

Some Reflection on Angels

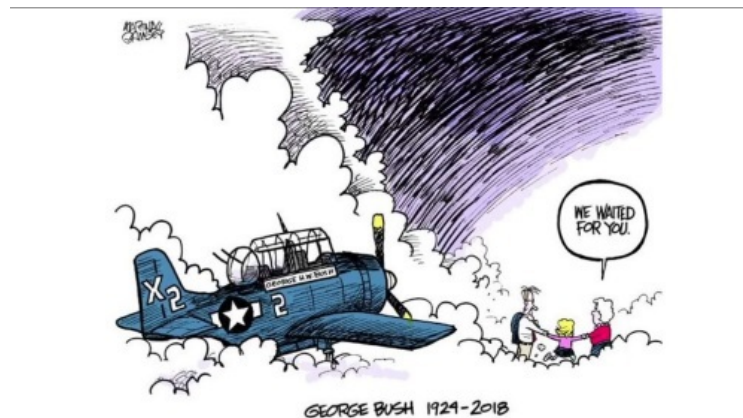
In November 2018 President George H. Bush passed away. To the surprise of many, there was a nationwide outpouring of sympathy, this for a one term president who seems to have been forgotten rather quickly, even unceremoniously. As for his life, the media kept on pumping out all sorts of praise and sympathy which reflected the way many had felt. Such sentiments had been there, to be sure, but concealed by strident political wrangling that had intensified over the years since Bush's presidency. It was a reminder of the not so distant past when we enjoyed more genuine, humbler approach to life and weren't obsessed over one's personal details or in other words, dirt.

Bush had to be ruthless to get where he ended up in politics, no doubt about that. Nevertheless, he was perceived as a decent man free of personal scandal. This made him stand out among both more recent and present public figures who had generated and continue to generate controversy. If we thought political and social turmoil were bad then, now it's going full steam ahead. As for controversy, at the time of this writing the media has become a major contributor to fostering a cynical attitude about everyone and everything. Because of this relentless onslaught, it should come as no surprise that many people are filled with self-loathing which, in turn, is projected onto other people. In other words, we have a potent mix which could explode big time.

As for President Bush's funeral, as soon as he was in the ground the nation reverted to business-as-usual. In the overall scheme of things it wasn't surprising how quickly we moved on to The Next Big Thing. We crave for something new to occupy our attention which feeds into our deeply divided country. Such craving may be a way of escaping that self-loathing noted just above. It may have been present all along but now seems to be escalating with no stop in sight. Stop it will but when and how is the million dollar question. The next new something just over the horizon lifts us from being stuck in our relative positions and our inability to resolve them which essentially is a distraction from what really ails us. The present situation from earlier ones differs by a deeply entrenched cynicism—far more so than we imagined—and shows no signs of resolution.

But before we leave President Bush, the impetus which got this article going,

consider a cartoon that appeared shortly after his death. It has a kind of popular angelic-like character about it, the subject of this essay. Bush had just landed his WW II fighter in heaven after which he was greeted in the clouds by his wife and daughter who had died at a young age. The cartoon went viral, as the expression goes, having touched a cord among many people. In retrospect, it was just what everyone needed. Briefly put, this remedy is a longing for something better. Gratitude may be a word for it. Once you have it, all is well with the world.



So what does this deeply expressed national sentiment about a one term deceased president have to do with angels, the subject of this essay? President Bush had left the nation and world a positive message both publically and through his private life. In sum, he was a messenger which is the essential definition of an angel, that to be dealt with in some detail. Closer inspection reveals that over and above all our woes, both individual and collective, Bush's death pointed to the fact that we're endowed with an inner compass always present but not accessed easily. We may be aware of this faculty, albeit vaguely, which means we require help exterior to ourselves in order to access it. This need might provide an opening for angels...messengers...to step in and give us a nudge here and there to stay on the straight and narrow.

When we hear the word "angel," automatically there comes to mind some kind of androgynous figure clad in white with, of course, wings sprouting from its back. Generally speaking angels seem more often to be ethereal teddy-bears there to comfort us. Then we have their counterparts, angels-as-demons: the same androgynous figures only dressed in black and with sharply pointed wings. Such popularization is way different from the biblical picture of angels.

In fact, the very word is misleading. Better to consider them as messengers which is which both the Hebrew and Greek mean, *mal'ak* and *aggelos*.

This leads to understanding angels no so much as what they are in and by themselves but their function. Simply put, they are to deliver a message. Other than that they don't seem to do much. As for their job to communicate, the initiative comes not from themselves but from Someone Else. The Bible names several of these angels such as Gabriel and Michael (actually an archangel, but that is quite secondary here). Also the term "host" often refers to a whole swarm of angels. A cursory glance shows that the Book of Revelation contains the greatest amount of references, more than all other books combined. Second comes the prophet Zechariah tied with Tobit (Apocrypha)¹. What stands out among them is that many have functions instead of delivering messages, a slight nuance. This comes into play when dealing with "last things" or the dramatic events preceding the descent of the heavenly Jerusalem as in the Book of Revelation.

So how do we recognize a messenger so described? The Bible is full of examples relative to hearing, of *shamah*, which is essential to accepting both the messenger and message. It demands a certain predisposition and openness as well as humility to accept a reality hitherto undisclosed coming from a plane other than the one with which we're familiar. Then throw in desperation on our part which makes us even more disposed to seek help. As for the messenger and message, a test of their genuineness is that they doesn't go against the dictates of human behavior, of acting in an un-ethical fashion (bad angels excluded, of course), even if something difficult is required. Often that turns out to be the case. This lends a certain dignity where the person involved realizes that he or she is set apart for something extraordinary even if the message can't be deciphered in all it's implications.

So while a message can come from either a good or bad angel, primarily we're concerned with the former. A chief characteristic is their sudden appearance and equally sudden departure, staying just long enough to make sure the person receiving the communication actually has heard (*shamah*) it. The same applies in regular life as when, for example, we either receive or send a piece of mail or a package. We check to make sure it's our address, etc., sometimes

1. That is to say, in accord with the list presented here.

signing a receipt for verification. As for such flesh and blood persons, they appear on a regular basis in our lives. Almost always we're on friendly terms, but it goes no further than that. When Christmas rolls around, we give them a gift in appreciation for their constancy. Yes, constancy is the hallmark of such delivery people. If they don't come, we miss them despite their transitory visit. Over time this constancy becomes part of our routine just as it is theirs. Often a positive experience of these messenger people in our youth become part of our fondest memories which is ingrained within us by reason of their regularity. Besides, isn't there a time when you wished to be a mailman walking around the neighborhood and greeting everybody?

Human messengers (postmen, UPS and FedEx people) have lives just as the rest of us. Their comings and goings are so transitory yet essential which means that barely do they have contact with people whom they encounter except the occasional pleasantries. Many of us don't even know their names despite faithful, extended service. We can assume the same applies to angels. For all intensive purposes the impact of their visit is just as important as the message itself. In other words, a message without a messenger is cold, bordering on the heartless (such is the case with email and texting).

However, it goes without saying that the heavenly message and its bearer are more closely aligned with each other compared with any human counterpart. The bearer gets out of the way as quickly as possible but doesn't withdraw completely, just far away enough not to be seen. The reason? They can't help but be curious as to how the message was received.² In fact, this is part of their mission. It's vital to get the reaction in order to report back home just as the servant did to Abraham in the quote below. This would apply, for example, if the person accepted but did so unwillingly. Although reception or rejection can't be pinned upon the angel—it's way beyond his (its?) responsibility—indeed a rejection would hit home. Surely the angels must share their personal experiences, comparing notes, if you will. Regardless, they're enjoined strictly to follow protocol: just pass on the message and get out of the way ASAP.

This brings up the fact that although a typical angel may deliver a message rarely if but once during its existence, you can't help but wonder what they're

2. A human example pertaining to the unnamed servant of Abraham sent to find a wife for Isaac: "The man gazed at her (Rebekah) in silence to learn whether the Lord had prospered his journey or not" [Gn 24.21].

doing the rest of the time. When you come down to it, that comprises 99.99+% of their existence. As just noted, they enjoy watching how their message plays out which usually affects the course of human history. Still, from their point of view that's a one-shot deal. They existed long before that encounter and for all intensive purposes, were hanging around, doing nothing, and will continue to do so after their mission is completed. So when their once-in-a-lifetime opportunity comes, do they come out of mothballs all excited, raring to go and return to their respective shelves when done? Do they require time to shake off their sleepiness before hitting the road? Are they disheartened all the more by reason of the rarity of their actual function? The whole process sounds kind of robot-like, impersonal. Finally, do they go back into their storage pods, wings folded between their legs, an image as conjured up through some science fiction movies about aliens?

First of all, angels are in motion and are not bogged down when delivering their message, this apparent by their wings ³. Chances are they're not privy to the message's content nor moved to curiosity while bringing it. As for the method of delivery, it isn't by letter but almost always orally. That means the angel had to pay close attention to The One who does the entrusting, take it into his very being, and be off on a moment's notice. All their attention is focused upon safeguarding the message so as not to be diverted in their mission.

As for the notion of transmitting a message, we could say that since it originates with God, by all accounts it has to be a *logos*, a word-as-expression. The best example of this is Mary's response to the messenger Gabriel: "Let it be to me according to your word" [Lk 1.38]. You might think *logos* would be used here. Instead we have *rhema* which can be translated as that which is uttered by the living voice and thus fits in nicely with the notion of a message (and hence messenger).

As for the actual *rhema*, it's about Mary giving birth to Jesus which Gabriel states several verses earlier, actually going into considerable detail for an angel. More precisely, he's an archangel meaning he has greater authority, hence his ability to carry on an extended conversation, not simply drop off a

3. As for wings, they're also used for covering themselves when adoring God. For reference to this, cf. Is 6.1-3 which applies to seraphim who have six wings. They might not fall under the precise category of angels, but the parallel is close enough.

message. Since Jesus Christ is the *Logos* of God...the Word-as-expression...Mary takes in the angelic *rhema* and over the next nine months of her pregnancy, allows this *rhema* to become the *Logos* growing within her right through birth. Thus the angelic encounter we have here is a kind of prototype where a message in the form of a *rhema* becomes *Logos*, thereby informing the transmission of all other messages. As for the biblical references included later on, we can take each one and examine to what extent the angelic *rhema* became not so much *Logos* or the Word incarnate but a *logos* or word-as-expression...a *logos* of the *Logos* which would be a valid Christian interpretation.

Perhaps the biggest lesson we can get from these divine messengers is that while not drawing attention to themselves, they know when to come and when to withdraw. If we're put into a similar situation, all too often we'd prefer to hang around and get involved when our time has come and has passed. This makes us lose sight of our inherently limited task of delivering a message while our real place, like the angels, is to get the delivery over and done with, after which we return to God's presence. And that return is far from climbing into some heavenly pod.

In some biblical accounts, especially Revelation, we behold a considerable amount of activity where the heavenly court is a busy, noisy place dealing with the end of time and what happens afterwards. That's a situation not discussed much, for despite any horrendous goings-on the world experiences, they're bound to come to an end. The idea of being sent back into some heavenly pod up there after so much drama can't but help be in the back of our minds. The prospect? Nothing to do except sit on the shelf for all eternity with the extremely remote possibility of being sent on another mission. A bleak existence indeed.

This perception of messenger life (apart from the rare occasion of delivering the message) is both what attracts and at the same time repels us. We're fascinated by such beings because they represent a mode of life which while eternal, seems boring and worse, static. At the same time messengers are not in-your-face and transcendent in the same manner as God. In a way they're on our plane which makes it easier for us to identify with them...a transcendence which borders on the cuddly. Furthermore, messengers are death-less, another strong appeal, while supposedly having some human features which makes

them recognizable. At the same time there's the danger of wanting to drag them down to our level and keep them there which simply isn't possible. Nevertheless, some people go that route which is easier to do than dealing with God himself though that's been tried often enough. The name of the game for this is idolatry.

As for the angelic task of delivering a message, that sounds pretty straight forward. They're at the disposal of God who is almighty and have no choice but to obey and be dispatched at his good pleasure. While admirable, it's another thing to put into practice. To be constituted as such (i.e., a messenger) means to be ever attentive, always prepared to listen and therefore obey. In fact, the most common word for angel in Syriac is *hera'* which derives from a verbal root meaning to be watchful. Another term is *gygul*, a wheel or circle implying the swiftness of an angel. Both are fine descriptions of what they do all the time. You could argue that when dispatched, messengers enjoy a momentary freedom because they're out and about, but God is ever watchful to make sure they carry out what had been entrusted to them. A distorted idea of Someone watching over you is perhaps at the root of why Satan rebelled against God and fell from grace. Getting over it is common to us all and not as easy to shake as you think.

Being so dispatched brings up a question. How do messengers make the transit from transcendent reality to the physical realm in which we live? The first image that comes to mind is that they come down from heaven after which they go up. In other words, messengers live "up there" whereas we live "down here." It's a convenient way of looking at the situation which is why it has been around for centuries. Because the very constitution of messengers consists in "going" from one place to another (which is why traditional representations of them have wings), they have the unique ability to be comfortable in either heaven or on earth. After all, if things get bad on earth, all they had to do is spread their wings and fly away. Easy as that.

Given the way we understand physical matter today, let's say that angels ooze out of transcendent reality and then ooze into our realm, inverting the process once they're done. While obviously inaccurate, this concept of oozing isn't such a bad idea. It conveys a kind of transformation in order to make a transit one way and reversing it to go the other way. And so this almost slippery character (the Syriac wheel or *gygul*) is what makes people see them come

suddenly and go just as quickly while leaving no trace of their visit...not even a feather. In sum, the trait of ooze-iness belongs only to creatures inhabiting an in-between world.

So instead of thinking messengers as spending most of their time in a state of suspended animation and awoken rarely from their pods, quite the contrary is true. When sent off on a mission, they leave behind a community of like-minded beings or fellow messengers. Sometimes they go singularly and at other times as a group. That's why a number of scriptural references consider them collectively as hosts or *tsava'*, generally a military term applied to an army or the like. As we know, the military has a special type of comradery you don't find elsewhere, let alone emulate. Such is one of the attractive features of that way of life.

Having *tsava'* as one's natural environment forever certainly must be wonderful. A close New Testament term applicable to the church would be *koinonia*, fellowship or enjoying everything in common. Since messenger are interacting with each other, not simply staring at the Lord with adoring yet bored faces as sometimes we think of them, they are attentive to the needs of their fellows. That means they must be experts at listening to each other, not just to the Lord. After all, he's in the center of his *tsava'* while taking great delight in their doings, which is one reason why he loves his title "Lord of hosts."

Because the very nature of heavenly messengers consists of being prepared to be sent, they are wonderful examples of listening. If you go through the Bible, notably the prophets, listening is absolutely essential for having a good relationship with the Lord. Messengers, of course, have it easier since always they are in his presence. They don't have to deal with physical bodies which can distort the act of listening. However, it 's another matter with us humans. Our ability to listen is far less than 100%. Sometimes it's completely shut off from anything divine. The prophets are quick to point out that such unwillingness to listen (the most common verb for this is *shamah* noted above) has run rampant throughout Israel's history. Actually the very first time *shamah* is found in the Bible is Gn 3.8: "And they *heard* the sound of the Lord God walking in the garden...and the man and his wife hid themselves

from the presence of the Lord among the trees of the garden.”⁴ In other words, they heard the Lord well before seeing him while out on his customary evening walk.

So from this first *shamah* there follows like a string of cascading dominos countless instances where people hid themselves, another way of not listening to the Lord in imitation of our first parents. As time went on, it became encrusted and to our benefit not to follow in their footsteps, recounted in great detail in Israel’s history. Not only did it fail to stop there but continued down to the present day. Christians, of course, will claim that the life, death and resurrection of Jesus Christ put a stop to all that. It did, but the original impetus was so strong that it blew right through the redemptive work of Christ even though the invitation not to hide remains extended to us all both now and for the future.

Closely associated with *shamah* is its principle object, the word or *davar* of the Lord. This noun is not unlike the Greek New Testament *logos*, word-as-expression and of course, suggestive of Christ as *Logos*. A document posted on this homepage entitled Expansions on the Book of Jeremiah pays special attention to the innumerable occasions when *davar* is found relative to *shamah*. Actually it’s rather depressing to read but at the same time educative. This is true insofar as it points to the fact that human nature at that time is pretty much as it is now, “fallen” as Catholics would put it and in need of remedial action.

So here’s where messengers come in. Continuously they’re in a state of readiness for *shamah*, so carrying a *davar* from the Lord is what they’re all about (compare this *davar* with *logos* as noted earlier, basically the same). When you think of it more closely, a messenger must be an expert at *shamah*, else he wouldn’t be a messenger. As for those who have received a *davar* from the Lord (although that term may not be used but its essence is the same), they have to be pretty much in the same state as the messenger who brings it. That is to say, they are primed to *shamah* the divine *davar*. Expanding on this a bit, a delightful way to show this readiness for *shamah* may be found in Baruch

1. The first appearance of a messenger/angel is Gn 16.7 but really not so in light of vs 13 which identifies him as the Lord. So the first “real” appearance is Gn 19.1 to Lot in Sodom. They are prefigured, however, in Gn 18.2 with the “three men” who visited Abraham. As for the last appearance, cf. Rev 22.16.

3.34: “The stars shone in their watches and were glad; he called them, and they said, ‘Here we are!’ They shone with gladness for him who made them.”

With these introductory thoughts are put out there for what they’re worth, we can move on to the main part of this article, that is, a list of biblical examples when a messenger made contact with people. The examples from both the Old and New Testaments as well as the Apocrypha comprises a fairly comprehensive well worth reading. The reason? If you persevere to the end, you get a pretty good idea of what an angel/messenger is all about.

Furthermore, it’s helpful to pay attention to what the angel says—the *davar* from the Lord—and to be aware of the *shamah* or the hearing by those who receive it. Those who *shamah* the *davar* positively reflect the messenger who had to *shamah* the *davar*. In other words, the human response mirrors the angelic one in his relationship with God.

Interestingly, when you look up *mal’ak*, you’ll find frequent references to “messenger” in addition to the common angelic sense. Some references to *mal’ak* as human messenger are included and are underlined for easier identification. That helps bridge the gap between both angelic and human.

Old Testament

Gn 16.7-8: The angel of the Lord found her (Hagar) by a spring of water in the wilderness...and said, ‘Hagar, maid of Sarai, where have you come from and where are you going?’”⁵

Gn 19.1: The two angels came to Sodom in the evening; and Lot was sitting in the gate of Sodom.

Gn 21.17: And God heard the voice of the lad; and the angel of God called to Hagar from heaven...for God has heard the voice of the lad where he is.

Gn 22.11-12: But the angel of the Lord called to him from heaven and said, “Abraham, Abraham!” And he said, “Here am I.” He said, “Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son, from me.”

Gn 22.15-18: And the angel of the Lord called to Abraham and said, "By myself I have sworn, says the Lord, because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will multiply

2. Refer to footnote #1.

your descendants as the stars of heaven and as the sand which is on the seashore. And your descendants shall possess the gate of their enemies, and by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice."

Gn 24.7: The Lord, the God of heaven, who took me from my father's house and from the land of my birth, and who spoke to me and swore to me, "To your descendants I will give this land," he will send his angel before you, and you shall take a wife for my son from there.

Gn 24.40: But he said to me, "The Lord, before whom I walk, will send his angel with you and prosper your way; and you shall take a wife for my son from my kindred and from my father's house; then you will be free from my oath, when you come to my kindred; and if they will not give her to you, you will be free from my oath.

Gn 28.12: And he dreamed that there was a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God were ascending and descending on it!

Gn 31.11: Then the angel of God said to me in the dream, "Jacob," and I said, "Here I am!" And he said, "Lift up your eyes and see, all the goats that leap upon the flock are striped, spotted, and mottled; for I have seen all that Laban is doing to you." I am the God of Bethel, where you anointed a pillar and made a vow to me. Now arise, go forth from this land, and return to the land of your birth."

Gn 32.1: Jacob went on his way and the angels of God met him; and when Jacob saw them he said, "This is God's army!" So he called the name of that place Mahanaim. And Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom.

Gn 32.3: And Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom.

Gn 48.15-16: And he blessed Joseph, and said, "The God before whom my fathers Abraham and Isaac walked, the God who has led me all my life long to this day, the angel who has redeemed me from all evil, bless the lads; and in them let my name be perpetuated, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

Ex 3.2: And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush; and he looked, and lo, the bush was burning yet it was not consumed.

Ex 14.19-20: Then the angel of God who went before the host of Israel moved and went behind them; and the pillar of cloud moved from before them

and stood behind them, coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness; and the night passed without one coming near the other all night.

Ex 23.20-21: Behold, I send an angel before you, to guard you on the way and to bring you to the place which I have prepared. Give heed to him and hearken to his voice, do not rebel against him, for he will not pardon your transgression; for my name is in him.

Ex 32.34: But now go, lead the people to the place of which I have spoken to you; behold, my angel shall go before you. Nevertheless, in the day when I visit, I will visit their sin upon them.

Ex 33.2: And I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites.

Moses sent messengers from Kadesh to the king of Edom.

Num 20.16: and when we cried to the Lord, he heard our voice and sent an angel and brought us forth out of Egypt; and here we are in Kadesh, a city on the edge of your territory.

Num 21.21: Then Israel sent messengers to Sihon, king of the Amorites.

Num 22.5: He (Balak, king of Moab) sent messengers to Balaam.

Num 22.22-27: But God's anger was kindled because he went; and the angel of the Lord took his stand in the way as his adversary. There follows a number of references through vs 27.

Num 22.31-35: Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way with his drawn sword in his hand; and he bowed his head and fell on his face. There follows a number of references through vs 35.

Interestingly, Deuteronomy and Joshua don't have references to mal'ak as angel.

Dt 22.6: So I sent messengers from the wilderness of Kedemoth to Shon...with words of peace.

Jos 6.17: Because Rahab hid the messengers that we sent.

Judg 2.1: Now the angel of the Lord went up from Gilgal to Bochim.

Judg 2.4: When the angel of the Lord spoke these words to all the people of Israel, the people lifted up their voices and wept.

Judg 5.23: Curse Meroz, says the angel of the Lord, curse bitterly its inhabitants because they came not to the help of the Lord, to the help of the Lord against the mighty.

Judg 6.11: Now the angel of the Lord came and sat under the oak at Ophrah

which belonged to Joash the Abiezrite, as his son Gideon was beating out wheat in the wine press to hide it from the Midianites. There follows a number of references through vs 35.

Judg 7.24: And Gideon sent messengers throughout all the hill country of Ephraim, saying, "Come down against the Midianites and seize the waters against them, as far as Beth-barah, and also the Jordan."

Judg 9.31: And he sent messengers to Abimelech at Arumah, saying, "Behold, Gaal the son of Ebed and his kinsmen have come to Shechem, and they are stirring up the city against you.

Judg 11.12: Then Jephthah sent messengers to the king of the Ammonites and said, "What have you against me, that you have come to me to fight against my land?"

Judg 11.17: Israel then sent messengers to the king of Edom, saying, "Let us pass, we pray, through your land;" but the king of Edom would not listen.

Judg 13.11: And the angel of the Lord said to Manoah, "Of all that I said to the woman let her beware. There follows a number of references through vs 21.

1Sam 6.21: So they sent messengers to the inhabitants of Kiriath-jearim, saying, "The Philistines have returned the ark of the Lord. Come down and take it up to you."

1Sam 11.3: The elders of Jabesh said to him, "Give us seven days respite that we may send messengers through all the territory of Israel. There follows a number of references through vs 9. There follows a number of references through vs 9.

1Sam 16.19: Saul sent messengers to Jesse.

1Sam 19.11: That night Saul sent messengers to David's house to watch him, that he might kill him in the morning. There follows a number of references through vs 16.

1Sam 19.20: Then Saul sent messengers to take David; and when they saw the company of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied.

1Sam 23.27: when a messenger came to Saul, saying, "Make haste and come; for the Philistines have made a raid upon the land."

1Sam 25.14: But one of the young men told Abigail, Nabal's wife, "Behold, David sent messengers out of the wilderness to salute our master; and he railed at them.

1Sam 29.9: And Achish made answer to David, "I know that you are as

blameless in my sight as an angel of God; nevertheless the commanders of the Philistines have said, `He shall not go up with us to the battle.'"

2Sam 2.5: David sent messengers.

2Sam 11.22: So the messenger went, and came and told David all that Joab had sent him to tell.

2Sam 14.17: And your handmaid thought, "The word of my Lord the king will set me at rest;" for my Lord the king is like the angel of God to discern good and evil. The Lord your God be with you!

2Sam 19.27: He has slandered your servant to my Lord the king. But my Lord the king is like the angel of God; do therefore what seems good to you.

2Sam 24.16-17: And when the angel stretched forth his hand toward Jerusalem to destroy it, the Lord repented of the evil and said to the angel who was working destruction among the people, "It is enough; now stay your hand." And the angel of the Lord was by the threshing floor of Araunah the Jebusite. Then David spoke to the Lord when he saw the angel who was smiting the people and said, "Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? Let thy hand, I pray thee, be against me and against my father's house."

1Kg 13.18: And he said to him, "I also am a prophet as you are, and an angel spoke to me by the word of the Lord, saying, `Bring him back with you into your house that he may eat bread and drink water.'" But he lied to him.

1Kg 19.5: And he lay down and slept under a broom tree; and behold, an angel touched him, and said to him, "Arise and eat." There follows a number of references through vs 8.

1Kg 22.19: I saw the Lord sitting on his throne and all the host of heaven standing beside him on his right hand and on his left.

2Kg 1.2-5: But the angel of the Lord said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria and say to them, `Is it because there is no God in Israel that you are going to inquire of Baal-zebub, the god of Ekron?' Now therefore thus says the Lord, `You shall not come down from the bed to which you have gone, but you shall surely die.'" So Elijah went. The messengers returned to the king, and he said to them, "Why have you returned?"

2Kg 5.10: And Elisha sent a messenger to him saying, "Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be clean."

2Kg 19.14: Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up to the house of the Lord and spread it before the Lord.

2Kg 19.35: And that night the angel of the Lord went forth and slew a hundred and eighty-five thousand in the camp of the Assyrians; and when men arose early in the morning, behold, these were all dead bodies.

1Chr 19.2: And David said, "I will deal loyally with Hanun the son of Nahash, for his father dealt loyally with me." So David sent messengers to console him concerning his father. And David's servants came to Hanun in the land of the Ammonites, to console him.

1Chr 21.11-12: So Gad came to David and said to him, "Thus says the Lord, `Take which you will: either three years of famine; or three months of devastation by your foes while the sword of your enemies overtakes you; or else three days of the sword of the Lord, pestilence upon the land and the angel of the Lord destroying throughout all the territory of Israel.' Now decide what answer I shall return to him who sent me."

1Chr 21.15-16: And God sent the angel to Jerusalem to destroy it; but when he was about to destroy it, the Lord saw, and he repented of the evil; and he said to the destroying angel, "It is enough; now stay your hand." And the angel of the Lord was standing by the threshing floor of Ornan the Jebusite. And David lifted his eyes and saw the angel of the Lord standing between earth and heaven, and in his hand a drawn sword stretched out over Jerusalem. Then David and the elders, clothed in sackcloth, fell upon their faces.

1Chr 21.18: Then the angel of the Lord commanded Gad to say to David that David should go up and rear an altar to the Lord on the threshing floor of Ornan the Jebusite.

1Chr 21.20: Now Ornan was threshing wheat; he turned and saw the angel, and his four sons who were with him hid themselves.

1Chr 21.27: Then the Lord commanded the angel; and he put his sword back into its sheath.

1Chr 21.30: but David could not go before it to inquire of God, for he was afraid of the sword of the angel of the Lord.

2Chr 32.21: And the Lord sent an angel, who cut off all the mighty warriors and commanders and officers in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he came into the house of his god, some of his own sons struck him down there with the sword.

2Chr 35.21: But he sent envoys to him, saying, "What have we to do with each other, king of Judah?"

2Chr 36.16: but they kept mocking the messengers of God, despising his words and scoffing at his prophets till the wrath of the Lord rose against his people till there was no remedy.

Job 1.6: Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them.

Job 1.14-15: and there came a messenger to Job, and said, "The oxen were plowing and the asses feeding beside them; and the Sabeans fell upon them and took them and slew the servants with the edge of the sword; and I alone have escaped to tell you."

Job 4.18: Even in his servants he puts no trust, and his angels he charges with error.

Job 33.23-24: If there be for him an angel, a mediator, one of the thousand, to declare to man what is right for him; and he is gracious to him, and says, "Deliver him from going down into the Pit, I have found a ransom."

Ps 34.7: The angel of the Lord encamps around those who fear him and delivers them.

Ps 35-36: Let them be like chaff before the wind with the angel of the Lord driving them on! Let their way be dark and slippery with the angel of the Lord pursuing them!

Ps 78.49: He let loose on them his fierce anger, wrath, indignation and distress, a company of destroying angels.

Ps 89.5: Let the heavens praise your wonders, O Lord, your faithfulness in the assembly of the holy ones!

Ps 91.11: For he will give his angels charge of you to guard you in all your ways.

Ps 103.20: Bless the Lord, O you his angels, you mighty ones who do his word, hearkening to the voice of his word!

Ps 104.4: who makes the winds thy messengers, fire and flame your ministers.

Ps 148.2: Praise him, all his angels, praise him, all his host!

Prov 13.17: A bad messenger plunges men into trouble, but a faithful envoy brings healing.

Prov 16.14: A king's wrath is a messenger of death, and a wise man will appease it.

Prov 17.11: An evil man seeks only rebellion, and a cruel messenger will be sent against him.

Ecc 5.6: Let not your mouth lead you into sin, and do not say before the messenger that it was a mistake; why should God be angry at your voice and destroy the work of your hands?

Is 18.2: Go, you swift messengers, to a nation, tall and smooth, to a people

feared near and far, a nation mighty and conquering whose land the rivers divide.

Is 33.7: Behold, the valiant ones cry without; the envoys of peace weep bitterly.

Is 37.36: And the angel of the Lord went forth, and slew a hundred and eighty-five thousand in the camp of the Assyrians; and when men arose early in the morning, behold, these were all dead bodies.

Is 44.26: who confirms the word of his servant and performs the counsel of his messengers; who says of Jerusalem, "She shall be inhabited," and of the cities of Judah, "They shall be built, and I will raise up their ruins."

Is 63.9: In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old.

Esk 30.9: On that day swift messengers shall go forth from me to terrify the unsuspecting Ethiopians; and anguish shall come upon them on the day of Egypt's doom; for, lo, it comes.

Dan 3.28: Nebuchadnezzar said, "Blessed be the God of Shadrach, Meshach and Abednego, who has sent his angel and delivered his servants, who trusted in him and set at nought the king's command and yielded up their bodies rather than serve and worship any god except their own God.

Dan 6.22: My God sent his angel and shut the lions' mouths, and they have not hurt me because I was found blameless before him; and also before you, O king, I have done no wrong.

Hos 12.4: He strove with the angel and prevailed, he wept and sought his favor. He met God at Bethel, and there God spoke with him.

Zech 1.9: Then I said, "What are these, my Lord?" The angel who talked with me said to me, "I will show you what they are." References continue through vs 19.

Zech 2.3-4: And behold, the angel who talked with me came forward, and another angel came forward to meet him and said to him, "Run, say to that young man, ` Jerusalem shall be inhabited as villages without walls because of the multitude of men and cattle in it.

Zech 3.1: Then he showed me Joshua the high priest standing before the angel of the Lord and Satan standing at his right hand to accuse him. References continue through vs 6.

Zech 4.1: And the angel who talked with me came again and waked me like a man that is wakened out of his sleep. References continue through vs 5.

Zech 5.5: Then the angel who talked with me came forward and said to me,

"Lift your eyes, and see what this is that goes forth."

Zech 5.10: Then I said to the angel who talked with me, "Where are they taking the ephah?"

Zech 6.4-5: Then I said to the angel who talked with me, "What are these, my Lord?" And the angel answered me, "These are going forth to the four winds of heaven, after presenting themselves before the Lord of all the earth.

Zech 12.8: On that day the Lord will put a shield about the inhabitants of Jerusalem so that the feeblest among them on that day shall be like David, and the house of David shall be like God, like the angel of the Lord, at their head.

Mal 2.7: For the lips of a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the Lord of hosts.

Mal 3.1: "Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts.

Apocrypha

4Ez 1.19: I pitied your groanings and gave you manna for food; you ate the bread of angels.

4Ez 2.44-46: Then I asked an angel, "Who are these, my Lord?" He answered and said to me, "These are they who have put off mortal clothing and have put on the immortal, and they have confessed the name of God; now they are being crowned, and receive palms." Then I said to the angel, "Who is that young man who places crowns on them and puts palms in their hands?"

4Ez 4.1-4: Then the angel that had been sent to me, whose name was Uriel, answered and said to me, "Your understanding has utterly failed regarding this world, and do you think you can comprehend the way of the Most High?" Then I said, "Yes, my Lord." And he replied to me, "I have been sent to show you three ways, and to put before you three problems. If you can solve one of them for me, I also will show you the way you desire to see, and will teach you why the heart is evil."

4Ez 4.36-37: And Jeremiel the archangel answered them and said, "When the number of those like yourselves is completed; for he has weighed the age in the balance and measured the times by measure and numbered the times by number; and he will not move or arouse them until that measure is fulfilled."

5Ez.5.15: But the angel who had come and talked with me held me and strengthened me and set me on my feet.

5Ez.20: So I fasted seven days, mourning and weeping, as Uriel the angel

had commanded me.

5Ez.31-32: When I had spoken these words, the angel who had come to me on a previous night was sent to me, and he said to me, "Listen to me, and I will instruct you; pay attention to me, and I will tell you more."

7Ez.1: When I had finished speaking these words, the angel who had been sent to me on the former nights was sent to me again and he said to me, "Rise, Ezra, and listen to the words that I have come to speak to you."

10 Ez.30-31: As I was speaking these words, behold, the angel who had come to me at first came to me, and he looked upon me; and behold, I lay there like a corpse and I was deprived of my understanding. Then he grasped my right hand and strengthened me and set me on my feet, and said to me, "What is the matter with you? And why are you troubled? And why are your understanding and the thoughts of your mind troubled?"

Tob 5.4: So he went to look for a man; and he found Raphael who was an angel, but Tobias did not know it. Tobias said to him, "Can you go with me to Rages in Media? Are you acquainted with that region?" The angel replied, "I will go with you; I am familiar with the way, and I have stayed with our brother Gabael."

Tob 5.16: Then he said to Tobias, "Get ready for the journey, and good success to you both." So his son made the preparations for the journey. And his father said to him, "Go with this man; God who dwells in heaven will prosper your way, and may his angel attend you." So they both went out and departed, and the young man's dog was with them.

Tob 5.21: For a good angel will go with him; his journey will be successful, and he will come back safe and sound." So she stopped weeping.

Tob 6.3-5: and the angel said to him, "Catch the fish." So the young man seized the fish and threw it up on the land. Then the angel said to him, "Cut open the fish and take the heart and liver and gall and put them away safely." So the young man did as the angel told him; and they roasted and ate the fish.

Tob 6.13: Then the young man said to the angel, "Brother Azarias, I have heard that the girl has been given to seven husbands and that each died in the bridal chamber.

Tob 8.3: And when the demon smelled the odor he fled to the remotest parts of Egypt, and the angel bound him.

Tob 12.6: Then the angel called the two of them privately and said to them: "Praise God and give thanks to him; exalt him and give thanks to him in the presence of all the living for what he has done for you. It is good to praise God and to exalt his name, worthily declaring the works of God. Do not be slow to

give him thanks.

Tob 12.22: So they confessed the great and wonderful works of God, and acknowledged that the angel of the Lord had appeared to them.

Wisd 10.10: When a righteous man fled from his brother's wrath, she guided him on straight paths; she showed him the kingdom of God and gave him knowledge of angels; she prospered him in his labors and increased the fruit of his toil.

Three Young Men 1.26-27: But the angel of the Lord came down into the furnace to be with Azariah and his companions and drove the fiery flame out of the furnace and made the midst of the furnace like a moist whistling wind, so that the fire did not touch them at all or hurt or trouble them.

1Mac 7.41: 41) When the messengers from the king spoke blasphemy, your angel went forth and struck down one hundred and eighty-five thousand of the Assyrians.

2Mac 11.6: When Maccabeus and his men got word that Lysias was besieging the strongholds, they and all the people, with lamentations and tears, besought the Lord to send a good angel to save Israel.

2Mac 15.22-23: And he called upon him in these words: "O Lord, you sent your angel in the time of Hezekiah king of Judea, and he slew fully a hundred and eighty-five thousand in the camp of Sennacherib.

23) So now, O Sovereign of the heavens, send a good angel to carry terror and trembling before us.

New Testament

Mt 1.20: But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; he will bear a son, and you shall call his name Jesus, for he will save his people from their sins."

Mt 2.13: Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother and flee to Egypt and remain there till I tell you; for Herod is about to search for the child, to destroy him."

Mt 2.19-20: But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead."

Mt 28.2-3: And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone and sat upon it. His appearance was like lightning and his raiment white as snow.

No reference to angel in Mark's Gospel

Lk 1.11: And there appeared to him an angel of the Lord standing on the right side of the altar of incense. And Zechariah was troubled when he saw him, and fear fell upon him. But the angel said to him, "Do not be afraid, Zechariah, for your prayer is heard, and your wife Elizabeth will bear you a son, and you shall call his name John.

Lk 1.19-20: And the angel answered him, "I am Gabriel, who stand in the presence of God; and I was sent to speak to you and to bring you this good news. And behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words which will be fulfilled in their time."

Lk 1.26-28: In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came to her and said, "Hail, O favored one, the Lord is with you!"

Lk 1.38: And Mary said, "Behold, I am the handmaid of the Lord; let it be to me according to your word." And the angel departed from her.

Lk 2.9 (plus vs 10 & 13): And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. And the angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people.

Lk 2.15: When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened which the Lord has made known to us."

Lk 2.21: And at the end of eight days when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb.

Jn 12.29: The crowd standing by heard it and said that it had thundered. Others said, "An angel has spoken to him."

Acts 5.19-20: But at night an angel of the Lord opened the prison doors and brought them out and said, "Go and stand in the temple and speak to the people all the words of this Life."

Acts 6.15: And gazing at him, all who sat in the council saw that his face was like the face of an angel.

Acts 8.26: But an angel of the Lord said to Philip, "Rise and go toward the south to the road that goes down from Jerusalem to Gaza." This is a desert

road.

Acts 10.3-4: About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius." And he stared at him in terror and said, "What is it, Lord?" And he said to him, "Your prayers and your alms have ascended as a memorial before God.

Acts 10.22: And they said, "Cornelius, a centurion, an upright and God-fearing man who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say."

Acts 12.7-8 (up to vs 11): and behold, an angel of the Lord appeared, and a light shone in the cell; and he struck Peter on the side and woke him saying, "Get up quickly." And the chains fell off his hands. And the angel said to him, "Dress yourself and put on your sandals." And he did so. And he said to him, "Wrap your mantle around you and follow me."

Acts 23.8-9: For the Sadducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees acknowledge them all. Then a great clamor arose; and some of the scribes of the Pharisees' party stood up and contended, "We find nothing wrong in this man. What if a spirit or an angel spoke to him?"

Acts 27.23-25: For this very night there stood by me an angel of the God to whom I belong and whom I worship, and he said, "Do not be afraid, Paul; you must stand before Caesar; and lo, God has granted you all those who sail with you." So take heart, men, for I have faith in God that it will be exactly as I have been told.

Rom 8.38-39: For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

1Cor 4.9: For I think that God has exhibited us apostles as last of all like men sentenced to death; because we have become a spectacle to the world, to angels and to men.

1Cor 6.3: Do you not know that we are to judge angels? How much more, matters pertaining to this life!

1Cor 11.9-10: Neither was man created for woman, but woman for man. That is why a woman ought to have a veil on her head, because of the angels.

1Cor 13.1: If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.

2Cor 11.14: And no wonder, for even Satan disguises himself as an angel of light.

Gal 1.8: But even if we or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed.

Gal 4.14: and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus.

1Pt 1.12: It was revealed to them that they were serving not themselves but you, in the things which have now been announced to you by those who preached the good news to you through the Holy Spirit sent from heaven, things into which angels long to look.

1Pt 3.22: who has gone into heaven and is at the right hand of God with angels, authorities and powers subject to him.

2Pt 2.4: For if God did not spare the angels when they sinned but cast them into hell and committed them to pits of nether gloom to be kept until the judgment.

2Pt 2.11: whereas angels, though greater in might and power, do not pronounce a reviling judgment upon them before the Lord.

2Pt 3.11: While God also bore witness by signs and wonders and various miracles.

Jd 1.6: And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day.

Jd 1.9: But when the archangel Michael, contending with the devil, disputed about the body of Moses, he did not presume to pronounce a reviling judgment upon him, but said, "The Lord rebuke you."

Rev 1.1: The revelation of Jesus Christ which God gave him to show to his servants what must soon take place; and he made it known by sending his angel to his servant John.

Rev 1.4: Grace to you and peace from him who is and who was and who is to come and from the seven spirits who are before his throne.

Rev 2.1: To the angel of the church in Ephesus write: "The words of him who holds the seven stars in his right hand, who walks among the seven golden lamp-stands."

Rev 2.8: And to the angel of the church in Smyrna write: "The words of the first and the last, who died and came to life."

Rev 2.12: And to the angel of the church in Pergamum write: "The words of him who has the sharp two-edged sword."

Rev 2.18: And to the angel of the church in Thyatira write: "The words of the Son of God, who has eyes like a flame of fire and whose feet are like burnished bronze."

Rev 3.1: And to the angel of the church in Sardis write: “The words of him who has the seven spirits of God and the seven stars.”

Rev 3.7: And to the angel of the church in Philadelphia write: “The words of the holy one, the true one, who has the key of David, who opens and no one shall shut, who shuts and no one opens.”

Rev 3.14: And to the angel of the church in Laodicea write: “The words of the Amen, the faithful and true witness, the beginning of God's creation.”

Rev 4.4: Round the throne were twenty-four thrones and seated on the thrones were twenty-four elders clad in white garments with golden crowns upon their heads.”

Rev 5.2: and I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?"

Rev 7.2-3: Then I saw another angel ascend from the rising of the sun with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea saying, "Do not harm the earth or the sea or the trees till we have sealed the servants of our God upon their foreheads."

Rev 7.11: And all the angels stand round the throne and round the elders and the four living creatures, and they fell on their faces and before the throne and worshiped God.”

Rev 8.3-4: And another angel came and stood at the altar with a golden censer; and he was given much incense to mingle with the prayers of all the saints upon the golden altar before the throne; and the smoke of the incense rose with the prayers of the saints from the hand of the angel before God.

Rev 8.7-8: The first angel blew his trumpet, and there followed hail and fire mixed with blood which fell on the earth; and a third of the earth was burnt up, and a third of the trees were burnt up, and all green grass was burnt up. The second angel blew his trumpet, and something like a great mountain burning with fire was thrown into the sea.

Rev 8.10: The third angel blew his trumpet, and a great star fell from heaven blazing like a torch, and it fell on a third of the rivers and on the fountains of water.

Rev 8.12: The fourth angel blew his trumpet, and a third of the sun was struck and a third of the moon and a third of the stars so that a third of their light was darkened; a third of the day was kept from shining, and likewise a third of the night.

Rev 9.1: And the fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key of the shaft of the bottomless pit.

Rev 9.11: They have as king over them the angel of the bottomless pit; his name in Hebrew is Abaddon, and in Greek he is called Apolyon.

Rev 9.13-15: Then the sixth angel blew his trumpet, and I heard a voice from the four horns of the golden altar before God saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." So the four angels were released who had been held ready for the hour, the day, the month and the year, to kill a third of mankind.

Rev 12.7-9: Now war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, but they were defeated and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.

Rev 14.10: he also shall drink the wine of God's wrath, poured unmixed into the cup of his anger, and he shall be tormented with fire and sulphur in the presence of the holy angels and in the presence of the Lamb.

Rev 15.1: Then I saw another portent in heaven, great and wonderful, seven angels with seven plagues, which are the last, for with them the wrath of God is ended.

Rev 15.6: and out of the temple came the seven angels with the seven plagues robed in pure bright linen and their breasts girded with golden girdles.

Rev 16.1: (continues through vs 12): Then I heard a loud voice from the temple telling the seven angels, "Go and pour out on the earth the seven bowls of the wrath of God."

Rev 16.17: The seventh angel poured his bowl into the air, and a loud voice came out of the temple from the throne saying, "It is done!"

Rev 17.7: But the angel said to me, "Why marvel? I will tell you the mystery of the woman and of the beast with seven heads and ten horns that carries her.

Rev 18.1-2: After this I saw another angel coming down from heaven having great authority; and the earth was made bright with his splendor. And he called out with a mighty voice, "Fallen, fallen is Babylon the great!"

Rev 18.21: Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, "So shall Babylon the great city be thrown down with violence and shall be found no more.

Rev 19.9: And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are true words of God."

19.17: Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly in mid-heaven, "Come, gather for the great supper of God.

Rev 20.1: Then I saw an angel coming down from heaven, holding in his hand the key of the bottomless pit and a great chain.

Rev 22.6: And he said to me, "These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place.

Rev 22.8-9: I John am he who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me; but he said to me, "You must not do that! I am a fellow servant with you and your brethren the prophets, and with those who keep the words of this book. Worship God."

Rev 22.16: "I Jesus have sent my angel to you with this testimony for the churches. I am the root and the offspring of David, the bright morning star."

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