



Here is a chart to help remind of the significance of numbers in Revelation.

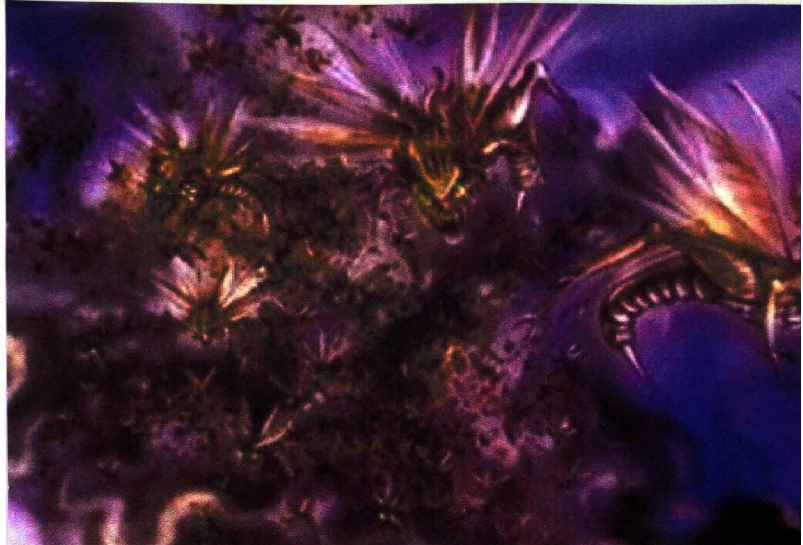
1	singularity; God in monotheism (Deut 6:4); unity for humans (John 10:16; Eph 4:4)	24	Christian number for completion/restoration: OT tribes + NT apostles
2	duality: contrary (light/dark, good/evil) or complimentary (material/spiritual; human/divine)	30	days in month in ancient lunar calendars [ <i>not used in Rev</i> ]
3	God's actions: 3 "visitors" (Gen 18:2); "third day" (Exod 19:11); later "trinity" (Matt 28:19)	40	very long time: years of Israel's Exodus, days of Jesus' temptation [ <i>not in Rev</i> ]
3½	half of seven; thus things in process, still incomplete	42	number of months in 3½ years (see also 1260 days)
4	earth, directions, winds, empires; later "four Gospels/Evangelists"	100	= 10x10 [ <i>not used in Rev</i> ]
6	human work/effort (Luke 13:14); incompleteness, imperfection (not yet 7)	144	= 12x12, thus perfect completion
7	days in week, sabbath rest (Gen 2:1-3); thus natural & divine completeness/perfection	360	number of days in a lunar year
8	Jewish Day of Circumcision (Exod 22:30); Xn Day of Resurrection (John 20:26) [ <i>not in Rev</i> ]	365	number of days in a solar year (Gen 5:23)
10	completion; basis of many number systems (# digits on fingers/ toes!)	666	number of the beast (Rev 13:18 only; variant reading is 616)
11	incompletion; only eleven apostles remain after Judas' death	1000	= 10x10x10
12	months per year, tribes of Israel, apostles of Jesus; human completion	1260	= number of days in 3½ years (thus incompleteness)
13	[ <i>used in later superstition; based on Judas, but not used in Bible itself</i> ]	10,000	" <b>myriad</b> "; highest ancient number with its own name

Larger numbers in the Bible are often multiples of these basic numbers, thus combining their significance:

- **7000** = 7 x 1000; **12,000** = 12 x 1000; **20,000** = 2 x 10,000; **144,000** = 12 x 12,000
- "200 million" in Rev 9:16 is an English equivalent for 20,000 x 10,000; but there is no word in Hebrew or Greek for "million" or "billion"



To Review – As we look  
Back we see terrible  
Enemies arrayed against  
Us. They are horrible  
And dangerous. The  
Visions in Revelation  
Give us that picture.  
In 9:1-3 we had the  
Locusts.



In 13:1-2 there was  
The beast out of the  
Sea.



In 17:3 there was  
The woman on the  
Scarlet beast. As  
Bad as these appear  
We know that they  
Are all overcome  
By our Lord. All  
Are defeated by Him.





29c



When we view the great victory vision of the Lord on the white horse we must never forget that the victory was first on Calvary. Had Jesus not died to atone for our sins, we would not see Him as the Victor, the Lord of lords and King of kings. First the cross and then the crown. Our glorious home in heaven is guaranteed by the payment of Christ on Calvary of His precious, holy blood and His innocent sufferings and death.





**Notes on Ch. 20**

The clear passages of Scripture interpret those that are less clear to us or harder to understand. As we study ch. 20 remember the clear Word.

1. There is only ONE resurrection, in which both the good and the evil will rise. Jn. 5:28-29, Acts 24:15, Dan. 12:2
2. The believers will rise ON the Last Day and not before. Jn. 6:39-40
3. Nothing comes between our death and the Judgment. Heb. 9:27
4. Nowhere does Scripture speak of TWO returns of Christ.
5. When Christ does come again, it will be for Judgment, and not for an earthly battle. Mt. 25:31f., 1 Thess. 4:16-17, Heb. 9:28
6. All the earthly days of the Christian will be days of tribulation, which will INCREASE until the Last Day. Mt. 24, 25, Lk. 21, Jn. 16:33
7. Christ's kingdom IS NOT of this earth. It is spiritual and our battle is spiritual, not physical. Jn. 18:36, Eph. 6:12f., 2 Cor. 10:4, Lk. 17:20-21, Rom. 14:17-19, Mt. 5:3, 5-15, Acts 14:22

**--vv. 1-3 The Binding of Satan**

In this chapter we go back to the beginning of the New Testament age and to the conclusion on judgment day. During the New Testament times Satan was bound and could only go so far in his evil work. Having been cast out of heaven the eternal abyss is his home and base of operations. Jesus has the keys of death and hell. 1:18. By His death on Calvary "It is finished," the whole work of salvation, but the end was not yet. Having ascended into heaven He promised He would come again. Just as in the case of Job the devil can only go so far to tempt us. He is chained by God's overruling power. But man does not know how far the devil can go. Watchfulness is called for. Our comfort is that we will not be tempted beyond what we are able to endure. 1 Cor. 10:13

With the 1000 we come back to the symbolic use of numbers, 10x10x10. This is a perfect period of time in which the Gospel goes into all the world. It extends from Christ's death and resurrection to the last judgment. Peter tells us that the devil prowls as a roaring lion seeking whom he might devour, and James 4:7 reminds us that if we "resist the devil, and he will flee from you." At the end of the "1000 years" he will be allowed to do his worst for a short space. As our Lord taught "for the sake of the elect those days will be shortened." Mt. 24:22 But from Mt. 24:11-12 we know that those will be hard days.

**--vv. 4-6 The Thousand Years**

In v. 4 it is the "souls" who came to life." These are the souls of believers which live with God in heaven. In v. 14:13 the rest the believer has is in heaven. Because we were buried with Christ through faith we will live with Him. Rom. 6:4-8 In v. 5 "the rest of the dead" are the unbelievers who do not have that joy and bliss but whose souls die in the present hell until the Last Day. The "first resurrection" is when the soul goes to live with God in heaven to await the Last Day. The "second death" is well understood as 20:14 tells us it is eternal death, of body and soul in the lake of fire.

**--vv. 7-10 The Loosing of Satan**

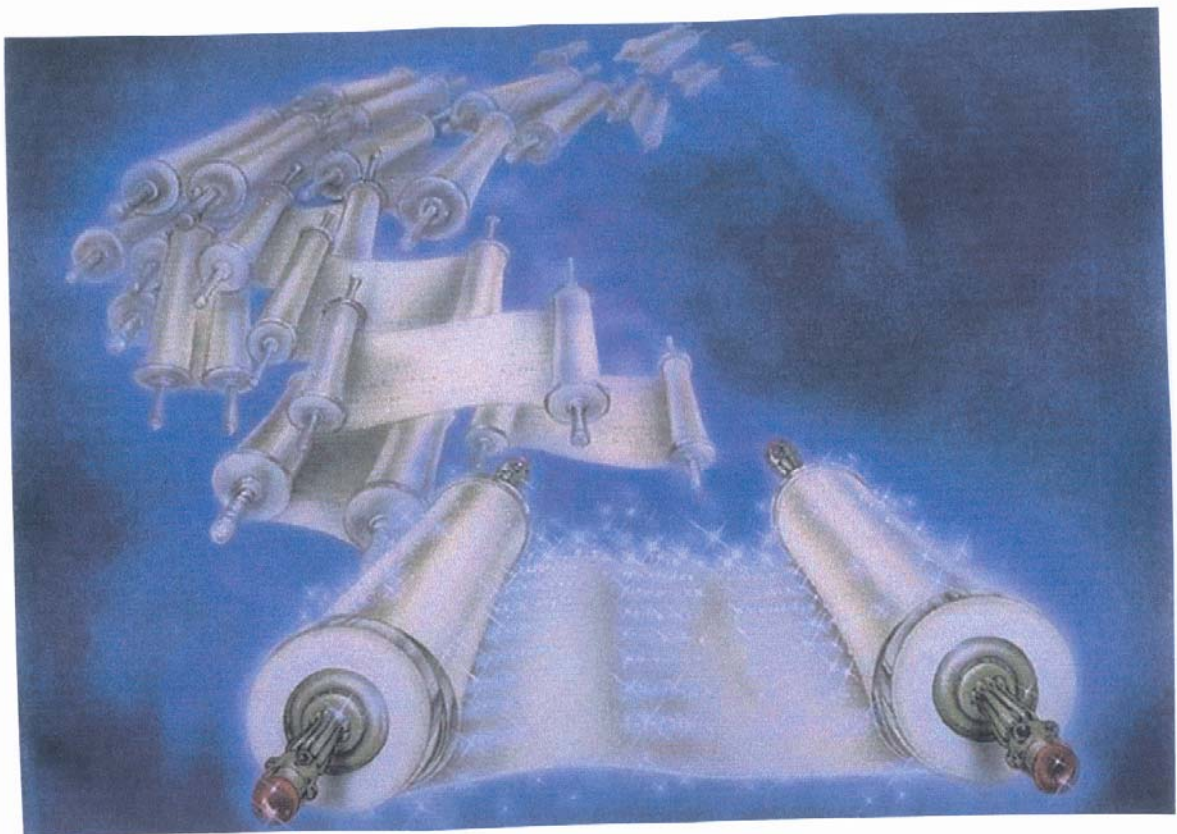
Repeatedly, the Word warns us about his power in the last days. 2 Tim. 3:1-5 These will



30a

20:11 "Then I saw a  
great white throne..."

20:12 "...and books were  
opened. Also another  
book was opened,  
which is the book of  
life."





be terrible times in the last days. But through it all our God preserves us in the faith. And being faithful unto death we possess the crown of life. Gog and Magog are symbolic of God's enemies marshaled against Him and His people. This vision is brought forward from Ez. 38-39 where the terms Gog and Magog are used as enemies of God's people in reality and then in vision. We are "the camp of God's people, the city He loves" v.9. Our enemies live in constant fear of suffering without end, while we live in confidence of victory.

#### --vv.11-15 The Great White Throne

You notice that throughout Revelation we have seen the judgments fall. This is to being to repentance. But when all the dead "great and small" v.12 must appear before God the time of grace is done, the time in which one may repent and believe. "We will all stand before God's judgment seat." Rom. 14:10 In v. 12 "the dead were judged" are those mentioned in v. 5 "as the rest of the dead." They do not have the atoning work of Christ to cover over their sins and they face judgment. All are to appear from anywhere and everywhere and any time. The lake of fire is the place of the second death when body and soul die forever.

Those who refuse what Jesus has done for them will be judged on the basis of their own actions. No matter how good they seemed to be, they fall short of the glory of God and His demand of perfection. "No one will be declared righteous in His sight by observing the law." Rom. 3:20 Only those who by faith claim a righteousness better than their own will stand before the Judge. Only those washed by the blood of the Lamb and clothed in His righteousness have their names in the Book of Life. "If anyone's name was not found written in the Book of Life, he was thrown into the lake of fire." V. 15

#### Notes on Ch. 21

##### --vv.1-8 The New Heaven and the New Earth

This existence of body and soul for eternity was promised before by God and at the end will be a reality. Is. 65:17, 66:22, 2 Pet. 3:13 The idea of heaven relates to our souls and the idea of earth relates to our bodies. This new home comes "down out of heaven" and is not this earth fixed up. This creation will be destroyed by fire. "The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare..." 2 Pet. 3:10,13

Paul taught that the church is the bride of Christ, Eph. 5:25-33, so that now the heavenly bridegroom comes to take His earthly bride to heaven. How great to remember that Christ our Lord loved the church and gave Himself up for her. Gone will be our sorrows as Jesus promised, "You will grieve, but your grief will turn to joy." Jn. 16:20 We know how we like 'new' things. Jesus promises in v. 5, "I am making everything new!" We know how dry and tired we are when thirsty. Jesus promises us that we will never be thirsty spiritually again. We who have hungered and thirsted after righteousness have it in Jesus. He is that well of water springing up to eternal life. Jn. 4:14 He sustains us in this world and for all eternity.

##### --vv. 9-14 The New Jerusalem -- the City

The description of this new city where we live forever was also in Heb. 12:22-24, the city of the living God. God's full glory will shine through His church like a resplendent jewel.



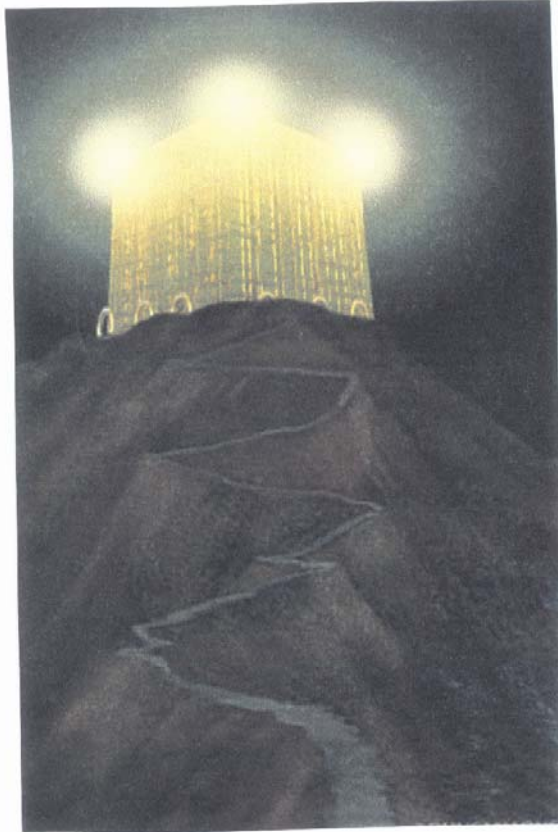


21:1 Then I saw a new heaven and a new earth; for the first heaven and the first earth  
had passed away



31b

It is a clear choice: be attached to the earth that is destroyed (21:1) and then in the lake of (20:14) fire or in New Jerusalem (21:2).







### THE NEW JERUSALEM

And I John saw the holy city, new Jerusalem, coming down from God out of heaven.



There is the use of the number 12 here and that as we know symbolizes the church. This new city is the home of God's church, His people.

--vv. 15-21 The New Jerusalem – Its Measurement

Like the Holy of Holies in Solomon's Temple, 2 Chron. 3:8, the holy city is laid out in a perfect cube. As we see the immense size of the city, it is a picture of 'there is room for all.' The "great multitude" of 19:1 will easily come in and live. Using precious earthly items like jewels, pearls and gold convey the great value of this our eternal home. The earthly terms describe the indescribable.

--vv. 22-27 The New Jerusalem – Its Light

There is no need of a temple for God Himself is its temple, the Lord God Almighty and the Lamb. These are again some of the descriptions we just cannot understand, but just with open mouth and wide eyes to think of this. There is no need of light for the glory of the Lord is there. It is not just in a burning bush, or in a small Holy of Holies, but throughout the whole city. There is peace and safety. In Is. 11:6-9 there is the description of such peace that the lion lays down with the lamb. Jesus promised us the peace that comes from knowing our sins are forgiven. The resurrected Lord left peace with His disciples. Jn. 14:27 In Ph. 4:7 Paul wrote of a peace that surpasses human understanding that is ours in Christ Jesus. And while on earth all these passages supported and comforted us. In heaven this peace will be a reality with no dangers or threats to annoy.

#### Notes on Ch. 22

--vv. 1-5 The New Jerusalem – Its Blessings

The great benefits of our new home are further described. What we lost in Eden through Adam's sin, we more than regain in the New Jerusalem. The tree of life that produces the 12 kinds of fruit is yet another reminder that this is the church's. There is no longer a curse and thus no longer suffering. The pleasure of seeing God face to face will be ours. On earth as sinners we could not. For due to our sin we would be consumed before the holiness of our God. But that sin is gone forever and so we see God forever.

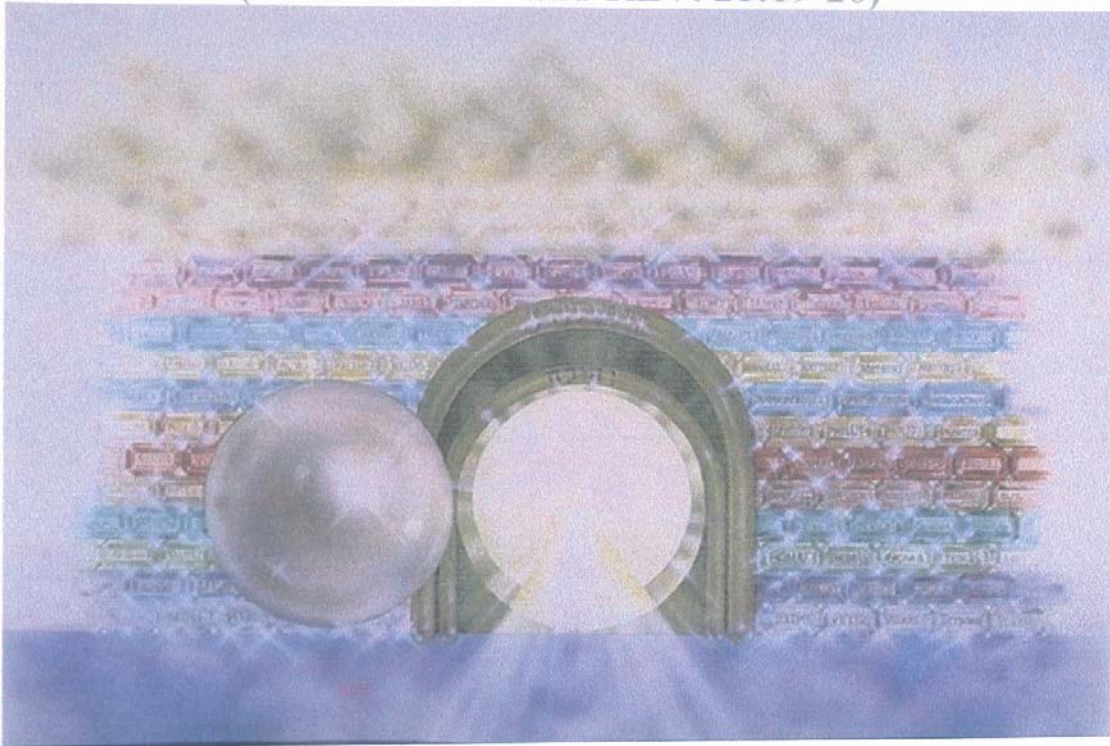
--vv. 6-21 Conclusion

There are so many things in these verses that we have already had reference to like the bride of Christ and Jesus as the morning star. John is in awe of God and what he has seen in these visions, vv. 8-9. So should we be. And this should lead us to worship God all the more. In v. 17 we still hear the gracious invitation of our loving Lord, 'Come.' Grace is proclaimed, "take the water of life without price." And there is the warning to not add to the Word nor take from it. So we join in saying, 'Come, Lord Jesus!'





The foundations of the city  
(REV. 21:12-14 and REV. 21:19-20)



Through the gate of the eternal city  
(REV. 21:21-27 and REV. 22:1-6)





34a



**Yellow Jasper (silex)  
has red streaks.**

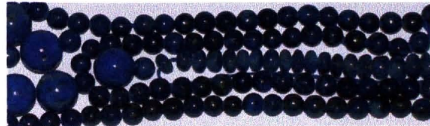


**Fire Opal can be  
orange like  
jasper.**

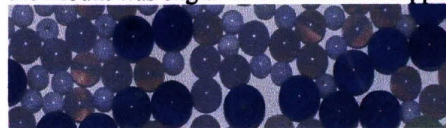
**Jasper is one of the stones in the 'Breastplate of Judgement' of Aaron, described in the Bible (Exodus 28:15-30). Jasper is also included in the listing of the gems of the King of Tyrus (Ezekiel 28:13).**

One of the earliest writers to associate with the apostles the symbolism of the gems given in Revelations is by Andreas, bishop of Caesurae. He gives a brief description of the stones, which is recounted in George F. Kunz's book *The Curious Lore of Precious Stones* (1913).

The Jasper, which like the emerald is of a greenish hue, signifies St. Peter. Jasper: The ancient Hebrew name was Yashpneh. Jasper has been known from early times as a fine-grained variety of quartz. It occurs in many different colors and hues, but green was particularly valued. An early variety discovered in India and still mined there today is called bloodstone. It is dark to medium green with small spots of red scattered throughout. It has been said that it originated when Christ's blood fell to the ground and was scattered on the rocks under the Cross, which is a nice story but bloodstone was used and prized in India long before Christ's birth. However, many early Christians wore it to remind them of Christ's sacrifice.



The Sapphire is likened to the Heavens (from this stone is made a color popularly called lazur) and signifies St. Paul. Sapphire or Lapis Lazuli: The Hebrew name of Sappir. The sacred character of this stone was attested by the tradition that the Law given to Moses on the Mount was engraved on tablets of sapphire.



**The Chalcedony . . . represented St. Andrew.**

**Chalcedony: Hebrew name of Bareketh**



The Emerald which is of a green color, is nourished with oil that its transparency and beauty may not change; this stone signifies St. John the Evangelist. Emerald: Hebrew name of Nophek. The literal translation of the ancient Hebrew name means glowing coal.



**Sapphire  
represents blue.**



**Chalcedony is  
light blue.**



**Emerald  
symbolizes  
green.**



34b



**Sardonyx has alternate red and white layers.**



The Sardonyx, represents James. Sardonyx or Onyx: Hebrew name of Yahalom. The traditional interpretation is onyx. Some Greek writers considered it to mean diamond as the translation of the Hebrew word means to smite or cut. However, there is no evidence that the Hebrews knew of diamond. However, onyx was a well-known stone, which was carved into seals and used with wax. Therefore, the term to smite may mean to strike as with a seal on hot wax. Onyx is a common soft stone, composed of calcium carbonate and deposited in caves. Much banded onyx (sardonyx) today is cut and polished as inexpensive novelty items.



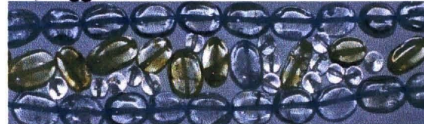
The Sardius with its tawny and translucent coloring suggests fire and represents Philip. Sardius or Carnelian: Hebrew name of Odem. Carnelian is a translucent, hard, fine-grained variety of orangish red quartz (chalcedony) that has often been used for ring stones and wax seals.



The Chrysolite, gleaming with the splendor of gold symbolizes Bartholomew.



The Beryl, imitating the colors of the sea and air, suggests Thomas.



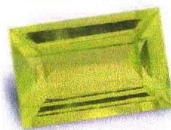
The Topaz, which is of a ruddy color, resembling somewhat the carbuncle, denotes Matthew



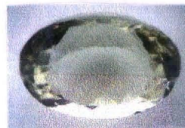
The Chrysoprase, more brightly tinged with a gold hue than gold itself, symbolizes St. Thaddaeus. Chrysoprase: Hebrew name of Tarshish. The Hebrew word literally means golden stone and was given to the region that produced it : Tartessus



**Odem, meaning red, refers to the sard.**



**Chrysolite was yellow, like this chrysoberyl.**



**Beryl symbolized white or clear.**



**topaz**



**Chrysoprase is yellow-green.**





Carbuncle



Amethyst is a deep purple.



Figure (Jacinth) is one of the stones in the 'Breastplate of Judgement' of Aaron, described in the Bible (Exodus 28:15-30).



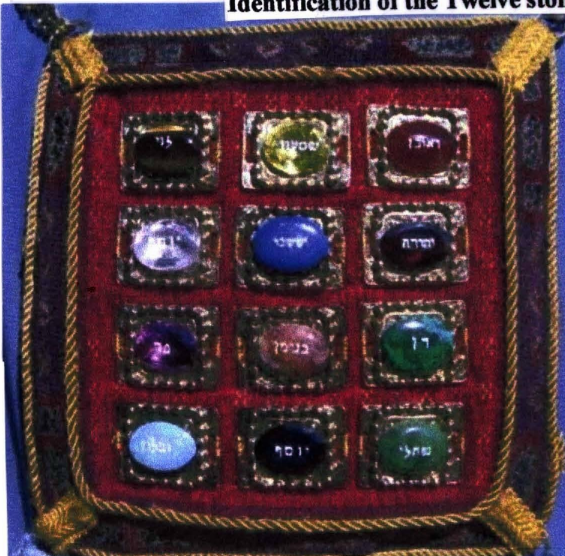
The Amethyst, which shows to the onlooker a fiery aspect, signifies Matthew. Amethyst: Hebrew name of Ahlamah. The Hebrew word is directly translated as amethyst. Abundant supplies of this violet to purple variety of crystalline quartz were available from both Arabia and Syria

Hebrew	Greek	Foundation	Gem	Color
1. Odem	Sardius	Sard	Ruby	Red
2. Pitdah	Topaz	Topaz	Topaz	Tan
3. Bareqeth	Emerald	Chrysoprase	Peridot	Yellow green
4. Nophek	Anthrax	Jacinth	Garnet	Reddish black
5. Sappiyr	Sapphire	Chalcedony	Aqua-marine	Light Blue
6. Yahalom	Jasper	Jasper	Fire Opal	Orange
7. Leshem	Ligure	Lapis Lazuli	Sapphire	Royal Blue
8. Shebuw	Agate	Emerald	Emerald	Green
9. Aclamah	Amethyst	Amethyst	Amethyst	Purple
10. Tarshish	Chrysolite	Chrysolite	Chrysoberyl	Yellow
11. Shoham	Beryl	Beryl, Onyx	Diamond, Beryl	White
12. Jashepheh	Onyx	Sardonyx, Rose Quartz	Pink Tourmaline	Red/White stripes, or Pink

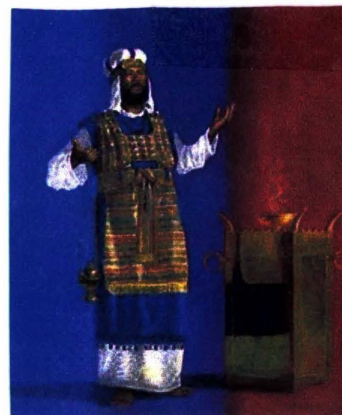
## Breastplate Order

3 זבולון Zebulon	2 יששכר Issachar	1 יהודה Judah
6 גד Gad	5 נפתלי Naphtali	4 דן Dan
9 לוי Levi	8 שמעון Simeon	7 ראובן Reuben
12 בנימין Benjamin	11 יוסף Joseph	10 אשר Asher

## Identification of the Twelve stones and colors.



The names and colors in breastplate order.





One of the earliest writers to associate directly with the apostles the symbolism of the gems given as foundation stones of the New Jerusalem by St. John in Revelation xxi, 19, is Andreas, bishop of Caesarea. This author was at one time assigned by critics to the fifth century A.D., (Lucke, "Versuch einer Einleitung in die Offenbarung Johannes," Bonn, 1852, p. 964.) but more recent investigation has shown that he probably belonged to the last half of the tenth century. His exposition reads as follows: (Patrologiae Graecae, ed. Migne, vol. cvi, Parisiis, 1863, cols. 433-438.)

The jasper, which like the emerald is of a greenish hue, probably signifies St. Peter, chief of the apostles, as one who so bore Christ's death in his inmost nature that his love for Him was always vigorous and fresh. By his fervent faith he has become our shepherd and leader.

As the sapphire is likened to the heavens (from this stone is made a color popularly called lazur), I conceive it to mean St. Paul, since he was caught up to the third heaven, where his soul was firmly fixed. Thither he seeks to draw all those who may be obedient to him.

The chalcedony was not inserted in the high-priest's breastplate, but instead the carbuncle, of which no mention is made here. It may well be, however, that the author designated the carbuncle by the name chalcedony. Andrew, then, can be likened to the carbuncle, since he was splendidly illumined by the fire of the Spirit.

The emerald, which is of a green color, is nourished with oil, that its transparency and beauty may not change; we conceive this stone to signify John the Evangelist. He, indeed, soothed the souls dejected by sin with a divine oil, and by the grace of his excellent doctrine lends constant strength to our faith.

By the sardonyx, showing with a certain transparency and purity the color of the human nail, we believe that James is denoted, seeing that he bore death for Christ before all others. This the nail by its color indicates, for it may be cut off without any sensible pain.

The sardius with its tawny and translucent coloring suggests fire, and it possesses the virtue of healing tumors and wounds inflicted by iron; hence I consider that it designates the beauty of virtue characterizing the apostle Philip, for his virtue, animated by the fire of the Holy Spirit, cured the soul of the wounds inflicted by the wiles of the devil, and revived it.

The chrysolite, gleaming with the splendor of gold, may symbolize Bartholomew, since he was illustrious for his divine preaching and his store of virtues.

The beryl, imitating the colors of the sea and of the air, and not unlike the jacinth, seems to suggest the admirable Thomas, especially as he made a long journey by sea, and even reached the Indies, sent by God to preach salvation to the peoples of that region.

The topaz, which is of a ruddy color, resembling somewhat the carbuncle, stops the discharge of the milky fluid with which those having eye-disease suffer. This seems to denote Matthew, for he was animated by a divine zeal, and, his blood being fired



because of Christ, he was found worthy to enlighten by his Gospel those whose heart was blinded, that they might like new-born children drink of the milk of the faith.

The chrysoprase, more brightly tinged with a golden hue than gold itself, symbolizes St. Thaddaeus; the gold (chrysos) symbolizing the kingdom of Christ, and the prassius, Christ's death, both of which he preached to Abgar, King of Edessa.

The jacinth, which is of a celestial hue, signifies Simon Zelotes, zealous for the gifts and grace of Christ and endowed with a celestial prudence.

By the amethyst, which shows to the onlooker a fiery aspect, is signified Matthias, who in the gift of tongues was so filled with celestial fire and with fervent zeal to serve and please God, who had chosen him, that he was found worthy to take the place of the apostate Judas.

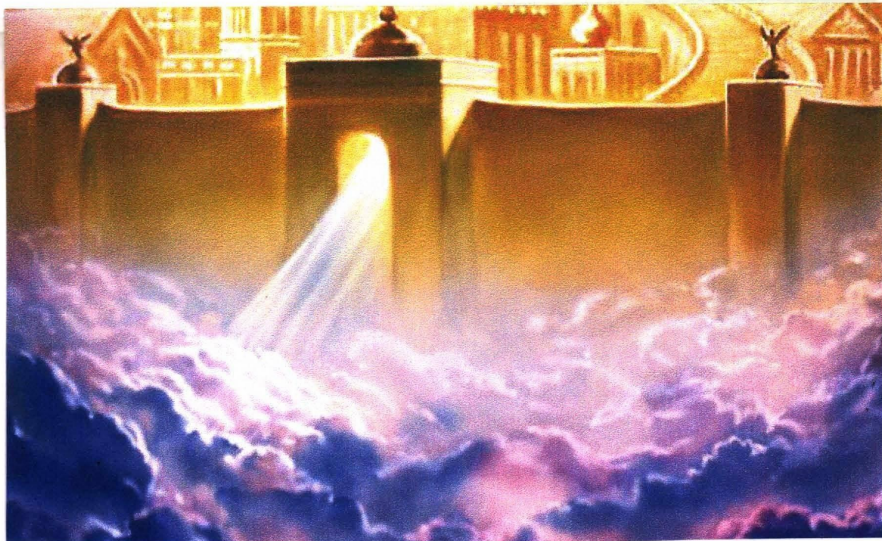
Above you have the words of Andreas, but it cannot be for sure that each stone that he assigns to each apostle is true. The Bible does not state it. It is interesting though. Below you have the idea behind each stone as given by Archbishop Rabanus Maurus. But again because Scripture does not state it we cannot be sure. We do know as Paul says that Christ is the cornerstone and the foundation of the Church is the apostles and prophets. This symbolism we see with the 12 foundation stones symbolizing the apostles. 1 Pet. 2:6, Eph. 2:20

The significance of the twelve Apocalyptic gems is given by Rabanus Maurus, Archbishop of Mainz (786-856), in the following words:

"In the jasper is figured the truth of faith; in the sapphire, the height of celestial hope; in the chalcedony, the flame of inner charity. In the emerald is expressed the strength of faith in adversity; in the sardonyx, the humility of the saints in spite of their virtues; in the sard, the venerable blood of the martyrs. In the chrysolite, indeed, is shown true spiritual preaching accompanied by miracles; in the beryl, the perfect operation of prophecy; in the topaz, the ardent contemplation of the prophecies. Lastly, in the chrysoprase is demonstrated the work of the blessed martyrs and their reward; in the hyacinth, the celestial rapture of the learned in their high thoughts and their humble descent to human things out of regard for the weak; in the amethyst, the constant thought of the heavenly kingdom in humble souls."



34f







“Write this, for these words are trustworthy and true.” 21:5

### Seven Blessings – In the book seven times a blessing is pronounced.

1:3 Blessed is he who reads aloud the words of the prophecy, and blessed are those who hear, and who keep what is written therein; for the time is near.

14:13... “Blessed are the dead who die in the Lord henceforth.” “Blessed indeed,” says the Spirit, “that they may rest from their labors, for their deeds follow them!”

16:15 “Lo, I am coming like a thief! Blessed is he who is awake keeping his garments that he may not go naked and be seen exposed!”

19:9 ... “Blessed are those who are invited to the marriage supper of the Lamb.”...

20:6 Blessed and holy is he who shares in the first resurrection! Over such the second death has no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years.

22:7 ... Blessed is he who keeps the words of the prophecy of this book.

22:14 Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates.



## Angel Study

The word "angel" is found more than 300 times in the Bible. The Old Testament word for it is mal'ak and means messenger. The single book that has the most references to angels is Revelation.

### Appearance

The artistic presentations by Moses and Solomon for the Mercy Seat for the Ark of the Covenant in the Temple shows them with wings. Ex. 37:6-9, 1 Kings 6:23-28  
Also, Is. 6:2-6, Ez. 1:5-9, 10:5. Daniel makes mention of the swift flight of an angel. Dan. 9:21

They are clothed in beautiful garments Mt. 28:2-3 or in ordinary clothing Gen. 19:1-5.  
They take the form of men. Gen. 18:2, Mk. 16:5, Lk. 24:4, Acts 1:10 And in the form of men appearing to Abraham they could eat, wash and take hands. Gen. 19:1-10

### Other Characteristics

They do God's pleasure. Ps. 103:21 And in doing such serve us. Heb. 1:14  
They possess extraordinary strength. Ps. 103:20, 2 Pet. 2:10-11, Dan. 6:21,22  
They do not marry or propagate. Mt. 22:30  
They live forever. Lk. 20:36  
They enjoy singing. Rev. 5:11-12  
They experience joy. Lk. 15:10  
They are wise. 2 Sam. 14:20  
They inhabit the throne room of God. 1 Kings 22:19  
They know God's plan. Acts 1:10-11 Though they do not know all. 1 Pet. 1:12  
They are swift. Lk. 2:13, Acts 12:7, 12:23

### Their Number

Heb. 12:22 says "thousands upon thousands."  
Jesus could have called down 12 legions or 72,000. Mt. 26:53  
Daniel saw 10,000 times 10,000 or 100 million. Dan. 7:10  
They are an "army" as Elisha saw. 2 Kings. 6:15  
Around the throne they are myriads of myriads and thousands of thousands. Rev. 5:11

### Their Ranks

Seraphim is the plural of seraph which means 'burning one.' These with six wings are found described only in Is. 6:1-6  
Cherubim is the plural of cherub which means 'one who intercedes.' They are first seen in Gen. 3:24. They have four wings. 1 Kings. 6:23f., 7:29,36  
Archangel is a leader of angels with the 'arch' prefix indicating leadership or being first among. The word is found twice. In 1 Thess. 4:16 the archangel is unnamed. The one named is Michael ('who is like God') Jude 9. He is also referred to in: Dan. 10:13,12:1, Rev. 12:7. The other angel who is named is Gabriel ('hero of God'). Lk. 1:19,26, Dan. 8:16, 9:21. While we could assume he is also an archangel, the Word does not say so.

### **Guardians**

The guardian angel in Gen. 3:24 prevented men from going where they would be harmed. Joseph was warned by an angel to take his wife and Jesus to Egypt to protect. Mt. 2:13 While Ex. 23:20 also pictures the angel as leading safely on a path away from danger, that appears to be THE angel of the Lord. God did open eyes to see angels. 2 Kings. 6:13-17. The promise is that they will guard. Ps. 91:11 This care of them is seen in connection with Lot and his family. Gen. 19:1-29 Peter experienced this care also. Acts. 12:5-11 An angel opened the prison door and brought out the apostles. Acts 5:19 An angel told Paul all would be safe on the ship. Acts 27:23 In the killing of Herod it was likely to prevent more harm from him. Acts 12:23 While it might appear the same in Dan. 3:22-27 and 6:19-22, in both those cases it appears again to be THE angel of the Lord.

### **Personal Encounters**

Lot met them personally. Gen. 19 Elisha saw the fiery chariots and horses which appear to be the angel army when Elijah was taken into heaven (2Kings 2:11) and when at Dothan (2 Kings 6:17). At the tomb and at the ascension New Testament followers encountered them. Lk. 24:4, Acts 1:10 Philip was told to go to Gaza by an angel. Acts 8:26 Cornelius was visited by an angel on a mission. Acts 10:3 It is possible for us too. Heb. 13:2

### **Ministering to Jesus**

Gabriel announced to Zacharias about his son John. Lk. 1:11-20 And to Mary of her Son. Lk. 1:26-37 A host of angels heralded His birth. Lk. 2:9-15 At His temptation. Mt. 4:11 In Gethsemane. Lk. 22:43

### **In Death and Judgment**

They serve God's judgment on man. Sennacharib – 2 Chron. 32:21, Sodom and Gomorrah – Gen. 19:1,12,13(We are about to destroy.), In various judgments – Rev. 16:1f. with the seven bowls of wrath, 8:1-21 the four angels released... At His second coming. Mt. 24:31, 1 Thess. 4:16 Gathering the righteous. Mt. 24:31 Dividing the righteous from the evil and observing the judgment. Mt. 13:49, 2 Thess. 1:7-9, Jude 14,15 Casting in everlasting fire. Mt. 13:41-42



### **The Angel of the Lord**

This is a special expression used in Old Testament times showing how our Lord before His incarnation appeared on earth and carried out God's will in a variety of ways. The expression is 'mal'ak Jehovah.'

How do we know in each of the references below that it is no ordinary angel but 'the angel of the Lord' God Himself?

- Hagar – Gen. 16:7-16
- Abraham – Gen. 22:11-19
- Moses – Ex. 3:2-12
- Joshua 5:13-6:7
- Gideon – Judges 6:11-24
- Manoah's wife – Judges 13:3-23
- Zech. 3:1-4
- Mal. 3:1-4

There are other references also.

### **Those Who are Angels No More**

Satan was the leader of the angels who rebelled in heaven against God. They were cast down. 2 Pet. 2:4, Jude 6, Rev. 20:1-2, Is. 14:12

Satan

- Transforms himself to look like an angel of light – 2 Cor. 11:14
- He is already condemned – John 16:11
- He is under the control of God – Job 1:12
- He roams the earth – 1 Pet. 5:8, Job 1:7
- He is cunning – Eph. 6:11
- He harms man's body – Lk. 13:16
- He takes man's possessions – Job 1:12f
- He harms men's souls – Acts 5:3
- He promotes unbelief – 2 Cor. 4:4
- He spreads false doctrine – Mt. 13:25
- He tempts the faithful – 2 Cor. 12:7
- He is a liar and murderer – Jn. 8:44
- He may enter the presence of God if God requires it, or allows it – Job. 1:6,7 2:1,2
- He will flee with God on our side – James 4:6,7

The evil angels who were cast down with the devil are also called demons.

- They wage war against the believer – 1 Tim. 4:1,2
- They follow a pattern when tempting the saints – 1 Tim. 4:1,2
- They are spirit beings – Eph. 6:12
- They know about Jesus – Mk. 1:23-24
- They are well organized – Mt. 12:24
- They deceive us – 1 Tim. 4:1
- They can occupy humans and animals – Mk. 5:8-12, Acts 16:16-19
- They can have names – Lk. 8:30

- They speak – Lk. 4:33-34,41, 8:28-30
- They experience emotions – Lk. 8:28, James 2:19
- They are powerful – Acts 19:16f., Mk. 5:3

In the end the devil and all who follow him will be cast into the lake of fire to be tormented forever. Rev. 19:19-21,20:7-10