

*Understanding the Bible*

# The Biblical Angels


Tom Wilson

*A Bible Study Guide*

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The back cover caricature of the author was drawn by the well-known artist Jan van Haasteren as a favor to Els Rooswinkel, who maintains a web site dedicated to puzzles with artwork drawn by Jan. Tom originally created a version of this web site and handed it over to Els, who developed the site far beyond its initial content. In appreciation of Tom’s effort, Els asked Jan to draw him.

The latest edition of this book is available via <https://thechurchoforlando.org>.

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# Preface

I will briefly give some background as to how this book came to be and how it is organized. Then, there are some suggestions as to how to get the most out of this book and how to improve it. Finally, I wanted to acknowledge those who have helped me in some way (most of whom I do not know).

## Book Origin

I was always intrigued by angels because of all of the sensationalism that surrounds them. The more I matured, the more I learned how bad the teachings were. The one thing that annoyed me is how people would say that angels took on a form to appear to men. That clearly isn't in scripture. This was more the case when describing appearances of the LORD. You can smell the stink of religion when you hear the word "theophany". The word isn't in the bible, nor is the concept. Also, the claims of the many different races of angels were quite annoying because scripture is silent on this topic as well.

I would say that I understood about 10% of what is in this book when I began studying the creation. That was a huge effort and as I gained understanding there, I began to better understand some things about angels. It wasn't that there was a lot in common, it was that I was learning how to study advanced topics. When the creation study was almost over, I still hadn't mastered all that is in this book, but it was mostly downhill.

Another side struggle was understanding who God is. I had my doubts about the trinity teaching. I was open to it, but, like angels, so many things are taught that are not in scripture. I was learning to be more of a Berean when hearing teachings, and this helped in the area of angels.

When the creation video study series was almost complete, I stopped recording it because I need to correct some things. During this interruption, I completed "The Biblical Angels" video series [2]. I think the details in this book are outstanding, although I am open to suggestions to improve it. The bible is the master; I am only the student.

## Book Organization

This book is structured similarly to the video study series from which it is derived. This may be found at <https://thechurchoforlando.org> in the *Advanced Studies* area. The only difference organizationally is that the chapter on the angelic rebellion has been moved before the chapter on idolatry.

The main matter has been divided into four parts. This was simply to give the table of contents better structure.

Most of the material in this book consists of quoted verses. Frequently, I will not comment on the verses. I would prefer that the verses speak for themselves. I will explain what I feel I can explain. I would rather not try to explain what I cannot, but, if I speculate, I will make it clear when I do. Sometimes, there are many verses saying the same thing. This is done in order to provide contrast with a verse that only speaks once. Bad doctrine is often built upon a lone verse.

To make the book more useful as a study tool, an index was created for the referenced verses. Because of the tools already in place, this was so simple. Similarly, a list of figures and a list of tables are provided that helps the reader find places in the book that he will remember more clearly than a chapter or section title.

## A Bible Study Guide

This book is referred to as “a bible study guide” since it is intended to make you study. Depending on the topic, a study guide may not have much discussion. This is typically true for more advance topics, where there may be many verses with little explanation. If you feel overwhelmed in this situation, you may be over your head. A guide is not meant to be a commentary on every quoted verse.

Typically, I have found most of the scriptures for you and organized them in a way that will help you draw the conclusion that God would have you draw. I don't have everything right, including my limited explanations. So, focus on the scriptures.

If you don't find yourself doing the following, you might not find the guide as useful as it meant to be:

- reading the larger context around the quoted verses,
- reading certain passages again and again,
- searching for words and phrases when you study, and
- looking at concordance information to learn more.

You are in charge of your maturing. Use the guide as you see fit.

A study guide may have side studies that address necessary background material. These side studies are blocked off from the main material so that they can be skipped or revisited. When a block ends, it should help you return your focus to the main topic.

A traffic light may appear in the margin. A **green** light indicates something positive worth noting. When applied to a verse or passage, it is an important scripture that is fundamental to the teaching. A **yellow** light is a warning that something may not be clear. It might highlight that I am giving my opinion, which could easily be wrong. A **red** light indicates something negative worth noting. It might accompany a quote from a corrupt bible or a tradition that is taught that isn't really the truth of the bible.

A “pointing finger” simply indicates something worth reading in order to help you find important information when skimming pages. A “thumbs up” indicates a positive message. A “thumbs down” indicates a negative one. These are very similar to the yellow, green, and red lights.

The main chapters and appendices have a whirlwind<sup>1</sup> symbol (🌀) in the bottom right corner of each page. This is a hyperlink that takes you to the index of verses. This is an easy way to go the index and look at verses. Hopefully, your PDF viewer has a way to come back to where you jumped from.



## How to Get the Most out of This Book

You can certainly print this book if you would like, but you will get the most out of it by using a good PDF reader and learning how to use it. The book contains many hyperlinks to navigate it. Examples are the table of contents and list of figures/tables, chapter and figure/table references, and the page references in the bible verse index.

A good reader will allow you to navigate the table of contents as a sidebar. You can also create bookmarks and display those bookmarks in the sidebar. You can also highlight text and insert comments. These too can be displayed in the sidebar. Maybe your reader will have more facilities.

Having a good on-line bible will also aid you when you study using this book. That should have a concordance and you should go to the trouble to learn how to use it. But beware of commentaries! They are loaded with tradition. It is unlikely that anyone is teaching what you are reading here. You get to decide what you believe—whether it is right or wrong.

## How to Improve This Book

You should have gotten this book for free with no expectation of giving anything in return. But you can give back to it by suggesting improvements.

I am interested in the following:

- Correction of simple typographical or spelling errors
- Suggestions for improved explanations (including explaining something that I didn't explain at all)
- Correcting misapplied verses or suggesting newly applied verses. Either is quite possible
- Better drawings for the drawings that I did. I would really appreciate a good sketch artist
- Asking questions that prompt me to add explanation

<sup>1</sup>The bible describes the Spirit as a whirlwind that could carry a prophet to another place.

I am **not** interested in the following:


- Corrections following outdated publishing guidelines (like putting a period inside the quotes)
- Your belief that other bibles are ok
- Your disbelief that the *King James Bible* is God's word in English (including suggestions about correcting it)
- Your disagreement with right division

I do not know everything, and I make plenty of mistakes. How you present yourself will go along way toward not wasting your time when suggesting improvements.

You can submit feedback by first contacting me through the "Contact" link at <https://thechurchoforlando.org>. A reply will then ask you for your comments. Similarly, if you have clarifying questions, I might end up supplementing the book as a result.

## Acknowledgments

I would like to thank everyone that has contributed to something open source or otherwise free. Such tools have been instrumental in developing the video materials and this book. More specifically, I would like to thank everyone involved with

1. Linux, in general,
2.  $\LaTeX$  and its numerous packages, Macintosh ports/tools (MacTex, TeXShop, TeXLive), and the  $\TeX$  Users Group,
3.  $\LaTeX$  Beamer in particular,
4. the  $\LaTeX$  discussion forums, where many of my problems were already solved,
5. The  statistical environment and its numerous packages,
6. RStudio, and
7. Apache OpenOffice Draw.

We all benefit from a more robust version of this book.

I thank God for his written word and the translators of the *King James Bible*. The latter have done all the work for us! I also applaud all who are open to listen and slow to dismiss what they don't already believe. I know I don't have everything right, but a lot of it is.

## Changes in Revision A of the First Edition

Additions are shown in **green** in the referenced locations. They are summarized here:

Page	Description
5	Added verses referencing the "likeness of men".
18	Added a side study for better understanding ministers and servants.
19	Added a side study for "flaming fire" and "flame of fire".
21	Added verses that demonstrate how an angel would strengthen Jesus.
36	Added an additional verse about sending forth many angels not one.
41	Added a side study on manifestations.
53	Expanded a couple of passages and made reference to the cloud.
67	Added another scripture exemplifying that Satan is not an actual serpent.
84	Added verses for leaders that lord over others.
87	Added a side study for better understanding the most High.
114	An explanation is given for the title "the prince of the power of the air" in Ephesians 2:2.
137	Another verse was provided to demonstrate qualifying a group that has sinned.

## Changes in Revision B of the First Edition

Additions are shown in **blue** in the referenced locations. They are summarized here:

Page	Description
146	Added a reference to Genesis 11:4 to clarify the context.

## Changes in Revision C of the First Edition

Additions are shown in **red** in the referenced locations. They are summarized here:

<b>Page</b>	<b>Description</b>
153	Removed incorrect reference to “Times of the Gentiles”. Cleaned up the surrounding text.

# Introduction

There are several areas where Christians greatly err, and the topic of angels is one of them. Besides the problems of bad bibles and not rightly dividing the word of truth, many people teach about what they do not understand. What results is a collection of fables about angels. First, we'll see a couple of generic verses about fables:

## 2 Timothy 4:3-4

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;  
4 And they shall turn away [their] ears from the truth, and shall be turned unto fables.

## 1 Timothy 4:7

7 But refuse profane and old wives' fables, and exercise thyself [rather] unto godliness.

Figure 1 shows some pictures that are commonly found on the Internet. These reflect people's bad understanding of angels.



(a) Is This an Angel?



(b) Are These Baby Cherubs?



(c) Are There Female Angels?

**Figure 1:** Are these angels? It is images like these that cause believers to err. **(a)** Angels do not have halos or wings and are not babies. **(b)** Some will say that these are cherubs (or cherubims) because they do have wings. Well, that's wrong too. **(c)** Are angels female? We will look at that in this book (but they still won't have wings).

The topic of angels is an advanced bible study topic. This is because the scriptures about them are scattered throughout the bible. Angels often appear in visions and are described with prophetic language. The immature believer cannot discern symbolism from reality. What results is sensationalism.<sup>2</sup>

<sup>2</sup>Sensationalism is the use of exciting or shocking stories or language at the expense of accuracy, in order to provoke public interest or excitement.

So, why are angels taught incorrectly. Well, besides the symbolism that is misunderstood, the foundation of angels is laid on the wrong verses. Here are two:

**Psalms 104:4**

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

**Luke 24:39**

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

So, people conclude that angels do not have bodies. To believe that, you have to ignore many verses that say otherwise. Proper study reconciles all verses. So, we will build the foundation on the larger number of verses and make sure we reconcile the exceptions.

If you can make it through this book, you will learn that angels are men (and I don't mean that they are specifically males). They do not have special, innate powers. We will look at a multitude of scriptures that will help you understand these things. Then, you will wonder why someone was teaching sensational fables to begin with.

If something is commonly taught and not really in the bible, it is a tradition. Traditions are childish things. It is time to put away those childish things:

**1 Corinthians 13:11**

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

See where you stand when you finish this book.



---

# Dedication

To Jesus Christ, my Lord and Savior, without whom nothing would be possible

Colossians 1:16—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

To Dahlia, my wife and my helper in all things

Genesis 2:18—And the LORD God said, It is not good that the man should be alone; I will make him a help meet for him.

To all the members of the body of Christ

2 Corinthians 13:11—Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.



## Part I

# Foundational Concepts

---

<b>1 What Are Angels? . . . . .</b>	<b>2</b>
<b>2 The Angel of the LORD . . . . .</b>	<b>11</b>
<b>3 The Ministry of Angels . . . . .</b>	<b>18</b>

---

This part will lay the foundation of what angels are and what they are doing. The scriptures are really quite clear in these areas, but tradition has veiled these simplicities. You'll struggle to put aside the error that you already know, but simply believe what the scriptures are saying and stop believing what people have added to the scripture.

# What Are Angels?

In this chapter, we will look into what the scripture says that angels are. I already pointed out in the book's introduction that many teach about angels with the wrong foundation. So, let's get the right foundation.

## 1.1 The Dictionary and Concordance

The Webster's 1828 dictionary<sup>1</sup> has these definitions for "angel":

1. Literally, a messenger; one employed to communicate news or information from one person to another at a distance
2. A spirit, or a spiritual intelligent being employed by God to communicate his will to man
3. In a bad sense, an evil spirit
4. Christ, the mediator and head of the church
5. A minister of the gospel, who is an ambassador of God
6. Any being whom God employs to execute his judgments
7. In the style of love, a very beautiful person

There is some bad information mixed in with the good. Here's what you can learn by study: Angels are men with spiritual bodies. I will demonstrate that shortly. None of the definitions above will lead you to that conclusion. That makes the dictionary a bad source of truth.

Let's look at what a concordance says. There is one Hebrew word and one Greek word translated as "angel".

### ***mal'âk* (H4397)**

From an unused root meaning to despatch as a deputy; a messenger; specifically, of God, i.e., an angel (also a prophet, priest or teacher); ambassador, angel, king, messenger.

The concordance says that this word also means "king", but it is never translated as that word. So, what appears in the concordance isn't always trustworthy.

### ***angelos* (G32)**

From *aggellō* (probably derived from G71; compare G34) (to bring tidings); a messenger; especially an "angel"; by implication, a pastor:—angel, messenger.

Now, the concordance suggests that this word can also mean "pastor". But, again, it is never translated that way. What we can conclude from both words in the concordance is that each word can describe an angel or a man (as a messenger or ambassador). This does not prove that angels are men, but it is consistent with that conclusion. Don't worry, I will prove it using scripture soon.

## 1.2 Comparing Angels and Men

Let's see scriptures that compare men and angels.

<sup>1</sup>A dictionary closer to 1769 would be preferable since that is when the English of the *King James Bible* was standardized. It is difficult for most to get free access to such dictionaries. The 1828 Webster's Dictionary is available on-line for free.



**Psalms 8:4-6**

- 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?  
 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.  
 6 Thou madest him to have dominion over the works of thy hands; thou hast put all [things] under his feet:

So man is a little lower than an angel. We need to see what the difference is.

**Hebrews 2:5-10**

- 5 For unto the angels hath he not put in subjection the world to come, whereof we speak.  
 6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?  
 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:  
 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing [that is] not put under him. But now we see not yet all things put under him.  
 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.  
 10 For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

So, man is a little lower than an angel for the suffering of death. Man is mortal, and an angel is immortal. We will see conclusive scriptures in a moment.

Now, the following scriptures will make one of the differences clearer.

**Matthew 22:30**

- 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**

- 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**

- 34 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.

*Matthew* and *Mark* tell us where the angels live: in heaven. This is the 2<sup>nd</sup> heaven.<sup>2</sup> *Luke* tells us that resurrected man is equal to an angel. Some will only want to conclude that with respect to immortality, but we will see that it is a lot more.

There is a poor teaching that stems from these passages. Some conclude that because the angels do not marry that they are all male. But it isn't saying that. Think about this: In the resurrection, there will be immortal men and immortal women, and they will not have children. In the resurrection, not all are male. So, we shouldn't conclude that all angels are male from this. We need other scriptures that tell us whether there are female angels. We will also see in Chapter 10 that there are some (male) angels that had children... How can that be!?!? Proper study requires that all verses be reconciled.

Now, we will see a tremendously powerful passage that should open your eyes if you have believed bad traditions.

**1 Corinthians 15:40-49**

- 40 [There are] also celestial bodies, and bodies terrestrial: but the glory of the celestial [is] one, and the [glory] of the terrestrial [is] another.  
 41 [There is] one glory of the sun, and another glory of the moon, and another glory of the stars: for [one] star differeth from [another] star in glory.  
 42 So also [is] the resurrection of the dead. It is sown in corruption; it is raised in incorruption:  
 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:  
 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

<sup>2</sup>See *The Biblical Creation* [3] study to understand why this is.



- 45 And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit.
- 46 Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual.
- 47 The first man [is] of the earth, earthy: the second man [is] the Lord from heaven.
- 48 As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly, such [are] they also that are heavenly.
- 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

And one more verse...

#### 1 Corinthians 15:53

- 53 For this corruptible must put on incorruption, and this mortal [must] put on immortality.

There are differences between natural and spiritual bodies. Table 1.1 summarizes some of the differences. For each verse number, a lower attribute and higher attribute is shown. The natural man is mortal. The spiritual man is immortal. Resurrected man is a spiritual man, and is equal to an angel. So, an angel is a spiritual man! This is utterly outstanding!

**Table 1.1:** Comparison Summary

#	Lower	Higher
40	Terrestrial	Celestial
42	Corruptible	Incorruptible
43	Weak	Powerful
44	Natural	Spiritual
49	Earthy	Heavenly
53	Mortal	Immortal

### 1.3 The Resurrection Body

In order to better understand an angel, we need to better understand a resurrected man.

#### 1 Timothy 6:16

- 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom [be] honour and power everlasting. Amen.

Jesus is the only natural man resurrected to a heavenly body. Let's see what Jesus did in that body. First, he got out of a sealed tomb:

#### Matthew 28:2

- 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.

#### Matthew 28:6

- 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

The angel rolled away the stone because it was still sealed when Jesus got out of it. Next, he got into a closed room:

#### John 20:19

- 19 Then the same day at evening, being the first [day] of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace [be] unto you.

He makes it clear that he has a physical body:

#### Luke 24:36-39

- 36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace [be] unto you.
- 37 But they were terrified and affrighted, and supposed that they had seen a spirit.
- 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
- 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Verse 39 is what leads to traditions. We will discuss what this means in Chapter 10. Now, here is something quite interesting:

**John 20:14-15**

- 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.
- 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

It isn't clear why the woman, Mary Magdalene, doesn't recognize him. However, something similar happens in a different account.

**Mark 16:12**

- 12 After that he appeared in another form unto two of them, as they walked, and went into the country.

*Luke* gives a longer description of the same event. This is the account of the two disciples on the road to Emmaus. It is worthwhile reading the entire passage, but I'll just give the relevant verses.

**Luke 24:16**

- 16 But their eyes were holden that they should not know him.

*Mark* said that Jesus appeared in another form. *Luke* said that something happened to the disciples' eyes!

**Luke 24:31**

- 31 And their eyes were opened, and they knew him; and he vanished out of their sight.

Now, their eyes were opened. So, I can't really explain what has happened here. It may not have anything to do with Jesus' resurrection body. However, he did vanish! Did he become invisible or translate to another place? I'd assume the latter. That may be something that the spiritual body can do. Alternatively, the body may not have this power on its own; it might have power that Jesus had, which was also given to angels.

A few scriptures say that our resurrection body will be like Jesus'.

**2 Corinthians 3:18**

- 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, [even] as by the Spirit of the Lord.

**Philippians 3:21**

- 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

**1 John 3:2**

- 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

An angel's body is like Jesus' resurrection body. As I said already, angels are spiritual men.

## 1.4 Angels Are Called Men

Next, we will see overwhelming confirmation that angels are men! The scriptures will explicitly call angels "men". However, people will often add: "They looked like men". **Some may even reference the following verse:**

**Acts 14:11**

- 11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

**This is a statement of pagan superstition. This is what tradition carries on today.**

**Philippians 2:7**

- 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

**This verse isn't the same thing as the previous. It just says that Jesus came as a mortal man. This is simply confirmed by this verse:**



**Romans 8:3**

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

You may consider reading all of Genesis 18, but, here, we will only look at the relevant verses:

**Genesis 18:2**

2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw [them], he ran to meet them from the tent door, and bowed himself toward the ground,

**Genesis 18:20-22**

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;  
21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.  
22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

So, there are three **men** that appear to Abraham. One of them stays with Abraham, and that man is called “the LORD”. The other two men went to Sodom.

**Genesis 19:1**

1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing [them] rose up to meet them; and he bowed himself with his face toward the ground;

Now, those two men are called “**angels**”. The next verse calls them men again.

**Genesis 19:5**

5 And they called unto Lot, and said unto him, Where [are] the men which came in to thee this night? bring them out unto us, that we may know them.

Note that *Genesis* is written by Moses long after it happened. It is God that is telling us this information. Now, the next example establishes the same thing.

**Daniel 9:21**

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.

**Luke 1:26**

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

*Daniel* calls Gabriel a man; *Luke* calls him an angel. It is that simple. We will talk about Gabriel more in Section 8.2. The next set of passages is a little harder. They are about Lucifer, or Satan.

**Isaiah 14:12**

12 How art thou fallen from heaven, O Lucifer, son of the morning! [how] art thou cut down to the ground, which didst weaken the nations!

**Isaiah 14:16**

16 They that see thee shall narrowly look upon thee, [and] consider thee, [saying, Is] this the man that made the earth to tremble, that did shake kingdoms;

*Isaiah* called Lucifer<sup>3</sup> “son of the morning” (which is an angel) and a man.

**Ezekiel 28:14**

14 Thou [art] the anointed cherub that covereth; and I have set thee [so]: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

<sup>3</sup>Most bad bibles do not use the name *Lucifer* in this verse. The Hebrew word does not mean this. However, you need to mature into trusting the *King James Bible* regardless of the arguments. Translation isn't always a simple word substitution. Appendix B will demonstrate that a word can be translated as many different English words.

**Ezekiel 28:17**

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

*Ezekiel* calls Satan a “cherub”, which is also an angel. Then he describes the same event that was in *Isaiah*, where Lucifer was called a man. Next, we will look at a different event that is in all four gospel accounts.

**Matthew 28:1-5**

- 1 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.

*Matthew* says there is one angel in white raiment outside the tomb.

**Mark 16:1-6**

- 1 And when the sabbath was past, Mary Magdalene, and Mary the [mother] of James, and Salome, had bought sweet spices, that they might come and anoint him.
- 2 And very early in the morning the first [day] of the week, they came unto the sepulchre at the rising of the sun.
- 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
- 4 And when they looked, they saw that the stone was rolled away: for it was very great.
- 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.
- 6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

*Mark* says there is one man in a white garment inside the tomb.

**Luke 24:1-5**

- 1 Now upon the first [day] of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them.
- 2 And they found the stone rolled away from the sepulchre.
- 3 And they entered in, and found not the body of the Lord Jesus.
- 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:
- 5 And as they were afraid, and bowed down [their] faces to the earth, they said unto them, Why seek ye the living among the dead?

*Luke* says there are two men in shining garments inside the tomb. Later, we have the following from the account with Jesus and the two disciples on the road to Emmaus:

**Luke 24:22-23**

- 22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;
- 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

The women, who are Jews, call the men “angels”. *Luke* simply recorded what the women said that they saw. But, he already told us they are men earlier in the chapter.

**John 20:11-13**

- 11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, [and looked] into the sepulchre,
- 12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

*John* says there are two angels in white inside the tomb. There are obvious differences in the four accounts: Each gospel account has a slightly different time frame, but are about the same event. We should conclude that there were two angels, which are men. *Matthew* and *John* have a “prophecy” audience and they say “angels”. *Mark* and *Luke* have a “mystery” audience and they say “men”.<sup>4</sup>

Now, another event:

#### Acts 1:9-11

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.  
10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;  
11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

This says there were two men in white apparel. That is a common description of angels. There is no parallel account, but we should conclude that these are angels.

Here is one more. . .

#### Zechariah 2:1-3

1 I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.  
2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what [is] the breadth thereof, and what [is] the length thereof.  
3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

Verse 1 says there is a man. Verse 3 calls him an angel.

## 1.5 Other Comparisons

So far, we have seen that angels talk to people (are they speaking Hebrew?) and that angels wear clothes (over a body). They also eat food.

#### Psalms 78:25

25 Man did eat angels' food: he sent them meat to the full.

Jesus ate after his resurrection:

#### Luke 24:42-43

42 And they gave him a piece of a broiled fish, and of an honeycomb.  
43 And he took [it], and did eat before them.

Consider this:

#### Revelation 21:17

17 And he measured the wall thereof, an hundred [and] forty [and] four cubits, [according to] the measure of a man, that is, of the angel.

This says that angels have a similar arm length, which is commonly the definition of a cubit.

A theme in the bible is that there is similarity in heaven and on earth. A couple of passages express that theme.

#### Matthew 6:10

10 Thy kingdom come. Thy will be done in earth, as [it is] in heaven.

#### Luke 11:2

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

<sup>4</sup>Understanding the audiences of each gospel account is not a simple study.





Both of those passages say the same thing. *Matthew* focuses on earth because it is written to Israel. *Luke* focuses on heaven because it is written to Gentiles (especially to our church, the body of Christ). In later chapters, we will see how we can understand things about angels by comparing what they do to what men do.

There are generic terms that are used for both men and angels. Let's see "congregation", "assembly", and "saints" used when describing angels:

#### **Psalms 89:5-7**

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.  
6 For who in the heaven can be compared unto the LORD? [who] among the sons of the mighty can be likened unto the LORD?  
7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all [them that are] about him.

Verse 6 says "who in the heavens", so it is talking about angels. That verse also said "sons of the mighty" which is essentially "mighty ones". Let's see more uses of "saints":

#### **Jude 14**

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

#### **Job 4:18**

18 Behold, he put no trust in his servants; and his angels he charged with folly:

#### **Job 15:15**

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

The two passages in *Job* link angels and the term "saints" more explicitly. But, these saints are bad! One verse describes angels as "elect" (which simply means "chosen for service"):

#### **1 Timothy 5:21**

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.

All of these provide overwhelming consistency in the scriptures. There are many words used for men and angels because the two are practically synonymous.

Some other common terms will be discussed in later chapters (referenced in parentheses).

- Sons of God (Chapter 4)
- Mighty ones (Chapter 4 and Chapter 13)
- Hosts and armies (Chapter 5)
- Holy ones (Chapter 8)

Like men, we will see that angels ride on horses and in chariots (Chapter 5).

## **1.6 Other Terms for Angels**

In the remainder of this book, we will see angels referred to using the terms in Table 1.2.

**Table 1.2:** Terms for Angels

Good or Generic			Evil		
angel	god	son of God	devil	foul spirit	scorpion
archangel	holy one	seraph	evil angel	hornet	serpent
beast	host of heaven	seven Spirits	evil spirit	locust	spirit
burning lamp	living creature	star	familiar spirit	lying spirit	unclean spirit
cherub	morning star	watcher			

## Conclusion

We showed that angels are spiritual/heavenly men. A man with a natural body = a descendant of Adam. A man with a spiritual body = an angel or a resurrected man. We did note a few differences between the natural and the spiritual.

We will discuss why they are called “spirits” soon. Consider that Judas is called a “devil” (see Section B.2 for what it means):

**John 6:70-71**

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot [the son] of Simon: for he it was that should betray him, being one of the twelve.

If you haven't heard teaching like this before, then the question is: why not? I think these things are quite clear. This is only the tip of the iceberg. It is quite irritating that erroneous tradition is taught instead.



## The Angel of the LORD

We will study the phrase “the angel of the LORD” and other forms of it:

- an/the angel of the LORD (old testament only),
- an Angel (old testament only),
- an/the angel of God, and
- an/the angel of the Lord (new testament only).

This is a topic that people really overcomplicate and turn it into something that is hard to understand.

We will see that most of these phrases are synonymous with the LORD. He was a spiritual man and God’s image in the old testament.

### 2.1 The Angel of the LORD

“The angel of the LORD” first appears here:

#### Genesis 16:7-13

- 7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.
- 8 And he said, Hagar, Sarai’s maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.
- 9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.
- 10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.
- 11 And the angel of the LORD said unto her, Behold, thou [art] with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.
- 12 And he will be a wild man; his hand [will be] against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.
- 13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

The phrase really appears “out of nowhere”. This is part of understanding the revelation of God in scripture. We won’t do that fully, but the clues are there. In verse 11, you see that this angel is speaking for the LORD. In verse 13, Hagar is questioning if she has looked after the one that sees her. This is the LORD, but we need more definitive evidence.

The next instance of the phrase occurs in Genesis 22. Here are a few verses from it:

#### Genesis 22:15-16

- 15 And the angel of the LORD called unto Abraham out of heaven the second time,
- 16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only [son]:



Verse 15 says that the angel of the LORD called. Verse 16 quotes what the LORD said. Is the angel quoting the LORD, or is he simply the LORD?

We need to note that Moses wrote *Genesis* long after it happened. He already had understanding from what he experienced:

**Exodus 3:2-7**

- 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.
- 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.
- 4 And when the LORD 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.
- 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground.
- 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.
- 7 And the LORD said, I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

Verse 2 says that the angel of the LORD is in the flame. He isn't the flame itself. Verse 4 references the LORD and says that God called out of the midst of the bush. Verse 7 says that the LORD spoke. These passages are establishing that the angel of the LORD is the LORD, who is God. More particularly, the LORD is God's image.

What did Moses see? Was it something like this:

**Daniel 3:25**

- 25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Now, recall from Section 1.4 that three men appeared to Abraham: the LORD and two angels. A verse that we didn't read said that these spiritual men ate (like we know that Jesus did):

**Genesis 18:8**

- 8 And he took butter, and milk, and the calf which he had dressed, and set [it] before them; and he stood by them under the tree, and they did eat.

Abraham first saw the LORD here:

**Genesis 12:7**

- 7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

But there is not really a description of what he saw. The general conclusion is that "the angel of the LORD" is "the LORD".

## 2.2 An Angel

Next, we will see the word "Angel" (with a capital A).

**Exodus 23:20**

- 20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

**Exodus 23:23**

- 23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

Moses was told that an Angel will go before Israel to lead them.

**Exodus 32:34**

- 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.



So, who is the Angel? We will see that it is the LORD in the pillar that leads Israel:

**Exodus 13:21-22**

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:  
22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, [from] before the people.

It is the LORD who interacts with Moses, Aaron, Miriam, and others.

**Numbers 12:5**

5 And the LORD came down in the pillar of the cloud, and stood [in] the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

**Deuteronomy 31:15**

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

**Numbers 14:14**

14 And they will tell [it] to the inhabitants of this land: [for] they have heard that thou LORD [art] among this people, that thou LORD art seen face to face, and [that] thy cloud standeth over them, and [that] thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

It says that they saw the LORD and that he was in the pillar. The general conclusion should be that “Angel” is “the LORD”.

## 2.3 The Angel of God

The “angel of God” doesn’t occur very often, but it is fairly easy to figure out.

**Exodus 14:19**

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

It was the LORD, or the angel of the LORD, that went before Israel. So, the angel of God is the same thing. Note, we also see the phrase in the new testament.

**Acts 27:23**

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

Paul makes it clear in his letters that he served Jesus Christ. So, Jesus is the angel of the God. He is the LORD in the old testament. Remember, *angel* can mean “messenger”.

## 2.4 Seeing God and Surviving

Now that we are understanding some of this, let’s figure out some other passages.

**Genesis 32:24-30**

24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.  
25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob’s thigh was out of joint, as he wrestled with him.  
26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.  
27 And he said unto him, What [is] thy name? And he said, Jacob.  
28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.  
29 And Jacob asked [him], and said, Tell [me], I pray thee, thy name. And he said, Wherefore [is] it [that] thou dost ask after my name? And he blessed him there.  
30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

The man is clearly God because of Jacob’s new name. *Israel* means “He will rule as God”. It also says that Jacob saw God face to face and he didn’t die.



Hosea calls the man an “angel”.

**Hosea 12:3-4**

- 3 He took his brother by the heel in the womb, and by his strength he had power with God:  
 4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him [in] Bethel, and there he spake with us;

So, Jacob wrestled with the LORD, God’s image.

Why does Jacob remark that he didn’t die after seeing God? Well, Moses wrote the *Genesis* account and also wrote this:

**Exodus 33:11**

- 11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

**Exodus 33:18-23**

- 18 And he said, I beseech thee, shew me thy glory.  
 19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.  
 20 And he said, Thou canst not see my face: for there shall no man see me, and live.  
 21 And the LORD said, Behold, [there is] a place by me, and thou shalt stand upon a rock:  
 22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:  
 23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

This is a little puzzling since Moses is said to have seen God face to face as well. Not much else is said, but the topic shows up again repeatedly in the book of *Judges*.

**Judges 6:11-14**

- 11 And there came an angel of the LORD, and sat under an oak which [was] in Ophrah, that [pertained] unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide [it] from the Midianites.  
 12 And the angel of the LORD appeared unto him, and said unto him, The LORD [is] with thee, thou mighty man of valour.  
 13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where [be] all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.  
 14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

**Judges 6:20-23**

- 20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay [them] upon this rock, and pour out the broth. And he did so.  
 21 Then the angel of the LORD put forth the end of the staff that [was] in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.  
 22 And when Gideon perceived that he [was] an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.  
 23 And the LORD said unto him, Peace [be] unto thee; fear not: thou shalt not die.

So, the angel of the LORD and the LORD are used interchangeably. At the end, Gideon fears for his life that he has seen God.

Here’s another account:

**Judges 13:3**

- 3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou [art] barren, and bearest not: but thou shalt conceive, and bear a son.

**Judges 13:6**

6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance [was] like the countenance of an angel of God, very terrible: but I asked him not whence he [was], neither told he me his name

So, the angel of the LORD is also called a **man** of God and an angel of God.

**Judges 13:19-22**

19 So Manoah took a kid with a meat offering, and offered [it] upon a rock unto the LORD: and [the angel] did wondrously; and Manoah and his wife looked on.  
 20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on [it], and fell on their faces to the ground.  
 21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he [was] an angel of the LORD.  
 22 And Manoah said unto his wife, We shall surely die, because we have seen God.

In verse 20, the angel of the LORD ascended **in** the flame. They think that they are going to die too.

The explanation is probably simple: You cannot see God because he is invisible. You can see his image: the LORD. The phrase “the angel of the LORD” can probably imply two things. First, Jews thought of this man as another angel. Secondly, it establishes a relationship that God’s image is a heavenly man like the angels and dwells with them.

## 2.5 Other Accounts

Here are some other accounts to consider as we are studying:

**2 Samuel 24:15-17**

15 So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.  
 16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.  
 17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father’s house.

**1 Chronicles 21:14-16**

14 So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.  
 15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.  
 16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders [of Israel, who were] clothed in sackcloth, fell upon their faces.

These were the same account. You have “LORD” and “angel of the LORD” mentioned. “God” is mentioned in one of the accounts. We’ll talk about an angel killing many people in Chapter 5.

Elijah has an encounter with the angel of the LORD:

**1 Kings 19:5-7**

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.

Some will say that Elijah's encounter with the angel of the LORD is nothing important, so that it must be a regular angel. Well, there is no evidence to come to that conclusion given every other reference to "the angel of the LORD". If you understand Elijah's basic mission (which we will not go into), it is likely that this is the LORD.

Here is an intriguing phrase—"angel of his presence":

**Isaiah 63:7-9**

- 7 I will mention the lovingkindnesses of the LORD, [and] the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.  
 8 For he said, Surely they [are] my people, children [that] will not lie: so he was their Saviour.  
 9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

There isn't much to work with, but why not have the same conclusion that we are consistently having? Another interesting phrase—"captain of the host of the LORD":

**Joshua 5:13-15**

- 13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, [Art] thou for us, or for our adversaries?  
 14 And he said, Nay; but [as] captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?  
 15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest [is] holy. And Joshua did so.

Joshua is told the same thing as Moses (Exodus 3:5). Joshua also worships the man (only God is due worship). Let's look back to the account where Nebuchadnezzar saw this:

**Daniel 3:25**

- 25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

It is interesting that it says "like the Son of God" (who would know what Jesus would look like at this time in the past?). He also said that Israel's God had sent his angel:

**Daniel 3:28**

- 28 [Then] Nebuchadnezzar spake, and said, Blessed [be] the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

## 2.6 The Angel of the Lord

In the new testament, the angel of the Lord does not appear to be God:

**Luke 1:11-13**

- 11 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.

**Luke 1:18-19**

- 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.  
 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 shew thee these glad tidings.

The angel of the Lord, here, is Gabriel.





## Conclusion

We saw that the angel of the LORD is the LORD, who is God's image. He is a spiritual man, not an earthy one. The phrase "angel of" can carry two connotations: (1) God's messenger and (2) he's like an angel because he is a spiritual man, and dwells with them.

Let's consider this verse:

### Genesis 1:26-27

- 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
- 27 So God created man in his [own] image, in the image of God created he him; male and female created he them.

This is mistaught as referencing the trinity. However, it is teaching us about those having God's image. Verse 27 says that God has his own image, which we know, from thorough study, is the LORD. Verse 26 says "Let us make man in our image". We know that God has an image, so the others that are part of "us" are the angels. Angels have God's image. They look like men because they are. They are heavenly men. It's too bad the trinity error messes that up. That comes from studying a passage in isolation. We will look at all of the "us" verses in Section 7.5.

Religion calls the appearance of God a "theophany": a visible manifestation of God or a god. Religious people make that up when they don't understand. God appeared as a man (the LORD) because he was a man.

## The Ministry of Angels

We will look at how angels minister. Examples include worshipping and ministering to God, helping believing Jews, executing judgment, and taking the saved to paradise. Angels don't have innate powers, but they are given power and authority according to an office or an assignment. Remember the theme of parallels in heaven and on earth because that will help in understanding what we are investigating.

First, let's look into their creation. This passage is a brief summary of the first three days of creation:

### **Psalms 104:1-5**

- 1 Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.
- 2 Who coverest [thyself] with light as [with] a garment: who stretchest out the heavens like a curtain:
- 3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:
- 4 Who maketh his angels spirits; his ministers a flaming fire:
- 5 [Who] laid the foundations of the earth, [that] it should not be removed for ever.

On the first day of creation, there was light (verse 2 here). On the second day, God made the firmament (or the 2<sup>nd</sup> heaven) and stretched out the heavens (verse 2 again). The angels are created on the second day. Their habitation is the firmament. Other scripture states that they witnessed the founding of the earth, which occurs on the third day. It also says that they are ministering spirits. This is part of what makes people think that they don't have bodies. But we've already established that they do. So, verse 4 is a verse that you reconcile—not build upon.

### **Side Study 3.1: Ministers and Servants**

*Minister* and *servant* are used somewhat synonymously in scripture. Angels are described as both. Jesus demonstrated servanthood in John 13:1-20 when he washed the disciples feet. I'll highlight only one verse from that passage:

#### **John 13:16**

- 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

After commissioning the twelve apostles, he told them:

#### **Matthew 10:24-25**

- 24 The disciple is not above [his] master, nor the servant above his lord.
- 25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more [shall they call] them of his household?

Paul gives us an example of how the body of Christ ministered unto the church in Jerusalem:



**Romans 15:25-27**

- 25 But now I go unto Jerusalem to minister unto the saints.  
 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.  
 27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

Ministering or serving can take a variety of forms. Carrying out God's will is the simplest description of them all.

### 3.1 Ministering Spirits

*Hebrews* echoes that they are spirits:

**Hebrews 1:7**

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

People take a passage like this and create all kinds of sensationalism that isn't in the bible. Yes, it does say they are spirits, but this is really describing how they function. As God is a spirit and cannot be seen, this is how angels minister: unseen. We know Jesus had a spiritual body and could disappear and reappear. We shouldn't assume that they are doing this all the time because life would be rather confusing for them if they were doing this whenever they wished. Jesus had great power and authority and didn't exercise it just whenever he felt like it. That's what children do.

It also describes them as a flame of fire. While I can't explicitly what this means, people turn it into descriptions of a "spirit realm". I think that is a concept with no real support in scripture. We will see some descriptions for horses and chariots of fire, and I think this is just the language of visions. To say "in the spirit realm, angels appear as fire" is not really supported. We know they are men, so why would they have a different form in a different realm. You can decide for yourself.

#### Side Study 3.2: Flaming Fire / Flame of Fire

Some people teach that there is a spirit realm where the beings consist of fire. As an example:

**2 Kings 2:11-12**

- 11 And it came to pass, as they still went on, and talked, that, behold, [there appeared] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.  
 12 And Elisha saw [it], and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

This small side study should help you understand that these are indicators of angels (note the reference to "horsemen" in verse 12). We will search for the phrases "flaming fire" and "flame of fire". Both of these speak of judgment. For the former, we find:

**Lamentations 2:3**

- 3 He hath cut off in [his] fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, [which] devoureth round about.

**1 Thessalonians 1:8**

- 8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

For the latter, we find:

**Exodus 3:2**

- 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.

**Revelation 1:14**

- 14 His head and [his] hairs [were] white like wool, as white as snow; and his eyes [were] as a flame of fire;

**Joel 2:5**

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

There are others that I didn't show. There are other phrases that are similar: "fiery flame", "flame of devouring fire", "flame of the fire", "flames of fire", "flaming flame", or verses simply containing "flame" and "fire". Perhaps these will help you understand why angels are described with these phrases.

Part of their ministry is to worship God (like men do on earth).

**Psalms 103:20-21**

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.

When the LORD spoke, the angels carried out his command. You really have to think about how often scripture says that the LORD spoke something, yet his angels are not mentioned.

**Psalms 148:2**

2 Praise ye him, all his angels: praise ye him, all his hosts.

Part of their ministry is to help believers.

**Hebrews 1:14**

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

These angels in the next passage are executing judgment, but are helping Lot and his family escape.

**Genesis 19:15-16**

15 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.

**Genesis 19:20-22**

20 Behold now, this city [is] near to flee unto, and it [is] a little one: Oh, let me escape thither, ([is] it not a little one?) and my soul shall live.  
21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.  
22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

In verse 21, those angels are making a decision all on their own. They make an exception and do not destroy one of the cities that is to be destroyed. If you read Genesis 18, you see a dialog between the LORD and Abraham about destroying the righteous with the wicked. Although the dialog stops at 10 righteous, God won't destroy even one righteous. So, the city that Lot and his two daughters flees to is spared. This is a key example of how God rules with others (angels and men) and doesn't make every decision himself.

Next, we have a brief example of how Abraham is told an angel will lead his servant. We never see this angel.

**Genesis 24:7**

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 sware 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.

**Genesis 24:40**

40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

Next, a mysterious passage.



**Genesis 32:1-2**

- 1 And Jacob went on his way, and the angels of God met him.
- 2 And when Jacob saw them, he said, This [is] God's host: and he called the name of that place Mahanaim.

If you read the rest of the story, we never really see anything happen with these angels. However, the clue may lie in the meaning of *Mahanaim*. It means "double camp". This may be advice to Jacob to divide his group. The angels probably remained unseen in case something happened, but the counsel itself was sufficient.

One of Daniel's stories includes an angel. We only know the summary that *Daniel* tell us.

**Daniel 6:22**

- 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.

Here, we see angels carrying a believer to Abraham's bosom, or paradise in hell. Do they do something like this today? Perhaps the wicked are escorted to hell too, but there is not scripture for it.

**Luke 16:22**

- 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

Angels rejoice when someone is saved. Perhaps these are only the loyal angels since it says "angels of God" (as opposed to the "devil and his angels" elsewhere in scripture).

**Luke 15:10**

- 10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Several scripture concern the angels' ministry to Jesus.

**Matthew 4:6**

- 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in [their] hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

**Matthew 4:11**

- 11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

**Mark 1:13**

- 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 4:10**

- 10 For it is written, He shall give his angels charge over thee, to keep thee:

**Luke 22:43**

- 43 And there appeared an angel unto him from heaven, strengthening him.

How might an angel strengthen Jesus? Again, one's imagination can lead to sensationalism. But, what does scripture suggest?

**Psalms 119:28**

- 28 My soul melteth for heaviness: strengthen thou me according unto thy word.

**Job 4:4**

- 4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

So, God's word is the source of anyone's strength.

**Matthew 26:53**

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



Does Jesus really need to call for twelve legions of angels? Perhaps not, but this is evidence for how God chooses to work.

Here, an angel ministers by bringing a message to Cornelius—a Gentile!

#### Acts 10:1-4

- 1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian [band],
- 2 [A] devout [man], and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.
- 3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.
- 4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

This is a vision, but there's an angel in it. Why is the angel going to a Gentile? There has been a dispensational change that Peter, who appears later in the chapter, needs to understand.

In this next story, an angel is sent to rescue Peter from prison.

#### Acts 12:6-11

- 6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.
- 7 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.
- 9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.
- 10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.
- 11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and [from] all the expectation of the people of the Jews.

Recall that the “angel of the Lord” in the new testament is probably a “regular” angel. The main point of this story is a comparison to the story of Paul in prison in Acts 16. God frees Paul with an earthquake, not an angel. We will talk about angels during the dispensation of grace in Chapter 14.

## 3.2 Duties During the 2<sup>nd</sup> Coming

Before getting to what angels will be doing during the 2<sup>nd</sup> coming, let's see what an angel did in order to capture some of these accounts.

#### Revelation 1:1

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

#### Revelation 22:16

- 16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, [and] the bright and morning star.

An angel gives the information in the book of *Revelation* to John. Jesus says “mine angel”. Is this a regular angel, or is it Jesus himself?

There are 7 angels over 7 churches. These are **not** pastors.

#### Revelation 2:1

- 1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

**Revelation 2:8**

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

**Revelation 2:12**

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

**Revelation 2:18**

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet [are] like fine brass;

**Revelation 3:1**

1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

**Revelation 3:7**

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

**Revelation 3:14**

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

We will talk more about those seven angels in Section 8.5. None of the angels know the time of the 2<sup>nd</sup> coming:

**Matthew 24:36**

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

**Mark 13:32**

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.

But they will gather the believing Jews from all over the world:

**Matthew 24:31**

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.

**Mark 13:27**

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

They will also gather the unbelieving Jews, so that they do not enter into the kingdom:

**Matthew 13:39**

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

**Matthew 13:41**

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

**Matthew 13:49**

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

**Matthew 16:27**

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.

Jesus tells the angels who to save:



**Luke 12:8-9**

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:  
9 But he that denieth me before men shall be denied before the angels of God.

**Revelation 3:5**

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

**Mark 8:38**

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

**Luke 9:26**

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.

### 3.3 Power and Authority

Tradition teaches that angels have special, innate powers. But where are the verses that say this? Perhaps, something is read into a verse like this:

**2 Peter 2:11**

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

As far as "might", recall that Jacob wrestled with God's image and prevailed. We'll talk more about "might" in Chapter 5. But, here, we'll address "power". We'll see that power is given to men and angels.

**Matthew 28:18**

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Didn't Jesus have all power and authority since he is God? Well, the best thing to do is to believe the scripture. Several verses talk about Jesus gaining power and authority: Revelation 4:11, 5:12-13, 11:17, and 19:1. Here is another:

**John 17:2**

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

Jesus gives the twelve disciples power and authority over all devils. These men could do something that no one else could, and they weren't born with that power. And they are mortal men when they are doing this!

**Luke 9:1**

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

**Luke 10:19**

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

And the two witnesses in *Revelation* are given power:

**Revelation 11:3**

3 And I will give [power] unto my two witnesses, and they shall prophesy a thousand two hundred [and] threescore days, clothed in sackcloth.

Power and authority are given to wicked men. This does not necessarily have to be something supernatural.





**John 19:11**

11 Jesus answered, Thou couldest have no power [at all] against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

**Revelation 6:4**

4 And there went out another horse [that was] red: and [power] was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

**Revelation 6:8**

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

**Revelation 13:7**

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

But it can be supernatural:

**Revelation 13:15**

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Power (and authority) is given to angels also:

**Job 1:12**

12 And the LORD said unto Satan, Behold, all that he hath [is] in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

**Job 2:6-7**

6 And the LORD said unto Satan, Behold, he [is] in thine hand; but save his life.  
7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

**Revelation 9:3**

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

**Revelation 16:8**

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

So, we should assume that they are not created with supernatural powers. I think the authority to minister unseen is probably given as well.

Here are some examples of authority being given. A *key* represents authority to access something.

**Matthew 16:19**

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

**Revelation 9:1**

1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

**Revelation 20:1-3**

1 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.

## Conclusion

We looked at examples of how angels minister. Scripture teaches that power and authority are given to both men and angels. We need to ignore the sensationalism that surrounds angels through tradition.

Here is another thing that angels might be doing:

### Revelation 20:11-13

- 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
- 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is [the book] of life: and the dead were judged out of those things which were written in the books, according to their works.
- 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Who wrote in the books. . . ?

## Part II

# The Organization of Angels

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This part looks at the organization of angels in government and in armies. We will really dig into the various offices that they can hold and how they relate to offices of men on earth. This will give us understanding of the angels that are taught to be different races or kinds.

## The Gods and Government

We will investigate angels in government in heaven. This is essentially what the “gods” are. The military part of government is discussed in the next chapter. As expected, we will be looking at similarities between heaven and earth.

### 4.1 Governments

Let’s see an example of Israel’s government on earth. This government is established by God.

#### Exodus 18:21-22

- 21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place [such] over them, [to be] rulers of thousands, [and] rulers of hundreds, rulers of fifties, and rulers of tens:
- 22 And let them judge the people at all seasons: and it shall be, [that] every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear [the burden] with thee.

#### Numbers 11:16

- 16 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

#### Deuteronomy 1:15

- 15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

Notice the various offices: rulers, elders, captains, and officers. These are all men, not different races or kinds. I say this because this is what people will say about some offices for angels.

Next, let’s see some verses about Gentile governments.

#### Daniel 6:1-3

- 1 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;
- 2 And over these three presidents; of whom Daniel [was] first: that the princes might give accounts unto them, and the king should have no damage.
- 3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit [was] in him; and the king thought to set him over the whole realm.



**Daniel 6:7**

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

**Esther 9:3**

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

Notice the various offices: princes, governors, and captains. Now, verses about government in the heavens.

**John 12:31**

31 Now is the judgment of this world: now shall the prince of this world be cast out.

**1 Corinthians 2:6-8**

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord of glory.

**Ephesians 2:2**

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

These all reference fallen angels. But they are still in government. Take note of the various terms.

**Ephesians 3:10**

10 To the intent that now unto the principalities and powers in heavenly [places] might be known by the church the manifold wisdom of God,

**Ephesians 6:12**

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places].

**Colossians 1:16**

16 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:

**Colossians 2:15**

15 [And] having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Now, we will see verses about the host of heaven, which are angels:

**1 Kings 22:19**

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

**Nehemiah 9:6**

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.

**Jeremiah 33:22**

22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

**Deuteronomy 4:19**

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, [even] all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

That passage tells us that God assigned angels over the nations. This occurred after the judgment at the tower of Babel (see Appendix D). This is why the nations are idolaters.

**4.2 Gods**

Next, we will talk about the bible's usage of the word "gods". Many people will say that pagan belief systems have false gods, but the bible says that they are real. See Section B.1 for concordance information.

**Exodus 18:11**

11 Now I know that the LORD [is] greater than all gods: for in the thing wherein they dealt proudly [he was] above them.

**Deuteronomy 10:17**

17 For the LORD your God [is] God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

**Psalms 95:3**

3 For the LORD [is] a great God, and a great King above all gods.

**Exodus 12:12**

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I [am] the LORD.

God's judgment demonstrates that he is above the other gods.

**Exodus 7:1**

1 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

Pharaoh thought he was a god, so God tells Moses this. Of course, a prophet/Aaron speaks for God (or, god/Moses, here). Next, "gods" is related to a "ruler":

**Exodus 22:28**

28 Thou shalt not revile the gods, nor curse the ruler of thy people.

**Genesis 3:5**

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.

To know good and evil is to be able to judge.

**Deuteronomy 32:17**

17 They sacrificed unto devils, not to God; to gods whom they knew not, to new [gods that] came newly up, whom your fathers feared not.

There are new nations since Babel, so there are new gods.

**Psalms 96:4-5**

4 For the LORD [is] great, and greatly to be praised: he [is] to be feared above all gods.  
5 For all the gods of the nations [are] idols: but the LORD made the heavens.

We'll discuss idols in Chapter 12.



**2 Corinthians 4:4**

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Now, some terms related to gods.

**Psalms 82:1-8**

1 God standeth in the congregation of the mighty; he judgeth among the gods.  
 2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.  
 3 Defend the poor and fatherless: do justice to the afflicted and needy.  
 4 Deliver the poor and needy: rid [them] out of the hand of the wicked.  
 5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.  
 6 I have said, Ye [are] gods; and all of you [are] children of the most High.  
 7 But ye shall die like men, and fall like one of the princes.  
 8 Arise, O God, judge the earth: for thou shalt inherit all nations.

Verse 1 calls out “congregation of the mighty”. Verse 6 says “children of the most High”. Verse 7 says that these gods are going to die like men. That is an interesting pronouncement of judgment given that they are immortal.

**Psalms 89:5-8**

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.  
 6 For who in the heaven can be compared unto the LORD? [who] among the sons of the mighty can be likened unto the LORD?  
 7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all [them that are] about him.  
 8 O LORD God of hosts, who [is] a strong LORD like unto thee? or to thy faithfulness round about thee?

Verse 5 mentions “congregation of the saints”. Verse 6 says “sons of the mighty”, and verse 7 “assembly of the saints”.

The Bible contains the names of many gods. Table 4.1 shows these names. Some of these might refer to the same god. While gods are angels, the table does not list named angels (e.g., Gabriel, Michael, Lucifer, or Abaddon/Apollyon).

It is very interesting that some of the names are for goddesses. This is very good evidence that there are female angels. If you want to explain away the references to goddesses, then you aren't believing what the bible is telling you.

### 4.3 Sons of God

There are other terms for angels in government. We will understand these better by making comparisons between heaven and earth. One of them is “son(s) of God”.

**Job 38:4-7**

4 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?

We will look at “morning stars” below. But the sons of God shouted when the foundations were laid. Israel shouted when the (temple) foundation was laid (Israel is a ruling people):

**Ezra 3:11**

11 And they sang together by course in praising and giving thanks unto the LORD; because [he is] good, for his mercy [endureth] for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

The sons of God give account to God in heaven:



People	Name	Reference
Ammonites	Malcham	Zephaniah 1:5
	Milcom	1 Kings 11:33
	Molech	1 Kings 11:7
	Moloch	Amos 5:26
Assyrians?	Nisroch	Isaiah 37:38
Avites	Nibhaz	2 Kings 17:24-31
	Tartak	2 Kings 17:24-31
Babylonians	Bel	Isaiah 46:1
	Merodach	Jeremiah 50:2
	Nebo	Isaiah 46:1
	Queen of Heaven	Jeremiah 44:17-25
	Succothbenoth	2 Kings 17:24-31
	Tammuz	Ezekiel 8:14
Cuthites	Nergal	2 Kings 17:24-31
Hamathites	Ashima	2 Kings 17:24-31
Moabites	Baalpeor	Numbers 25:1-3
	Chemosh	1 Kings 11:33
Philistines (Ekronites)	Dagon	Judges 16:23
	Baalzebub	2 Kings 1:2
	Beelzebub	Matthew 12:24
Romans	Diana	Acts 19:27
	Jupiter	Acts 14:12
	Mercurius	Acts 14:12
Shechemites	Baalberith	Judges 9:1-4
	Berith	Judges 9:46
Sepharvites	Adrammelech	2 Kings 17:24-31
	Anammelech	2 Kings 17:24-31
Zidonians	Ashtoreth	1 Kings 11:33
	Baal(im)	1 Kings 16:31
?	Chiun	Amos 5:26
?	Remphan	Acts 7:43

**Table 4.1:** A list of the named gods: The table shows the people (i.e., nations or empires) that worshipped the named god and the verse reference. A name might occur elsewhere besides the reference shown. The names in red are for goddesses.

#### Job 1:6

6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

#### Job 2:1

1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

Israel does the same on earth:

#### Joshua 24:1

1 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

#### 1 Samuel 10:19

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, [Nay], but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

Adam is called a son of God:





**Luke 3:38**

38 Which was [the son] of Enos, which was [the son] of Seth, which was [the son] of Adam, which was [the son] of God.

He, with the Woman, was supposed to rule (i.e., have dominion) over the earth:

**Genesis 1:28**

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Saved men shall be sons of God and shall also rule:

**John 1:12**

12 But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name:

**Romans 8:14**

14 For as many as are led by the Spirit of God, they are the sons of God.

Sons of God (i.e., angels) had children with women to bring on the flood:

**Genesis 6:2-4**

- 2 That the sons of God saw the daughters of men that they [were] fair; and they took them wives of all which they chose.
- 3 And the LORD said, My spirit shall not always strive with man, for that he also [is] flesh: yet his days shall be an hundred and twenty years.
- 4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare [children] to them, the same [became] mighty men which [were] of old, men of renown.

We know from Chapter 1 that angels cannot procreate because they are immortal. Well, for angels to procreate, they had to become mortal. They probably didn't know what they were in for. God killed them in the flood. This might be how Psalms 82:7 will be fulfilled.

## 4.4 Stars

*Star* is also used to refer to an angel. The first verse is probably not too clear, but this association is probably the best one.

**Judges 5:20**

20 They fought from heaven; the stars in their courses fought against Sisera.

**Psalms 147:4**

4 He telleth the number of the stars; he calleth them all by [their] names.

The above verse should certainly refer to the lights in the firmament. But it can also refer to the angels. These stars are certainly referring to angels:

**Job 25:5**

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

**Daniel 8:10**

10 And it waxed great, [even] to the host of heaven; and it cast down [some] of the host and of the stars to the ground, and stamped upon them.

We know the host of heaven refers to angels. The previous passage is likely to refer to this same event:

**Revelation 12:3-4**

- 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.
- 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

The antichrist (referred to in *Daniel*) in conjunction with the devil will be responsible for bringing many angels down to the earth. These are likely to become mortal and many of them eventually killed. We will speculate on this more in Chapter 15.

Let's revisit the "morning stars":

**Job 38:7**

- 7 When the morning stars sang together, and all the sons of God shouted for joy?

**Revelation 2:26-28**

- 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:
- 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.
- 28 And I will give him the morning star.

Israel will be a ruling people. Those that overcome (i.e., survive the tribulation) will be given the morning star. Perhaps this is an office title. "Morning stars" is discussed further in Section 7.4.

Finally, we will look at the end of the angelic government in the heavens. All of these passages are describing this end:

**Mark 13:25**

- 25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

**Revelation 12:7-9**

- 7 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.

**Revelation 6:13-14**

- 13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.
- 14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

**Isaiah 34:4-5**

- 4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling [fig] from the fig tree.
- 5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

**Conclusion**

There are angels in the government of the heavens. Some of the fallen ones rule over the nations of the earth. The bible tells us that there are female angels by naming some of the goddesses.



## Angelic Hosts and Armies

We will look at angels in the military part of government. The Bible isn't just about salvation; it's mostly about a war. We are also part of that war.

### 5.1 Armies

God has armies on the earth.

#### Exodus 15:3

3 The LORD [is] a man of war: the LORD [is] his name.

#### Exodus 12:51

51 And it came to pass the selfsame day, [that] the LORD did bring the children of Israel out of the land of Egypt by their armies.

#### Joshua 5:13-15

13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, [Art] thou for us, or for our adversaries?  
 14 And he said, Nay; but [as] captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?  
 15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest [is] holy. And Joshua did so.

#### 1 Samuel 17:45

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

God also has armies in heaven.

#### Daniel 4:35

35 And all the inhabitants of the earth [are] reputed as nothing: and he doeth according to his will in the army of heaven, and [among] the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

#### Revelation 19:14

14 And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean.

Armies have organizations like the government does. In the following verses, notice the various ranks: officers, captains, and general. These are not different species (or, kinds) of men. This will be relevant later in the chapter.



**Numbers 31:14**

14 And Moses was wroth with the officers of the host, [with] the captains over thousands, and captains over hundreds, which came from the battle.

**1 Samuel 8:11-12**

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint [them] for himself, for his chariots, and [to be] his horsemen; and [some] shall run before his chariots.  
12 And he will appoint him captains over thousands, and captains over fifties; and [will set them] to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

**1 Chronicles 27:34**

34 And after Ahithophel [was] Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army [was] Joab.

## 5.2 Leaders of Armies

Many times, only the leader of an army is mentioned, yet what is said is a result of all his men.

**1 Samuel 18:5-8**

5 And David went out whithersoever Saul sent him, [and] behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.  
6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.  
7 And the women answered [one another] as they played, and said, Saul hath slain his thousands, and David his ten thousands.  
8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed [but] thousands: and [what] can he have more but the kingdom?

Saul and David didn't do all the killing. This is basically saying that David was a better leader. With that in mind, consider the next verse.

**2 Kings 19:35**

35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses.

This a verse that people sensationalize. One angel killed all of these men. . . or, he is the leader of an army. Let's do a little math: 185,000 men were killed in about 12 hours, or roughly 15,417 / hour = 257 / minute = 4 / second. Note that all of the slain are not standing in a small area. If you point this out to someone, then they will make up things like: "But in the spirit realm, these angels have great powers and can move at great speed. . .". They bring the "X-men" of television into the bible.

Jesus said that he would call for a multitude of angels, not just one:

**Matthew 26:53**

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

Let's get confirmation that this is a leader with more scripture:

**Exodus 23:27-29**

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.  
28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.  
29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

**Deuteronomy 7:20**

20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

**Joshua 24:12**

12 And I sent the hornet before you, which drove them out from before you, [even] the two kings of the Amorites; [but] not with thy sword, nor with thy bow.

These passages say that hornets went before Israel to drive out the people of the land. Are they literal hornets? They might be, but let's see what else is going on.

**Exodus 33:2**

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:

There is an angel leading the hornets. But, he is also probably leading other angels. If real hornets are involved, they are influenced by the angels in some way (I don't know how, but it involves power given unto them by God). There are a lot of people to displace even though it will happen during a span of over a year.

If that wasn't convincing enough, here is another one:

**Exodus 11:4-5**

4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:  
5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that [is] behind the mill; and all the firstborn of beasts.

**Exodus 12:12**

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I [am] the LORD.

This says that the LORD will pass through.

**Exodus 12:29**

29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that [was] in the dungeon; and all the firstborn of cattle.

**Exodus 12:23**

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite [you].

So, the LORD is passing over, but is determining whether the "destroyer" comes in to kill.

**Hebrews 11:28**

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

Let's see this recounting of the plagues of Egypt and see what new details are revealed:

**Psalms 78:43-51**

43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan:  
44 And had turned their rivers into blood; and their floods, that they could not drink.  
45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.  
46 He gave also their increase unto the caterpillar, and their labour unto the locust.  
47 He destroyed their vines with hail, and their sycomore trees with frost.  
48 He gave up their cattle also to the hail, and their flocks to hot thunderbolts.  
49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels [among them].  
50 He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;  
51 And smote all the firstborn in Egypt; the chief of [their] strength in the tabernacles of Ham:

Verses 49-51 says that there were evil angels that killed the firstborn. This makes sense when you consider the geographic area covered, which is said to be all of Egypt.

Next is a different event:

**Numbers 14:36-37**

36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,  
37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.

This is called a plague. The new testament tells us more:

**1 Corinthians 10:10**

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

We have the destroyer mentioned again. Just who is he?

**Revelation 9:11**

11 And they had a king over them, [which is] the angel of the bottomless pit, whose name in the Hebrew tongue [is] Abaddon, but in the Greek tongue hath [his] name Apollyon.

Abaddon means destroyer. The destroyer is an angel that is a leader (or, a king) over other angels. So, when an angel kills 185,000 men, we should consider that he is the leader of an army of angels. Of course, the LORD is really the commander-in-chief.

### 5.3 Patrols That Go To and Fro

Armies have smaller patrols. Let's see what "going to and fro" means.

**Job 1:7**

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

*Going to and fro* suggests ownership or dominion. *Walking up and down* is basically the same thing. Although a different phrase is used, Abraham looks over what has been given to him:

**Genesis 13:17**

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Here are some patrols patrolling:

**Zechariah 1:8-11**

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that [were] in the bottom; and behind him [were there] red horses, speckled, and white.  
9 Then said I, O my lord, what [are] these? And the angel that talked with me said unto me, I will shew thee what these [be].  
10 And the man that stood among the myrtle trees answered and said, These [are they] whom the LORD hath sent to walk to and fro through the earth.  
11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

Just as in Chapter 1, we have a man mentioned, but it is an angel. Here, the colored horses represent their position in the battle: those that are red are in front and are covered with blood, those that are speckled are sprinkled with blood, and those that are white are clean. The battle is over and they walk to and fro keeping peace. While this is a vision, the angels are riding on horses. Note there is no fire mentioned (we'll see other passages that say such).

Now, a similar account:

**Zechariah 6:1-7**

1 And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains [were] mountains of brass.



- 2 In the first chariot [were] red horses; and in the second chariot black horses;
- 3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses.
- 4 Then I answered and said unto the angel that talked with me, What [are] these, my lord?
- 5 And the angel answered and said unto me, These [are] the four spirits of the heavens, which go forth from standing before the Lord of all the earth.
- 6 The black horses which [are] therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.
- 7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

So, there are 4 chariots with different colored horses (we won't be figuring out what the colors mean here). Verse 7 has the phrase "walked to and fro", so they are patrolling. I wouldn't be surprised that what is represented in the vision as 4 chariots is really many chariots in reality, but I'm guessing. Now, the riders of the chariots are called the "four spirits of heaven". We should expect that "spirit" is another term for angel. These angels normally "stand before the Lord". We will see 4 angels several times in scripture. Four can represent (heavenly) governance over the earth (just as the lights in the heaven were created on the fourth day).

There are many more chariots:

#### **Psalms 68:17**

17 The chariots of God [are] twenty thousand, [even] thousands of angels: the Lord [is] among them, [as in] Sinai, in the holy [place].

Next, we will see another interesting expression, "the eyes of the LORD":

#### **2 Chronicles 16:9**

9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of [them] whose heart [is] perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

"The eyes of the LORD" is an expression for angels. We will see that clarified here:

#### **Zechariah 4:10**

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel [with] those seven; they [are] the eyes of the LORD, which run to and fro through the whole earth.

These eyes run to and fro, like we have seen angels do. There are 7 angels mentioned here. We will get better understanding of them in Section 8.3, where we will also see angels called "watchers" (isn't that what eyes would do?).

Now, we'll see 4 angels mentioned a few times.

#### **Revelation 7:1-3**

- 1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
- 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
- 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

#### **Revelation 9:14-16**

- 14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.
- 15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.
- 16 And the number of the army of the horsemen [were] two hundred thousand thousand: and I heard the number of them.

The angels are supposed to minister on behalf of the saved. Here's an example...and it mentions the four winds:

**Matthew 24:31**

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.

**5.4 Comparison to The Body of Christ**

While the body of Christ is a church now, it will be in its proper place in the future (refer to Ephesians 2:6). What is more interesting at this time is that we are a government:

**1 Corinthians 6:3**

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

And we are an army in a war (especially now):

**Ephesians 6:11-12**

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.  
12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places].

Unfortunately, our army is pretty disorganized now. Nonetheless, let's see how our organization is described:

**1 Corinthians 12:12-21**

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ.  
13 For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit.  
14 For the body is not one member, but many.  
15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?  
16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?  
17 If the whole body [were] an eye, where [were] the hearing? If the whole [were] hearing, where [were] the smelling?  
18 But now hath God set the members every one of them in the body, as it hath pleased him.  
19 And if they were all one member, where [were] the body?  
20 But now [are they] many members, yet but one body.  
21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

Our organization is likened to a body. Notice the terms: hand, eye, head, and feet. The point is to highlight that there are different functions that different parts of the organization executes. All are necessary. Now, what was said using types is more explicitly described:

**1 Corinthians 12:27-28**

27 Now ye are the body of Christ, and members in particular.  
28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

So, we are a government, but there are other roles being fulfilled in the dispensation of grace. Some of these might not be necessary once we are in heaven.

Now, I propose that similar types are used when describing angels. You don't have to agree, but let's see a lot of passages.

**5.5 God's Chariot**

So, we know that the LORD is a man of war. He also has a chariot. Let's see what God's chariot is. But first something else.

**Psalms 18:10**

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.





So, this should prepare us for what we are going to be reading. Does the wind have wings? No, but the wind does help if you want to fly in something. We will talk about what a cherub is in Chapter 6, but, for now, just receive that is an angel.

Now, we will see God's chariot mentioned.

### 2 Kings 2:1

1 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

### 2 Kings 2:11

11 And it came to pass, as they still went on, and talked, that, behold, [there appeared] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

We won't go into Elijah's story, but he only went into the first heaven and was set down somewhere else (see the *Resurrection* study [1]). So, let's focus on the chariot aspect in the verses. Verse 11 seems to be describing a real event, as opposed to a vision.

### Side Study 5.1: A Manifestation or Seeing into the Spirit Realm?

Many like to teach that some references to fire are "seeing into the spirit realm". 2 Kings 2:11 above appears to describe something physically visible. They will often reference a verse like this:

#### 2 Kings 6:17

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain [was] full of horses and chariots of fire round about Elisha.

We will visit this verse again with the larger context later in this chapter. But for now, let's consider the possibility for the story involving the chariot to be a visible manifestation. Next, consider the burning bush:

#### Exodus 3:2

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.

The LORD appeared, but there was a manifestation of a flame of fire around him. Next, another example:

#### Luke 3:22

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

I personally think that the dove is seen in a vision, but, if not, it is simply a visible manifestation of something that is otherwise invisible. The manifestation symbolizes something. The next one is similar:

#### Acts 2:2-3

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

The tongues of fire symbolized the giving of the gift of tongues. It was likely a visible manifestation.

What people want to do with 2 Kings 2:11 is say that the horses and chariots are made of fire in the spirit realm. But, Elijah isn't in the spirit realm. I don't really agree with the "spirit realm" claims anyway. You decide for yourself, but don't get caught up in sensationalism!

I think Elijah and Elisha saw a whirlwind, as verse 1 said, and there was likely lightning accompanying it (pretty scary, huh?). Obviously, I don't know that. Verse 11 gives us a symbolic version of it. Let's see a lot more on that. . .

### Ezekiel 1:1-1

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

That verse is just confirming that we are in a vision.



**Ezekiel 1:4-9**

- 4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness [was] about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.
- 5 Also out of the midst thereof [came] the likeness of four living creatures. And this [was] their appearance; they had the likeness of a man.
- 6 And every one had four faces, and every one had four wings.
- 7 And their feet [were] straight feet; and the sole of their feet [was] like the sole of a calf's foot: and they sparkled like the colour of burnished brass.
- 8 And [they had] the hands of a man under their wings on their four sides; and they four had their faces and their wings.
- 9 Their wings [were] joined one to another; they turned not when they went; they went every one straight forward.

Verse 4 mentions a whirlwind. We know from the Elijah story that this is God's chariot. Verse 5 mentions four living creatures that look like men, but the verses that follow tell something different. Note the "body" parts: faces, hands, feet, and wings. We saw some of these in Section 5.4. Is there a connection? You'll have to decide for yourself. The calf's foot will be discussed in more detail in Section 12.7, but for now just receive that it symbolizes a servant (a beast of burden). The main point is that it is symbolic. Let's continue this passage...

**Ezekiel 1:10-14**

- 10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.
- 11 Thus [were] their faces: and their wings [were] stretched upward; two [wings] of every one [were] joined one to another, and two covered their bodies.
- 12 And they went every one straight forward: whither the spirit was to go, they went; [and] they turned not when they went.
- 13 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.

The four faces are also symbolic. They align with the four gospel accounts: the lion is a king (*Matthew*), the ox is a servant (*Mark*), the man is a man (*Luke*), and the eagle is God (*John*). Each gospel accounts focuses on one of Jesus' roles. There is more evidence in a study on that topic, but we won't pursue that here.

While the remainder of the passage is challenging (as is the whole chapter), the main point will be the presence of symbols. We will see "burning coals of fire" and "lamps" in Chapter 8.

However, it is the wings which really trip people up. They will acknowledge the other symbols, but the wings are received as real. Therefore, people will call these (angels) another race or kind of angelic being. These are just angels, but they represent something in the vision. Let's see another vision with wings in it.

**Daniel 7:3-6**

- 3 And four great beasts came up from the sea, diverse one from another.
- 4 The first [was] like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.
- 5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and [it had] three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.
- 6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

So we have a lion with eagle's wings and a leopard with four wings of a fowl. People will acknowledge that these are symbolic, but will not conclude the same concerning the vision in *Ezekiel*. We will attempt to define the meaning of the wings in Chapter 6. Let's see a little more from Ezekiel's vision.

**Ezekiel 1:22-26**

- 22 And the likeness of the firmament upon the heads of the living creature [was] as the colour of the terrible crystal, stretched forth over their heads above.
- 23 And under the firmament [were] their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

- 24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.
- 25 And there was a voice from the firmament that [was] over their heads, when they stood, [and] had let down their wings.
- 26 And above the firmament that [was] over their heads [was] the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne [was] the likeness as the appearance of a man above upon it.

This passage may seem confusing, but it tells us a lot about the creation. That is a separate advanced study. But the firmament is essentially a platform that carries the throne. The LORD rides upon this chariot. Let's see how else the chariot is described.

#### **Ezekiel 9:3**

- 3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which [had] the writer's inkhorn by his side;

Now the chariot is called a cherub. Remember that Psalms 18:10 said that the LORD rode upon a cherub too. Now, more overwhelming passages from *Ezekiel*:

#### **Ezekiel 10:1-7**

- 1 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.
- 2 And he spake unto the man clothed with linen, and said, Go in between the wheels, [even] under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter [them] over the city. And he went in in my sight.
- 3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.
- 4 Then the glory of the LORD went up from the cherub, [and stood] over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.
- 5 And the sound of the cherubims' wings was heard [even] to the outer court, as the voice of the Almighty God when he speaketh.
- 6 And it came to pass, [that] when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.
- 7 And [one] cherub stretched forth his hand from between the cherubims unto the fire that [was] between the cherubims, and took [thereof], and put [it] into the hands of [him that was] clothed with linen: who took [it], and went out.

Now, the living creatures are called cherubims (plural of cherub). Verse 2 says there is a man there. What's a man doing there? Well, he's just an angel. We'll talk about him again later. Let's continue: Wheels were first mentioned in Ezekiel 1:15.

#### **Ezekiel 10:8-15**

- 8 And there appeared in the cherubims the form of a man's hand under their wings.
- 9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels [was] as the colour of a beryl stone.
- 10 And [as for] their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.
- 11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.
- 12 And their whole body, and their backs, and their hands, and their wings, and the wheels, [were] full of eyes round about, [even] the wheels that they four had.
- 13 As for the wheels, it was cried unto them in my hearing, O wheel.
- 14 And every one had four faces: the first face [was] the face of a cherub, and the second face [was] the face of a man, and the third the face of a lion, and the fourth the face of an eagle.
- 15 And the cherubims were lifted up. This [is] the living creature that I saw by the river of Chebar.

It's hard to figure out what Ezekiel saw. However, we have "eyes" mentioned in verse 12. Eyes were first mentioned in Ezekiel 1:18. In verse 14, we have a face of a cherub, whereas it was the face of an ox in Ezekiel 1 (therefore, establishing an equivalence). The ordering of the faces simply denotes the direction of travel of the



chariot. The whole chariot is called a living creature, yet it is made up of living creatures. To me, there is similarity to the body of Christ.

#### Ezekiel 10:16-22

- 16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.
- 17 When they stood, [these] stood; and when they were lifted up, [these] lifted up themselves [also]: for the spirit of the living creature [was] in them.
- 18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.
- 19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also [were] beside them, and [every one] stood at the door of the east gate of the LORD'S house; and the glory of the God of Israel [was] over them above.
- 20 This [is] the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they [were] the cherubims.
- 21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man [was] under their wings.
- 22 And the likeness of their faces [was] the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

The chariot takes the glory of God away (God leaves Israel). This is essentially the purpose of the vision. It isn't trying to describe what cherubim are and what they look like.

2 Kings 6:8-23 has an interesting story. We look at two excerpts from it.

#### 2 Kings 6:15-18

- 15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?
- 16 And he answered, Fear not: for they that [be] with us [are] more than they that [be] with them.
- 17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain [was] full of horses and chariots of fire round about Elisha.
- 18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

Elisha told his servant that they have angelic help and prayed to God to "open his eyes". Now, what people will teach is that the servant looked into the "spirit realm". Well, I guess that's possible, but I think he has a vision of invisible angels. Or, maybe even a vision of angels that aren't even there. I say that because, if there are angels, they don't do anything (or maybe they are the ones that blinded the men). If you study visions, you'll find some key phrases that are often used with them: "open... eyes" is one of them. Later in the story, we read:

#### 2 Kings 6:20

- 20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these [men], that they may see. And the LORD opened their eyes, and they saw; and, behold, [they were] in the midst of Samaria.

In this case, "open the eyes" refers to healing their literal blindness that Elisha inflicted them with. So, I believe that angels can be present and unseen. I don't believe that there is a spirit realm where the horses and chariots are on fire. Other visions that we saw in *Zechariah* don't record that the horses are aflame. Study and consistency will win out in the big picture. Sensationalism only needs one verse and an imagination!

## Conclusion

We saw that there are armies of angels, just like there are armies of men on earth. God uses angels, even evil angels, to execute judgment. Sometimes, only the leader of an army is mentioned. It may be that the cherubims in Ezekiel's vision denote the leader of a larger organization (suggested by the "eyes"). You decide that for yourself. Just as we learned that angels are just men and not mystical creatures of sensationalism, you should give the descriptions in visions some level-headed thought.



## Cherubims and Seraphims

We'll look at the following angelic beings: cherubims, living creatures, seraphims, and beasts. We'll conclude that they are all just angels. We'll address why these words are used in the next chapter. *Cherubims* is the plural of *cherub*. Similarly, *seraphims* for *seraph*. I will try to explain why their descriptions include wings.

### 6.1 Cherubims

Cherubims are first mentioned in *Genesis*.

#### Genesis 3:24

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.

There are no descriptions given here. We need to remember that *Genesis* is written after the descriptions in *Exodus* occurred. *Cherubims* is capitalized because it is the first occurrence in the bible. Many things are named early in *Genesis* and the words are capitalized. Note the sword and the cherubims' purpose: protection.

#### Exodus 25:18-22

18 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.  
 21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.  
 22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which [are] upon the ark of the testimony, of all [things] which I will give thee in commandment unto the children of Israel.

The cherubims here are images and not real creatures. We will see several passages describing images, carvings, and embroidering. These occur and are seen by Israel before *Genesis* is written.

It is likely that the image of each cherub has 2 wings, but the wings aren't described in detail. God gave Israel instruction concerning images:

#### Exodus 20:3-5

3 Thou shalt have no other gods before me.  
 4 Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth:



5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me;

So, should Israel be making these images? Obviously, God told them to. Did he command them to break the law? You can argue that they aren't bowing down to these, but verse 4 says not to make anything in the likeness of a creature. So, perhaps cherubims don't really look like this (i.e., they don't have wings).

Let's see cherubims on the curtains in the tabernacle:

#### **Exodus 26:1**

1 Moreover thou shalt make the tabernacle [with] ten curtains [of] fine twined linen, and blue, and purple, and scarlet: [with] cherubims of cunning work shalt thou make them.

#### **Exodus 26:31**

31 And thou shalt make a vail [of] blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

No descriptions are given here. As an aside, the creation is patterned after the tabernacle. The holy place corresponds to the 2<sup>nd</sup> heaven, and the most holy place corresponds to the 3<sup>rd</sup> heaven. It isn't clear to me if the patterns are on the curtains in only the former area or both areas. But it highlights that cherubims serve in the associated area(s) of heaven.

Now, the temple had images and carvings of cherubims:

#### **1 Kings 6:23-28**

23 And within the oracle he made two cherubims [of] olive tree, [each] ten cubits high.  
 24 And five cubits [was] the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other [were] ten cubits.  
 25 And the other cherub [was] ten cubits: both the cherubims [were] of one measure and one size.  
 26 The height of the one cherub [was] ten cubits, and so [was it] of the other cherub.  
 27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the [one] wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.  
 28 And he overlaid the cherubims with gold.

These images are pretty big: 10 cubits is about 15 feet. It says they have two wings.

#### **1 Kings 6:29-35**

29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.  
 30 And the floor of the house he overlaid with gold, within and without.  
 31 And for the entering of the oracle he made doors [of] olive tree: the lintel [and] side posts [were] a fifth part [of the wall].  
 32 The two doors also [were of] olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid [them] with gold, and spread gold upon the cherubims, and upon the palm trees.  
 33 So also made he for the door of the temple posts [of] olive tree, a fourth part [of the wall].  
 34 And the two doors [were of] fir tree: the two leaves of the one door [were] folding, and the two leaves of the other door [were] folding.  
 35 And he carved [thereon] cherubims and palm trees and open flowers: and covered [them] with gold fitted upon the carved work.

The materials (gold, silver, linen, etc.) used in the tabernacle and temple are real but also symbolize things. We won't study that here, but God has doctrine everywhere in the scripture.

## **6.2 Living Creatures**

In Section 5.5, we read about the living creatures in Ezekiel 1, but are called cherubims in Ezekiel 10. We repeat some those passages here for convenience. Again, these are visions.



**Ezekiel 1:4-9**

- 4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness [was] about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.
- 5 Also out of the midst thereof [came] the likeness of four living creatures. And this [was] their appearance; they had the likeness of a man.
- 6 And every one had four faces, and every one had four wings.
- 7 And their feet [were] straight feet; and the sole of their feet [was] like the sole of a calf's foot: and they sparkled like the colour of burnished brass.
- 8 And [they had] the hands of a man under their wings on their four sides; and they four had their faces and their wings.
- 9 Their wings [were] joined one to another; they turned not when they went; they went every one straight forward.

So, these cherubims have 4 wings. Of course, people conclude that this is a different "race" of angel. Anyway, attention is given to the wings in the subsequent passages:

**Ezekiel 1:10-14**

- 10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.
- 11 Thus [were] their faces: and their wings [were] stretched upward; two [wings] of every one [were] joined one to another, and two covered their bodies.
- 12 And they went every one straight forward: whither the spirit was to go, they went; [and] they turned not when they went.
- 13 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.

**Ezekiel 1:22-26**

- 22 And the likeness of the firmament upon the heads of the living creature [was] as the colour of the terrible crystal, stretched forth over their heads above.
- 23 And under the firmament [were] their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.
- 24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.
- 25 And there was a voice from the firmament that [was] over their heads, when they stood, [and] had let down their wings.
- 26 And above the firmament that [was] over their heads [was] the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne [was] the likeness as the appearance of a man above upon it.

Ezekiel has a vision of the temple for the millennium. Cherubims are described there too.

**Ezekiel 41:18-25**

- 18 And [it was] made with cherubims and palm trees, so that a palm tree [was] between a cherub and a cherub; and [every] cherub had two faces;
- 19 So that the face of a man [was] toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: [it was] made through all the house round about.
- 20 From the ground unto above the door [were] cherubims and palm trees made, and [on] the wall of the temple.
- 21 The posts of the temple [were] squared, [and] the face of the sanctuary; the appearance [of the one] as the appearance [of the other].
- 22 The altar of wood [was] three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, [were] of wood: and he said unto me, This [is] the table that [is] before the LORD.
- 23 And the temple and the sanctuary had two doors.
- 24 And the doors had two leaves [apiece], two turning leaves; two [leaves] for the one door, and two leaves for the other [door].

25 And [there were] made on them, on the doors of the temple, cherubims and palm trees, like as [were] made upon the walls; and [there were] thick planks upon the face of the porch without.

These cherubims have two faces, not four. No descriptions are given of wings. Perhaps, the inconsistencies in the descriptions should lead us to think that they don't really look like what we have read.

### 6.3 Seraphims and Beasts

We'll see some new terms. Should we conclude more "races" of angels. . . ?

#### Isaiah 6:1-7

- 1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.
- 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
- 3 And one cried unto another, and said, Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory.
- 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.
- 5 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, the LORD of hosts.
- 6 Then flew one of the seraphims unto me, having a live coal in his hand, [which] he had taken with the tongs from off the altar:
- 7 And he laid [it] upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

The seraphims have six wings. Their faces and feet are covered. We don't much about what they look like. They cried, "Holy, holy, holy". They perform a symbolic ritual that can take away sin.

Seraph means "burning one", and is also translated *fiery serpent*, which, in those cases, is probably not describing an angel.

#### Revelation 4:6-9

- 6 And before the throne [there was] a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, [were] four beasts full of eyes before and behind.
- 7 And the first beast [was] like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast [was] like a flying eagle.
- 8 And the four beasts had each of them six wings about [him]; and [they were] full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.
- 9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

Here, we have four beasts. They too have six wings and also cried, "Holy, holy, holy". These evidently aren't covering their faces. The descriptions link this to Ezekiel's vision, although this doesn't seem to be the chariot.

### 6.4 What Are They?

We should understand that everything that we have seen in this chapter is symbolic and not descriptions of the angelic beings. Let's see what they are in the remainder of this chapter and discuss what the terms mean in the next chapter.

First, let's revisit the description of the mercy seat:

#### Exodus 25:18-20

- 18 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.



So there are two cherubim on either end of the mercy seat. Now consider what this passage is showing:

John 20:11-12	
11	But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, [and looked] into the sepulchre,
12	And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

There are two angels (or men) sitting on either end of the slab where Jesus body was laid. Is the mercy seat a type of the tomb? I think it is. If so, then cherubims are just angels. They don't really have wings.

Let's summarize the different creatures that we saw and see if we can conclude anything. Table 6.1 provides a summary for discussion. It shows the book and chapter reference, the term used to describe the angels, a description of the setting, and then a count of the number of angels, the number of wings, and the number of faces.

**Table 6.1:** Summary of the Angelic Creatures

Reference	Term	Description	Count	Wings	Faces
Genesis 3	Cherubims	At the garden of Eden	-	-	-
Exodus 25	Cherubims	Images on the mercy seat	2	2?	1?
1 Kings 6	Cherubims	Images in Solomon's temple	2	2	-
Ezekiel 1	Living Creatures	God's chariot	4	4	4
Ezekiel 10	Cherubims	God's chariot	4?	4	4
Ezekiel 41	Cherubims	Images in future temple	-	-	2
Isaiah 6	Seraphims	Throne in heaven	-	6	1
Revelation 4	Beasts	Throne in heaven	4	6	1?

These are my speculations on what we have seen. The numbers of angels seen is given when it is convenient to relate something. We already explained why there were two angels. When there are four angels, it represents protection of God's throne, either in heaven or on the chariot. Chronologically, *Isaiah* is written before *Ezekiel*. The vision in *Isaiah* hides the faces and the feet of the angels. The vision in *Ezekiel* describes them. This could simply be progressive revelation. The angels in *Revelation* do not hide anything with the wings, but not much is really described other than what creature they are represented by. The *Ezekiel* and *Revelation* descriptions obviously relate to the four gospel accounts and explains why there are 4.

The number of wings may represent God's progressive revelation of what he is accomplishing. Wings come in pairs, so we can consider the counts as pairs: 1, 2, or 3. The pairs might symbolize:

1. The old/law covenant
2. Jesus' 1<sup>st</sup> coming (what the 4 faces symbolize)
3. Taking away / forgiving sin: Jesus' 2<sup>nd</sup> coming

Isaiah's vision may be a picture of the end-state where sin can be removed. Scripture teaches sin can be forgiven before the cross through the forbearance of God (see Romans 3:25).

Ezekiel's vision of the temple during the millennium doesn't focus on wings, but on faces. The two faces focus on the lion (the king) and the man. Jesus won't be the servant that comes to die for sin, and there won't need to be focus on that he is God coming as a man.

Another simple view is that about 2000 years passes for each pair of wings. Again, Isaiah 6 is forward looking; Ezekiel 41 aligns with the 1000-year millennium, but 6000 years would have already passed.

Even if you do not agree with my speculation, you should conclude that these symbols mean something and are not really describing the angels.

## Conclusion

We only looked at several "angelic beings". They are really just angels, which makes them men. Many of the visions communicate an organization, often by simply referencing the leader. We will continue to look at these angels in the next chapter, where we will compare them to men in order to understand what their names might mean.



## Cherubims and Levites

In this chapter, we will assign some meanings to some angelic terms. Essentially, these will be offices of ministry. We'll determine these by comparing what the angels are doing in heaven compared to what men are doing on earth. The conclusion in advance is:

- cherubims are likened to Levites, and
- seraphims are likened to priests.

Then we will see that the “us” verses involve angels. These are mistaught as the “trinity”.

### 7.1 Levites

In order to do a comparison to Levites, let's understand what they are. Levites are Israelites from the tribe of Levi, separated unto God:

#### Numbers 3:12-13

- 12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;  
 13 Because all the firstborn [are] mine; [for] on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I [am] the LORD.

#### Deuteronomy 10:8

- 8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

#### Numbers 1:50-51

- 50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that [belong] to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.  
 51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

Levites stand before God and minister unto him. They are also guards with swords.

#### Exodus 32:26-28

- 26 Then Moses stood in the gate of the camp, and said, Who [is] on the LORD'S side? [let him come] unto me. And all the sons of Levi gathered themselves together unto him.  
 27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, [and] go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.  
 28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.



Notice that something similar is said of cherubims:

**Genesis 3:24**

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.

I guess you could argue that they don't have the flaming sword, but that would be sensationalism at its finest. Next, we see that the Levites carried the ark and mercy seat.

**Deuteronomy 10:8**

8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

**1 Chronicles 15:15**

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.

Although it doesn't say, I assume that 4 Levites carried the ark (perhaps 2 could do it). Figure 7.1 shows an example (with a priest leading and blowing a horn). Priests sometimes carried the ark, but we will see that they are also Levites. Now, notice that the ark is also called a chariot:



**Figure 7.1:** Levites Carrying the Ark

**1 Chronicles 28:18**

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out [their wings], and covered the ark of the covenant of the LORD.

Just as Levites carried God's chariot on earth, cherubims carried God's chariot in heaven. We read about this chariot in Section 5.5. Just a couple of verses are repeated here:

**Ezekiel 1:22**

22 And the likeness of the firmament upon the heads of the living creature [was] as the colour of the terrible crystal, stretched forth over their heads above.

**Ezekiel 1:26**

26 And above the firmament that [was] over their heads [was] the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne [was] the likeness as the appearance of a man above upon it.

Just as 4 Levites carried the ark, 4 cherubims carried the firmament. The ark and firmament are comparable types. The mercy seat and the throne are also comparable types: each is where God would sit. One chariot has 2 cherubims with 2 wings each; the other chariot has 4 cherubims with 4 wings each.

Understanding types and patterns like these is what makes understanding advanced bible topics easier. This particular example is also key to understanding the biblical creation.

## 7.2 Priests

Now, let's understand what a priest is so that we can make comparisons to it. Priests are Levites descended from Aaron:

**Exodus 4:14**

14 And the anger of the LORD was kindled against Moses, and he said, [Is] not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

**Exodus 28:1**

- 1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, [even] Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

**Hebrews 5:1-4**

- 1 For every high priest taken from among men is ordained for men in things [pertaining] to God, that he may offer both gifts and sacrifices for sins:
- 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.
- 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.
- 4 And no man taketh this honour unto himself, but he that is called of God, as [was] Aaron.

Priests make sacrifices for sins. They do this in service to others. Let's see that priests are anointed. This involves a ritual (like pouring on oil) and sanctifies the individual for service.

**Exodus 30:30**

- 30 And thou shalt anoint Aaron and his sons, and consecrate them, that [they] may minister unto me in the priest's office.

**Ezekiel 28:14**

- 14 Thou [art] the anointed cherub that covereth; and I have set thee [so]: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

Lucifer is called the "anointed cherub". My comparison is this: Aaron is an "anointed Levite". You don't have to agree with that, but you have to wonder why we are even told this about Lucifer. I think it is for the purpose of finding and applying patterns. Draw your own conclusion... or, do what others do: sensationalize it into something that no one can really understand. Since Aaron is anointed to be a priest, I'll conclude that angels have a similar role. I think that this is what a seraph is. We see some support for that in scripture.

A priest also wears ceremonial and symbolic stones:

**Exodus 28:17-21**

- 17 And thou shalt set in it settings of stones, [even] four rows of stones: [the first] row [shall be] a sardius, a topaz, and a carbuncle: [this shall be] the first row.
- 18 And the second row [shall be] an emerald, a sapphire, and a diamond.
- 19 And the third row a ligure, an agate, and an amethyst.
- 20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.
- 21 And the stones shall be with the names of the children of Israel, twelve, according to their names, [like] the engravings of a signet; every one with his name shall they be according to the twelve tribes.

**Ezekiel 28:13-14**

- 13 Thou hast been in Eden the garden of God; every precious stone [was] thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.
- 14 Thou [art] the anointed cherub that covereth; and I have set thee [so]: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

It looks like Lucifer wears some stones too. A priest has 12 (the number of Israel); Lucifer has 9. I don't know what to read into that, but you can study it further. Lucifer has 3 of the 4 rows that Aaron wore. Some will conclude that there is something wrong, but we have to remember that God gave Lucifer his covering in the day that he was created (he hadn't sinned yet). So, perhaps "9" just symbolizes something angelic (I really don't know).

Before we look at the next comparison, we need to understand the similarities between priests and prophets. A priest's qualifications, role, and duties are spelled out in scripture. A prophet's are less so. A prophet definitely is called on to speak for God. Many prophets were also priests. When the priesthood became very corrupt, God relied more on prophets (consider the number of the old testament books written by prophets). So, we will see some things that prophets did that probably also applied to priests.

Priests and prophets speak for God:

**Malachi 2:7**

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he [is] the messenger of the LORD of hosts.

We already know that priests make sacrifices for sin. A prophet communicated that God took away sin without a sacrifice:

**2 Samuel 12:13**

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

Let's see a seraph do the same things, although, here, there is a ritual that takes away sin:

**Isaiah 6:6-7**

6 Then flew one of the seraphims unto me, having a live coal in his hand, [which] he had taken with the tongs from off the altar:  
7 And he laid [it] upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

The activities of priests involve coals, or stones, of fire.

**Leviticus 16:12-13**

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring [it] within the veil:  
13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that [is] upon the testimony, that he die not:

A coal was also mentioned in the *Isaiah* passage above. Something similar is described here, but it involves a "man":

**Ezekiel 10:2-3**

2 And he spake unto the man clothed with linen, and said, Go in between the wheels, [even] under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter [them] over the city. And he went in in my sight.  
3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

This should be an angel, and perhaps it is a seraph. He also wears linen, and we'll talk about that shortly. **Notice also that both of the previous two passages reference a cloud being produced.**

Next, priests also blow trumpets. Note the number of them.

**Joshua 6:6**

6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

**Revelation 8:2**

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

In *Revelation*, there are 7 angels with 7 trumpets. These are equivalent to those priests. I think that is what a seraph is. These angels stand before God.

Let's see a priest use a censer and incense:

**Leviticus 16:12**

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring [it] within the veil:

**Exodus 30:7-8**

7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

#### Revelation 8:3-5

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer [it] with the prayers of all saints upon the golden altar which was before the throne.  
 4 And the smoke of the incense, [which came] with the prayers of the saints, ascended up before God out of the angel's hand.  
 5 And the angel took the censer, and filled it with fire of the altar, and cast [it] into the earth: and there were voices, and thunders, and lightnings, and an earthquake.

Two other angels are doing things that priests do. Now, back to linen garments.

#### Exodus 28:4-6

4 And these [are] the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.  
 5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.  
 6 And they shall make the ephod [of] gold, [of] blue, and [of] purple, [of] scarlet, and fine twined linen, with cunning work.

#### Revelation 15:5-7

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:  
 6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.  
 7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

Priests have garments with linen. The angels in Revelation 15 come out of a temple. They are wearing linen garments.

These many comparisons should be pretty convincing (unless you like sensationalism and would rather not understand any of this).

## 7.3 Burning Lamps

Let's see another term for angels: burning lamps. This phrase is used in visions.

#### Ezekiel 1:13

13 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.

We know the living creatures in *Ezekiel* are cherubims. But, they are also burning. . . lamps (obviously, there are some other words in there). Here is another account:

#### Revelation 8:10

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

So, *star* is a generic term for angels, but this is a **great** star. More particularly, we have a burning. . . lamp. The first time this phrase appears is in *Genesis*:

#### Genesis 15:17-18

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.  
 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

This angel carries out a ritual to establish a covenant.



## 7.4 Morning Stars

We encountered “morning stars” before in Section 4.4.

### Job 38:7

7 When the morning stars sang together, and all the sons of God shouted for joy?

The morning stars sing. Levites also sing (note: you can also find non-Levites who sang).

### 1 Chronicles 15:16

16 And David spake to the chief of the Levites to appoint their brethren [to be] the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

### 2 Chronicles 5:12

12 Also the Levites [which were] the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, [being] arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

## 7.5 The “Us” Verses

We’ve established that angels are spiritual men and some have offices like Levites and priests. If you are understanding and receiving that, then you shouldn’t have too much trouble overcoming this commonly-taught, yet erroneous, tradition. There are 4 passages in scripture that I refer to as the “us” verses. They are taught to refer to the trinity. That is nonsense for other reasons, but these passages clearly refer to the LORD and angels. There are hundreds of verses that refer to God with singular pronouns. Why, all of sudden, switch to a few plural references? This isn’t the “royal we” either!

But first, let’s confirm that God does things with angels participating. Let’s start with an example we should know. I’ll only give the relevant verses.

### Genesis 18:2

2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw [them], he ran to meet them from the tent door, and bowed himself toward the ground,

### Genesis 18:20-22

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;  
21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.  
22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

### Genesis 18:33

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

### Genesis 19:1

1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing [them] rose up to meet them; and he bowed himself with his face toward the ground;

The LORD and two angels visit Abraham. The LORD says that he would “go down now”, but only the angels went. The point is that God is working with and through the angels.

In the next example, we see that Moses met with the LORD on Mount Sinai:

### Exodus 19:2-3

2 For they were departed from Rephidim, and were come [to] the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.  
3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;





**Exodus 19:20**

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses [up] to the top of the mount; and Moses went up.

**Exodus 32:15-16**

15 And Moses turned, and went down from the mount, and the two tables of the testimony [were] in his hand: the tables [were] written on both their sides; on the one side and on the other [were] they written.  
16 And the tables [were] the work of God, and the writing [was] the writing of God, graven upon the tables.

Other scriptures tells that there were angels there:

**Deuteronomy 33:2**

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand [went] a fiery law for them.

**Psalms 68:17**

17 The chariots of God [are] twenty thousand, [even] thousands of angels: the Lord [is] among them, [as in] Sinai, in the holy [place].

**Acts 7:53**

53 Who have received the law by the disposition of angels, and have not kept [it].

**Galatians 3:19**

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.

**Hebrews 2:2**

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

Now, the stage is set to address these “us” verses.

**Genesis 1:26-27**

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.  
27 So God created man in his [own] image, in the image of God created he him; male and female created he them.

Verse 27 refers to God has having the original (i.e, his own) image. That image is the LORD. Verse 26 tells that there are others that have God’s image. That would be angels. We learned that in Chapter 1. So, in verse 26, God says to the angels, “Let’s us make man in our image. . .”. They are participating in what God is doing and they have his image to. It is really that simple.

Here is the second passage:

**Genesis 3:22-24**

22 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.

God says what is in verse 22 to the angels. What angels are there? Verse 24 says that there are cherubims there. Do they know good and evil? Well this verse tells you so:

**Genesis 3:5**

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.





While it is Satan who says this, he states a partial truth here. What is true is that gods know good and evil: they are judges. Also, gods are angels. So, verse 22 makes sense that God is saying this to the angels/cherubims.

Here is the third passage:

#### Isaiah 6:1-8

- 1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.
- 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
- 3 And one cried unto another, and said, Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory.
- 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.
- 5 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, the LORD of hosts.
- 6 Then flew one of the seraphims unto me, having a live coal in his hand, [which] he had taken with the tongs from off the altar:
- 7 And he laid [it] upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.
- 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here [am] I; send me.

Verse 8 has the “us” reference. But notice what it says: Whom shall I [the LORD] send, and who will go for us [the LORD and the angels]. If you want the trinity in there, why doesn’t it say “Whom shall we send. . .”. What angels are there? Verse 2 says there are seraphims.

Here is the fourth passage. It is a little tougher than the others.

#### Genesis 11:5-9

- 5 And the LORD came down to see the city and the tower, which the children of men builded.
- 6 And the LORD said, Behold, the people [is] one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
- 7 Go to, let us go down, and there confound their language, that they may not understand one another’s speech.
- 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
- 9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

There is no explicit mentioning of angels in this story. But the consistency of scripture should be acknowledged here (that’s why this is an advanced topic). When the LORD says let “us” go down, he is talking to the angels. The angels will participating in the confusing of the languages and the scattering of the people. We know that (fallen) angels are assigned to the nations that result from the confusing of the languages (see Section 4.1, particularly Deuteronomy 4:19).

## Conclusion

We compared some angels to some men. Cherubims might be special servants like Levites. Perhaps, morning stars are the same thing. Seraphims might be special servants like priests. The angels in *Revelation* might be seraphims. We also demonstrated that the “us” verses refer to the LORD and angels.



## Special Angels

In this chapter, we will look at two special angels: Michael and Gabriel. Lucifer, or Satan, will be the focus in a later chapter. Then we will investigate the following: (1) watchers and holy ones, (2) the seven Spirits of God, and (3) the seven stars.

### 8.1 Michael

Michael is a named angel. Some consider him to be a different race or kind for reasons that we will see.

#### Daniel 10:13

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

21 But I will shew 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.

#### Daniel 12:1

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 prince over Israel. Just like other nations have gods, Michael is assigned to Israel. He isn't above God, and he isn't to be worshipped. I would expect that most or all of the loyal angels were serving Israel in some way. But Michael has a specific role. Let's see what a "prince" represents.

#### Ezekiel 38:3

3 And say, Thus saith the Lord GOD; Behold, I [am] against thee, O Gog, the chief prince of Meshech and Tubal:

Gog is a chief prince of Meshech and Tubal. This just confirms what a prince of over a nation is (we are not getting into who *Gog* is). If you think back to Chapter 4, we saw the word *principality*, which is something that a prince would be over.

Michael has another title:

#### Jude 9

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.

*Archangel* means "chief angel". However, people will claim that Michael is a different kind of angelic creature. Hopefully, you aren't adhering to any nonsense like that at this point.

He's a chief angel because he's a chief prince.



**1 Thessalonians 4:16**

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:

So, is this archangel also Michael? Well, we aren't told specifically, but you can reason the following possible answers:

1. It is another angel and we don't need to know his name.
2. It is Michael because he is the only archangel mentioned in scripture.
3. It is Jesus himself because he called the angel of God and he is the one that speaks.

If you want to lean toward Michael, then you would have to ask yourself what is the prince of Israel doing calling up the body of Christ. One possibility is that he is no longer over Israel during the dispensation of grace. I don't really know, but the 2<sup>nd</sup> and 3<sup>rd</sup> choices are probable.

Michael is also mentioned here:

**Revelation 12:7**

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

In defense of Israel, Michael will be leading the war against Satan and his angels. They will finally get cast out of heaven.

Many people want to teach that the body of Christ is part of the angels following Michael here. Perhaps, but I don't think this is part of our role. We are to judge, or rule, angels, so I'm not sure why we would be following Michael. But since an archangel is mentioned during our call up, that is a deduction that follows.

**8.2 Gabriel**

Gabriel is another named angel.

**Daniel 8:15-17**

15 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 speaking for God in a vision. Next, we does something at an appointed time.

**Daniel 9:20-23**

20 And whiles I [was] speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;  
 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.  
 22 And he informed [me], and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.  
 23 At the beginning of thy supplications the commandment came forth, and I am come to shew [thee]; for thou [art] greatly beloved: therefore understand the matter, and consider the vision.

**Luke 1:19**

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 shew thee these glad tidings.

**Luke 1:26**

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

Gabriel is delivering a message again. But we see that he stands in the presence of God. He might only be a cherub, but he is probably a seraph.



In Chapter 1, we saw two angels on a few occasions: (1) with Abraham (Genesis 18:2+), (2) at the tomb (Matthew 28:1-5, Mark 16:1-6, Luke 24:1-5, and John 20:11-13), and (3) at the ascension (Acts 1:9-11). So, are these Gabriel and Michael? If they are, we don't really see many different angels when there are only a couple of them present.

### 8.3 Watchers and Holy Ones

We'll look into another situation where people teach that there are other races or kinds of angels. Again, this is nonsense as we will explain using types and patterns.

Nebuchadnezzar, king of Babylon, was a pagan Gentile. He writes chapter 4 of *Daniel*. He uses different words to describe angels.

#### Daniel 4:13-14

- 13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;  
 14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

In verse 13, he says "a watcher and an holy one". We can conclude that this is one and the same person because verse 14 says "he".

#### Daniel 4:17

- 17 This matter [is] by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

Verse 17 makes it sound like there are two separate groups. Perhaps the one mentioned in verse 13 represents both.

#### Daniel 4:23

- 23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and [let] his portion [be] with the beasts of the field, till seven times pass over him;

Rulers make decrees, and this one speaks for God. He is also responsible for watching. The decree spoken above is that Nebuchadnezzar was humbled for seven years.

First, let's see someone else that is a "holy one".

#### Deuteronomy 33:8

- 8 And of Levi he said, [Let] thy Thummim and thy Urim [be] with thy holy one, whom thou didst prove at Massah, [and with] whom thou didst strive at the waters of Meribah;

Who held the Thummim and Urim? A priest did. So, "holy one" can refer to a priest.

#### Psalms 89:19-20

- 19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon [one that is] mighty; I have exalted [one] chosen out of the people.  
 20 I have found David my servant; with my holy oil have I anointed him:

Here, the holy one is the one who anointed David. It was Samuel that did that. He was a prophet. We mentioned some commonality between a priest and prophet in Section 7.2. So, a holy one on earth is a priest or prophet. The equivalent angel might be a seraph.

Now, let's do comparisons for watchers.

#### Hebrews 13:7

- 7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of [their] conversation.

**Hebrews 13:17**

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that [is] unprofitable for you.

So, *Hebrews* says that leaders in the church rule over the others and watch for their souls and give account.

**Ezekiel 3:17-18**

17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked [man] shall die in his iniquity; but his blood will I require at thine hand.

Ezekiel is told that he is a watchman for Israel. He needed to warn the people and was accountable for it. He was both a priest and prophet.

We saw this verse concerning angels:

**Hebrews 1:14**

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

The angels were watching over Israel. Israel believed that they had angels assigned to them:

**Acts 12:13-15**

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

This Psalm describes the angels that guarded Israel:

**Psalms 91:1-3**

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, [He is] my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, [and] from the noisome pestilence.

**Psalms 91:9-12**

9 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.

There are angels in a higher office that are watchers, and there are multitudes that carry out the watching. Consider visions that describe angels being "full of eyes".

## 8.4 Seven Spirits of God

The seven Spirits of God is probably the most challenging expression to resolve. Let's see it first:

**Revelation 1:4**

4 John to the seven churches which are in Asia: Grace [be] unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

Because *Spirits* is capitalized, many want to say it is the Holy Ghost. Then, this verse is cited:

**Isaiah 11:1-2**

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;



The claim is that there are seven spirits listed in verse 2. But just pay attention: “the spirit of wisdom and understanding” only counts as one. The same is true for “the spirit of counsel and might”. These aren’t beings either. Consider this usage:

**Exodus 31:2-3**

- 2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:  
3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

The spirit of God came upon a man and increased his skill to build the tabernacle. The *Isaiah* passage is saying the same thing about Jesus.

So, back to the problem. I agree that *Spirits* is capitalized and that makes this a challenging problem.

**Revelation 3:1**

- 1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

This verse links to Revelation 1:4 above and Revelation 1:16, which we will see below. But Jesus has these seven Spirits of God and seven stars. The former doesn’t sound like the declaration of having the Holy Ghost.

**Revelation 4:5**

- 5 And out of the throne proceeded lightnings and thunderings and voices: and [there were] seven lamps of fire burning before the throne, which are the seven Spirits of God.

They are now referred to as “burning lamps” (if you re-arrange the words). We talked about those in Section 7.3. Their description is linking them to the candlestick in the tabernacle:

**Exodus 25:31-32**

- 31 And thou shalt make a candlestick [of] pure gold: [of] beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.  
32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

The candlestick burned olive oil, which is a type for the Holy Ghost. The fire itself is not considered part of the type. But it provides illumination of the word (represented by the bread on the table of shewbread). There is one candlestick with 7 branches that provide the flames. So, it looks like there is a connection, but the seven Spirits of God is probably not the Holy Ghost. Now, another clue:

**Revelation 5:6**

- 6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

The “seven horns and seven eyes” are the seven Spirits of God. Being described as “eyes” makes them watchers. They are sent forth into all the earth. Again, that doesn’t sound like the Holy Ghost. The Holy Ghost is everywhere according to scripture:

**Psalms 139:7-8**

- 7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?  
8 If I ascend up into heaven, thou [art] there: if I make my bed in hell, behold, thou [art there].

Recall this passage from Section 5.3 (repeated here for convenience):

**Zechariah 6:1-5**

- 1 And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains [were] mountains of brass.  
2 In the first chariot [were] red horses; and in the second chariot black horses;  
3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses.  
4 Then I answered and said unto the angel that talked with me, What [are] these, my lord?

5 And the angel answered and said unto me, These [are] the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

This passage references the “four spirits of the heavens”. They stand before the Lord. The seven Spirits of God are before his throne (Revelation 4:5 above). The four spirits appear to be angels of authority. They may be cherubims. The seven Spirits may be of higher authority. They may be seraphims.

Let’s see more about the “seven eyes” (mentioned earlier):

#### **Zechariah 3:9**

9 For behold the stone that I have laid before Joshua; upon one stone [shall be] seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

If watchers are seraphims, they are involved in taking away sin.

#### **Zechariah 4:10**

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel [with] those seven; they [are] the eyes of the LORD, which run to and fro through the whole earth.

We concluded that those who go “to and fro” are patrols in the earth.

#### **2 Chronicles 16:9**

9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of [them] whose heart [is] perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

This passage is consistent with Hebrews 1:14 which says that angels are ministers to the heirs of salvation. Perhaps “Spirits” is capitalized because they act in a manner consistent with the Spirit of God in that God’s Spirit is everywhere and these angelic organizations are “everywhere” through their numbers. That’s speculative, but it is better than saying they represent the Spirit of God.

They may also be the seven stars, which we will study next.

## **8.5 Seven Stars**

Revelation 3:1 (shown in the previous section) mentioned “the seven Spirits of God and the seven stars”. Are they the same thing?

#### **Revelation 1:16**

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance [was] as the sun shineth in his strength.

#### **Revelation 2:1**

1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

#### **Revelation 1:20**

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

The seven stars are seven angels over the seven churches of *Revelation*. Remember that church leaders watch over the church. That’s the role of these angels. They certainly aren’t “pastors”, which is what some people teach. “Seven stars” appears in the old testament.

#### **Amos 5:8**

8 [Seek him] that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD [is] his name:

That will link you to *Pleiades*, which means “seven stars”.



**Job 9:9**

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

**Job 38:31**

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

The “sweet influences of Pleiades” isn’t “gravity”. It is the impact of these guardian/watcher angels.

Are the seven stars the same as the seven angels seen elsewhere in *Revelation*? Well, the seven Spirits stand before the throne (Revelation 1:4 and Revelation 4:5). This is said of the seven angels:

**Revelation 8:2**

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

We already concluded that these are probably seraphims.

**Conclusion**

Hopefully, much of these details are coming together through study. That’s what is supposed to happen. All of the terms we saw refer to angels, and possibly their organizations. Most are probably seraphims or, at least, cherubims.





## Part III

# The Devils

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In this part, we will study the many scriptures about the devils, or fallen angels. We will start with the leader, Satan, and then his minions. The devils are divided into two groups, or kinds. I will speculate on what the rebellion looked like since the scriptures are not clear on what happened. Finally, we'll look at two closely related topics: idolatry and giants.

# Satan

We will discuss various descriptions of Satan. Later chapters will focus on his rebellion and his judgment. One commonly taught aspect is that Satan is the highest angel, but there really is not scripture for that.

Satan has many titles:

## Revelation 12:9

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 are some of them:

- Lucifer,
- The serpent,
- Satan,
- The dragon,
- Leviathan,
- The devil/Devil,
- The accuser,
- Prince/king of . . . , and
- The wicked one.

We will look at each of these in scripture.

## 9.1 Lucifer

Satan may have originally been named *Lucifer*:

## Isaiah 14:12-14

12 How art thou fallen from heaven, O Lucifer, son of the morning! [how] art thou cut down to the ground, which didst weaken the nations!  
 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:  
 14 I will ascend above the heights of the clouds; I will be like the most High.

*Lucifer* means “light bearer”. This suggests that he carried truth from God to others. This would be consistent with a priestly role (i.e., a seraph), which we will see highlighted below.

Lucifer had 5 “I will” thoughts—5 symbolizes death. If Lucifer is the top angel, isn’t his throne already above the other angels? I guess he wants the LORD’s. If he is the top angel, isn’t he sitting upon the mount of the congregation already? To be like the most high summarizes his coveting.

## Ezekiel 28:12-15

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.



- 13 Thou hast been in Eden the garden of God; every precious stone [was] thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.
- 14 Thou [art] the anointed cherub that covereth; and I have set thee [so]: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.
- 15 Thou [wast] perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

Lucifer wore stones like a priest, which I think might make him a seraph. He was in Eden—we will focus on that when we investigate his rebellion in Chapter 11. Verse 14 calls him the anointed cherub. In Chapter 7, we discussed why this might mean that he was a seraph.

Now, it is verse 14 that is used to call him the top angel. I've heard it taught that the “covering cherub” was above God's throne. But there is no scripture, nor a type, for that. There is nothing above God's throne. The cherubims that covered the mercy seat with their wings were not over the seat, but on it. Nonetheless, covering can symbolize protection. It can be used with respect to sin, but certainly not in the context of God or his throne.

Verse 12 says he was full of wisdom:

#### Ezekiel 28:3

3 Behold, thou [art] wiser than Daniel; there is no secret that they can hide from thee:

This will lead to his pride and downfall.

## 9.2 The Serpent

As we have seen, (fallen) angels are referred to as *serpents*. But Satan is referred to as “**the** serpent”. This is descriptive of his nature, not his form.

#### Genesis 3:1-5

- 1 Now the serpent was more subtil 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.

Verse 1 says that he is subtil, meaning cunning or crafty. He beguiles and deceives:

#### Genesis 3:13

- 13 And the LORD God said unto the woman, What [is] this [that] thou hast done? And the woman said, The serpent beguiled me, and I did eat.

#### 2 Corinthians 11:3

- 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

His strategy is to corrupt God's word, as seen in verses 1 and 4 of Genesis 3.

To make it clear that Satan is not a serpent and did not take the form of one, consider this verse:

#### Matthew 3:7

- 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

The Pharisees and Sadducees were not snakes either. They were always men.

## 9.3 Satan

*Satan* means adversary or accuser. Let's see when the title is first used:

**Job 1:6-12**

- 6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.
- 7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.
- 8 And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?
- 9 Then Satan answered the LORD, and said, Doth Job fear God for nought?
- 10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.
- 11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.
- 12 And the LORD said unto Satan, Behold, all that he hath [is] in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

**1 Chronicles 21:1**

- 1 And Satan stood up against Israel, and provoked David to number Israel.

**Matthew 16:23**

- 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Peter is called this because he is aligning his thinking with Satan. That is making him an adversary. He isn't possessed.

**Luke 13:16**

- 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

**Luke 22:31-32**

- 31 And the Lord said, Simon, Simon, behold, Satan hath desired [to have] you, that he may sift [you] as wheat:  
32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

**Acts 5:3**

- 3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back [part] of the price of the land?

This is similar to the situation with Peter. Ananias' thinking is contrary to what Jesus has said to do. He provides a rebellious example through his subsequent action.

This next passage sets up the subsequent one.

**Psalms 109:1-6**

- 1 Hold not thy peace, O God of my praise;  
2 For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.  
3 They compassed me about also with words of hatred; and fought against me without a cause.  
4 For my love they are my adversaries: but I [give myself unto] prayer.  
5 And they have rewarded me evil for good, and hatred for my love.  
6 Set thou a wicked man over him: and let Satan stand at his right hand.

**Zechariah 3:1-5**

- 1 And he shewed 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?  
3 Now Joshua was clothed with filthy garments, and stood before the angel.  
4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.



5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

This is a vision that teaches a doctrine about what is going on at the time. Joshua represents the corrupt nation—therefore, his garments are filthy. Satan stands against the nation accusing them of breaking the law, which was true, and they need to be destroyed. But the LORD demonstrates what he is going to do: he will be forgiving Israel's sins and restoring them to their appointed place. This may be foreign and frustrating to Satan because he didn't get to experience God's forgiveness.

## 9.4 The Dragon

When we see “dragon” in the scripture, we struggle to understand what it means. Some want to justify dinosaurs, but this simply isn't the case. Let's see a few passages first:

### Deuteronomy 32:33

33 Their wine [is] the poison of dragons, and the cruel venom of asps.

### Psalms 91:13

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

### Jeremiah 51:34

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

The concordance says that a dragon is a winged serpent or a sea serpent. I'm not saying that that is correct, but I don't have anything else to offer.

### Revelation 12:3-4

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.  
4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

While a dragon might have a tail, it is used symbolically in the passage above. This passages tells us what it means:

### Isaiah 9:15

15 The ancient and honourable, he [is] the head; and the prophet that teacheth lies, he [is] the tail.

So, the dragon deceives the angels that are cast down.

### Psalms 74:13-14

13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.  
14 Thou brakest the heads of leviathan in pieces, [and] gavest him [to be] meat to the people inhabiting the wilderness.

Evidently, leviathan is a dragon.

### Isaiah 27:1

1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that [is] in the sea.

So, leviathan may be a dragon, or a sea serpent.

## 9.5 The Devil

*Devil* means false accuser or slanderer. The verses should be straightforward.



**Matthew 4:1**

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

**John 13:2**

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's [son], to betray him;

**Revelation 12:10**

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.

**James 4:7**

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

**Luke 8:11-12**

11 Now the parable is this: The seed is the word of God.  
12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

**1 Timothy 3:6**

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

**Ephesians 6:11-12**

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.  
12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places].

## 9.6 Other Names and Titles

We will see a few other titles for Satan. First, the prince of the power of the air:

**Ephesians 2:2**

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

That title is explained in [Section 14.4](#). The prince of this world:

**John 12:31**

31 Now is the judgment of this world: now shall the prince of this world be cast out.

**John 14:30**

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

**John 16:11**

11 Of judgment, because the prince of this world is judged.

The wicked one:

**Matthew 13:19**

19 When any one heareth the word of the kingdom, and understandeth [it] not, then cometh the wicked [one], and catcheth away that which was sown in his heart. This is he which received seed by the way side.

**1 John 2:13-14**

13 I write unto you, fathers, because ye have known him [that is] from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him [that is] from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

A roaring lion:

#### **1 Peter 5:8**

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

#### **Proverbs 28:15**

15 [As] a roaring lion, and a ranging bear; [so is] a wicked ruler over the poor people.

## 9.7 Satan's Angels and Ministers

Satan has angels. This simply means that they followed him in rebellion.

#### **Matthew 25:41**

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

#### **Matthew 12:26**

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

#### **Revelation 12:7-9**

7 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.

#### **Luke 11:20-22**

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.  
21 When a strong man armed keepeth his palace, his goods are in peace:  
22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

Verse 22 says that the strong man (Satan) has armor. His armor is his army, which consists of the other devils. Those that are Satan's seed have his character. They aren't his literal children.

#### **John 8:44**

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.

#### **Matthew 23:33**

33 [Ye] serpents, [ye] generation of vipers, how can ye escape the damnation of hell?

This is the same as the seed of the serpent.

#### **Genesis 3:15**

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

#### **Romans 16:20**

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you. Amen.

**Matthew 13:38-39**

- 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked [one];  
 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

**Acts 13:10**

- 10 And said, O full of all subtilty and all mischief, [thou] child of the devil, [thou] enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

**1 John 3:8-10**

- 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.  
 9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.  
 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

**1 John 3:12**

- 12 Not as Cain, [who] was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

The same are said to be ministers of Satan.

**Mark 4:3-4**

- 3 Hearken; Behold, there went out a sower to sow:  
 4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

**Mark 4:14-15**

- 14 The sower soweth the word.  
 15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

**2 Corinthians 11:13-15**

- 13 For such [are] false apostles, deceitful workers, transforming themselves into the apostles of Christ.  
 14 And no marvel; for Satan himself is transformed into an angel of light.  
 15 Therefore [it is] no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

## 9.8 The Top Angel?

Let's consider if Satan was the top angel. Think about these two passages together.

**2 Peter 2:10-11**

- 10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous [are they], selfwilled, they are not afraid to speak evil of dignities.  
 11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

This suggests that a greater authority does not bring an accusation against a lower one.

**Jude 9**

- 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.

This says that Michael did not bring an accusation against the devil. Perhaps I am misapplying these passages, but it is curious what they are given to us otherwise.





## Conclusion

Satan has many titles that describe his character or the way he is working. He has the power of death:

**Hebrews 2:14**

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

He fights against God by attacking his word. He leads angels and men in his rebellion. We will discuss his rebellion in Chapter 11.

## The Two Kinds of Devils

Let's see that there are two kinds of devils. You have to pay attention in order to see that the verses tell you this. Let's start with the fact that Jesus gave the disciples power to cast out **all** devils:

### Luke 9:1

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

But then there is an account where they are not able to cast one out:

### Matthew 17:21

21 Howbeit this kind goeth not out but by prayer and fasting.

### Mark 9:29

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

We won't go into the bigger context (which is something that you should read). The bottom line is that their unbelief in Jesus' death and resurrection undermined some of their power and authority (evidently, they weren't warned about it). Notice that Jesus said "this kind". So he is distinguishing between at least two kinds.

In Luke 9 above, Jesus is sending out the 12 apostles. The same chapter has the event where the disciples could not cast out the devil (Jesus doesn't mention "this kind" in Luke's account). In Luke 10, Jesus sends out 70 (lesser) apostles (this is more fully studied in Appendix E). They return to him rejoicing, but he tells them this:

### Luke 10:19

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Now, he has called out the two kinds: serpents and scorpions. This is an example of advanced bible study. *Matthew* and *Mark* have details that aren't in *Luke*, and vice versa. We find similar terms used when Israel came out of Egypt, although these probably reference the real creatures:

### Deuteronomy 8:15

15 Who led thee through that great and terrible wilderness, [wherein were] fiery serpents, and scorpions, and drought, where [there was] no water; who brought thee forth water out of the rock of flint;

You might think of these two kinds as *greater* and *lesser* devils.

### 10.1 Serpents

God created only one "kind" of angel. As we have seen, they are heavenly men. We have seen that Satan is called "the serpent" and the Hebrew word translated *seraph* can also mean "fiery serpent". *Serpent* is typically used with respect to a fallen angels. It could be representative of the loyal ones too.

*Revelation* mentions both kinds of devils. Let's see the reference to the serpents:



**Revelation 9:13-19**

- 13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,  
 14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.  
 15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.  
 16 And the number of the army of the horsemen [were] two hundred thousand thousand: and I heard the number of them.  
 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses [were] as the heads of lions; and out of their mouths issued fire and smoke and brimstone.  
 18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.  
 19 For their power is in their mouth, and in their tails: for their tails [were] like unto serpents, and had heads, and with them they do hurt.

There is a lot of information in this vision, but we'll constrain it to the topic at hand. It isn't until verse 19 that the word *serpents* occurs, but it is describing the army that has been loosed. These are most likely the angels that are cast out of heaven in Revelation 12:7-9, as well as the ones Satan cast down a few verses earlier in that passage. They are now on the earth and will be used in God's judgment against Israel. They have authority to kill (we will see that the scorpions do not).

Until this event in the future, these devils are typically still in heaven. They might have the authority to go down to the earth.

Even though these angels have heavenly bodies, as ministering spirits, they can enter into a man:

**Luke 22:3**

- 3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

**John 13:2**

- 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's [son], to betray him;

**10.2 Scorpions**

Let's see the reference to scorpions in *Revelation* to get started:

**Revelation 9:1-5**

- 1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.  
 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.  
 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.  
 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.  
 5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment [was] as the torment of a scorpion, when he striketh a man.

What we just read occurs chronologically before what we read about the serpents. That isn't very important for understanding the two kinds. The first thing to note is that they come out of the bottomless pit (i.e., hell). While they are described as locusts, they have power as scorpions. They cannot kill, but they can torment. We will skip verses 6-9 (which you should read) and continue here:

**Revelation 9:10-11**

- 10 And they had tails like unto scorpions, and there were stings in their tails: and their power [was] to hurt men five months.

11 And they had a king over them, [which is] the angel of the bottomless pit, whose name in the Hebrew tongue [is] Abaddon, but in the Greek tongue hath [his] name Apollyon.

These locusts, a symbol for these devils, have a king over them. As we saw in Chapter 5, armies have a leader. This angel is named *Abaddon* / *Apollyon*. Both names mean *destroyer* or *destruction*. This is probably the angel we read about in Section 5.2 when we read about the destroyer in Exodus 12:23. In that case, he is leading angels that can kill.

Back in verse 1, it says that a star (i.e., an angel) fell from heaven. I assume that this is an evil angel, and one that is of the serpent kind (since it was in heaven). A good angel “comes down from heaven” (e.g., Revelation 10:1, Revelation 18:1, and Revelation 20:1). I think it is the same angel called *Abaddon*.

As an aside, this is what scripture says about real locusts:

#### Proverbs 30:27

27 The locusts have no king, yet go they forth all of them by bands;

Real locusts have no king, yet they operate in an organized way. These devils do have a king in order for them to operate in like manner.

### 10.3 The Origin of the Scorpions

There is plenty of evidence of the origin of these “scorpion” devils, although the story isn’t always told very well. It comes about as a result of the flood, but let’s see what happened before that.

#### Genesis 6:1-4

- 1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
- 2 That the sons of God saw the daughters of men that they [were] fair; and they took them wives of all which they chose.
- 3 And the LORD said, My spirit shall not always strive with man, for that he also [is] flesh: yet his days shall be an hundred and twenty years.
- 4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare [children] to them, the same [became] mighty men which [were] of old, men of renown.

Verse 1 says “when men began to multiply on the face of the earth”. Well, it is not clear exactly when that was, but it is possibly a few generations after Adam. Now, how can the sons of God, or angels, have children if angels do not procreate? One speculation is that female angels cannot conceive even though the males could do their part. That would satisfy the situation here, but it seems unlikely that this imbalanced situation is likely.

The simpler solution is that in order to have children, the angels would have to become mortal. This is the more likely explanation and one that there appears to be evidence for. Let’s see and explain the evidence.

#### Jude 6-7

- 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.
- 7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Verse 6 says that there were angels that left their first estate. Some will say that they left heaven. That might be the case, but there are plenty of examples of angels coming down to the earth with no consequence like we are working toward. Looking into the word translated “first estate” is consistent with that view. But the next phrase “left their own habitation” gives us the insight we need. The word translated *habitation* is also translated *house* here:

#### 2 Corinthians 5:2

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

Here, *house* refers to a body, which is from heaven. This is the heavenly resurrection body that Paul writes about in 1 Corinthians 15:40-49. So, the angels did not keep their first estate (heaven), but left their own habitation (their immortal bodies). They couldn’t dwell in heaven in a mortal body. But now they can have children. They can also



die. Perhaps they didn't know the consequence. Their motive is to prevent the seed of the woman from coming. This is why the male angels take the daughters of men.

Going back to *Jude*: people want to tie verses 6 and 7 together, claiming that the angels went after strange flesh. People don't understand that angels are made in the image of God. I don't think this relationship between the verses is necessary. Is this really "strange flesh"? That refers to the abominations of man with man, woman with woman, and man or woman with beast. If the angels have become mortal, the sexual relationship is natural.

But let's continue on, assuming that we have the correct explanation and circumstances. When God sends the flood, it dooms these angels which are now mortal. This passage will be helpful:

#### 1 Peter 3:18-20

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:  
 19 By which also he went and preached unto the spirits in prison;  
 20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

This passage is often mistaught as Jesus preaching to the spirits once they are in hell. But that is pointless: what would he tell them? What it says is that by the Spirit, these angels were preached to through Noah in the time that Noah was building the ark. The LORD's spirit is mentioned in Genesis 6:3. Perhaps these angels could not be forgiven, but they could have avoided the judgment of the flood.

So, these angels died in the flood and went to hell. We saw that they can be let out of hell in Revelation 9. When they do come out of hell, they can torment men. We will better understand this to be entering into a man like we saw that a serpent can do. But, these angels no longer have bodies.

Now, we can fully understand this passage:

#### Luke 24:37-39

37 But they were terrified and affrighted, and supposed that they had seen a spirit.  
 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?  
 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

The devils that do not have bodies are the spirits that Jesus is referring to. Many people think this is true of all angels, but we have seen so many scriptures that contradict that. Proper study reconciles all of the verses.

We will close out this discussion of the origin of these lesser devils by highlighting this passage:

#### 2 Peter 2:4-5

4 For if God spared not the angels that sinned, but cast [them] down to hell, and delivered [them] into chains of darkness, to be reserved unto judgment;  
 5 And spared not the old world, but saved Noah the eighth [person], a preacher of righteousness, bringing in the flood upon the world of the ungodly;

This is commonly taught to be a parallel passage to Jude 6-7. But this is not the same event. The "angels that sinned" is all of the fallen angels. We will discuss this passage in Section 15.1 and in more detail in Appendix C.

## 10.4 Devils and Their Torments

Let's see some other terms for devils before investigating their torments. The following are essentially synonymous with "devil":

- deaf/dumb spirit
- evil spirit
- familiar spirit
- foul spirit
- lying spirit
- seducing spirit
- spirit (in a negative context)
- unclean spirit

The term that appears in a passage gives meaning in the context. Some of them are linked to their torments. These are usually referencing a lesser devil, but there are exceptions.

These examples come from the same story in the gospel accounts in order to show equivalence:



**Matthew 17:18**

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

**Mark 9:17**

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

**Mark 9:25**

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, [Thou] dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

**Luke 9:39**

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

**Luke 9:42**

42 And as he was yet a coming, the devil threw him down, and tare [him]. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

The devil causes the child to be deaf and dumb: he can't hear or speak. The devil throws the child down, harming him. One verse says that the devil hardly departs, so the devil sometimes goes and returns.

God sends these devils:

**Judges 9:23**

23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech

**1 Samuel 16:14**

14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

**1 Samuel 16:23**

23 And it came to pass, when the [evil] spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

David would cause the devil to depart by playing the harp. But it would return.

Infirmities are linked with devil possession:

**Luke 8:2**

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

**Acts 19:12-16**

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of [one] Sceva, a Jew, [and] chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

A lesser devil can only inflict harm using the person that he entered into. A familiar spirit is a devil that appears to be giving someone useful information. This is divination.

**Leviticus 20:27**

27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood [shall be] upon them.

**2 Kings 21:6**

6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke [him] to anger.

**Isaiah 8:19**

19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

**Isaiah 29:4**

4 And thou shalt be brought down, [and] shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

**Revelation 18:2**

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

**1 Kings 22:19-23**

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.  
 20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner.  
 21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.  
 22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade [him], and prevail also: go forth, and do so.  
 23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

That passage mentions the host of heaven surrounding the LORD. So, the lying spirit is probably referring to a greater devil since a lesser devil would probably not be able to return to heaven.

**1 Timothy 4:1**

1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

**Zechariah 13:2**

2 And it shall come to pass in that day, saith the LORD of hosts, [that] I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

**Matthew 10:1**

1 And when he had called unto [him] his twelve disciples, he gave them power [against] unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

**Revelation 16:13-14**

13 And I saw three unclean spirits like frogs [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.  
 14 For they are the spirits of devils, working miracles, [which] go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

A devil can also make someone blind:

**Matthew 12:22**

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

Here are some verses with descriptions of various torments:



**Matthew 15:22**

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, [thou] Son of David; my daughter is grievously vexed with a devil.

**Mark 9:17-18**

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;  
18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

**Mark 5:2-5**

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,  
3 Who had [his] dwelling among the tombs; and no man could bind him, no, not with chains:  
4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any [man] tame him.  
5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

**Luke 4:35**

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

**Luke 13:11**

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up [herself].

**Luke 13:16**

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

Satan was said to be binding this woman. But this should simply be viewed as the leader coordinating his followers in what they are doing. You could take it explicitly if you would prefer.

We know devils torment because power and authority are given to them. Well, loyal angels can have similar power and authority:

**Luke 1:19-20**

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 shew thee these glad tidings.  
20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

Gabriel afflicts Zacharias because of his unbelief. Zacharias cannot speak. Verse 62 suggests that he cannot hear either. Note that Gabriel does not have to possess Zacharias to accomplish the curse.

In the next passage, two good angels blind several men:

**Genesis 19:10-11**

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.

## 10.5 In and Out of Hell

I showed in Section 10.2 that these lesser devils were let out of hell. I explained that they were sent to hell by dying in the flood in Section 10.3. But let's see that these lesser devils have been getting out of hell on other occasions.



**1 Samuel 28:8-13**

- 8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me [him] up, whom I shall name unto thee.
- 9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?
- 10 And Saul sware to her by the LORD, saying, [As] the LORD liveth, there shall no punishment happen to thee for this thing.
- 11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.
- 12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou [art] Saul.
- 13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

This is a powerful passage because it links many concepts together. We will talk about divination in Chapter 12. First, it is interesting that Samuel was actually called up. I think God allowed this because it is Saul asking. But with Samuel came gods, which we know are angels. The woman mostly likely had a vision since these lesser devils cannot be seen. I've omitted the remainder of the account which deals with Samuel speaking to Saul.

I will say that this is God's consequence for divination (or, idolatry in general). Contacting the dead or angels/devils results in devils being released to torment those doing so. However, they probably wouldn't see the devils coming up like here. They are coming up out of the earth because hell is in the heart of the earth.

**Side Study 10.1: Observations from Secular History**

If you understand Jesus ministry, you'll understand that devil possession is rampant. Why are there so many devils tormenting the people? Have they all been loosed in events like above? What we read in *Revelation* was a mass release. Some people think that there was an event in the past that is like the mass release event of the future. Antiochus IV Epiphanes did the following in 167 B.C.:

- Outlawed reading the Torah (punishable by death),
- Sacrificed a pig on the altar in the temple, and
- Erected an idol to Zeus in the temple.

This is speculative with no scripture to support it.

Regardless, for so many devils to be loosed in the future, they have to be in hell at that time. Where are the ones that were already loose during Jesus' ministry? Let's see that it is likely that many have gone back.

The gospel accounts tell the story of a man possessed with many devils: Matthew 8:28-32, Mark 5:1-13, and Luke 8:26-33. The *Mark* account has this verse:

**Mark 5:10**

- 10 And he besought him much that he would not send them away out of the country.

*Matthew* says nothing like this. But *Luke* has this verse:

**Luke 8:31**

- 31 And they besought him that he would not command them to go out into the deep.

There are doctrinal reasons for the slight differences. Nonetheless, is *Luke* saying that the devils do not want to go into the nearby sea of Galilee? The word translated *deep* is also translated "bottomless pit", which we have seen before and know as *hell*. Let's see this word used somewhere else:

**Romans 10:7**

- 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

Well, that is certainly referring to hell. So, the story in the gospel account relates that the devils don't want be cast out of the land because that is where they are to oppress. But *Luke* tells us where they go when they are cast out: into hell. Recall that these devils are Satan's armor:

**Luke 11:22**

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

**Conclusion**

There are two kinds of devils in scripture: serpents and scorpions. I have used the terms greater and lesser devils. The greater devils (i.e., serpents) are the fallen angels as God created them. The lesser devils (i.e., scorpions) are the devils that have died and lost their bodies.

Another probable observation is that the greater devils are in heaven and can come down to the earth. The lesser devils are in the bottomless pit, or hell, and can be called up to the earth. Devils can torment people in various ways. The stories concerning these devils and their torments always teach a doctrine. Here's an example.

**Matthew 12:43-45**

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.  
44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth [it] empty, swept, and garnished.  
45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last [state] of that man is worse than the first. Even so shall it be also unto this wicked generation.

We will better understand that God sends the devils as a consequence of idolatry. Jesus came to cast out the devils, as prophesied by Zechariah 13:2. What the above passage is teaching is this: Jesus has cast out the devils, but they will return during the tribulation when they are loosed from hell. When a devil returns to a man, he finds it empty since the Holy Ghost never came in because the man did not believe who Jesus was. So, the devil leaves and returns with seven more wicked devils (seven signifying the tribulation period). Like men, all devils are not the same; some are more wicked than others.

## The Rebellion of the Angels

Verses that describe the rebellion of the angels appear to be few. And, thus, many things are made up. We do know that there is no gap in Genesis 1 between verses 1 and 2 because of this verse:

### Exodus 20:11

11 For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

So, we know the rebellion is after the creation is complete. And we shouldn't assume it is one big event. Nonetheless, I will speculate about what happened. I'll use types and patterns as a guide, but it's still speculation. Please discern between what I show is in scripture and what I am speculating on (and speculation can reference scripture as well).

### 11.1 In the Beginning

At the end of creation, all is very good:

### Genesis 1:31

31 And God saw every thing that he had made, and, behold, [it was] very good. And the evening and the morning were the sixth day.

The angels were created on day 2 and Adam on day 6. Surely, nothing happened in between. I've heard speculation that the fall must happen within one month of Adam's creation (and this comes from someone that believes there is a gap where the angels fell). The reason being that woman would have conceived right away. But there is really no guarantee for that. Many people think that in an environment without sin that everything happens according to expectation.

I've also heard someone teach that Lucifer is responsible for the existence of the tree of the knowledge of good and evil. But, just pay attention to the scripture:

### Genesis 2:9

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

It says that the LORD God made the trees to grow. When someone teaches a heresy, it is accompanied by ignoring verses (like this one). Lucifer hasn't rebelled yet, so he has nothing to do with this tree's existence. Now, let's see another important passage.

### Genesis 2:16-17

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:  
17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

The command is certainly for Adam and woman, but it is also an opportunity for Lucifer to sin:



**Ezekiel 28:12-15**

- 12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.
- 13 Thou hast been in Eden the garden of God; every precious stone [was] thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.
- 14 Thou [art] the anointed cherub that covereth; and I have set thee [so]: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.
- 15 Thou [wast] perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

Verse 13 says that Lucifer was in Eden. Verse 16 says that iniquity was found in him. I think it might be the case that when God presented Adam and his wife the commandment, it provided Lucifer the opportunity to tempt them to do evil. Having heard the commandment for man, he may have dwelt on the possibilities. He must have known some details of God's plan, but imagined his own plan. So, in Genesis 3, he dialoged with the woman and deceived her into disobedience. He lied by attacking the truth, or God's word.

If we rely solely on the scriptures that we have, this might well be the explanation.<sup>1</sup> If so, some time had to pass between the commandment and the fall (but even a month is probably enough). We don't need any other angels to rebel yet. Lucifer just needs to make some progress towards his personal objective.

Let's see other scriptures that say that Lucifer sinned from the beginning. They don't suggest that the other angels did at that time.

**John 8:44**

- 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**

- 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.

This next passage could be descriptive of Lucifer. Of course, they apply to man as well.

**Proverbs 6:16-19**

- 16 These six [things] doth the LORD hate: yea, seven [are] an abomination unto him:
- 17 A proud look, a lying tongue, and hands that shed innocent blood,
- 18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,
- 19 A false witness [that] speaketh lies, and he that soweth discord among brethren.

We read in Chapter 3 that angels are not only ministers to God, but ministers unto men. It may be that Satan rejected this role. Let's consider these teachings by Jesus:

**Matthew 20:25-28**

- 25 But Jesus called them [unto him], and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.
- 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;
- 27 And whosoever will be chief among you, let him be your servant:
- 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Gentiles leaders may have ruled this way like the gods over them. But it all probably came from Lucifer's rebellion.

We read earlier in *Ezekiel* that Lucifer had a role like a priest. He would have had a leadership role. Let's see the remainder of the passage:

<sup>1</sup>This is a speculation that is not a big leap. It assembles the little bit that we are told into a logical conclusion. There are other "bigger" speculations later.



**Ezekiel 28:16-19**

- 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.
- 17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.
- 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.
- 19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never [shalt] thou [be] any more.

Verse 16 says that Lucifer sold a plan amongst the angels that brought them great gain and wealth by means of corruption and violence (think of “the mob”). Verse 17 says that his charisma led to pride and corrupted his judgment. Verse 18 says that he corrupted how God was to be worshipped as part of their gain. We will look at passages about these topics.

**11.2 Merchandising and Trafficking**

In order to understand what Lucifer did, we will look at other passages with similar language. These aren’t about the angels, but likely reflect what they were doing as a pattern.

In order to really receive such things, you have to think about life for the angels in heaven. If you think they are just sitting around on clouds doing nothing, you have a long way to go. They have a culture and society. They don’t live in a spirit realm made of fire.

**Ezekiel 28:3-6**

- 3 Behold, thou [art] wiser than Daniel; there is no secret that they can hide from thee:
- 4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:
- 5 By thy great wisdom [and] by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:
- 6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

As a side note, God did hide a secret from Satan: That was the mystery program called the dispensation of grace.

**John 2:15-16**

- 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables;
- 16 And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise.

**Revelation 18:12-13**

- 12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,
- 13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

**Micah 2:1-2**

- 1 Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.
- 2 And they covet fields, and take [them] by violence; and houses, and take [them] away: so they oppress a man and his house, even a man and his heritage.

**Micah 6:11-12**

- 11 Shall I count [them] pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue [is] deceitful in their mouth.

#### **Hosea 12:7**

7 [He is] a merchant, the balances of deceit [are] in his hand: he loveth to oppress.

#### **Ezekiel 27:12-16**

12 Tarshish [was] thy merchant by reason of the multitude of all [kind of] riches; with silver, iron, tin, and lead, they traded in thy fairs.  
 13 Javan, Tubal, and Meshech, they [were] thy merchants: they traded the persons of men and vessels of brass in thy market.  
 14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.  
 15 The men of Dedan [were] thy merchants; many isles [were] the merchandise of thine hand: they brought thee [for] a present horns of ivory and ebony.  
 16 Syria [was] thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.

#### **Joel 3:3**

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

#### **Nahum 3:10**

10 Yet [was] she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

#### **Amos 2:6**

6 Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away [the punishment] thereof; because they sold the righteous for silver, and the poor for a pair of shoes;

#### **Malachi 2:7-8**

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he [is] the messenger of the LORD of hosts.  
 8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

*Lucifer* means "light bearer". He was supposed to carry the truth to others. Instead, he used lies to manipulate and control.

#### **Micah 3:1-3**

1 And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; [Is it] not for you to know judgment?  
 2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;  
 3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

#### **Micah 3:9-11**

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.  
 10 They build up Zion with blood, and Jerusalem with iniquity.  
 11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, [Is] not the LORD among us? none evil can come upon us.

#### **Isaiah 14:12-14**

12 How art thou fallen from heaven, O Lucifer, son of the morning! [how] art thou cut down to the ground, which didst weaken the nations!

- 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:  
 14 I will ascend above the heights of the clouds; I will be like the most High.

You should think about each of these 5 assertions:

- Ascend into heaven: Isn't he in heaven already? Yes, the 2<sup>nd</sup>. He must want to go into the 3<sup>rd</sup>.
- Exalt my throne: He has a throne, but it doesn't mean that he is over all the angels. The throne that is above all of the angels is the LORD's.
- Sit upon the mount: This one is tough. Is he not in the government that this represents? Evidently not. I don't have a complete explanation.
- Ascend above the heights of the clouds: I'm not sure what this is saying beyond the previous.
- Be like the most High: He wants to be in authority over all, like the LORD.

There is probably more to it. But there is enough for us to get the general idea. "5" is the number of death.

### Side Study 11.1: The Most High

If you search for "most High", you will find it many times. You should review those verses for yourself. It is expanded upon in this passage:

#### Genesis 14:18-22

- 18 And Melchizedek king of Salem brought forth bread and wine: and he [was] the priest of the most high God.  
 19 And he blessed him, and said, Blessed [be] Abram of the most high God, possessor of heaven and earth:  
 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.  
 21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.  
 22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

The LORD is referred to as "the most high God, the possessor heaven and earth". This is what Satan aspires to. Satan wants the rulership position that the LORD has.

#### 1 John 3:12

- 12 Not as Cain, [who] was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Cain exemplifies incorrect worship (which focuses on what the worshipper did) and where it leads. As we read in John 8:44 earlier, Lucifer was a murderer from the beginning: He killed Adam, who experienced a spiritual death that eventually led to a physical one.

## 11.3 Executing the Rebellion

We will understand the angelic rebellion by understanding stories of rebellion by men. This account of Absalom's rebellion shows how lying and deceit grew the rebellion.

#### 2 Samuel 15:1-6

- 1 And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.  
 2 And Absalom rose up early, and stood beside the way of the gate: and it was [so], that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city [art] thou? And he said, Thy servant [is] of one of the tribes of Israel.  
 3 And Absalom said unto him, See, thy matters [are] good and right; but [there is] no man [deputed] of the king to hear thee.  
 4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!  
 5 And it was [so], that when any man came nigh [to him] to do him obeisance, he put forth his hand, and took him, and kissed him.



6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

## 2 Samuel 15:12

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, [even] from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

Corrupt judgment can draw in large numbers that are deceived as well as those that are in power. Many in power cater to the masses. However, leaders are supposed to be servants:

## Matthew 23:11

11 But he that is greatest among you shall be your servant.

Leaders are not lord over others:

## 1 Kings 12:7-11

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.  
 8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, [and] which stood before him:  
 9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?  
 10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou [it] lighter unto us; thus shalt thou say unto them, My little [finger] shall be thicker than my father's loins.  
 11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

Terrorism was probably the method of ruling by the angels that were taking over. Next, we will look at another rebellion.

## Numbers 16:1-3

1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took [men]:  
 2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:  
 3 And they gathered themselves together against Moses and against Aaron, and said unto them, [Ye take] too much upon you, seeing all the congregation [are] holy, every one of them, and the LORD [is] among them: wherefore then lift ye up yourselves above the congregation of the LORD?

Korah gathered together many of the princes of Israel (for angels, think of cherubims and seraphims). This passage, as a type of Satan's rebellion, suggests that Satan is not the top angel. But, it is not really proof.

## Numbers 16:8-11

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:  
 9 [Seemeth it but] a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?  
 10 And he hath brought thee near [to him], and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?  
 11 For which cause [both] thou and all thy company [are] gathered together against the LORD: and what [is] Aaron, that ye murmur against him?

Moses highlights that these men have special positions of service, yet they seek another. God casts these rebels down to hell:

## Numbers 16:32

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that [appertained] unto Korah, and all [their] goods.





**Numbers 26:9-10**

- 9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This [is that] Dathan and Abiram, [which were] famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:
- 10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

While this is all speculation, it is based upon similar accounts in scripture. God gives us types and patterns. You decide what you want to believe.

**11.4 A Rebellion Timeline**

I will use these verses to speculate about a timeline. You should not blindly agree with my approach. Consider it and draw your own conclusion. This is where it gets very speculative.

Let's distinguish between these two passages:

**2 Peter 2:4**

- 4 For if God spared not the angels that sinned, but cast [them] down to hell, and delivered [them] into chains of darkness, to be reserved unto judgment;

**Jude 6**

- 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.

Most teach that these are the same event, but I do not think that they are. The angels that sinned means all of the rebellious angels. The angels that left own habitation are those that came down to the earth and died in the flood. Appendix C goes into the distinctions in these verses in detail.

When the angels sinned, they were delivered into chains of darkness. The other group was reserved in chains because they had already been delivered in the past. We are told this during the first day of creation:

**Genesis 1:4**

- 4 And God saw the light, that [it was] good: and God divided the light from the darkness.

The seven creation days provide a pattern for history.<sup>2</sup> The first day provides a pattern for the first 1000 years. Not much is described in the first 1000 years of history. Perhaps, verse 4 can be used to separate the loyal and disloyal angels. That's how I am using it. Therefore, the fallen angels were delivered into chains of darkness at some time during this period of time. I acknowledge how slim that this connection is.

The progressive rebellion view requires that rebellious angels are recruiting ones that have not rebelled yet. It is possible that when any angel sinned, he was delivered into chains of darkness. In that case, there isn't a collective judgment as a group. Rather, there may have been a point where the rebellion is stopped. Otherwise, all might rebel. A verse with a similar thought in mind is this one:

**Matthew 24:22**

- 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Figure 11.1 shows a timeline based upon the genealogies in *Genesis*. There is a lot of interesting things in the diagram (which is used again to talk about when the judgment of Babel occurred in Appendix D). We will focus on the first 1000 years. The interesting detail is that Enoch is translated before the 1000 years is over. Why?

Let's see some verses about Enoch.

**Genesis 5:24**

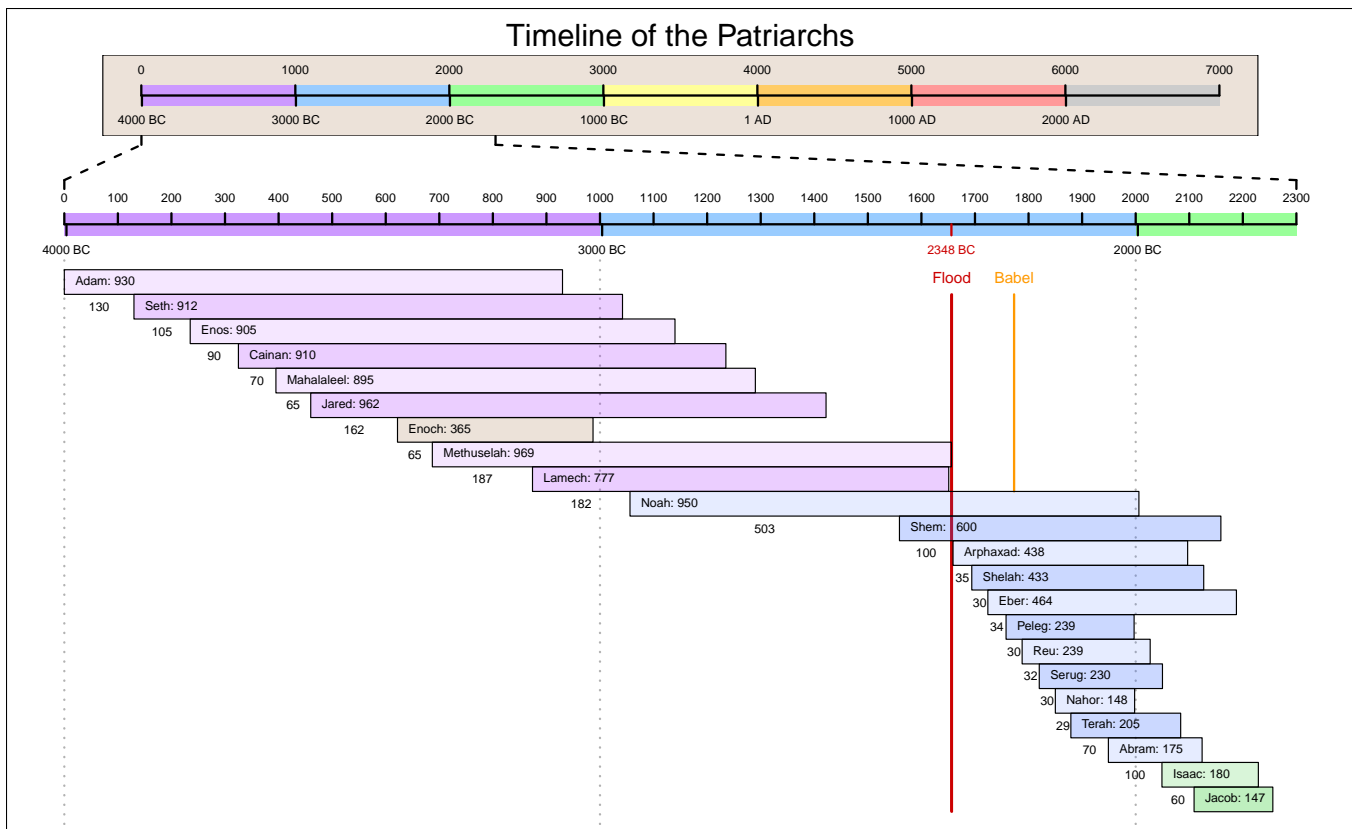
- 24 And Enoch walked with God: and he [was] not; for God took him.

**Jude 14-15**

- 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

<sup>2</sup>This is covered in the creation study.





**Figure 11.1:** This timeline uses the information in Genesis 5 and Genesis 11 to show when various patriarchs lived. Each person's name is followed by the number of years that he lived. Below that is the number of years old that he was when his prominent son was born. Our focus here is when Enoch lived and preached. Other bible information is used to determine the time of the flood.

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard [speeches] which ungodly sinners have spoken against him.

So, Enoch prophesied of a judgment. Did he prophesy about the 2<sup>nd</sup> coming? or, the flood? or, something else? I think it is certainly appropriate for the 2<sup>nd</sup> coming, which is why *Jude* mentions it. But surely, Enoch spoke to the people of his time about a judgment then as well. Was it the flood?

Enoch had a son named Methuselah. *Methuselah* means "his death shall bring". Because he died the year that the flood comes, we know what his death brought. So, Enoch certainly could have been prophesying about the flood. The name of his son warned of that.

By why translate him? He would have died before the flood came. He doesn't experience death, but does his translation allow him to miss something that happened at that time? I don't think we will really know given the verses that we have.

Let's see who else warned of judgment at the time of the flood.

**2 Peter 2:5**

5 And spared not the old world, but saved Noah the eighth [person], a preacher of righteousness, bringing in the flood upon the world of the ungodly;

This says that Noah was a preacher. He certainly would have been preaching to the wicked about the flood judgment so that they could get on the ark. Here's is another relevant passage:

**1 Peter 3:19-20**

19 By which also he went and preached unto the spirits in prison;  
 20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.



He was also preaching to the angels who came down. This evidently occurred during the time that the ark was being prepared.

**Genesis 6:3**

3 And the LORD said, My spirit shall not always strive with man, for that he also [is] flesh: yet his days shall be an hundred and twenty years.

This says that God made a decision to give a warning 120 years before he would send the flood. That is probably when Noah started preaching. Perhaps it is when he started building the ark (although 120 years seems like a very long time to do that). Referring back to Figure 11.1, Enoch preached before Noah was born and long before the flood came. So, perhaps his message had a different purpose. After he was taken, his son remained as a testimony of a judgment still to come.

So, I think that God judged the rebellion some time during the time of Enoch. This gives plenty of time for the rebellion to start with Satan at the garden of Eden and grow to a very large number of angels. God typically did not judge sin immediately and allowed those doing so to continue on in their ways.

I think that at this general point in time is when God cast the angels down to hell (although they aren't there yet) by delivering them into chains of darkness that reserves them until the judgment comes.

The angels that became mortal to have children ended up dying in the flood. Scripture says that Noah preached to them. Did they have a chance to repent and be saved? I cannot be sure of that. But what would be the point of preaching to them if they cannot respond to it? But Jude 6 says that they are reserved in the chains under darkness. I think this is highlighted because they do get out of hell on occasion, but they are still destined to be condemned.

## 11.5 The Magnitude of the Rebellion

How many angels rebelled? This is an area of really bad tradition. Why is it bad? Because the passage that refutes the claim closely follows the passage used to establish it.

**Revelation 12:3-4**

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.  
4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

This passage is used to claim that one-third of the angels rebelled. There are a couple of problems with the claim. First, this passage doesn't say anything about the rebellion. Secondly, this passage describes something in the future, not in the past. Yet, we will still see a passage that refutes the claim still. However, before that, we will see another passage that is saying the same thing as the one above:

**Daniel 8:9-10**

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant [land].  
10 And it waxed great, [even] to the host of heaven; and it cast down [some] of the host and of the stars to the ground, and stamped upon them.

Let's not get too distracted by that passage, but it too is speaking of the future. But the next passage is the one that refutes the claim:

**Revelation 12:7-9**

7 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.

If all of the angels that rebelled are cast to the earth in verse 4, who is left to fight with Satan in heaven against Michael? There are a couple of bad ways to continue to argue the false claim. One is that the two passages are the same event. That certainly doesn't make sense because Satan casts the angels down in the first passage and Michael and his angels do it in the second. It is clearly wrong to claim that they are the same thing. The other bad attempt is to claim that the angels returned to heaven. That's not the case and the passage that we just read in



*Daniel* may help: those cast down were stamped upon. I don't fully know what that means, but they aren't going back.

So, if you are doing honest study and not following a teacher of traditions, you'll conclude that there are more than one-third of the angels that rebelled.

Now, the question remains: How many angels rebelled? Does the scripture tell us. Well, I am going to propose an answer and you can decide for yourself if it has any merit. If you don't agree, then at least say that the answer is "I don't know". Don't continue the clearly wrong answer of "one-third of the angels".

So, I'll give some verses and you will probably want to read the bigger context. First. . .

#### **Revelation 5:11**

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;

There are more than 100 million angels here. They are waiting for the opening of the book. These should be loyal angels. Since we are in a vision, we don't have to see it as a real, literal event in the future (although it could be). So, why tell us the number? You can take the simpler approach of not knowing what it means and quit now.

Next, a pair of passages (again, read more context). . .

#### **Revelation 9:16**

16 And the number of the army of the horsemen [were] two hundred thousand thousand: and I heard the number of them.

#### **Revelation 9:19**

19 For their power is in their mouth, and in their tails: for their tails [were] like unto serpents, and had heads, and with them they do hurt.

This is an army of 200 million fallen angels (denoted by being serpents). The fallen angels are cast down to the earth in two groups: (1) Satan casts some down in Revelation 12:4, and (2) Michael casts down the rest in Revelation 12:9. So, is the count for one group or both? I'll assume it is for both (the simpler assumption). So, there are about 300 million angels in heaven at the beginning of Revelation 12. There are about 100 million holy angels and 200 million serpents. When Satan casts down one-third, that would be 100 million, which is also half of his force. Then Michael would cast out the other 100 million. None of these numbers include the lesser (scorpion) angels. They aren't in heaven. They were let out of hell (i.e., the bottomless pit) earlier in Revelation 9:3.

If this reasoning is correct, Satan has far more than two-thirds of the angels. Let's see that this situation is consistent with scripture. God usually fights with the smaller force to show his power.

#### **1 Corinthians 1:25**

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

God tends to take action when the numbers are against him:

- Only 8 survived the flood of Noah's time.
- Only 4 survived Sodom and Gomorrah (and one didn't make it).
- Gideon's 300 defeats the Midianites' 30,000.
- Only a remnant will survive the tribulation.

God formed Israel and they were a small nation. They were very small when you considered the total of all nations.

#### **Deuteronomy 7:7**

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye [were] the fewest of all people:

The story about Gideon reflects this prophecy:

#### **Leviticus 26:8**

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

If God has two thirds of the angels, what's the problem? What if God has the smaller number of angels? That would be consistent with his character. It also gives him a problem to solve: If he gets rid of these angels, who does he replace them with? We won't answer that here.



## Conclusion

Lucifer evidently sinned and rebelled soon after the creation. There is no reason to think this included the any angels that eventually fall. He needed to deceive them and grow the rebellion. If God wasn't stopping it, others angels would think there there was be no consequence if they followed suit. God often lets something run out of control for a long period of time before acting on it (e.g., Israel didn't keep the land sabbath for 490 years before God carried them into captivity).

Lucifer merchandised a plan among the other angels. They saw great gain in following suit. They began to rule like the mob using violence and terrorism to further their gain. Perhaps other angels were pressured into following suit. Their methods worked their way down to the earth in order to try to prevent the seed of the woman from coming.

I presented an argument that the judgment of the rebellion came at the time of Enoch. There is very little support for this, which is likely to make it incorrect. I warned you early. Perhaps God drew the line long before Enoch came. Perhaps God isn't giving us the details.

You can dig into this yourself to see what you can learn. Be sure to fend off traditions that teach things that aren't in scripture. That might even include what I speculated!



## Idolatry

The bible is full of scriptures concerning idolatry, which is closely tied to angels. When God makes a covenant with Israel, he warns them about worshipping other gods and making idols to them.

### Exodus 20:3-6

- 3 Thou shalt have no other gods before me.  
 4 Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth:  
 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me;  
 6 And shewing mercy unto thousands of them that love me, and keep my commandments.

The bible doesn't deny gods; they are real (as we saw in Chapter 4). Many people think of pagan religions as worshipping false gods, as if they do not exist. Well, that's part of the deception. They are real; they just aren't the "true God" (a phrase that occurs a few times in scripture).

### Exodus 34:14

- 14 For thou shalt worship no other god: for the LORD, whose name [is] Jealous, [is] a jealous God:

### Matthew 4:9-10

- 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.  
 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

### Hebrews 1:5-6

- 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?  
 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

## 12.1 Why Are Other Gods Worshipped?

Let's see why other gods were worshipped:

### Deuteronomy 4:19

- 19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, [even] all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

This says that God divided the host of heaven (i.e., the angels) unto all nations. We will see that Israel didn't exist yet when this occurred. But, Israel specifically was told not to worship the gods that the nations worshipped.



**Deuteronomy 11:16**

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

**Joshua 23:7**

7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear [by them], neither serve them, nor bow yourselves unto them:

When need to understand when the gods were assigned to the nations and why. But first, let's understand what idolatry is. That will help us understand exactly when it began.

**12.2 Idols**

An idol isn't necessarily a thing—it can be a person. Surely, you have heard someone say, "(s)he's my idol" or "I idolize him/her". Scripture says such a thing:

**Psalms 96:5**

5 For all the gods of the nations [are] idols: but the LORD made the heavens.

So a god (or an angel) is an idol. A god is often represented by a physical object as well:

**Psalms 115:4**

4 Their idols [are] silver and gold, the work of men's hands.

**Isaiah 2:8**

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

**Leviticus 19:4**

4 Turn ye not unto idols, nor make to yourselves molten gods: I [am] the LORD your God.

The physical object is often called an image. It is meant to be the likeness or a representation of its focus. Images are often carved, graven, or molten.

**Leviticus 26:1**

1 Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up [any] image of stone in your land, to bow down unto it: for I [am] the LORD your God.

**2 Chronicles 33:22**

22 But he did [that which was] evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

**Deuteronomy 27:15**

15 Cursed [be] the man that maketh [any] graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth [it] in [a] secret [place]. And all the people shall answer and say, Amen.

**Deuteronomy 29:17**

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which [were] among them:)

These are counterfeits of what God decided would be his image: Jesus Christ (also called the LORD in the old testament). God's image is a wonderful manifestation representing him. But the images for gods are essentially vain.

Although God says not to make an image of anything in the creation, he has them make images of cherubims:

**Exodus 25:18**

18 And thou shalt make two cherubims [of] gold, [of] beaten work shalt thou make them, in the two ends of the mercy seat.



More were sewn into the tabernacle curtains:

**Exodus 26:1**

1 Moreover thou shalt make the tabernacle [with] ten curtains [of] fine twined linen, and blue, and purple, and scarlet: [with] cherubims of cunning work shalt thou make them.

They were to make more when the temple was built:

**1 Kings 6:21-23**

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.  
 22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that [was] by the oracle he overlaid with gold.  
 23 And within the oracle he made two cherubims [of] olive tree, [each] ten cubits high.

**1 Kings 6:29**

29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.

So, did God tell Israel to do something that would break the law? We addressed this in Section 6.1. My personal conclusion is that cherubims do not look like the images. You will have to decide for yourself on this matter.

## 12.3 Idolatry's Origin

Let's see where idolatry is first mentioned in scripture:

**Genesis 31:19**

19 And Laban went to shear his sheep: and Rachel had stolen the images that [were] her father's.

This occurs in the time of Jacob, the grandson of Abraham. One of Jacob's wives steals her father's images. But a later scripture will point us to an earlier time:

**Joshua 24:2**

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, [even] Terah, the father of Abraham, and the father of Nachor: and they served other gods.

This says that Abraham's father worshipped other gods. Terah is first mentioned in his genealogy from Shem:

**Genesis 11:24**

24 And Nahor lived nine and twenty years, and begat Terah:

But it is the beginning of Genesis 11 that gives us the origin of idolatry—it is the tower of Babel. A thorough study of that topic is in Appendix D.

## 12.4 Idolatry in Israel

Let's see the prophecy about the tribe of Dan:

**Genesis 49:17**

17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

Dan probably didn't like this prophecy, but it is telling. Judges 17 tells of a man who set up an image. Dan didn't keep its land allotment and moved north in Judges 18. Idolatry was established in the land. We'll look at a few interesting verses from those two chapters.





**Judges 17:4-5**

- 4 Yet he restored the money unto his mother; and his mother took two hundred [shekels] of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.
- 5 And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

**Judges 17:10**

- 10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten [shekels] of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.

*Teraphim* are household gods. Evidently, they needed more gods. Jesus says this about calling a man “father”:

**Matthew 23:9**

- 9 And call no [man] your father upon the earth: for one is your Father, which is in heaven.

Of course, Catholicism has a “priest” called “father”. This is one of the numerous evidences that Catholicism is ancient paganism and not Christianity. Alas, there are too many of them to fix it.

Next, we will see that the tribe of Dan declared its own priesthood with idols.

**Judges 18:18-19**

- 18 And these went into Micah’s house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?
- 19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: [is it] better for thee to be a priest unto the [house of one man, or that thou be a priest unto a tribe and a family in Israel?

**Judges 18:30-31**

- 30 And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.
- 31 And they set them up Micah’s graven image, which he made, all the time that the house of God was in Shiloh.

This next verse is something that Satan said with respect to something in heaven:

**Isaiah 14:13**

- 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Israel also was a congregation when they were in the wilderness, and Dan was the primary tribe on the north side of the tabernacle. Once in the land, Dan moved their tribe to the north where idolatry entered. The two things might simply be a coincidence. . .

## 12.5 Other Aspects of Idolatry

We will look at some other aspects of idolatry. High places were elevated places of worship.

**1 Kings 11:7**

- 7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that [is] before Jerusalem, and for Molech, the abomination of the children of Ammon.

Groves were a collection of trees for worship:

**Deuteronomy 16:21**

- 21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

An idol was often present:

**1 Kings 15:13**

13 And also Maachah his mother, even her he removed from [being] queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt [it] by the brook Kidron.

These terms occur in scripture (they are not all synonyms):

- astrologer
- Chaldean (same word as Chaldees)
- charmer
- consulter of spirits
- diviner
- dreamer
- enchanter
- magician
- monthly prognosticators
- necromancer
- observer of times
- sorcerer or sorceress
- soothsayer
- stargazers
- wise man
- witch
- wizard

These idolaters look for guidance from: (1) the stars in heaven or (2) the gods/devils. This is what divination is. Here are some examples:

**Exodus 7:11**

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

**Matthew 2:7**

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

**Deuteronomy 18:10-11**

10 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.

**Isaiah 47:12-14**

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.  
13 Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from [these things] that shall come upon thee.  
14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: [there shall] not [be] a coal to warm at, [nor] fire to sit before it.

**Jeremiah 27:9**

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

**Daniel 5:11-12**

11 There is a man in thy kingdom, in whom [is] the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, [I say], thy father, made master of the magicians, astrologers, Chaldeans, [and] soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

## 12.6 What It's All About

Here is what idolatry is about: money, power, and control:

### Acts 16:16

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

If you know the future, you can make wiser decisions. Or, you can tell someone else what decisions he should make... for a price.

### Genesis 41:25

25 And Joseph said unto Pharaoh, The dream of Pharaoh [is] one: God hath shewed Pharaoh what he [is] about to do.

### Genesis 41:33

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

But idolaters weren't seeking God's guidance:

### Ezekiel 22:28

28 And her prophets have daubed them with untempered [mortar], seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

God will purge Israel of idolatry by the end of the tribulation. Some will be very stiffnecked until then:

### Revelation 9:20

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Then Babel/Babylon itself will be destroyed:

### Revelation 18:1-5

- 1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.
- 2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.
- 3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.
- 4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.
- 5 For her sins have reached unto heaven, and God hath remembered her iniquities.

## 12.7 Why Calves and Oxen?

So, why does Israel make a molten calf when they came out of Egypt? You might think that they learned that there. If so, then why did the Egyptians do that?

### Exodus 32:4

4 And he received [them] at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These [be] thy gods, O Israel, which brought thee up out of the land of Egypt.

Let's go back to Genesis 3:



**Genesis 3:14**

14 And the LORD God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

Many use the reference to cattle to justify that the reference to a serpent is a snake. But, the serpent is Satan, and he an angel (or a man). So what might cattle/beast mean instead? When you learn that this is symbolic, you may want to go figure out what “belly” and “dust” represent (we won’t do that).

Let’s revisit Ezekiel’s visions. Notice the calf’s foot:

**Ezekiel 1:7**

7 And their feet [were] straight feet; and the sole of their feet [was] like the sole of a calf’s foot: and they sparkled like the colour of burnished brass.

Notice in the next two verses—one says “face of an ox” and the other says “face of a cherub”:

**Ezekiel 1:10**

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

**Ezekiel 10:14**

14 And every one had four faces: the first face [was] the face of a cherub, and the second face [was] the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

Remember the 4 faces are also symbolic for Jesus as well! Notice the animals in the next two passages:

**Isaiah 34:5-7**

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.  
6 The sword of the LORD is filled with blood, it is made fat with fatness, [and] with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.  
7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

**Ezekiel 39:17-18**

17 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, [even] a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.  
18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

Surely, God isn’t taking vengeance on actual animals! We are running all over the place, but this is advanced study. Is there anything significant about Bashan? Psalm 22 prophecies about Jesus on the cross:

**Psalms 22:12**

12 Many bulls have compassed me: strong [bulls] of Bashan have beset me round.

...bulls of Bashan...

**Amos 4:1**

1 Hear this word, ye kine of Bashan, that [are] in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

Now, we see kine of Bashan. How do cows “oppress the poor”? Well, they aren’t cows. Recall this Psalm:

**Psalms 82:1-3**

1 God standeth in the congregation of the mighty; he judgeth among the gods.  
2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.  
3 Defend the poor and fatherless: do justice to the afflicted and needy.

Hopefully, you getting the idea that these various animal terms are about angels. Here is one more about Bashan:

**Deuteronomy 3:13**

13 And the rest of Gilead, and all Bashan, [being] the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

We are going to learn about giants in the next chapter; they are linked to angels.

So, God describes the angels with various animal terms. For example, the ox is linked to the cherub in *Ezekiel*, and this also describes Jesus. An ox is a servant. The same symbol describes Jesus as being a servant. Satan is described as the serpent (as are other angels) because of their subtlety. Of course, idols often were depicted as animals.

## 12.8 Worshipping Stars and Planets

I said in Section 12.5 that idolaters look for guidance from: (1) the stars in heaven or (2) the gods/devils. They look to stars in the heavens because God says that there are “signs” in the heavens. Recall this verse.

**Deuteronomy 4:19**

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, [even] all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

So, all the host of heaven would be the angels. But they are also worshipping the sun, moon, and stars. Most likely this would be an “observer of times”, looking for signs in the heavens like the wise men of Matthew 2:7. Now compare that list with this one.

**2 Kings 23:5**

5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

This has “planets” rather than “stars”. But that is the same thing. *Planet* means “wandering star”. These stars move differently than the large majority of stars do. Unfortunately, astronomy is deceiving you from knowing what planets really are.<sup>1</sup> You will find “wandering star” in the bible.

**Jude 13**

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

That passage is really about false teachers. They tend to wander from the truth.

## 12.9 Conclusion

Idolatry is a big topic in the bible. It is fundamentally about worshipping other gods, or angels. Most of the time an image was used. Idolatry started at Babel, or soon after.

Israel was not to worship other gods, but they did. This is the main point of them breaking the law covenant. God will put an end to idolatry in the near future.

<sup>1</sup>The earth isn't a planet since it is not a star, nor is it even in the 2<sup>nd</sup> heaven. You'll need to study the biblical creation to understand this fully.



## Who Were the Giants?

### Genesis 6:4

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare [children] to them, the same [became] mighty men which [were] of old, men of renown.

Who were the giants? They obviously have something to do with angels. We talked about how angels could have children with women in Section 10.3. We didn't focus on the giants there. Evidently, there were giants as a result of those unions. We should not assume that all offspring were giants. There would have been some women giants too. We saw in Revelation 21:17 that a man and an angel have about the same forearm length. They obviously have compatible genes. So, let's just stick to what we are told. This is another area of much sensationalism. As with the angels, there doesn't need to be.

What were they doing? What did God do about them? After we understand what a giant is, we will look at what they were doing before and after the flood. Scripture also tells us what mighty men are.

### 13.1 What Is a Giant?

A giant is what you think it is: a really tall man. It is that simple. Let's see verses.

#### Deuteronomy 1:28

28 Whither shall we go up? our brethren have discouraged our heart, saying, The people [is] greater and taller than we; the cities [are] great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

As it says, the people were discouraged by the exaggeration about how big the giants are.

#### Deuteronomy 9:2

2 A people great and tall, the children of the Anakims, whom thou knowest, and [of whom] thou hast heard [say], Who can stand before the children of Anak!

#### Amos 2:9

9 Yet destroyed I the Amorite before them, whose height [was] like the height of the cedars, and he [was] strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

Ok—more of the same. Let's get some facts.

#### Deuteronomy 3:11

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead [was] a bedstead of iron; [is] it not in Rabbath of the children of Ammon? nine cubits [was] the length thereof, and four cubits the breadth of it, after the cubit of a man.

The giant Og's bed was about 13.5 feet long. So, he was probably about 13 feet tall.



**1 Samuel 17:4**

4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height [was] six cubits and a span.

Goliath was about 9.5 feet tall. These were the last of the giants; perhaps, they could have been bigger in the past (just like men lived longer before this).

Giants are also described as “men of great stature”.

**Numbers 13:32-33**

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, [is] a land that eateth up the inhabitants thereof; and all the people that we saw in it [are] men of a great stature.

33 And there we saw the giants, the sons of Anak, [which come] of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

**2 Samuel 21:20**

20 And there was yet a battle in Gath, where was a man of [great] stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

Perhaps what we might be concluding is that these giants have some kind of genetic defect, or something abnormal in them. We won't see large numbers of them in the scriptures.

**1 Chronicles 11:23**

23 And he slew an Egyptian, a man of [great] stature, five cubits high; and in the Egyptian's hand [was] a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

This last one is only about 7.5 feet tall. While that is still big, there are some people of that size today.

**13.2 Giants Before The Flood**

We aren't told much about the giants before the flood. Only that they were mighty men of renown. So, they were good warriors and had stories told about them. We will talk about mighty men that were probably normally sized later in this chapter.

The angels didn't produce offspring for the sole purpose of producing giants. They may not have even known that that would happen. They were trying to prevent the prophesied “seed of the woman” from coming. Perhaps there is a difference between the offspring from an angel versus from a man. Or, maybe the angels thought there would be (they don't know everything). It should be clear to us that Jesus (the “seed of the woman”) didn't have a real father at all. So, their strategy may have been vain in the first place. Nonetheless, their plan showed their wickedness and foolishness.

The angels that remained in heaven saw what became of their brethren: they were killed by the flood along with any giants. So, why would they come down and produce giants after the flood as Genesis 6:4 states?

One possibility is that they didn't. Perhaps giants could be produced by mortal men and women. Remember, they lived longer back then. We don't really know that there has to be an angelic parent.

Or, they relied on what God said:

**Genesis 9:15**

15 And I will remember my covenant, which [is] between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

If God wouldn't send a flood again, perhaps other angels would risk coming down. I personally don't see how they would knowingly give up their mortality. The angels that came down before the flood may not have known the consequence. If they were working through their leader, Satan, he may have lied to them (if God would have even told him anything).

Regardless of the reason there were giants after the flood, the bible tells us that there were. The angels didn't really know whom to target before the flood, so the idea would be to corrupt all of mankind. Giant tyrants might be trying to wipe out any who were loyal to God. Other wicked men would be following them.





### 13.3 Giants in Abraham's Time

The next time we hear of giants is in the time of Abraham. It takes some study to figure this out. Here is the first verse that mentions some:

#### Genesis 14:5

5 And in the fourteenth year came Chedorlaomer, and the kings that [were] with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

This is about 2000 BC. The judgment at Babel would have been about 200-300 years prior. Three groups of giants are mentioned: Rephaims, Zuzims, and Emims. Their dwelling places are shown in Figure 13.1. God is recording that some of these giants have been killed. The word translated "Rephaims" is also translated "giants" many times. The other two are mentioned later in scripture.

#### Deuteronomy 2:9-11

9 And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land [for] a possession; because I have given Ar unto the children of Lot [for] a possession.  
10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;  
11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

This passage is about Israel after they have come out of Egypt. But it is referring back to the time of Abraham. It is telling them that the land they see belongs to the Moabites. But, it used to belong to the Emims. Of course, Chedorlaomer's army smote them.

#### Deuteronomy 2:19-21

19 And [when] thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon [any] possession; because I have given it unto the children of Lot [for] a possession.  
20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;  
21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

This is essentially the same thing. The land belongs to the Ammonites. But the Zamzummims dwelt there, but God destroyed them. They are probably the Zuzims which Chedorlaomer's army smote (he may not have even known that he was serving God). Lot's descendants were able to take these lands because the previous peoples were destroyed.

### 13.4 Giants in Moses' Time

When the Israelites came to Canaan, they encountered giants:

#### Numbers 13:28

28 Nevertheless the people [be] strong that dwell in the land, and the cities [are] walled, [and] very great: and moreover we saw the children of Anak there.

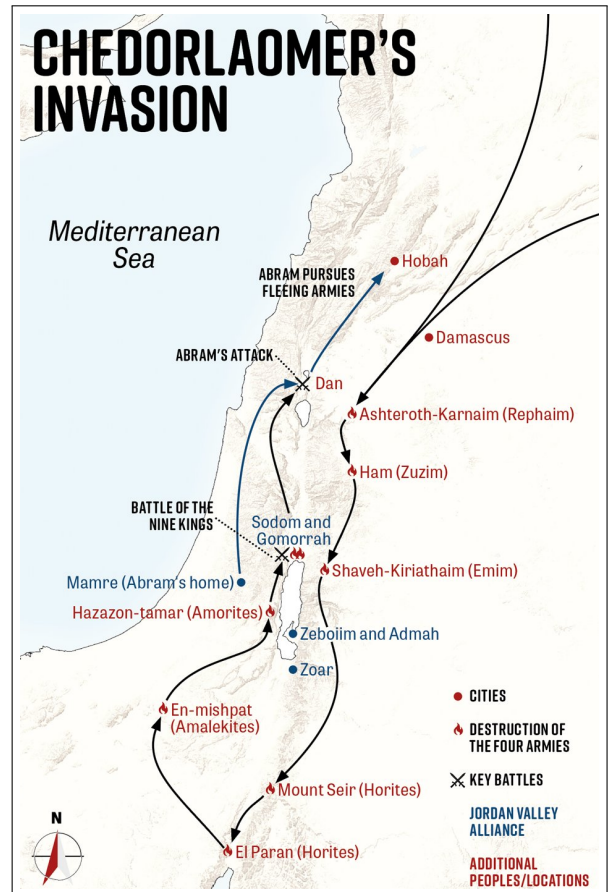


Figure 13.1: Giants in Abraham's Time



**Numbers 13:33**

33 And there we saw the giants, the sons of Anak, [which come] of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

This was about 1550 BC. Israel feared the giants and didn't trust God. God said he would drive out the inhabitants in Exodus 23:38 and Exodus 33:2.

Around 1510 BC, Israel returned to Canaan from the east. We learn that Og was the last giant there:

**Deuteronomy 3:11**

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead [was] a bedstead of iron; [is] it not in Rabbath of the children of Ammon? nine cubits [was] the length thereof, and four cubits the breadth of it, after the cubit of a man.

Sihon might also have been a giant (he was already dead).

**Deuteronomy 31:4**

4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

Figure 13.2 shows the land of the giants. The Zuzims and Emims are already gone by this time. Og, Sihon, and the Amorites were recently defeated on the east of the Jordan. The Anakims were in Canaan when Israel crossed the Jordan.

When Israel entered the land of Canaan, there were still more Amorites, although it doesn't say that they were giants.

**Joshua 10:5**

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

This was when Joshua commanded the sun and moon to stop:

**Joshua 10:12-14**

12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.  
13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [Is] not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.  
14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

Now, we should better understand why God responded to Joshua. Scripture tells us that the Anakims were also there:

**Numbers 13:33**

33 And there we saw the giants, the sons of Anak, [which come] of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

**Numbers 13:28**

28 Nevertheless the people [be] strong that dwell in the land, and the cities [are] walled, [and] very great: and moreover we saw the children of Anak there.

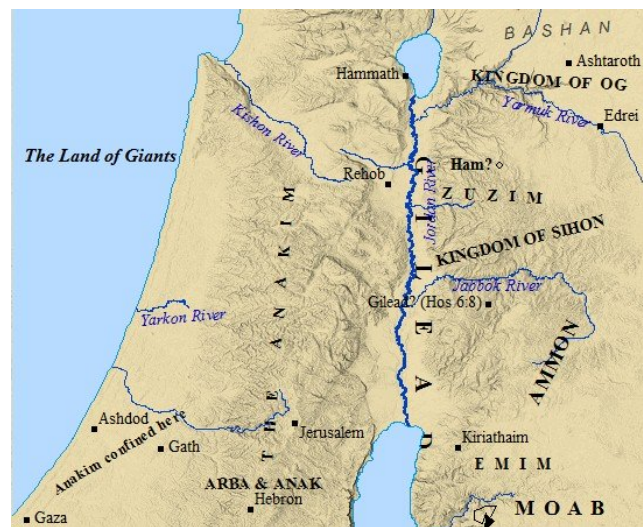


Figure 13.2: Giants in Moses' Time

**Numbers 13:22**

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, [were]. (Now Hebron was built seven years before Zoan in Egypt.)

**Joshua 14:15**

15 And the name of Hebron before [was] Kirjatharba; [which Arba was] a great man among the Anakims. And the land had rest from war.

**Joshua 15:13**

13 And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, [even] the city of Arba the father of Anak, which [city is] Hebron.

The Israelites, led by Joshua, pursued the Anakims:

**Joshua 11:21-22**

21 And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.  
22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

Caleb expelled the sons of Anak:

**Joshua 15:14**

14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

Later, the sons of Anak are killed:

**Judges 1:10**

10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before [was] Kirjatharba:) and they slew Sheshai, and Ahiman, and Talmai.

Most of the Anakims were killed, but some escaped the pursuit:

**Joshua 11:22**

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

## 13.5 Giants in David's Time

The Anakims escaped 500 years before the time of David. David's time is about 1000 BC. God used David to destroy the last 5, although David kills only one of them himself. That giant was Goliath. 1 Samuel 17 is devoted to David's defeat of Goliath.

**1 Samuel 17:4**

4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height [was] six cubits and a span.

Goliath is not called a giant here, but he is elsewhere.

**1 Samuel 17:40**

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling [was] in his hand: and he drew near to the Philistine.

David had 5 (which symbolizes death) stones. Some say he had 5 stones because Goliath had 4 brothers (although we don't know that they were there).



**1 Samuel 17:49-51**

49 And David put his hand in his bag, and took thence a stone, and slang [it], and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.  
 50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but [there was] no sword in the hand of David.  
 51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

Next, the story of the defeat of Goliath's 4 brothers: #1 Ishbibenob, #2 Saph, #3 brother of Goliath, and #4 no name is given.

**2 Samuel 21:15-22**

15 Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.  
 16 And Ishbibenob, which [was] of the sons of the giant, the weight of whose spear [weighed] three hundred [shekels] of brass in weight, he being girded with a new [sword], thought to have slain David.  
 17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.  
 18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which [was] of the sons of the giant.  
 19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew [the brother of] Goliath the Gittite, the staff of whose spear [was] like a weaver's beam.  
 20 And there was yet a battle in Gath, where was a man of [great] stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.  
 21 And when he defied Israel, Jonathan the son of Shimea the brother of David slew him.  
 22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

2 Samuel 21:18 uses the name "Saph" for #2. This verse calls him "Sippai":

**1 Chronicles 20:4**

4 And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, [that was] of the children of the giant: and they were subdued.

2 Samuel 21:19 uses the phrase "the brother of Goliath" for #3. This verse calls him "Lahmi":

**1 Chronicles 20:5**

5 And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff [was] like a weaver's beam.

Note the added words "the brother of" in brackets in 2 Samuel 21:19. Bad bibles may be missing that phrase. For more information on this, refer to Section A.3.

The fourth brother isn't named here either:

**1 Chronicles 20:6**

6 And yet again there was war at Gath, where was a man of [great] stature, whose fingers and toes [were] four and twenty, six [on each hand], and six [on each foot]: and he also was the son of the giant.

We don't hear about any more giants after David's time.

## 13.6 What Are Mighty Men?

Mighty men appear in many places in the old testament. These words might be used: mighty one(s), men of might, champions, mighties, or valiant men. They were men of renown. Their names are remembered (some of them are in the bible!). They were well known for killing many in battles:

**1 Samuel 18:6-7**

- 6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.
- 7 And the women answered [one another] as they played, and said, Saul hath slain his thousands, and David his ten thousands.

Their names appear in songs.

**2 Samuel 23:18-23**

- 18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, [and] slew [them], and had the name among three.
- 19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the [first] three.
- 20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:
- 21 And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.
- 22 These [things] did Benaiah the son of Jehoiada, and had the name among three mighty men.
- 23 He was more honourable than the thirty, but he attained not to the [first] three. And David set him over his guard.

I don't know what a "lionlike" man would look like. One mighty man killed an actual lion in a pit of snow.

**Isaiah 42:13**

- 13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

As we saw, the LORD is a man. But he will also be a mighty man when Jesus returns. Verse 10 (which is not shown) of this passage says that this is part of a song.

**13.7 Will Giants Return?**

If the giants were all killed, will they return? Some people teach that they will. Frankly, I think this is just more sensationalism. But let's look at the details.

**Daniel 2:42-43**

- 42 And [as] the toes of the feet [were] part of iron, and part of clay, [so] the kingdom shall be partly strong, and partly broken.
- 43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

This is Daniel's prophecy about a series of kingdoms that culminates in the antichrist's, which is still in our future. Verse 43 is where all of the speculations come from and by which the sensationalism is fueled. Who are "they"? Since you have "seed of men", people want it to be angels. Man is made of clay (dust, actually), but are angels represented by iron?

Let's try to get help from the bible rather than people's vain imaginations.

**Leviticus 19:19**

- 19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

This is not directly applicable, but it mentions "mingled seed" with respect to sowing the field.

**Ezra 9:2**

- 2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of [those] lands: yea, the hand of the princes and rulers hath been chief in this trespass.

When Israel was in exile, they intermarried with people of other nations, which is something they were commanded not to do. *Ezra* uses similar terms. It mentions “the holy seed” being “mingled” with the people of other lands. We would imply that the latter is an “unholy seed”. So, they were mingling seeds.

**Genesis 2:24**

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

If we consider when the angels came down before, we have to ask if they “cleaved to one another”? We have no evidence that they didn’t. What we are talking about here is probably divorce.

So, the antichrist’s kingdom may be built on alliances, something that Solomon was known for doing. But that won’t hold the kingdom together. You have to have good understanding of end times to try to make sense of this verse. But people don’t do that. They get a few mysterious words and write a book about what they can imagine.

What people fail to do when they fantasize about this is ask themselves why angels came down in the first place. It was to prevent the seed of the woman from coming. If that seed has already come, what would be the point of angels coming down again. It takes time for generations to pass for this to produce something effective. The antichrist’s kingdom isn’t going to last very long. So, the whole premise doesn’t have a good foundation. People want to read into the bible what they want it to say. If giants did come again, so what? They would be easily killed by a bullet.

**Conclusion**

There were many giants in the bible: Rephaims, Emims, Zuzims/Zamzummims, Anakims, and Amorites. They appeared several times over 2500 years. The giants were probably big tyrants that leveraged fear. They were certainly mortal and were not invincible. They wouldn’t stand a chance when faced by several men, or long-range weapons like a sling.

God made it a point to destroy these giants. Mighty men frequently killed them. There were not any mythical “40-foot-tall” giants like you find described outside the bible. David used Goliath’s sword (1 Samuel 21:9-10) so it couldn’t have been too big for him to wield.



## Part IV

# Coming to the End

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<b>14 Angels During Grace</b> . . . . .	<b>111</b>
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The dispensation of grace brings the completion of the bible, although there are still many events that still must come to pass after it completes. We will look at what angels are doing during the dispensation of grace. Then we will look at the judgment of the angels. This includes both past judgments and the final judgment.

## Angels During Grace

How angels are behaving during the dispensation of grace is an interesting topic. Because many do not know how to rightly divide the word of truth, they will not understand. If that is a foreign topic to you, you need to solve that problem. Section A.6 only has a little information on this topic. Nonetheless, both holy and fallen angels are operating differently during this dispensation.

### 14.1 Before Grace

Let's see that there were some changes before this dispensation came. Let's start with this:

#### Hebrews 1:5-6

- 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?  
6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

So, Jesus' first coming brought change. All of the angels are to worship him. Didn't they already worship him as "the LORD" in the old testament? Yes, but now the LORD has come as a baby that cannot even talk. So, scripture makes it clear what they are to do. Let's see instances of that during his ministry.

#### Mark 3:11

- 11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

#### Mark 5:6-7

- 6 But when he saw Jesus afar off, he ran and worshipped him,  
7 And cried with a loud voice, and said, What have I to do with thee, Jesus, [thou] Son of the most high God? I adjure thee by God, that thou torment me not.

It might not be the greatest worship, but the devils are acknowledging who he is. They are witnessing to the role that he is in. He is now the "Son of God". He didn't have the title before. Now another observation:

#### 1 Peter 3:22

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

Jesus died on the cross before the dispensation of grace came (of course, that is fundamental to grace). But, prophecy was still in effect. And the work on the cross brought the angels and the government of the heavens into subjection under him. They were in subjection to him as the "LORD" of the old testament. But now that he has come to the earth as a man, he had to do the work that he was sent to do to gain that authority back. You could argue that not much changed between the LORD as a heavenly man and Jesus, after his resurrection, as a heavenly man. But there was an interim where perhaps some subtleties were different.

Now, another interesting passage:





**1 Peter 1:10-12**

- 10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace [that should come] unto you:
- 11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.
- 12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

It says the angels desire to look into the change that came when Holy Ghost was sent unto men. Again, this is still part of the prophetic program. Most people didn't have the Holy Ghost in the old testament (a few did). It could be given and taken away. But the Holy Ghost would be bringing the power to keep the law (and no longer sin). That would come to Israel through the new covenant, which is not given yet. It would come to all through the dispensation of grace, which we will come to. Adam and angels were created "neutral": they weren't sinners yet, but they could sin. Man has the opportunity to be forgiven, but what is to prevent him from sinning in the future? The righteousness of God through his Spirit is what will make that possible. The holy angels are curious of this because they are probably still neutral. Whether or not they will get the Holy Ghost at a time in the future, I do not know. But I think that this is what this verse is leading to.

But now, let's focus on what has changed since the dispensation of grace came. Prophecy is no longer in effect and Israel is not the focus of God's work on the earth. Angels had a predominate role in God's dealings with Israel.

## 14.2 Restrictions on Angels

Paul tells us in his letters two important things: we have the Spirit of God dwelling in us (we are the temple of God) and that we have his completed word to direct what we do. So, the bottom line is: What do you need angels for?

Let's see some verses that tells that they are not seen at this time:

**Colossians 2:18**

- 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,

Someone caught by this verse will say that he is not worshipping angels by saying he encountered one. He will probably relate the trouble that he was in and how God helped him using an angel. But, it says that it is a carnal mind that professes the things that didn't happen they way they are told. Unfortunately, the large majority of Christians are carnal and immature, so there is plenty of company in this area. Section A.5 demonstrates that corrupt bibles say the opposite of this verse.

**Romans 8:38-39**

- 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
- 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Angels, and other things, cannot separate us from God. In other words, we have eternal security. Plenty of bad teachers teach otherwise.

Are devils possessing people today? You might think so because Gentiles are certainly idolaters. Well, Paul is silent on this matter. So, that will tell you that we don't have a "casting out" ministry. If devil possession is going on today, the solution is simple: preach the gospel. For the Holy Ghost to come in, the devil will have to go out. This isn't something we need to concern ourselves with.

## 14.3 Angels Are Observing

**Ephesians 3:9-10**

- 9 And to make all [men] see what [is] the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:





10 To the intent that now unto the principalities and powers in heavenly [places] might be known by the church the manifold wisdom of God,

God is using the body of Christ, the church today, to reveal his wisdom to the government of the heavens. He had been hiding this since the beginning.

#### 1 Timothy 3:16

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Many improperly teach that this is about Jesus Christ. But Jesus wasn't preached unto the Gentiles during his ministry. The same will say that the body of Christ has not been received up into glory. But those that have died have. They are the only ones in the 3<sup>rd</sup> heaven.

#### 1 Corinthians 4:9

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

Both angels and men saw Paul and his companion apostles as they preached the gospel. It was received both positively and negatively. Those who believed had miraculous transformations in their lives. Those who did not often had violent reactions toward the apostles.

#### 1 Timothy 5:21

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.

Because the angels are watching what God is doing with the church, we need to judge righteously. We do not need to demonstrate the corruption that they have already witness in their midst.

#### 1 Corinthians 11:10

10 For this cause ought the woman to have power on [her] head because of the angels.

The context of this passage is about authority. Just as there is an authority structure amongst the angels, there is an authority structure for man and woman. Paul tells women in a few places to observe what God has for them to do and respect what does not have for them (e.g., teaching and speaking in tongues).

## 14.4 The Doctrine of Devils

Although the gospel accounts are not for us today, there are some universal truths in them. We should particularly pay attention to what is in *Luke* since it is the gospel account to the Gentiles. Here is one of them:

#### Luke 8:10-12

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.  
 11 Now the parable is this: The seed is the word of God.  
 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

Just as the gospel of the kingdom was sown, the gospel of grace is sown today. And the devil can take away that word as well. Paul tells us something similar:

#### 2 Corinthians 4:4

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

*Luke* also relates these two parables that are applicable to the church today.

#### Luke 13:18-21

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

- 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.  
 20 And again he said, Whereunto shall I liken the kingdom of God?  
 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

The short explanation is that the church today begins with faith in the word. The church has grown monstrously large because it is full of false believers and weak believers who follow the errors of false teachers. The leaven is false doctrine, which we will address shortly.

Paul talks about some of these false teachers attacking his ministry.

#### 2 Corinthians 12:7

- 7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

The thorn in the flesh is a Jew who followed behind Paul and added law to grace. Paul references something like this more generically here:

#### 1 Thessalonians 2:18

- 18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

#### Ephesians 2:2

- 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

To understand what this title means, we should consider this verse:

#### Ephesians 4:14

- 14 That we [henceforth] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive;

The wind is the blowing of the air. It symbolizes the bad doctrine that affects those weak in faith and those ignorant of the word. The same thing is echoed here:

#### James 1:6

- 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

We were once unbelievers and followed after Satan whether we knew it or not.

#### 1 Timothy 4:1

- 1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

The doctrine of devils is basically adding law to grace. More specifically, it is not rightly dividing the word of truth. Bad doctrine today often involves doing things that are in the bible, but they are in the wrong part of the bible. Paul has also told us that miracles, such as tongues, have ended. The doctrine of devils suggests that such things are still going on today. Another doctrine of devils is that we do not have God's perfect word. Therefore, there is a bible buffet full of corrupt versions.

#### 2 Corinthians 11:13-14

- 13 For such [are] false apostles, deceitful workers, transforming themselves into the apostles of Christ.  
 14 And no marvel; for Satan himself is transformed into an angel of light.

This is an interesting passage that is butchered by sensationalists. They miss the point of the passage and claim that Satan, a cherub, transforms himself in to an angel (like he is changing races or kinds). Yikes! Here's what context teaches: Verse 13 says that false apostles transform themselves in to true apostles. These men are still men. They are teaching lies as truth. Likewise, Satan, an angel who preaches lies, transforms himself into an angel preaching truth. He isn't preaching truth, but presents his lies as truth. That's easy to do when you find scriptures outside of Paul's writings and present them as doctrine for today.

**Ephesians 6:11-17**

- 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.  
 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places].  
 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.  
 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;  
 15 And your feet shod with the preparation of the gospel of peace;  
 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.  
 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

I won't belabor this long passage. We are fighting against the devil. Most of our armor is defensive. God's word is offensive but is also defensive. It isn't a battle against flesh and blood—it is not physical. Although we might fight with unbelievers, but they aren't the real enemy. Long sermons can be devoted to this passage, but I won't go there.

**1 Corinthians 7:5**

- 5 Defraud ye not one the other, except [it be] with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

A husband and wife are supposed to be intimate. When they aren't, they open the door to temptation from the devil. Fasting and prayer will keep each focused on God and his word.

**2 Corinthians 2:10-11**

- 10 To whom ye forgive any thing, I [forgive] also: for if I forgave any thing, to whom I forgave [it], for your sakes [forgave I it] in the person of Christ;  
 11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

We are to forgive because we are already forgiven. When we don't, we open the door to attacks from the devil. Disobedience is contrary to God and in alignment with the devil.

**Ephesians 4:25-27**

- 25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.  
 26 Be ye angry, and sin not: let not the sun go down upon your wrath:  
 27 Neither give place to the devil.

**1 Timothy 3:6-7**

- 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.  
 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

**2 Timothy 2:26**

- 26 And [that] they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

**1 Timothy 5:13-15**

- 13 And withal they learn [to be] idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.  
 14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.  
 15 For some are already turned aside after Satan.

Again, areas of disobedience above open the door to the devil.

**1 Corinthians 10:20-21**

- 20 But I [say], that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.  
 21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

We don't really think of sacrificing anything to devils today, but we do that indirectly by how we live. When we partake in the Lord's supper and say we fellowship with him, how can we do that if we live contrary to what he tells us to do? Without getting into the depth of the teaching, the point is how the devils are working today. God is working by faith, the devils by misplaced faith (or adding works).

Paul talks about delivering disobedient believers unto Satan:

#### 1 Corinthians 5:5

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

#### 1 Timothy 1:20

20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Paul tried many ways to reprove and correct, and also prayed for these people. But he said, there is nothing left for them but to let Satan destroy their problem: the flesh. It is our flesh that sins. Now, we shouldn't think that these people are possessed or killed, but they will have great trouble in the lives in order to break their pride and bring them back to God. The story of the prodigal son (in Luke 15:11-32) isn't quite the same thing, but it has the same end. When God leaves you to self, the world, or the devil, there will be tough times. God doesn't send these things: he just leaves you to what eventually comes.

## 14.5 Odds and Ends

Now, we'll look at a few diverse topics.

#### Galatians 1:8

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

Paul says there is one gospel for today. But, of course, there is more than one gospel in the bible. Paul wanted it to be clear that our gospel came through him and his companion apostles. Why would Paul mention a gospel from an angel when they aren't really appearing today? Well, things might have been different during the transition. But God wanted that verse to be applicable for this verse:

#### Revelation 14:6

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

There will be an angel preaching a gospel when the tribulation comes to a close, but we won't be around for that. The doctrine of devils teaches that we will be.

#### 1 Corinthians 13:1

1 Though I speak with the tongues of men and of angels, and have not charity, I am become [as] sounding brass, or a tinkling cymbal.

This is another passage that sensationalists butcher. Paul isn't saying that he speaks the language of angels. He is saying even **if** he did, he had to have charity. What is the language of angels? It doesn't really matter because they have always been able to speak the language of their audience. The language of angels may be the language that Adam spoke. That language may not exist on earth any more. See Appendix D for the story behind that.

#### 1 Thessalonians 4:16

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:

I'll keep this teaching short too. A day will come when Jesus will return for the church. At the first trump (i.e., sound of a trumpet), the dead in Christ will rise first. They are in heaven right now. They will get a resurrection body before they come. Then, there will be a second, or last, trump, where those that are alive are changed. They meet Jesus and the resurrected in the air. What exactly the role of the archangel is, I am not sure. I discussed this in Section 8.1.



**2 Thessalonians 1:7-10**

- 7 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;  
 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Verse 7 is a reference to the 2<sup>nd</sup> coming because he comes in vengeance (verse 8). His coming for us in the air is not in vengeance.

**1 Corinthians 6:3**

- 3 Know ye not that we shall judge angels? how much more things that pertain to this life?

The context of this verse is believers behaving better than they are. They shouldn't run to the unbelieving world for judgment against their brethren. Regardless, Paul says that we will judge angels. That can be viewed in two ways: (1) we'll participate in the judgment of the fallen angels, or (2) we will rule over the loyal angels because we are in a higher part of government. I think it is the latter, but it could also include the former.

**Acts 27:23**

- 23 For there stood by me this night the angel of God, whose I am, and whom I serve,

Paul said the angel of God stood by him during the night. That might have been a dream. But it says that Paul served this angel and belonged to him. This can only be Jesus himself. This was discussed in Section 2.3. He suggests the same thing here: Jesus is God's messenger!

**Galatians 4:14**

- 14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, [even] as Christ Jesus.

**Conclusion**

Angels don't appear to be visibly active today. Rather, they appear to be learning. The devils contend with us through bad doctrine. They try to bind us today by getting us to believe that we need to keep the law—something that we cannot do!

Many will teach that we replace the fallen angels who will be cast out of heaven during the tribulation. That is possible, but I think we have a role in the 3<sup>rd</sup> heaven, not the 2<sup>nd</sup>. You may need to understand the creation better to decide that.



## The Judgment of the Angels

We'll look at the judgments of the fallen angels; there are actually multiple judgments. As demonstrated in the discussion of the rebellion (Chapter 11), sometimes the details are not clear.

### 15.1 Old Testament Judgments

After Satan tempts woman to sin, he is judged. Of course, he had already fallen by dreaming up this evil.

#### Genesis 3:14-15

- 14 And the LORD God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
- 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

That judgment has some symbolism in it. We won't study all that it means (I'll give a few references instead). To be on his belly is a condition of humiliation (Psalms 44:24-25, Leviticus 11:42). Dust is a symbol of death (Genesis 3:19, Psalms 104:29, Isaiah 65:25, Micah 7:17). The bottom line is that Satan is judged here, but this is not in hell yet.

Next, might be this judgment:

#### 2 Peter 2:4

- 4 For if God spared not the angels that sinned, but cast [them] down to hell, and delivered [them] into chains of darkness, to be reserved unto judgment;

This is discussed in detail in Section C.2. The shorter version is that God has judged the angels that sinned by delivering them in to chains of darkness. They were cast down to hell, but are not there yet. They are reserved to be condemned. I don't know if this is one sweeping event, or a judgment that occurred individually as each angel made the choice to rebel. Perhaps there was a time for each to change his mind, but that time is long past.

The next verse is detailed in Section C.3.

#### Jude 6

- 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.

The angels that came down to the earth to have children with women were judged by the flood. They were killed by the flood by not repenting when Noah preached to them. They too are reserved in chains of darkness.

Next, the gods of Egypt are judged so that God can free his people from their bondage:

#### Exodus 12:12

- 12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I [am] the LORD.



There is additional judgment against Satan as described in *Isaiah* and *Ezekiel*. Note that these are stated around the time of Israel's exile.

**Isaiah 14:12**

12 How art thou fallen from heaven, O Lucifer, son of the morning! [how] art thou cut down to the ground, which didst weaken the nations!

**Isaiah 14:15-17**

15 Yet thou shalt be brought down to hell, to the sides of the pit.  
 16 They that see thee shall narrowly look upon thee, [and] consider thee, [saying, Is] this the man that made the earth to tremble, that did shake kingdoms;  
 17 [That] made the world as a wilderness, and destroyed the cities thereof; [that] opened not the house of his prisoners?

His casting down to the ground and then into hell has yet to occur.

**Ezekiel 28:16-19**

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.  
 17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.  
 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.  
 19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never [shalt] thou [be] any more.

It isn't clear if some of these judgments have occurred. If the mountain of God refers to the government of the heavens, then it has not.

## 15.2 Jesus' Ministry

Additional judgment came during Jesus' ministry.

**Luke 10:17-18**

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.  
 18 And he said unto them, I beheld Satan as lightning fall from heaven.

Jesus and his disciples were casting out devils during his ministry. It is likely that many of these were going back to the bottomless pit. If so, that is a form of judgment. As this was happening, it was weakening Satan's army on the earth. See Appendix E for a more detailed study of why Satan as lightning fell.

Of course, Jesus' death on the cross brought additional judgment to Satan's rebellion. Jesus had power over death, which was Satan's tool, as well as forgiveness of sins.

**Hebrews 2:14**

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

**1 John 3:8**

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.

Satan thought he had defeated Jesus by his death. But that was the key to resurrection. So, he caught Satan in his own craftiness:

**1 Corinthians 3:19-20**

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.



20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

The devils were brought into subjection by the work of the cross:

**1 Peter 3:22**

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

**1 Corinthians 2:6-8**

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:  
 7 But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory:  
 8 Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord of glory.

The devils also didn't understand the mystery that the cross revealed: grace, or righteousness without the law. The devils have no power at all. Basically, believers put themselves in bondage by unbelief in God's word.

### 15.3 2<sup>nd</sup> Coming

We read in Genesis 3:15 that Satan's head would be bruised by the seed of the woman. Paul tells us this:

**Romans 16:20**

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you. Amen.

Satan will receive a great bruise when the body of Christ is put into its intended government position in the 3<sup>rd</sup> heaven soon. That seems to be a place that he wanted to be.

But later comes the judgment that casts him out of heaven and down to the earth as prophesied by Isaiah 14:12 and Ezekiel 28:18:

**Revelation 12:7-10**

7 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.  
 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.

**Revelation 12:12**

12 Therefore rejoice, [ye] heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Finally, he will be cast into hell as prophesied by Isaiah 14:15:

**Revelation 20:1-3**

1 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.

The previous passage fulfills 2 Peter 2:4, at least for Satan.



**Revelation 20:7-9**

- 7 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.  
 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Of course, Satan will be loosed to lead the final rebellion of man against God. Just as the antichrist gathered the unbelieving Jews for Jesus' return, Satan will gather the unbelieving nations.

But let's see what happens to some of the other fallen angels before that:

**Isaiah 34:5-12**

- 5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.  
 6 The sword of the LORD is filled with blood, it is made fat with fatness, [and] with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.  
 7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.  
 8 For [it is] the day of the LORD'S vengeance, [and] the year of recompences for the controversy of Zion.  
 9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.  
 10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.  
 11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.  
 12 They shall call the nobles thereof to the kingdom, but none [shall be] there, and all her princes shall be nothing.

When that passage mentions the many animals being killed, it may be referring to the devils. Can they really die?

**Psalms 82:6-8**

- 6 I have said, Ye [are] gods; and all of you [are] children of the most High.  
 7 But ye shall die like men, and fall like one of the princes.  
 8 Arise, O God, judge the earth: for thou shalt inherit all nations.

Prophecy says that they will die like men. It is likely that when they are cast to the earth, they will lose their immortality. If they do die, they will end up in hell just as 2 Peter 2:4 says they will. But let's see that not all of them will die at this time:

**Isaiah 34:13-15**

- 13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, [and] a court for owls.  
 14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.  
 15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

**Malachi 1:3**

- 3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

So, Edom (or Idumea) will be a place where some dragons will dwell. This may be a reference to some devils. They will be there as a witness of their judgment.

There will be a similar testimony in Babylon:

**Revelation 18:1-2**

- 1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

#### Isaiah 13:20-22

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.  
 21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.  
 22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in [their] pleasant palaces: and her time [is] near to come, and her days shall not be prolonged.

#### Jeremiah 51:37

37 And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.

If these devils are mortal, perhaps they will not live to the end of the millennium. In that case, they all will have end up in hell eventually, just as prophesied.

## 15.4 Final Judgment

Paul summarizes that Jesus will put down all rebellion and deliver the kingdom up to God:

#### 1 Corinthians 15:24-28

24 Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.  
 25 For he must reign, till he hath put all enemies under his feet.  
 26 The last enemy [that] shall be destroyed [is] death.  
 27 For he hath put all things under his feet. But when he saith all things are put under [him, it is] manifest that he is excepted, which did put all things under him.  
 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Then the final judgment of the angels will be at the great white throne. Satan appears to be cast into the lake of fire just before this:

#### Revelation 20:10

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.

Jesus says that the lake of fire was prepared for the devil and his angels. The lake of fire is created when Jesus returns before the kingdom begins. He refers to it here:

#### Matthew 25:41

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

*Jude* may be referring to the same thing:

#### Jude 13

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

Perhaps the body of Christ will take part in their judgment:

#### 1 Corinthians 6:3

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

## **Conclusion**

There have been various judgments against the fallen angels. They all will be cast into hell eventually. And they all will be cast into the lake of fire after the millennium. The timing of some of the other judgments is a little more difficult to determine. I've given some speculations, but these are not critical to understanding the fate of these devils.

## Part V

# Appendices

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<b>A The Need for the Right Bible</b> . . . . .	<b>125</b>
<b>B Using a Concordance While Studying</b> . . . . .	<b>131</b>
<b>C Are There Angels in Tartarus?</b> . . . . .	<b>135</b>
<b>D The Tower of Babel</b> . . . . .	<b>141</b>
<b>E Satan as Lightning Fell</b> . . . . .	<b>148</b>

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The appendices contain various supporting materials for the main text. Christians need the right bible, need to trust that bible, and need to learn how to study. Some appendices highlight these needs. I'll also demonstrate how to use the concordance while we study. While there are a few examples provided, you should be looking at for more entries as you study angels. That's how you mature.

There is an in-depth study of a couple of passages that are mistaught. This study concerns the topic of Tartarus and whether or not there are angels there now. Finally, two intertwined topics are included: the tower of Babel and a verse that says that Satan fell as lightning. These will help you better understanding angels more completely.

## A

## The Need for the Right Bible

The majority of Christians are babes in Christ. Like a real child, they don't know that and cannot be told that. If it is true for you, you can use that as an opportunity to mature. Or, you can cast this reproof aside and continue on in whatever you are doing.

A few necessary steps for becoming very mature are:

- getting the right bible,
- learning to rightly divide, and
- learning how to study advanced topics.

I will not devote much space to these topics since this is not what the book is about. But it will help you see (1) why you have never heard what is in this book before and (2) why you may have trouble receiving what it teaches. Believe me: it will be easier to get mad and toss this book aside!

There is only one bible in English today, and it has been around for over 400 years. It's called the *King James Bible* (KJB) and not the "King James Version". If you don't understand the issues concerning the bible, this demonstrates your immaturity. If you misunderstand the issues concerning the bible, perhaps you are an older person that is still immature. If you are willing to take note that there is a bible issue, you can look into that and mature. This appendix will only highlight some of the issues; it will not teach the fullness of the topic.

God does not need multiple versions of his word in English. It is the devil who provides a bible buffet. If you refer to someone with the right bible as "King James Only", that too highlights that you don't understand the issue. The KJB is the English bible that comes from the correct source text. There were English bibles before the KJB; there have been none after it.

You have the freedom to use a corrupt bible. I started my Christian life using one. I wish I hadn't wasted those years. If you use the wrong bible, you may not understand some of the concepts in this book. There are several examples below.

### A.1 The Prophets or Isaiah?

The simplest example of showing that other bibles have errors is to look at:

Mark 1:2-3	KJB
2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.	
3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.	

This passage quotes two prophets. Verse 2 quotes Malachi 3:1. Verse 3 quotes Isaiah 40:3. However, the *New International Version* (NIV), like many bad bibles, says:



<b>Mark 1:2-3</b>	<b>NIV</b>
2 as it is written in Isaiah the prophet: "I will send my messenger ahead of you, who will prepare your way" [a]—	
3 "a voice of one calling in the wilderness, 'Prepare the way for the Lord, make straight paths for him.'" [b]	
footnotes: [a] Malachi 3:1, [b] Isaiah 40:3	

This is a glaring error. The original Greek text is wrong because it has been corrupted. You may feel that you are smart enough to look past problems like this, but there will be other things that you don't know to look past.

## A.2 No Demons and No Nephilim

The proper bible has consistent translation of words, whereas bad bibles transliterate some of the words instead. Most corrupt bibles will translate the word commonly referencing Satan as "the devil", but they won't consistently translate another word that refers to the other fallen angels. Let's see an example:

<b>Matthew 8:31</b>	<b>KJB</b>
31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.	

These devils are fallen angels. The translation makes this connection for you.

<b>Matthew 8:31</b>	<b>NIV</b>
31 The demons begged Jesus, "If you drive us out, send us into the herd of pigs."	

This is just a transliteration of the Greek word. You will have to make the connection yourself.

Here's another example, starting with what the English bible says:

<b>Genesis 6:4</b>	<b>KJB</b>
4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare [children] to them, the same [became] mighty men which [were] of old, men of renown.	

The NIV says:

<b>Genesis 6:4</b>	<b>NIV</b>
4 The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown.	

Ooooh! The *Nephilim*. . . that sounds scary! That's the point: sensationalism. They are just giants. Calling them that allows you to link them to other verses that reference giants. Chapter 13 discusses giants.

## A.3 Who Killed Goliath?

If you have a bad bible, you may be confused as to who killed Goliath. The KJB says:

<b>1 Samuel 17:51</b>	<b>KJB</b>
51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.	

The NIV says:

<b>1 Samuel 17:51</b>	<b>NIV</b>
51 David ran and stood over him. He took hold of the Philistine's sword and drew it from the scabbard. After he killed him, he cut off his head with the sword. When the Philistines saw that their hero was dead, they turned and ran.	

Both say that David killed Goliath and that Goliath carried a sword. That's good! Next, the KJB says:



<b>2 Samuel 21:19</b>	<b>KJB</b>
19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew [the brother of] Goliath the Gittite, the staff of whose spear [was] like a weaver's beam.	

The NIV says:

<b>2 Samuel 21:19</b>	<b>NIV</b>
19 In another battle with the Philistines at Gob, Elhanan son of Jaare-Oregim the Bethlehemite killed Goliath the Gittite, who had a spear with a shaft like a weaver's rod.	

The KJB says that Elhanan killed the brother of Goliath, and that the brother carried a spear. The NIV says that Elhanan killed Goliath, and that Goliath carried a spear. Whoops! That's bad!

Next, the KJB says:

<b>1 Chronicles 20:5</b>	<b>KJB</b>
5 And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff [was] like a weaver's beam.	

The NIV says:

<b>1 Chronicles 20:5</b>	<b>NIV</b>
5 In another battle with the Philistines, Elhanan son of Jair killed Lahmi the brother of Goliath the Gittite, who had a spear with a shaft like a weaver's rod.	

Both say that Elhanan killed Lahmi; Lahmi carried a spear. That's good!

In 2 Samuel, the KJB translators added "the brother of" to the translation because it is clear who killed Goliath (from 1 Samuel) and who killed his brother (1 Chronicles). The NIV translators had the same opportunity and missed it. They will claim that they are translating the Hebrew faithfully, but it is sloppy and results in an error. Some bad bibles put a footnote to correct the mistake rather than avoiding it altogether.

If you like to defend your bible while knowing that it has mistakes, you will be hindered from maturing.

## A.4 70 or 72?

Here is an easy-to-demonstrate source text problem. Here is what the proper bible says:

<b>Luke 10:1</b>	<b>KJB</b>
1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.	

The corrupt NIV says:

<b>Luke 10:1</b>	<b>NIV</b>
1 After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go.	

This 72 rather than 70. That can't be a translational issue. This is a source text problem: the corrupt Greek has 72. Some corrupt bibles will have a footnote that says "some manuscripts say 70". So, how do you know that it's wrong? Just study what 70 means in the bible and what this passage is about. This is demonstrated in detail in Appendix E.

## A.5 Seen or Not Seen?

Here is another easy-to-demonstrate source text problem. Here is what the proper bible says:

<b>Colossians 2:18</b>	<b>KJB</b>
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,	

The corrupt NIV says:

**Colossians 2:18**

NIV

18 Do not let anyone who delights in false humility and the worship of angels disqualify you. Such a person also goes into great detail about what they have seen; they are puffed up with idle notions by their unspiritual mind.

Well, these are completely opposites. The KJB says that the person has not seen what he's telling you. The NIV says that he is telling you what he has seen. Perhaps you will still conclude that the person really hasn't seen what he is telling you. But the point is that the source texts are different. I hope you are learning enough to really looking into this matter.

**A.6 The Need to Rightly Divide**

Even if you have a KJB, you need to know how to rightly divide God's word:

**2 Timothy 2:15**

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Most bibles do not even translate the end of the verse this way. We're not talking about dividing "truth" from "error". We're talking about dividing "truth" from "truth". What does that mean? It is about dividing "prophecy" from "mystery". Most babes in Christ have never even heard of that before.

The "mystery" part of the bible comes solely through Paul (in the books *Romans* through *Philemon*). The "prophecy" part of the bible is everything else. Most Christians have never heard of such a thing and will refuse to hear it!

Figure A.1 demonstrates right division and additional aspects of further maturity. The figure references this verse:

**2 Timothy 3:16**

16 All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:

I hope you will look into these matters if they are unknown to you. Chances are that you won't hear about them in your church. You can still read this book, but you may struggle with the content.

**A.7 Studying Advanced Bible Topics**

Once you have the right bible and you know how to rightly divide, you need to learn how to study and not just read. I'm going to be more helpful here since we will be doing that in this book. I will demonstrate how to study in a few areas of trying to understand an advanced topic.

**Ecclesiastes 12:12-13**

12 And further, by these, my son, be admonished: of making many books [there is] no end; and much study [is] a weariness of the flesh.  
13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this [is] the whole [duty] of man.

Verse 12 tells you that studying is a lot of work; it will wear you out. Verse 13 says that you need to read this whole book and not quit part way through. Next, the bible is going to tell you how to study!

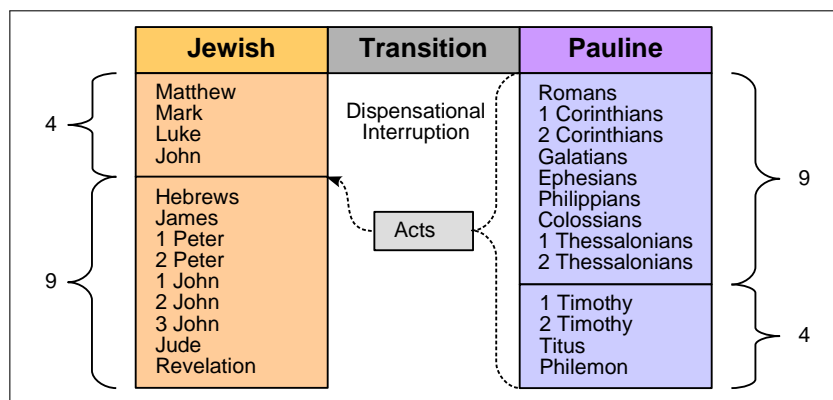
**Isaiah 28:9-10**

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts.  
10 For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:

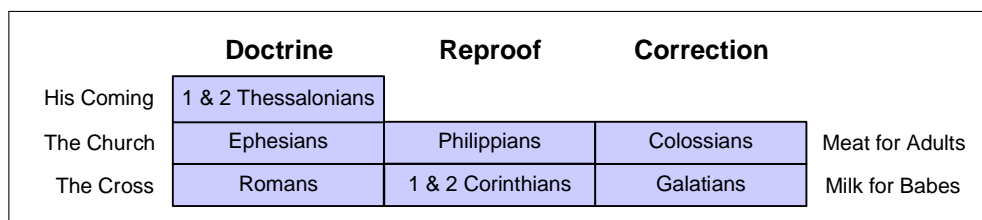
In order to grow up (and not be a babe drinking milk), you need to learn how to study topics where the verses are scattered.



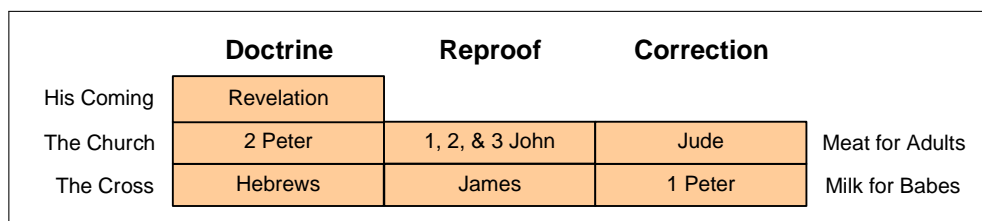




(a) Structure of the New Testament



(b) Structure of Paul's Church Epistles



(c) Structure of the Hebrew Church Epistles

**Figure A.1:** (a) This diagram shows how the New Testament books are rightly divided. The book of *Acts* explains what happened to Israel during the transition to the dispensation of grace. Paul's books are divided into 9 church epistles and 4 pastoral epistles. The Jewish books are divided into 4 gospel accounts (or, leadership books) and 9 church epistles. (b) This diagram shows how Paul's church epistles are organized according to 2 Timothy 3:16. There is structure to the pastoral epistles, although it is not shown. (c) This diagram shows how the Hebrew epistles are similarly organized. The gospel accounts have a chronological structure, which is also not shown.

**1 Corinthians 2:11-14**

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.  
 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.  
 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.  
 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.

This confirms what *Isaiah* said: we compare spiritual things with spiritual. The bible defines what words mean by context. Sometimes you find the definition of a word elsewhere or by reading a group of verses. The Holy Ghost doesn't give you understanding by simply reading. It gives understanding by reading, re-reading, and further studying. Then the "aha!" moment might come. My explanations might "click in place" for you or they might not. If not, then you have work to do (rather than concluding that I am wrong).



**2 Timothy 4:3-4**

- 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
- 4 And they shall turn away [their] ears from the truth, and shall be turned unto fables.

Babes in Christ have itching ears. They want to be told what to believe and they want those things to be miraculous! They want to be part of the big crowd. But God's word often brings you into isolation from the larger group.

**Proverbs 29:1**

- 1 He, that being often reprov'd hardeneth [his] neck, shall suddenly be destroyed, and that without remedy.

As you hear the truth and reject it, you harden your heart. You will see a lot of scriptures in this book. They might not make much sense at first. Studying will cause you to look at the verses in your bible and pondering them over time.

## B

## Using a Concordance While Studying

A concordance is a great study aid if it is used correctly. A concordance is essentially an index of words in the Hebrew or Greek languages. For each word, there is

- a simplistic definition,
- an optional and possibly incomplete list of English words or phrases that are translated from the word, and
- a list of scripture references for each translated word or phrase.

Examples will be demonstrated in this chapter, although I won't give a list of scriptures.

A concordance is not a source of truth. Neither is a dictionary. The bible is the source of truth and seeing how else a word is translated in the bible is the best way to gain understanding. If you are using a concordance to correct the bible, you are seriously off course. This is what some people with corrupt bibles do. If you have a *King James Bible*, you have a book that needs no correction (assuming the publisher didn't introduce typographical mistakes).

You don't need to know Hebrew or Greek to use a concordance effectively. If you think learning those languages is going to give you better understanding of the bible, you are wasting your time. You could spend all of that time studying the English bible instead. If you learn from someone who goes to the Hebrew or Greek regularly, then you need a different teacher.

This appendix will give examples using Strong's concordance. There are other concordances. Learn how to use an on-line concordance since flipping around an actual book may be too tedious to be productive.

### B.1 Gods

Since this book is about angels, we are interested in words translated "god(s)" rather than "God" (or, "GOD"). Since your searching might turn up anything, I'll show some words that we are not interested in and move on.

The word *adonay* is only translated "God" once and it is not the one we want to better understand.

#### **'ădônây (H136)**

An emphatic form of H113; the Lord (used as a proper name of God only); (my) Lord.

The word *elohiym* is translated "god(s)" many times:

#### **'ēlôhîym (H430)**

Plural of H433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative; angels, X exceeding, God (gods) (-dess, -ly), X (very) great, judges, X mighty.

The other translations of the word give us great insight to what it means. Not only is it used for God, but also for angels. This only occurs once and it is here:

#### **Psalms 8:5**

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

The word basically means a judge, or ruler. It is used for God because he is judge of all. The gods are also rulers. That is why it is used for angels, men, and God himself.



The word *yehovah* is translated “GOD” 4 times, so we’ll move on.

***y<sup>e</sup>hōvâh (H3068)***

From H1961; (the) self-Existent or Eternal; Jehovah, Jewish national name of God; Jehovah, the Lord. Compare H3050, H3069.

Similarly, *yehovih* is only translated “GOD”, so we’ll skip it too.

***y<sup>e</sup>hōvih (H3069)***

A variation of H3068 (used after H136, and pronounced by Jews as H430, in order to prevent the repetition of the same sound, since they elsewhere pronounce H3068 as H136); God.

The new testament word *theos* is translated “god(s)”. It is essentially the equivalent of the old testament words.

***theos (G2316)***

Of uncertain affinity; a deity, especially (with G3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very:—X exceeding, God, god(-ly, -ward).

There is one more word translated “gods”: *daimonion* (G1140). It is usually translated “devil(s)”. This is telling for what the gods are: angels. We’ll see the concordance entry in Section B.2.

## B.2 Devil

There are a few words that are translated *devil*. The first one has a tie to a goat and a satyr.

***śâ’îyr | śâ’îr (H8163)***

From H8175; shaggy; as noun, a he-goat; by analogy, a faun; devil, goat, hairy, kid, rough, satyr.

The word *saiyr* is only translated *devils* twice. Here is one of them.

**Leviticus 17:7**

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

“Devils” only occurs two more times in the old testament, and they come from the word *shed*:

***shêd (H7700)***

From H7736; a daemon (as malignant); devil.

Here is an example verse with that word:

**Deuteronomy 32:17**

17 They sacrificed unto devils, not to God; to gods whom they knew not, to new [gods that] came newly up, whom your fathers feared not.

The previous verse links devils and gods together in the old testament. The new testament has a few Greek words that are translated “devil”. The word *daimonion* links devils and gods together because of how it can be translated.

***daimonion (G1140)***

Neuter of a derivative of G1142; a demonic being; by extension a deity:—devil, god.

This is one of two words that is often used for devils other than Satan. The word *daimon* is the other word commonly used for those devils.

***dáimōn (G1142)***

From *daiō* (to distribute fortunes); a demon or supernatural spirit (of a bad nature):—devil.

The final word *diabolos* is used for Satan. But it is also translated as other words. This gives us insight into its meaning.

**diabolos (G1228)**

From G1225; a traducer; specially, Satan (compare H7854):—false accuser, devil, slanderer.

This is the word translated “devil” when describing Judas:

**John 6:70-71**

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot [the son] of Simon: for he it was that should betray him, being one of the twelve.

**B.3 Seraph**

The word translated “seraphims” is only translated that way twice, and it is in the same passage. But it also translated in other ways.

**śârâph (H8314)**

From H8313; burning, i.e., (figuratively) poisonous (serpent); specifically, a saraph or symbolical creature (from their copper color); fiery (serpent), seraph.

Just as Satan and other fallen angels are called serpents, a seraph is a fiery serpent. Here is a passage where the word occurs twice:

**Numbers 21:6-8**

6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

**B.4 Beast**

Section 12.7 talks about why angels are symbolized as various animals: serpent, ox, calf, cattle, beast. . . These words are used as symbols for angels; they are not synonyms for angels. Let’s see where “beast” refers to an angel in the new testament:

**Revelation 4:6-9**

6 And before the throne [there was] a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, [were] four beasts full of eyes before and behind.

7 And the first beast [was] like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast [was] like a flying eagle.

8 And the four beasts had each of them six wings about [him]; and [they were] full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

Here is the concordance entry:

**zōon (G2226)**

Neuter of a derivative of G2198; a live thing, i.e., an animal:—beast.

The word *therion* is also translated beast.

**thērion (G2342)**

Diminutive from the same as G2339; a dangerous animal:—(venomous, wild) beast.

It refers to one of the beasts we just read about:

**Revelation 6:7**

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

The word *ktenos* is translated beast, but doesn't seem to refer to an angel:

***ktēnos* (G2934)**

From G2932; property, i.e., (specially) a domestic animal:—beast.

Of course, beast occurs in the old testament.

**Genesis 3:14**

14 And the LORD God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

The word translated “beast” comes from:

***chay* (H2416)**

From H2421; alive; hence, raw (flesh); fresh (plant, water, year), strong; also (as noun, especially in the feminine singular and masculine plural) life (or living thing), whether literally or figuratively; + age, alive, appetite, (wild) beast, company, congregation, life(-time), live(-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop.

There is another word translated “beast”, but it was translated “cattle” in the verse above:

***b<sup>e</sup>hēmâh* (H929)**

From an unused root (probably meaning to be mute); properly, a dumb beast; especially any large quadruped or animal (often collective); beast, cattle.

## C

## Are There Angels in Tartarus?

If you know how to rightly divide the word of truth (see Section A.6), you should know that *2 Peter* is a book of doctrine to the Jewish churches and that *Jude* is a book correction to the same. They are likely to have similar topics, but that doesn't mean they say exactly the same things. We are going to look at two specific verses from each book:

### 2 Peter 2:4

4 For if God spared not the angels that sinned, but cast [them] down to hell, and delivered [them] into chains of darkness, to be reserved unto judgment;

### Jude 6

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.

We will look at the bigger context of each to see that both are about false teachers and that God is going to judge them. They have some similar events, but not necessarily exactly the same events. Before we do that, we are going to confirm that "Tartarus" is not in the bible. Then we will see if there are any angels imprisoned anywhere.

### C.1 Tartarus Is Not in the Bible

This part is pretty easy. Let's look at 2 Peter 2:4 again with Strong's concordance numbers added:

#### 2 Peter 2:4 (with Strong's Numbers)

For	if	God	spared	not	the angels	that sinned,	but	cast <i>them</i> down to hell,	and delivered
G1063	G1487	G2316	G5339	G3756	G32	G264	G235	G5020	G3860
<i>them</i> into chains		of darkness,	to be reserved	unto	judgment;				
G4577		G2217	G5083	G1519	G2920				

Where we see "cast *them* down to hell", we see G5020 below it. This one Greek word is translated as a phrase with a word added. What someone might teach is that the word for "hell" is Tartarus. Well, where are all of the other words in the phrase coming from? Let's see G5020:

#### ***tartaroō* (G5020)**

From *tartarōs* (the deepest abyss of Hades); to incarcerate in eternal torment:—cast down to hell.

*Tartaroō* comes from *tartarōs*. Note that *tartaros* does not have a Strong's number (you can compare to examples in Appendix B that say "From" and are followed by a Strong's number). That alone tells you that *tartarōs* isn't in the bible. If you know much about grammar, you'll probably guess that *tartarōs* is a noun (because it is a place) and that *tartaroō* is a verb. We will look into what this phrase means more in the next section. But, for now, we know that "Tartarus" is not in the bible, although some corrupt bibles put the word in.



## C.2 2 Peter 2:4

We will start with the bigger context of 2 Peter 2:4:

2 Peter 2:1-9
1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.
2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.
3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.
4 For if God spared not the angels that sinned, but cast [them] down to hell, and delivered [them] into chains of darkness, to be reserved unto judgment;
5 And spared not the old world, but saved Noah the eighth [person], a preacher of righteousness, bringing in the flood upon the world of the ungodly;
6 And turning the cities of Sodom and Gomorrhah into ashes condemned [them] with an overthrow, making [them] an ensample unto those that after should live ungodly;
7 And delivered just Lot, vexed with the filthy conversation of the wicked:
8 (For that righteous man dwelling among them, in seeing and hearing, vexed [his] righteous soul from day to day with [their] unlawful deeds;)
9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

We won't study the whole passage in great depth, but I will try to give you basic understanding. As previously said, this passage is about false teachers. Verse 9 says that the Lord knows how to deliver the godly and how to reserve the unjust until the judgment. Let's separate some of the groups mentioned in earlier verses:

1. Verse 4: Angels that didn't sin and those that did. Technically, the angels that didn't sin are not mentioned
2. Verse 5: Noah and his family and the rest of the world
3. Verses 6-8: Lot (and his daughters) and those in Sodom and Gomorrah

Because examples #2 and #3 are examples where the judgment is complete, example #1 is misunderstood as to what is complete. The expectation is that the judged angels are in hell. Since there are plenty of fallen angels that are not in hell, then the "sin" mentioned is (incorrectly) concluded to be a special sin. So verse 4 and verse 5 are tied together as one event. Likewise, it is equated with the Jude 6 passage. It is also taught that this is a special part of hell, called *Tartarus*, but we have already dismissed that.

So, let's look at the 4 components of verse 4.

### #1: "For if God spared not the angels that sinned"

The sin is not qualified in any way here (nor does the rest of the sentence suggest a qualification). So, which angels have sinned? Satan has:

1 John 3:8
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.

Ezekiel 28:16
16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Other angels have:

Job 4:18
18 Behold, he put no trust in his servants; and his angels he charged with folly:

Are they in hell yet? Satan is not:



**Isaiah 14:12-15**

- 12 How art thou fallen from heaven, O Lucifer, son of the morning! [how] art thou cut down to the ground, which didst weaken the nations!
- 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
- 14 I will ascend above the heights of the clouds; I will be like the most High.
- 15 Yet thou shalt be brought down to hell, to the sides of the pit.

*Isaiah* is written long after “the beginning”. So Satan is still not in hell yet. Nor are the others:

**Job 15:15**

- 15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

**Job 25:5**

- 5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

This is why many teach that it is a different group of angels and it is a special sin. But the verse simply points out “the angels that sinned”.

Here is one more verse to demonstrate qualifying a group:

**Hebrews 3:17**

- 17 But with whom was he grieved forty years? [was it] not with them that had sinned, whose carcasses fell in the wilderness?

“Them that had sinned” is qualified by other words and the context of the passage.

**#2: “but cast them down to hell”**

As we demonstrated in Section C.1, “cast *them* down to hell” is one word in Greek. We will look at this word in more depth. Figure C.1 shows a screenshot from the *Blue Letter Bible* (BLB), which is an on-line bible tool. The BLB is an excellent tool and probably has details that your on-line bible does not. While this page isn’t telling us everything about G5020, clicking the link for G5020 will take you to a page for more information. The etymology of the Greek word is shown on that page.

The screenshot shows the Blue Letter Bible interface for 2 Peter 2:4. The Greek text is: 2:4 Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους.

The word ταρταρώσας is highlighted. Below it, the Strong's Number G5020 is shown. The parsing information is: V-AAP-NSM. The English translation is: cast [them] down to hell.

The Greek Parsing window shows the following information:

- Inflected: ταρταρώσας
- Root: ταρταρόω
- Strong's: G5020
- English: cast [them] down to hell,
- Code: V-AAP-NSM
- Long: Verb - Aorist Active Participle - Nominative Singular Masculine

**Figure C.1:** This is an image from the Blue Letter Bible for 2 Peter 2:4 with focus on Strong's Number G5020. The thing to note here is that G5020 is a verb—not a noun. It is not a place, but an action.

Figure C.1 says that G5020 is a verb and is in the “aorist active participle” form. The BLB has this definition for that verb tense:

*The kind of action demonstrated by the aorist tense is punctiliar; i.e., its main purpose is to signify action that has occurred without indicating, necessarily, the amount of time involved. It does not make any*

*statement as to the completeness of an action, only that it has happened; thus, it simply indicates the reality of the action without emphasis as to elapsed time.*

Well, you are probably sorry that you wanted to know what that meant.

My explanation is this, the “casting down” has occurred, but it is not complete yet: The angels haven’t arrived in hell yet. If the action was supposed to have been completed, a different verb tense would have been used.

You can form your own conclusion, but you need to reconcile several things we know. Many angels have sinned. Some, if not all, are not in hell. Then what happened in this judgment. The rest of the verse is going to explain what the judgment was.

### #3: “and delivered them into chains of darkness”

Because people want to put the angels in hell, they want this verse to communicate a prison. But it doesn’t say that. Chains are not a prison. Let’s confirm that with some scripture:

#### Mark 5:3

3 Who had [his] dwelling among the tombs; and no man could bind him, no, not with chains:

#### Jeremiah 39:7

7 Moreover he put out Zedekiah’s eyes, and bound him with chains, to carry him to Babylon.

Certainly in the second example, someone is bound and can still move around. These angels were **delivered** into chains of darkness. The chains don’t prevent them from moving around, but they will never get out of them. To be clear, let’s see someone put in chains and then into prison:

#### Revelation 20:1-3

1 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.

The binding with the chain isn’t Satan’s prison. He is cast into the bottomless pit and shut up: that is the prison.

#### Revelation 20:7

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

It explicitly says that Satan will be loosed from his prison. I’m not sure what purpose the chain served, but it is independent of the prison.

Let’s see that chains are used to get you to the prison:

#### Jeremiah 40:1

1 The word that came to Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

#### Jeremiah 52:11

11 Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

So, don’t conclude that those wearing the chains are in hell yet.

### #4: “to be reserved unto judgment”

Just as a chain is what kept a prisoner bound until he reached the prison, darkness keeps these angels bound until the judgment. Even though that is straightforward, let’s see examples of “reserving” something.

#### 2 Peter 2:17

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.



**2 Peter 3:7**

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

**Jude 13**

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

So, to be “reserved” means that something is held until a later time. The angels are not in prison waiting for judgment; they are in chains waiting for judgment.

Why are they reserved? To fully understand this, you need to understand the creation. The ultimate destination of all fallen angels and unbelievers is the lake of fire. That does not exist yet. It will be formed when Jesus returns in the 2<sup>nd</sup> coming. Now, some of the angels end up in hell. Satan himself will be put there during the millennium. But, hell will be cast into the lake of fire at the great white throne judgment.

The encouragement in this appendix is to study the bible for yourself. Be thorough and just don’t accept what someone tells you. Did I teach it correctly? Study it for yourself and decide what you think it is teaching.

**C.3 Jude 6**

Let’s see the larger context:

**Jude 4-7**

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

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.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

This passage provides correction to the Jewish church because they need to be reminded that there are false teachers. God is letting them continue in their error, but he will judge them. Verse 4 says that they have crept into the church without anyone noticing. But they shouldn’t have been there.

Verse 5 references an event not covered in 2 Peter 2. When Israel came out of Egypt, many unbelievers were in that church. They shouldn’t have been there. God eventually destroyed them.

Verse 6 describes the angels that came down to the earth and had children with women. They shouldn’t be there. God let them persist for a time, but eventually judged them by killing them in the flood. Note the flood isn’t explicitly mentioned here, but this should be the conclusion. Because 2 Peter 2:5 referenced the flood, these two passages are connected. But, 2 Peter 2:4 isn’t necessarily about the flood. Chapter 11 and Chapter 15 attempt to distinguish these events.

Verse 7 references the destruction of Sodom and Gomorrha. This should be linked to 2 Peter 2:6, which helps us understand that their sin persisted for a time before judgment came. They were judged fairly quickly because they were to be an example.

Let’s look at the 2 components of verse 6.

**#1: “And the angels which kept not their first estate, but left their own habitation”**

The angels mentioned are qualified by a specific condition. This is detailed in Section 10.3. This is not all of the fallen angels. One question is: Have they escaped their chains by this exchange? The rest of the verse will answer that.

**#2: “he hath reserved in everlasting chains under darkness unto the judgment of the great day”**

Note that the angels aren’t delivered into chains of darkness. My view is that that already occurred for them. Here, they are reserved in those chains. So, they did not escape even though they appeared to be running around free on the earth. They are reserved unto judgment as before.



Although it is not said here, these angels did go to hell when they died in the flood. As discussed in Section 10.3, they may have gotten out and gone back in on multiple occasions. They are reserved in chains, regardless of whether or not they are in the prison.

Could these have been loosed from their chains if they had responded to Noah's preaching? I don't know for sure, but there is this verse:

**Jeremiah 40:4**

4 And now, behold, I loose thee this day from the chains which [were] upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land [is] before thee: whither it seemeth good and convenient for thee to go, thither go.

As stated elsewhere, why preach to them if they cannot respond? Nonetheless, learn how to study these passages so you can escape the traditions surrounding angels. Maybe you will improve on what I am saying. Also, give yourself time to come to a deeper understanding.

## D

## The Tower of Babel

The story of the judgment at the tower of Babel is an interesting topic that explains how idolatry started and how God assigned gods to the nations. Genesis 11 has (1) the story of man's rebellion which led to building Babel and the tower and (2) the lineage to Abraham. Genesis 10 is intertwined and gives the origin of the nations. Appendix E gives the story behind the nations and the link to Luke 10:18. The chapters appear out of order, but the numbering reflects types that are consistent in the bible.<sup>1</sup>

### D.1 Background

We will look at some details that led to building Babel and the tower to understand that some problems were not fully resolved by the flood.

#### Genesis 6:5

5 And GOD saw that the wickedness of man [was] great in the earth, and [that] every imagination of the thoughts of his heart [was] only evil continually.

#### Genesis 6:11

11 The earth also was corrupt before God, and the earth was filled with violence.

#### Genesis 8:21

21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart [is] evil from his youth; neither will I again smite any more every thing living, as I have done.

Man had a vain imagination before the flood. That didn't go away. The vanity comes by withdrawing from God. Violence was great before the flood, and God had a plan to hinder that. There was another problem before the flood:

#### Genesis 6:4

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare [children] to them, the same [became] mighty men which [were] of old, men of renown.

There were giants before the flood and after the flood. The giants are not going to be an issue yet, but the stories of mighty men will be. The angels that came down before the flood are discussed in Chapter 10. Giants are discussed in Chapter 13.

After the flood we read:

<sup>1</sup>If you were ever taught that man introduced the chapter and verse numberings into the bible (which is true) and that we should not give any attention to them, then you don't understand the power of God's word. God knew that these numbering would come one day and his word is structured so that man would find the "logical" layout that exists today.



**Genesis 9:1-6**

- 1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.
- 2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth [upon] the earth, and upon all the fishes of the sea; into your hand are they delivered.
- 3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.
- 4 But flesh with the life thereof, [which is] the blood thereof, shall ye not eat.
- 5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.
- 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

God declared that man can eat animals now, but the animals would fear man. This would require man to pursue the animals. This is key to God's plan to scatter man over the earth.

In order to hinder violence on the earth, God has introduced what we call capital punishment. People teach that God instituted government at this time, but that is incorrect. Government was introduced with Adam and Eve. But there was no recourse for killing besides vengeance. Now it is the responsibility for man as a whole to punish murder. This new instruction is not very relevant for the story of Babel.

Genesis 10 has some details that lead up to Babel.

**Genesis 10:6-10**

- 6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.
- 7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.
- 8 And Cush begat Nimrod: he began to be a mighty one in the earth.
- 9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.
- 10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

Some time after the flood, Ham has a son named Cush. Cush has a son named Nimrod. We don't know how much time past after the flood, but it is probably less than 100 years. Some time into Nimrod's life he began to be a "mighty one". This is where sensationalism starts coming into people's explanations. Some will say that he is a giant. Others will use verse 9 to say that he is hunting other men. Yikes!—use the bible.

If you look for other references about a hunter, you will find this:

**Genesis 25:27**

- 27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob [was] a plain man, dwelling in tents.

**Proverbs 6:5**

- 5 Deliver thyself as a roe from the hand [of the hunter], and as a bird from the hand of the fowler.

We won't go into Esau's story, but he was a hunter of animals. Nimrod was too. The verse in *Proverbs* also supports that the prey is not man. Nimrod's idea was to hunt the animals and bring them to the people. Don't be foolish to think that he does this alone, but has other men participating in the venture. He's a leader and is making a name for himself.

Through this plan, he starts building cities. The people congregate in these cities in order to get the animal meat. I wouldn't be surprised if some of the animals were captured and multiplied to simplify the business. Nimrod's slogan might have been: "We bring the meat to you!". The result is that the people do not scatter.

Genesis 6:9 says Nimrod was a mighty hunter "before the LORD". This isn't a good thing:

**Genesis 13:13**

- 13 But the men of Sodom [were] wicked and sinners before the LORD exceedingly.

This verse has the same phrase. "Before the LORD" means in defiance or rebellion.

Genesis 10:10 says "his kingdom" referring to Nimrod. This is furthering the rebellion. The vanity of man is building up to the point where God would judge them at Babel. That judgment isn't solely at Babel because Nimrod's kingdom was several cities.

## D.2 The Account

We will go right into the story:

### Genesis 11:1-9

- 1 And the whole earth was of one language, and of one speech.
- 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.
- 3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.
- 4 And they said, Go to, let us build us a city and a tower, whose top [may reach] unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
- 5 And the LORD came down to see the city and the tower, which the children of men builded.
- 6 And the LORD said, Behold, the people [is] one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
- 7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.
- 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
- 9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

Verse 1 says that the whole earth was of one language. The usage of “earth” really means the people of it. That is a key observation for understanding some verses in Genesis 10. *Language, speech, and tongue* are essentially synonymous. All are used interchangeably in scripture.

Verse 2 says “they journeyed from the east”; this is a reference to Noah and his family after getting off of the ark. It mentions “the land of Shinar”. That is something you can further research (e.g., Daniel 1:2 and Zechariah 5:11).

Verse 3 gives detail about building materials. Some people suggest that the people are substituting artificial materials for natural ones. If so, that complements the other rebellion in this account.

Verse 4 mentions building a city and a tower, and making a name. All of this is to prevent being scattered. Replenishing the earth (Genesis 9:1) requires spreading out. There is nothing wrong building a city, but this is done in defiance of the command to spread out. Cain does the same thing in Genesis 4:17. He was cursed to be a fugitive, but he decided to settle down and build a city. Making a name essentially involves being famous. Just like the mighty men before the flood; they were men of renown. The bible speaks often of making a name great. I will give more detail about the tower in Section D.4.

Verses 5-7 describes the LORD's intent on judgment of what is going on. Section 7.5 discussed the “us” in verse 7. Verses 8-9 describes the execution of the judgment. We should know that this isn't the LORD alone doing this; the angels are involved (see Section 5.2).

This is how new languages were introduced. This caused the people to scatter and resulted in nations being formed. It also led to their being gods assigned to those nations.

## D.3 When the Judgment Occurred

It is going to be Genesis 10 that will tell us when this judgment happened. Here are a few key verses:

### Genesis 10:5

- 5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

### Genesis 10:20

- 20 These [are] the sons of Ham, after their families, after their tongues, in their countries, [and] in their nations.

### Genesis 10:31-32

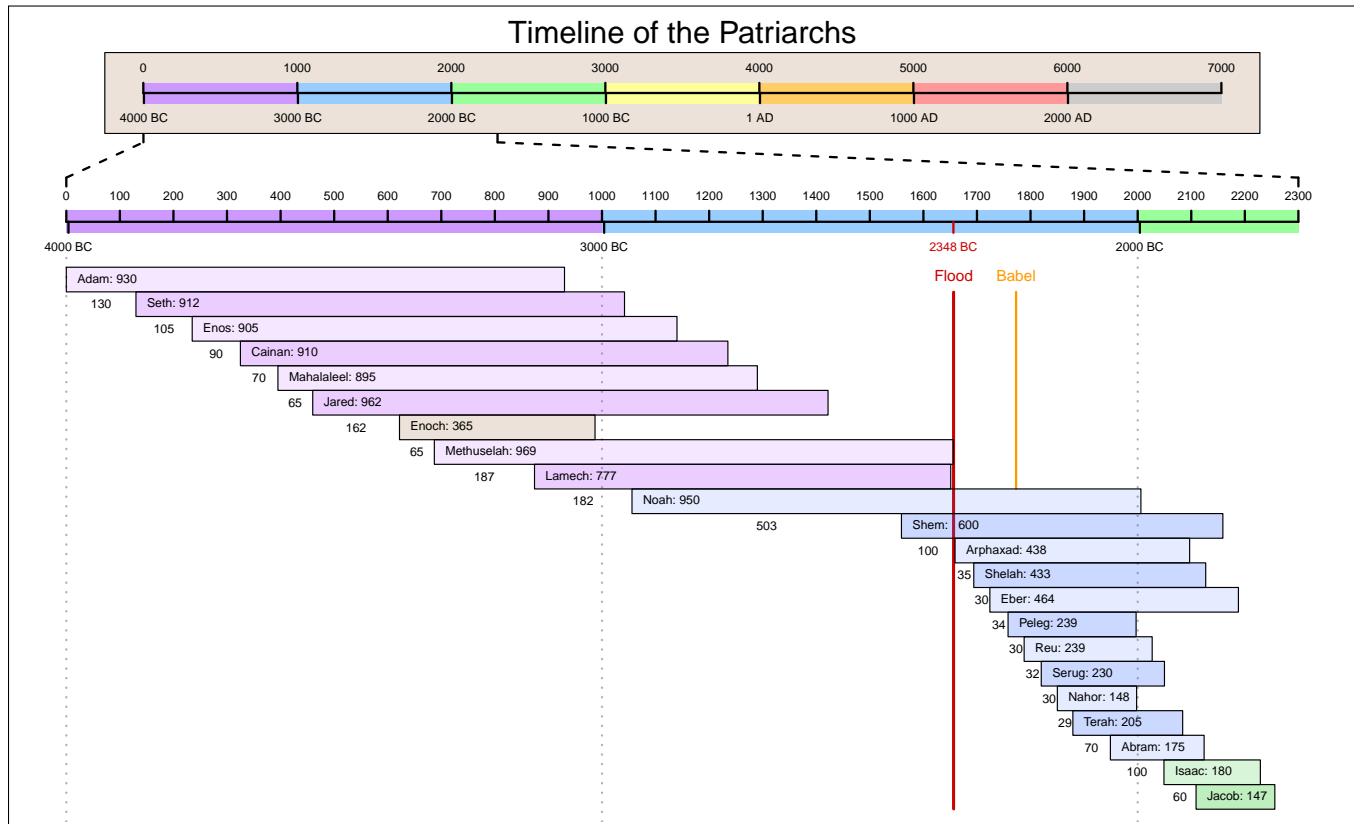
- 31 These [are] the sons of Shem, after their families, after their tongues, in their lands, after their nations.
- 32 These [are] the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

These verses say that the people were divided by their tongues, or languages, into nations. This verse tells us when:

#### Genesis 10:25

25 And unto Eber were born two sons: the name of one [was] Peleg; for in his days was the earth divided; and his brother's name [was] Joktan.

When it says that the earth was divided, it means that the people of the earth were divided. The previous verses said that the division was by language. It was in the days of Peleg. Figure D.1 shows a timeline since creation according to genealogy information. While Peleg lived a long time, the judgment needs to be early in his life for idolatry to already exist in the time of Terah. Also, the Hebrew language probably comes from Eber, who is Peleg's father.



**Figure D.1:** This timeline uses the information in Genesis 5 and Genesis 11 to show when various patriarchs lived. Each person's name is followed by the number of years that he lived. Below that is the number of years old that he was when his prominent son was born. Other bible information is used to determine the time of the flood. The time of the judgment at Babel is estimated.

## D.4 The Tower

Even more sensationalism involves the actual tower of Babel. Some think that man was trying to build a tower so high that it could literally reach heaven. Sorry, but man then wasn't as stupid as he is today! We try do that with spacecraft! Others think the tower was a ziggurat or a pyramid structure where people could climb up it. That is possible, but what does the bible suggest? Many times a tower in the bible is a defensive structure, like in this verse:

#### Psalms 18:2

2 The LORD [is] my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, [and] my high tower.

But there is another meaning for tower as suggested by these verses:





**Isaiah 5:1-2**

- 1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:
- 2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

**Matthew 21:33**

- 33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

**Mark 12:1**

- 1 And he began to speak unto them by parables. A [certain] man planted a vineyard, and set an hedge about [it], and digged [a place for] the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

The householder is the LORD in the old testament, or Jesus in the new testament. The vineyard is the land of Israel. The vine is the people. The removed stones are the pagan Gentiles. The hedge, or fence, is the God's covenant and protection. The winepress is the law and sacrificial system. The husbandman are the priests, Levites, lawyers, and scribes. The grapes are righteous works of the law. The wild grapes are the corrupt works of tradition. The tower is the temple. So, a tower is a religious symbol.

Let's confirm that by understanding what "reaching unto heaven" might mean. Here are some examples:

**Daniel 4:10-11**

- 10 Thus [were] the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof [was] great.
- 11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

**Daniel 4:20-22**

- 20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;
- 21 Whose leaves [were] fair, and the fruit thereof much, and in it [was] meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:
- 22 It [is] thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

Nebuchadnezzar is symbolized by a tree (trees often represent leaders in scripture). He "reached unto the heaven" because his empire grew large and powerful. He was a man of renown. Because gods rule over nations, Nebuchadnezzar was a common topic when the gods met with the LORD.

The next verse is speaking of Babylon:

**Revelation 18:5**

- 5 For her sins have reached unto heaven, and God hath remembered her iniquities.

Babylon is symbolic of Babel and Satan's corrupt religious system. The sins have "reached unto heaven" because they have been reported up to God over time and he is finally executing judgment against them.

**Genesis 28:12**

- 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.

More information is given about the ladder:

**John 1:51**

- 51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

That ladder signifies access. The work that Jesus will do on the cross isn't just going to be news that makes it to heaven, but he is going to provide access to heaven. I won't go into this further since it is a bit complicated.

While the tower in [Genesis 11:4](#) isn't really described, understanding groves and high places in Section 12.2 can help. Consider the image in this verse:

#### Daniel 3:1

1 Nebuchadnezzar the king made an image of gold, whose height [was] threescore cubits, [and] the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

This isn't called a tower, but is it like one? Figure D.2 shows the Washington Monument. This is an *obelisk* design. Its dimensions are 555 feet and 5 1/8 inches high and 55 feet wide at the base.

Nebuchadnezzar's image is 60 cubits (90 feet) high by 6 cubits (9 feet) wide. That is a ratio of 10:1. The Washington Monument has a ratio of 10.1:1. It's almost the same. It tells you what Nebuchadnezzar's image may have looked like. People think it is an image (or statue) of Nebuchadnezzar, but that would look odd using those dimensions.

Paganism is full of obelisks. These are thought to be phallic symbols. Often pools of water are nearby (which furthers the symbolism). I'll stop there since none of these details are in the bible. The idolatry of Babel remains in all cultures today.

You can find other towers that might be similar to the one at Babel. The idea is to have a great name. Most people have heard of the Eiffel Tower, the Empire State Building, and the World Trade Center, or the Twin Towers (which are now gone). These are structures that can be climbed. No one is actually trying to reach heaven, but they want these cities to be remembered.



Figure D.2: A Tower

## Conclusion

Romans 1 tells us more about what happened at this judgment. Here is a smaller excerpt:

#### Romans 1:21-28

21 Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.  
 22 Professing themselves to be wise, they became fools,  
 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.  
 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:  
 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.  
 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:  
 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.  
 28 And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

I won't expound on this very much. We have reference to a vain imagination once again—taking us back to the time of the flood. Man knew God at this time (only 8 people got off the ark). The first couple of generations would know the story of the flood very well. But Nimrod typifies how quickly man would abandon God. He is part of the second generation after the flood.

They were evidently making images of God. Perhaps these were imagined to enhance the stories of the mighty heroes before the flood. The remainder of the passage helps us understand what was going on in Sodom and Gomorrah, and still goes on today: Idolatry leads to fornication and then to sodomy.

We learn even more here:

**Ephesians 2:11-12**

- 11 Wherefore remember, that ye [being] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
- 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

Man rejected God, and God abandoned man. Well, not entirely. . . God calls Abraham and sets a plan in motion.



## E

## Satan as Lightning Fell

We will look at a few verses from Jesus' ministry that take a lot of background in order to understand:

### Luke 10:1

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

### Luke 10:17-19

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.  
 18 And he said unto them, I beheld Satan as lightning fall from heaven.  
 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

So, why does Jesus say this? One explanation I heard is that Jesus saw back in time. So, why would he say that when the 70 returned? The key to the study is understanding what "70" means. Of course, if you have a bad bible, you may be studying the wrong number. Some bad bibles say "72" here. See Section A.4 for more information.

### E.1 An Incomplete Explanation

If you do some searching for "seventy", you'll come up with a lot of matches. These are some of the verses that you will find:

### Exodus 24:1

1 And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

### Numbers 11:16-17

16 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.  
 17 And I will come down and talk with thee there: and I will take of the spirit which [is] upon thee, and will put [it] upon them; and they shall bear the burden of the people with thee, that thou bear [it] not thyself alone.

### Numbers 11:25

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that [was] upon him, and gave [it] unto the seventy elders: and it came to pass, [that], when the spirit rested upon them, they prophesied, and did not cease.

You can try to link what is in *Luke* with these, but the question will still be "why 70?". There needs to be a better reason. There is, but it requires a lot of understanding of Genesis 10. . .



## E.2 The 70 Nations

Genesis 10 is sometimes called “the table of nations”. Some say there are 70 nations listed. Others will say they don’t get a count of 70 (either more or less). We’re going to count the names so that you get the same number that I do (you don’t have to agree with it though!).

We will start with the first and last verses of the chapter:

### Genesis 10:1

1 Now these [are] the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

### Genesis 10:32

32 These [are] the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

We are going to see *generations*: fathers, sons, and grandsons. They start out as families and grow into nations. Nations have (1) land, (2) a language, and (3) gods. There can be more to a nation than that, but those things are what the bible focuses on.

Note the order of the sons given in verse 1. This is the order of importance. We will see in verse 21 that Japheth is called the “elder”. His descendants will be listed first, followed by Ham, and then Shem. That is probably the birth order.

### Japheth

Little focus is on Japheth because his people are the least important from the perspective of scripture. But let’s count his descendants.

### Genesis 10:2-5

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.  
 3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.  
 4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.  
 5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

Besides Japheth, there are 14 names:

- Verse 2: (1) Gomer, (2) Magog, (3) Madai, (4) Javan, (5) Tubal, (6) Meshech, (7) Tiras
- Verse 3: (8) Ashkenaz, (9) Riphath, (10) Togarmah
- Verse 4: (11) Elishah, (12) Tarshish, (13) Kittim, (14) Dodanim

So, the total is 14. Verse 5 is the first verse in the bible to mention “Gentiles”. A Gentile is a non-Jew. Israel isn’t a nation yet, but *Genesis* is written after Israel became a nation. We see here that nations have land and language.

### Ham

Ham is more important than Japheth because Ham’s descendants are going to be the biggest problem for Israel. The verses for Ham have several names that shouldn’t be counted.

### Genesis 10:6-8

6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.  
 7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.  
 8 And Cush begat Nimrod: he began to be a mighty one in the earth.

Besides Ham, there are 12 names here:

- Verse 6: (1) Cush, (2) Mizraim, (3) Phut, (4) Canaan
- Verse 7: (5) Seba, (6) Havilah, (7) Sabtah, (8) Raamah, (9) Sabtecha, (10) Sheba, (11) Dedan
- Verse 8: (12) Nimrod

There are 12 names for Ham’s sons and Cush’s descendants. But we aren’t done with Ham’s sons’ descendants. But there is a break in the list of names to tell Nimrod’s story.

**Genesis 10:9-12**

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.  
 10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.  
 11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,  
 12 And Resen between Nineveh and Calah: the same [is] a great city.

There are many names here, but they are names of cities. Perhaps these were the names of some people too, but we aren't counting them here. Verse 11 mentions Asshur, who is one of Shem's descendants. We will count him later. He is mentioned here because of the interaction with Nimrod's kingdom.

**Genesis 10:13-14**

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,  
 14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

Besides Mizraim (counted earlier), there are 7 names:

- Verse 13: (13) Ludim, (14) Anamim, (15) Lehabim, (16) Naphtuhim
- Verse 14: (17) Pathrusim, (18) Casluhim, (19) Caphtorim

Don't count Philistim because they are a nation later in time (that's why the name is in parentheses).

**Genesis 10:15-18**

15 And Canaan begat Sidon his firstborn, and Heth,  
 16 And the Jebusite, and the Amorite, and the Girgashite,  
 17 And the Hivite, and the Arkite, and the Sinite,  
 18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

Besides Canaan (counted earlier), there are 11 names:

- Verse 15: (20) Sidon, (21) Heth
- Verse 16: (22) Jebusite, (23) Amorite, (24) Girgashite
- Verse 17: (25) Hivite, (26) Arkite, (27) Sinite
- Verse 18: (28) Arvadite, (29) Zemarite, (30) Hamathite

Attention is given to Canaan and his descendants because they will be Israel's predominate enemies.

**Genesis 10:19-20**

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.  
 20 These [are] the sons of Ham, after their families, after their tongues, in their countries, [and] in their nations.

Now, some details of the land are given. The cities that are destroyed in Genesis 19 are given. You may not have noticed that Phut has no descendants listed. Ham had 30 descendants named.

**Shem**

Shem's descendants are listed with some other important information, which we will discuss afterward.

**Genesis 10:21-29**

21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were [children] born.  
 22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.  
 23 And the children of Aram; Uz, and Hul, and Gether, and Mash.  
 24 And Arphaxad begat Salah; and Salah begat Eber.  
 25 And unto Eber were born two sons: the name of one [was] Peleg; for in his days was the earth divided; and his brother's name [was] Joktan.  
 26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,  
 27 And Hadoram, and Uzal, and Diklah,  
 28 And Obal, and Abimael, and Sheba,  
 29 And Ophir, and Havilah, and Jobab: all these [were] the sons of Joktan.

Besides Shem, there are 26 names:



- Verse 22: (1) Elam, (2) Asshur, (3) Arphaxad, (4) Lud, (5) Aram
- Verse 23: (6) Uz, (7) Hul, (8) Gether, (9) Mash
- Verse 24: (10) Salah, (11) Eber
- Verse 25: (12) Peleg, (13) Joktan
- Verse 26: (14) Almodad, (15) Sheleph, (16) Hazarmaveth, (17) Jerah
- Verse 27: (18) Hadoram, (19) Uzal, (20) Diklah
- Verse 28: (21) Obal, (22) Abimael, (23) Sheba
- Verse 29: (24) Ophir, (25) Havilah, (26) Jobab

Shem is said to be the “father of all the children of Eber”. Eber is his great-grandson. We will investigate that further below. Attention is drawn to Peleg because this is when the judgment of Babel occurred (see Appendix D).

Finally, some details for Israel to know:

#### Genesis 10:30-31

30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.  
31 These [are] the sons of Shem, after their families, after their tongues, in their lands, after their nations.

There are no names to count in that passage.

### The Summary

The totals for the sons of Noah are: Japheth—14, Ham—30, and Shem—26. That adds up to 70! This number symbolizes the nations. Basically, when the judgment at Babel occurred, the peoples of these nations were given a language and gods that ruled over them. Once they scattered, they claimed land that they called theirs. The details weren't permanent as the nations have come and gone. Note that the Bible says this:

#### Deuteronomy 32:17

17 They sacrificed unto devils, not to God; to gods whom they knew not, to new [gods that] came newly up, whom your fathers feared not.

When Israel was in Egypt for a few hundred years, new gods had arisen because the nations were changing.

### The Hebrews

We noted that Genesis 10:21 mentioned that Shem was the “father of all the children of Eber”. Now put that together with this verse:

#### Genesis 14:13

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these [were] confederate with Abram.

Abra(ha)m is called a *Hebrew*. This is likely to be his language and it comes from Eber. Some have wondered if Adam spoke Hebrew. I would say that that is not likely since the language is named after someone at the time of Babel. Adam may have spoken the language of angels (refer to 1 Corinthians 13:1), but maybe we will never know.

At one point in time, God used the title “the LORD God of the Hebrews”:

#### Exodus 3:18

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

Later, he will use the title “the LORD God of Israel”, as well as many others.

## E.3 The Bounds of the Nations

Since we are discussing the nations, let's discuss a related topic that people do not properly teach. This has to do with the bounds of the nations.

**Acts 17:24-26**

- 24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;
- 25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;
- 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

Pay attention to some of the words. Verse 26 says "their habitation". *Their* refers to "all nations". There are bounds for all nations, not each individual nation. It is obvious that nations have come and gone, but the boundary for them as a whole was determined. Put that in context with the next passage:

**Deuteronomy 32:7-9**

- 7 Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.
- 8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.
- 9 For the LORD'S portion [is] his people; Jacob [is] the lot of his inheritance.

Verse 8 says that the nations have an inheritance. That verse also says that he set the "bounds of the people. . .": who are the "people"? It isn't the nations. Verse 9 tells you: the LORD's portion is his "people" (Israel). Israel has an inheritance and the Gentiles (or nations) can have everything else. They can fight over it and rearrange it, but they can't have what belongs to Israel.

The next passage explains how Israel divided up their inheritance according to the number in each tribe:

**Numbers 26:53-56**

- 53 Unto these the land shall be divided for an inheritance according to the number of names.
- 54 To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.
- 55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.
- 56 According to the lot shall the possession thereof be divided between many and few.

Abraham was promised a large allotment of land in Genesis 15:18, but they are too small to possess it as echoed here:

**Exodus 23:28-31**

- 28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.
- 29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.
- 30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.
- 31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

The bounds of the nations is determined by the bounds of Israel. Israel has their portion and the nations have everything else. As Israel grew (or was expected to grow), they could have more land until they reached what was promised to Abraham (and this never happened).

**E.4 Notable References to 70**

Confirmation on the meaning of "70" comes from these other examples. When studying this topic, you need to search for "seventy" and "threescore and ten" in order to get all of the candidates.

**A Message in the Wilderness**

Consider this verse:





**Exodus 15:27**

27 And they came to Elim, where [were] twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

Here are the symbols and their possible meanings:

- 12: Israel
- wells of water: sources of life
- 70: Gentiles / nations
- palm trees: peace

Through Israel will come the life (Isaiah 12:3)<sup>1</sup> and there will be peace with the nations (Revelation 22:2).

**70 Years of Exile**

Israel was in exile for 70 years for not keeping 70 land sabbaths (as commanded in Leviticus 25:1-7). This was prophesied before they even entered the land.

**Leviticus 26:33-35**

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye [be] in your enemies' land; [even] then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

**Jeremiah 25:11-12**

11 And this whole land shall be a desolation, [and] an astonishment; and these nations shall serve the king of Babylon seventy years.

12 And it shall come to pass, when seventy years are accomplished, [that] I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

**2 Chronicles 36:21**

21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: [for] as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

They were in exile by being out of their land. Therefore, they were among the Gentiles.

**Gentile Rule for 70 Weeks of Years**

Daniel is told two things:

**Daniel 9:2**

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

The 70 years of exile are over, but...

**Daniel 9:24**

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

... there will be 70 weeks of years (i.e., 490 years) because of Israel's idolatry. So, they will be back in the land, but won't be in charge. This period of time ends with the 70<sup>th</sup> week, which is the tribulation.

This passage is linked to **the 70 weeks of years**:

<sup>1</sup>Sometimes you have to look up some verses for yourself.



**Matthew 18:21-22**

- 21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
- 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

70 times 7 is 490, which is what Daniel's 70 weeks are about. Jews are to forgive their brother until the tribulation is past. They won't need to after that.

**E.5 The Big Conclusion**

Let's get back to where we started. There is one more detail that we will not study in detail. It concerns understanding who each gospel account is written to. *Matthew*, *Mark*, and *John* are written to different groups of Jews. *Luke* is written to Gentiles. Luke himself was a Gentile. The story that we are interested only appears in *Luke* and not in the others.

Here's the passage repeated for convenience:

**Luke 10:17-19**

- 17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.
- 18 And he said unto them, I beheld Satan as lightning fall from heaven.
- 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

There are 70 (lesser) apostles because that number represents the nations. The nations are known to have gods, or devils, over them since the judgment at Babel (refer to Deuteronomy 4:19). Jesus is putting an end to all of the Satanic captivity starting with Israel, but culminating in the nations. The 70 apostles rejoiced in that they had power over the devils. Knowing this success to come, Jesus foresaw Satan fall quickly. Satan's power over the nations would soon be ended. Compare that to what other people teach.



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## Conclusion

We overturned some traditions and fables in order to understand what the bible really says about angels. The biggest takeaway is that angels are men—spiritual men. Resurrected man will be like them. God has an image and the angels also have that image—just as man does. Angels are organized in governments and armies, just as man is. They also minister in offices like Levites and priests as well as a few other roles. Also like men, angels are given power and authority by God.

There are many angels that rebelled against God, and they are called *devils*. We looked at two kinds of devils and both continue to fight against God. The devils want worship and lead man in rebellion against God, predominately through idolatry. But God is in control and is using these angels for his greater purpose.

You will see the bible in a different light when you put angels in their proper place—out of the vain imagination and into the reality of scripture.



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## Reference Materials

All materials were developed by Tom Wilson and are available via <https://thechurchoforlando.org>.

[1] *Resurrection*, e-book; First Edition, 8/4/24

[2] “The Biblical Angels”, a video study series with following sessions:

- (a) “What Are Angels”, 1/18/23
- (b) “The Angel of the Lord”, 1/20/23
- (c) “The Ministry of Angels”, 2/10/23
- (d) “The Gods and Government”, 6/5/22
- (e) “Angelic Hosts and Armies”, 6/6/22
- (f) “Cherubims and Seraphims”, 6/6/22
- (g) “Cherubims and Levites”, 6/8/22
- (h) “Special Angels”, 6/8/22
- (i) “Satan”, 3/24/23
- (j) “The Two Kinds of Devils”, 8/27/22
- (k) “Idolatry”, 4/6/22
- (l) “Who Were the Giants”, 4/6/22
- (m) “The Angelic Rebellion”, 3/24/23
- (n) “Angels During Grace”, 4/12/23
- (o) “The Judgment of the Angels”, 4/12/23

[3] *The Biblical Creation*, e-book; First Edition, 1/1/24



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## Index of Bible Verses

This index of bible verses is provided so that you can quickly find where passages appear. The index is organized by book name. Each book name is followed by an ordered list of chapters, followed by the verse(s) cited. Each reference is followed by the page(s) on which it appears. In the soft copy, the page numbers are hyperlinks. Boldface page numbers, if any, refer to references to verses rather than quoted verses.

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Tom Wilson has assembled an extensive collection of scriptures that explain the angels. The topic of angels is dominated by traditions and fables, which need to be “cast out”. This book will show you how to study this topic, so that you can really appreciate what God has done in many passages of scripture.

There is also an extensive index of scripture references so that you can find where certain passages are discussed in the presentation of angels. All this information is put at your fingertips because God wants his people to know and understand his angels.

Do you have faith to believe what God says? Prove yourself today!

Look for other books in the “Understanding the Bible” series.