus saying that He literally saw Satan fall like lightning. However, we need to keep in mind what just happened. The 70 had gone out and exercised authority

over the devil by casting out these demons. When Jesus said, “I saw Satan fall like lightning from heaven” I believe He was signifying how Satan’s powers were crumbling and how he was losing control as these disciples were casting out his demons.

Though I do not believe our two Old Testament references or our New Testament reference refers to the fall of Satan, there are other Scriptures indicating that Satan did fall, which may indicate that the battle between Michel and Satan in Revelation 12 happened.

Since God created everything good including the devil, it is obvious that he fell.

1 John 3:8 He who sins is of the devil, for the devil has sinned from the beginning.

Since he sinned from the beginning indicates that Satan was the first sinner.

Guy N. Woods wrote:

The devil has sinned ... from the beginning, i.e., from the first sin which resulted in his becoming the devil. Being the first sinner, the devil is the source of sin, the fountain from which it springs, the father of all those who practice it.

Since he sinned, he rebelled against God. Also, note what Eliphaz said about God in:

Job 4:18 If He puts no trust in His servants, If He charges His angels with error,

Regarding this verse, Barnes notes:

Language like this would hardly be employed unless there was a belief that even the holiness of angels was not incorruptible, and that there had been some revolt there among a part, which rendered it possible that others might revolt also ...

Some other verses that indicate a rebellion in heaven:

2 Peter 2:4 For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment;

Jude 1:6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;

Matthew 25:41 "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

When we put this all together, it implies that Satan was the leader of revolt in heaven and he had other angels that joined his side, but they were cast down. The reason Satan rebelled against God is implied by one of Paul's qualifications of an elder:

1 Timothy 3:6 not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil.

Most scholars believe Paul is saying the devil rebelled against God because of pride. While we do not know the exact time of this rebellion, we do know that it happened in the beginning since that is when Satan sinned.

Some other passages that indicate Satan was cast down from heaven comes from three designations of his earthly realm:

- The god of this world (2 Cor. 4:4).
- The prince of the power of the air (Eph. 2:2).
- The ruler of this world (Jn. 12:31).

The earth is his playing ground, but those who belong to Christ have power over him (Jas. 4:7). However, we should never underestimate what he can do. As Peter said:

1 Peter 5:8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

Another indication that the battle between Michael and Satan happened is because Jude teaches us that they had a confrontation over the body of Moses (Jude 1:9), which means it is possible for them to contend with each other. While I cannot be dogmatic about this war between Michael and Satan being literal, there is a strong possibility that it did happen. However, John uses this event whether it is literal or not to symbolize the devil being dealt a mighty blow by Jesus' death, burial, and resurrection, which will ultimately end with the devil completely subdued in hell at the Day of Judgment (Mt. 25:41).

Resources:

Nelson New Illustrated Bible Dictionary
Avenging His Holy Saints, Apostles and Prophets –
West
The Lamb/The Lion – Jim Waldron

The Book of Job – Wayne Jackson
Truth For Today Commentary Ezekiel – Denny
Petrillo
Truth For Today Commentary Revelation – David
Roper
Studies in Luke – Dub McClish
Coffman Commentaries Ezekiel, Isaiah, and
Revelation
Revelation – Wayne Jackson

CLASSIFICATION OF ANGELS

CHERUBIM (Plural for Cherub – *an angelic being* according to Thayer)

1. What are the Cherubim doing the first time they are mentioned? (Gen. 3:24) _____

2. In what way was their likeness used in following verses:
 - a. Exodus 25:17-20

 - b. Exodus 26:1

 - c. Exodus 26:31

 - d. 1 Kings 6:29-35

3. What do the Cherubs look like according to Ezekiel's vision? (Ezekiel 10:19-22; 1: 5-14)

4. Who dwelled between the Cherubim? (1 Sam. 4:4; 2 Sam. 6:2) _____

SERAPHIM (Fiery, burning ones)

5. What do Seraphim look like? (Isa. 6:2)

6. What are the Seraphim doing? (Isa. 6:3)

7. What do we learn about the Seraphim in Isaiah 6:5-8? _____

ARCHANGEL (Chief of the angels)

8. Who is the only archangel mentioned in Scripture? (Jude 1:9) _____

- a. Note: Many think there is more than one archangel. The Jews teach there are at least four: Michael, Gabriel, Raphael, and Uriel. However, the Bible only mentions Michael as being one. Michael's name means, "Who is like God".

9. How does Revelation 12:7 show that Michael is an archangel? _____

10. What was his main duty to the children of Israel? (Dan. 10:21; 12:1) _____

11. What role will Michael play at the second coming of Christ? (1 Thess. 4:16) _____

ANGEL OF THE LORD

We will have complete lesson on the Angel of the Lord in another lesson. For now, I want point out that the

Angel of the Lord in the Old Testament stands in a class by Himself because He has the characteristics of Deity. The first time He is mentioned is when He appears to Hagar (Gen. 16:7ff).

OTHER ANGELS

12. What do the following verses teach us about

Gabriel (Mighty one of God)?

a. Daniel 8:16-17

b. Daniel 9:21-22

c. Luke 1:11-20

d. Luke 1:26-35

13. What kinds of angels are described in Psalm 78:49? _____

14. What kind of angel is Abaddon (destruction) also known as Apollyon (destroyer)? (Rev. 9:11)

- a. Note: Most commentators believe that the angel of the abyss is Satan or symbolically represents a ruler like Nero who was doing the work of Satan. If this passage is talking about Satan, it is the only passage that states that he is an angel.

15. How would you classify Satan’s angels? (Mt. 25:41; Rev. 12:7,9) _____

16. Since the word “angel” means messenger, it can refer to heavenly messengers or earthly messengers. Who are the earthy messengers in the following verses:

1. Haggai 1:13

2. Malachi 2:7

3. Malachi 3:1

17. What does 1 Kings 22:19 tells us about the host of heaven? _____

NOTES FOR CLASSIFICATION OF ANGELS

Though the word cherub/cherubim is found 96 times in the Bible, we only get a small glimpse into their lives. Thayer describes them as angelic beings, but the Bible never calls them angels. Instead, they are referred to as having the likeness of living creatures (Ezek. 1:5), but they are definitely part of the host of heaven.

The first time the cherubim are mentioned is when they are guarding the Garden of Eden after Adam and Eve were removed from it (Gen. 3:24). The image of a cherub was used in many ways:

Exodus 25:17 "You shall make a mercy seat of pure gold; two and a half cubits *shall be* its length and a cubit and a half its width. ¹⁸ "And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. ¹⁹ "Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat. ²⁰ "And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. ²¹ "You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you. ²² "And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel. (Also see: Ex. 37: 7-9)

During the time of Moses, these two Cherubs were made into the mercy seat, which was a lid for the Ark of the Covenant. Unfortunately, we are not given many

details about their appearance. We are just told that they stretched out their wings over the mercy seat, faced one another, and had their faces looking toward the mercy seat. We learn that God's presence was found between these two cherubs. Any additional details of these cherubs on the mercy seat as rendered by artist either came from their own imagination, the descriptions of them from the symbolic book of Ezekiel, or from some other source. Below are three different versions of what the cherubim might have looked like.





This last image is from *The Raiders of the Lost Ark*. While none of these recreations will be exact, it does give us an idea of what they might have looked like. The image of the cherub was also used in the curtains and the veil of the tabernacle during Moses' time as stated in the following verses:

Exodus 26:1 "Moreover you shall make the tabernacle *with* ten curtains *of* fine woven linen and blue, purple, and scarlet *thread*; with artistic designs of cherubim you shall weave them. (Also see Ex. 36:8).

Exodus 26:31 " You shall make a veil woven of blue, purple, and scarlet *thread*, and fine woven linen. It shall be woven with an artistic design of cherubim. (Also see: Ex. 36:35)

When we move up to the time of David, we learn that he wanted to build the temple for God, but God would not allow him to as we read in:

1 Chronicles 28:2 Then King David rose to his feet and said, "Hear me, my brethren and my people: I *had* it in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made preparations to build it. ³ "But God said to me, 'You shall not build a house for My name, because you *have been* a man of war and have shed blood.'

Though God would not let David build his house, He would let Solomon build it. Before David died, he passed on specific instruction on how he wanted the house of God built.

1 Chronicles 28:11 Then David gave his son Solomon the plans for the vestibule, its houses, its treasuries, its upper chambers, its inner chambers, and the place of the mercy seat; ¹² and the plans for all that he had by the Spirit, of the courts of the house of the LORD, of all the chambers all around, of the treasuries of the house of God, and of the treasuries for the dedicated things; ¹³ also for the division of the priests and the Levites, for all the

work of the service of the house of the LORD, and for all the articles of service in the house of the LORD.

Notice, the design of the temple was not just David's plan, it was the plan given to him by the Spirit of God. The mercy seat is the lid of the ark, which had the cherubs on it. This is the only time the mercy seat is mentioned in the Old Testament beyond the time of Moses, and it is only mentioned one time in the New Testament (Heb. 9:5). Per the instructions of David, the house of God that Solomon built had many images of the cherub. The following locations are where they were found based on 1 Kings 6:29-35 and 2 Chronicles 3:14:

1 Kings 6: 29-35

- 29 Cherubs were carved all around the walls in the inner and outer rooms.
- 31-32 Cherubs were carved into the two doors, which were the entrance to the inner sanctuary.
- 33-35 Cherubs were carved into the two folding doors, which were the entrance of the sanctuary.

2 Chronicles 3:14

- 14 Cherubs were woven into the veil.

Another detail about the house of God during Solomon's time that is easy to overlook is found in:

1 Kings 6:23 Inside the inner sanctuary he made two cherubim of olive wood, each ten cubits high. ²⁴ One wing of the cherub was five cubits, and the other wing of the cherub five cubits: ten cubits from the tip of one wing to the tip of the other. ²⁵ And the other cherub was ten cubits; both cherubim

were of the same size and shape. ²⁶ The height of one cherub was ten cubits, and so was the other cherub. ²⁷ Then he set the cherubim inside the inner room; and they stretched out the wings of the cherubim so that the wing of the one touched one wall, and the wing of the other cherub touched the other wall. And their wings touched each other in the middle of the room. ²⁸ Also he overlaid the cherubim with gold. (Also see: 2 Chr. 3:10-13)

2 Chronicles 3:13 offers a few more details:

2 Chronicles 3:13 The wings of these cherubim spanned twenty cubits overall. They stood on their feet, and they faced inward.

These two cherubs are not the same cherubs found on the mercy seat. These are additional cherubs that were built, and their wings are in a different position than those described on the mercy seat. Also, these cherubs are huge in comparison to the small size of the ark and the mercy seat. The cherubs were 10 cubits high, which is about 15 feet high. Each of their wings were 5 cubits in length, which is about 7 ½ feet in length. One of their wings was touching the wall and the other was extended to the middle of the room where their wings touched. They are described as standing on their feet and facing inward. The ark was placed under the wings of the giant cherubim.

1 Kings 8:6 Then the priests brought in the ark of the covenant of the LORD to its place, into the inner sanctuary of the temple, to the Most Holy Place, under the wings of the cherubim. ⁷ For the cherubim spread *their* two wings over the place of the ark, and the cherubim overshadowed the ark and its poles.

Based on these larger statues of the Cherubim, it is more likely that the smaller cherubim on the mercy seat were standing instead of kneeling. Keep in mind that the span of these large cherubim was 20 cubits or 30 feet, which was exactly the dimension of the inner sanctuary:

1 Kings 6:20 The inner sanctuary *was* twenty cubits long, twenty cubits wide, and twenty cubits high.

I searched for a long time on the internet and finally found one image that comes close to showing what the large cherubs might have looked like.



In the book of Ezekiel, we are given a lot of details about what the cherubs look like. The only problem is that they are being described in a vision about God.

Ezekiel 1:1 Now it came to pass in the thirtieth year, in the fourth *month*, on the fifth *day* of the month, as I *was* among the captives by the River Chebar, *that* the heavens were opened and I saw visions of God.

In the first 24 Chapters of Ezekiel, God was showing Ezekiel the reason the children of Israel were in

captivity, but in Chapters 25-48, God gives Ezekiel a message of hope that Judah would be restored. Since the descriptions of the Cherub we read about are found in apocalyptic symbolisms, we must be careful not to dogmatically conclude that they look exactly as Ezekiel describes. Based on Ezekiel description, I have some images that portray what Ezekiel saw in his vision. Our first image is the one above, which depict the four faces and four wings of the cherubim. Here are some other images:





At the end of Ezekiel, God gives him many details about the future temple. Note the following verses:

Ezekiel 41:18 And it was made with cherubim and palm trees, a palm tree between cherub and cherub. Each cherub had two faces, ¹⁹ so that the face of a man was toward a palm tree on one side, and the face of a young lion toward a palm tree on the other side; thus it was made throughout the temple all around. ²⁰ From the floor to the space above the door, and on the wall of the sanctuary, cherubim and palm trees were carved.

Again, keeping in mind this was a vision, the description of the cherub having a face of a young lion on one side and the face of a man on the other side may be how it looked on the curtains, veils, walls, and doors of the tabernacle and the house of God during the time of Moses and Solomon.

Another possibility is that these cherubim had the ability to fly. After all, they are described as having

wings. However, other passages that talk about them flying are found in visions.

Speaking about God, David said:

2 Samuel 22:11 He rode upon a cherub, and flew; And He was seen upon the wings of the wind. (Also see: Ps. 18:10)

These cherubs are depicted as being a chariot for God. The only other verses that might indicate they can fly comes from Ezekiel:

Ezekiel 1:24 When they went, I heard the noise of their wings, like the noise of many waters, like the voice of the Almighty, a tumult like the noise of an army; and when they stood still, they let down their wings. (Also see: Ezek. 10:5)

Ezekiel 10:16 When the cherubim went, the wheels went beside them; and when the cherubim lifted their wings to mount up from the earth, the same wheels also did not turn from beside them.

While these are interesting creatures, and they are talked about many times in Scripture, we just do not know much about them.

We have the same problem when it comes to the Seraphim. Isaiah has a vision of the Seraphim, which have six wings; two to cover its eyes, two to cover its feet, and two to fly with. Some suggest that they covered their eyes in the presence of God so they could not see His glory. According to this vision, they can fly. Like the Cherub, they are never called angels. One difference between the cherubim and the Seraphim is that the Cherubim are found beneath God (Ezek. 11:22), and the Seraphim are found above God (Isa.

6:2). Also, we see the Seraphim praising God (Isa. 6:3).

The Hebrew word behind Seraphim is used in two different ways in the Old Testament. First, it is used to describe the fiery serpents that bit people in the wilderness (Num. 21: 6-8; Deut. 8:15). Second, it is used symbolically as a fiery flying serpent (Isa. 14:29; 30:6).

The Seraphim are there to do God's bidding. God's solution to Isaiah's sinfulness is to send one of these Seraphim to make Isaiah clean so that he can be ready to do the bidding of God. This teaches us that the Seraphim are also there to serve God. This idea of being forgiven before one can serve the Lord is also given by David:

Psalm 51:10 Create in me a clean heart, O God, And renew a steadfast spirit within me. ¹¹ Do not cast me away from Your presence, And do not take Your Holy Spirit from me. ¹² Restore to me the joy of Your salvation, And uphold me by Your generous Spirit. ¹³ Then I will teach transgressors Your ways, And sinners shall be converted to You.

Before Isaiah could serve God, he had to get the sin out of his life. The same thing is true for us today. Before we start serving God and teaching others, we need to get the sin out of our lives so we can be the kind of example that we should be in word and deed.

A CLOSER LOOK AT SATAN AND DEMONS

Since many believe Satan and demons are possibly fallen angels, let's take a closer look at what the Bible teaches about this so we can separate fact from speculation.

Though we lack many details about Satan and demons, we do know some details. For example, we know God created Satan and demons:

Exodus 20:11 For *in* six days the LORD made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day.

Nehemiah 9:6 You alone *are* the LORD; You have made heaven, The heaven of heavens, with all their host, The earth and everything on it, The seas and all that is in them, And You preserve them all.

Colossians 1:16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. ¹⁷ And He is before all things, and in Him all things consist. (Also: Isa. 44:24; Jn. 1:3; Eph. 3:9).

No matter how you classify Satan or demons, these verses prove they were created by God and did not exist until Jesus created them. Some claim that Satan was Jesus' brother, and others say he has always existed, but these verses prove otherwise. The only way Satan could be classed as being Deity is if he had the characteristics of Deity, but he does not. In fact, his power was limited:

- In the book of Job, Satan had to gain permission for what he could do to Job (Job 1, 2).
- He had to ask if he could test Peter and sift him like wheat (Lk. 22:31).
- Jesus and His disciples were able to cast out Satan's demons from people (Lk. 10:17-18).
- Satan and his angels could not prevail against Michael and his angels (Rev. 12:7-9).
- An angel from heaven was able to bound Satan and cast him into the bottomless pit (Rev. 20:1-3).
- If a Christian resists him, he will flee (Jam. 4:7).
- In the end, Satan will be cast into hell with his angels (Mt. 25:41).

Since Satan's power is limited, but God's is not (Gen. 18:14; Job 42:2; Jer. 32:17; Mt. 19:26) proves that Satan is not Deity. He is just a created spiritual being. We can also prove that all of God's creation including Satan and demons were created good from the beginning:

Genesis 1:31 Then God saw everything that He had made, and indeed *it was very good.*

1 John 1:5 This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

God would never create anything evil because it would go against His nature. However, God did create mankind and those in heaven with a free will, but God does not tempt anyone to sin (Jas. 1:13-14). Just as Adam and Eve sinned by their own choice, Satan

sinned by his own choice. Satan was the first created being that sinned:

1 John 3:8 He who sins is of the devil, for the devil has sinned from the beginning.

What was his sin?

John 8:44 "You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it.

Satan's was guilty of three sins: murder, not standing in the truth, and being the father of lies. What caused him to turn from God and sin? Most scholars believe pride was his downfall as indicated by Paul when he was giving the qualifications of elders:

1 Timothy 3:6 not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil.

Some speculate that Satan had a prominent position in heaven that went to his head and led to his rebellion, but those details cannot be found in Scripture. One thing we know for sure is that Satan has consistently fought against the way of righteousness and continues to do what he can to win over as many humans as he can. As Peter said:

1 Peter 5:8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

Satan's first appears in Scripture as a serpent that talked Eve into eating fruit from the forbidden tree

(Gen. 3:1-7). We know this event was not a myth because Paul confirms Eve's encounter with the serpent (2 Cor. 11:3). John tells us the serpent is the devil (Rev. 12:9; 20:2).

Let's take a look at a few more examples of Satan's work throughout history:

- He influenced David to number Israel (1 Chr. 21:1).
- He contended with God about Job (Job 1).
- He is pictured as opposing the Angel of the Lord (Zech. 3:1).
- He tempted Jesus to sin (Mt. 4).
- He influenced Judas to betray Jesus (Jn. 13:2).
- He influenced Ananias to lie (Acts 5:3).
- He disputed with Michael over the body of Moses (Jude 1:9).
- He and his angels fought with Michael and his angels (Rev. 12:7-9).

Though not an exhaustive list, it shows the rebellious nature of Satan and how effective he can be.

Satan is called several names in the Bible:

- Satan - adversary (Job 2:1).
- Devil - false accuser or slanderer because he speaks against men (Rev. 12:10) and God (Gen. 3:1-5).
- Beelzebub - lord of the house (Mt. 12:24).
- Serpent (Rev 12:9).
- Prince of the powers of the air (Eph 2:2).
- Abaddon (Hebrew) - destruction and Apollyon (Greek) - destroyer (Rev 9:11). *Most likely referring to Satan.*
- Belial - good for nothing (2 Cor. 6:15).

- Murderer and liar (Jn. 8:44).
- Prince of this world (Jn 12:31).
- God of this world (2 Cor 4:4).
- The dragon (Rev 12:7).

Traditionally, most believe Satan was one of God's angels like Gabriel, Michael, or one of the many other angels that served God, but the Bible does not clearly state that he was one of these angels. However, there are several reasons one may conclude that Satan is an angel. For instance:

- Since he is not flesh and blood, he is a spiritual being just as angels are.
- We find Satan meeting with the sons of God (Job 1:6; 2:1), which most believe is referring to angels in the book of Job. (Sons of God can refer to men or angels)
- Though Satan opposes the righteous way, his power is limited by God (Job 1, 2) just like an angel's power is limited (1 Chr. 21:27).
- Satan had powers he could use when God allowed him (Job 1:11-12, 2:5-7):
 - He was able to direct the Sabeans and Chaldeans to Job's home to raid his animals and kill his servants (1:14-15, 17).
 - He was able to call down fire from heaven to kill some more animals and servants (1:16).
 - He was able to cause a strong wind to blow the house down Job's children were in and it killed them (1:18-19).
 - He was able to cause Job to have boils form all over his body (2:7).
 - Like Satan, the angels of God were able to use powers as well such as the two

angels that struck the men at Lot's house blind (Gen. 19:11).

- Satan has his angels and Michael has his angels (Rev. 12:7-9; Mt. 25:41).
- Satan is able to transform himself into an angel of light (2 Cor. 11:14), which may imply that he is an angel of darkness.
- If Revelation 9:11 is talking about Satan, which most scholars conclude, then Satan is called the angel of the Abyss. Since this angel is found in a symbolic text, I would not use it as a proof text for Satan being an angel.

All these points show that it is possible that Satan is an angel, but we cannot say that he is one with certainty. Some would say there is no way he could be an angel because of the following two verses:

2 Peter 2:4 For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment;

Jude 1:6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;

Peter and Jude confirm that those angels who sinned by not keeping their proper domain have been delivered to hell. Now this is not talking about hell as in the final abode of sinners at the end of time, but the place the rich man was in the story of the rich man and Lazarus (Lk. 16). They are pictured as being in this waiting place awaiting their final judgment on the judgment day. The argument is, how could Satan be an angel and not be in this same holding place? After all,

he was allowed to roam free on the earth, and he is still considered a dangerous foe today (1 Pet. 5:8).

This argument has merit, and it is possible that Satan is not one of the angels. However, some would argue that these verses are not saying that these angels are chained up in darkness with literal chains, but that it means they were limited to what they could do. While Satan is not specifically mentioned in these verses, we learn from Revelation 20:1-3 that Satan was also cast into the bottomless pit, which most believe refers to same place Peter and Jude are talking about. In Revelation 20:1-3, an angel has a chain in his hand and he binds Satan up and shuts him up in this place for 1000 years so he cannot deceive the nations. Of course, this is all being described with symbolic language, but most interpret this to mean that Satan is not locked up to where he cannot do anything, but it describes how he has been limited to work within the realm of natural law (1 Cor. 10:13). Though he is pictured as being bound, we know that he is still active and dangerous because we are warned about him in several places:

- Jesus tells us to pray so we can be delivered from the evil one (Mt. 6:13).
- We are warned about the snare of the devil (1 Tim. 3:7; 2 Tim. 2:24-26).
- Satan can take advantage of us (2 Cor. 2:11).
- Satan is roaring lion seeking to devour us (1 Pet. 5:8).
- Satan has his wiles or schemes (Eph. 6:11).

There are at least three ways that Satan can tempt us to sin within natural law (1 Jn. 2:16):

- The lust of the flesh
- The lust of the eyes
- The pride of life

What can we conclude from the above? If Peter and Jude are saying that these fallen angels are restricted to the holding place the rich man is in, then Satan is not an angel. However, if Peter and Jude are describing them as being severely limited in what they can do, then it is possible that Satan is one of these fallen angels.

We cannot dogmatically say that Satan is a fallen angel. However, we can say that he was created by God (Col. 1:16), he was a spiritual being, he was cast out of heaven (Rev. 12:9), and he and his angels will be cast into hell at the day of judgment (Mt. 25:41).

Now let's take a closer look at demons. We know that whoever these demons are, they were created by God (Col. 1:16), and they were created good in the beginning (Gen. 1:31). I wish I could say that I know who these demons are for sure, but I cannot because the Bible does not specifically state their identity. However, we can look at some possibilities of who they are. First, let's look at how Thayer defines the word demon:

“a spirit, a being inferior to God, superior to men. Evil spirits or the messengers and ministers of the devil”

Some believe these demons were those fallen angels mentioned in 2 Peter 2:4 and Jude 1:6. The idea is that they were temporally released from their literal bondage or from their limited abilities (depending on how you view 2 Peter 2:4 and Jude 1:6) during the first century. We also know that they did not want to go back to their bondage (Lk. 8:31). One possible purpose for their release was to show that Jesus was the Son of God by Him being able to destroy the works

of Satan even when his demons were allowed to have power (Jn. 5:36; 1 Jn. 3:8).

There are at least three reasons the angel theory is possible:

1. Angels share similar characteristics as demons in that they are both spirits (Heb. 1:14).
2. Satan had angels that were cast out of heaven with him (Rev. 12:9), and he is called the ruler of the demons (Mt. 12:24). Since he rules the angels and demons with him without any distinction being made between the two, it is possible that the words angels and demons are being used synonymously.
3. These demons knew Jesus just as angels know Him (Mk. 1:24; Acts 19:15).

Others identify these demons as being the spirits of the wicked dead. When we die, we are no longer in bodily form. Instead, we are in a spiritual form, which is one of the characteristics of a demon. Some believe that God allowed those wicked souls of Hades to be emptied out temporarily during the 1st century. Historically, both the Greeks and Jews thought demons were spirits from those who had died. In fact, the Greek word used for demon in the first century and in other books around that time described a demon as being a departed spirit of a wicked person.

Some take this a step further and say that these demons came from the children produced from angels and certain women during the pre-flood time (Gen. 6:1-6), but this is a ridiculous notion because the Scriptures do not teach that angels are capable of reproducing, much less reproducing with human females. As we have learned in our study:

- Angels do not die (Lk. 20:36).
- They cannot be counted (Heb. 12:22).
- They do not marry (Mk. 12:25).
- They are always described in the masculine sense, and when they made themselves visible, they always appeared as men.

These points show there is no need for angels to reproduce in the first place. Obviously, the offspring of angels and these pre-flood women cannot be the demons because it never happened. I also have a problem with the wicked dead in general being demons because the demons had the ability to possess people and give them super strength (Mk. 5:3) and other abilities (Acts 16:16). However, there is nothing in the Scriptures telling us that a departed human spirit has the ability to do these things, but there are many things that have not been revealed to us in Scripture regarding demons. While the wicked dead might be the identity of demons, I doubt they are.

My best guess would be the fallen angel theory, but they could easily be some other spiritual being that God created that were corrupted by Satan. While we cannot say with certainty that demons are fallen angels, we do know they are servants of Satan and are no match for God.

Earlier, I said that one of the purposes of demon-possession, which only occurred in the New Testament time, was to prove the Jesus was the Son of God by His ability to cast them out. In a similar way, demon-possession continued to exist for a short time after Jesus' death so that the apostles or whoever was revealing God's Word could prove that what they were speaking was coming from God by working miracles and casting out demons. We can see this in:

Mark 16:17 "And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; ¹⁸ "they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover." ¹⁹ So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God. ²⁰ And they went out and preached everywhere, the Lord working with *them* and confirming the word through the accompanying signs. Amen.

According to 1 Corinthians 13: 8-10, once the Word of God was fully revealed, miracles would cease because once the Word of God had been proved by miracles the purpose for miracles would be gone. Since casting out demons was one of the ways these men proved they were speaking the Word of God it makes sense that demon-possession also ended when miracles ended. It would not make sense for God to allow demon-possession to continue with no way for Christians to expel them.

Zechariah foretold that both miracles and demon-possession would cease at the spreading of the gospel.

Zechariah 13:1 "In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness. ² " It shall be in that day," says the LORD of hosts, "that I will cut off the names of the idols from the land, and they shall no longer be remembered. I will also cause the prophets and the unclean spirit to depart from the land.

Zechariah is talking about when Jesus would come to the earth and the blessing that would occur from the

spreading of God's Word. Verse 2 indicates that there will be no more prophecies and that the unclean spirits will depart from the land. I believe this is pointing to 1 Corinthians 13:8-10, which shows that miracles would cease once the Word of God was fully revealed. Once God's Word was fully revealed, there would be no more prophets because there would be no more prophecies. Daniel 9:24 also talks about how visions and prophecies would be sealed up during this time. From Zechariah's prophecy we can conclude that when the prophecies and miracles ended so did demonic-possession.

We can know with certainty that demon-possession is no longer happening today because Paul wrote:

1 Corinthians 10:13 No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

If demon-possession was still happening today this verse would not be true because demons had the ability to overpower a person and make them do things they would not normally do (Acts 19:16). Those who teach the demon-possession is still happening today are mistaken and are giving people unwarranted fears they should not have.

I wish we had more information on Satan and demons, but we do not. However, we have been given all the information we need to resist Satan and be confident in our salvation. We just have to accept the fact that there are some things we do not know for sure. As Moses wrote:

Deuteronomy 29:29 "The secret *things belong* to the LORD our God, but those *things which are* revealed *belong* to us and to our children forever, that *we* may do all the words of this law.

**MINISTRY OF ANGELS
PART 1**

JESUS AND ANGELS

1. How were the angels involved in the birth of Jesus?

a. Luke 1:26-35

b. Matthew 1:20-25

c. Luke 2:8-16

d. Matthew 2:11-15

e. Matthew 2:19-23

2. What was the purpose of the angel's first appearance to Jesus as an adult? (Mt. 4:1-11)

3. When did this happen next? (Lk. 22:39-43)

4. What was prophesied concerning angels and Christ? (Ps. 91:11-12)

5. How could Jesus have used angels to prevent His arrest? (Mt. 26:50-54)

6. After Jesus death, what did the angels do in the following verses:

a. Matthew 28:1-4

b. Matthew 28: 5-7

c. Acts 1: 9-11

7. What will the angels do at the second coming of Jesus?

a. 1 Thessalonians 4:16

b. Matthew 16:27; 25:31; Mark 8:38

c. 2 Thessalonians 1:7-9

d. Matthew 13:36-50

**MINISTRY OF ANGELS
PART 2**

ANGELS THAT MINISTERED TO GOD AND MAN

1. In the verses below, what were the angels or created beings of heaven doing, and whom were they ministering to - God, man, or both?

a. Genesis 3:24

b. Psalm 91:11

c. Isaiah 6:2-3; Revelation 5:11-14

d. Psalm 34:7; Genesis 19:15-17; 2 Sam.
24:16; 2 Kings 19:32-36; Acts 12:21-23

e. Judges 13: 2-7; Luke 1:11-17; Matthew
1:20-21

f. Matthew 2:13

g. Acts 5:17-20; 12:5-10

h. Luke 16:19-22

i. 1 Kings 19:4-8

j. Daniel 6:19-22

k. Daniel 8: 16-17; Zechariah 1:9; Rev. 1:1

l. Acts 27:22-25

2. How were the angels involved with the giving of the Law of Moses?

a. Acts 7:53

b. Galatians 3:19

c. Hebrews 2:2

Note: These verses indicate that the angels had some part in delivering the Law to Moses. This could mean that they delivered God's message to Moses or it could just mean that the angels were present when God gave Moses the Law. One interesting verse that I believe is talking about the Angel of the Lord (the preincarnate Jesus) is Acts 7:38 because it says the Angel talked to Moses on Mount Sinai and with their fathers. There was only one time a voice from heaven spoke to Moses and the people at Mount Sinai. It happened when the Law was given, and Exodus 20:1-19 records that it was God that was speaking. Who else could this be other than the Angel of the Lord who has characteristics of Deity? (We will study the Angel of the Lord more in another lesson).

3. How were the angels involved in spreading the Gospel in the New Testament time?

a. Acts 8:26

b. Acts 10:3-7

c. What limitation did they have? (Acts 11:13-14; Mt. 28:18-20)

d. What does Paul indicate that angels could do during that time? (Gal. 1:8)

Note: Most likely, Paul is not saying that an angel would preach another message or that they were preaching the Gospel. He is simply stating that if an angel decided to sin by preaching a false gospel, they will be accursed. If they will be accursed so will any man that teaches a false doctrine. This thought is emphasized in 2 Corinthians 11:12-15. We also know that Satan had no problem using Scripture to his advantage (Mt. 4). The main thought of Galatians 1:8 is that the Gospel that was preached to them was the truth and it cannot be changed even

by an apostle or an angel.

4. What do the following verses teach us about angels?

a. Hebrews 1:13-14

b. In what way do you think they minister to us today?

c. Matthew 18:10

d. Does this teach that we have guardian angels?

Note: This is a difficult text because we are not given much information. It is true that angels are said to minister to the saved (Heb. 1:14), and one of their roles is guarding and protecting (Ps. 34:7; 91:11-12). However, our text simply says that their angels always see the face of their Father in heaven. The people that were praying for Peter made a statement that implies they thought that Peter had an angel (Acts 12:14-15). Some early Christian writers thought we had one guardian angel and one demon assigned to us. The

Muslims believe that we have two angels assigned to us – one to write down the good and one to write down the bad.

Even if we are assigned an angel by God, they can only guard and protect us through God's providence. We do know they are interested in us, and they minister to us, but little is revealed in Scripture about what they specifically do for us. As Moses wrote:

Deuteronomy 29:29 "**The secret *things belong to the LORD* our God, but those *things which are revealed belong to us and to our children forever, that we may do all the words of this law.***

THE ANGEL OF THE LORD

PART 1

The Angel of the Lord in the Old Testament is an interesting study because of the characteristics that He has. Depending on your Bible version sometimes this person will be referred to as the **Angel of the Lord**, the **Angel of God**, the **Angel of Jehovah** or simply the **Angel** in singular form. This study will reveal that the Angel of the Lord has the characteristics of Deity in that:

- He makes oaths that only Deity can.
- The terms Angel of the Lord, Lord, and God are sometimes used to refer to the same person.
- The people that encounter Him say they have seen God.
- He accepts worship, and claims to be God.

He is someone different from God the Father. This study will show strong evidence that suggests the Angel of the Lord in the Old Testament is the pre-incarnate Jesus.

1. Who is the first recorded person to encounter the AOTL? (Gen. 16:6-13) _____
 - a. What does the AOTL say that indicates He is Deity? (10) _____
 - b. What does Hagar say about the AOTL? (13) _____

2. Who tells Abraham that He will make a great nation from Ishmael? (Gen. 21:9-14)

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- a. Who makes this same claim to Hagar from heaven (Gen. 21:17-18)? _____
 - b. Who else could make such a claim other than Deity? _____

3. Read Genesis 22:1-14.

- a. Who tested Abraham and told him to sacrifice his son to Him? (1-2)

- b. What did the AOTL say in verse 12, and why is it significant when compared to verses 1 and 2?

4. Read Genesis 22:15-18. How do the following verses show that the AOTL is Deity:

- a. (Gen. 22:16 and Heb. 6:13)

- b. (17-18)

5. Read Genesis 28:10-19.

a. Who spoke to Jacob? (13)

b. Read Genesis 31:10-13.

c. 20 years later, who does the Angel of God say He is? (13) _____

i. Why is this significant?

d. Who does Jacob say blessed Him at Luz?

(Gen. 48:3) _____

Note: In these verses, the words Lord, Angel of God, and God are used synonymously.

6. Read Genesis 32:22-32.

a. Who did Jacob think he wrestled with? (30)

b. Almost 1000 years later, who does Hosea say Jacob wrestled with? (Hos. 12:3-5)

7. How do the following verses prove that more than one person can be called God or Lord, which shows that the AOTL and the Father can both be called Lord or God?

a. Isaiah 44:6

b. Psalm 110:1

c. Hebrew 1:8-9

Note: Any one of the three members of the Godhead can be called God, Lord, or Jehovah. The above verses are referring to the Father and Jesus.

8. Read Exodus 3:2-6.

a. What two terms are being used to describe the AOTL in verse 4? _____

Note: The statement in verse 6 was made to Jacob at Bethel (Gen. 28:13), which we know was made by the AOTL, who said He was the God of Bethel (Gen. 31:13).

b. As Moses continues his conversation with the AOTL (who is God) who does He say He is? (Exod. 3:14)

c. Who does Jesus say He is? (John 8:56-58)

- d. Stephen also records the story of Moses and the burning bush (Acts 7:30-36), but verse 38 says it was the Angel that spoke to Moses and their forefathers on Mount Sinai. When is the only time a voice from heaven spoke to Moses and their forefathers at Mount Sinai? (Exod. 19:9; 20:1-19)
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- i. What does this teach us?
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9. The AOTL was sent by the Lord, who I believe is referring to the Father, to lead the children of Israel out of Egypt (Num. 20:16; Exod. 13:21; 14:19), which means the AOTL cannot be the Father, yet He has the characteristics of Deity. How does Judges 2:1-3 show that the AOTL is Deity?
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- a. Who does Paul say was with the children of Israel during that time? (1 Cor. 10:1-4)
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- b. Based on all the verses we have examined, who is the best person in the Godhead to be the AOTL?
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THE ANGEL OF THE LORD

PART 2

In this second part, we will look at several more examples in the Old Testament that shows the Angel of Lord having characteristics of Deity.

1. In Numbers 22, we learn that Balak wants to hire Balaam to curse the children of Israel, but God tells him not to do it (12). The second time Balak's men ask Balaam to go with them God tells him he can go with them (20). Read Numbers 22:20-38. What do we learn about the AOTL from comparing verses 20, 35, 38?

2. Will a created angel accept worship from man?

(Rev. 22:8-9) _____

- a. Read Judges 6:11-23. What is the AOTL going to accept from Gideon in verse 18?

- b. If the AOTL was an ordinary angel, would He accept an offering, which is a form of worship?

- c. If the AOTL was an ordinary angel, would Gideon be concerned about seeing him face to face? (22)

Note: Notice how the following terms are used interchangeably in our text:
AOTL(12); Lord(14); AOG(20);
AOTL(22); Lord(23).

3. Read Judges 13:2-14. Who does Manoah and his wife think the AOTL is? (6, 8) _____

a. Read Judges 13:15-18. Does Manoah know this is the AOTL? _____

i. Who is the burnt offering supposed to be made to? (16)

b. Read Judges 13:19-23. After the AOTL ascended up in the flames of the burnt offering, what did Manoah and his wife realize?

i. Who did Manoah say they saw when they saw the AOTL? (22)

c. Read Judges 13:24-25. Who began to move on Sampson? (25) _____

Note. We have all three members of the Godhead involved in this event: the Father (8), the Son (9), and the Holy Spirit (25).

4. Another encounter with the Angel of the Lord occurs when Meshach, Shadrach, and Abed-Nego were thrown in the fiery furnace for not bowing down to the image set up by King Nebuchadnezzar (Dan. 3). Read Daniel 3:25-28. What did the King

observe? (25)

- a. Who does the king say God sent to deliver these men? (28) _____

Note: While we are not certain how the king would have known what the Son of God would look like, most believe this Angel was the preincarnate Jesus.

5. Is the AOTL mentioned in the New Testament? (Mt. 1:20) _____

Note: The AOTL is mentioned several times in the New Testament, but he does not have the same characteristics as the AOTL mentioned in the Old Testament. The AOTL in the New Testament simply serves as a messenger and makes no statements indicating he is Deity. Most conclude that the AOTL in the New Testament is a created angel and the reason the AOTL of the Old Testament disappears in the New Testament is because Jesus was born. If Jesus was the AOTL in the Old Testament, which I believe He was, it makes sense that the AOTL would disappear in the New Testament because Jesus became human. All the evidence we have examined points to Jesus as being the AOTL in the Old Testament.

A FEW MORE MISCELLANEOUS FACTS ABOUT ANGELS

- Only the Cherubim (Exod. 37:9; Ezek. 10:5) and Seraphim (Isa. 6:2) are depicted as having wings, but they are never specifically called angels.
- The Sadducees did not believe in angels (Acts 23:8).
- We will not become angels when we die (Mt. 22:30).
- Jesus does not give aid to angels (Heb. 2:16).
- Angels that sin will be lost for eternity (2 Pet. 2:4).
- God's Word cannot be changed by an angel (Gal. 1:6-9).

CONCLUSION

Studying what the Bible says about angels is fascinating. While we have not covered every detail the Bible teaches about angels, we have covered enough details to give us a deeper understanding about their origin, their work, and their destination. We learned that there are some things we cannot know with certainty about angels, demons, and Satan, but we do know that God has provided us with all the information we need to please Him and make it to heaven (2 Tim. 3:16-17).