**Why Study Angels?**

 First, because it is a biblical topic

 Angels are mentioned too many times in both Testaments to ignore.

 Angels are interested in man.

 **Luke 20:36** says we shall be *like* them:

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.

 They minister to us.

 **Luke 16:22** says that at death the righteous are escorted by angles to Abraham’s side.

 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;

 To discern truth from error

 Confidence in God’s protection

 Learn from their example



**Everything must be understood in light of teachings of Scripture.**

1. Understanding about God is affected by the study of angles because they are His ministering spirits.

2. Understanding about Christ is affected because Christ taught about them and was associated with them.

3. Understanding about the Holy Spirit is affected because angelic beings are of the spirit world.

4. Understanding about man is affected for angels minister to the redeemed, and the fallen angels try to influence them.

5. Understanding about the end times is affected because angels are used by God in the end times to accomplish His will.

We should consider that Satan is luring millions into a false sense of spiritual experience and security.

Two main terms are used in Scripture to describe the angels.

1. The Hebrew word, malak, occurs 180 times in the O.T.

2. The Greek word, angellos, translated

“angel” occurs 186 times in the N.T.

3. Both words can be literally translated “messenger.”

4. They are called “holy ones” in Dan 4:13 and Ps 89:5-7.

5. They are referred to as “sons of God” in Job 1:6 and 38:7.

6. Collectively they are referred to as “the council of holy ones” in Ps 89:7.

7. Isaiah uses the terms host and hosts more than 60 times for angels.

Angels are couriers for Someone other than themselves.

1. They represent only God, and never themselves.

2. They speak and act according to His instructions and they bear His authority.

3. God’s will and work for angels is to communicate His messages, both by what they say and what they do.

4. Their encouragement is God’s encouragement; their protection is God’s protection.

 The right understanding of angels must go back to God’s character.

 God Himself is a communicator.

1. John 1:1 - Word is one of His names.

2. Psalm 19:1-2 The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge.

God is speaking. Not God spoke, but God is speaking. He is, by His nature, continuously articulate.

 Angels have a wonderfully unique role in God’s communication.

1. How we received the book of Revelation is a good picture of this.

2. God revealed the book to Jesus Who revealed it to a human messenger, but did so through an angel.

3. Revelation 1:1 describes the line of communication.

4. God Jesus Angel John

Scripture Us

 God is always communicating in a multitude of ways, and His angels play a large part.

1. Angels are just the means of communication from the God Who communicates.

2. What’s important is the message the angels bring, not the messengers themselves.

 Angels are one-way messengers.

1. They are God’s messengers to us, and never our messengers to God.

2. No one in Scripture ever prays to an angel.

3. They are not go-betweens or mediators, because there is Another Who fulfills that

role. I Tim 2:5

 The New Testament’s mention of angels is always dominated by a focus on the excellence of

Christ. The most extensive discussion of angels in the entire Bible is in the first two chapters of

Hebrews.

 The author makes one resounding point - Christ is utterly superior to angels.

1. God calls Jesus His Son. Heb 1:4-5

2. God commands angels to worship Jesus. Heb 1:6

3. God gives Jesus a solid eternal throne; the angels’ work is like a flickering flame. 1:7-

4. Jesus knows more than the angels. 1:9

5. Angels are servants whose job is to wait upon the humans. 1:14

 The author of Hebrews then goes on to another subtle point.

1. He reminds us that Jesus was made a little lower than the angels. 2:7, 9

2. It was in human form he suffered and tasted death.

3. It’s the distinction between Christ and the angels that makes an eternity of

difference. 2:14

 The Bible makes it clear the angels were created.

 **Psalm 148:5** states, “...for He commanded, and they were created.”

 The Apostle Paul, writing about the supremacy of Christ, mentions that God created all things, visible and invisible. **Col. 1:16**

 As to the exact time of their creation, we cannot be sure.

 1. We do know they were created before humans.

 2. Job says they were witnesses at the creation of the material universe.

 **Job 38:4-7**

 3. They were all created at the same time, and there are today as many as there ever were.

  No precise count is given in Scripture, but there’s plenty of evidence that they make up a mighty multitude.

 Collectively, the angels are mentioned as being the heavenly host.

 1. The word “host” carries a heavy military connotation with it.

 2. God has an army of angels to carry out His will.

 In the Garden of Gethsemane, Jesus told His disciples He could call twelve legions of angels. **Matt 26:53**

 1. Enough for each disciple to have a legion

 2. A Roman legion numbered from three to six thousand.

 3. Legions usually had the same number of back-up men.

 In **Hebrews 12:22** we’re told the company of angles is innumerable.

 In one of Daniel’s visions in Babylon, he saw God surrounded by “ten thousand times ten thousand” angels. **Dan 7:10**

1. John used the same number in

 **Rev 5:11.**

 2. Taken literally, there would be 100 million of them.

 3. In using such numbers the Bible is indicating a number too large to count.

 4. God does know the exact number of angels, for he knows the number of stars. **Ps 147:4**

 The angels - good angels - definitely call God’s Heaven their home.

 The one who ministered to Jesus in the garden is called an angel from Heaven. “*Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him.”* **Luke 22:43**

 Three days later an angel from Heaven came down to roll back the stone. *“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.”* **Matt 28:2**

 Heaven is their dwelling place, because angels belong to God.

 In **John 1:51**, Jesus told Nathanael he would see heaven open and the angels of God ascending and descending.

 Angels are spirit beings.

 1. Angels are spirit beings without

 permanent material bodies.

 2. **Hebrews 1:14** refers to them as being “ministering spirits.”

 3. They have no physical nature, no breath or blood.

 a. **Eph 6:12** reminds us that our strength is not against flesh and blood but spiritual forces.

 b. They do not experience the phenomena of age, growth, and death.

 c. This does not mean they cannot take on a physical form. **Gen 18:2-8**

 4. They do have spiritual bodies.

 a. Perhaps similar to our resurrection bodies **I Cor 15:44**

 b. When Jesus returns, angels will accompany Him and will be seen.

  Angels have many limitations God will never have.

 1. Limited in presence

 a. Angels cannot be in more than one place at once.

 b. Only God is omnipresent. **Ps 139**

 2. Limited in knowledge

 a. Jesus said that angels don’t know the time of His second coming.

 b. Only God is all-knowing, infinite in knowledge.

 c. However, they are aware of things we are not, and increase their

 knowledge by watching us. **I Cor 4:9**

 3. Limited in power

 a. They have no power or force of their own.

 b. Angels can only exercise the energy God channels through them.

 c. Though limited in power, their power is still staggering and their most striking feature.

 d. In **Rev 7:1**, four angels hold back all the winds of the earth.

 e. Many times angels had to say “be not afraid” to calm those they were speaking to.

4. Angels can face struggles.

 a. The angel who spoke to Daniel mentioned being stopped by a

 demonic ruler.

 b. Only God is infinite in power.

 c. Gabriel said, “*For with God nothing shall be impossible.*” **Luke 1:37**

 Angels are emotional beings.

 1. At the creation of the world, they shouted for joy. **Job 38:7**

 2. When Jesus was born, a great host of angels appeared in the field

 praising and singing.

 3. **Luke 15:10** says there is joy in the presence of the angels over one

 sinner that repenteth.

 Angles are personal beings.

 1. Some mistake them to be impersonal forces that are projections of human beings or representations of nature.

 2. Angels are moral beings and therefore personal beings.

 3. One characteristic of their personal nature is that they have names.

 4. Also, they have classifications and positions assigned to them by God.

 The angels are a distinct and separate group of living beings.

 The Scriptures often refer to various orders or classifications of angels, both good and bad.

 1. Throughout all of God’s creation, we see an amazing orderliness with masterful

 design.

 2. The orderliness is a reflection of who God is.

 3. We should remind ourselves that it is we who have turned away from God’s original design.

 4. Satan constantly attacks the God- ordained orderliness meant to be through- out all creation.

 5. Spirituality implies an orderliness in our lives.

 The Bible doesn’t make a big deal of detailed angelic organizations, but it does allow for it.

  There seem to be major classifications of governmental rank among the angels.

 Thrones, powers, authorities, and rulers are all mentioned in **Col 1:16**.

 1. Those who exercise dominion over an area or region

 2. Rulers over those who rule

 3. Powers to those who exercise

 supremacy by virtue of their power

 4. Paul offers assurance that these “classes” of angels will not come between God and His people.

 General hosts

 1. God personally identifies Himself with this group and calls Himself “The Lord of Hosts.”

 2. The word *hosts* implies angels that are organized for battle.

 3. The term *Lord of Hosts* is first used in

 **I Sam 1:3** to encourage Israel at a military low point.

 4. David confronted Goliath in the name of the Lord of Hosts. **I Sam 17:45**

 5. The hosts are soldiers prepared to go to battle at any time.

  Mighty ones of God

 1. Emphasizing their power, angels are called “sons of God” and “sons of the Mighty.”

 2. **Psalm 89:6** captures this well, but teaches their might is nothing compared to God’s might.

 3. The Mighty ones are told to glorify and praise God.

 a. **Psalm 29:1**

 b. **Psalm 103:20**

 4. In **Revelation 5:2**, John saw and heard a strong angel asking who was worthy to open the book.

 Watchers

 1. A different perspective on angels comes in Daniel when they are referred to as watchers. **Daniel 4:13, 17**

 2. In this context they were entrusted in some manner with pronouncing God’s judgment.

 Guardian Angels

 1. The concept of a guardian angel is very popular today and throughout history.

 2. In **Acts 12:15**, Rhoda was told it was Peter’s personal angel at the door.

 3. It was an accepted belief that individuals had a guardian angel.

 4. In **Daniel 6:22**, an angel saved Daniel from the lion’s den; however, the Bible says it was an angel sent from the Lord.

 5. We can be sure that angels protect the saints, but have no evidence that each saint is assigned an angel. Psa\_34:7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

 “Cherubim” is the plural form of the word “cherub” and means “to grasp or hold fast.”

 1. Seems to be related to words meaning “intercessor” or “guardian”

 2. Royal guardians attached to the throne of God to guard His holiness

 Some debate whether the cherubim are an actual order of angels.

 Most likely, the cherub is simply descriptive of an angel who is assigned to a restricted or specific post of duty.

 They are unique in the function they perform, and there are only two specific references identifying their responsibilities.

 1. Attendants of the throne of God **Eze 1:4-26, 10:1-20, Rev 4:6-8**

 2. Guarding the entrance to the Garden **Gen 3:24**

 3. A modern example would be the soldier who stands watch at the Tomb of the

 Unknown Soldier.

 The work of the cherubim, therefore, has to do with guarding what is valuable to God.

 God placed cherubim with a flaming sword at the entrance of the Garden after the fall. **Gen 3:24**

 This prevented sinful man from having access to the Tree of Life.

  God is enthroned upon the cherubim. **Ez 10:1**

 1. They serve as a visible pedestal for God’s throne.

 2. The pedestal they offer Him is highly mobile. **I Chron 28:18**

 3. The Psalmist speaks of God riding on a cherub. **Ps 18:10**

 In the Old Testament, the Ark of the Covenant had two cherubim of gold on top.

 1. **Exo 25:20**

 2. They faced each other, looking over the mercy seat.

 3. The ark represented God’s throne and His royal presence.

 4. This is a strong picture of the angels longing to look into the things of salvation. **I Pt 1:12**

 The Lord met and communed with Moses from above the mercy seat, between the two cherubim.

  For the early Tabernacle, gifted artisans made ten curtains and a veil woven with cherubim designs.

 When Solomon built the temple, cherubim were again featured in the furnishings.

 **I Chron 28:11-12** tells us that David gave Solomon the plans for every detail of the temple.

 1. The spirit of God put the plans in David’s mind.

 2. The figures of cherubim in the temple were God’s idea.

 Two fifteen-foot olivewood carvings of cherubim were inside the inner sanctuary.

 Throughout the temple there were carved cherubim covered with gold.

 Years after the temple’s destruction, a vision was given to Ezekiel of the temple.

 With his limited human imagination, he described their power and beauty. **Ez 10:8-22**

 The first things that stood out to him were their faces and wings.

 1. He described them as having four faces.

 2. They had four wings, human hands, and wheels beside them covered in eyes.

 God tells Ezekiel to remember the vision every day, to provide encouragement and motivation to carry out his calling.

 God provides us the Bible to be our strength and source of encouragement. Every day!

 Only two of God’s angels are directly named in the Bible. (besides Lucifer)

 1. Michael, the Archangel

 2. Gabriel, God’s special messenger

 The term or prefix *arch* is Greek for *ruling* or *chief*.

 1. Archangels are only mentioned twice in the Bible.

 2. Both occasions speak of a singular “arch” angel, which could suggest there is only one “arch” angel.

 3. Michael is the only angel specifically called an Archangel.

 Jewish tradition teaches there are seven Archangels and some believe **Rev 8:2** makes reference to this.

 In **Dan 10:13**, Michael is called ‘one’ of the chief princes, which might suggest there is more than one.

 Each individual angel seems to have special gifts and responsibilities, just like the members of the body of Christ.

 1. Angel in charge of the fire - **Rev 14:18**

 2. Angel in charge of the waters - **Rev 16:5**

 3. Angel in charge of the Abyss - **Rev 20:1**

  Michael’s name means “Who is like God?”

 He seems to be involved with guarding the nation of Israel and the Jewish people.

 1. He is God’s enforcer of good and evil.

 2. Called a “mighty warrior”

 Michael plays an important role and is associated with at least five major events in the Bible.

 1. **Revelation 12:7**

 a. Great war broke out in Heaven when Lucifer and his angels rebelled against God.

 b. Michael headed up the battle against the dragon and cast out the devil in victory.

 2. **Jude 1:9**

 a. Michael disputed Satan over the body of Moses.

 b. The Bible does not clarify why these two fought over the body.

 c. We do know that God buried Moses’ body, and no one knows for certain where it is. **Deut 34:6**

 d. Possibly Satan wanted to make the burial place a shrine, so people would worship Moses rather than God.

 e. After the struggle Michael would not cast accusations, but left it to God.

 3. **Daniel 10:1-4**

 a. Michael came to assist another angel who had been sent to Daniel.

 b. The angel was delayed 21 days because of the Prince of Persia.

 c. Most likely Satan himself or another powerful demon

 4. **Daniel 12:1**

 a. Michael will fight for God’s people at the second coming.

 b. There will be supernatural and angelic aid rendered to the people of God.

 c. God’s people will be safely delivered by a total defeat of Satan.

 5. **I Thessalonians 4:16**

 a. Michael will co-announce the return of Jesus Christ.

 b. Christ Himself will give a loud shout, the voice of Michael will be heard, and the trumpet will be blown.

 Gabriel’s name means “Mighty one of God” or “God’s hero.”

 On several occasions he is given the job of coming to earth to give important announcements.

 Not once does the Bible designate him as an archangel, but does refer to him as one of the chief princes.

 He appears on at least four occasions.

 1. Interpretation to Daniel of the two-horned goat **Dan 8:1-27**

 2. At the evening sacrifice to give Daniel insight **Dan 9:20-27**

 3. Announcement to Zacharias **Luke 1:22-20**

 4. Announcement to Mary **Luke 1:26-28**

 Gabriel has good news to give because he stays in the right place to learn it.

 He was positive and encouraging in his communication.

 Through our study so far, we have seen many ways the angels differ from us.

 However, one distinction towers above all others.

 God’s good angels are still what they were created to be: you and I are not.

 Since the fall, the life God created for us has been out of reach.

 1. All human flesh falls short of God’s

 intended purpose.

 2. Sin enslaved us all and cursed us all with death.

 3. As Adam’s children, we were conceived in sin and born to die.

 4. Humanly speaking there was no escape, and no hope for a cure.

 God sent His Son to be born into human flesh and to take upon Himself all the curse.

 What do the angels think about all this??

 The Apostle Peter tells us they are gripped with curiosity about our salvation.

 **I Peter 1:12**

  Peter takes the first portion of chapter one to remind us of our wonderful salvation.

 In verse twelve he adds, “which things the angels desire to look into.”

 1. Don’t the angels understand our

 salvation better than we do?

 2. Even with their vantage point, Peter

 reminds us that the Christian life is a

 personal experience, not head knowledge.

 3. They certainly have intellectual awareness of our salvation, but they haven’t felt salvation.

 4. They have no pride about what they know; instead, they just long for the

 experience.

 Looking over the first eleven verses shows us just how much the angels cannot participate in.

 1. We have been sprinkled by His blood. **1:2**

 2. We have been given new birth. **1:3**

 3. We have experienced God’s great mercy. **1:3**

 4. We have an incorruptible inheritance reserved in Heaven for us. **1:4**

 5. We have not seen Him, but we love Him. **1:8**

 6. Because of our faith, Peter says we rejoice with joy unspeakable. **1:8**

 7. Even the trying of our faith brings praise and honor and glory. **1:7**

 When Paul says that “*the angels desire* ***to look into***,” the Greek word *Parakupto* is used and carries the meaning of intensity.

 It pictures someone stooping over to look at - not a quick glimpse, but a close-up analysis.

 In the gospels this same verb is used three times for someone bending over to look.

 1. Peter - **Luke 24:12**

 2. John - **John 20:5**

 3. Mary - **John 20:11**

 Today the angels bend over and look inside what was once an empty tomb - our spirit - and see Christ living in us through the Holy Spirit.

 We can’t fully imagine what it’s like to be an angel; and neither can they imagine being in our condition.

 **Revelation 5:9-14**

 The angel’s praise centers on the entrance of those who don’t deserve to be there, all through the blood of the Son of God.

 1. The sacrifice of Christ must bring the most astonishment of all.

 2. How could there be enough reason for God to take on flesh?

 If the redemption of human beings is that important to God, then this salvation demands thier continual joy.

 They rejoice in what they don’t fully understand *and* what they don’t even get to share in.

 How much more should we live in constant joy for what God has done for us! Amen!

  The name Seraph means “burning one” or “shining one.”

 Another reminder that God makes his angels “flames of fire” **Ps 104:4, Heb 1:7**

 Mentioned by name in only one passage

 1. **Isaiah 6:1-4**

 2. Isaiah sees God on His throne and says the Seraphs sound continual praise.

 Described as having six wings and could fly

 Isaiah’s vision is a picture of the Seraphs giving reverence and adoration to the Heavenly Father.

 Seraphim are distinct from the Cherubim in that they are positioned *above* God’s throne.

 The Cherubim guard God’s throne, but the Seraphim lead in the worship of God.

 1. Their duties seem to be purifying the service of worship to God.

 2. They perform their work with deep

 humility and respect toward their Creator.

  The Angel of the Lord first appears in Scripture to Hagar. **Gen 16:7**

 1. Several times it is stated that it was the Angel of the Lord.

 2. Hagar automatically interprets this being to be the Lord.

 a. She calls Him “El-roi” meaning “the God who sees me.”

 b. In **Gen 16:13**, she expresses

 concern over seeing God and living.

 3. This heavenly being pronounces blessings on Hagar while speaking in the first person.

 4. This angel is not a created being but an uncreated angel.

 5. The Angel of the Lord is not a messenger from God but rather a theophany: a visible

 manifestation to humankind of God.

 a. In the repeated appearances, we have the pre-incarnation of the Son of God.

 b. We see in each case that the earmarks of deity are everywhere.

 Appearance to Abraham on the mount **Gen 22:8-14**

 1. God commanded Abraham to sacrifice his son as a burnt offering.

 2. The Angel stopped Abraham and identified Himself with God.

 Appearance to Moses **Exo 3:1-6**

 1. While Moses was tending his sheep in the desert, this angel appeared to him in a flaming bush.

 2. The text says that God called out to him from a burning bush.

 3. Moses hid his face out of fear.

 4. God promised to protect Israel as they began their conquest of Canaan.

 5. Later in **Exo 23:21,** God warns Israel to obey His Angel or there would be no

 pardon for transgressions.

 6. He also says that His name is in Him.

 a. **Isaiah 42:8** says that God will never share His name with another.

 b. The name of God stands for Him alone.

 Appearance to Balaam and his donkey

 1. Israel encountered Balaam when he was sent to pronounce a curse on them.

 2. The Angel of the Lord appeared to Balaam and rebuked him.

 a. Not because he worshipped the Angel (***Cf.* Rev 19:10; 22:8-9**)

 b. He was a prophet but had no discernment.

 c. His greed got in the way of perceiving God’s warnings.

 **Jude 1:10-11**

 Appearance to Gideon **Judges 6:11-24**

 1. Gideon addressed Him as Adonai and wanted to bring an offering.

 2. Gideon called his altar

 “Jehovah-Shalom” - *the Lord is peace*.

 The Angel of the Lord has divinity and authority.

 1. Power to give life - **Gen 16:10**

 2. Power to forgive - **Ex 23:21**

 3. Power to commission - **Gen 22:11-18**

 No mention of this angel is made after the Messiah comes and the Holy Spirit is given.

 The tempter’s English name is Satan.

 1. *Satan* is the Hebrew word meaning “the deceiver.”

 2. *Satanos* in Greek was the transliteration of *Satan* - the practice of simply using one letter for the corresponding Hebrew letter.

 3. This name appears only 16 times in the O.T. compared to 35 times in the N.T.

 Satan is never called the devil in the O.T.

 He is known by a number of other names and descriptive designations in the N.T.

 1. Devil - meaning “the slanderer” **Mt. 4:1; Luke 4:2**

 2. Abaddon/Apollyon - meaning “destroyer” **Rev 9:11**

 3. Accuser - meaning the “chief accuser of the brethren” **Rev 12:10**

 4. Adversary - Greek *antidikos,* meaning enemy in a lawsuit **I Pt 5:8**

 5. Beelzebub - **Mt 12:24**

 6. Belial - meaning one who leads the world astray **Rev 12:9**

 7. Evil one - **Matt 13:19**

 8. Father of lies - **Jn 8:44**

  9. The god of this age - **II Cor 4:4**

 10. Murderer - **Jn 8:44**

 11. Prince of this world - **Jn 12:31**

 12. Ruler of the kingdom of the air- **Eph 2:2**

 13. The tempter - **Matt 4:5**

 These names all indicate the character of Satan.

 When we think of the origin of sin, our minds typically go back to the garden where sin first entered the human race.

 However, sin traces back not to man, but to angels.

 Satan was once an angel who, because of rebellion, was cast out of heaven.

 There are two passages of Scripture regarding Satan’s fall.

 1. **Ezekiel 28:11-19**

 a. In this passage we have the dual application of the king of Tyre and the fall of Satan.

 b. Ezekiel spoke of contemporary events and spoke of the king as

 being a personification of Satan.

 c. Not all of the statements made applied to the king, but he

 personified the spirit of Satan.

 2. **Isaiah 14:12-14**

 a. This passage is addressed to the king of Babylon.

 b. The Babylonian king is personified as having the rebellious spirit of Satan.

 c. Accusations God made against the king parallel the accusations made against Satan.

 Satan, a created being from Heaven, rebelled against the Creator.

 Having been judged because of this rebellion, he desires to devour God’s creation by tempting man to reject his Creator.

  We must accept the fact that Satan was at one time a good angel.

 1. A good angel who exercised his freedom of will and rebelled against God.

 2. If we do not accept this position, then we are forced to accept the belief of Dualism.

 a. Good and evil have both been in existence since eternity.

 b. These two forces have always been in conflict, and sometime in the future the outcome will be known.

 3. The Hindu philosophers speak of evil as an illusion, not a real force.

 4. Christian Scientists consider evil simply as an error of mortal mind.

 5. The Bible holds all of the facts we need to know for our time here on earth.

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 3. Third, he was determined to take God’s likeness.

 a. “*I will be like the most High*.”

 b. He wanted God’s privileges, His independence, His worship.

 c. Lucifer’s sin above all was pride.

 d. Satan became the sworn enemy of humility.

 Lucifer was created with freedom to choose his course.

 1. He used his gifts against the giver.

 2. God allowed him to make his choice.

**Consider the Contrast**

*Who, being in the form of God, thought it not*

*robbery to be equal with God: But made himself of no reputation, and took upon him the form of a*

*servant, and was made in the likeness of men:*

**Philippians 2:6-7**

 We must recognize the power of pride.

 1. Probably no other temptation faces us more frequently or confronts us more persistently.

 2. Satan repackages the same temptation differently for each of us.

 If God quickly opposed a perfect and glorious angel who became prideful, then He will also oppose us. **James 4:6 I Peter 5:5**

 We must also stay alert to Satan’s purposes.

 1. He wants to render us useless to God.

 2. Mostly, he’s on a mission to populate Hell with non-Christians.

 What a day it must have been when God was about to send His Son!

 1. The Lord Who created the angels is about to leave Heaven to come to earth.

 2. He was going to be made a little lower than the angels themselves. **Heb 2:7**

 After 400 years since Malachi’s announcements of the Messiah’s coming, the silence is broken.

 1. While Zechariah officiated at the altar, an angel appeared announcing the birth of the forerunner of Christ. **Luke 1:17**

 2. Six months later a still greater message was assigned to Gabriel to announce.

 This same angel, Gabriel, who announced six centuries early when Christ should suffer (**Dan 9:24-27**), is now sent to Nazareth.

 1. No greater news ever came from Heaven.

 2. Imagine the deep and solemn interest of the angelic world as they looked on.

 3. His first words were a blessed salutation.

 a. **Luke 1:28**

 b. The word “Hail” means literally “Oh joy!”

4. Gabriel’s next words were the blessed announcement.

 a. **Luke 1:31-33**

 b. A very simple, yet very deep

 statement that was beyond human understanding

 The angels had been the witnesses when God formed man out of the dirt.

 The second man did not need to be created for “*Whose goings forth are from of old, from everlasting.”* **Micah 5:2**

 The whole universe is filled with angels who know what took place.

 1. The angels are prominent in all four

 of the gospel records.

 2. They were used by God in connection with the birth of Christ and coming church of Christ.

 At all times, and in every conceivable experience, God’s “watchers” are observing and are acting in our best interest.

 1. God calls His angels to protect us and help us.

 2. The Scripture is unclear if He chooses to do that through specific assignments or on a permanent, personal, as-needed basis.

 3. In **Luke 22:43**, we see an *angel* appeared to Jesus and strengthened Him.

  No doubt the angels watched over Jesus’ passion weekend.

 They must have been ready to provide immediate assistance if the commission was given.

 1. Three times Christ prayed that the cup would pass from Him. **Matt 26:39**

 2. Strangely enough, during this twenty-four hour period the angels are silent.

 3. Their lack of involvement is a planned absence.

 4. God only sends an angel to comfort and strengthen Him. **Luke 22:43**

 Jesus at one point makes their absence even more obvious when Peter tried to decapitate the High Priest’s servant.

 1. Peter’s zeal to defend Christ resulted in him cutting off just the ear of Malcus.

 2. Matthew tells us that Jesus could have called for the angels, if he wanted.

 3. **Matt 26:52-54**

 4. Jesus had to go it alone.

 For Jesus there was only one alternative - explicit and implicit trust in God and His way.

 Because Jesus had His Gethsemane, our dark nights become more bearable, whether we realize it or not.

*We will never experience anything that He doesn’t understand - loneliness, anguish, doubts, fears - He knew them all! He loves us so much that He refused the impulse to call for angelic deliverance. He established the model for surrendering to the Will of God.*