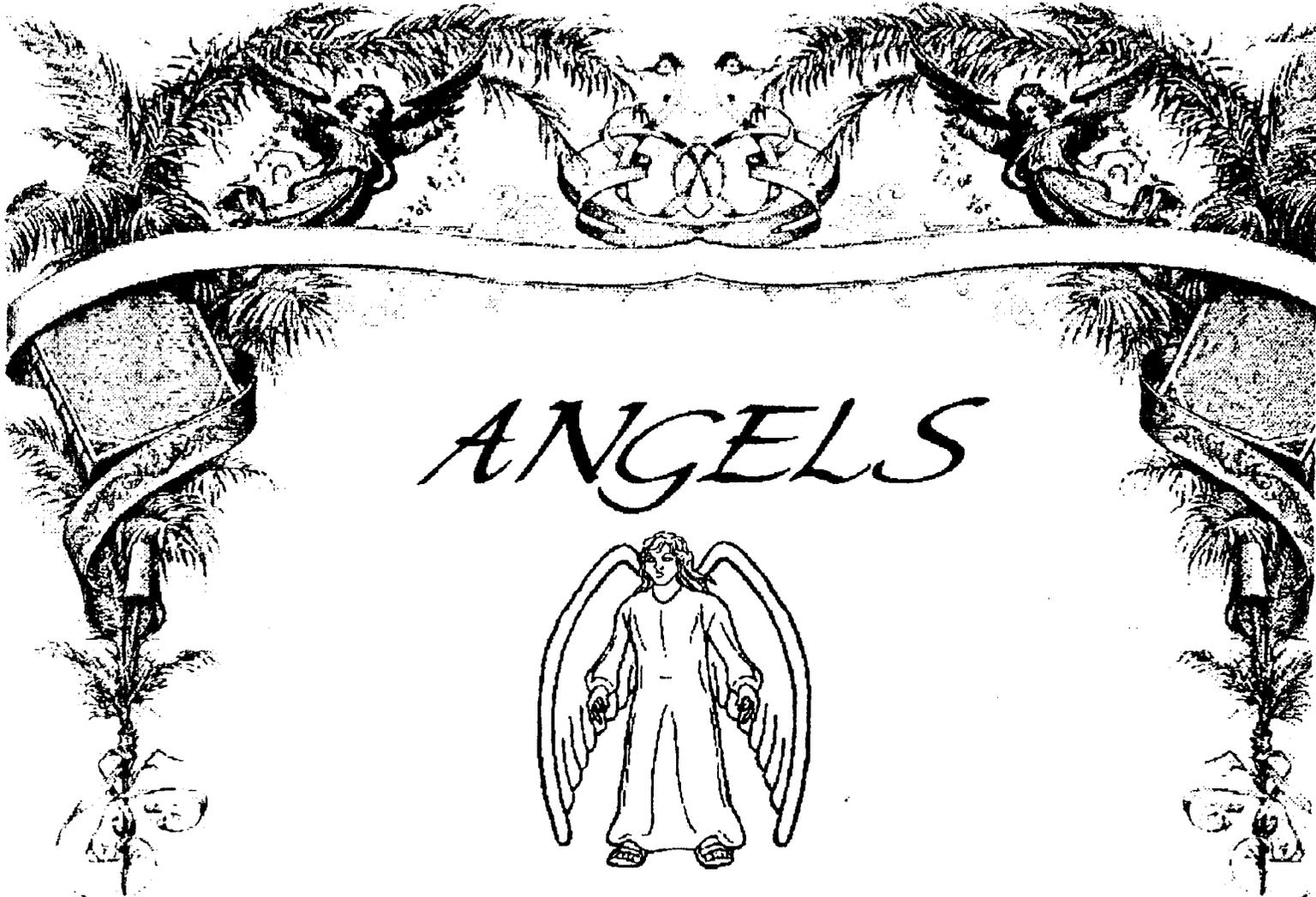


ANGELS

9-10-00
THU
10-21-01
Priest Glenn Orsted



ANGELS



"To the heavenly Angels, who possess God in humility and serve Him with blessedness, to whom all material, nations and all rational life are subject. Every visible thing in this world is put in charge of Angels. Angels are spirits, but it is not because they are Angels that they are Angels. They are Angels because they are sent, for the name Angel refers to their office not to their nature. In as far as he exists, an Angel is spirit, in as far as he acts, he is an Angel."

St. Augustine (354-430)



A SCRIPTURAL STUDY
by
The Church of Christ
(Phoenix Local)
Sunday School



ANGELS

A Scriptural Study

1. Question: What is an angel?

Our English word "angel" comes from the Greek word "angelos". The Hebrew word "Malakh" from the Old Testament and the Greek word "Angelos" of the New Testament are the two words that are translated as "angel" in the King James Version of the Holy Bible. Both the Hebrew and the Greek originals mean "messenger".

Hence anyone in the role or function of a messenger can be termed an "angel" from the source of which they bring their message. Examples:

A) Men can become angels for Satan:

Second Nephi 6:20-21 (page 106) For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. 21 And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself;

B) David is described as an angel of God:

1 Samuel 29:9 And Achish answered and said to David, I know that thou art good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

2 Samuel 19:27 And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes.

C) Jesus Christ is an "angel":

Exodus 3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Exodus 3:6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

What is called an "angel of the Lord" in the second verse, is actually Jesus Christ by description in verse six. Jesus Christ can fulfill the role of an angel in that He delivers the message of His Father as He states in John 17:8:

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

D) A spiritual personage can be mistaken for an angel:

Third Nephi 5:9-11 (page 632) And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; 10 And he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. 11 And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, of whom the prophets testified should come into the world:

Despite these instances, the scriptures are quite clear (as our study will show) that there are a body of beings whose expressed purpose is to be an "angel" and they can be nothing else.

Matthew 28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

Moroni 7:32 (page 766) "And the office of their ministry is to call men to repentance, and to fulfill and to do the work of the covenants of the Father which he has made to the children of men, to prepare the way among the children of men by declaring the word of Christ to the chosen vessels of the Lord, that they may bear testimony of him.

CONCLUSION: An angel is simply a messenger. As such, anyone can function in the role of an "angel", but there exists a special group of beings that are "messengers" for God and can be nothing else.

2. Question: Where do angels reside (live)?

Alma 12:108-110 (page 371) And Ammon said unto him, The heavens is a place where God dwells, and all his holy angels. 109 And King Lamoni said, Is it above the earth? 110 And Ammon said, Yea, and he looketh down upon all the children of men: and he knows all the thoughts and intents of the heart: for by his hand were they all created from the beginning.

Luke 1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

Mark 13:32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Matthew 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Matthew 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Genesis 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Revelation 7:11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

CONCLUSION: Angels reside and live in heaven continually in the presence of God until they are sent by Him to accomplish a purpose.

3. Question: How did angels come into existence?

Genesis 1:1 In the beginning God created the heaven and the earth.

Genesis 2:1 Thus the heavens and the earth were finished, and all the host of them.

Nehemiah 9:6 Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

Psalms 148:1-5 Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. 2 Praise ye him, all his angels: praise ye him, all his hosts. 3 Praise ye him, sun and moon: praise him, all ye stars of light. 4 Praise him, ye heavens of heavens, and ye waters that be above the heavens. 5 Let them praise the name of the LORD: for he commanded, and they were created.

Colossians 1:16-17 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.

John 1:1-3 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.

Alma 12:106-110 (pages 370-371) And Ammon said unto him again, Believest thou that this Great Spirit, who is God, created all things, which are in heaven and in the earth? 107 And he said, Yea, I believe that he created all things which are in the earth; but I do not know the heavens. 108 And Ammon said unto him, The heavens is a place where God dwells, and all his holy angels. 109 And King Lamoni said, Is it above the earth? 110 And Ammon said, Yea, and he looketh down upon all the children of men: and he knows all the thoughts and intents of ~~the~~ heart: for by his hand were they all created from the beginning.

Mosiah 1:102 (page 216) And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary.

Third Nephi 4:44 (page 628) Behold I am Jesus Christ, the son of God. I created the heavens and the earth, and all things that in them are.

CONCLUSION: In question #2 of our study we examined the scriptures that told us that angels reside in heaven with God. Our scriptures here, tell us that Jesus Christ created ALL things and that he created the heavens and the earth and all things that are in them as well as the hosts of heaven. We must therefore conclude that angels, like man were created by Jesus Christ and have been part of his creation from the foundation.

4. Question: When did angels come into existence?

A) Satan has been in existence since the beginning:

1 John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Job 38:4-7 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. 5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? 6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; 7 When the morning stars sang together, and all the sons of God shouted for joy?

John 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

1 John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this **purpose** the Son of God was manifested, that he might destroy the works of the devil.

B) Satan was in existence in the Garden of Eden, deceiving Adam and Eve:

Genesis 3:1-5 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Ether 3:100-101 (page 735) And it bringeth to pass the destruction of all people; for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents; 101 Yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the prophets, and stoned them, and cast them out from the beginning.

C) Satan was an angel (we will study this in depth later):

Second Nephi 1:101-105 (page 85) And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; 102 Wherefore he became a devil, having sought that which was evil before God. 103 And because he had fallen from heaven, and had become miserable for ever, he sought also the misery of all mankind. 104 Wherefore, he said, unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies; wherefore he said, Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil. 105 And after Adam and Eve had partaken of the forbidden fruit, they were driven out of the garden of Eden, to till the earth.

Second Nephi 6:20-23 (page 106) For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. 21 And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; 22 Yea, to that being who beguiled our first parents; 23 Who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto the secret combinations of murder, and all manner of secret works of darkness.

D) Cherubim (we will study these in depth later) were in existence to guard the tree of life:

Genesis 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Alma 19:82-83 (page 452) Now behold, my son, I will explain this thing unto thee: for behold, after the Lord God sent our first parents forth from the garden of Eden to till the ground, from whence they were taken; yea, he drew out the man, and he placed at the east end of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the tree of life. 83 Now we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat, and live for ever, the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit;

CONCLUSION: In question #3 we determined that angels were created at the time of creation and part of the original plan. We do not know how long Adam and Eve were in the Garden of Eden before they were deceived, but prior to that occurring, Satan (who was an angel) existed and had already departed from the path of righteousness. Cherubim were also in existence, to guard the tree of life.

Therefore we know that angels existed before the fall of man. Most likely angels were created from the start and already watching over earth, when God formed man - the final creation.

5. Question: How many angels are there?

Matthew 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Christ says that He could summon "more" than 12 legions of angels. A Roman legion was 6000 men. He could call more than 76,000 angels.

Daniel 7:9-10 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of

his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Revelation 5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

In both Daniel and Revelation the number is 10,000 times 10,000 plus thousands of thousands. 10,000 times 10,000 would be 100 million angels plus the thousands of thousands.

Hebrews 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Luke 2:13-14 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good will toward men.

First Nephi 1:7 (page 2) And being thus overcome with the Spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God.

In Hebrews the number of angels is said to be "innumerable", in Luke they are a "multitude" and in First Nephi it is recorded that there were "numberless concourses of angels".

CONCLUSION: The number of angels is very large indeed! Beyond the ability to count and surpassing 100 million, the population of the heavenly host could very well parallel that of the population of earth.

6. Question: Do angels have physical bodies?

Numbers 22:21-35

The angel of the Lord is visible to the animal, but not to Balaam until the Lord opens the eyes of Balaam.

Balaam was conspiring against the Israelites (22:1-20), despite being warned by God not to do so (unfaithful).

Moroni 7:41 (page 767) "Behold, I say to you, No, for it is by faith that miracles are wrought; and it is by faith the angels appear and minister to men.

It is by faith that angels may appear.

Angels are described in the scriptures as "ministering spirits":

Psalms 104:4 Who maketh his angels spirits; his ministers a flaming fire:

Hebrews 1:7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

Hebrews 1:13-14 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? (emphasis GAO)

Moroni 10:11 (page 775) "...angels and ministering spirits..."

Spirit - Strong's #4151: "a current of air, i.e. breath (blast) or a breeze...the rational soul...mental disposition..."

Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

First Corinthians 15:35-58

Ether 1:68-85 (pages 720-722)

- a) The "veil" (verse 69) was removed that the Brother of Jared might see the Lord, because of his faith (verse 72).
- b) The Lord appears as flesh and blood (verse 69).
- c) Although the Lord appears to be flesh and blood, He says that it is a spiritual body (verses 81-82) and later shall take upon Him a body of flesh like man's.
- d) Not all men can see the Lord's spiritual body

Genesis 19:15-16 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. 16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

Angels could "laid hold upon" Lot and his family and actually set them outside of the city.

CONCLUSION: No, angels do not have physical bodies. They are spirits. As such they have an existence that we do not fully understand. They can exist in our presence and not be seen, while at other times they are visible. They can contact us with a "feel" that seems to be physical and apply force to us.

As we studied in question #2, angels reside in heaven in the presence of God; First Corinthians 15:50 tells us that "flesh and blood cannot inherit the kingdom of God" and that to inherit that kingdom, our natural body must be "raised a spiritual body".

It is not surprising that it is the conditions of our "spirit" or soul within this body of flesh that allows us to see an angel; i.e. our faith.

7. Question: What do angels look like?

Genesis 18:1 - 19:23

The Lord appears to Abraham in the company of two angels. They all appear as men to Abraham, Lot and his family and the people of the city.

They are capable of being seen, heard and felt; they "laid hold" of the hands of Lot and his family and removed them from the city.

Hebrews 13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Daniel 8:15-19 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. 17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. 18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. 19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

Daniel 10:1-21

Hebrews 13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Alma 18:7-8 (page 444) But behold, the Lord in his great mercy sent his angel to declare unto me, that I must stop the work of destruction among his people; 8 Yea, and I have seen an angel face to face; and he spake with me, and his voice was as thunder, and it shook the whole earth.

Luke 1:11-13 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And when Zacharias saw him, he was troubled, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

Exodus 25:18-20 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. 19 And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

Genesis 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Ezekiel 10:1-22

Matthew 28:1-7 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the keepers did shake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

Genesis 32:24-30

Hosea 12:4

CONCLUSION: Angels seem to have varied appearances even as people do, with distinctive qualities and abilities, however with the exception of cherubim (we are not going to consider seraphim here, we will discuss the reason later in this study), which have wings, they seem to appear mostly in human form and in most situations cannot be differed from humans other than by their actions and abilities, i.e., voice or countenance, etc.

Cherubim (we will study them in depth later) seem to be unique in that they are winged. God gave their description for guarding the Ark of the Covenant and said that they had wings.

We are warned in Hebrews that we may have angels in our midst and do not realize it and believe them to be mortal men. In most situations angels appear as human in form.

8. Question: Do angels have wings?

In question #7 we studied the appearance of angels. It seemed that in most cases, angels appear as men and we can therefore conclude they did not have wings. However, we also learned that the scriptures describe Cherubim as having wings. (reference Exodus 25:18-20 & Ezekiel 10:1-22)

Isaiah 6:1-6 describes seraphim as being winged, but it would appear that seraphim are not angels (we will discuss why they are not angels later in this study, when we study seraphim and cherubim specifically).

There are references to angels flying such as Revelation 14:6 "...I saw another angel fly..." and to angels ascending and descending from heaven as in Genesis 28:12.

CONCLUSION: Although there are references to angels having the ability to fly, as we studied in question #6 - angels do not have physical bodies, they have spiritual bodies. As such, they are not bound by the laws of nature or physics as we are. When we look at angels and consider them from our temporal world, it seems logical that if angels can fly, they must have a means to accomplish flight and the description of cherubim and seraphim as being winged makes a convenient answer we can understand.

Christ after His resurrection, ascended into heaven, but there is no mention of Him having wings. Likewise, although cherubim (and possibly seraphim) are described as having wings, most angels apparently are not winged. It would seem that cherubim (and possibly seraphim) are part of the "spiritual beings" that we are studying and refer as angels, but cherubim most especially seem to have a specialized purpose and it does not include functioning in the "role" of an angel, i.e., a messenger.

The scriptures record all the instances where the "messengers" of God communicate with man that they do so in the form of men and therefore are not winged. We may therefore conclude that although there may be winged beings in the heavenly host, we should not expect to see wings as a sign that someone here among us is an angel.

9. Question: How long do angels live?

A) Satan:

1) Was an angel:

Second Nephi 1:101-102 (page 85) And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; 102 Wherefore he became a devil, having sought that which was evil before God.

2) Was in the Garden of Eden at the beginning:

Second Nephi 1:103-105 (page 85) And because he had fallen from heaven, and had become miserable for ever, he sought also the misery of all mankind. 104 Wherefore, he said, unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies; wherefore he said, Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil. 105 And after Adam and Eve had partaken of the forbidden fruit, they were driven out of the garden of Eden, to till the earth.

3) Tempted Christ while Christ was in the flesh:

Luke 4:1-2 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

4) Exists during Christ's Millennial Reign:

Revelation 20:1-3 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

5) Released after Christ's Millennial Reign:

Revelation 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Revelation 20:7-8 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

- 6) After the judgment will continue in torment for ever and ever:

Revelation 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

B) Gabriel:

- 1) Was present during the time of Daniel (605-536 B.C.)

Daniel 9:21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. (also Daniel 8:15-17)

- 2) Present just prior to the birth of Christ:

Luke 1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. (also Luke 1:26-35)

C) Michael

- 1) Was present during the time of Daniel (605-536 B.C.):

Daniel 10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Daniel 10:21 But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

- 2) Was present at Christ's resurrection:

Revelation 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

3) Will be present during the tribulation:

Daniel 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

D) In the resurrection, we become like the angels and angels do not die:

Matthew 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Luke 20:36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Mortal - Has both a beginning and an ending (birth and death)

Immortal - Has a beginning but no end (no death)

Eternal - Continuous, without beginning or end

CONCLUSION: While man is mortal in that he begins life at birth and ends life at death and God the Father is eternal without beginning or end, angels appear to be immortal. They have a beginning at the time of their creation as we studied in question #3, but do not die.

Satan who was an angel, continues for ever and ever (although in torment) Rev 20:10. Both Gabriel and Michael are present in the Old Testament and in the New Testament events and are prophesied in their participation of events yet to occur.

In Luke we are told that in the resurrection we become like the angels and will not die. We must therefore conclude that angels had a beginning when they came into existence at the time of creation, but continue from that point and do not die. Angels are immortal.

10. Question: Do angels have genders?

There are no scriptural references to angels that refer to them as female. We are told that after the resurrection, we shall be like the angels and not marry.

Matthew 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

CONCLUSION: In question #2 we studied that angels were created and in question #9 that they are immortal. Here in Matthew we learn that they do not marry. We must therefore conclude that angels do not procreate and there exists a fixed number of angels from the time of creation that does not change. Hence there is no need for genders, which exists in the mortal world for procreation of the species.

11. Question: Are there Guardian Angels?

Guardian - "one who guards, preserves, or secures; one who protects, cares for, or defends another person, property, etc.; custodian."

- Webster's Dictionary

The term "guardian angel" does not appear in either the King James Version of the Bible or in the Book of Mormon. Some recent translations of the Bible do use the phrase "guardian angel" or "angels" in some references to angels.

Although not referred to in the scriptures specifically as guardian angels, there are many references of angels in the roles of guardians.

Angels watch over those in their charge:

Psalm 91:9-12 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; 10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling. 11 For he shall give his angels charge over thee, to keep thee in all thy ways. 12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Psalms 34:7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

An angel protects Daniel from a lion:

Daniel 6:22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Angels minister to the needs of men:

Hebrews 1:13-14 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Children have angels that are referred to by Christ as "their angels":

Matthew 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Angels are sent to remove Lot and his family before their city is destroyed:

Genesis 19:9-11 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. 10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. 11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

Genesis 19:15-17 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. 16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city. 17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

Genesis 19:24-25 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; 25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

An angel is sent by the Lord ahead of Israel:

Exodus 32:33-34 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. 34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

Exodus 33:1-3 And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: 2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: 3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

Abraham tells his servant of the Lord's promise and that an angel shall prepare the way for him:

Genesis 24:7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that swore unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

An angel sustains Elijah in the wilderness:

1 Kings 19:4-8 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. 5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. 6 And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. 7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. 8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

An angel frees the Apostles:

Acts 5:18-20 And laid their hands on the apostles, and put them in the common prison. 19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 20 Go, stand and speak in the temple to the people all the words of this life.

An angel rescues Peter from prison:

Acts 12:7-8 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

Angels minister to Christ in time of need, while He was in the flesh:

Matthew 4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

In Revelation, each of the churches are said to have an angel (Rev 1:20; 2:1,8,12,18; 3:1,7,14).

CONCLUSION: Yes, there are guardian angels, but not necessarily as is usually imagined. The scriptures are quite clear that angels watch over, respond and protect the faithful of God, but there is no scriptural basis for an individual angel assigned to a person. We may rest assured that we are watched over and in times of need an angel or angels will respond, but not necessarily the same angel or even just one angel, but when they respond they are in the function of a guardian angel.

Actually, it should be more comforting to believe that we are constantly under the watchful eyes of the host of heaven that will respond when and as needed!

12. Question: How do angels differ from God and man?

Hebrews 1:1-14

Christ is "so much better" than the angels and has "obtained a more excellent name than they". (verses 1-5) Angels worship God.(verse 6)

Hebrews 2:5-9

"The world to come" is subject to angels. (verse 5) Man is "a little lower than the angels" (verse 6) (Psalm 8:3-8). Christ had to be made lower than the angels to suffer death (verse 9).

1 Timothy 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

"Elect" - Strong's #1588 selected, favorite, chosen, elect
The righteous angels have already secured their place in God's kingdom

Luke 20:34-36 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Angels neither marry nor die. (reference Hebrews 2:9)

First Corinthians 11:10

Angels know their true position and submit to the divine order, i.e.; there is no insubordination among their ranks.

2 Peter 2:11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

Jude 1:9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Angels cannot bring accusations (reference Matthew 6:14-15)

1 Peter 3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Angels are subject to Christ.

Colossians 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

Revelation 19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Revelation 22:8-9 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. 9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

Angels are not to be worshipped

Matthew 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Luke 1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

Angels can see God the Father

CONCLUSION: Angels exist in a condition somewhere between God and man, sharing characteristics of each and differences from both. Like God, angels do not die (question #9). Like man angels were created (question #3). Like man, angels are subject to both God and Christ. Like Christ, angels are able to see the face of God. Like man, angels may not make accusations. Like man, angels are subject to and worship God. Unlike man, angels do not marry or procreate (questions #9 & 10). Like man, angels are apparently subject to a judgment, but unlike man, this judgment for angels has already occurred (we will study this later). Like man, angels have free wills to chose to follow God or not.

It is therefore understandable why the scriptures describe angels as being created above man, but below God.

13. Question: Are all angels the same, or do they have different abilities, capabilities and talents that make them special and unique?

A) Cherub and Cherubim

Cherub is the singular form of the word and Cherubim is the plural, although some translators have added the plural "s" and written Cherubims.

Cherub is a unique word of unknown roots or meaning and is believed to be the name for a group of similar beings such as human, dog, cat etc. Its only use in the New Testament is in Hebrews 9:5 and it is not a Greek word like the rest of the text, but the original Hebrew word from the Old Testament scripture interjected into the text. The word is only translated as Cherub, Cherubim or Cherubims and is not used for any other word or meaning in scripture.

In the Garden of Eden, we are told that Cherubim guard the tree of life so that man might not partake of it.

Genesis 3:22-24 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Alma 9:34-39 (pages 345-346)

Alma 19:82-83 (page 452)

In Alma 19:83 we are told that the Cherubim were not placed there merely as a barrier, but in a function to ensure that "he should not partake of the fruit".

In Exodus, the Lord gives specific instructions concerning the Ark of the Covenant, which includes images of Cherubim over the Ark, facing each other with their wings spread over the Ark. Certainly the Ark had great powers attributed to it. When Israel carried it properly into battle with them, they were victorious and when their enemies had control of it, great misfortune came upon them and yet they did not destroy the Ark. Also there

were specific instructions about the care of the Ark that had consequences for failing to properly execute.

Example:

Numbers 4:4-15 & 7:9 It was to be carried by the sons of Kohath.

Exodus 25:14-15 & Numbers 4:5-8 prohibited from being carried on a cart.

Numbers 4:15 Not to be touched by human hands.

We find in both Second Samuel 6:6-7 and First Chronicles 13:9-10 that when the Ark of the Covenant was being transported contrary to the will of God i.e., being carried on a cart pulled by oxen and it began to tip over that Uzzah lost his life when he touched it in an attempt to steady it.

The children of Israel were forbidden from having molten images and the images of these Cherubim over the Ark would have been very unique and special and would seem to be symbolic of actual Cherubim being given charge of the Ark of the Covenant as they were given charge of guarding the tree of life. Their wings stretched out over the Ark would indicate their protecting role even as Christ said He would have for Jerusalem:

Luke 13:34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

The Ark of the Covenant was symbolic of the Lord being with Israel and scripture tells us that the Lord dwelt between the Cherubim:

2 Samuel 6:2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.

2 Kings 19:15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

Psalms 80:1 To the chief Musician upon Shoshannimeduth, A Psalm of Asaph. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

Psalms 99:1 The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.

We are also told from scripture, that when the Lord spoke from the Ark unto Moses, that the voice came from between the Cherubim:

Numbers 7:89 And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.

The Cherubim of the Ark of the Covenant were made according to the instructions of the Lord and it says that they were winged. It does not state the number of wings, but when Solomon built his temple, it had large Cherubim images and it would be most probable that they were copied from the Ark and it says that they had two wings:

First Kings 6:23-28 and **First Kings 8:7**

Cherubim are also mentioned in Ezekiel. In Ezekiel 8:1-4 we learn that Ezekiel is having a vision and what is recorded in the following chapters is that vision. We find the details of the Cherubim in Ezekiel 10:1-22. In verse 14 we are told that they each had four faces, that of a cherub, man, lion and eagle and in verse 21 it states that they had four wings.

We are told in verses 15, 20 and 22 that these are the same creatures that he saw at the river Chebar. We find the description of that experience in Ezekiel 1:1-28. Although not called Cherubim in the first chapter of Ezekiel, both verses 1 and 3 tell us that this occurred by the river Chebar and the description is very similar. In verse Ezekiel 1:10 we are also told that they each had four faces, but they are a little differed, that of a man, lion, ox and eagle. Verse 4 says that they each had four wings although verse 23 almost sounds as if six wings are seen: one set stretched outward with two additional wings on each side with which they covered themselves.

We find that the creatures described in Revelation 4:6-9 to be very similar. The word "beasts" found in this scripture actually means "living creature", consistent with what we read in Ezekiel. Here there are four present, each with a different face, that of a lion, calf, man and eagle and have six wings.

This leaves us with two possibilities:

1) Cherubim are very differed in appearance, having very distinctive features from one another, or:

2) What is described in Exodus is their actual appearance and what is described in both Ezekiel and Revelation is not their actual physical appearance but a symbolic representation of their authority, power and abilities as portrayed in a vision.

In either case, we do find it very consistent in their roles. They are the direct attendants of God and guard that which is entrusted in their care, i.e.; the tree of life, the Ark of the Covenant and the throne of God etc.

B) Seraphim

Seraphim are only mentioned in Isaiah 6:1-7 and Second Nephi 9:1-7 (pages 123-124), which is a quote of Isaiah 6:1-7.

Unlike the word Cherubim, which is a unique word; Seraphim is a descriptive word meaning "fiery, burning or glowing". It is Strong's #8314 which is the same word that we find translated as "fiery" in Numbers 21:6-9, Deuteronomy 8:15, Isaiah 14:29 and Isaiah 30:6.

Seraphim are described in Isaiah 6:2 as having six wings, much like the creatures described in Revelation 4:6-9. In Isaiah 6:3, they cry "Holy, holy, holy, is the LORD of hosts" much like the cry of the creatures in Revelation 4:8.

In Isaiah one of the Seraphim took a coal from the alter to purge Isaiah's lips, much like Cherubim in Ezekiel 10:2 that scattered coals over the city.

The word Seraphim means "fiery, burning or glowing", which matches the description of the Cherubim in Ezekiel:

Ezekiel 1:13-14 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps:

it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. 14 And the living creatures ran and returned as the appearance of a flash of lightning.

This leaves us with two possibilities:

1) Cherubim and Seraphim are very similar in appearance and function or:

2) Seraphim is not the name of a group of celestial beings, but rather a descriptive word of their appearance and what is being described are actually Cherubim. The differences between Isaiah, Ezekiel and Revelation are not contradictions, but rather they are symbolic portrayals of Cherubim's powers, roles and abilities and hence in each instance emphasize their role in the circumstance portrayed.

One question to this theory is that if this is true, why when the Book of Mormon was translated, did not the quote of Isaiah in Second Nephi say "fiery" instead of "Seraphim"? There is no positive answer to this question, but the same Hebrew word for Seraphim was translated in the same book of Isaiah elsewhere as "fiery" and we must therefore assume that there was some type of notation or emphasis in the original text that caused the translators of the Bible to use a different word, perhaps to emphasize the brightness and grandeur. Perhaps the same emphasis was in the text translated to the Book of Mormon and without a corresponding appropriate word in English, the word Seraphim with which we are familiar was used.

We will not fully understand this while in this mortal existence, but Cherubim and Seraphim are so similar in appearance and roles that it would be impossible to differentiate between them and most likely they are in fact the same group of the heavenly host, but quite different from others that we are about to study.

Characteristics and/or qualities of Cherubim/Seraphim:

1) Four

Four beasts - Revelation 4:6

Four living creatures - Ezekiel 1:5

Four faces - Ezekiel 1:6; 1:10; 10:14; 10:21 Revelation 4:7

Four wings - Ezekiel 1:6; 10:21

2) Throne of God

Around the throne - Revelation 4:6

Above the throne - Isaiah 6:2

under the throne - Ezekiel 1:26; 10:1; 10:19-20

3) Eyes

Full of eyes before and behind - Revelation 4:6

Wings are full of eyes - Revelation 4:8

Rings are full of eyes - Ezekiel 1:18

Body, backs, hands, wings, and wheels are full of eyes - Ezekiel 10:12

4) Faces

Each of 4 beasts has a different face: lion, calf, man, eagle - Rev 4:7

Each had four faces - Ezekiel 1:6; 10:21

Each has four faces: man, lion, ox, eagle - Ezekiel 1:10

Each has four faces: cherub, man, lion, eagle - Ezekiel 10:14

5) Wings

Four wings - Ezekiel 1:6; 10:21

Four wings: two stretched out and two covered their bodies - Eze 1:11

Six wings - Isaiah 6:2; Revelation 4:8

Six wings: two for flight, two cover face, two cover feet - Isaiah 6:2

Six wings: two straight and four cover bodies - Ezekiel 1:23

Wings lowered when the Lord spoke - Ezekiel 1:25

6) Rest not, day or night - Revelation 4:8

7) Proclaim: "Holy, holy, holy is the Lord..." - Isaiah 6:3; Revelation 4:8

8) Coals

Remove live coals from the altar to purge Isaiah's lips - Isaiah 6:6-7
Scatter coals of fire over the city - Ezekiel 10:2

9) Similar to man

Likeness of man - Ezekiel 1:5
Hands of a man - Ezekiel 1:8; 10:8

10) Continually straight, do not turn - Ezekiel 1:9; 1:11-12; 1:17; 10:22

11) Go where the spirit leads - Ezekiel 1:12; 1:20

12) Have a bright appearance - Ezekiel 1:13-14

13) Wheels

Wheels are upon the earth by the living creatures - Ezekiel 1:15
Wheel in a wheel - Ezekiel 1:16; 10:10
Wheels leave the earth with the creatures - Eze 1:19&21; 10:16-17&19
Wheels under the Cherubim - Ezekiel 10:2
Wheels by each Cherub - Ezekiel 10:9

A dream received by Priest Glenn Orsted
December 16, 2000

In the early hours of December 16, 2000 I experienced a dream that I believe to be the answer to prayer. I do not normally dream or if I do, I do not recall them when I awake. The few times that I have remembered having a dream, it was very confusing and unclear when I awoke and the thoughts quickly passed from my mind. This was quite different. The images in my mind were very clear, I understood what I was seeing and I awoke immediately when the dream ended with a complete remembrance that I still retain.

I had spent many hours studying the scriptures concerning God's wondrous kingdom and its heavenly host for this study. During the course of this study I had listened to many thoughts and ideas presented during the class. As we studied this section about Cherubim and Seraphim, as a class we had concluded that what was being described as Cherubim and Seraphim

were really the same beings and/or creatures and that what is described in Isaiah, Ezekiel and Revelation, was not an actual description of their real appearance, but rather visions with symbolic representations of their powers, authorities and abilities.

With this understanding I desired to know the meanings of all these faces, wings, eyes and wheels. There are certainly many thoughts and ideas about what they represent and numerous commentaries to explain them, but often differing from one another. Having prayed frequently for an understanding as to which interpretation(s) were correct, I slept during the early morning hours of December 16, 2000 and saw the following dream:

I saw what I can only describe as a sphere, but it was not solid. It had portions moving in different directions opposite of one another all at the same time. As I watched, it transformed into a wheel spinning inside rings at 90 degrees to one another, much like a gyroscope. As I continued to watch, it changed first into a spinning wheel, then into gears spinning with interlocking teeth and finally to a set of pulleys with ropes and/or chords moving through them.

As I saw these pulleys in motion, the scene changed to a spectacular view of the universe with all its stars and galaxies and then changed to our solar system with its sun, planets and moons all in continual perfect motion. I then saw our planet earth, perfectly suspended in space, moving around the sun as the moon circled our little planet. I next saw the abundant life on earth in perfect harmony, sustaining each other and within each portion created by what appeared to be billions upon billions of atoms, looking much like a microscopic solar system.

There was suddenly a bright and brilliant flash of white and I saw a hand outstretched holding the sphere that I had originally seen, still in motion. I could only see the hand and the forearm that held the sphere, but not the person behind. A brilliant being approached the outstretched hand holding the sphere. He had the appearance of a man in that he had a face, arms, hands and legs, but seemed to emit light and glow and had six wings from the back all outstretched, easily three to four times the width of the body and the upper wings raised high above the head and the lower extended down to the feet.

As I watched this being, he approached the hand outstretched with the sphere, but then turned and departed, leaving the sphere behind. As I continued to watch another being similar to the first approached the sphere. This one also had the appearance of a man and radiated light, but only had two wings that were outstretched to the sides and was clothed in a long robe.

This being had the face of a man and held out his hands before him cupped together. The hand holding the sphere placed it in the cupped hands of this being. As he held the sphere in his hands, his face changed to that of a lion. He then turned and began to move away from the outstretched hand. As he did so, his face turned to that of an ox, and that which I had presumed to be a long robed opened to become four additional wings and with the six open wings he flew over the earth and continued to until his face changed to that of an eagle and then he flew from the earth back to the outstretched hand, folded all six wings and covered himself, bowed before the outstretched hand and returned the sphere to the outstretched hand at which time I immediately awoke.

Although I heard no words spoken during the dream, I felt that I knew what I was witnessing. I believe the the sphere was representative of more than just creation, but also of all the laws of nature and physics that keep our universe working. There are certainly forces at work that we do not understand, but they are consistent so that we can plan and use them. An example is that all material is made up of atoms with moving parts that do not touch one another. If you think about it, there is no reason for anything to be solid, because everything is composed of non-connecting parts, but they attract to one another at constant force that we can calculate and use such as the strength of wood, versus steel or concrete for construction. Likewise, man has never built a perpetual motion machine, but we live in a perpetual motion universe. Our planet, the moon, the sun and the stars are in continual motion in a constant path. No one really understands how the earth continues to spin on its axis at a constant rate or circles the sun on a constant path nor the moon or other planets, but they do and at a constant, predictable rate that can be planned and studied.

I believe that is what the sphere represented and is the counterpart of the wheels seen by Ezekiel. I believe that the first creature that turned away, was Satan. Ezekiel 28:14 tells us that Satan was a Cherub (we will study this in depth later) and I believe that the image with his wings outstretched was symbolic of Satan's arrogance and pride that would not allow him to take the responsibility offered to him. As the next one approached, he had one set of wings open, but not lifted up above. Rather they were extended to the side, while he covered himself with the others. I believe this is representative of his humility and readiness to serve and is the counterpart of Ezekiel 1:11&23&25; Isaiah 6:2.

When he first approached the outstretched hand, he had the face and appearance of a man and probably is closest to his true appearance. After all

man was created in the image of God (Genesis 1:27) and it would seem that something created between God and man, both of which have a similar image and to which man will eventually become like (Matthew 22:30 & Luke 20:36); would have a similar appearance; i.e., that of a man.

When this being was given the sphere, I believe that it was symbolic of him being given the responsibility for the care and maintenance of the universe with all its unknown workings that we are so dependent on (Genesis 2:1). This would be consistent with appearance of the number four in both Ezekiel and Revelation with the number of creatures and the number of faces. Through the scriptures four has been recognized as the number representative of creation; i.e., the four corners, the four winds etc.

The sphere would then be the counterpart of Ezekiel's wheels and be consistent with the wheels being under the Cherubim (Ezekiel 10:2) and the wheels being upon the earth (Ezekiel 1:15) and the spirit of the creatures being in the wheels (Ezekiel 1:20-21 & 10:17). It has long been thought by many that the wheels represented the working of God. Although not inaccurate, it includes even more, namely the maintenance of God's creation and all the unknown forces that allow it to continue.

Ezekiel 1:19&21; 10:16-17&19 describes the wheels periodically being removed from the earth and in fact there have been times where the laws of nature and physics have been suspended for a time for God's purposes, i.e.; the parting of the Red Sea (Exodus 14:21) and Joshua's day (Joshua 10:12-14).

When this personage received the sphere, his face turned to that of a lion. The scriptures use the lion as a symbol of power and authority and I believe the change represented the authority given to the creature to maintain creation. When he turned to go about the work, his face turned to that of an ox, a creature known for its strength and endurance with a heavy load, symbolizing, the creature's ability to perform the labor.

If this is what was entrusted to the being, it would then be understandable why they could not rest day or not (Revelation 4:8) and must always go straight and turn not (Ezekiel 1:9,12,17; 10:11,22) or else our universe would disintegrate, without any constant laws to maintain it. They must not turn (change) or rest (cease to maintain).

Being entrusted with this great care, it would follow that they must need be full of eyes (Ezekiel 1:18; 10:12; Revelation 4:6,8) so that can be all seeing. Not all knowing as with God who knows all the future (Matthew 24:36 & Mark 13:32), but all seeing i.e.: aware of all that occurs in this physical world that has been entrusted in their care.

Finally the face turned to that of an eagle. A majestic bird that can soar above this world and sail on open wings seemingly without effort. Though they are watching over and maintaining our world, they are not bound by it, further symbolized by their wings. They do not need a savior but can return before the throne of God, never having been separated (Ezekiel 1:12,20). I believe the end of the dream showed the end of this mortal world in that the creature folding all of his wings (the work was done) and returned the sphere (back to its creator).

It would seem that Cherubim are very special. They attend the throne of God, above, below and around it. They secure the most treasured of God's possessions i.e.; the tree of life, the Ark of the Covenant and Creation itself. Though it is not clear exactly what they look like, we know more about their abilities, responsibilities and characteristics than any of the rest of the heavenly host. And they do it all voluntarily without rest day or night. We know voluntarily, because Satan chose another course.

There is no indication that they ever function in the role of an "Angel" i.e.; a "messenger". Rather they are the guardians of God's holy possessions.

C) Archangels

Archangel means - "chief angel"

The scriptures refer to the existence of archangels, but there is only one scripture that names an archangel:

Jude 1:9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

The point here the scripture is trying to make here is that angels and even archangels may not accuse someone before the Lord. Even if that person is Satan himself. Satan because he is contrary to God, accuses man day and night before God. Devil means "accuser" and throughout the Book of Job we witness Satan accuse Job continually before the Lord. Also:

Revelation 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of

his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Zechariah 3:1 And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

Here in this scripture in Jude, Satan disputes over the body of Moses after his death. Satan presumably accuses Moses of not being worthy of God's kingdom, as that is his desire for all mankind, to prevent them from entering into God's kingdom. Most likely his accusation is that Moses was a murderer, but we do not know for certain.

Exodus 2:11-12 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

Michael which means "who is like God" contends with Satan on the behalf of Moses, but cannot accuse Satan. Michael rebukes him in the name of the Lord.

Michael defends God's chosen against Satan.

Revelation 12:7-9 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Here in Revelation, Michael is referred to in the capacity of a leader with authority: "Michael and his angels". Again we see Michael in conflict with Satan to maintain heaven for God and His chosen.

Daniel 10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Here in Daniel, Michael is referred to as "one of the chief princes".

According to Strong's, the word translated to prince means: a head person of any rank or class; captain, chief, general, governor, keeper, lord, master, prince, ruler, steward. Along the same type as archangel, Michael is but one of an unknown number in this role as archangel, prince or leader.

Here in Daniel, Michael again confronts the power of Satan to assist a fellow angel (most likely Gabriel who is quite likely another archangel) who has been hindered in his mission by Satan.

Daniel 10:21 But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

Here Michael is referred to as Daniel's prince.

Daniel 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Michael is the "great prince" that will stand to defend all that are found written in the book.

Although it does not specifically say so, there is indication in the scriptures that Gabriel is also an archangel, but with a different responsibility than that of Michael.

Daniel 8:15-17 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. 17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

Gabriel is instructed to interpret the vision for Daniel.

Daniel 9:21-22 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

Gabriel interprets another vision and grants understanding for Daniel:

Daniel 10:5-14

The one assisting Daniel here in the tenth chapter is most likely still Gabriel. We know that it is not Christ because he is "sent" (verse 11) and is hindered in his mission (verse 13). These could not be said of Christ. Further, in verse 14 it states that this personage came to make Daniel understand, which is consistent with Gabriel's previous purposes.

Luke 1:11-19

Gabriel tells Zechariah of John the Baptist being his son.

Luke 1:26-38

Gabriel tells Mary that she will be the mother of Jesus.

Considering the nature of Gabriel is to prophesy, explain, interpret and grant knowledge, it would seem quite probable that it was Gabriel that announced the birth of Christ:

Luke 2:8-15

When Christ returns, it will be with the shout and voice of an archangel announcing His triumphant return. This role would be consistent with the responsibilities of Gabriel and if it is Gabriel, then we are told that he is an archangel:

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:

Michael appears to be a leader of angels that defend God's kingdom and chosen people against Satan and his angels.

Gabriel and his angels seem to be givers of prophesy, visions, understanding, interpretations and knowledge, i.e., true "angels" as they are messengers by nature.

CONCLUSION: Yes, angels do have different abilities. Michael could defeat the prince of Persia that Gabriel could not. Angels most certainly have different responsibilities:

Cherubim - safeguard and watch over God's most holy possessions

Michael - stand against Satan for God's kingdom and people

Gabriel - give knowledge and understanding

There are angels that lead other angels, i.e.; archangels. Obviously angels do differ from one another in many ways.

14. Question: Can "good" angels do acts of destruction?

Satan uses David's pride to cause him to do a census of the people of Israel so that David might boast of his greatness. David is given the choice of punishment for this sin and he chooses punishment from God rather than that of his enemies and the Lord sends an angel into Israel that destroys 70,000.

Second Samuel 24:10-17

First Chronicles 21:1, 11-18, 26-30

Assyria is conquering the region and carrying away Israel. Hezekiah will not serve the king of Assyria and prays to God for protection. An angel of the Lord is sent and in the course of one night slays 185,000 of the Assyrian army.

Second Kings 18:7, 11, 13 & 19:15-19, 29-36

Second Chronicles 32:20-23

Isaiah 37:33-37

Two angels, with Lot and his family in Sodom, blind the men who are trying to forcibly enter Lot's home (verse 11) and say that it is they who will destroy the city (verse 13).

Genesis 19:9-14

An angel of the Lord "smotes" Herod. Acts 12:20-25

God sends "evil angels"

Psalm 78:42-51

Exodus 12:12-13, 22-24, 29

Genesis 18:20-22

Evil / Strong's #7451 - adversity, affliction, bad, calamity, displeasure, displeasure, grief, harm, hurt, misery, sorrow, trouble, vex.

Psalms attributes much of what we have recorded in Exodus as being the work of "evil angels". Not evil in the sense of unrighteous, but angels carrying out judgments of God upon the unrighteous. This is similar to what we read in Genesis, where the Lord says that He will go down to Sodom and Gomorrah and "see" what is occurring, but we find Him staying with Abraham and sending to angels.

We can conclude that in some instances, that which is attributed to the workings of the Lord, are angels working as His agents according to His command and direction. And at times, those deeds are destructive.

The angel Gabriel silences Zechariah Luke 1:18-20

An angel is prepared to slay Balaam if necessary Numbers 22:21-36

CONCLUSION: Whether it is inflicting the punishments of God's judgments or standing in defense of God's people, angels are quite capable of destructive acts even to the taking of life, if it be God's direction.

15. Question: What do angels do?

a) Worship and praise God:

Nehemiah 9:6 Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

Isaiah 6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

Revelation 7:11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

First Nephi 1:7 And being thus overcome with the Spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God.

Alma 12:108-110 And Ammon said unto him, The heavens is a place where God dwells, and all his holy angels. 109 And King Lamoni said, Is it above the earth? 110 And Ammon said, Yea, and he looketh down upon all the children of men: and he knows all the thoughts and intents of the heart: for by his hand were they all created from the beginning.

b) Assist with physical needs

An angel assists Elijah: First Kings 19:4-8

c) Lead and prepare the way

The Lord sends an angel to lead Israel: Exodus 23:20-23

Many believe this "angel" to be the preincarnate Christ, based on verse 21, that this "angel" "...will not pardon your transgressions...". The assumption is that pardon means to forgive and if this "angel" will not forgive, then he must have the ability to forgive and only Christ can do that.

"Pardon" does not mean forgive, but simply that you will not receive punishment for the crime. This angel "...will not pardon...", in other words, this angel is sent to lead Israel if they obey his voice, but if they do not obey, their disobedience will **NOT** go without consequences (scripture records this to be true).

Exodus 32:33-34 - Lord addresses Moses and again states that He will send His angel before them and later He (Christ) will visit them, referring to two separate individuals.

Exodus 33:2 - The Lord will send an angel against the enemies of Israel.

An angel instructs Elijah - Second Kings 1:1-4,15-16

An angel releases the apostles from prison so that they can preach the gospel - Acts 5:18-20

An angel tells Joseph to take Mary as his wife -
Matthew 1:18-25

An angel tells Joseph to flee and when it is safe to return -
Matthew 2:13,19-20

An angel tells Zechariah that he and his wife will have a son
(John the Baptist) - Luke 1:11-19

An angel tells Mary that she will give birth to Jesus -
Luke 1:26-38

An angel prepares the way for the Gentiles to receive the Gospel
- Acts 10:1-8

Angels prepare men to receive Christ -
Alma 10:18-26 (page 351)
Helaman 2:72-73 (pages 556-557)

An angel prepares Amulek to receive Alma -
Mosiah 11:162-178 (pages 286-287)
Alma 8:10-17 (pages 335-336)
Alma 6:17-28 (pages 328-329)

d) Defend God's people

Second Kings 19:34-35
Second Chronicles 32:20-23
Isaiah 37:33-36

Psalm 34:7	Alma 17:5-9 (pages 434-435)
Isaiah 63:7-9	Alma 18:6-10 (pages 443-444)
Daniel 3:22-28	Helaman 2:82-114 (pages 558-561)
Daniel 6:22	First Nephi 1:90-96 (pages 9-10)
Genesis 18:1-19:23	
Acts 5:17-20	
Acts 12:5-11	
Psalm 91:9-12	
Second Kings 6:8-23	

e) Be a bridge between man and God

Genesis 28:10-13	Alma 9:47-49 (page 347)
Zechariah 1:8-17	Alma 12:177 (page 376)
Luke 1:19, 26	Alma 14:37-38 (page 392)

f) Give visions, prophecies and interpretations

Zechariah 1:8-6:8	Alma 10:23-26 (page 351)
Daniel 8:15-19	Alma 14:38 (page 392)
Daniel 9:20-27	Alma 19:43 (page 448)
Luke 1:11-38	Helaman 5:81-83 (page 594)
Revelation 22:16	First Nephi 3:54-250 (pages 28-42)
	Mosiah 1:92-130 (pages 215-219)

g) Deliver the word of God (Christ)

Hebrews 2:2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward;

Revelation 1:1 The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

Galatians 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Luke 1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

Alma 10:19 (page 351) Yea, and the voice of the Lord, by the mouth of angels, doth declare it, unto all nations: yea, doth declare it, that they may have glad tidings of great joy;

Alma 12:177-179 (pages 376-377) And behold, many did declare unto the people that they had seen angels, and had conversed with them; and thus they had told them things of God, and of his righteousness. 178 And it came to pass that there were many that did believe in their words: and as many as did believe, were baptized; and they became a righteous people, and they did establish a church among them; 179 And thus the work of the Lord did commence among the Lamanites; thus the Lord did begin to pour out his Spirit upon them;

Alma 16:144-146 (pages 422-423) And now, behold, I say unto you; and I would that ye should remember that God is merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word. 145 And now, he imparteth his word by angels, unto men; yea, not only men, but women also. 146 Now this is not all: little children do have words given unto them many times, which confound the wise and the learned.

Second Nephi 14:2-4 (page 163) But behold, why do ye ponder these things in your hearts? Do ye not remember that I said unto you, that after ye had received the Holy Ghost, ye could speak with the tongue of angels? 3 And now, how could ye speak with the tongue of angels, save it were by the Holy Ghost? Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. 4 Wherefore, I said unto you, Feast upon the words of Christ; for behold the words of Christ will tell you all things what ye should do.

Alma 8:29-31 (page 337) And now I say unto you, that well doth the Lord judge of your iniquities; well doth he cry unto this people, by the voice of his angels, Repent ye, repent, for the kingdom of heaven is at hand. 30 Yea, well doth he cry, by the voice of his angels, that I will come down among my people, with equity and justice in my hands. 31 Yea, and I say unto you, that if it were not for the prayers of the righteous, who are now in the land, that ye would even now be visited with utter destruction;

Helaman 5:1-8 (pages 586-587) And now it came to pass in the eighty and sixth year, the Nephites did still remain in wickedness, yea, in great wickedness, while the Lamanites did observe strictly to keep the commandments of God, according to the Law of Moses. 2 And it came to pass that in this year, there was on Samuel, a Lamanite, came into the land of Zarahemla, and began to preach unto the people. 3 And it came to pass that he did preach many days, repentance unto the people, and they did cast him out, and he was about to return to his own land. 4 But behold, the voice of the Lord came unto him, that he should return again, and prophesy unto the people whatsoever things should come into his heart. 5 And it came to pass that they would not suffer that he should enter into the city; therefore he went and got upon the wall thereof, and stretched forth his hand and cried with a loud voice, and prophesied unto the people whatsoever things the Lord put into his heart; 6 And he said unto them, Behold, I, Samuel, a Lamanite, do speak the words of the Lord which he doth put into my heart; and behold he hath put it into my heart to say unto this people, that the sword of justice hangeth over this people; and four hundred years passeth not away save the sword of justice falleth upon this people; 7 Yea, heavy destruction awaiteth this people, and it surely cometh unto this people, and nothing can save this people, save it be repentance and faith on the Lord Jesus Christ, who surely shall come into the world, and shall suffer many things, and shall be slain for his people. 8 And behold, an angel of the Lord hath declared it unto me, and he did bring glad tidings to my soul.

Helaman 5:63 (page 592) And behold, thus hath the Lord commanded me, by his angel, that I should come and tell this thing unto you; yea, he hath commanded that I should prophesy these things unto you; yea, he hath said unto me, Cry unto this people, Repent and prepare the way of the Lord.

h) Accomplish God's will (be God's workers)

Psalm 103:19-22 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all. 20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. 21 Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure. 22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

Verse 19 states that "...his kingdom ruleth over all." "Kingdom" would include more than just God, i.e. in this case it would include the heavenly host.

Verse 20 continues this theme, saying that angels "...do his commandments, hearkening unto the voice of his word."

By God's direction and rule, angels accomplish that which is entrusted to their responsibility.

Matthew 6:10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

Part of the Lord's prayer, it expresses that we should have a desire that the Lord's will would be done here on earth as it is in heaven. The message being that in heaven, God's will is accomplished without question or faltering by his heavenly host.

Daniel 4:10-18, 23

These "watchers" are Guardian angels. The original Hebrew word from Strong's #5894 means "...a watcher, i.e. an angel (as guardian)...". It is by the direction of the holy one(s) that these watchers act here in this vision that Nebuchadnezzar received regarding his future and welfare.

Matthew 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

By God's command angels respond and we can assume here that by his command they refrain.

Alma 17:5-9 (pages 434-435)

Alma 18:6-8 (pages 443-444)

Mosiah 11:159-176 (pages 286-287)

An angel is "sent" to preserve the church from those that would seek to destroy it. The angel is sent in response to prayer.

i) Inflict God's judgment and punishments

Revelation 8:1 - 11:19

(Chapter 8)

Verse 1 - There is silence in heaven as judgment is about to fall. In Revelation 7:10-12 there was a great expression of praise from the heavenly host, but now there is silence. See Zephaniah 1:7-8

Verse 2 - Each of the seven angels is given a trumpet. In the Old Testament trumpets were used to announce war, Numbers 10:9; move the camp, Numbers 10:4-7; announce feasts, Numbers 10:10; judgment Joshua 6:1-16,20-21. Throughout the scriptures, the trumpet is recognized as a symbol of power and authority, Exodus 19:16.

Verses 3-5 - In Revelation 6:9-11 the voices of the saints cry out for judgment. Here the response to the prayers begin.

Verses 6-12 - The first four angels sound their trumpets and one third of vegetation is destroyed, one third of the seas and sea life is destroyed, one third of the fresh water becomes undrinkable and finally one third of the sun, moon and stars are darkened.

When Christ was questioned about the time of His return He prophesied of these events occurring prior to His return in Luke 21:25-28. Also see Amos 8:9.

Christ warned that in the last days, the days would be shortened, Matthew 24:22. It is no secret that crime and evil increases in times of darkness, John 3:19-20.

Verse 13 - Another angel warns of the judgments coming from the remaining three angels with trumpets. Giving indication that they will be even more severe than that which has occurred. Most believe that "inhabiters of the earth" does not mean those that live "on" the earth, but rather those that live "for" the earth. In other words, this "woe" is not directed at every person living on the earth, but rather those that have rejected God and ignored the first four trumpets and still pursue worldly pleasures and lusts as described in Philippians 3:18-20.

(Chapter 9)

Verse 1 - The fifth angels sounds. In the original text "fall" is in the past tense. John did not actually see this star fall, but rather saw a star that had fallen from heaven. In Revelation 1:18 Christ says that

He has the keys to "hell and death", but a key is given to this "fallen star" for a time.

Most likely, this "fallen star" refers to Satan. In the scriptures, "a star" often denotes one of high position or rank (Numbers 24:17, Daniel 8:10, Job 38:7 and Revelation 1:20). In Isaiah 14:12 we find Satan described as having fallen from heaven. "Lucifer", which probably was Satan's name before he fell from God's presence is the Latin designation for the morning star, meaning "Light-bearer" or "bright one". As the morning star disappears with the rising of the sun, so does Satan, the "angel of light" become dimmed by the glory of the Son of God.

Christ described Satan as thus in Luke 10:18.

Satan is given the key to the bottomless pit, which means "abyss" or "prison" from which there is no entrance or exit. While Satan and his demons were expelled from heaven and cast into the earth and was described by Christ as the "prince of this world" (John 12:31, 14:30 and 16:11), it would appear that there are others that have been bound or imprisoned (Jude 6 and Second Peter 2:6). We will discuss this in depth later in our study, but it would appear that there are two groups of fallen angels, those that have been cast to earth and those that have been bound. Here it appears that Satan is given the authority to release those that have been bound for a period of time.

Verses 2-3 - Satan is allowed to release those bound in the "bottomless pit"

Verse 4 - Although released, God is still in control. Unlike the previous angels that released devastation on the plant life, this time plant life is spared and the target is mankind, but they are commanded that they may only hurt those that "have not the seal of God in their foreheads". Remember that in Revelation 8:13 the "woe" was placed upon the "inhabiters" of the earth, i.e., those that live for the earth and in Revelation 7:3, the destruction was halted until God's servants were sealed.

Verse 5 - They are further restricted in that they can not kill, only torment.

Verse 6 - The torment is so great that men would desire to die.

Verses 7-10 - Like scorpions, they are given the power to hurt men.

Verse 11 - Those released from the pit have a king or ruler. Some believe this to be Satan that released them and others believe it to be one released from the pit. There is some merit to the opinion that they are two separate entities. In the scriptures we have to come to know Lucifer as Satan or the Devil. In Revelation 12:9 we are told that those are his names: Satan means "adversary" and Devil means "slanderer".

Here in verse 11, this "king" is said to have a name which is Abaddon, which means "destruction" and Apollyon which means "destroyer". With different names being given by the same author, it is very possible that he was referring to two separate beings.

Verses 12-15 - With the sounding of the sixth angel, this angel is authorized and instructed to release the four "bound" angels to perform destructive acts (Reference Revelation 7:1-3).

There are opposing views as to whether these are "good" angels that are prepared to deliver God's destruction or if they are "bad" angels that desire to be destructive and have been withheld until this time. The later would seem to be more probable, as it would seem that "good" angels would not have to be "bound" or released, but would respond to their instructions and authorities as each of the seven angels sounding the trumpets do. This theory would seem further supported by previous verses, where those that have been contained in the "bottomless pit" have been released.

The ones that were previously released could only "torment" men, but these "slay" one-third of men. Four is the number representative of creation. One-third of plant life, animal life, fresh and sea water having already been destroyed, these angels are allowed to act upon the remaining element of creation, man.

Verses 16-21 - Under the direction of these four angels, a 200 million man army begins to act. From the previous verses that we have studied, we can make some assumption that it is one-third of the unrepentant that are destroyed, although undoubtedly some righteous may lose their lives during this time, this destruction is not aimed at them, but at the ungodly as are addressed in verses 20 and 21.

"Sorceries" in verse 21 is translated from the Greek word *pharmakeia* from which we get our English word "pharmacist" and refers to drug use (reference prior study presented by Apostle Joel Yates regarding what the scriptures tell us about drugs).

(Chapter 10)

In the midst of these seven angels, we have "another mighty angel". Some suppose this angel to be Jesus Christ, but this "angel" in verse 6 swears by the one who lives forever and created all things. That must address Jesus Christ and the "angel" would therefore be another being. This angel presents John a "little book" which probably refers to the word of God that John must prophesy about. It therefore would be sweet for John to receive the word of God, but bitter in his belly as he realized that he must prophesy it to "many peoples, and nations, and tongues, and kings" (verse 11)

(Chapter 11)

First we have the appearance of the two witnesses. In the spirit of the Book of Revelation we must bear in mind that most if not all of what is recorded here is symbolic and representative of other things. Therefore it is very possible that these two witnesses are not individuals, but groups of people or powers.

With the sounding of the seventh angel in verse 15, it would seem to announce the first advent of Christ. This would be supported with the twelfth and thirteen chapters that have been believed to refer to the establishment of the church and the rise of the Roman Catholic Church that corrupted the true gospel and caused the Church of Christ to apostatize.

If this is true and we assume that this is a chronological portrayal of events, then the seven angels with trumpets have already sounded and are past history as are the two witnesses.

In chapters 15 and 16 we read that there are seven angels with seven vials that are poured out over the earth. They seem to affect similar types and in the same sequence as the seven angels with the trumpets although the effects are more severe with the vials. Although we may not fully understand exactly what is occurring, it is quite clear that angels are placed in charge of and given authority to ensure that things occur in the proper sequence and within the limits that have been set by God.

Matthew 13:36-43 - Christ makes it quite clear that he will send "his angels" that shall gather out those that do iniquity and cast them into the furnace of fire.

j) Announce the birth of Christ

Alma 10:22-24 (page 351) Therefore we are thus highly favored, for we have these glad tidings declared unto us in all parts of our vineyard. 23 For behold, angels are declaring it unto many at this time in our land; and this is for the purpose of preparing the hearts of the children of men to receive his word, at the time of his coming in his glory. 24 And now we only wait to hear the joyful news declared unto us by the mouth of angels, of his coming; for the time cometh we know not how soon.

Luke 2:8-14 Initially it is "the angel of the Lord" (singular) that makes the announcement, but he is soon joined by "a multitude of the heavenly host" in verse 13 that are then referred to as "angels" in verse 15 (plural). They announce the birth of Christ and give directions to locate Him.

Second Thessalonians 2:7-9 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

k) Minister: 1) to Christ while He was in the flesh, 2) to men

Minister - "to attend and serve; to perform service in any office, sacred or secular. To afford supplies; to give things needful;" (Webster's)

Minister/Ministered - "to be an attendant, i.e. wait upon (mentally or as a host, friend or [fig.] teacher, to serve, a waiter (at table or other menial duties). (Strong's #1247 & 1249)

To Christ:

Matthew 4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

Mark 1:13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Luke 22:43 And there appeared an angel unto him from heaven, strengthening him.

To men:

First Nephi 3:80-81 (page 29) And it came to pass that the angel spake unto me again, saying, Look! And I looked, and I beheld the heavens open again, 81 And I saw angels descending upon the children of men; and they did minister unto them.

Second Nephi 3:39 (page 93) And by day have I waxed bold in mighty prayer before him; yea, my voice have I sent up on high; and angels came down and ministered unto me.

Jacob 5:7 (page 190) And he had hope to shake me from the faith, notwithstanding the many revelations, and the many things which I had seen concerning these things; for I truly had seen angels, and they had ministered unto me.

m) Accompany Christ in His return

Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Luke 9:26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

Second Thessalonians 1:7-8 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Matthew 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Matthew 24:30-31 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

n) Speak by the power of the Holy Spirit

Second Nephi 13:17-18 (page 162)

Second Nephi 14:1-4 (page 163)

Alma 8:29-30 (page 337)

Alma 10:22-23 (page 351)

Helaman 2:73 (page 556-557)

o) Respond by faith

Mosiah 11:162-178 (pages 286-287)

Third Nephi 3:56-59 (page 622)

Moroni 7:37-43 (page 767)

Moroni 10:8-13 (pages 775-776)

p) Guard and/or maintain God's possessions

Reference question #13 sections A & B about Cherubim and Seraphim.

16: Question: Are there limits to an angel's knowledge?

Mark 13:32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Matthew 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Zechariah 1:9-17 The angel inquires of the Lord regarding what he (the angel) should tell Zechariah.

Zechariah 2:1-5 An angel instructs another angel.

CONCLUSION: Yes, there are limits to an angel's knowledge. Although we can be assured from the scriptures that we have studied thus far, that an angel's knowledge of God and creation far exceed our own, they do not know everything. Only God is all knowing.

17. Question: Are there "bad" angels?

Satan was an angel that fell from the presence of God:

Second Nephi 1:101-104 (page 85)

Second Nephi 6:20-23 (page 106)

Revelation 9:1

Ezekiel compares the sins of the King of Tyre with the sin of Satan and says that Satan was a cherub: Ezekiel 28:1-15

Isaiah compares the evil of the king of Babylon with the evil desires of Satan and how they lead to the destruction of both: Isaiah 14:1-19 & Second Nephi 10:28-41 (pages 137-138)

Lucifer: "light bearer" Satan: "adversary" Devil: "slanderer"

Other angels followed this fallen angel:

Revelation 12:7-9

Revelation 12:3-4

Second Nephi 6:39-40 (page 107)

Helaman 5:48-49 (page 591)

Third Nephi 4:27 (page 626)

Moroni 7:16 (page 765)

Mosiah 11:134-135 (page 284)

Matthew 25:41

Satan and his angels are cast into the earth:

Revelation 9:1 "...fall from heaven unto the earth..."

John 12:31, 14:30, 16:11 "prince of this world"

Second Corinthians 4:3-4 "...the god of this world"

Ephesians 6:12 "...the rulers of the darkness of this world"

While others appear to have been bound in some fashion:

Second Peter 2:4

Jude 1:6

Other scriptures refer to some type of captive condition;

Revelation 9:1-11 John sees a "star fall from heaven" (Satan) that is given authority to release a destructive force contained in the bottomless pit.

Revelation 20:1-7 At some point Satan shall also be confined in this "bottomless pit" for 1000 years.

Luke 8:26-33 Devils possessing a man plead with Jesus Christ not to be cast into "the deep".

Both "bottomless pit" and "the deep" were the same word in the original Greek texts, Strong's #12 - meaning abyss.

In First Peter 3:16-19 we are told that Christ preached to the spirits in prison. "Spirits" here is referenced to the original Greek word as Strong's #4151 which has several possible meanings which include "angels or demons".

Alma 19:42-47 (pages 448-449) Until the time of the resurrection there are places prepared for both for the righteous and the wicked. While the righteous are "received" into paradise, the wicked are "cast" into outer darkness. The evil are compelled into their place of waiting. Whether the "spirits" that Christ preached to were the souls of the wicked or the fallen angels that are bound, it is not clear. This place of bondage may hold both. Whether they are contained separately or together, the scriptures make it clear that there is a place prepared for both the departed evil and some of the "fallen angels" that prohibits them from contacting others that are outside of their confinement. There are those which are "bound".

Second Nephi 6:26-30 (page 107) Hell must deliver up "its dead" and "its captive spirits".

While we can find numerous scriptures relating to Satan and those angels that followed him, because they have been cast into the earth and can effect us, it appears that there are those that are not free to act upon those that are on the earth, but are held captive in some form until the judgment.

- Job 1:6-12
- 1) Satan is in the presence of the Lord
 - 2) Satan by desire has spent his time on earth
 - 3) Satan accuses Job before the Lord, saying that he is righteous because of the rewards from the Lord, not from a true desire
 - 4) Satan can only do that which the Lord permits (the Lord does not "order" Satan's assault upon Job, but permits it to show Job's true motives)
- Job 2:1-6
- 1) Again, Satan can stand in the presence of the Lord
 - 2) Again, Satan has spent his time on earth
 - 3) Satan further accuses Job before the Lord. Having taken Job's material possessions, family and servants, Satan now claims that Job remains righteous because of his health
 - 4) Satan again can only do that which the Lord permits

First Peter 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

This is a warning of what we read about in Job, Satan is our adversary, he is continually walking about, seeking whom he might devour.

Zechariah 3:1-2 And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. 2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

Like Job, Joshua is accused before the Lord by Satan

Revelation 12:1-17

Woman - the Christian church

Sun - Jesus Christ

Moon - mosaic law

12 stars - 12 Apostles

Male child - authority of the priesthood

Rod of iron - word of God

Verse 3 - The dragon is Satan (verse 9) and he appears in power at the time of the Christian Church in the form of the power of the Roman Empire

(7 heads, 10 horns and 7 crowns). Historically it was Rome that persecuted the early church.

Verse 4 - This dragon (Satan) draws a third of the stars of heaven to earth with him. We have previously looked at scriptures that make clear that Satan was cast from heaven and here it would appear that one third of the host of heaven followed him.

Verses 7-9 - A war in heaven. Michael (an archangel) and his angels fought against Satan and his angels. It would appear from the scriptures that although Satan has spent much time among those on earth, he has been able to return before the presence of the Lord until this time. From this moment on, Satan and his fallen angels can no longer return before the presence of the Lord, but are cast into the earth to spend the remainder of their days.

Verse 10 - Satan is our "accuser" before God, as was illustrated in Job. He is now cast down.

Second Nephi 11:93-94 (pages 146-147) And there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the fountain of all these things; yea, the foundation of murder, and works of darkness; 94 Yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords for ever.

Third Nephi 5:30 (page 634) For verily, verily I say unto you, He that hath the spirit of contention, is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger one with another;

Ether 3:100-101 (page 735) And it bringeth to pass the destruction of all people; for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents; 101 Yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the prophets, and stoned them, and cast them out from the beginning.

Moroni 7:9-10 (page 764) "For, behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore a man, being a servant of the devil, cannot follow Christ; and if he follow Christ, he cannot be a servant of the devil. 10 "Wherefore, all things which are good comes of God; and that which is evil comes of the devil; for the devil is an enemy to God and fights against him

continually, and invites and entices to sin and to do that which is evil continually.

Satan is the "foundation of murder, and works of darkness", "the father of contention" and "lies", and all that which is "evil comes of the devil"

Satan and his fallen angels have the ability to possess those that give place for them in their lives:

First Nephi 3:83-85 (pages 29-30) Mosiah 1:98-99 (page 216)
Third Nephi 3:58-65 (page 622-623) Mormon 4:85-88 (page 712)

Matthew 9:32-35 was a mute because of the possession
Matthew 12:22 was blind and mute due to being possessed
Matthew 17:14-21 Mark 9:17-29 was self-destructive and some devils
are more difficult to cast out. "This kind" requires fasting and prayer.
In other words you must be previously spiritually prepared to meet
him. (Luke 22:31-32)

Third Nephi 8:47 (page 651) Verily, verily, I say unto you, Ye
must watch and pray always, lest ye be tempted by the devil, and ye
are led away captive by him.

Third Nephi 8:50-51 (pages 651-652) And it came to pass that
when Jesus had spoken these words unto his disciples, he turned
again unto the multitude, and said unto them, Behold, verily, verily, I
say unto you, Ye must watch and pray always, lest ye enter into
temptation; 51 For Satan desireth to have you, that he may sift you as
wheat; therefore ye must always pray unto the Father in my name; and
whatsoever ye shall ask the Father in my name, which is right,
believing that ye shall receive, behold it shall be given unto you.

Luke 8:26-40 Mark 5:1-20 Matthew 8:28-34 the devils recognize
Christ and question if He is there to torment them before their time and
plead not to be cast into the deep.

Mark 1:32-34 the devils knew Christ

Mark 1:21-28 the devils not only know Christ, but realize that He can
destroy them Mark 16:17-18

Luke 6:18

Matthew 4:24

Luke 10:17-20

Observations:

- 1) Satan was an angel (possibly a cherub & most anointed)
- 2) Satan fell from the presence of God
- 3) Satan was not alone, others fell from the presence of God
- 4) Satan and his angels were cast from heaven into earth
- 5) There are limits to what they can do. They can only do what God allows and there is some indication that some already are bound in some fashion and in the future they all will be.
- 6) They have an interest in mankind and earth
- 7) Satan is the foundation and source of all evil
- 8) They have the ability to possess men
- 9) They are overcome by righteousness both in heaven and on earth

CONCLUSION: Yes, there are "bad" angels. Although we do not know the specifics of their original sin, the scriptures are quite clear that Satan was an angel of some sort and that other angels with him have decided to try and hinder God's plan and are the source of all evil. It is quite possible that part of that fall was the desire to do things that they could not and hence their interest in mankind, through which they may accomplish those things and would explain the reason they were cast into the earth where they could "have their reward". Similarly, mankind has continually desired their influence and therefore it is allowed for a time.

The scriptures tell us that there was a "war" in heaven and that Michael and his angels "fought" the Devil and his angels. Even in heaven, the righteous had to confront evil and cast it from their presence as we must now do on earth.

18. Question: Do angels have independent thoughts and free wills?

For scripture references, refer to question 17.

CONCLUSION: In question 17 we learned that Satan and his angels chose to not follow God's will and as a result were cast from God's presence and eventually will be bound from influencing this world and be cast into the "pit". Therefore we may conclude that angels do have free wills and are able to chose to serve God or not to.

19. Question: Can men and women become angels?

Israel was commanded not to have any among them that consulted with "familiar spirits" or that were a "necromancer" (one that communicates with the dead). If we become angels, it would seem inconsistent with the role of angels for God to command mankind not to have contact with us.

Deuteronomy 18:10-13 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, 11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. 12 For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. 13 Thou shalt be perfect with the LORD thy God.

Leviticus 19:31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

Leviticus 20:6 & 27

First Samuel 28:3, 7-15

First Chronicles 10:13-14

We are told that we become "like" the angels.

Matthew 22:29-30 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Mark 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

Luke 20:34-36 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Helaman 2:100-105 (pages 559-560)

Third Nephi 13:37-42 (page 678)

Alma sins in his desire to do more than he is permitted and part of that desire is to be an angel.

Alma 15:52-58 (page 407)

Man was created lower than the angels
Hebrews 2:5-10

The deceased have appeared to man, but they were not requested by man and do not identify themselves as angels.

Matthew 17:1-3

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CONCLUSION: It would seem that we do not become angels. We must remember that "angel" merely means messenger and can be applied to anyone functioning in the role of a messenger, but there is a group of heavenly beings that at times function as messengers and therefore are referred to as angels. It is this group of heavenly beings that most people mean when they say "angels" and have been the topic of our study.

Because these heavenly beings that we will refer to as the heavenly host were created immortal and dwell in the presence of God having never been separated and serve Him continually day and night we cannot become them. We are fallen by nature and must be recovered through the plan of salvation and therefore cannot ever be ones that were not. However, we can become "like" them, i.e., eternal life, presence of God etc. In that capacity, we can function as messengers and therefore be an "angel".

We can be messengers and therefore "angels", but we cannot become an unfallen being and therefore one of the heavenly host, but through the love of God and the plan of salvation we can inherit all that they have and possess in God's kingdom.

PART TWO

Past beliefs regarding Angels

Polytheism (multiple gods) - There were numerous gods in the ancient world. They seem to fit into at least 5 categories:

First - the "astral deities". These gods governed the sun, moon and constellations. Example: Apollo was the god of the sun and rode his flaming chariot across the sky every day.

Second - Caused the seasons. Example: Baal's death and resurrection explained the cycle of drought and rain. The Greeks believed that autumn was a result of Persephone's sojourn in the underworld.

Third - They protected home and family. Household had images of their gods in their houses so that they could be watched over.

Fourth - They controlled events and man's virtues, evils and passions. There were gods of love, war, fortune and creativity. Examples: In Greece, Athena gave man wisdom. Muses inspired poetic creativity and Fates determined men's destinies.

Fifth - The gods and goddesses were patrons and matrons of city-states. The gods were in a hierarchy of powers that mirrored the hierarchical bureaucracy of the ancient city governments.

Through the ages, people have also attributed all of the above characteristics and activities to angels. Some people invoke angels as special private protectors of individual or home (guardian angels). Others believe that angels, like Muses, inspire art. Mystical theology asserts that angels govern the movement of the stars and use it as communication. Some believe that angels guard over trees and crops. Modern literature refers to the "angel of courage" or the "angel of healing". Virtually every aspect of polytheism has crept into Christian thinking under the guise of angels. The temple of Artemis in Ephesus has a figure with wings and a sword that is believed to be the source from which the accepted image of angels was generated.

Jewish Beliefs

The Dead Sea Scrolls were found in caves near Wadi Qumran at the northwest corner of the Dead Sea. They are believed to be from the Jewish sect known as the Essenes. The Essenes were a Jewish group that separated themselves from what they believed was the decadent Judaism of their day and believed that were the righteous remnant. Although there is still dispute as to the complete content of these records, portions have been translated and released with various individuals making their comments. Whatever the full content, from what has been released, it is apparent that the Essenes were very interested in angels.

The *Manual of Discipline* found in Cave 1 teaches that humanity is under the control of two spirits - the Angel of Darkness (Belial) and the Prince of Light (Michael). This is a form of dualism. The Essenes believed that God created all things and was the only eternal being, but the real battle was between the Angel of Darkness and the Prince of Light. Humans were more or less passive objects in this struggle between these two nearly equal spiritual powers.

In some respects the Qumran texts present an orthodox view of angels. A group of psalm-like poems describe angels as created beings who live forever and are subordinate to God. They praise God for the forgiveness that allows people to share in the happy destiny of the angels.

In other respects, some seem rather peculiar. The "Songs of Sabbath Sacrifice" from caves 4 and 11 and from Masada imply the existence of a heavenly temple in which angels serve as priests. These thirteen songs indicate that seven orders of angel-priests serve in the temple in heaven and that an archangel rules over each order. The angel-priests are modeled on the priests of the ancient Jewish temple. They are described as wearing the same priestly dress that their earthly counterparts wear.

The *War Scroll* describes the conflict between Michael with his hosts of angels and saints (the Sons of Light) and Belial with his hosts of demons and sinners (the Sons of Darkness). Human membership in the Sons of Light was limited to members of the Qumran sect and they went forth to battle with the names of archangels written on their shields. Edomites, non-Essene Jews and the Romans received special mention as partisans for the Sons of Darkness. The opposing forces were equal in strength, but the sovereignty of God guaranteed victory for the Sons of Light.

Because there were holy angels in their ranks, the human members of the Sons of Light needed to give strict attention to the matter of ritual purity. In a striking departure from Deuteronomy, in which the Israelites must remain pure because the Lord was in their camp, the *War Scroll* admonished them to remain pure because angels were in their camp. The Old Testament spoke of the Lord going before Israel in battle, whereas the champion of Israel in the *War Scroll* is Michael the archangel.

Comments: _____

Apocrypha and Pseudepigrapha

There are numerous writings from the centuries just prior to and immediately after the advent of Christ that have survived the centuries. One collection is referred to as the Apocrypha by Protestants and Deuterocanonical by Roman Catholics. To those accept and use these writings, they give as much emphasis on them as they do the Holy Bible and deem them as scripture. The Apocrypha includes the following books: 1 thru 4 Maccabees, Tobit, Judith, 1 and 2 Esdras, Ecclesiasticus and several other books.

Angels appear in several books of the Apocrypha. In 3 Maccabees, two extremely powerful and authoritative angels rescue the Jews of Egypt from the plots of Pharaoh Ptolemy IV Philopator. In the Book of Tobit an angel named Raphael describes himself as "one of the seven holy angels who present the prayers of the saints and enter into the presence of the glory of the Holy One" (Tobit 12:15). It is believed that Tobit was written in the second century B.C. by an unknown Jewish author.

The hero of the tale, Tobit, was a Jew of exceptional piety who lived among the exiles in Nineveh. Tobit performed many labors of charity and in the story he comes upon the body of a slain Jew and takes it upon himself to ensure that he is buried. That night, because touching the corpse had made him unclean, he slept outside. While sleeping outside, bird droppings fall in his eyes and he goes blind.

Meanwhile a Jewish woman named Sarah from a nearby town had her own troubles. She had wed seven times, but each time the jealous demon Asmodeus killed her new husband on their wedding night. Her reputation ruined and all men afraid to associate with her, she contemplates suicide, but prays for deliverance instead. At this point the angel Raphael comes to the rescue.

It seems that Tobit had a debt owed him from someone in the town that Sarah lived. Raphael presenting himself as a human offers to escort Tobit's son to collect the debt. In route they camp by the Tigris River (interestingly enough, geographically, the Tigris River is not between the two towns they were traveling). While camped there a man-eating fish from the river tries to eat Tobit's son. Raphael tells him to catch this fish, which he does, and then tells him to cut out the fish's heart, liver and gall and take them along on their journey. In town, Raphael tells him that Sarah is the girl for him, but knowing of the fate of the previous seven, he declines. Raphael tells him that all he must do is place the hot ashes from incense on the fish's heart and liver in their lodgings on the wedding night and the demon would flee. This he does and survives the wedding night to the delight of the bride's father who had already dug the eighth grave. He then collects the debt owed his father and returns to Nineveh where Raphael instructs him on how to use the gall to cure Tobit's blindness.

Comments: _____

The Books of Enoch

“Enoch walked with God; then he was no more, because God took him.” (Genesis 5:24) From this simple verse has come a huge edifice of mystical and esoteric speculation. The most accepted comes in three books known as *First Enoch*, *Second Enoch* and *Third Enoch* although they are not a series, but were written in different times and by different authors.

First Enoch describes 200 angels lusting after earthly women and having sexual relationships with them. The chief of these fallen angels was an angel named Azazel and these fallen angels began to instruct humanity in

the black arts and warfare. The good angels complain to God about the mischief taking place on earth and God commissions Michael and Raphael to contend with the bad angels and cast Azazel into a dungeon. In this conflict, Enoch tries to intercede on behalf of Azazel and these fallen angels. Because of this, God drew Enoch unto Himself and assured Enoch that his piety had been noticed, but Enoch should return to Azazel and his followers and instruct them that they should forget of any hope of escaping their fate.

The book also asserts that demons are the offspring from the union of these fallen angels and earthly women. Enoch is allowed to see the hellish dungeon in which the fallen angels would be spending eternity. *First Enoch* also gives a sort of catalog of fallen angels and the evils that they have contributed to society, including weapons and methods for warfare, i.e. swords, shields, breastplates and manners of murder.

It also mentions the seventy guardian angels of the nations. These angels were supposed to discipline Israel for Israel's transgressions, but they go to far in their hostility towards Israel and incur the wrath of God. At the Day of Judgment, the angels Michael, Raphael, Gabriel and Phanuel will seize the kings of the earth and the armies of Azazel and cast them into the furnace of hell.

Comments: _____

There is much debate about *Second Enoch*. It exists in two forms, one being considerably longer than the other. It is uncertain which was written first. Possibly the longer is an expounded version of the shorter one which was written first or perhaps the shorter one is an abridgement of the longer which was written first. The time and authorship of both are in question and debated as whether of Jewish origin or Christian and believed to have been written between the first century B.C. and the tenth century A.D.

The book opens with Enoch traveling upward through the ten heavens. En route, he sees various angels going about their duties. He sees the "200 angels who govern the stars" as well as those who govern the "treasures of snow and ice". Enoch also sees the 150,000 angels who accompany the sun in its daily journey across the sky and the evil spirits ahead of the sun's path that try and stop its daily journey. In the sixth heaven, he sees the seven

groups of angels who oversee the movements of the sun, moon, and stars and the changing of the seasons.

Eventually, he reaches the tenth heaven where Gabriel and Michael receive him and present him before the Lord. There the angel Vrevoil instructs him in understanding of all things of heaven, the earth and in the sea and gives him understanding of all languages. To explain all of this, the text says that the angel Vrevoil did not stop speaking for thirty days and nights. God then explains in detail the events of the seven days of creation and says that Satan fell at the end of the second day of creation. God also says that Adam was only able to remain in the Garden of Eden for five and one half hours before being expelled (*2 Enoch* 32:1), but in *2 Enoch* 71:28 it states that Adam was in paradise for seven years.

Before Enoch returns to earth, an ice angel has to chill his face so that the heavenly glow would not blind humans. It also details a bizarre and scandalous account of the origin of Melchizedek.

Comments: _____

Third Enoch was written in Hebrew around the seventh century B.C. It contains texts for rituals that compel angels to appear. Many believe that *Third Enoch* is a Jewish version of Gnosticism, which we will look at later. The book centers around an angel named Metatron. It describes how Rabbi Ishmael journeys through the six palaces of heaven, but is blocked at the gate of the seventh by guardian angels. He prays for help and God sends Metatron to escort him in. Metatron says that he has seventy names and Ishmael recognizes him as the greatest of all angels.

Later it is learned that the angel Metatron is none other than Enoch, who has been exalted in heaven and made ruler of all angels. Because the angels of heaven were disgusted with being ruled over by one born of a woman, God enlarged Enoch until he was as big as the whole earth and gave him 1,365,000 blessings, 72 wings and 365,000 eyes and was known as the lesser God, with "The Lesser YHWH" inscribed on his crown.

Metatron tells Ishmael of the angelic secrets of heaven. There are seven great princes that rule the seven heavens. Michael rules the seventh

and highest heaven. The remaining six angels are Gabriel, Satqiel, Sahaqiel, Baradiel, Baraqiel and Sidriel. Each of these ruling angels has 4,960,000,000 angels under their charge. Other angels include Rahatiel, who governs the constellations and Kokabiel, who rules the stars and has 3,650,000,000 angelic subordinates.

In addition the text claims that God has 4,960,000,000 camps of angels and that each camp has 496,000 angels. Metatron notes that discipline for angels is very strict and that if they fail to recite the song of God's song of praise at precisely the right time and in the right manner, they "are burned by the fire of their maker" (*3 Enoch* 47:2).

Comments: _____

The Testament of the Twelve Patriarchs

Believed to have been written in the second century B.C. by a Jew in Syria, this purports to give the last testament and spiritual teachings of each of the twelve sons of Jacob. Although the testaments for the most part reflect orthodox Judaism, they also show the influence of Greek philosophy and Jewish mysticism. A reoccurring theme is that man (the male) is basically good, while women are by nature evil, treacherous and more easily drawn into promiscuity than men. Repeating the theme found in the Books of Enoch that part of the fall of angels included romantic relationships between fallen angels and mortal women, the testament goes farther and places the blame on women. The Testament asserts that women charmed the angels into taking human form and also lusted after their angelic bodies (Testament of Reuben 2:1-5:6).

Angels serve as instructors to the patriarchs and are especially keen to point out how lustful and dangerous women are: "And the angel of the Lord showed unto me that women have the mastery over both king and poor man, his power: From the king they will take away his glory; from the virile man, his power; and from the poor man, even the slight support he has in his poverty" (Testament of Judah 15:5-6, translated by H.C. Charlesworth). Angels also serve as intercessors for people and Michael is the chief intercessor (Testament of Dan 6:2).

The Testaments also continue the belief of levels in heaven. The Testaments claims that angels dwell in three heavens. The lowest heaven contains angels that teach the patriarchs and punish the injustice of humanity. The second heaven contains a vast army of angels who fight against Satan and who are ready to execute the last judgment. The archangels dwell in the third heaven with God and present “rational and bloodless” sacrifices to God (Testament of Levi 3:1-9).

Comments: _____

The Testament of Job

The *Testament of Job* is believed to be of Jewish origin and written around the first century. In many ways it parallels the biblical account found in the Old Testament, especially in the description of Job’s piety, humbleness and faith. However, in other areas, it rivals the biblical account and in those rival portrayals angel(s) are present.

In the *Testament of Job*, Job (whose full name is Jobab) does not originally know of the true God, but does have doubts about the validity of a nearby idol’s temple. An angel appears unto him and tells him of the true God. Convinced of this, he decides to destroy the pagan temple, but the angel warns him that if he does this, Satan would avenge himself on Job by destroying his property, killing his children and striking him with plagues.

Job destroys the temple and the woes begin for him. In the *Testament of Job*, Job meets and recognizes Satan and directly challenges Satan and eventually Satan, weeping, confesses that Job’s piety is more than he can take.

This obviously differs from our scriptural portrayal of events. First, in the Bible, Job did not ever know that Satan was responsible for his hardships. His battle was not directly with Satan, but with the cares and trials of life and because of this, it was a true testimony of his heart. Also in the Bible, Job did not know in advance of his trials. Second, in the Bible, Satan is completely under God’s control. He could do nothing without God’s permission. In the *Testament of Job*, Satan acts independently of God

(dualism) and directly challenges Job and is defeated by Job, with the assistance of this angel for support. Third, the *Testament* treats association with angels as a sign of godliness. Fourth, in the *Testament*, Job is a spiritual superman, communing with angels, a complete knowledge of God and His workings as well as directly contending with and overcoming Satan. The Job of the Old Testament was far from this and did the weeping and in the end was in the dark about many things that had occurred. Finally, despite all his knowledge and understanding in the *Testament of Job*, Job employs a sash that he says cures of all diseases, sorrows and protects against the devil, i.e. a magic charm.

Comments: _____

The Testament of Solomon

The *Testament of Solomon* is believed to have to have been written in the first to third centuries A.D. Most believe it to be of Jewish origin and therefore it has been included in this section of Jewish beliefs, although some believe it to be of Christian origin due to the numerous Christian references and others believe it to be Gnostic. Most likely the surviving text is a Christian edited Jewish text.

The story tells that Solomon is praying for a boy that is in poor health and near death. It is believed that he has been possessed by the demon Ornias. As a result of Solomon's prayers, the archangel Michael gives Solomon a ring that will bind all demons. With this ring, Solomon traps and interrogates the demon Ornias and then begins summoning other demons and Beelzebul himself and interrogates them. From these interrogations Solomon learns the names, astrological signs and powers of the demons and also the names of the angels that can defeat them.

The book demonstrates a belief that man is but a helpless pawn in the battle of the spiritual world. Every event that occurs whether it is good or evil, is associated with a spirit (demon or angel) that has caused it. From this arises the need to invoke the proper spirit for every need and to learn the rituals that will thwart hurtful spirits.

Comments: _____

The Kabbalah

The term *Kabbalah* refers to the esoteric teachings of Jewish mysticism from the middle ages (approximately the twelfth century). It was similar to Gnosticism (that we will study later). The principle book of the Kabbalah is the Zohar. The Zohar draws on the idea of theogony or emanations. The word theogony means “divine begetting” and refers to the world being generated through a god or gods procreating. The idea is that a supreme being creates an inferior god that in turn creates a lesser god and the process continues until man, animals and plants come into existence, a sort of reverse evolution. In pagan beliefs, these beings above man are gods with varying powers that struggle among themselves.

In the Zohar this concept is intertwined with the scriptures with angels filling the roles of these lesser gods. Similar to the concept presented in the Books of Enoch which portrayed levels of heaven in which angels exist, the Zohar attempts to explain how this came to be. In the Zohar angels replace these various lesser gods. God created the archangels, archangels created lesser angels, who created even lesser angels and then eventually the lowest angels create man and then finally animals and plants.

Also as in Enoch, the angels of the Zohar rule over troops of heaven. Michael serves as high priest and rules with the help of seventy angelic princes. Also in the Zohar, Michael has a mediatorial function for mankind and where they will spend eternity (replacing Christ) and is in charge of the resurrection and delivers the souls of the righteous to God. It portrays a male devil and a female devil. The male devil is responsible for ferocity and destruction while the female angel is responsible for passion, hatred and lust. It is the jealousy of this female devil over the relationship between the male devil and Eve that resulted in the diseases and sicknesses that came upon mankind.

Although it gives the idea that man is a lesser offspring of these angels, it allows for man to ascend the ranks after their death and rule over these angels as in Enoch who was exalted in heaven.

The Kabbalah represents early Jewish mysticism. It includes doctrines of emanation and dualism, a developing mythology about angels and devils, secret knowledge including both heavenly wisdom and magic, the notion of the ascent of the soul and a deification of humanity.

Comments: _____

Because of the abundance of speculations about angels, orthodox rabbis of Judaism tried to rescue their religion from the rampant false theology regarding angels. As a result they opposed anything that robbed God of His sovereignty and handed the universe over to angels, good or evil. As a result, modern Judaism has little room for angels and many believe that angels do not exist at all, but are merely metaphors for powers.

Comments: _____

The Early Christian Beliefs

Gnostics

The name Gnosticism, from the Greek *gnosis* meaning knowledge, implies that secret knowledge about the workings of the spiritual realms is the key to salvation (*Heresies*, Harold O. J. Brown). Gnosticism teaches that the fundamental problem of humanity is its bondage to the material world. Matter is by nature evil, and the human spirit needs to ascend into the spiritual domain where it is free from the influence of flesh and matter.

Gnosticism was perhaps the first great heresy that the Christian faith had to contend with. Its roots are obscure and much debated, but it borrowed heavily from Jewish speculation and mysticism, from Greek philosophy and

possibly also from Babylonian astrology and Persian dualism. By the mid-century A.D. it was already a part of many Christian communities and was twisting the scriptures of the Bible. Until recently there was little known about Gnostics other than from the writings of the early Christian teachers that opposed Gnosticism. With the discovery of the Nag Hammadi library in Egypt there are now actual documents from the Gnostic authors and teachers.

The Gnostics were not a unified group with a monolithic doctrine but included many sects with similar but not necessarily identical ideas; all held to some kind of process of emanation. The Gnostic book *Baruch* asserts that originally three primal being existed. These were the "Good" and Elohim (both males: Elohim is the Hebrew word for "God") and Eden (female). The "Good" remained isolated in highest purity, but Elohim (a kind of sky-god) and Eden (an earth-goddess) fell passionately in love and produced twenty-four angels (twelve on each side), who in turn created the world. Elohim gave humanity the spirit, which yearns for heaven, but Eden gave the earthly passionate soul. Elohim with his twelve angels ascended to heaven to observe the new creation, but he was astounded to see above him the glory of the Good, whom he had not known. Elohim remained with the Good and Eden, furious at having been abandoned, began to persecute the spirit with humans. On her side were the twelve evil angels.

The two principals in the war over humanity were the angels Naas (evil) and Baruch (good). Naas used various means to corrupt humanity, including having sexual relations with both Eve and Adam. Baruch, in turn, fought Naas through various heroes and prophets, including Hercules. At last, Baruch found in Jesus of Nazareth the one pure Man who could fully resist Naas. Unable to defeat Him, Naas crucified Him, but on the cross Jesus cried out, "Woman, you have your son!" and so gave His earthly, soul-dominated body to Eden while His spirit ascended to the Good and Elohim. Thus in heaven, according to the book of *Baruch*, there is a kind of trinity of the Good, Elohim and the spirit of Jesus (*Gnosis: A Selection of Gnosis Texts* Werner Foerster)

The church father Hippolytus pronounced it the most monstrous book he had ever set his eyes on. Yet we see in *Baruch* certain Gnostic tendencies. It equates evil with the Physical world and the appetites of the flesh. Sin in the Christian sense of rebellion against God is not an issue, nor is there any need for atonement. Jesus does not die on the cross – He abandons it. Most important for our purposes, the spiritual conflict on earth is fought among the angels. The high gods, the Good and Elohim, are at best distant observers. The reader of *Baruch* gains knowledge of the names of both the good and

bad angels and thus presumably has the key to escaping the world of the flesh and ascending to the spirit.

Comments: _____

Dionysius the Pseudo-Areopagite

In Acts 17:34 we read that Paul while in Athens converted a man named Dionysius who was an Areopagite. An Areopagite was a member of the Aethian high council (the Areopagus). From the scriptures we know nothing else of this individual. About 500 A.D. a series of short books believed to be of Syrian authorship began to circulate under the name *Dionysius the Areopagite*. These works falsely claimed apostolic authority and had influence on the Christian church of the time.

Pseudo: False or counterfeit

Whoever the author was, he was familiar with the texts that would become the Bible and the Apocrypha as well as Neoplatonic philosophy and clearly is an attempt to merge the Neoplatonic religious philosophy and Christianity. To understand this we must briefly discuss Neoplatonism. Briefly, this system taught that divine light pours down from the realm of heavenly perfection and streams out into the void. At the top is God, or more accurately The One (who is not a person but an impersonal, immaterial and incorruptible essence).

Beneath The One is a kind of ladder of existence and this ladder goes all the way down to the depraved and irrational world of physical beings. From The One comes Mind, which is no longer one but two, because Mind includes the knower and the known. From Mind comes the World Soul, which is the power that moves the universe. Beneath the World Soul is Nature, which is where things really start to fall apart. Nature pervades the universe and unlike The One, is full of plurality and individuality. Finally there is Matter, the primary evil.

A human is a microcosm of the whole system. The object of the game is to climb up the ladder by means of philosophy or mystical experiences. In doing this, a person can escape the perversity of physical existence. A side feature of this thinking is that Jesus Christ could not be of divine existence

prior to His advent because a divine higher existence could not take on human flesh.

Pseudo-Dionysius tried to reconcile Christianity with Neoplatonism, but “when a clash occurred, the neo-Platonic elements tended to prevail” (A History of Philosophy, vol II, *Medieval Philosophy: Augustine to Scotus* by Frederick Copleston pg.100). While he [the author] did not accept all aspects of Neoplatonic thinking, he blurred the Trinity in his desire to find The One and he uneasily fit the incarnation into his system and rarely mentioned it. He held that sin is largely negative, that there is nothing that is inherently evil and that in all evil is some good (*A History of Christianity* by Kenneth Scott Latourette 1:210).

Among this series of writings is one almost entirely devoted to angels and known as *The Celestial Hierarchies*. This is the source of much thought about angels that continues today. Many medieval scholars drew from this writing such as Thomas Aquinas, Albertus Magnus, Mystics such as John of the Cross and Emanuel Swedenborg and angelic poets such as Dante in his play *The Divine Comedy* and the works of John Milton.

First and foremost, the Pseudo-Areopagite espoused a monistic theology in which God is the “Divine One” (Dionysius the (Pseudo-) Areopagite, *The Celestial Hierarchies* 1 by Surrey pg. 21). Like many Eastern mystics and modern New Age gurus, he believed that true enlightenment comes when the soul recognizes the unity of all things in God. Also, like the Gnostics (but unlike most modern New Agers), he treated the material world as crude and innately antispiritual or even as evil. The purpose of the celestial hierarchies of angels, he asserted, was to further “the attainment of our due measure of deification (Ibid., pg. 22).

Commenting on how the Bible portrayed the angels in animal-like form, he was scandalized that anyone might think that heaven actually contained such creatures. For example, in Revelation 4:6-8 angels have the forms of a lion, an ox, an eagle and a man. Pseudo-Dionysius argued that the Bible used animal imagery in order to help us understand that the spiritual world was of pure thought and untainted by the corruption of matter. He said that if the sages had portrayed the angels as shining men, we might be tempted to think that they actually have bodies. By portraying angels as beasts, he claimed, the text made us realize that in reality they were pure thought united to the oneness of God. The ugliness of the animals encouraged us to abandon all material attachments. Also, he confided, these images concealed the truths of divine enlightenment from the unwashed masses.

Pseudo-Dionysius was not the only one to propose that the angels had a hierarchy of ranks. The bishops Ambrose and Gregory the Great and the Rabbi Moses Maimonides also set forth celestial hierarchies, but the Pseudo-Dionysius' pecking order is the most famous and most imitated. He says that there are threefold orders of angels or nine ranks of angels altogether. This number scheme is probably no accident; the Neoplatonist Proclus placed mediating gods in his hierarchy to The One in groups of three and nine. Pseudo-Dionysius' angels are, from greatest to least: Seraphim, Cherubim, Thrones, Dominions, Virtues, Powers, Principalities, Archangels and Angels (*In Search of Angels* by David Connolly 85-87).

Pseudo-Dionysius gave us a pseudo-hierarchy. He described each order and explained their names, but did so in a manner that shed more light on his own religious philosophy than on the nature of angels. For example, in his description of the "Thrones" he said little more than that they were "exempt from and untainted by any base and earthly thing," that they were the "supermundane ascent up the steep," and that they "receive the Divine immanence above all passion and matter."

In this, we see that the Pseudo-Areopagite was more a follower of Neoplatonism than of Christ. He demonstrated a disdain for the created world – "base and earthly thing" and "passion and matter" – notwithstanding the fact that God calls it "good" in the first chapter of Genesis. His language sounds strangely impersonal and the phrase "ascent up the steep" is more at home in Gnosticism or Neoplatonism than Christianity. At the same time, he does not really tell us anything at all about the order of angels that he refers to as "Thrones". In Pseudo-Dionysius, mystical philosophy masquerades as a secret knowledge about angels. Subsequent theologians of the Christianity forget all about the purpose behind the hierarchies of Pseudo-Dionysius and simply added the idea of a nine-fold hierarchy in three triads to their body of received instruction on the nature of angels.

The Celestial Hierarchies, therefore, is in a real sense not about angels at all. It draws the reader into what is purported to be angelic ranks in order to get him on the ladder of spiritual ascent. We should not, therefore, treat this as quaint speculation. Behind this apparently innocent and almost silly attempt to rank the angels is a system of belief that profoundly negates the self and world.

Comments: _____

Thomas Aquinas

Saint Thomas Aquinas (1225-1274) was one of the leading Roman Catholic theologians and often referred to as the "Angelic Doctor". "...from the death of the apostles until the Protestant Reformation, Aquinas influenced Christian thinking more than any other single man. And unlike many modern Theologians, he was vitally interested in angels. In his massive *Summa theologiae* alone, for example, he answered in detail a staggering 118 specific questions about angels." (*Angels and the New Spirituality* by Duane Garrett p.86)

Aquinas was influenced by several sources. During the 13th Century the works of Aristotle were translated into Latin by Islamic scholars and were influencing scholars and theologians, including Aquinas. He was also heavily influenced by the conjectures of Pseudo-Dionysius. He accepted the hierarchy of nine ranks of angels as presented by Pseudo-Dionysius. He claimed that angels move the heavenly bodies since otherwise the stars would rest in their "natural place."

He described what he referred to as the "three influences" on people, namely God, guardian angels and the "celestial bodies" (stars). He contended that God's influence on a person can never fail but that the influence of an angel or a celestial body can. He distinguished between the influence of an angel and the influence of the stars by asserting that the celestial bodies work on a man "by means of some passion, as when a person is led to chose something by means of hatred, or love, or anger" but that a person "is disposed to an act of choice by an angel by means of intellectual consideration, without passion." (St. Thomas Aquinas, *On the Truth of the Catholic Faith: Summa Contra Gentiles, Book Three: Providence*, trans. Vernon J. Bourke)

He believed that angels do not have bodies and as such do not have a quantitative size and therefore cannot inhabit a place, an angel can be said to be in a place by virtue of his exercise of angelic power on that place. Properly, he said, a place does not contain an angel but an angel contains a place. He argued that an angel cannot be in several places at one time, but an angel can apply his power to only one place at a time unlike God who can be in all places at one time and apply His power throughout His presence.

He refuted any notion of emanation and explained that although angels have the power to move and/or change things, they do not create them. In so teaching, he deviated from the Neoplatonic teachings of the Pseudo-Dionysius.

He also taught that God is *eternal*, man and the physical world are *temporal* and angels are *aeviternal*. God being eternal means that He exists forever and is completely above time and change. You and I and our physical world are temporal and can change both ourselves and our actions. He claimed that angels are aeviternal in that they do not change their nature but do change in their actions.

Comments: _____

John Calvin

Not everyone who has formulated an opinion on angels has developed ideas so strange and contrary to the scriptures. John Calvin (1509-1564) was one of the Protestant reformers and interpreters of the Bible. As a student of the scriptures, he based his understanding of angels on what the word of God said. He stated that angels are "heavenly spirits, whose obedience and ministry God employs to execute all the purposes which he has decreed." He noted that in the scriptures we learn "how they watch for our safety, how they undertake our defense, direct our path and take heed that no evil befall us." He rejected the notion of the time that angels were not beings, but merely the manifestation of God's power.

He rejected attempts to go beyond what was written in the scriptures in making conclusions about angels, stating: "Wherefore, if we would be duly wise, we must renounce those vain babblings of idle men, concerning the nature, ranks and numbers of angels, without any authority from the word of God." He dismissed Pseudo-Dionysius as "nugatory wisdom".

Regarding guardian angels he stated: "Whether or not each believer has a single angel assigned to him for his defense, I dare not positively affirm." He affirmed that the Bible speaks of angels watching over God's people, but he does not see this as confirming the idea of a single, lifelong companion: "If anyone does not think it enough to know that all the orders of the heavenly host are perpetually watching for his safety, I do not see what he could gain by knowing that he has one angel as a special guardian". He gave little thought to the notion of angels having ranks and orders.

Comments: _____

More recent thought on angels

John Milton

John Milton (1608-1674) was an English poet considered by many to be second only to Shakespeare. The influence of Pseudo-Dionysius is plainly discernable in his works and especially in *Paradise Lost* which focuses on the realm of angels and demons. *Paradise Lost* is given as a flashback related to Adam by Raphael during a leisurely conversation in Eden. It begins in hell alongside Satan and all the demons just expelled from heaven. Here in hell there are archdevils as there are archangels in heaven.

Here we learn that prior to their incarceration in hell, Satan and his followers had turned on God on the day that He announced that they should all accept the authority of His Son over them. They prepare for battle with Michael leading the angels and Satan leading the demons. They wear full armor and carry spears. As they meet in battle, the war resembles many human conflicts except that angels and demons are immortal and cannot be killed. At the end of the first day's battle (there is night in heaven) they each retire to their respective camps.

Satan then devises a type of artillery (cannon) with which the demons are able to drive back the angels until the angels summon their strength from the purity of their faith and pick up mountains (apparently there are mountains in heaven) and begin hurling them at the demons. The struggle continues in an exchange of superiority between the opposing sides. Eventually God sends His Son, who leads Michael and his angels against Satan and his demons and they are driven out of heaven.

Rather than risk another direct confrontation with the Son, Satan decides to strike God at His weakest point, the newly created man that by corrupting him, they could waste all of creation and possess it unto themselves.

A few concerns are immediately evident. First is the remarkable similarity between angels and demons and mankind. Other than angels and demons being immortal and able to fly they appear otherwise to be human. Second is how much heaven parallels earth, with day and night and mountains. There is organization with meetings and ranks like any business or army might meet and discuss things today. And Satan appears heroic. Although scholars will cite a hidden personality and his eventual failure, Shakespearean critics do not need to prove Lady McBeth or Orthello's Iago are villains.

Comments: _____

Emanuel Swedenborg

Emanuel Swedenborg (1688-1772) was a Swedish born scientist turned mystic. He produced Sweden's first scientific journal and in it speculated that man would eventually build machines to fly in the air and travel under the seas. In 1744, he began having bizarre dreams and claimed to have daily conversations with angels. He left his scientific pursuits and began a theological pursuit under the guidance of these angels. Although little remains today of his beliefs, at one time they were intriguing to many and among those that followed his instruction were: Helen Keller, Ralph Waldo Emerson and William Butler Yeats.

He had some strange thoughts about the Godhead, but also about angels. He taught that angels have many of the same characteristics as humans such as, eating, breathing, reading, enjoying marriage and sexuality. He used this to support the notion that godly people would enjoy these same things after death also as the angels do. (*Essential Swedenborg* Sig Synnest 104-118)

Elsewhere though, his inconsistent theories become apparent, like when he describes angels as "All parts of the bodies of angels and spirits, external as well as internal, are held together in connection by atmospheres, the external by air and the internal by ethers. Without the surrounding pressure and action of these atmospheres the interior and exterior forms of

the body would evidently dissolve away.” (Emanuel Swedenborg, *Angelic Wisdom Concerning Divine Love and Wisdom*, translated by John C. Ager) “Ether” was a hypothetical substance that scientists once believed was the medium for light as it traveled through space.

Although few today know of Swedenborg, some of his ideas such as the humanizing of angels continues and is a lesson of the dangers of religions that claim to be angel-inspired, ~~present~~.

Comments: _____

Karl Barth

Karl Barth (1886-1968) was a Swiss theologian who wrote over 600 books on many subjects, including angels. Many that are referred to by theologians today. He took a reverse ideology than many that preceded him. He believed that angels only exist to prepare and facilitate the advent of Christ. He believed in no hierarchy of angels. They exist only to attend the Lord in His needs and have no relationship or communication with man. It is folly for men to desire an encounter with an angel.

That is not to say that angels do not act and cannot be known, but they only act to serve Christ, not man. They stand against idolatry, but only when it directly opposes Christ, not when it misleads men.

Comments: _____

AND FINALLY....

As we have found, over the years, angels have been used to replace the roles of pagan gods, idols, and fulfill the dreams that mankind has for itself and so as we enter a time of space exploration it should not surprise us that the following is being taught:

Geddes MacGregor

Geddes MacGregor is not "... a New Age quack but... a respected philosopher of religion, albeit one who comes from southern California..." (*Angels and the New Spirituality* by Duane A. Garrett p. 100) He is "... Emeritus Distinguished Professor of Philosophy from the University of Southern California." (Ibid.)

In his book, *Angels: Ministers of Grace*, he reflects a lifetime of learning and makes the following argument regarding angels: "First, humanity has long believed in angels. Second, we know that we got here by evolution. Third, because of the incomprehensible immensity of the universe and the countless star systems it contains, we can reasonably assume that life evolved on other planets. Fourth, we are still evolving ourselves, and we can likewise assume that some planets are ahead of us and some are behind us in the evolutionary trek. Fifth, therefore, we can assume that some life forms are as far ahead of us as we are ahead of "Lucy," the three-million-year-old remains of *Australopithecus afarensis*. Finally, sixth, these beings may be the spirits that communicate with us on a preconscious level as angels." (Ibid.)

It was only inevitable, now we are to believe that angels are actually a superevolved race of extraterrestrials. Of course to reach this conclusion, he must base it on several "assumptions". That is the prevailing problem with all of these thoughts, if there are no facts to support the conclusion you want, then base it on an assumption.

Some additional written opinions regarding angels

If then we love angels, let us be sober, as though we were in the presence of tutors, for there is a demon present also. (John Chrysostom)

To the heavenly Angels, who possess God in humility and serve Him with blessedness, to whom all material, nations and all rational life are subject. Every visible thing in this world is put in charge of Angels. Angels are spirits, but it is not because they are Angels that they are Angels. They are Angels because they are sent, for the name Angel refers to their office not to their nature. In as far as he exists, an Angel is spirit, in as far as he acts, he is an Angel. (St. Augustine)

Man lives in the middle of a supernatural world—everything that seems empty is filled with the angels of God, and there is no place that is not inhabited by them. Angels do not only protect the soul, they continue throughout the whole course of our lives to protect us from the attacks of the Devil, and to participate in the progress of our lives. (St. Hilary of Poitiers)

Angels are the dispensers and the administrators of the Divine beneficence towards us; they regard our safety, undertake our defense, direct our ways and exercise a constant solicitude that no evil befall us ... God does not make angels the ministers of His power and goodness in order to divide His glory with them, so neither does He promise His assistance in their ministry, that *we* may divide our confidence between them and Him. (John Calvin)

The offices given by God to Angels, the great works done by them, the excellent gifts wherewith they are endued knowledge, wisdom, holiness and strength do plainly demonstrate they are true real substances. The properties of Angels are many; the excellent ones are knowledge, prudence, purity, glory, power, speed, zeal and constancy. (William Gouge)

Millions of spiritual creatures walk the earth when we sleep and when we wake. (John Milton)

Angels are unseen attendants of the saints of God: they bear us up in their hands lest we dash our head against a stone. Loyalty to their Lord leads them to take a deep interest in the children of His love. They rejoice over the return of the prodigal to his father's house, and they welcome the advent of the believer to the King's palace above. (C. H. Spurgeon)

IN many respects Angels may have been made inferior even to man as he came out of the Lord his Maker, for he was made in the "*likeness of god*;" but of the Angels, even the highest order of them, this is never spoken. (Adam Clarke)

Angels have manifested themselves to men and women through vision, hearing and feeling. Why then should we consider them purely immortal substance having no connection with the visible universe? Our knowledge of Angels leads us to believe they are connected with the world of matter. (Thomas Timpson)

With silence only as their benediction, God's Angels come, where, in the shadow of a great affliction, the souls sit dumb. (John Greenleaf Whittier)

The Angels are attendant servants of God, created to do His will, accompany Him as the clouds and lightning do. They are prompt to do His will, rapid, quick and obedient I His service. (Albert Barnes)

The ministry of Angels may be divided into two parts, that of praising God, and the execution of His behests. (Alfred Edersheim)

While we struggle I His name against sin, and relying on His help to overcome, we are surrounded by invisible forms who watch with interest, and who are near in times of peril, weakness and doubt, to shield us from change and to strengthen and support. They may call to mind some passage from God's Word, thus lightening the inner man or woman by refreshing and invigorating the very spring of hidden life. (Charles Bell)

Jacob went on his way and the Angel of God met him. He was no longer a romantic youth, he was now an unromantic wayfarer. The way was hard and dusty, there was none of the mystery of Bethel. Yet the angel who strove at Bethel came back again onto the common road where his feet were plodding along wearily. We ought all to have an experience like Jacob ...Life will never be the same if we have seen the angels. (G. H. Morrison)

The ministry of watcher-angels, their conflicts with the strong resistance in heavenly graces, their interest in our strifes and tears and prayers, one dwelt upon at length, expanded and expounded until we see their

forms in rainbows and suns, and hear their trumpets sounding from star to star, and hear their resonant voices as they call to each other in their patrol through the worlds. (F. B. Meyer)

Angels are only servants of god and man—they are essentially marginal figures. (Karl Barth)

The truth that there is an order of celestial beings quite distinct from humanity and from the Godhead who occupy and exalted estate above the present position of man is the teaching of much of scripture.... The faithful service of Angels to mankind cannot be explained on the grounds of their love for humanity. They are interested in that which concerns their God...The Angels are servants of man in a thousand ways. (Lewis Sperry Chafer)

The denial of the existence of Angels springs from the materialistic and unbelieving spirit, which in its most terrible form denies the existence of God. (Merril Unger)

Of course, some people will say Angels don't exist, never having seen one. And other people will ask why they appear only to certain humans. Others will say that Angels come to everyone. The question is who will recognize them when they come? (Sophy Burnham)

Angels are creations of God, and under the direction of the Holy Spirit they help us carry out our assignments as believers. (Terry Law)

Angels, then, are real. Angels are spiritual beings, godlike but not God. Nor are they human—though they may appear in human form—they are immortal. (Larry Kinnaman)