



*Creation
Before
Genesis*

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Angels

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Angels

Angels in General

The word "angel" is usually translated from the Hebrew word malak and the Greek word aggelos – both meaning messenger or agent.

Angels (in the most common usage of that term) and demons are spirit beings. They do not have bodies of flesh as humans do, though angels on occasions have appeared in human likeness and some demons have seemed to have a predisposition in favor of or a strong liking for human bodies.

There are both good angels and fallen angels – angels of God and of Satan. There are also spirit entities known as demons who are under the control of Satan. Angels are mentioned many times in the Bible. Demons are also mentioned as “devils,” “unclean spirits” and “evil spirits.”

Angelic Hierarchy

In his vision while on the Isle on Patmos, John wrote: "And I saw the seven angels that stand before God" (Revelation 8:2) – commonly regarded as "archangels," though that is not made explicit by the Holy Writ. But the Cambridge Bible Commentary on the New English Bible (1965) states "The definite article suggests that we should regard these as the seven archangels; they were Gabriel (who says in Luke 1:19, 'I stand in attendance upon God'), Michael, Raphael, Uriel, Raguel, Saraqael, and Remiel (Jeremiel mentioned in the note on 6:11). These are the names given in Enoch 20 [in the pseudepigrapha]. Only Michael and Gabriel are named in the Bible. Raphael is one of the principal characters in the book of Tobit (in the Apocrypha) and he says, "I am Raphael, one of the seven holy angels, whom ... go in before the glory of the Holy One." (12:15)

Comment: "Pseudepigraphal" is a work or text whose claimed author is not the true author. The book of Enoch was compiled from Jewish writings believed to range in dates from 150 BC.

Comment: But standing before God may not be all it takes to make an angel an archangel or to identify him as such. For Jesus said: "See that ye despise not one of these little ones [these humble believers in himself, vs.3-6]; for I say unto you, that in heaven their angels do always behold the face of my Father in heaven" (Matthew 18:10). And Gabriel said, "I ... stand in the presence of God" (Luke 1:19); yet the scriptures do not call him an "archangel" notwithstanding the pseudepigraphical book of Enoch does.

There appears to be rank among angels by the explicit use of the word "archangel," meaning the highest angel, which occurs twice in the New Testament. One place is 1 Thessalonians 4:16, where the definite article, while employed in translation, is omitted from the Greek text, and thus could be understood as "an archangel," therefore allowing for more and thus a category of archangels. But it also occurs in Jude 9, where Michael is named and called "the archangel," as if indicating him to be the only one, notwithstanding Jude was familiar with the pseudepigraphical book of Enoch.

We are not limited in scripture, however, to the term "archangel," for indications of rank among the angels. But we shall make mention at this point of only two more.

(a) In 2 Peter 2:4 and Jude 6, reference is made to angels that had sinned, and Jude further states that they "kept not their own principality, but left their proper habitation." This implies both rank and assignment to particular places and responsibilities.

Comment: Something “implied” is a personal interpretation.

(b) Also, 1 Peter 3:22 speaks of Jesus Christ, who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject to him." It is likely that "authorities" and "powers" have reference to categories of angels with special assignments and responsibilities rather than to created beings that are not angels – just as in Philippians 1:1 we find that epistle to be addressed to "all the Saints in Christ Jesus that are at Philippi, with the bishops and deacons" – which does not mean that the "bishops" and "deacons" were not "saints," but rather that they were saints with special responsibilities and functions assigned.

Comment: Bible translations after the King James Bible generally have overseer rather than “bishop.” When the King James Bible was translated the Church of England had a position or office of Bishop. Since King James was head of the Church of England, he commanded that the King James Bible be made consistent with the church of England’s teachings and practices. The word bishop is discussed in A Kingdom Not Made With Hands, BbleWay Publishing.

(1) CHERUBIM (plural of cherub). These are the first to be mentioned and seemingly are among the highest in rank.

(a) After Adam and Eve had sinned and been driven out of Eden. God "placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life" (Genesis 3:24). But here there is no description of the Cherubim.

(b) Two figures of "cherubim" made of gold and standing at the two ends of the mercy-seat above the ark of the covenant in the Most Holy Place of the Tabernacle that God had Moses build at Mount Sinai after Israel’s deliverance from Egyptian bondage. There God promised to meet with Moses and "commune’ with him "from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony." – the implication being that the "cherubim" were one of the highest orders of created beings. (Exodus 25:18-22; 37:7-9; Numbers 7:89)

(c) Later, when Solomon’s Temple was rebuilt to replace the Tabernacle, there were two figures of "cherubim" placed in the "oracle" (equivalent to the Most Holy Place in the Tabernacle) to correspond to those in the Tabernacle, except larger and located differently. And all the walls of the "house" (Temple) had figures of "cherubim" carved on them, alternation with palm-trees, within and without, as did the entrance and its door also.

(d) During the Babylonian captivity of Judah, and by the river Chebar, "the heavens were opened" to the prophet Ezekiel, and he "saw visions of God," the first of which featured "the likeness of four living creatures" beside the river (Ezekiel 1:1-28), later identified as "cherubim" (10:1-22); and in a subsequent vision of a restored temple (40:1-47:5), its walls and doors were covered with "cherubim" and palm-trees alternation (41:18-25). And their descriptions are more detailed than preceding ones – also somewhat different.

(e) The only mention of "cherubim" in the New Testament is in Hebrews 9:5 where the mention is made of "the cherubim of glory overshadowing the mercy-seat" of the earthly temple.

Comment on four living creatures:

Each of the four living creatures of Ezekiel "had the likeness of a man," except that each had four faces and four wings, and the sole of their feet was "like the sole of a calf's foot" and "sparkled like burnished brass." They also had "the hands of a man under their wings of the four sides." "As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; ... the face of an ox on the left side; ... also the face of an eagle (opposite the face of a man)." (1:4-9)

"As for the likeness of the living creatures [otherwise]. Their appearance was like the burning coals of fire, like the appearance of torches: the fire went up and down among the living creatures, and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning." (1:10-14)

Beside each of these "living creatures" of Ezekiel's first vision, he saw a curious wheel ("like unto a beryl [hence, blueish green-blue in hue]" and "as it were a wheel within a wheel") on the earth for each of their four faces. And the "rims of the wheels were "high and dreadful; and ... full of eyes round about." When the living creatures moved, the wheels moved with them; and when they were lifted up from the earth, the wheels were lifted – for "the spirit [or, life] of the living creature was in the "wheels." (1:15-21)

End comment on four living creatures

(2) SERAPHIM (plural of "seraph") - literally means fiery ones, so that in appearance they may have been somewhat as the "cherubim" that Ezekiel saw – that is, "like the burning coals of fire," or possibly like lightning.

Comment: Seraphim is mentioned only in one text– which describes an awe-inspiring vision Isaiah had of the glory of Jehovah when being called to the office of prophet, with "the seraphim" as a part of Jehovah's court.

"In the year that king Uzziah died, I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain, he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another [literally, this to this], and said "Holy, Holy Holy is Jehovah of hosts; the earth is full of his glory. And the foundations of the threshold shook at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of host.

"Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven." (Isaiah 6:1-7)

But here we have no description except for the fact that each had wings (six in number, two of them for flying), feet, face, hand (presumably two), and could speak.

(3) LIVING CREATURES. These we have in the New Testament, in the Book of Revelation, in the vision John saw of the throne room of the universe in heaven. There were four of them, similar in some respects to the cherubim and the seraphim of the Old Testament. They were "full of eyes before and behind," situated" in the midst of the throne, and around about the throne" – maybe one of either side of the throne itself, and on either side of the elevated throne area. "And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle. And the four living

creatures, having each of them six wings, all full of eyes round about and within; and they had no rest day and night, saying, Holy, holy, holy is the Lord God, the Almighty, who was, and who is and who is to come." (Revelation 4:6a-8)

(4) ELDERS. "Round about the throne were four and twenty [subordinate] thrones [seemingly encircling the four 'living creatures' as well as the principal 'thrones' and its occupant]: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments: and on their heads crowns of gold." (Revelation 4:4) Presumably these were human in appearance.

More often than not, the "living creatures" and "elders: acted in concert. For example,

- (a) When the living creatures worshipped God, the elders joined them. (Revelation 4:9-11)
- (b) When the Lamb had overcome to open the book of the seven seals, "the four living creatures and the four and twenty elders fell down before the Lamb ... And they sang a new song, Saying, Worthy art thou" etc. (Revelation 5:8-10)
- (c) When myriads of angels and every created thing were joining in worship, "the four living creatures said Amen. And the elders fell down and worshipped." (Revelation 5:11-14)
- (d) On another occasion, it is said that "the elders and the four living creatures ... fell before the throne and on their faces and worshipped God." (Revelation 7:11-12)
- (e) And when the fall of Babylon was being celebrated by a great multitude in heaven "the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah." (Revelation 19:1-4)

Occasionally they acted independently.

- (a) When John was weeping because no one in the universe had been found to open the book with seven seals, "one of the elders saith unto [him], Weep not," for the Lion of the tribe of Judah had overcome, to open the book. (Revelation 5:1-5)
- (b) Upon the opening of each of the first four seals of the book, each of the four living creatures took turn, in shouting, "Come," in response to which one of four horses and riders would come forth. (Revelation 6:1-8)
- (c) On another occasion "the four and twenty elders fell upon their faces and worshipped God," without any mention of the four living creatures. (Revelation 11:16-18)

(5) ANGELS. In addition to the foregoing specific categories of celestial creatures mentioned in the Old and New Testaments, there are multitudes of others simply called by the broader and more inclusive term "angels." There were "many angels ... ten thousand times ten thousand, and thousands of thousands" spoken of by him on one occasion as "round about the throne" (at least 101,000,000, but actually more, for that number represents only one thousand thousands in the second category whereas it is thousands [plural] of thousands – all told, an indefinite number of staggering proportions) celebrating the overcoming of the lamb to open the seals of the above mentioned book (Revelation 5:11-12). And in the Book of Revelation angels, singly or in groups, are mentioned throughout – as they also are elsewhere in both the Old and New Testaments. Hebrews 12:22 also speaks of "innumerable host of angels" in connection with "the heavenly Jerusalem."

Mission of Angels

As angels of God and of Christ, they are "all ministering Spirits, sent forth to do service for the sake of them that shall inherit salvation" (Hebrews 1:14) – besides any other missions there may be for them in God's vast and seemingly limitless universe. For the most part, their appearance is not described. And sometimes they have been present or nearby without being seen. But mostly when being seen by humans they appear to be men, and have not always been recognized as angels – at least, at first – so that "some have entertained angels unawares." (Hebrews 13:2) And **they may be present without being seen.** (see Genesis 22:21-35; cf. 2 Kings 6:14-17)

In what ways they may render service to us individually, we are not told. But we are given examples in both the Old and New Testaments of some instances of service already rendered, and some general missions are foretold.

Old Testament References to Angel's service

1. Genesis 19:1-22: Here we have an account of "two angels" (vs. 1, 15) who came to Sodom to destroy it and to rescue Lot and his family from the destruction of the city. But they are also spoken of as "men" (v.10, 12, 16) and had likewise appeared as such to Abraham in company with another who came to be identified as Jehovah (see Genesis 18, and 16-22 in particular). These two occasions may be referred to in Hebrews 13:2, cited above.

2. Genesis 28:12; 31:11: Angels appeared to Jacob in dreams. In one, he saw them ascending and descending between heaven and earth on a ladder, symbolic of their presence and ministries in both realms and the close relation between the two (cf. John 1:51). In the other, the angel may have been "the angel of Jehovah." (see 31:13)

3. Psalms 34:7: "The angel of Jehovah encamped round about them that fear him, and delivered them." This may be the specific angel called "the angel of Jehovah." Or, it may here be a term for the angels (plural) of Jehovah as a class, as we speak of "the horse," meaning horse as a class. If the latter should be the meaning in the text, see 2 Kings 6:14-16 as a possible example.

4. Psalms 78:49: "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, a band of angels of evil." This curious passage is a partial poetic description of God's vengeance upon Egypt by means of terrible plagues before leading up to the deliverance of Israel from bondage there. It does not mean the "angels" were evil, but that they were employed as agents of God in bringing evils of afflictions upon the inhabitants of the land – as in the case of "the angel of Jehovah" at times (see 2 Samuel 24:15-17; 2 Kings 19:32-36). Or, it may even be a figurative expression, calling the evils themselves his angels or agents.

5. Psalms 91:11-12: "For he will give his angels charge over thee, To keep thee in all thy ways. They shall bear thee up in their hands, Least thou dash thy foot against a stone." This Psalm as a whole is poetically descriptive of the blessed state of the righteous – describing their spiritual security in terms of physical safety. Its preceding vs. 9-10 in the American Standard Version (using its marginal rendering of v. 9) reads as follows: "Because thou hast said, Jehovah is my refuge, Thou has made the Most High thy habitation; There shall no evil befall thee, neither shall any plague come near thy tent." Then following vs. 11-12. As quoted above, with angelic ministry involved. Satan quoted this to Jesus (with a significant omission) in one of his temptations, making it a physical promise to him – "If thou art the Son of God. (Matthew 4:5-6)

6. Ezekiel 9:1-11: This is part of a series of visions given to Ezekiel in regard to abominations in Jerusalem and God's punishment upon its guilty inhabitants (see 8:1-4). In chapter 9, he saw "six men" everyone "with his

destroying weapon in his hand" (vs.1-2), charged with executing God's wrath; but the description of what Ezekiel saw was more as if they were angels rather than actual men. "And one man in the midst of them clothed in linen, with a writer's inkhorn by his side" (vs.2,3,11), was also a part of what Ezekiel saw in connection with the "cherubim" of the next chapter, and both of his hands were filled with coals of fire from between the cherubim to scatter over the city. (10:2,6-7)

7. Daniel 3:19-28: Nebuchadnezzar had Shadrach, Meshach, and Abednego cast into a fiery furnace, and then saw with them one whom he said was "like a son of the gods"; and when they were delivered unharmed, he said, "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him." etc.

8. Daniel 7:9-12: This was one of Daniel's nighttime visions. Said he: "I behold (watched) till thrones were placed, and one that was the ancient of days did sit ... thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him." These, presumably, were angels at his beck and call. (Cf. Revelation 5:11)

9. Daniel 8:15-27: Gabriel (an angel of the Lord, Luke 1:11, 19, 26) was called upon to explain to Daniel a vision he had just seen but did not understand.

10. Daniel 9:20-27: "And while I was speaking and praying, and confessing my sin of my people Israel, and presenting my supplication before Jehovah my God for the holy mountain of my God; yea, while I was speaking my prayer, the man Gabriel [evidently the angel Gabriel, as per the foregoing]. Whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me, about the time of the evening oblation. And he instructed me. And talked with me, and said, O Daniel, I am now come forth to give thee wisdom and understanding. At the beginning of thy supplications, the commandment went forth, and I came to tell thee; for thou art greatly beloved: therefore, consider this matter, and understand the vision." (Then the information conveyed by Gabriel)

11. Daniel 10:10 - 11:1: "And behold a hand touched me [said Daniel after a vision that had left him without strength and he had fallen into a deep sleep], which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, thou man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent: and when he had spoken this word, I stood trembling. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thy heart to understand and to humble thyself before thy God, thy words were heard; and I am come for thy words' sake. But the prince of the kingdom of Persia [would he be a fallen angelic prince?] withstood me one and twenty days; but, lo, Michael, one of the chief princes [in fact "the archangel" Jude 9], came to help me and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days.... Then, said he, Knowest thou wherefore I am come unto thee? And now will I return to fight with the prince of Persia: and when I go forth, lo, the prince of Greece shall come. But I will tell thee that which is inscribed in the writing of truth: and there is none that holdeth with me against these, but Michael your prince. And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him."

This unidentified personage speaks of himself in such a way as to make him rank close to Michael, the archangel. And this same personage gave Daniel the remainder of the information in Chapter 11 and on to 12:4. Also, in 12:1 he speaks of "Michael"...., the great prince who standeth for the children of thy people" – namely, the righteous of Israel – a patron angel of the people of God, it would seem – involved in behalf of God and the obedient subjects of God against Satan and his minions. (Cf. Revelation 12:7-8.)

New Testament References to Angel's Services.

1. Luke 1:5-23: The angel Gabriel sent to a priest named Zacharias, to foretell the birth of John the Baptist.
2. Luke, 1:26-38: The angel Gabriel likewise sent to "a city of Galilee, named Nazareth," to a virgin named Mary, to foretell the birth of JESUS, "the son of the Most-High."
3. Matthew 1:18-25: An angel of the Lord appeared in the dream to Joseph, to whom Mary was betrothed, to assure him that it was by the Holy Spirit that she was with child, and that he should not fear to take her unto himself.
4. Luke- 2:8-20: An angel of the Lord, joined suddenly by "a multitude of the heavenly host," appeared to shepherds keeping watch over their flock by night near Bethlehem, to announce the birth of Jesus in that city and to instruct them as to how to find him.
5. Matthew 2:13-15: An angel of the Lord appeared to Joseph in a dream to have him take the child and his mother to Egypt to foil the effort of Herod the king to destroy him.
6. Matthew 2:19-23: An angel of the Lord likewise appeared to Joseph in a dream when Herod was dead, to have him take the child and his mother back to the land of Israel.
7. Matthew 4:11: After the baptism of Jesus, 40 days of fasting, and successfully resisting the temptation of the Devil, "behold, angels came and administered unto him. (See also Mark 1:13)
8. Matthew 13:36-43: In his explanation of the Parable of the Tares, Jesus said "the harvest is the end of the world; and the reapers are the angels.... The Son of man shall send forth his angels, and they shall gather out of the kingdom all things that cause stumbling and them that do iniquity, and shall cast them into the furnace of fire," etc..
9. Matthew 13:47-50: In the Parable of the Net, he said that "in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and then cast them into the furnace of fire," etc.
10. Mathew16:27: "For the Son of man shall come in the glory of the Father with his angels; and then shall he render unto every man according to his deeds." (Cf.25:31-46)
11. Matthew. 18:10: "... for I say unto you, that in the kingdom of heaven their angels do always behold the face of my father who is in heaven." (Cf. Acts 12:15)
12. Matthew 24:30-31: "... they shall see the son of man coming in the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (See also Mark 13:26-27; also 1 Thessalonians 4:16)
13. Matthew 25:31-32: "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations" – to be judged. (vs.33-46). (Cf. Chapter, 16:27; also, Jude 14-15)

14. Matthew 28:1-10: On the morning of Christ's resurrection, "an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it" etc. (See also Mark 16:1-7; Luke 24:1-7,22-23; cf. John 20:11-13)

15. Mark 8:38: "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of the Father with the holy angels." (See Luke 9:26; 12:8-9; cf. Matthew 10:32-33)

16. Luke 15:10: "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

17. Luke 16:22: "And it came to pass that the beggar [Lazarus] died, and that he was carried away by the angels into Abraham's bosom."

18. Luke- 22:43: "And there appeared unto him [Jesus, in the Garden of Gethsemane] an angel from heaven, strengthening him." (Cf. Matthew 4:11)

19. Acts 1:10-11: " While they [the apostles during the ascension of Christ] were looking stedfastly into heaven as he went, behold, two men [evidently angels] stood by them in white apparel," and assured them of his return in like manner.

20. Acts 5:19-20: "An angel of the Lord" opened the prison doors and released the apostles, who had been incarcerated for preaching the gospel of the resurrected Christ.

21. Act. 7:53: Stephen, in a speech before the Sanhedrin, said to the court, "Ye ... received the law [of Moses] as it was ordained by angels, and kept it not." (Cf. Galatians 3:19; Hebrews 2:2)

22. Acts 8:26: "An angel of the Lord" instructed Philip, the evangelist, to leave Samaria and go south to the road from Jerusalem to Gaza, where he contacted an Ethiopian eunuch and converted him to Christ. (vs. 27-39)

23. Acts 10:3-7,22,30-32: "An angel of God," "a holy angel," "a man ... in bright apparel," appeared to Cornelius and instructed him to contact the apostle Peter for words whereby he and his house might be saved.

24. Acts 12:5-11: "An angel of the Lord" delivered the apostle Peter from prison and averted his being put to death by Herod.

25. Acts 12:15: When Peter had been released from prison and appeared at the house of Mary the mother of John Mark, with a maid answering his knocking "at the door of the gate" and reporting that it was Peter, she was told, "It is his angel." (Cf. Matthew 18:10)

26. Acts 12:23: "An angel of the Lord" smote Herod so that he died, because he did not give God the glory when he accepted acclaim as a "god."

27. Acts 23:6-9: Pharisees and Sadducees disagreed as to whether there is such a thing as an angel – also as to whether there is a "resurrection" or "spirit" – with the apostle Paul believing with the Pharisees in all three.

28. Acts 27:23-24: "An angel of God" stood by Paul one night on board a storm-tossed ship on the Adria" (an arm of the Mediterranean) to guarantee the safety of himself and all on board.

29. 1 Corinthians 11:10: The apostle Paul wrote that the woman ought to have "a sign of authority on her head, because of the angels" – likely because of their concern that all be submissive to God. (See Luke 15:7,10)

30. 1 Thessalonians 4:16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" – meaning the archangel will be included with the angels that accompany our Lord upon his return at the end of earthly history.

31. 2 Thessalonians 1:7-10: "The lord Jesus shall be revealed from heaven with his mighty angels" (King James Version), when he comes to take vengeance on the wicked and be glorified in his saints.

32. 1 Timothy 3:16: "He who was manifested in the flesh" (see John 1:1-1,14; 1 John 1;1-4; 3:5) was "seen of angels" – evidently while on earth. (see Matthew 4:11; Mark 1:13; also, Luke 2:13; 24: 4-7; Act 1:10-11; cf. John 1:51)

Conclusion of Mission of Angels

The ministries of angels have been varied through human history, but used mostly in God's providential guidance and protection of his people – "sent forth to do service for the sake of them that shall inherit salvation." (Hebrews 1:14) And appearing as men; strangers and men have on occasion "entertained angels unawares." (Hebrews 13:2)

Comment: Angels perform God's service to Christians even when they are not aware of that service.

It is possible for us to be the recipients of their ministries and not know it. It is also probable that the spirits of all the righteous are at death conducted by angels to the Hadean paradise as in the case of Lazarus. (Luke 16:22)

Finally, it seems that we shall then join them in the heavenly world. (Hebrews 12:22-24)

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