

# Hebrews

## Chapter One

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**Heb 1:1-2 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, <sup>2</sup>in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.**

The author uses the word “God” 68 times in the epistle and so he repeatedly brings us to encounter the work of God. He tells us here that the entire purpose of the era prior to the coming of Jesus was preparation for His coming. We cannot know anything true about God except by His revelation of that truth. The religions of the world (Buddhism, Muslim, Hinduism, Confucianism, Zoroastrianism, etc) are formed as people tried to understand what exists outside of our space-time entrapment. Such people have shown great imagination but they cannot arrive at the truth unless God reveals it to them and they then turn to the one through whom the truth is revealed: Jesus Christ. God did enter our space-time to explain Himself to man beginning in the Garden and through many prophets. A long time had passed from the time when God first began speaking to His prophets and the birth of Christ. There were about 1500 years of OT times involved and over 40 writers involved in God’s progressive revelation of truth to man. We also remember that 400 years had passed between the last of the utterances from OT prophets, Malachi, and the entrance into history by our Lord Jesus Christ. God had spoken in many portions and in many ways over the years. By many portions he means the duration of the revelations as well as their applications. By many ways he means different literary genre as well as different physical acts. He spoke to Moses from the burning bush (Ex 3:2) and to Elijah, Isaiah, Amos and others through dreams, visions and even from a basket of fruit (Amos 8:1). He also spoke by actions such as the Flood and miracles including the manipulations of the river during the exodus of the Jews from Egypt. The word “prophets” can also include extra-canonical people such as Abraham. The translation “in the prophets” is preferred and strongly implies that God had not just spoken through them but was actually “in” them. Peter also spoke of this manner of revelation: *2Peter 1:21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.*

The “last days” is a Septuagint phrase meaning the time of the coming of the Messiah and the inauguration of His kingdom. The subject is the same as in verse one meaning that God has now spoken to us through His Son. Technically there is no “his” in the Greek before the word “Son” so the writer is saying that God spoke in the one possessing all the qualities of being Son. The revelation of God to His people began in the Garden and progressively has continued until this time with the complete revelation that is now given. Saying that God appointed Jesus to be heir of all things shows again the authoritative role of God in all activity. The use of the word “heir” does not imply that the person receives something upon the death of a testator (the one

making a “will”). The word simply means that He is given authority of everything. The author also tells us that God made the world through the Son. The Greek word that is translated “world” is not “kosmos” but it is “aionas”, which actually has a time essence so that it can be translated all that has ever existed or will exist. Some people translate the word as “ages” to explicitly contain the time aspect. He created time, space, matter so that all the universe and all that makes it function and be maintained was created by Him. Other verses give us the same information: *John 1:3 All things came into being by Him, and apart from Him nothing came into being that has come into being.*

*John 1:10 He was in the world, and the world was made through Him, and the world did not know Him.*

*1Cor 8:6 yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.*

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

When we consider the vastness of creation and the complexity of the sub-molecular we are in awe at this creation. We know from observations of the Hubble telescope that the universe contains at least 200 billion galaxies. When we contemplate all the physical conditions that must have very precise values for life to exist we are awed at our Creator. A few conditions that must have precise values for life to exist include the distance of the earth from the sun, the tilt of the earth’s axis, the distance of the moon from the earth, the polarity of the water molecule, the surface tension of water, the relative masses of the neutron and the proton, the ratio of the number of protons to electrons, the ratio of the electron to neutron mass, the gravitational force constant and the electromagnetic force constant. Here is a pretty good movie of the universe:

<http://www.youtube.com/watch?v=zJ8CUz4MZ1M>.



**Heb 1:3-4 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high; <sup>4</sup>having become as much better than the angels, as He has inherited a more excellent name than they.**

The subject now changes to Jesus and the writer leaves no doubt as to the essence of Jesus. The Greek word translated “radiance” can mean a shining forth as a consequence of the explicit nature of the object radiating, such as the sun. It can also mean a reflective shining as the moon reflects the light of the sun. Either way we see that Jesus is the shining forth of God’s glory as can be experienced by man. The Greek word translated “exact representation” is “charakter” and this is the only usage of this word in the NT. The Greek word “eikon” is used elsewhere to denote that Christ is the image of God:

*Col 1:15 And He is the image of the invisible God, the first-born of all creation.*

*2Cor 4:4 in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God.*

Here the author of Hebrews is making the point even stronger than Paul did in his writings by stating that Jesus is the exact representation of God, which conveys the concept that there is no difference between the two beings. He also says that Jesus is the exact representation of God’s nature and uses the Greek word “hypostaseos” meaning that when we see Jesus we see the real being of God. Jesus gave the same revelation when He said in John 14:9: “*He who has seen Me has seen the Father*”.

Saying that Jesus upholds all things is not equivalent to saying that He is just holding up the world as Atlas has been pictured doing. The meaning of the Greek word “pheron” that is translated “upholding” or “sustaining” means to carry something along to completion. Paul states the same principle in Col 1:17: *And He is before all things, and in Him all things hold together.* Jesus is actively keeping the entire universe going forward in its orderly progression and He does so by the word of His power. The Greek word translated “word” is “rhema” and not “logos” so that by using this word he actually means that Jesus is keeping the universe functioning by His command. The same Greek word is used for “world” as was used previously so the meaning is for the entire universe in all of the time involved. The Greek word translated “power” is “dynamis” and means a powerful physical representation of ability.

The statement of Jesus having made purification of sins is the heart of the author’s reason for writing the letter. He saw sin as the paramount problem of man that was not solved by any combination of sacrifices during the OT time but that was solved for all time by the efficacious work of Jesus Christ and he states such work in a variety of ways in this letter:

- He made a propitiation for sins (2:17)
- He put sins away so that God remembers them no more (8:12; 10:17)

- He bore sins (9:28)
- He offered a sacrifice for sins (10:12)
- He made an offering for sin (10:18)
- He brought about remission of sin (10:18)
- He annulled sin by his sacrifice (9:26)
- He brought about redemption from transgressions (9:15)

The word “purification” (katharismos) is used here and in 2 Peter 1:9 to mean the removal of sin and further it means actually taking them away rather than just a washing away of sin or a washing over of sin. This meaning then is part of what we call double imputation in that our sins are put on Christ and His righteousness is put on our accounts:

*2Cor 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.*

After Jesus took care of the great problem of man He then is said to have sat down at the place of honor (the right hand of God). That He could sit at the right hand of God in heaven means that God has accepted His accomplishment to take away the sin of man and to give him His righteousness so that God’s chosen people are now His children:

*John 1:12 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,*

The author now states that Jesus became better than the angels. Of course Jesus has always been God and therefore He has always been better than the angels. But here he is referring to His completed action of becoming God/man and completing the task of the removal of the sins of man, which are actions that no angel could accomplish. The author will talk more of the angels who are spiritual beings and we will see that only three angels are named in the Bible. The world is mesmerized by the concept of angels and we have seen TV shows depicting angels in ways that are very contrary to what the Bible teaches us. Angels are never portrayed as females and they are extremely powerful beings. Whenever humans are seen in the company of angels in the bible the men want to worship them. But the bible also tells us that angels are not to be worshiped for only God is to be worshiped:

*Rev 19:10 And I fell at his feet to worship him. And he said to me, "Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy."*

The author of Hebrews tells us of the superiority of Jesus to the angels probably in large part because angels are connected with the bringing of the old covenant to the people. We read in Acts 7:53 that the law was “delivered by angels” and in Heb 2:2 we will read that the OT law was “declared by angels”. The author is emphasizing that the new covenant is superior to the old covenant and it is brought not by angels but by God in the form of the Son of God.

A name meant much more in the old times than it does today as it referred to the whole character of the person. Since He is stated as having inherited the name the meaning is that the

name given was a result of His actions. The importance of this name, Lord, is also mentioned by Paul in his letter to the Philippians:

*Phil 2:9-11 Therefore also God highly exalted Him, and bestowed on Him the name which is above every name, <sup>10</sup>that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, <sup>11</sup>and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

**Heb 1:5-7 For to which of the angels did He ever say, "Thou art My Son, Today I have begotten Thee"? And again, "I will be a Father to Him And He shall be a Son to Me"? <sup>6</sup>And when He again brings the first-born into the world, He says, "And let all the angels of God worship Him." <sup>7</sup>And of the angels He says, "Who makes His angels winds, And His ministers a flame of fire."**

The author now begins to show that Jesus is indeed superior to angels. However it must be clear that Jesus did not become the Son of God at the time of His incarnation. His relation to the Father as Son entered time with the incarnation but such was just a continuation of what had always been as elaborated in John 1:14: *And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.*

In the ten verses (5-14) he will incorporate seven OT passages with five of them from the Psalter to show that Jesus is superior to the angels. The first quotation is from Psa 2:7 and is referring to the future king who will rule over all kings. There are instances in the OT where angels are referred to as sons of God such as in:

*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 2:1 Again there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them to present himself before the Lord.*

But no individual angel was ever given the status of begotten one of God so the question is surely rhetorical. The meaning of the word "begotten" requires some explanation for the concept can be easily misunderstood today. The word is united with the idea of inheriting, which is also much different than in the times of the writing of this letter. In Rome when a person reached a certain age he was evaluated by his father to see if he merited being called a man and having a name associated with the family. The resurrection of Jesus Christ is the event in mind here as it was at that time that Jesus was approved for all of His actions as stated by Paul in:

*Rom 1:4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,*

Thus at this time the Father brought Jesus into His full inheritance and He was then begotten and was truly the Son of God. There is probably no hidden meaning in the word "today" since the author makes no special reference to some day. He probably is just referring to the incarnation and not the second coming as some infer.

The second quotation is from 2 Sam 7:14 *"I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,* and in context clearly refers to Solomon but the author is applying them here to Jesus but of course without the correction of sin in the second part of the original verse. We also see in 2 Sam 7:13 that His throne will be established forever. This quotation from 2 Samuel then is an example of a scripture that had a near and a future fulfillment. The near was for Solomon and the future was for Jesus Christ. The reference of Paul to Jesus being a descendent of David also relates the application of the quotation involving Solomon to Jesus: *Rom 1:2-3 which He promised beforehand through His prophets in the holy Scriptures,<sup>3</sup> concerning His Son, who was born of a descendant of David according to the flesh,* This application refers to the father-son relationship between God and Jesus and there is no such relationship involving angels.

Verse 6 involves the only use of "firstborn" to be applied specifically of Christ and here it represents the relationship between God and Jesus that certainly never applies to any angel. The quotation is from Deut 32:43 of the Septuagint translation although the LXX actually reads "sons of God" rather than "all the angels" but the context of the LXX clearly means "all the angels". Some think that using the word "again" refers to the Second Coming. The word "world" again, as in verse 2 refers to all creation including what the Jews considered the three heavens that include the realm of the angels. Whatever time span is considered, the point is that all the angels worship Jesus and not the other way around.

Verse 7 is a quote from Psa 104:4 again using the LXX rather than from the Hebrew text: *Psalm 104:4 He makes the winds His messengers, Flaming fire His ministers.* The original text says that God can use fundamental concepts as His messengers and the LXX says that angels are superior to those elemental forces but Jesus is vastly superior to the angels.

**Heb 1:8-9 But of the Son He says, "Thy throne, O God, is forever and ever, And the righteous scepter is the scepter of His kingdom.<sup>9</sup> Thou hast loved righteousness and hated lawlessness; Therefore God, Thy God, hath anointed Thee With the oil of gladness above Thy companions."**

In verses 8 and 9 the author contrasts Jesus with the angels. The quotation is from Psa 45:6, 7 referring to the Son who is addressed as God. The throne of Jesus is not temporary as were the thrones of David, Solomon, and others but is forever. The author is stating that we must understand the OT in light of Jesus Christ and is showing us what Jesus also said: *Luke 24:44 Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."*

It is God who anoints God! The anointing was for consecration to a particular service and this will be for His ruling in contrast to the angels who will serve. Jesus rules with absolute righteousness that He loves and against all lawlessness that he hates. Thus it is Jesus who rules

absolutely and it is only He who can provide salvation for man. The companions of verse 9 are probably a reference to the “brothers” of 2:11 meaning those people who are saved from the wrath of God who will be ruled by Him. We today are in the Kingdom of God because of the great work of Jesus for us and the imputing of our sins upon Him and His righteousness into our accounts. We then have the great promises:

*Rom 8:29-30 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; <sup>30</sup>and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.*

**Heb 1:10-12 And, "Thou, Lord, in the beginning didst lay the foundation of the earth, And the heavens are the works of Thy hands; <sup>11</sup>They will perish, but Thou remainest; And they all will become old as a garment, <sup>12</sup>And as a mantle Thou wilt roll them up; As a garment they will also be changed. But Thou art the same, And Thy years will not come to an end. "**

The divinity of Jesus Christ is nowhere more clearly delineated than in this first chapter of Hebrews and here we see again His role in all of creation. In speaking of God we speak of His communicable attributes such as goodness, mercy, holiness, etc. We also speak of His incommunicable attributes like eternity, omnipotence, immutability, etc. We know that Jesus Christ is the same forever (Heb 13:8) and so what we learn of Him in this book is true forever. In Genesis 1:1 we first read of His creation of the heavens and the earth and here the Holy Spirit informs us that Jesus Christ is the creator of everything. The Jews thought of there being three heavens: the air, the sky where the planets and stars exist, and the third heaven was where God existed. Here the author tells us that Jesus prepared the place for the earth as well as all the heavens. Very only cosmology thought of the earth sitting on some foundation but we know that is not true. However the foundation can be thought of as the space into which the earth was placed. Thus Jesus created time, space, energy, and matter and arranged all as we know it today in our expanding universe. Here he quotes from Psa 102:25-27: *"Of old Thou didst found the earth; And the heavens are the work of Thy hands. <sup>26</sup>Even they will perish, but Thou dost endure; And all of them will wear out like a garment; Like clothing Thou wilt change them, and they will be changed. <sup>27</sup>But Thou art the same, And Thy years will not come to an end."*

In the OT the verses apply to God and here the author applies them to Jesus. In verse 10 he tells us that Jesus created everything that exists but even when all of that first creation goes away Jesus will remain forever. The world seems permanent but it will all one day be replaced: *Isa 66:22 "For just as the new heavens and the new earth Which I make will endure before Me," declares the Lord, "So your offspring and your name will endure.*  
*Rev 6:14 And the sky was split apart like a scroll when it is rolled up; and every mountain and island were moved out of their places.*

*Rev 21:1-2 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. <sup>2</sup>And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.*

Just as we discard worn-out clothes, one day Jesus will bring about the new creation over which He will rule absolutely in righteousness. Peter wrote of such a time also:

*2Peter 3:10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.*

But Jesus remains the same and will always be the same:

*Heb 13:8 Jesus Christ is the same yesterday and today, yes and forever.*

**Heb 1:13-14 But to which of the angels has He ever said, "Sit at My right hand, Until I make Thine enemies A footstool for Thy feet"? <sup>14</sup>Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?**

He now asks a rhetorical question concerning the absolute rule of Jesus for there are no angels who have been made such a promise. He is quoting from Psa 110:1 and the application to earthly rule of conquerors over their foes is referenced in Joshua:

*Psalm 110:1 The Lord says to my Lord: "Sit at My right hand, Until I make Thine enemies a footstool for Thy feet."*

*Joshua 10:24 And it came about when they brought these kings out to Joshua, that Joshua called for all the men of Israel, and said to the chiefs of the men of war who had gone with him, "Come near, put your feet on the necks of these kings." So they came near and put their feet on their necks.*

Psalm 110 is the most often quoted psalm in the New Testament as it tells us where Jesus went at His ascension and what He is doing now. Jesus being seated describes His authority but He is not just sitting for He is active in keeping order in creation (Col 1:17) and in the lives of His chosen people. We read in Acts of many instances of His activity in the early church. He rose to greet Stephen at his death (Acts 7:56) and He appeared to Paul as he was going to Damascus (Acts 9:4). Jesus will rule absolutely over all of His foes but the angels are just servants and they are even servants of those people who are chosen as God's children. He is also praying for Christians as He prayed for Peter's faith to remain strong (Luke 22:31-32). He promised to be with us all until the end of the age (Matt 28:29). The enemies of Christ include physical death, sin, Satan, worldly powers and false prophets within the church and the promise is that all of these enemies will be footstools for His feet. He showed His power over all of these enemies during His lifetime on earth and at the end of the age this authority will be complete for all to see.

Using the word "all" in reference to the angels tells us that even Gabriel and Michael are ministering spirits to God's children. The Greek word for service is "diakonia" and nowhere else in the NT is it used in reference to angels. The word "inherit" does not mean from a last

testament but by assignment of possession regardless of the means involved. The word is also the same as used in *Matt 5:5 Blessed are the gentle, for they shall inherit the earth*. The salvation inherited refers to the salvation given to Christians both now (justification), in our present state (sanctification) and in the future aspect of salvation (glorification). The angels are servants to those who have been given that salvation by the grace of God.

## **Angels**

Since the author of Hebrews makes it very clear that Jesus is greater than angels, we should look carefully at what the Bible tells us about them. One of the best books on the subject is by Billy Graham entitled "Angels". Much more can be said than will be reported here so the interested reader is asked to read Billy Graham's book and other reputable books on the subject. The Hebrew word for angel is *malak* (Strong's number 4397) and the Greek word is *aggelos* (Strong's number 32). Generally the word means messenger or ambassador. The Bible mentions angels almost 300 times. Contrary to popular depictions of angels, they are all shown as males in the Bible. There are only three angels named in the Bible: Gabriel, Michael, and Lucifer (Satan). Jewish literature has other names for angels such as Raphael. They are created beings (Col 1:16). *Col 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him.*

In Job we read of the morning stars and the sons of God singing and this probably refers to the angels singing at the creation of the universe as we know it today so we assume they were created earlier:

*Job 38:6-7 "On what were its bases sunk? Or who laid its cornerstone, <sup>7</sup>When the morning stars sang together, And all the sons of God shouted for joy?"*

We do not know how many angels exist but we are told some numbers. The following and other sources lead people to consider that there are trillions of angels. A Roman legion was 6000 soldiers. A myriad is sometimes interpreted as innumerable and the general definition of the word is "a very large, indefinite number".

*Matt 26:53 "Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?"*

*Rev 5:11 And I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands,*

*Psalms 68:17 The chariots of God are myriads, thousands upon thousands; The Lord is among them as at Sinai, in holiness.*

*Daniel 7:10 "A river of fire was flowing And coming out from before Him; Thousands upon thousands were attending Him, And myriads upon myriads were standing before Him; The court sat, And the books were opened.*

*Heb 12:22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels,*

*Deut 33:2 And he said, "The Lord came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came from the midst of ten thousand holy ones; At His right hand there was flashing lightning for them.*

There seem to be ranks and different authorities among the angels. The seraphim (Isa 6:1-6) and cherubim (Ezek 10) minister at the very throne of God and follow in order after the archangel (Michael in Jude 9 and perhaps Lucifer before his fall) and angels. Gabriel is prominently mentioned in scripture but he is never referred to as an archangel. Michael is considered the guardian angel of Israel (Daniel 12:1).

Angels do not marry (Mark 12:25) and do not die (Luke 20:36).

*Mark 12:25 "For when they rise from the dead, they neither marry, nor are given in marriage, but are like angels in heaven.*

*Luke 20:36 for neither can they die anymore, for they are like angels, and are sons of God, being sons of the resurrection.*

They are spirit beings who can take human form in carrying out the commands of God. They are not to be worshiped (Col 2:18). They bless and obey God (Psa 103:19-21) and carry out God's judgments (Psa 78:49; Matt 13:41-42).

*Col 2:18 Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind,*

*Psalm 103:19-21 The Lord has established His throne in the heavens; And His sovereignty rules over all. <sup>20</sup>Bless the Lord, you His angels, Mighty in strength, who perform His word, Obeying the voice of His word! <sup>21</sup>Bless the Lord, all you His hosts, You who serve Him, doing His will.*

*Psalm 78:49 He sent upon them His burning anger, Fury, and indignation, and trouble, A band of destroying angels.*

*Matt 13:41-42 "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, <sup>42</sup>and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth.*

Angels rejoice over the salvation of even one person:

*Luke 15:10 "In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."*

They can have a frightening appearance:

*Matt 28:3-4 And his appearance was like lightning, and his garment as white as snow; <sup>4</sup>and the guards shook for fear of him, and became like dead men.*

Angels are among us but not necessarily recognized (Heb 13:2). Little ones have angels before the face of God (Matt 18:10).

*Heb 13:2 Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.*

*Matt 18:10 "See that you do not despise one of these little ones, for I say to you, that their angels in heaven continually behold the face of My Father who is in heaven.*

Angels were created sinless but some sinned and Isaiah told clearly the plan of Satan: *Isaiah 14:12-14 "How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! <sup>13</sup>But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. <sup>14</sup>I will ascend above the heights of the clouds; I will make myself like the Most High.'*

One-third of the angels followed Satan in his sin against God (Rev 12:4) and there is eternal punishment awaiting them (Matt 25:41; 2 Peter 2:4; Jude 6). *Rev 12:4 And his tail swept away a third of the stars of heaven, and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.*

*Matt 25:41 "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels;*

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

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

Our weapons in spiritual warfare are the angels working against Satan and his forces: *2Cor 10:3-4 For though we walk in the flesh, we do not war according to the flesh, <sup>4</sup>for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.*

The fallen angels distort the gospel to deceive people:

*Gal 1:8 But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed.*

*2Cor 11:14-15 And no wonder, for even Satan disguises himself as an angel of light. <sup>15</sup>Therefore it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds.*

*1John 4:1-3 Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world. <sup>2</sup>By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; <sup>3</sup>and every spirit that does not confess Jesus is not from God; and this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.*

Angels do not rule but are ministering spirits for God's family (Heb 1:13-14) and they will be judged by the saints (1 Cor 6:2-3).

*Heb 1:13-14 But to which of the angels has He ever said, "Sit at My right hand, Until I make Thine enemies A footstool for Thy feet"? <sup>14</sup>Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?*

*1Cor 6:2 Or do you not know that the saints will judge the world? And if the world is judged by you, are you not competent to constitute the smallest law courts?*

Angels ministered to Jesus and will accompany the returning of Christ:

*Matt 4:11 Then the devil left Him; and behold, angels came and began to minister to Him.*

*Matt 25:31 "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.*