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**B0533 – August 21, 2005 – Major Bible Themes**  
**Chapter 22 – The Angels**

- I. THE NATURE OF ANGELS**
- II. THE UNFALLEN ANGELS**
- III. THE FALLEN ANGELS**
- IV. THE MINISTRY OF HOLY ANGELS**

**I. THE NATURE OF ANGELS**

Each angel is an individual creation and thus, Aquinas said, each angel is an individual species (i.e. an individual kind). They were all created simultaneously and most likely sometime during creation week (day 1 or 4 are the most likely). They do not have bodies but rather are spirit beings (immaterial), not composed of flesh and blood (Eph 6:12), although they have appeared in bodies at times or as men (i.e. they can materialize; Matt 28:3; Rev 15:6; 18:1). They have personality, capacity for great intelligence (they still learn, they are not omniscient), great strength (Rev 5:2), are morally responsible (Job 4:18; Ezek 28; Isa 14), and are all male, thus, they do not procreate among themselves. Angels in heaven do not marry (Matt 22:30; Mark 12:25). Their number remains the same and since they are spirit beings they do not experience physical death, but they are capable of spiritual death (i.e. separation from God; cf Rev 12:3). Like men, once in existence they continue to exist forever. Though all things are reconciled to God through the cross of Christ, things on earth and things in heaven (Col 1:20), there is no substitutionary application of the atonement for angels. This is because they are not made in God's image. For angels to enjoy substitutionary atonement would require an individual Redeemer for each individual angel since each is its own individual kind. They are often described as a conglomeration of animal parts.

**Differences**

**Angels**

**Men**

immaterial	material-immaterial
many kinds	one kind
created simultaneously	created chronologically
direct creation	direct (Adam) or indirect creation (all others)
no procreation	procreation
atonement	substitutionary atonement
not made in God's image	made in God's image

### Similarities

#### Angels

personality  
 spiritual death  
 personality  
 moral responsibility  
 capacity to learn  
 do not marry in heaven  
 have married on earth  
 worship God  
 have emotions  
 serve God

#### Men

personality  
 spiritual death and physical death  
 personality  
 moral responsibility  
 capacity to learn  
 do not marry in heaven  
 have married on earth  
 worship God  
 have emotions  
 serve God

The Hebrew word *malak* and the Greek word *aggelos* both mean “messenger”. These two words are applied to three people in Scripture: 1) “angels”, 2) “men”, and 3) the “Angel of YHWH”. All three of these people function as “messengers” at various places in Scripture. In each instance the identity of the *malak* or *aggelos* must be determined by the individual context. First, *malak* and *aggelos* are used of angels in many passages (cf. Rev. 1:1, 5:2, 11; 7:1f, 11; 8:2ff, 8, 10, 12f; 9:1, 11, 13ff; 10:1, 5, 7ff; 11:15; 12:7, 9; 14:6, 8ff, 15, 17ff; 15:1, 6ff; 16:1, 5; 17:1, 7; 18:1, 21; 19:17; 20:1; 21:9, 12, 17; 22:6, 8, 16). Second, *aggelos* is clearly used of men in Matt 11:10, Luke 9:52, and James 2:25. The *aggelos* of the seven churches in Rev 2-3 are most likely “men” though it is possible that they are “angels” (see Revelation, Lesson 7 “Intro to the Seven Churches”; also cf. Rev 1:20; 2:1, 8, 12, 18; 3:1, 7, 14). Third, the word *aggelos* is used of the “Angel of YHWH”, referring to the pre-incarnate appearances of Jesus Christ in the Old Testament (Gen. 16:7-14; 21:17-18; 22:11-18; 31:11-13; Exod. 3:2; Judg. 2:1-4; 5:23; 6:11-22; 13:3-22; 2 Sam. 24:16; Zech. 1:12; 3:1; 12:8).

What about guardian angels? Do we each have a guardian angel? Chafer says the two passages usually used to support guardian angels are actually references to the departed

spirit of men. However, it's unclear if this is the exact meaning. Robertson mentions the fact that "It was a popular Jewish belief that each man had a guardian angel...No scripture teaches it." – A.T. Robertson (note on Acts 12:15; also cf Matt 18:10). It cannot be stated that each individual person has a guardian angel from any passage in Scripture. If this were true it would have to work like an apprentice system. A person would be born into the world at which time a holy angel would be assigned to that person and would watch over that person until their death. At death, the guardian angel would be re-assigned to a new person being born into the world. However, such a system is elaborate and cannot be proven from Scripture. What can be proven is that angels are sent out as ministering spirits. Heb 1:4 says,

**Hebrews 1:14** Are they [angels] not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

From the various passages (Matt 18:10; Mark 12:25; Heb 1:14) we can conclude four things:

1. There is no mention of a guardian angel for each person
2. All angels are ministering spirits
3. They are sent to minister from time to time as occasion requires
4. They are sent to minister only to those who will inherit salvation

Therefore, unfallen angels are ministering spirits sent forth from time to time to minister to those who will inherit salvation. They are therefore instruments of God carrying out His will in believer's lives.

## **II. THE UNFALLEN ANGELS**

There are two classes of angels mentioned in Scripture:

1. unfallen angels
2. fallen angels

The unfallen angels are those who have maintained and been confirmed in their holiness such that they never can nor ever will fall from their holy estate. They are thus called "holy angels". Normally, when angels are seen in Scripture it is a reference to the "holy angels" (Matt 25:31). By contrast, fallen angels are those who have not maintained their holy estate.

### **A. Individual Unfallen Angels**

Four angels are mentioned by name in Scripture, two are unfallen angels *Michael* and *Gabriel*, and two are fallen angels, *Lucifer/Satan* and *Abaddon/Apollyon*.

## 1. Michael the Warrior

Michael is mentioned five times in Scripture (Dan. 10:13, 21; 12:1; Jude 1:9; Rev. 12:7). His name means “Who is like God?” and his function is primarily as a “warrior”. He is the archangel which means “chief angel” (Dan 10:13; Jude 1:9). Thus he is the head of all the holy angels. Jude 1:9 reveals that Michael disputed with Satan over the body of Moses. He is mentioned in Dan 10:13, 21 as helping another holy angel fight off a demon who controlled the kingdom of Persia. Lastly, he is mentioned as having a great victory at the midpoint of the Tribulation.

**Revelation 12:7-8** And there was war in heaven, *Michael* and *his angels* waging war with the dragon. The dragon and his angels waged war, <sup>8</sup> and they were not strong enough, and there was no longer a place found for them in heaven.

It is this war, headed by Michael, which results in Satan and his angels being cast out of the third heaven down to the earth where they will wage war against Israel (12:13) and the 144,000 (12:17).

## 2. Gabriel the Messenger

Gabriel is mentioned four times in Scripture (Dan. 8:16; 9:21; Lk. 1:19, 26). His name means “hero of God” and his primary function is that of a “messenger”. Gabriel normally stands in the presence of God, waiting to be dispatched to carry important messages. Gabriel was dispatched twice to Daniel in two separate visions (8:16 and 9:21). In the first vision (Dan 8) Gabriel was dispatched to give Daniel understanding of the vision he had just seen. In other words, Gabriel gave Daniel the interpretation of the vision. In the second vision (Dan 9)

**Daniel 9:21** then the man Gabriel, whom I had seen in the vision previously,  
**Daniel 9:22-23** He gave *me* instruction and talked with me and said, "O Daniel, I have now come forth to give you insight with understanding. <sup>23</sup> "At the beginning of your supplications the command was issued, and I have come to tell *you*, for you are highly esteemed; so give heed to the message and gain understanding of the vision.

Gabriel gives Daniel instruction regarding the Israel's 70 year captivity and understanding regarding Israel's future (9:24-27). Gabriel next appears to Zechariah, announcing that his wife Elizabeth will have a son and he should be named John (Luke 1:19). Lastly, Gabriel was dispatched by God to appear to Mary and to announce that she would conceive a child and would name Him, Jesus (Luke 1:26ff).

So, two unfallen angels serve in the capacity of messenger and warrior.

## **B. Special Classes of Angels**

### **1. The Elect**

Most angels are not named but are called the "elect" of God.

**1 Timothy 5:21** I solemnly charge you in the presence of God and of Christ Jesus and of *His* chosen angels, to maintain these *principles* without bias, doing nothing in a *spirit of partiality*.

This is evidence that angels are divinely elected as men are.

### **2. Two Classes of Angels Signified by "Principalities" and "Powers"**

**Colossians 1:16** For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things have been created through Him and for Him.

The titles "principalities and powers" are used of both fallen and unfallen angels to distinguish two classes of angels. There is a ruling class known as the "principalities" or "rulers" (the *arche* and *kuriotes*) and the "powers" or "authorities" (the *exousia* and *dunamis*) who carry out delegated commands in both the fallen and unfallen hierarchy of angels (Luke 21:26; Rom 8:38; Eph 1:21; 3:10; Col 1:16; 2:10, 15; 1 Pt 3:22).

### **3. Cherubim (67 references)**

This order of angel is mentioned 67 times in the Bible. The first reference is in Gen 3:24 where cherubim were placed east of the garden of Eden to protect the tree of life from

fallen man (Gen 3:24) lest he eat and live forever--. Cherubim were placed on the mercy seat of the ark of the covenant at either end with their wings spread upward and facing one another (Exod 25:18-22; 37:7-9; Num 7:89; 1 Sam 4:4; 2 Sam 6:2; 1 Kings 8:6-7; 2 Kings 19:15; 1 Chron 13:6; 28:18; Psa 80:1; 99:1; Isa 37:16). They adorned the tabernacle curtains (Exod 26:1, 31; 36:8, 35). Two cherubim of olive wood were made to furnish the temple (1 Kings 6:23-28) and the walls of the temple were carved with engravings of cherubim (1 Kings 6:29-35). The stands were bordered with engravings of cherubim (1 Kings 7:29, 36). The temple veil had cherubim on it (2 Chron 3:14). Large cherubim were constructed, overlaid in gold and covered the place where the ark rested (2 Chron 5:7-8). This whole set up is a copy of the things actual in heaven (Ezek 10:1-11:22). Cherubim will also be carved on the walls of the Millennial Temple (Ezek 41:18, 20, 25).

There significance seems to be protection or defense of God's holiness.

#### **4. Seraphim (1 reference)**

**Isaiah 6:2-3** Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew. <sup>3</sup> And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory."

Mentioned only once in the Bible, this order of angel is found in Isa 6:2-7. "In Isa 6:2, two wings covered the face, denoting awe, because the seraphim dared not look at God; two covered the feet, denoting humility, because they stand in the presence of God; and with two they would fly, denoting obedience, because they are ready to carry out His commands."<sup>i</sup> Like the cherubim, these are also concerned with the holiness and glory of God (cf Isa 6:3).

#### **5. Angel of YHWH**

This is the only use of "angel" that is not a created angel. The Angel of YHWH was the title used whenever the pre-incarnate Lord Jesus Christ appeared in the OT. Christ is contrasted with the angels in Heb 1:4-14. Jesus Christ is not an "angel" but the creator of all the angels (cf Col 1:16).

### **III. THE FALLEN ANGELS**

In contrast to those angels who kept their first abode, an innumerable host of angels is described as fallen from their first estate. Rev 12:4 reveals that when Satan fell 1/3 of the angels fell with him. Thus 2/3 of the original number of angels remain unfallen and 1/3 are fallen. Fallen angels are sinful in their nature and in their work.

## **A. Individual Fallen Angels**

Three fallen angels are explicitly named in Scripture: 1) *Lucifer/Satan*, 2) *Wormwood*, and 3) *Abaddon/Apollyon*.

### **1. Lucifer/Satan**

Lucifer means “light-bearer” and is used only once in Isa 14:12 KJV/NKJV. Many names are given to this person. He is called Satan (53 times), the devil (34 times), the serpent (10 times), the dragon (14 times), and others. He is the archenemy of God but he is a creature of God, not His equal.

### **2. Abaddon/Apollyon**

This fallen angel is mentioned in

**Revelation 9:11** They have as king over them, the angel of the abyss; his name in Hebrew is *Abaddon*, and in the Greek he has the name Apollyon.

This angel is given two names, one in Hebrew and one in Greek. They both have the same meaning, “destroyer”. The name “destroyer” is descriptive of his works and nature. This high ranking fallen angel seeks to lead his demons in destroying those upon the earth during the Tribulation. They are not released from their subterranean cavern until Rev 9:2.

## **B. Free and Bound Fallen Angels**

This leads to a discussion of two categories of fallen angels: 1) those who are free to roam and 2) those who are bound.

### **1. Bound**

Originally, 1/3 of the angels fell with Satan. Some of this 1/3 or additional angels that had not yet fallen, intermarried with human women in Gen 6. The result was a hybrid race.

Two facts show that this was a union between fallen angels and human women. 1) The fact that it was a one way marriage. It was always Sons of God with human women. It was never Daughters of God with human men. 2) The fact that the result of the intermarriage was always a male and never a daughter. Both of these facts show that the unions were not normal but aberrant. Thus, the hybrid race was neither angelic nor human and had new capacities. The new race is described two ways. *First*, they are described as the *Nephilim*, a word that means “giants” and came to mean “Titans” giving rise to the Greek and Roman mythologies. The myths of the God’s of Olympus intermarrying with humans are distortions of this historical event. While the world exalted the result of this intermarriage God condemned it as sin, binding all the angels who engaged in this act. *Second*, this offspring is described as the *gibbor*, the “mighty men” of old. This shows that the hybrid offspring had greater abilities intellectually and physically than human beings.

Because of this terrible act, 2 Peter 2:4-5 and Jude 6-7 indicate that God imprisoned these angels until the day of judgment.

**2 Peter 2:3-4** For if God did not spare angels when they sinned, but cast them into hell (*tartaros*) and committed them to pits of darkness, reserved for judgment;

**Jude 1:6** And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day,

That they will be judged indicates that they are responsible creatures. Church saints will be involved in judging angels (1 Cor 6:3).

Additionally, Rev 9:14 says that four angels are bound at the great river Euphrates. They will be released at the sixth trumpet judgment just before the middle of the Tribulation.

## 2. Free

To our knowledge, the remainder of fallen angels are free to roam.

**1 Peter 5:8** Be of sober *spirit*, be on the alert. Your adversary, the *devil*, prowls around like a roaring *lion*, seeking someone to devour.

His fallen angels carry out his will and share in his ultimate doom which is the Lake of Fire.



**Matthew 25:41** 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels;

Interestingly, the lake of eternal fire was not prepared for humans but for the devil and his angels.

**Revelation 20:14** Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

All unregenerate will share the same destiny as the fallen angels. They will all end up in the lake of fire which is also known as the second death. The lake of fire is eternal and it is non-consuming. That is, it does not destroy the individuals. They are under everlasting conscious torment.

#### **IV. THE MINISTRY OF HOLY ANGELS**

##### **A. They Sang at Creation**

**Job 38:7** When the morning stars sang together And all the sons of God shouted for joy? (cf v 4)

##### **B. They Were Witnesses on Numerous Occasions**

- 1. At Mt. Sinai**
- 2. At Messiah's Birth**
- 3. At Messiah's Temptation**
- 4. In the Garden**
- 5. At Messiah's Resurrection**
- 6. At Messiah's Ascension**
- 7. At Messiah's Second Coming**

## **8. They Are Spectators of Things on the Earth**

### **C. They Minister to the Heirs of Salvation**

**Hebrews 1:14** Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

We are not privy to exactly how they minister to us but it is true that they do repeatedly minister to us when occasion calls for it. The holy angels are your servants; the fallen angels are your enemies. They want you to serve them.

### **D. They Dispense the Tribulation Judgments**

Rev 7:2; 8:5; 9:14

### **E. They Learn of the Manifold Wisdom of God through the Church**

**Ephesians 3:10** so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly *places*.

Throughout the ages good angels have tried to figure out the plan of God (1 Pt 1:12). The mystery church is now the medium through which God reveals His manifold wisdom to the rulers (*arche*) and the authorities (*exousia*) in the heavenlies. The fallen angels would likely see it as revelatory of God's power while the holy angels would see it as revelatory of God's wisdom.

In conclusion, angels are given a prominent role in Scripture. To understand the whole of God's revelation and His providential rule over creation and history it is necessary to have a proper doctrine of angels both holy and fallen.

## **I. THE NATURE OF ANGELS**

### **II. THE UNFALLEN ANGELS**

#### **A. Individual Unfallen Angels**

- 1. Michael the Warrior**
- 2. Gabriel the Messenger**

#### **B. Special Classes of Angels**

- 1. The Elect**
- 2. Two Classes of Angels Signified by "Principalities" and "Powers"**

3. **Cherubim (67 references)**
4. **Seraphim (1 reference)**
5. **Angel of YHWH**

### **III. THE FALLEN ANGELS**

#### **A. Individual Fallen Angels**

1. **Lucifer/Satan**
2. **Abaddon/Apollyon**

#### **B. Free and Bound Fallen Angels**

1. **Bound**
2. **Free**

### **IV. THE MINISTRY OF HOLY ANGELS**

#### **A. They Sang at Creation**

#### **B. They Were Witnesses on Numerous Occasions**

#### **C. They Minister to the Heirs of Salvation**

#### **D. They Dispense the Tribulation Judgments**

#### **E. They Learn of the Manifold Wisdom of God through the Church**

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<sup>i</sup> Robert Thomas, *Revelation 1-7: An Exegetical Commentary* (Chicago, IL: Moody Press, 1992), 360.

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