

DOCTRINE OF ANGELS

1. DEFINITION:

The word angel denotes the order of celestial beings quite distinct from humanity and from the Godhead. These creatures are superior to mankind in ability through creation (Heb. 2:7, 9 with Ezek. 28:12, 13). They are mentioned at least 108 times in the Old Testament and 165 times in the New Testament.

2. ETYMOLOGY:

a. The word or designation “*angel*” connotes “a messenger.”

(1) ἄγγελος - angelos (Greek noun) - messenger, envoy, servant
(Matt. 1:20; 25:41; Gal. 3:19)

(2) מַלְאָךְ - male'ach (Hebrew noun) - a sent one, messenger, priest
(Psa. 78:49; 91:11; 103:20; 104:5; 148:2)

(3) מַלְאָךְ - male'ach (Aramaic noun) - an angel (Dan. 3:28; 6:22)

b. Other designations for “*angels*:”

(1) בְּנֵי־הָאֱלֹהִים - bene ha'elohim (Hb. n. pl.) - sons of god (Gen. 6:2; Job 1:6; Job 2:1; 38:7) This phrase is never used of men in the Old Testament.

(2) צִיר - tzir (Aramaic. n.) - watcher, guard (Dan. 4:13, 16, 23)

(3) בְּנֵי־אֱלֹהִים - bene 'elim (Hb. n. pl.) - sons of the mighty one (Psa. 89:8)

(4) קְדוֹשִׁים - qedoshim (Hb. n. pl.) - holy ones (Psa. 89:5, 7)

(5) קְדוֹשִׁין - qaddishin (Ar. n. pl.) - holy ones (Dan. 4:17)

(6) צְבָא - tzeva' (Hb. n.) - host (Neh. 9:6)

(7) στρατιᾶς οὐρανόου - stratias ouraniou (Gk. n.) - heavenly host (Luke 2:13)

(8) λειτουργικά πνεύματα - leitourgika pneumata (Gk. n.) ministering spirits
(Heb. 1:14)

c. The term “*angelos*” can refer to men in some contexts such as Rev. 1:20; 2:1; etc.; but normally it refers to the order of supernatural spirit beings of our definition.

d. The term is expressive of both the office and function which is twofold:

(1) Priestly (worship) – Heb. 1:6; Rev. 4:8-11

(2) Ambassadorial (service) – Heb. 1:14; Rev. 22:8, 9

3 REASON FOR THEIR CREATION:

a. These are the age old questions: Why angels? Why men?

b. The best that we can say is that the Bible reveals that God created moral agents, angelic and human, with volition, who could respond freely to His initiation and have a relationship with Him. These creatures then could from their own free wills worship and serve God and share in His glory.

- c. Just as man was created to reflect the glorified humanity of the resurrected Lord Jesus Christ (1 Cor. 6:20; Phil. 1:20; 2 Thess. 2:14; Rev. 14:7), so angels were originally created to reflect the glory of the nature or divine essence of God. (Ezek. 28:12, 14; Rev. 4:8-11; 5:11-14)
- d. It is a commonly held belief by many theologians that all of the angels were created simultaneously. (Psa. 148:5; Col. 1:16, 17)
 - (1) In Matt. 22:28-30 we discover that angels neither marry nor are given in marriage, at least any more.
 - (2) From the reference in Jude 6 as compared with Gen. 6:2 it is apparent that angels at one time could procreate. These angels seem to be all “males.” (cf. 1 Pet. 3:19, 20; 2 Pet. 2:4)

4. MODE OF EXISTENCE:

- a. As compared to human and animal existence, the angels may be said to be incorporeal (having no human body). Men and animals are made up of 13 elements. These can be remembered by the following acrostic: “C. HOPKIN’S CaFe is Mighty good, is a statement that should be taken with a grain of NaCl.”
- b. At least they do not have a visible physical body in the sense that they do not sustain a mortal organization, but in some instances they do appear as men. (Gen. 19:1, 12, 15, 16)
- c. However, scripture indicates that they have localized, determinate, real, and spiritual form. (1 Cor. 15:39, 40, 44)
- d. Although men do not become angels and although men will be higher than angels in the resurrection (Phil. 3:20, 21; 1 John 3:2; Heb. 1:3, 4, 14; 2:7-9; 1 Cor. 6:2), men like angels will have spiritual bodies in the resurrection. (1 Cor. 15:38-54; with 1 Cor. 15:20-23; Lk. 20:36)
- e. Spirits have a definite form of organization which is adapted to the law of their being. They are both finite and spatial.
 - (1) God Himself – John 4:23, 24; (omnipresent)
 - (2) The spirit world – Rev. 16:13; 18:2 (localized)
 - (3) Regenerated humanity – John 3:5-8 (a new spiritual existence)
- f. It is possible that angels are “composed of light” in some way, as even the Lord is described as “*covering* Himself *with light as with a cloak*,” (Psa. 104:1, 2)
 - (1) Since light has content, particles called photons, it could form the basis of a definite body composition for angels. This could plausibly give angels the ability to become visible or invisible.

- (2) The Hebrew word **הַיְלֵל** - heylel – meaning: “bright or shining one” from Isa. 14:12 is the name of the highest angelic creature who is called “Lucifer.”
- (3) This Lucifer, aka Satan, is said to disguise himself as an “*angel of light*” in 2 Cor. 11:14.

- g. Scripture teaches that some angels have or appear to have wings associated with them. Not all angels who have wings have the same number of wings. (four wings, Ezek. 1:6; six wings, Rev. 4:8)
- h. Angels appear to have differences in both beauty and power one from another. (Ezek. 28:12, 17; Dan. 10:11-21; cf. 1 Cor. 15:40, 41, 48)
- i. Angels can, with authority from God, approach the sphere of human beings, but this in no way imposes upon them conformity to human existence. (Gen. 18:1, 2, 16, 22; 19:1, 12-15)
- (1) The appearance of angels may be, as the occasion demands, so like man that they pass for men. (Gen. 18, 19; Dan. 10:18; Heb. 13:2)
- (2) At other times, angels appear as figures of dazzling white or blazing glory. (Lk. 24:4, 23; Jn. 20:12; Acts 1:10)

5. PERSONALITY OF ANGELS:

- a. Angels apparently have individuality with regard to appearance, intellect, power, and service or function. (Eph. 6:12; Rom. 8:38)
- b. They are individual beings with individual names:
- (1) **Helel** – meaning: “bright or shining one” (Isa. 14:12)
- (2) **Michael** – meaning: “who is like God” (Dan. 10:13, 21; 12:1; Jude 9; Rev.12:7)
- (3) **Gabriel** – meaning: “warrior of God” (Dan. 8:16; 9:21; Lk. 1:19, 26)
- (4) **Abaddon** or **Apollyon** – probably other names for Satan (Rev. 9:11)
- (5) **Jeremiel, Uriel, and Raphiel** found only in the Apocryphal writings.
- c. Though spirits, they experience emotion and render intelligent worship. (Psa. 148:2)
- d. Certain angels, possibly guardian angels, with due reverence and understanding “*behold the face of the Father who is in heaven.*” (Matt. 18:10)
- e. Angels know their limitations (Matt. 24:36), that is, their inferiority to the Son of God. (Heb. 1:4-14) In the case of the fallen angels, they know their ability to do evil. (Job 1:12)
- f. Angels are also seen to be subject as individuals to classification and varying ranks of authority and importance. (Eph. 6:11, 12; Rom. 8:38, 39)

6. THE ABODE OF THE ANGELS:

- a. The entire universe is inhabited by angels (Dan. 4:13, 23; Matt. 22:30; Mk. 13:32; Gal. 1:8; Eph. 6:12), also the presence of God. (Matt. 25:31; Mk. 8:38; Rev. 4:6-8; 8:2)
- b. The vast array of beings with their various classifications have fixed abodes and centers for their activities. (Dan. 10:13, 20, 21; Jude 6)
- c. Angels are said to have access to the ***“third heaven”***, the ***“presence of the Lord.”*** (Deut. 10:14; Neh. 9:6; Job 1, 2; Ezek. 28:14; 2 Cor. 12:2-4; Eph. 4:10; Heb. 9:24)

7. NUMBER OF ANGELS:

- a. The ***“host of heaven”*** describes both the material stars (Jer. 8:2) and the angels of God. (Psa. 148:2; Dan. 8:10; Lk.2:13; Acts 7:42) It can also be applied in some passages to mean both stars and angels. (Isa. 14:13; Jer. 19:13)
- b. It is not unreasonable to conclude that there are at least as many spirit beings in existence as there will be human beings in all the history of the earth. (Matt. 18:10 – guardian angels)
- c. Since the phrase, ***“the host of heaven,”*** describes both the material stars and the angels, the latter may be as much beyond number as the former. (Gen. 15:5; Jer. 33:22)
- d. Chariots are frequently alluded to as symbols of the following:
 - (1) Power – Psa. 20:7; 104:3; Jer. 51:21; Zech. 6:1, 2
 - (2) Hosts or armies – 2 Kings 6:17; Psa. 68:17
 - (3) ***“a chariot of fire and horses of fire”*** is obviously a bright effulgence representing the presence of God. In actuality, it is an angelic entourage accompanying the Commander of the Hosts, the Lord Jesus Christ. – 2 Kings 2:11
 - (4) ***“the chariot of Israel and its horsemen”*** is a description of this same event by Elisha the prophet. – 2 Kings 2:12
 - (5) ***“the ark of the covenant of the Lord”*** is said to be ***“the model of the chariot, the cherubim.”*** – 1 Chron. 28:18
 - (6) Meaning of the symbols:
 - Chariots – power, authority, transportation, armies, military combat, royalty
 - Horses – authority, prestige, military rank, military combat,
 - Fire – judgment or justice
- e. The ***“chariots of God”*** (angelic cavalry or horseman) are twice 10,000; that is 20,000 total or multiple thousands. (Psa. 68:17)

- f. Elisha saw one detachment of these celestial beings sent to be his bodyguard. (2 Kings 6:17)
- g. Moses mentions 10,000 angels. (Deut. 33:2)
- h. Daniel saw 1,000 x 1,000 ministering to him and 10,000 x 10,000 standing before him, totaling 101,000,000. (Dan. 7:10)
- i. Another 101,000,000 are found in Rev. 5:11.
- j. In Matt. 26:53, we find 12 legions of angels. 12 x 6,000=72,000 angels.
- k. In Lk. 2:13, they are called “*a multitude of heavenly host.*”
- l. From the numbers just compiled, we find angels numbering 202, 092,000. Yet, these are only a part of the celestial host.
- m. It is quite possible that some of these figures might overlap or are not intended to indicate precise numeric totals but to indicate that the multitude of celestial beings is immense.

8. CLASSIFICATION OF ANGELS:

- a. Governmental hierarchy and/or “a chain of command” has been laid out in the Word of God, at least with regard to five major representations of supremacy among celestial beings: (Rom. 8:38; 1 Cor. 15:24; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10, 15)
 - (1) **Thrones** - θρόνοι - thronoi (Greek noun plural) – probably referring to the highest order of angels
 - (2) **Dominions** – κυριότητες - kuriotetes (Gk. n. pl.) – ruling angels
 - (3) **Principalities** - ἀρχαί - archai (Gk. n. pl.) – the governing angels, of regions or domains
 - (4) **Authorities** - ἐξουσιαί - exousiai (Gk. n. pl.) – angels with particular responsibilities and great power
 - (5) **Powers** - δυνάμεις - dunameis (Gk. n. pl.) – working or energizing angels
 - (a) “*world rulers of this darkness*” - (Eph. 6:12)
 - (b) “*spiritual forces of evil*” - (Eph. 6:12)

NOTE: Since the Bible does not use tautology, needless or useless repetition, it is assumed that designation is made by these titles to incomprehensible dignities and varying degrees of rank which exceed human spheres of thinking and understanding.
- b. A separate threefold classification of angels exists; but the interpretation of these three is difficult to determine.
 - (1) Scripture teaches that there are, in addition to the five classifications already discussed, **cherubim, seraphim, and living creatures.**
 - (2) Whether these three are only functional as designations of service, emphasizing areas of responsibility, or are actual creational differences is not clear from Scripture.

- (3) These three categories of angelic creatures seem to belong to the highest station or rank, “*thrones;*” or possibly higher, perhaps even apart from governing or ruling.
 - (4) The three different terms used seem to indicate a distinction in service rather than in essential position.
- c. The three categories of the highest grouping of angels are as follows:
- (1) **Cherubim** - כְּרֻבִּים - (Hebrew, noun, plural) – of uncertain origin
 - (a) This term speaks of their high and holy position and/or responsibility as related very closely to the throne of God as defenders of His holy character and presence.
 - (b) Passages in which *cherubim* are found are as follows:
 - (1) Gen. 3:24 (first mention)
 - (2) Ex. 25:18; 37:7 (part of the “ark of the covenant”)
 - (3) 1 Kings 6:24, 27:8:6, 7
 - (4) 2 Chron. 3:11-13; 5:7, 8
 - (5) 2 Sam. 22:11 “*He rode on a cherub...*” (as part of the “shekinah glory”)
 - (6) Ezek. 1:4-6, 23
 - (c) In Ezek. 1:4ff, *cherubim* are not only said to have four wings each but also four faces each:
 - (1) Man - the face of a the man, speaking of intelligence
 - (2) Lion - the face of lion, representing majesty and power
 - (3) Ox - the face of an ox, respecting patient service
 - (4) Eagle - the face of an eagle, representing swiftness in judgment and discernment from afar
 - (d) The rabbis spoke of the faces of these living creatures as follows:
 - (1) Man is exalted above all living creatures
 - (2) The lion is exalted among the wild beasts
 - (3) The ox is exalted among the domestic animals
 - (4) The eagle is exalted among birds
 - (e) The church fathers connected the faces of these living creatures with the portrayal of Jesus Christ in the Gospels:
 - (1) The man – the humanity of Jesus Christ portrayed in Luke
 - (2) The lion – “*the lion that is from the tribe of Judah*” portrayed in Matthew, cf. Rev. 5:5; the “*King of the Jews,*” Matt. 2:2.
 - (3) The ox – the suffering servant portrayed in Mark; cf. Mk. 8:31; 9:12
 - (4) The eagle – representing the deity of Jesus Christ in John; cf. Jn. 20:28-30
 - (f) Cherubim are a reflection of the glory of the Lord Jesus Christ. (Ezek. 3:12, 13; 10:1-19, 21, 22)

- (2) **Seraphim** - שֶׁרָפִיִּים - (Hebrew, noun, plural) - from the verb שָׂרַף - “seraph,” meaning: “to burn.”
- (a) This title speaks of their humility, their unceasing worship, and their ministry of purification.
 - (b) Their chief occupation is to sing praises to Jehovah, celebrating His holiness and His power. (They compose the choir of God.)
 - (c) While the *cherubim* seem to deal chiefly with the alter and throne of God and its protection, the *seraphim* seem to function in the area of purification, singing praises to the Lord, and acting as agents of communication between heaven and Earth. (ie. preparing men for service – Isaiah 6:6-8)
 - (d) In Isaiah 6:2, they are said to have (6) wings, making them appear to be different from the *cherubim*.
- (3) **Living Creatures** – ζῶα - zoa (Greek, noun, plural) - from ζῶή - “zoe,” meaning: “life or living one.”
- (a) These creatures are probably the highest of all angels and have some of the characteristics of the *cherubim* and some of the characteristics of the *seraphim*.
 - (b) Perhaps this designation is a general reference to both *cherubim* and *seraphim*, or perhaps it is a totally different classification. *Cherubim* are called living creatures in Ezek. 1:5; 3:13, as compared with 10:15, 20.
 - (c) They are seen as the (4) unique angels who are the guardians of the throne room of God. (Rev. 4:6-9; 5:6, 8, 11, 14; 6:1, 3, 5-7 [cf. Zech. 6:5ff.]; 7:11; Rev. 14:3, 15:7; 19:4)
 - (1) These creatures are specifically said to have (6) wings like the *seraphim*. (Isa. 6:2 with Rev. 4:8)
 - (2) These have faces like the *cherubim*, but each creature apparently has only one face, unlike the *cherubim* who each have four faces.
 - (3) These surround the throne of God (Rev. 4:6) like the *cherubim* surround the alter and the “shekinah glory” (Ezek. 10:1-5)
 - (4) These constantly give glory and honor and thanks to the Lord God (Rev. 4:8, 9) as do the *seraphim*. (Isa. 6:2, 3)
 - (5) It is possible that *Heylel* (aka. “*Lucifer, son of the dawn*,” Isa. 14:12) was replaced by these “*four living creatures*” when he was cast out “*from the mountain of God*.” (Ezek. 28:14-16)

9. **POWER OF ANGELS:**

- a. All creatures, including angels, derive their life, energy and power from God.
- b. However like human beings, their power has restrictions. (Job. 1:12; 2:6; Lk. 9:1)
- c. Angels do not possess the power to do those things peculiar to deity, such as, create, act without means, or search the hearts of men.

- d. They can, however, influence the human mind as one creature may influence another. SEE: Doctrine of Evil, Doctrine of Demons, and Doctrine of the Angelic Conflict
- e. Human beings are only able to thwart the influence of the Satanic policy of evil and his evil spirits by divine enablement. (Eph. 6:10-12, 16; 1 John 4:4)
- f. Elect angels can claim divine assistance when in conflict with fallen angels. (Jude 9) Angelic limitations are seen in Daniel 10:13.
- g. Strength and power are associated with angels:
 - (1) In Rev. 5:2 – *“And I saw a strong angel...”* (probably Gabriel, whose name means “mighty one of God” in Hebrew; also Rev. 10:1; 18:20)
 - (2) In Eph. 6:12 and other passages, we have seen *“powers”* as a designation of an angelic order.
 - (3) In Psalms 103:20, David exclaims, *“Bless the Lord, ye His angels, who excel in strength.”*
- h. It is impossible to compare human strength and ability with angelic power. However, when we view the ability of man and examine the wondrous effects he can produce through his superior intellect and the vast appliances he can utilize, we get some faint idea of the vast potential for angelic activity and function, recognizing their phenomenal intellect and the extended resources of the universe that are at their disposal.
- i. Some examples of their fantastic ability and power are as follows:
 - (1) *“The destroying angel”* (1 Chron. 21:15-18), probably the same angel who killed the firstborn of the Egyptians. (Ex. 12:23) This is most likely the Lord Jesus Christ in a pre-incarnate appearance as *“the angel of Jehovah,”* a theophany. SEE: Doctrine of the Angle of Jehovah
 - (2) The *“four angels...holding back the four winds...”* (Rev. 7:1, 2)
 - (3) *“Another angel...who has power over fire...”* (Rev. 8:3-5 with 14:18)
 - (4) The guardian angel *“having the key of the abyss...”* (Rev. 20:1-3)
- j. There are *“seven angels”* with *“seven trumpets”* (Rev. 8, 9, & 11), who are part of God’s judgment during the first half of the future tribulation. These are possibly the same *“seven angels”* with the *“seven vials (bowls),”* who are part of God’s judgment during the last half of that future tribulation (Rev. 16).
 - (1) The **first angel** – responsible for hail, fire, and blood (Rev. 8:7 – he is the agricultural destroyer). In Rev. 16:2, he brings cancer sores upon men.
 - (2) The **second angel** – the destroyer of a third of the sea with blood (Rev. 8:8; 16:3)
 - (3) The **third angel** – the destroyer of a third of the fresh water (Rev. 8:10; 16:4-7)
 - (4) The **fourth angel** – the star breaker angel (Rev. 8:12); in Rev. 16:8, he scorches men with fire.
 - (5) The **fifth angel** – the furnace guardian angel (Rev. 9:1-11, setting loose scorpion like locusts to torment men with stinging; in Rev. 16:10, 11 he gives them pains and sores.
 - (6) The **sixth angel** – kills one third of the human race and dries up the Euphrates River (Rev. 9:13-15; Rev. 16:11-14) to prepare for the Battle of Armageddon.

- (7) The **seventh angel** – responsible for air pollution, earthquakes, and hailstones.
(Rev. 11:15-19; 16:17-21)

10. ANGELS IN THEIR RELATIONSHIP TO MAN:

- a. While man is a physical-spiritual being organically united in his constitution, body and soul in indissoluble unity, angels are only spiritual beings with no apparent physical bodies.
- b. Man is connected with two worlds. On the one side, bodily organization binds human life with matter and all the forces and processes of nature. On the other side, soul life allies man with the spiritual world of angels and the person and essence of God.
- c. Angels, however, are primarily assigned to the spiritual realm as spiritual creatures.
- d. Angelic interrelation and interaction with the human race will be examined in points 11, 12, and 13. However, angels are not to be worshipped. (Col. 2:18; Rev. 19:10; Rev. 22:9)
- e. We know that angels are superior to mankind now through creation. (Heb. 2:7, 9) Christ became, in the incarnation, lower than the angels for a time, thirty-three years of his humanity.
- f. Through His death, resurrection, ascension, and session, Jesus Christ became higher than the angels in His glorified resurrected humanity as well as in His deity which was always higher than angels. (Heb. 1:4-8; 2:14)
- g. Every believer now in union with Jesus Christ (Rom. 6:4-6; 1 Cor. 1:2; 12:13, 14; 2 Cor. 5:17; Eph. 1:6) is positionally superior to the angels since the resurrection of Jesus Christ. (1 Cor. 6:2, 3; Heb. 1:4)
- h. In our resurrection bodies, we will be physically superior to angels, at the rapture. (1 Cor. 6:1-6)

11. THE MINISTRY OF ANGELS:

- a. Angels minister to the essence of the Godhead (Psa. 103:20, 21; 1 Kings 22:19; Dan. 7:10; Rev. 4:8, 9; 5:11, 12)
 - (1) Angelic gathering of God's "*elect*" at the return of the Lord (Matt. 24:31)
 - (2) Angelic gathering of the unbelievers, "*those who commit lawlessness*" at the return of the Lord (Matt. 13:41-42, with Matt. 13:30)
 - (3) Angelic administration of God's judgment (Dan. 4:13-17; Rev. 6, 8, 9, 14, 16)
 - (4) Angels patrol the Earth for the Lord (Zech. 1:8-10; 6:1-7)
- b. Angels minister to the Lord Jesus Christ (Matt. 4:11; 26:53)
- c. Angels minister to other angels (Dan. 10:13, 21)
- d. Angels minister to homo-sapiens:
 - (1) Angelic messages of direction (Acts 5:20; 8:26; 10:3-6; 27:22-25)
 - (2) Angelic messages of the birth of John and Jesus (Matt. 1:20; 2:19; Lk. 1:11, 13-19, 26-38)
 - (3) Angelic messages of the resurrection (Lk. 24:4; Jn. 20:12, 13)
 - (4) Angelic message concerning the ascension (Acts 1:10, 11)

- (5) Angelic ministers rendering service (Heb. 1:14)
- (6) Angelic protection of believers, that is, guardian angels (Psa. 91:11-13; Matt. 18:10)
- (7) Angelic purification for service (Isa. 6:6-8)
- (8) Angelic answers to prayer (Dan. 10:12)
- (9) Angelic deliverance physically of Lot, his wife, and his daughters (Gen. 1:15, 16), and of Peter from prison (Acts 5:19; 12:7)
- (10) Angelic transport at physical death (Lk. 16:22)
- (11) Angels participated in the ordination of the law. (Acts 7:53; Gal. 3:19; Heb. 2:2)

12. EDUCATION OF ANGELS:

- a. God is apparently educating angels by having them observe the human race in action. (1 Cor. 4:9; 1 Pet. 1:12)
- b. Angels are especially interested in the outworking of redemption as it relates to the first and second advents of Jesus Christ and the gospel of grace. (Eph. 2:7; Eph. 3:8-11; 1 Tim. 3:16)
- c. In Ephesians 3:10, we see that the church age especially is to be an unveiling to angels of God's divine grace. (Eph. 3:8-10)
- d. Elect angels apparently attain a higher plane of spiritual understanding as a result of such observation. (Eph. 3:10)
- e. According to Colossians 1:19, 20, there is reconciliation and consequently a salvation or its equivalent for the angels, but how this is facilitated is not known.
- f. Some examples of angelic observation:
 - (1) At the restoration of planet Earth (Job 38:4-7)
 - (2) At the destruction of Sodom, Gomorrah, Admah, and Zeboiim (Gen. 18:1, 2, 20, -22; 19:1, 15)
 - (3) At the birth of Jesus Christ (Luke 2:13, 14)
 - (4) At the temptation (Matt. 4:11)
 - (5) At the resurrection (Matt. 28:2)
 - (6) At the ascension (Acts 1:10)
 - (7) At the return of the Lord Jesus Christ (Matt. 24:31; 25:31; 2 Thess. 1:7)
 - (8) "...*there is joy in the presence of the angels of God over one sinner who repents.*" (Luke 15:10)
 - (9) The whole earth life and ministry of Jesus was seen by angels. (1 Tim. 3:16)

13. THE ANGELIC CONFLICT:

- a. Scripture teaches that there are elect and fallen angels:
 - (1) "*elect angels*" (1 Tim. 5:21) or "*holy angels*" (Mk. 8:38)
 - (2) Fallen angels, "*demons*" (Matt. 9:34; 12:24-27; Mk. 3:22-26), are those who share the destiny of Lucifer, "*Heylel*," who disobeyed God and fell. (Matt. 25:41; Luke 10:18; Rev. 9:1; 12:9) They number about one third of all the angelic creatures. (Rev. 12:3, 4)

- b. Scripture teaches clearly that there is a “*Satan*,” the literal arch enemy of God, His angels, His people, and His plan. (Ezek. 28:13-16; Isa. 14:13, 14; Gen. 3:1-5; Job. 1:6, 7; 2:2; 1 Pet. 5:8, 9; Rev. 12:9)
- c. There is an angelic conflict. (Dan. 10:13, 20, 21; 1 Pet. 5:8; Eph. 6:11-13; Rev. 12:7, 8; 20:3, 7-9) There is a Satanic strategy. (Eph. 6:11, 12; 1 Tim. 4:1)
- d. The destiny of “*Satan*” and the fallen angels:
 - (1) They are sentenced to the “*lake of fire*.” (Matt. 25:41)
 - (2) Some are already imprisoned. (Jude 6 with Gen. 6:1-6)
 - (3) Angels will be judged by men. (1 Cor. 6:3 with Col. 2:15)
 - (4) The final execution of this sentence upon “*Satan*” and the fallen angels will occur after the millennial kingdom. (1 Cor. 15:24-28; Rev. 20:10-15)