

Our Personal Angel

The Scriptures are clear as to the role of the Angels at Creation in response to the commandment of the Almighty:

“By the Word of Yahweh were the heavens made; and all the host of them by the breath of his mouth” (Psa. 33:6).

Yahweh gave the command, and the Angels obeyed. He said: “let there be light, and there was light” (Gen. 1:3). “He spake, and it was done; he commanded, and it stood fast” (cp. Psa. 33:9). So it was that the Angels (Hebrew: Elohim—see Psa. 8:5) were the agents through which the Almighty accomplished His Will in creating the Heavens and Earth. So it is that we read in Genesis chapter 1: “In the beginning, Elohim created the heavens and the earth” (Gen. 1:1).

But after the 6 days of Creation, the Angels still have a creative role to play, for during the 6 millennial days of the New Creation, their working in human affairs is essential for the development of those called out for the Name of the Lord. As we read in Hebrews, they are “all ministering spirits, sent forth to minister for them who shall be heirs of salvation” (Heb. 1:14). We, who have been called out from the world to become Sons of the Living God are the “heirs of salvation” - but **if** we remain faithful. So, the Word of Yahweh is clear: the angels are our ministers! Their purpose is to ensure the outworking of God’s Will both in world affairs but also in us as individuals. The Angels have the charge of ministering to the true believers, and their needs.

THE INVOLVEMENT OF THE ANGELS WITH MAN

Right from the beginning, the Angels have been intimately involved with Human Affairs. Genesis 1:26 reads: “and Elohim said, Let us make man ***in our image, after our likeness***”. The reference to “our” in this place shows this point. We are made in the moral, as well as the physical image of the Angels ¹ Again following the sin of the first human pair “Yahweh Elohim said, behold the man is become ***as one of us***, to know good and evil”. So by disobeying the command of God, man knew good and evil in an experimental sense, and became like the Angels.

In his book “Elpis Israel,” Brother John Thomas reasoned from this that the Angels themselves had once passed through a period of probation as man, and had themselves sinned, thereby gaining the knowledge of good and evil:

“The Lord of the Elohim himself declares that they also had been experimentally sensible of evil, for this is the idea expressed by the Hebrew word YADA, to know. In short, it is credible that none of the Elohim of the only Potentate’s dominion were created immortal; but earthly, or animal, like Adam. The eternal King is the only being who is originally immortal in any sense, hence it is written that “He only hath immortality”. The immortality of all other intelligences is derived from Him as a reward for the “obedience of faith”. Just men at the resurrection of the First Fruits will be equal to Elohim” (Elpis Israel, p 187).

And again:

¹ We considered this latter aspect in another study here: <https://christadelphians.online/0420214-2/>

“The Scripture reveals the principle upon which the Elohim of the Universe are developed by the Eternal Spirit. They are immortals, but were not always so. The Eternal Spirit, dwelling in light, is alone essentially immortal, without beginning; but all the Mighty Ones, or Gods, He has created, have at some point of their history been subject to evil even as we. Moses teaches this in Gen 3:5,22”.

And again, speaking of the way in which Adam and Eve came to “know good and evil”, he wrote:

“When this was affirmed of Adam and Eve, “the eyes of them both were opened, and they knew that they were naked,” and they were both ashamed and afraid. This was the form of the “evil” which they experienced at that crisis; and Yahweh-Elohim testifies, that it was an evil they themselves had been the subjects of. Those who were Elohim contemporary with Adam had once been the subjects of shame and fear; and as these are symptoms of an evil conscience, they had once been sinners; and as it is the law of the Eternal Spirits empire, that sin works death, so they must have been once mortal: which is a conclusion in agreement with Paul’s testimony, that the Invisible One “only hath immortality” But at the fitting up of the earth as a new arena for the display of the power and wisdom of the Eternal Spirit, they who figure in the work, had attained to their eternal redemption; and had become “spirits” – Holy Spirit corporeal intelligences – because they had been born of the Eternal Spirit, or Father. To what orb or planet of the universe they are indigenous, is not revealed; but as they are not ab-original to an earth-born race, they are not sovereign here; but only, as Paul says, “public official spirits, sent forth for service on account of those thereafter to inherit salvation” (Heb. 1:14)” (Phanerosis, p 72,73).

The suggestion is that the Angels themselves had been part of a mortal Creation, and had fallen, causing them to “know Good and Evil” as in the case of Adam, and therefore had been saved by a Divinely instituted way of redemption. If this were so, they were intimately involved with man’s beginnings in a very personal way; he was made in their likeness, and like them, he fell, and experienced both Good and Evil. What appropriateness there would be therefore, in these Angelic ministers being given the care of those sinners who sought redemption by the appointed means! They would be able to feel for those under their charge, in all the trials and difficulties it is necessary for them to endure, for they themselves would have experienced similar things! But the Scriptures do not specifically say that this was so. It is not an unreasonable proposition in the light of what we are told, but we must be careful about dogmatizing about matters upon which the Word is largely silent. Be that as it may, from the time of the fall of man, it is clear that the Angels have been given the charge of Ministering to those who take hold of the Almighty’s Plan of Salvation, keeping them in the Way (Ex 23:20), and bringing them through the trials of life (Gen 48:16), that they might ultimately attain to immortality, being equal unto them (Luke 19:36). As we have seen from Hebrews 1:10, the Angels are our ministers. That is, each saint has his/her own personal angel, which ministers to him/her. This is not merely a fanciful fairy story taught to children as the world would have us believe, but it is clear Scriptural teaching. Consider these words of Messiah:

“take heed that ye despise not one of these little ones; for I say unto you, that in heaven, their angels do always behold the face of my Father which is in heaven” (Mat. 18:10).

The disciples who become as children before their Father have their own angels. We must not despise one of these little ones, for their Angel stands in the presence of God in heaven.

The Lord appears to have his own Angel, spoken of in the book of Revelation:

“The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John (Rev. 1:1).

Whilst it is true that the Lord is over all of the Angels (Heb. 1:6), the reference here seems to be to a particular Angel – “his” angel, not simply “one of the angels”. And we might speculate as to which Angel this was – could it have been Gabriel? The holy one which was sent to communicate to Daniel the 70 weeks -20-prophecy which spoke of the timing of Messiah’s cutting off (Dan 9:21-27), and then to Mary, to inform her of the things concerning his Birth, and future exaltation (Luke 1:26-38)? There would seem an appropriateness in this Angel also being sent to communicate to John the events leading up to the Return of the Lord Jesus – but again we cannot tell for sure.

It is evident that the Apostles believed that they each had an Angel. When Peter was released from prison, he came to Mary’s house, and knocked on the gate. A young damsel “when she knew Peter’s voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, it is his Angel” (Acts 12:14-15). Thus, not believing that Peter had been released, in seeking for an explanation, they said “it is his Angel”.

ANGELIC DELIVERANCE

But, it might be argued, If we each have an Angel ministering to us, how is it that we experience problems, and difficulties in our lives? The answer to this lies in the inspired record of Jacob’s life. His life abounds with illustrations of the Angelic Presence, and recognising the work of his Angel, he said:

“the Angel which redeemed me from all evil, bless the lads” (Gen. 48:16).

Jacob was a man who went through many troubles, but recognised that it was his Angel that brought him through, and redeemed him from them all.

Similarly we are told that “the Angel of Yahweh encampeth round about them that fear him, and delivereth them” (Psa. 34:7). Notice this point: the Angel will not prevent the trouble from coming. It is necessary for us to be tried and tested, so that our characters might be moulded to fit us for immortality:

“For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons ... but if ye be without chastisement whereof all are partakers, then are ye illegitimate and not sons” (Heb. 12:6-8).

If we are the sons of God, we will be chastised. We will experience evil. The same Psalm which speaks of the Angelic presence also states: “many are the afflictions of the righteous, but Yahweh delivereth him out of them all” (Psa. 34:19). In all our suffering and travail, we have the Divine Assurance that we are not alone. “God is faithful, who will not suffer you to be tempted (tried) above that ye are able, but will with the temptation (trial) also make a way to escape that ye might be able to bear it” (1 Cor. 10:13). His Angel, our Minister will stand with us, and provide a way to escape. He will be with us, and “deliver us from all evil”. That delivery does not mean absence from evil but involves support through the painful experience.

From the time that we become “heirs of Salvation”, we are given an Angelic minister to keep us from falling, and “deliver us from all evil”. What a comforting thought that is! Our Father will never leave us, nor forsake us, not for a moment, as our unseen ministers operates silently for our benefit. But let us beware! If we really believed the Angel was there, watching us, would we do some of the things we do? The Angel will keep us from falling if we trust in God for all things—but he does not remove our free-will. If we choose to stray from the path, the Angel will not stop us, and we will suffer the consequences of our own folly.

Luke chapter 20 provides us with a glimpse of how things will be ordered in the coming kingdom of Messiah:

“... they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are **equal unto the angels**; and are the children of God, being the children of the Resurrection” (Luke 20:35-36).

There is a comparison to be made then, between the Immortal messengers of the Almighty, and the position of honoured saints in the coming kingdom. Again, the Master said in his well-known prayer of Matthew chapter 5: “thy kingdom come. Thy will be done in earth, as it is in Heaven” (Mat. 5:10). The Angels are the agents whereby things in Heaven are done according to Yahweh’s Will, and the immortalised saints are the agents by which things shall be similarly done in earth (Cp. Heb. 2:5). So it is that by considering the Angels of God, we can see a likeness of what we will become; a vision of immortal life to be manifested in the great company of the redeemed.

Only in the Kingdom will we fully appreciate the ministrations of our Angel. But until that time comes, let us be thankful to our Father that we are not left alone in this spiritually benighted age, and apply ourselves to the word of Truth, that we might learn to do His Will, and work with the Angel who watches over us. Then it will be given to us that we might ultimately enter into our Lord’s Rest.

Christopher Maddocks