

Angels



Angels in General

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

There are both good angels and fallen angels – angels of God and of Satan. There are also spirit entities known as demons who are under the control of the Satan. Angels are mentioned no less than 295 times in the King James Version of the Bible. Also, in that version demons are mentioned no less than 94 times – but as “devils” (at least 78 times), “unclean spirits” (10 times), and “evil spirit” (6 times). That makes a grand total of no less than 389 references for angels and demons combined. But in the American Standard Version, which we are using, if not indicated otherwise, "demons" is always the word used instead of "devils."

Meaning and use of the term angel.

Exceptional Old Testament Renderings

The word "angel" is usually a translation of the Hebrew word malak in the Old Testament, and its equivalent Greek word in the New Testament is always aggelos (pronounced ang-gels) – both meaning messenger or agent. But three other Old Testament words are rendered angel one time each in the King James Version (1) Psalm 78:25 abbir, meaning mighty; (2) Psalm 8:5 elohim, plural of el, meaning mighty one and (3) Psalm 68:17, shinan, meaning repetition.

New Testament Exegetical Problem

Also, the rendering of aggelos as "angel" in the first three chapters of Revelation in the New Testament is questioned by some. Most English translations render the 76 occurrences of the Greek word aggelos uniformly as "angel." But it occurs eight times (in 1:20; 2:1,8, 12, 18 and 3:1, 7, 14) in reference to the seven churches of Asia, Where there is a problem of deciding whether it should be rendered "angel," or "messenger."

Some versions give recognition of this by placing "angel" in the text, but "Or, messenger" as a marginal note. Such is true of the New International Version (1978) and the New King James Version (1983). Others place

"messenger" in the text without any alternate reading, as The Living Oracles (1826), Rotherham (1897), and Williams (1937).

Goodspeed (1935) has "guardian angels" in 1:20, but simply "angel" in the remaining seven passages, yet each understood from 1:20 to be a guardian angel. The American Bible (1976) has "presiding spirits," with a note saying: "literally angels. Angels were thought to be in charge of the physical world (Rev.7:1; 16:5), as well as communities (the seven churches), and individuals (Matthew 18:12; Acts 12:15)." The Jerusalem Bible (1966) has a similar note, ending thus: "Each church is here thought of as under the control of an angel appointed to be responsible for it."

COMMENT: Whether these are to be understood as (a) guardian angels of the respective congregations, (b) "the readers" in said congregations (1:3) (c) symbols of their respective leaderships or (d) personifications of the respective churches themselves, as some believe, is controversial. But careful reading of all the letters addressed to the "angels" (or "messengers"), makes it evident that the membership of all the churches is indeed addressed – which would seem to eliminate the probability of (a), the likelihood of (b) and maybe but not certainly (c), with (d) not ruled out as a possibility, especially if (c) is not what is meant.

In the final analysis, however, (a) each congregational member is responsible for his own compliance, but surely (b) the leadership of each congregation is responsible for its membership's opportunity for publicly hearing the message addressed to it and encouraging a favorable response to it – and likewise for hearing the messages addressed to the other churches as well (see 1:11; 2:7, 11, 17, 29; 3:6, 13, 22).

Predominant Usage in Old and New Testaments.

In the Old Testament, the Hebrew word predominately translated "angel" is malak (111 times), when it refers to a heavenly messenger or agent. When referring to a human personage, it is rendered "ambassador" (4 times, 2 Chronicles 35:21; Isaiah 30:3; 33:7; Ezekiel 15:15) or messenger" (98 times).

In the New Testament, the only Greek word translated "angel" is aggelos (181 times), when thought by the translators to refer to a heavenly agent, which is its predominant usage. Aside from the eight controversial instances in Revelation 1-3, only seven other times (in Matthew 11:10; Mark 1:2; Luke 7:24-27; 9:52; 2 Corinthians 12:7; James 2:25), is it translated otherwise – namely, as "messenger" – in all of which it

definitely refers to human agency unless 2 Corinthians 12:7 is an exception – which speaks of "a messenger of Satan to buffet" the apostle Paul, called by him "a thorn in the flesh," but not further described.

Angelic Hierarchy

The Fact of Such.

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

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

However, that there is rank among angels is a concept that is not dependent of either (1) the above interpretation of Revelation 8:2 as referring to a category called "archangels" or (2) non-canonical Jewish writings between the Testaments. It is made certain in scripture by the explicit use of word "archangel," meaning the highest angel, which occurs twice in the New Testament. One place is 1 Thessalonians 4:16, where the definite article, while employed in translation, is omitted from the Greek text, and thus could be understood as "an archangel," and therefore allowing for more and thus a category of archangels. But it also occurs in Jude 9, where Michael is named and called "the archangel," as if indicating him to be the only one, notwithstanding Jude was familiar with the pseudepigraphical book of Enoch (compiled from Jewish writings believed to range in dates from 150 BC), and quoted it in v.14 on another matter.

Jude would have likewise been familiar with the Apocrypha (books and additions to books in the LXX not occurring in the Hebrew text of the Old Testament), including not only Tobit as mentioned in the above extract from The Cambridge Bible Commentary but others as well (2 Esdras especially) referring to one or more of seven angels named in Tobit. This would indicate that Jude made references to the Pseudepigrapha (spurious writings claiming to emanate from Bible characters) and Apocrypha only corroborated and dictated by divine inspiration.

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

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

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

Taking that for granted, and considering "angels" usually to be a generic expression and the other terms to be references to certain specific categories of them, we shall discuss four of the latter and then conclude with angels in the much more extended sense as a fifth.

The Nature of Such

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

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

(b) Next we read of two figures of "cherubim" made of gold and standing at the two ends of the mercy-seat above the ark of the covenant in the Most Holy Place of the Tabernacle that God had Moses to build at Mount Sinai after Israel's deliverance from Egyptian bondage.

"One cherub [stood] at one end [of the mercy-seat], and one cherub at the other end ... spread[ing] out their wings on high, with their faces one to another [and downward] toward the mercy-seat." There God promised to meet with Moses and "commune' with him "from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony." (Exodus 25:18-22; 37:7-9; Numbers 7:89.)

That was evidently the height of human honor for Moses, for the Most Holy Place was a type of heaven, the abode of God, who is repeatedly described as "sitting [or 'enthroned'] above the cherubim" (1 Samuel 4:4; 2 Samuel 6:2; 2 Kings 19:15; 1 Chronicles 13:6; Psalm 80:1; 99:1; Isaiah 37:16) – the implication being that the "cherubim" were one of the highest orders of created beings.

Moreover, the curtains covering the Tabernacle built at Sinai had figures of "cherubim" woven into them (Exodus 26:1; 36:8), as did also the inner veil separating the Most Holy Place from the Holy Place (26:31-34; 36:35). (NOTE: If this seems to violate the second of the Ten Commandments given at Sinai (Exodus 20:4-5), that Commandment obviously meant nothing except God was to be worshipped.)

Here there is only slight description of the cherubim – none of their faces, no indication of more than two wings of each, and no hint as to what their body was like.

(c) Later, when Solomon's Temple was rebuilt to replace the Tabernacle, there were two figures of "cherubim" placed in the "oracle" (equivalent to the Most Holy Place in the Tabernacle) to correspond to those in the Tabernacle, except larger and located differently. And all the walls of the "house" (Temple) had figures of "cherubim" carved on them, alternation with palm-trees, within and without, as did the entrance and its door also. (1 Kings 6:23-35; 8:6-7; 2 Chronicles 3:7, 10-14; 5:7-8.)

Again there is no description of faces, no indication of more than two wings for each cherub, and nothing about what their bodies were like.

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

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

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

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

NOTE: See 1 Chronicles 28:18, which curiously speaks of "gold for the pattern of the chariot, even the cherubim, that spread out their wings, and covered the ark of the covenant of Jehovah," that would be placed in the "house of Jehovah" [the Temple] that Solomon was to build (20). Mention of the cherubim as a "chariot" was evidently an allusion to the fact David had poetically spoken of them as the chariots of Jehovah. 2 Samuel 22:11 quotes him thus: "And he rode upon a cherub, and did fly; yea, he was seen upon the wings of the wind." And Psalm 18:10 repeats it almost identically: "And he rode upon a cherub, and did fly: yea, he soared upon the wings of the wind." In Psalm 104:3 is similar imagery with reference

to clouds: "Who maketh the clouds his chariots; who walketh upon the wings of the wind."

Also, "over the heads of the four living creature[s] there was the likeness of the firmament. Like crystal [or ice], to look upon, stretched forth over their heads above And above the firmament... was the likeness of a throne, as the appearance of a sapphire stone [likely a rich blue]; and upon ... the throne was a likeness as the appearance of a man ... and there was brightness around about him. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness around about, This was the appearance of the likeness of the glory of Jehovah." (1:22, 26-28)

In Chapter 10, the descriptions are basically the same. But in Chapter 41, each "cherub" carved on the doors and walls of the Temple, within and without, had only "two faces" instead of four – "the face of a man on the one side, and the face of a young lion toward the palm-tree on the other side" (vs.18-19). But in this case a four-dimensional effect could hardly be represented as in Chapters 1 and 10.

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

(2) SERAPHIM (plural of "seraph"). These are the next category to be mentioned, but in only one text – Isaiah 6:1-7 – which describes an awe-inspiring vision Isaiah had of the glory of Jehovah when being called to the office of prophet, with "the seraphim" as a part of Jehovah's court. The text reads as follows:

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

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

But here we have no description except for the fact that each had wings (six in number, two of them for flying), feet, face, hand (presumably two), and could speak; also that the word "seraphim" itself seems literally to mean fiery ones, so that in appearance they may have been somewhat as the "cherubim" that Ezekiel saw – that is, "like the burning coals of fire," or possibly like lightning. No number is given of them, except a plurality – at least two.

(3) LIVING CREATURES. These we have in the New Testament, in the Book of Revelation, in the vision John saw of the throne room of the universe in heaven. There were four of them, similar in some respects to the cherubim and the seraphim of the Old Testament. They were "full of eyes before and behind," situated "in the midst of the throne, and around about the throne" – maybe one of either side of the throne itself, and on either side of the elevated throne area. "And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle. And the four living creatures, having each of them six wings, all full of eyes round about and within; and they had no rest day and night, saying, Holy, holy, holy is the Lord God, the Almighty, who was, and who is and who is to come." (Revelation 4:6a-8.)

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

More often than not, the "living creatures" and "elders: acted in concert. For example, (a) When the living creatures worshipped God, the elders joined them (4:9-11). (b) When the Lamb had overcome to open the book of the seven seals, "the four living creatures and the four and twenty elders fell down before the Lamb ... And they sang a new song, Saying, Worthy art thou" etc. (5:8-10). (c) When myriads of angels and every created thing were joining in worship, "the four living creatures said Amen. And the elders fell down and worshipped" (5:11-14). (d) On another occasion, it is

said that "the elders and the four living creatures ... fell before the throne and on their faces and Worshipped God" (7:11-12). And (e) when the fall of Babylon was being celebrated by a great multitude in heaven "the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah" (19:1-4).

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

(5) ANGELS. In addition to the foregoing specific categories of celestial creatures mentioned in the Old and New Testaments, there are multitudes of others simply called by the broader and more inclusive term "angels." Besides the 24 "elders" and four "living creatures" seen by John in his vision on Patmos, there were "many angels ... ten thousand times ten thousand, and thousands of thousands" spoken of by him on one occasion as "round about the throne" (at least 101,000,000, but actually more, for that number represents only one thousand thousands in the second category whereas it is thousands [plural] of thousands – all told, an indefinite number of staggering proportions) celebrating the overcoming of the lamb to open the seals of the above mentioned book (Revelation 5:11-12). And in the Book of Revelation angels, singly or in groups, are mentioned throughout – as they also are elsewhere in both the Old and New Testaments. Hebrews 12:22 also speaks of "innumerable host of angels" in connection with "the heavenly Jerusalem."

In a general or broad sense "angels" seem to be mentioned as embracing all of heaven's created inhabitants in contrast with humankind on earth. Note the following expression: "For in the resurrection they neither marry, nor are given in marriage, but are as the angels in heaven" (Matthew 22:30). "But of that day and hour knoweth no one, not even the angels in heaven, neither the Son, but the Father only" (Matthew 24:36) "... the tongues of men and of angels" (1 Corinthians 13:1). "I charge thee in the sight of God, and Christ Jesus, and the elect angels" (1 Timothy 5:21). "I

will confess his name before my father and before his angels" (Revelation 3:5; cf. Luke 12:8-9; 15:10).

Mission of Angels

Special groups or individual angels, namely: (1) the "Cherubim" and "Seraphim" of the Old Testament; (2) the "Four and Twenty Elders" and the "Four Living Creatures" in the Book of Revelation in the New Testament scriptures; (3) the angels that have sinned and been cast out of heaven, or their leader, "called the Devil and Satan"; (4) "the angel of Jehovah" of the Old Testament; or (5) "the angels of the seven churches" of Asia in the early chapters of Revelation (whether, referring to men or to celestial beings) will not be included in this study on the Mission of Angels.

Instead, our study shall be directed toward that vast undifferentiated mass of created celestial beings referred to simply as "the holy angels," "angels of God," "angels of heaven," or the like, that exists in mind-boggling numbers. In Revelation 5:11, John said he saw and heard "a voice of many angels, round about the throne [of God] ... and the number of them was ten thousand times ten thousands and thousands of thousands,"—called "innumerable hosts of angels," in Hebrews 12:22 -- of whom Jesus said he could beseech the Father and he would send him "more than twelve legions of angels," (Matthew 26:53). John saw and heard them praising "the Lamb that hath been slain" (Revelation 5:12); and in Hebrews 1:6, we are told that when the Father "bringeth in the first-born to the world he saith, Let all the angels of God worship him." And since his resurrection and ascension into heaven, they have been made subject unto him" (1 Peter 3:21-22).

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

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

instances of service already rendered, and some general missions are foretold. We shall therefore now take note of references to these.

Old Testament References

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

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

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

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

5. Psalms 91:11-12: "For he will give his angels charge over thee, To keep thee in all thy ways. They shall bear thee up in their hands, Least thou dash thy foot against a stone." This Psalm as a whole is poetically descriptive of the blessed state of the righteous – describing their spiritual security in terms of physical safety. Its preceding vs. 9-10 in the American Standard Version (using its marginal rendering of v. 9) reads as follows: "Because thou hast said, Jehovah is my refuge, Thou has made the Most High thy

habitation; There shall no evil befall thee, neither shall any plague come near thy tent." Then following vs. 11-12. As quoted above, with angelic ministry involved. Satan quoted this to Jesus (with a significant omission) in one of his temptations, making it a physical promise to him – "If thou art the Son of God: (Matthew 4:5-6).

6. Ezekiel 9:1-11: This is part of a series of visions given to Ezekiel in regard to abominations in Jerusalem and God's punishment upon its guilty inhabitants (see 8:1-4). In chapter 9, he saw "six men" every one "with his destroying weapon in his hand" (vs.1-2), charged with executing God's wrath; but the description of what Ezekiel saw was more as if they were angels rather than actual men. "And one man in the midst of them clothed in linen, with a writer's inkhorn by his side" (vs.2,3,11), was also a part of what Ezekiel saw in connection with the "cherubim" of the next chapter, and both of his hands were filled with coals of fire from between the cherubim to scatter over the city (10:2,6-7).

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

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

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

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

thou art greatly beloved: therefore consider this matter, and understand the vision." (Then the information conveyed by Gabriel.)

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

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

New Testament References.

1. Luke 1:5-23: The angel Gabriel sent to a priest named Zacharias, to foretell the birth of John the Baptist.
2. Luke, 1:26-38: The angel Gabriel likewise sent to "a city of Galilee, named Nazareth," to a virgin named Mary, to foretell the birth of JESUS, "the son of the Most High."
3. Matthew 1:18-25: An angel of the Lord appeared in the dream to Joseph, to whom Mary was betrothed, to assure him that it was by the

Holy Spirit that she was with child, and that he should not fear to take her unto himself.

4. Luke- 2:8-20: An angel of the Lord, joined suddenly by "a multitude of the heavenly host," appeared to shepherds keeping watch over their flock by night near Bethlehem, to announce the birth of Jesus in that city and to instruct them as to how to find him

5. Matthew 2:13-15: An angel of the Lord appeared to Joseph in a dream to have him take the child and his mother to Egypt to foil the effort of Herod the king to destroy him.

6. Matthew 2:19-23: An angel of the Lord likewise appeared to Joseph in a dream when Herod was dead, to have him take the child and his mother back to the land of Israel

7. Matthew 4:11: After the baptism of Jesus, 40 days of fasting, and successfully resisting temptation of the Devil, "behold, angels came and administered unto him (See also Mark 1:13.)

8. Matthew 13:36-43: In his explanation of the Parable of the Tares, Jesus said "the harvest is the end of the world; and the reapers are the angels.... The Son of man shall send forth his angels, and they shall gather out of the kingdom all things that cause stumbling and them that do iniquity, and shall cast them into the furnace of fire," etc..

9. Matthew 13:47-50: In the Parable of the Net, he said that "in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and then cast them into the furnace of fire," etc..

10. Matthew 16:27: "For the Son of man shall come in the glory of the Father with his angels; and then shall he render unto every man according to his deeds.' (Cf.25:31-46.)

11. Matthew. 18:10: "... for I say unto you, that in the kingdom of heaven their angels do always behold the face of my father who is in heaven." (Cf. Acts 12:15)

12. Matthew 24:30-31: "... they shall see the son of man coming in the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his

elect from the four winds, from one end of heaven to the other." (See also Mark 13:26-27; also 1 Thessalonians 4:16).

13. Matthew 25:31-32: "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations" – to be judged (va.33-46). (Cf. Chapter, 16:27; also Jude 14-15)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Conclusion

The ministries of angels have been varied through human history, but used mostly in God's providential guidance and protection of his people – "sent forth to do service for the sake of them that shall inherit salvation" (Hebrews 1:14). And appearing as men – as "strangers" – men have on occasion "entertained angels unawares" (Hebrews 13:2). It is possible for us to be the recipients of their ministries and not know it. It is also probable that the spirits of all the righteous are at death conducted by angels to the Hadean paradise as in the case of Lazarus (Luke 16:22). And, of course, they will be employed in separating the righteous from the wicked at the time of Christ's Second Coming at the end of the world, as indicated by numbers of New Testament passages. Finally, it seems that we shall then join them in the heavenly world. (Hebrews 12:22-24).

THE ANGELS OF JEHOVAH

Enlightening Background Technicalities

In the King James Version the term "angel of the Lord" is always used, whereas the American Standard Version always has it "angel of Jehovah" in the Old Testament, but "angel of the Lord" in the New Testament, which is the way the Greek text reads, following the LXX, which accommodated itself to the post-exile Hebrew custom (after 538 B.C.) of substituting *adonai*, lord, for the name of their God lest they fail to use it with acceptable reverence and thus "in vain," in violation of Exodus 20:7. The King James Version after its early editions accommodated itself, as most modern versions also do, to the Hebrew custom – except for Exodus 6:3; Psalm 83:18; Isaiah 12:2 26:4, and the following compounds: *Jehovah-Jireh* (Genesis 22:14, where used proleptically), *Jehovah-Nissi* (Exodus 17:15), and *Jehovah-Shalom* (Judges 6:24).

When Moses wanted to know God's name so that he could tell his Hebrew brethren in Egypt, God said he was I AM THAT I AM, and in shortened form he spoke of himself as I AM (Exodus 3:14). Then he said to tell the elders of Israel that Jehovah, the God of their fathers had appeared unto him. The difference is that God spoke of himself subjectively, in the first person (I AM), whereas Moses would speak of him objectively, in the third

person (HE [WHO] IS = Jehovah – as rendered in the American Standard Version).

Many modern scholars, however, based upon a few early centuries A.D. references, prefer *YAHWEH* to *JEHOVAH* as an approximation to the Hebrew pronunciation. And the latter is indeed an artificial form, often attributed to Petrus Galatinus about 150 A.D. It is a combination of (a) the four consonants (YHWH) of the original consonantal Hebrew word of the Old Testament for the name of their God and (b) the vowel markings added to them in the Masoretic text of the 6th and 7th centuries A.D. – which text was designed to preserve the traditional pronunciation of the Hebrew words (which might otherwise have become lost with the passing of time). In the case of the vowel markings to go with YHWH, however, those of *ADONIA* are said to have been borrowed in order to preserve the memory also of that substitute word then being used by the Jews for the name of their God, not only in conversation but also when reading the scriptures.

It may also be noted that "Y" may also be transliterated "J" which is why the "J," in *JEHOVAH* -- and also "I", as in *ISAIAH*, meaning *YAH* is helper, or helper is *YAH* in the Hebrew.

Likewise it may be noted that the Masoretic text for *I AM* is *EHYEH*. And a short form for *YAHWEH* is *YAH* (or *JAH*), which appears in the Old Testament 41 times – 19 times as a separate word (Exodus 15:2; 16:16; Psalm 77:11; 89:8; 94:7,12; 115:17,18; 118:5,14,17, 18,18;122:4; 130:3; Isaiah 12:2;26:4; 38:11,11) plus 22 times as *HALLELU-JAH* or *HALLELU-YAH*, rendered "Praise ye the Lord" (King James version) or "Praise ye Jehovah" American Standard Version) – all of the latter in Psalms: 104:35; 105:45; 106:1,18; 111:1; 112:1; 113:1,9; 115:18; 116:19; 117:2; 135:1,21; 146:1,10; 147:1,2; 148:1,14; 149:1,9; 150:1,6.

NOTE: In Psalm 115:18 both the above categories are represented. In some instances, both *YAH* (or *JAH*) and *YAHWEH* (of *JEHOVAH*) occur in the same passage; and in one instance (Isaiah 38:11) *YAH* (or *JAH*) is repeated, no doubt for emphasis. In the New Testament (Revelation 19:1.3.4.6, *HALLELUYAH* IS TRANSLITERATED INTO Greek as *hallelouia*, and anglicized as *Alleluia* in the King Jams Version, but *Hallelujah* in the American Standard Version. The difference as to *AL-* and *Hal* in anglicized form is the result of following different Greek manuscripts. If the *a* has what looks like an apostrophe over it with its tail turned to the right, to indicate what is called a rough breathing, it is the equivalent of *ha*. With tail turned left it is smooth breathing, with no "h"

sound. Adequate transliteration of the Hebrew word requires the rough breathing in the Greek and the "h" in the English spelling.

With our basic text for this outline being the American Standard Version, we shall for the most part be using the expression "angel of Jehovah" rather than "of the Lord" except in the New Testament), and sometimes "angel(s) of God." which means the same thing, because they are angels of the true and living God, whose name is Jehovah.

Identifying "The Angel of Jehovah" or "of God"

While there are multitudes of angels of God, "the angel of Jehovah" or "of God" seems to be (a) distinct from the other angels, and (b) much of the time is equated with God himself, as if one of the members of the Godhead – seemingly the same one most if not all the time – and likely is the one called "the angel of his presence" (literally, "of his face") in Isaiah 63:9.

Furthermore, wherever the King James version has "the angel of the Lord" in the New Testament (Matthew 1:20; 2:13; 28:2; Luke 2:9; Acts 5:19; 8:28; 12:7, 23; 27:23), the American Standard Version has "an angel of the: Lord" – there being no definite article in the Greek text either of these passages. As far, then, as the New Testament is concerned, "the angel of Jehovah" or "of God" in the Old Testament could well have been the member of the Godhead that later became incarnate as Jesus Christ (John 1:1-3,14) – which we believe will be evident when we return to the New Testament for additional light at the conclusion of this sub-section.

Old Testament references

(a) Genesis 16:7-14: "The angel of Jehovah" appeared to Hagar, the handmaid of Sarai, when she was fleeing from her mistress, and instructed her to return. "and she called the name of Jehovah that spake unto her, Thou art a God that seeth."

(b) Genesis 18:1 - 19:28: Three "men" appeared to Abraham, one of whom is identified as "Jehovah" (18:13-33; 19:27) – a member of the Godhead; and the other two, called "angels" (19:1,15), went into Sodom and visited Abraham's nephew, Lot, delivering him and his family from the destruction of that city.

(c) Genesis 21:8-20: "and the angel of God called to Hagar out of heaven [on a later occasion], and said unto her, What aileth thee, Hagar? For God

has heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thy hand; for I will make him a great nation" (vs. 17-18).

(d) Genesis 22:1-19: "And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham: and he said, Lay not thy hand on the lad, ... for now I know thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. ... and the angel of Jehovah called Abraham a second time out of heaven, and said, By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee," etc. (vs.11-17).

(e) Genesis 24: 1-67: Abraham's language to his servant whom he was sending to the city of Nahor in Mesopotamia to obtain a wife for his son Isaac: "Jehovah, the God of heaven, who took me from my father's house, and from the land of my nativity, and who spake unto me, and who swore unto me, saying, Unto thy seed will I give this land; he will send his angel before thee, and thou shalt take a wife for my son from thence" (v.7; cf. v.40).

NOTE: The writer (Moses) is using a figure of speech called prolepsis, in which a thing is spoken of before its time, as in speaking of President Reagan when he was a boy, though he was not president when a boy. In like manner, Abraham at the time referred to in the narrative under consideration did not know God by the name Jehovah, but as God almighty (Heb. *El Shaddai*) (Exodus 6:2-3) – though the writer did know it. (See also Genesis 28:13-17, 21 for similar use of the name Jehovah in connection with occasion before it had been revealed.)

(f) Genesis 31: 3-16: "and Jehovah spake unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee ... And the angel of God said unto me in a dream Jacob: ... and he said [according to Jacob's report to his wives], ... I am the God of Bethel [28:10-22], where thou anointedst a pillar, where thou vowedest a vow unto me: now arise, get thee out from this land, and return unto the land of thy nativity" (vs.3-13).

(g) Genesis 48:15-16: "And he blessed Joseph, and said, the God before whom my fathers Abraham and Isaac did walk, the God who hath fed me all my life long unto this day, the angel who hath redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth" (vs.15-16).

This was Jacob ("Israel") blessing his son Joseph and his grandsons Ephraim and Manasseh. The "angel" here is the "angel of God" in (f) above, and is equated with God himself, hence as being a member of the Godhead.

(h) Exodus 3:1-22: "And the angel of Jehovah appeared unto him [Moses] in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I . . . 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. And Jehovah said, I have surely seen the affliction of my people that are in Egypt," etc. (vs.2-7a).

NOTE: "The angel of Jehovah," "Jehovah," and "God," are equated in this passage.

(i) Exodus 13: 21-22: "And Jehovah went before them [the Israelites in their journey from Egypt to the land of Canaan] by day in a pillar of cloud, to lead them by the way, and by night in a pillar of fire, to give them light; that they might go by day and by night: the pillar of cloud by day, and the pillar of fire by night, departed not from before the people."

NOTE: See Exodus 14:19-28, where "the angel of God" seems to be the same as "Jehovah" in the foregoing.

(j) Exodus 23:20-23: "Behold, I [Jehovah] send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. Take ye heed before him, and harken unto his voice; provoke him not; for he will not pardon you transgression: for my name is in him. But if thou shalt indeed hearken unto his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee," etc.

(This would seem to be the "presence" of Jehovah mentioned later in Exodus 33:14-15 [included in the last scripture cited in the second paragraph below], and the same as "the angel of his presence" referred to in Isaiah 62:9 – equivalent to "the angel of God" or "the angel of Jehovah" in other passages.)

NOTE: After a sinful episode at Mount Sinai on the way to Canaan (Exodus 32-33), God severely punishes Israel and threatened to consume them and make a great nation of Moses in their stead. Moses interceded and God agreed to let them live and go on to Canaan, promising to send "mine angel" before them and drive out the inhabitants of the land (Exodus 32:34) but not without first saying, "I will not go up in the midst of thee; for thou art a stiffnecked people; lest I consume thee in the way." (Exodus 33:3b)

Some think this was another angel – not "the angel of Jehovah" -- not "the angel of his presence" – who had been with them thus far – but the substitute of a lesser angel. And that appears to be what is meant in 33:1-3. Nevertheless, God seems to have relented and gone with them after all, and 32:34 to have been what he said after relenting but reported before the explanation of what led up to it, as stated in 33:4-23.

"When the people heard these evil tidings [of 33:1-3], they mourned: and no man did put on him ornaments. And Jehovah said unto Moses, say unto the children of Israel, Ye are a stiffnecked people; if I go up in the midst of thee for one moment, I shall consume thee; therefore now put off thy ornaments from thee, that I may know what to do unto thee." They mourned, and stripped themselves of their ornaments, never wearing them again, and God did not "consume" them. He also further reversed himself, promising Moses, "My presence shall go with thee, and I will give thee rest." Moses replied, "If thy presence go not with me, carry us not up hence." And he asked that God show him his glory as assurance that he and the people had found favor in his sight and would have his presence on their journey. In response, God had Moses to go into the cleft of a rock while his glory passed by, and then to see his back but not his face. (33:4-23.)

As a sequel, we note in the book of Deuteronomy that after Israel had arrived nearly 40 years later east of the Jordan River, Moses in his farewell address shortly before his death and Joshua's leading them westward across Jordan into Canaan, recounted various outstanding incidents that occurred along the way, showing how Jehovah had indeed been with them all the while notwithstanding their intransigence time after time after time and his punishing them in various ways. And in 1:32-33, Moses was recounting how he had said to them at Kadesh-Barnea, "Jehovah your God ... went before you in the way, to seek you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in the cloud by day" – which was the very thing God had promised before the above-

mentioned sinful episode at Sinai (and verifies our analysis above of Exodus 32-33). But the adult generation had so rebelled at Kadesh, near the border of Canaan, that God punished them by postponing entrance into Canaan until 40 years after their leaving Egypt, when all the rebels would have died in the wilderness.

(k) While Israel was encamped in the plains of Moab east of the Jordan opposite Jericho, "the angel of Jehovah" was involved in preventing the greedy prophet Balaam from cursing the Israelites for the Moabite king Balak (Numbers 22:22-38). And in vs.35-38 "the angel of Jehovah" and "God" seem to be equated.

(l) After Israel was settled in Canaan, "the angel of Jehovah" appeared from time to time to different persons for special purposes: (1) To Israel at Bochim, to rebuke them for not having driven out the inhabitants of Canaan to the extent commanded them – and identified himself as the one who had brought them out of Egypt (Judges 2:1-5); (2) to Gideon in Ophrah, to appoint him to deliver Israel from the Midianite oppression – and is identified as Jehovah (Judges 6"11-14); (3) to the wife of Manoah, and later to Manoah, to foretell their becoming the parents of Samson – and they came to realize that they had seen God (Judges 13:2-25); (4) to David by the threshing floor of Araunah, after staying a pestilence brought on by David's numbering the people as for war without divine authorization, and where David confessed to him his sin (2 Samuel 24:15-17; cf. 1 Chronicles 21:18-27); (5) to Elijah, in wilderness south of Beer-sheba while fleeing to Horeb from wicked Jezebel in Jezreel after slaying the false prophets she had been supporting (1 Kings 19:1-8); (6) to Elijah again later, regarding a mission to king Ahaziah in Samaria, who was seeking information of Baal-zebub, the god of Ekron (2 Kings 1:1-16; (7) to the camp of the Assyrians just outside Jerusalem, to smite it and save the city from attack and destruction (2 Kings 19:35-36); (8) it the prophet Zachariah, near the end of Judah's exile in Babylonia, to apprise him of it and make known pertinent information, as related in the first six chapters of the Book of Zachariah. He is called "the angel that talked with me" and "the angel of Jehovah" (the latter in 1:11, 12: 3:1, 5, 6).

NOTE: While (4) through (8) do not identify "the angel of Jehovah" any further as in prior references, there is nothing in their contexts to prohibit them from likewise referring to a member of the Godhead rather than a created angel sent by Jehovah. And the same is true in regard to the remaining three scriptures that mention "the angel of Jehovah" without reference to any specific occasion of service – namely, Psalm 34:7; 35:5,6

– but do have reference to their ministry in behalf of God's saints, as do the others.

New Testament references

Speaking of Moses, Acts 7:30-32 states: "And when forty years were fulfilled, an angel appeared to him in the wilderness of Mount Sinai, in the flame in the bush. ...: and as he drew near to behold, there came a voice of the Lord, I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob." And 7:38 says, "This is he that was in the church in the wilderness with the angel that spake to him in the mount Sinai, and with our fathers" – described in the Pentateuch as "the angel of Jehovah" and identified as Jehovah, that is, as a member of the Godhead. But these verses in Acts identify said angel as the same one in all these instances.

Next we have 1 Corinthians 10:1-4, as follows: "For I would not, brethren have you to be ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto [Gr. into] Moses in the cloud and in the sea; and did all eat of the same spiritual food [manna]; and did all drink the same spiritual drink [water supplied from a rock at Horeb and at Kadesh-barnea]: for they drank of the spiritual rock that followed them: and the rock was Christ."

Reference is made to Israel's experience in being delivered from Egypt and in their journeying through one wilderness after another on their way to the promised land of Canaan. Manna was "bread from heaven" (Exodus 16:4) and was miraculously supplied, nourishing not only their bodies but the spirits of the Israelites, so that it is referred to as "spiritual food." At Horeb Moses was commanded to "smite the rock, and there shall come forth water out of it, that the people may drink" (Exodus 17:6). And at Kadesh the situation was essentially the same, with Moses smiting the rock, and water came forth abundantly, and the congregation drank, and their cattle" (Numbers 20:1-11). Psalm 78, telling of Jehovah's "wondrous works" (v.4), recounted that, saying: "He clave rocks in the wilderness, and gave them to drink abundantly out of the depths. He brought streams also out of the rock, And caused waters to run down like rivers" (vs.15-16; cf. Isaiah 48:21). And this miraculous provision of water refreshed the spirits as well as the bodies of the people, so that it was indeed "spiritual drink" as well as literal water.

But the actual source of that drink was a Spirit Being, not the inanimate physical rock from which it flowed. That Being was "Christ," a "spiritual rock." AND "HE FOLLOWED THEM." That must mean he was the

member of the Godhead who accompanied Israel from Egypt to Canaan, and still rendered miraculous service on various occasions in the land of Canaan also, as well as being the one who had appeared unto their earlier fathers, Abraham, Isaac, and Jacob, as narrated above from the outset. But when he "became flesh, and dwelt among us ... as ... the only begotten from the Father" (John 1:14), there were still angels of God that ministered on various occasions, but none called "the angel of the Lord" or "of God," which he, and seemingly he alone, had been called.

GABRIEL

He is referred to twice in the Old Testament, and referred to as "the man Gabriel," because having the appearance of a man. In the first instance he appeared to the prophet Daniel to explain a vision he had seen but did not understand (Daniel 8:1-19). In the second instance, he likewise appeared to Daniel, this time in response to prayer and to instruct him further in regard to the vision he had seen (9:20-23).

Gabriel is likewise mentioned twice in the New Testament. In the first instance, he appeared to Zacharias, the father of John the Baptist, to announce to him the birth of the latter, stating "I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings" (Luke 1:5-23). And six months later he was sent from God to "a city of Galilee, named Nazareth," to a virgin named Mary, to announce to her that she would conceive by the power of the Holy Spirit and give birth to a son, whom she was to call Jesus, and who would be called the Son of the Most High (1:26-38).

MICHAEL

After a certain vision of Daniel, one was sent by God to explain to him the significance of it, yet that one had been delayed by the prince of the kingdom of Persia; but, said he to Daniel, "Michael, one of the chief princes, came to help me." And before departing, he told him, "there is none that holdeth with me against these [the prince of Persia and the prince of Greece], but Michael your prince." (see Daniel 10:1-21, with Michael's name mentioned in vs.13,21.) And in 12:1, he is mentioned again by name, and described as "the great prince who standeth for the children of thy people" – Daniel's people, the holy ones of the Jews.

Next, in the New Testament, in Jude 9, he is called "Michael the archangel" (that is, the highest angel), and describes as having contended with the devil and "disputed about the body of Moses." And, finally, in Revelation 12:7-9, we read: "And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven. And the dragon was cast down, the old serpent, he that is called the Devil and, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him." All this was seen by John in a vision, while on the Isle of Patmos.

SATAN

Meaning and Use of the Word

The English word is from the Hebrew term *Satan* in the Old Testament and the Greek term *Satanas* in the New Testament. Its basic meaning is "adversary." And it is translated thus a number of times in the Old Testament with reference to both men and angels. But when it is employed as a personal name in the Old as well as the New Testament it is always rendered simply as "Satan," and applied to the supreme adversary of God and man – with one exception, when Jesus called Peter "Satan" in the sense of a Satan-like man when he challenged our Lord's prediction of his approaching death in Matthew 16:23; Mark 8:33).

In reference to the supreme adversary, likely a rebel and fallen angel (to be discussed later), "Satan" occurs 14 times in the Old Testament in the first two chapters of Job; once in Psalm 109:6 in the King James Version but not in the American Standard Version; and twice in Zechariah 3:1-2. It also occurs once in the text in 1 Chronicles 21:1 in both the King James and American Standard Versions, but the latter has "Or, an adversary" in the margin. That makes a total of either 16, 17 or 18 times in the Old Testament. And in the New Testament it occurs 34 times – in Matthew, 3; Mark, 5; Luke, 6; John, 1; Acts, 2; Romans, 1; 1 Corinthians, 2; 2 Corinthians, 2; 1 Thessalonians, 1; 2 Thessalonians, 1; 1 Timothy, 2; Revelation, 8. That makes a grand total for both Testaments of 50, or 51, or 52 times that the supreme adversary of both God and man is referred to as "Satan," who is tolerated by God within certain bounds for the duration of man's probationary period on earth but is doomed to "eternal fire" afterward along with his agents (Matthew 25:41).

Character and Identity

In Revelation 12:9, where he is symbolically represented as a "dragon." He is described as "the old serpent, he that is called the Devil; and Satan, the deceiver of the whole world." The word "Devil" means calumniator or slanderer. And being called "the old serpent ... the deceiver" is evidently an allusion to the serpent who, as an agent of Satan, by falsehood and slander of God deceived Eve in the garden of Eden (Genesis 3), and led her and Adam into sin that eventuated in physical death for them and all posterity. Accordingly, Jesus said to Jews who were seeking to kill him: "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth 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 thereof" (John 8:44). The apostle Paul speaks of "the serpent [who] beguiled Eve in his craftiness" (2 Corinthians 11:3), of "the wiles of the devil" (Ephesians 6:11). And of "his devices" (2 Corinthians 2:11). He may appear as "an angel of light" (2 Corinthians 11:14). Also, oppositely, "your adversary, the devil as a roaring lion, walking about, seeking whom he may devour" (1 Peter 5:8).

Origin and Destiny

1. It seems likely that Satan was created as an angel of God of high rank, but not quite the highest, and was leader of "the angels that sinned" and were "cast down," as referred to in 2 Peter 2:4 and Jude 6. In the latter passage, it is stated that "they kept not their own principality, but left their proper habitation," implying that they were not pleased with their assigned rank and sphere.

2. And in Revelation 12:7-9, we read: "And there was a war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred, and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him."

This was part of a vision John had on the Isle of Patmos, symbolic of what happened as a result of Satan's attempt to destroy Jesus after he had been born, and finally did, of course, achieve his crucifixion – only, however, for him to be raised by God from the dead and "caught up unto God, and unto his throne" (12:4-5). But the symbolism could well have been based on a prior reality.

3. In Matthew 25:41, Jesus speaks of the "eternal fire prepared for the Devil and his angels." So, Satan must have been a mighty angel with other angels aligned with him, just as Michael was a mighty angel ("the archangel," Jude 9) and, according to the imagery of Revelation 12, had still other angels aligned with him. The fallen angels, including Satan, have not yet been cast into the "eternal fire," but are reserved unto judgment" (2 Peter 2:4) – Jude says "unto the judgment of the great day" (Jude 6). This is no doubt the "day" God appointed for judging the world in righteousness by the "man" he raised from the dead (Acts 17:31) – when we must all appear before the "judgment-seat of Christ" (2 Corinthians 5:10) – when, also, "we shall judge angels" (1 Corinthians 6:3) – evidently after we have received favorable judgment ourselves and are privileged to remain on Christ's right hand and concur in the judgment he pronounces of unrighteous men and sinful angels (see Matt. 25:31-46).

4. In the first two chapters of the Old Testament book of Job (1:6,7,8,9,12,12; 2:1,2,2,3,4,6,7) we have our first mention of "Satan" by that name – designated in Hebrew as "the Satan," evidently by way of preeminence. According to ancient Jewish tradition, Moses was the author of that book, which would make it among the oldest in the Bible, if not the oldest – possibly written before the Pentateuch, which was authored by Moses except for the last two chapters of Deuteronomy and an occasional explanatory editorial note. It had its setting in Patriarchal times, in the land of Uz (1:1), and could have been written during the 40 years that Moses was in the land of Midian prior to his call by Jehovah to deliver Israel from Egyptian bondage.

Ancient tradition identifies Job with Jobab, the second King of Edom (Genesis 36:33); and Uz is thought to have been along the border between Palestine and Arabia, extending from Edom northerly and easterly toward the Euphrates river. That part of the land of Uz which tradition has called home to Job was Hauran, east of the Sea of Galilee, a part of which was later called Bashan, also Golan (to this day). And it is thought that early kings of Edom may at time migrated northward and extended their rule into Uz as far as Hauran. It is possible for Moses to have learned of the story of Job from Job's descendants, if not from Job himself, since Uz to the north and Midian to the south were connected by the King's Highway (see Numbers 20:17; 21:22; cf. Deuteronomy 2:27) running from the Gulf of Aqabah in the south to Damascus in the north. And Halley's Bible Handbook aptly remarks: "Job's being a descendent of Abraham, naturally Moses could have recognized him as being within the circle of God's

revelation" 24th edition, 1965, p.241, which also supplies the above mentioned traditions).

The Book of Job is mostly a historical poem, based on an event in the life of the greatest and most widely known man in his part of the world in his day. It has been eulogised as "perhaps the Greatest Masterpiece of the Human Mind" (Victor Hugo), as "one of the grandest things ever written" (Thomas Carlyle), and as rising "like a pyramid in the history of literature, without a predecessor and without rival" (Philip Schaff) – but surely is not solely the product of human mind.

The first two chapters and the greater part of the last chapter are written in prose. The intervening chapters, giving the content of the discourses recorded, are presented in poetical form. We are concerned in a general way with the book as a whole, but with the prose section in particular, and shall present a summary in an Excursus for some of the richly significant insights it affords in regard to both the malevolent agency of Satan and the problem of human suffering that has been with every generation of mankind.

Other Appellations

THE DEVIL

The term "devil" has already been mentioned, and described a smearing calumniator of slanderer – a false accuser. Not all of Satan's accusations are necessarily false, but all are of evil intent, and most of them are false. Being an inveterate {firmly established or of long standing} enemy of God and man, he accuses man to God (Job 1:6-11; 2:1-5; Revelation 12:9-19), and God to man (Genesis 3:1-15).

In the King James Version, the Hebrew words *sair* (Leviticus 17:7; 2 Chronicles 11:15) and *shed* (Deuteronomy 32:17; Psalm 106:37) in the Old Testament, and the Greek words *diamon* (5 times) and *daimonion* (60 times) are translated "devil" in the New testament, but do not refer to Satan. The American Standard Version renders *sair* as "he-goat," and the other terms as "demon." So we ignore these for the present, and return to them only when we get to "demons" later in our study.

The Greek word more appropriately rendered "devil: is *diabolos* meaning calumniator of slanderer, as mentioned above. It is translated "false accuser" in 1 Timothy 3:1 and 2 Timothy 3:3, and "slanderer" in Titus 2:33, in the King James Version, but as "slanderer" in all three passages in

the American Standard Version, when not applying to Satan. It is also rendered "devil" one time (John 6:70), where Jesus said of Judas Iscariot that he was a "devil" – not "the devil," as Satan is called in 34 other New Testament passages.

(In the Old Testament *diabolos* is used by the LXX 21 times where the Hebrew word is *Satan* (1 Chronicles 21:1; Ester 7:4; 8:1; Job 1:6,7,9,12,12; 2:1,2,2,3,4,6,7; Psalm 109:6; Zechariah 3:1, ,2,2 – with the Ester and Psalm references not likely to be referring to "the devil," but to an adversary or enemy nevertheless.)

BELIAL

This is a Greek form of the Hebrew word *beliyaal*, meaning worthlessness or wickedness, and occurring in the King James Version of the Old Testament 16 times in such expressions as "son(s) of *Belial*," "man of *Belial*," or "daughter of *Belial*" (Deuteronomy 13:13, Judges 19:22 20:13; 1 Samuel 1:16; 2:12; 10:27; 25:17, 25; 30:22; 2 Samuel 16:7; 20:1; 23:6; 1 Kings 21:10, 13, 13; 2 Chronicles 13:7), where it may or may not refer to Satan; and it occurs in the New Testament one time (2 Corinthians 6:15), where in some Greek text it is *beliar* instead of *belial* and where it definitely refers to Satan, in opposition to Christ. In the pseude-pigraphic literature it is said to be often miswritten *beliar*, and is uniformly regarded as a proper name of the Prince of Evil.

The American Standard Version renders the above Old Testament expressions as "base fellow(s)," "worthless fellow(s)," "base men," "wicked women," and "the ungodly" (with persons understood) in 2 Samuel 23:6. Such are acceptable as interpretive renderings, whether or not in said expressions "Belial" is intended as a name for Satan as it did later come to be used. And in the King James Version itself renders *belial* as "evil (1 time), naughty" (1 time), "ungodly" (2 times), "ungodly men" (2 times), and "wicked" (5 times), where it is used as an adjective.

BEELZEBUB

This is the rendering in the Latin Vulgate by Jerome (in the late 4th century A.D.) of the Greek New Testament work *Beelzeboul* in Matthew 10:25; 12:24, 27; Mark 3:22; Luke 11:15, 18, 19), and adopted in most if not all English translations until recently, when some rendered it "Beelzebub." It was used by the Jewish enemies of Jesus and by himself as well of "the prince of the demons" and applied to "Satan" (Matthew 12:24-27).

It is supposed that Jerome took the Greek *beelzeboul* to be the equivalent of the Hebrew *baalzebul*, used in the Old Testament (2 Kings 1:2,3,6,16) of the god of the Philistines at Ekron, which term meant lord of the fly. And it may have been an allusion to it. But if so, it likely was a contemptuous Jewish pun and corruption of it, meaning lord of dung, or of filth, that is, of idolatry.

THE PRINCE OF THE DEMONS

That appellation has just been cited in the foregoing and occurs in Matthew 12:24-27; Mark 3:22; Luke 11:15-19. We reserve further remarks on it until coming to it in the study of "demons" as a topic.

THE PRINCE OF THE POWERS (POWER) OF THE AIR

That appellation occurs in Ephesians 2:2. The Greek text and the King James Version have "power," singular. We need not discuss this any further until we study "demons," except to mention the fact that when Satan was allowed to destroy what belonged to Job he caused a great windstorm to demolish the house where his sons and daughters were, killing them (Job 1:18-19).

THE TEMPTER

That description occurs in Matthew 4:3 and 1 Thessalonians 3:5 – literally, the tempting one, and the one tempting, respectively. Satan as a tempter solicits to evil. When God is said to "tempt," as when in the King James Version it is stated that God "tempted Abraham," it means to test or prove – the American Standard Version saying, "God did prove Abraham" (James 1:13). He seeks rather to dissuade him from evil, yet not coercing – not preventing his exercise of the power of choice.

THE EVIL ONE

See Matthew 13:19, 38-39; 1 John 2:13-14; 3:12; 5:18.

THE DECEIVER

See Revelation 12:9; cf. 20:3, 8.

THE ACCUSER

See Revelation 12:10; cf. Job 1:11; 2:4-5.

THE ENEMY

See Matthew 13:39.

ADVERSARY

See 1 Peter 5:8; cf. Zechariah 3:1. In the former passage, the Greek word is *antidikos*, which originally meant an opponent in a lawsuit, but came to be used as a general word for an adversary whether in a court of law or not. In the latter passage, Satan is used as a verb, meaning to accuse of, be an adversary, and some versions is translated as "accuse" or "oppose."

LUCIFER??? WE THINK NOT.

The King James Version of Isaiah 14:12 does contain that name, to be sure, as follows: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which did weaken the nations." But in a note it says. "Or, O day star." and the American Standard version reads: "How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations!" The word translated "Lucifer," or "day star," is the Hebrew term *helel*, meaning shining one, and was used for Venus, the morning star, or "the son of the dawn [or, morning]." But the context (14:3-23) shows the term to be used in addressing the "king of Babylon" (v.4), the brightest star in the political heavens at that time, not Satan, notwithstanding any comparisons between the two and any hyperbolic descriptions used, most of which represent the king's own egotistical and arrogant pride and ambitious designs, soon to be thwarted by overthrow and downfall.

The context just mentioned represents the second part of a "burden" or oracle against the nation of Babylon itself, beginning with Isaiah 13:1. Another similar prophecy is found in Ezekiel 28: 1-19, against the "prince of Tyre," describing his overweening pride and warning him of approaching death (vs.1-10), followed by a satirical "lamentation over the king of Tyre" (vs.11-19), almost certain to have been the same as the "prince."

The latter text is much more hyperbolic than any of that about the king of Babylon. Hence, many have thought that not all said about the "king of Tyre" could possibly apply to him but must refer to Satan instead. Yet such can hardly be. For in vs. 13-15, he seems to be described as if one of the cherubim placed at the entrance of the garden of Eden after Adam and Eve had sinned, and likewise alluded to as one of the cherubim whose wings covered the mercy-seat in the sanctuary on the "holy mountain of God." Yet such is most improbable of Satan, since it was he who through the serpent had seduced Eve in the garden. So all that was said must have referred to the "king of Tyre," in extreme hyperbole and scathing satire, to point up the greatness and tragedy and pity if the tremendous fall.

