

Angels

Introduction

Angels are created spirit beings (Ps. 148:2, 5). The angels were created in eternity past, before the creation of the cosmos (Job 38:4, 7). The Lord Jesus Christ created the angels in eternity past (Col. 1:16). They are innumerable (He. 12:22). They are in eternity (present) a higher category of beings than humans are (Heb. 2:6-7). In eternity (future), redeemed humans will be a higher category of beings than the angels (Ps. 8:4-5).

The doctrine of positional sanctification states that the church age believer is positionally higher than the angels by virtue of their union with Christ through the baptism of the Spirit, which takes place at the moment of salvation. Man cannot see angels for they are invisible but can be seen by man when God does 1 of 2 things: (1) He lifts the veil of the spiritual dimension (2 Kin. 6:17). (2) He allows them to change their form to human (Heb. 13:2).

Angels do not die and their number does not increase or decrease (Lu. 20:36). There are different ranks of angels (Eph. 6:12; Col. 1:16). The angels were created in a hierarchy because some are called “archangels” (1 Thess. 4:16). The prefix *arch* means “one in priority or rank.” The hierarchy of angels is found in the book of Revelation (Re. 9:14). A hierarchy is a system with the different levels of authority.

When Satan sinned he persuaded one third of the angels to defect with him (Rev. 12:4). When these angels fell, their total nature changed and they became completely different creatures called demons. Satan took a cross section from these various ranks of angels.

There are now two categories of angels in the cosmos: (1) Elect (2) Fallen. The supreme court of heaven sentenced Satan and the fallen angels to the lake of fire forever (Mt. 25:41). This sentence has not been executed since the Scriptures state that Satan is the “**prince of the power of air**” (Eph. 2:3), and the ruler of this world (2 Cor. 4:4).

Terms in Scripture for the Angels

There are many terms that are employed in the Scriptures to describe both elect and non-elect angels and their function: (1) *Bene ha Elohim*, “sons of God” (2) *Malak* (noun), “angel, messenger, ambassador” (3) *Cherub* (noun), “cherub, an order of angelic beings, four-winged angels” (4) *Seraphim* (noun), “an order of angelic beings, six-winged angels” (5) *Boqer kokab*, “morning stars” (6) *Ruach*, “spirit” (Nm. 11:25; 1 Sm. 16:14; Is. 11:2). (7) *Tsava* (noun), “host, army.” (8) *Qadhosh* (adjective), “holy ones.” (9) *Angelos* (noun), “angel, messenger, envoy” (10) *Pneuma* (noun), “spirit.” (11) *Satan* (noun), “Satan” (12) *Halel Ben Shachar*, “son of the dawn, morning star” (13) *Diabolos* (adjective), “the adversary, the devil, slanderous, false accuser” (14) *Archangelos* (noun), “archangel” (15) *Arche* (noun), “authority, rule, domain, principality” (16) *Exousia* (noun), “authority, right, power” (17) *Kosmokrator* (noun), “world ruler” (18) *Ta pneumatikos tes ponerias en tois epouraniois*, “wicked spirit-beings in the heavenlies”

Various Functions of Angels

Elect Angels: (1) Protect (2) Provide (3) Proclaim the Word of God (4) Execute God's Judgments. As God's servants who are dispatched from the throne room of heaven to execute God's purposes, we may observe that the ministry of the elect-angels falls into several categories.

In Relation to God the elect-angels perform the following services: (1) Attendants around the throne of God, and are waiting to serve Him and do His bidding (Ps. 103:20; Isa. 6:1f; Job 1:6; 2:1; Rev. 5:11; 8:1f). (2) Worshippers in praise of Him (Isa. 6:3; Ps. 148:1-2; Heb. 1:6; Rev. 5:12). (3) Observers who rejoice over what the Lord does (Job 38:6-7; Luke 2:12-13; 15:10), Soldiers in battle with Satan (Rev. 12:7). (4) Instruments used by the God to execute judgments (Rev. 7:1; 8:2).

In Relation to the Nations, the elect-angels and non-elect angels perform the following services: (1) Michael, the archangel, is the guardian of the nation of Israel (Dan. 10:13, 21; 12:1; Jude 9). (2) The non-elect angels rule over the Gentile nations (Dan. 4:17; Eph. 6:11-16) and seek to influence their human leaders (Dan. 10:21; 11:1). (3) In the Tribulation the elect-angels will be the agents God uses to pour out His judgments (see Rev. 8-9 and 16).

In Relation to Christ, the elect-angels perform the following services: (1) They prophesied of the birth of Christ (Matt. 1:20; Luke 1:26-28). (2) They announced his birth (Luke 2:8-15). (3) An angel warned Joseph to take Mary and the baby Jesus and flee into Egypt (Matt. 2:13-15), and an angel directed the family to return to Israel after Herod died (vv. 19-21).

In relation to His suffering, the elect-angels performed the following services: (1) They ministered to the Lord after His temptation (4:11). (2) They administered to the Lord in the Garden of Gethsemane (Luke 22:43), and Jesus said He could have called a legion of angels who stood ready to come to His defense if He so desired (Matt. 26:53).

In relation to His resurrection, the elect-angels performed the following services: (1) An angel rolled away the stone from the tomb (28:1-2). (2) Angels announced His resurrection to the women on Easter morning (vv. 5-6; Luke 24:5-7). (3) Angels were present at His ascension and gave instruction to the disciples (Acts 1:10-11).

In relation to His coming again, the elect-angels perform the following services: (1) The voice of the archangel will be heard at the translation of the church (1 Thess. 4:16). (2) They will accompany Him in His glorious return to earth (Matt. 25:31; 2 Thess. 1:7). (3) They will separate the wheat from the tares at Christ's second coming (Matt. 13:39-40).

In Relation to the unbeliever, the elect-angels will perform the following: (1) Angels announce and inflict judgment (Gen. 19:13; Rev. 14:6-7; Acts 12:23; Rev. 16:1). (2) They will separate the righteous from the unrighteous at the Second Advent (Matt. 13:39-40).

In Relation to the Church: Hebrews 1:14 describes ministry of the elect-angels **“servant-spirits who are divinely commissioned and repeatedly dispatched for service on behalf of those who are destined to inherit salvation.”** In this, however, Scripture points to a number of specific ministries: (1) The elect-angels bring answers to prayer (Acts 12:5-10). (2) They help in bringing people to the Savior (Acts 8:26; 10:3). (3) They may encourage in times of danger (Acts 27:23-24). (4) They care for God’s people at the time of death (Luke 16:22).

In Relation to the introduction of a new dispensation, angels are actively involved when God institutes a new epoch in history: (1) They joined in praise when the earth was created (Job 38:6-7) (2) They were involved in the giving of the Mosaic law (Gal. 3:19; Heb. 2:2) (3) They were active at the First advent of Christ (Matt. 1:20; 4:11) (4) They were active during the early years of the church (Acts 8:26; 10:3, 7; 12:11) (5) They will be involved in events surrounding the Second advent of Christ (Matt. 25:31; 1 Thess. 4:1).

The angelic hierarchy is divided into two categories: (1) the college of heralds and (2) the angelic army. Most angels do not have wings. Wings are an insignia of rank. Seraphim have the highest rank with six wings (Isa. 6:2; Rev. 4:8). Cherubim have four wings, plus the uniform of wisdom (Gen. 3:24; Ezek 1, 10, 28ff).

Angelic Warfare

As we noted in our introduction, man cannot see angels for they are invisible but can be seen by man when God does one of two things: (1) He lifts the veil of the spiritual dimension (2 Kin. 6:17). (2) He allows them to change their form to human (Heb. 13:2).

Not only does Daniel 10 teach the principle that the elect-angels are involved in spiritual combat with the fallen angels but this passage also teaches that the elect-angels render service to believers. Daniel 10 takes place in the seventieth year of the Babylonian deportation of the nation of Israel. It is 536 B.C. The Persians had defeated the Babylonians. Daniel was now under the authority of Cyrus king of Persia. It was the third year of Cyrus' reign that Daniel received his fourth and final prophetic vision. Daniel was still being called by his Babylonian name: Belteshazzar. Daniel was an old man now when he received this vision.

In Daniel chapter 10, verses 4-9, we have Daniel seeing the transfigured Christ. Daniel sees here in Daniel 10 what Peter, James, John, Moses and Elijah saw, namely, the transfigured Christ or in other the glorified resurrected Christ. Now many Bible scholars believe that Daniel 10:4-9 is what we call in theology, a theophany.

A theophany is a theological term used to refer to either a visible or auditory manifestation of the pre-incarnate Christ. The following are examples of theophanies: (1) The burning bush (Ex. 3:2-6). (2) Pillar of fire and pillar of cloud over the Tabernacle (Ex. 19:8-10). (3) Small still voice to Elijah (1 K. 19:12ff.).

I don't believe we have a theophany in Daniel 10. I believe Daniel is seeing a vision of the transfiguration of Christ that was recorded in Matthew 17.

Matthew 17:1-5, "Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. And behold, Moses and Elijah appeared to them, talking with Him. Peter said to Jesus, 'Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah.' While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, 'This is My beloved Son, with whom I am well-pleased; listen to Him!'"

In Daniel 10:4-9, we have Daniel seeing the transfigured Christ before Moses, Elijah, Peter, James and John did. This is an appearance of the post-incarnate or glorified Christ.

The career of Christ has three divisions: (1) Pre-incarnate: Before He became a Man. (2) Incarnate: Hypostatic union during His First Advent. (3) Post-incarnate: After the resurrection, in His glorified resurrected body.

There have always been three representatives throughout the history of the nation of Israel: (1) Moses represents the Law (2) Elijah represented the Prophets (3) Daniels represents the Exiles. Daniel is given this vision of the transfigured Christ before the Moses and Elijah in order to encourage him and the nation of Israel that was presently in exile in Babylon.

Daniel 10:1-21, “In the third year of Cyrus king of Persia a message was revealed to Daniel, who was named Belteshazzar; and the message was true and {one of} great conflict, but he understood the message and had an understanding of the vision. In those days, I, Daniel, had been mourning for three entire weeks. I did not eat any tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all until the entire three weeks were completed. On the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the Tigris.”

Daniel indicates the time here. It is the April 24, 536 B.C. The first month and the twenty-fourth day of that first month. This refers to the twenty-fourth day of first month on the Jewish calendar, namely, Nisan, which occurs during the month of April. Thus, April 24th 536 B.C.

Daniel 10:5, “I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with {a belt of} pure gold of Uphaz.”

The phrase “**a certain man**” is reminiscent of the “**certain man**” he employed in His parables which describes either God the Son or God the Father.

Daniel 10:6, “His body also {was} like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult.”

The imagery here in verse 6 is nearly identical to that of John’s description of the glorified Christ in Revelation 1.

The phrases “**waist was girded with a belt of pure gold,**” “**the appearance of lightning**” and “**his arms and feet like the gleam of polished bronze**” is comparable to the description of Christ given by the apostle Paul in Revelation 1:13-17 where the apostle John describes the resurrection glorified Christ.

Daniel 10:7, “Now I, Daniel, alone saw the vision, while the men who were with me did not see the vision; nevertheless, a great dread fell on them, and they ran away to hide themselves.”

This is reminiscent of Paul’s conversion on the road to Damascus.

Acts 9:3-7, “As he was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven flashed around him; and he fell to the ground and heard a voice saying to him, ‘Saul, Saul, why are you persecuting Me?’ And he said, ‘Who are You, Lord?’ And He {said} ‘I am Jesus whom you are persecuting, but get up and enter the city, and it will be

told you what you must do.’ The men who traveled with him stood speechless, hearing the voice but seeing no one.”

Daniel 10:8-13, “So I was left alone and saw this great vision; yet no strength was left in me, for my natural color turned to a deathly pallor, and I retained no strength. But I heard the sound of his words; and as soon as I heard the sound of his words, I fell into a deep sleep on my face, with my face to the ground. Then behold, a hand touched me and set me trembling on my hands and knees. He said to me, ‘O Daniel, man of high esteem, understand the words that I am about to tell you and stand upright, for I have now been sent to you.’ And when he had spoken this word to me, I stood up trembling. Then he said to me, ‘Do not be afraid, Daniel, for from the first day that you set your heart on understanding {this} and on humbling yourself before your God, your words were heard, and I have come in response to your words. But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.”

Here we have the veil lifted. The words of this angel reveal the reality of the angelic battle that is raging all around us here on planet earth, in the earth’s atmosphere and in the stellar universe. Here the Word of God gives us information regarding this angelic battle between the forces of Satan and the forces of God.

Before we study the confrontation that takes place here in Daniel 10 between a fallen angel and an elect-angel sent by God, we must understand some principles regarding spiritual warfare in the angelic realm. First of all, as we noted in our introduction, angels do not die and nor does their number increase or decrease (Lu. 20:36). There are different ranks of angels (Eph. 6:12; Col. 1:16). The angels were created in a hierarchy because they are called “**archangels**” (1 Th. 4:16). The prefix *arch* means “one in priority or rank.” A hierarchy is a system with the different levels of authority.

There is hierarchy of angels as noted in Ephesians 6:12 and Colossians 1:16.

Ephesians 6:12, “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual {forces} of wickedness in the heavenly {places}.”

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

In Daniel 10:8, the expression “**the Prince of Persia**” is composed of the following: (1) Adversative use of the conjunction *w^e*, “**but.**” (2) Masculine singular noun *sar*, “**prince.**” (3) Proper name *Paras*, “**Persia.**”

The noun *sar* can be used of a political leader or a military commander. Here we have both in view. This fallen angel that withstood this elect-angel was both a political and military ruler of Persia. Every nation on planet earth has one of these angels ruling over it. This angelic military commander from the kingdom of darkness was preventing Daniel's prayer from being answered. This angelic dictator over the nation of Persia did not want information to get to Daniel regarding the future of both Persia and Greece. More importantly, this fallen angel that withstood the elect-angel did not want presented to Daniel the future of the nation of Israel.

The kingdom of darkness has waged war against the nation of Israel from its inception. Anti-Semitism originates not with humanity but with Satan and the kingdom of darkness. They promote anti-Semitism. Why? Satan does not want the Lord Jesus Christ to fulfill the four unconditional covenants to Israel in order that he might say that God doesn't keep His promises to His people and thus discredit God. Satan also wants to prevent the millennial reign and Christ ruling bodily in and through Israel, with Israel as head of the nations.

This information regarding the future of Israel, Greece and Persia is finally revealed to Daniel by the angel from God twenty-one days after the angel was dispatched from the throne room of God. This information regarding the future of these three nations is revealed in Daniel 11. If it were not for Michael who defends Israel, this angel would never have reached Daniel. Michael's responsibility regarding the human race is to protect and defend the nation of Israel from the attacks of Satan's military commanders.

Daniel 12:1, "Now at that time Michael, the great prince who stands {guard} over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued."

Michael also withstood Satan when the latter attempted to kidnap the body of Moses.

Jude 1:9, "But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, 'The Lord rebuke you!'"

Now, Michael was able to defeat the prince of Persia because of one simple principle: Victory or defeat in angelic warfare is gained by the application of power and the withdrawal of the inferior force.

So we have here in Daniel 10:13 God delivering a message about the future of Israel, Greece and Persia through an angel of lower rank than the Prince of Persia who represented Satan's forces. We might say that the angel God sent was a lieutenant in His military.

As soon as he was opposed by an angelic with greater rank and power from the forces of Satan, he was stopped at once. He could not go on with his mighty ministry on behalf of Daniel until there was intervention by God Himself. God then sent a still higher elect-angel to relieve this lieutenant from his struggle with superior adverse powers, thus permitting him to complete his mission to Daniel.

There is a principle here that I want to note regarding angelic warfare. It appears that angels of every rank in both camps are constantly at war with each other in the invisible realm...we know this because the human governments throughout the world are in a constant state of upheaval and war and the angels rule over these nations. So the conflict between nations is a reflection of the invisible angelic battle that is being waged throughout the first and second heavens.

Now there is no question that these spiritual beings which we call angels cannot die. So how does one achieve victory in the angelic realm if they cannot kill each other? As we noted earlier, victory or defeat in angelic warfare is gained by the application of power and the withdrawal of the inferior force.

So Daniel gets the answer to his prayer regarding the future of the nation of Israel but only have the intervention of Michael, the archangel whose responsibility is to defend the nation of Israel from the demon armies.

Daniel 10:14-21, “Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet {future.} When he had spoken to me according to these words, I turned my face toward the ground and became speechless. And behold, one who resembled a human being was touching my lips; then I opened my mouth and spoke and said to him who was standing before me, ‘O my lord, as a result of the vision anguish has come upon me, and I have retained no strength. For how can such a servant of my lord talk with such as my lord? As for me, there remains just now no strength in me, nor has any breath been left in me. Then {this} one with human appearance touched me again and strengthened me. He said, ‘O man of high esteem, do not be afraid. Peace be with you; take courage and be courageous!’ Now as soon as he spoke to me, I received strength and said, ‘May my lord speak, for you have strengthened me.’ Then he said, ‘Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to come. However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these {forces} except Michael your prince.”

This angelic war that is being waged in the cosmos is further illustrated in even greater detail by the apostle John in the book of Revelation. Revelation 12:14 also states that Satan and the fallen angels are behind the persecution of the nation of Israel since its inception.

Revelation 12:1-12, “A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she was with child; and she cried out, being in labor and in pain to give birth.”

Who does this woman clothed with sun signify? What does the moon under her feet signify and the crown of twelve stars upon her head? Well, Scripture always explains Scripture. This is a law of hermeneutics. This symbolism first occurred in Joseph’s dream in Genesis 37:9.

Genesis 37:9, “Now he had still another dream, and related it to his brothers, and said, ‘Lo, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me.’”

The dream of Joseph concerned the nation of Israel, as does Revelation 12:1.

Genesis 37:10, “He related {it} to his father and to his brothers; and his father rebuked him and said to him, ‘What is this dream that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?’”

The “**sun**” represents Jacob and the “**moon**” represents Rachel and Leah who bore the twelve sons of Jacob. The “**crown of twelve stars**” represents the twelve patriarchs of Israel.

The “**woman**” represents the nation of Israel and not Mary, the mother of Jesus as is suggested by many expositors. The reason for this interpretation is that the entire context is symbolic. Thus to be consistent one must say that the woman here is symbolic as well. The career of the woman mentioned here in verses 1-2 fits perfectly with the history of the nation of Israel. Her travail refers undoubtedly to the sufferings of the nation of Israel throughout her history. The “**child**” is the Lord Jesus Christ.

Revelation 12:3, “Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads {were} seven diadems.”

The dragon refers to Satan. The “**seven heads**” refer to seven great world empires: (1) Egypt (2) Assyria (3) Babylon (4) Medo-Persia (5) Graeco-Macedonia (6) Rome (7) Future Revived Roman Empire.

The “**ten horns**” refers to the ten-nation confederacy, which will compose the future Revived Roman Empire during the Tribulation.

Revelation 12:4-12, “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. And she gave birth to a son, a male {child} who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne. Then the woman fled into the wilderness where she had a place prepared by

God, so that there she would be nourished for one thousand two hundred and sixty days. And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, and they were not strong enough, and there was no longer a place found for them in heaven. And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night. And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death. For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has {only} a short time."

Angelic Warfare in 2 Kings 6

In 2 Kings 6, we are given a glimpse into the invisible angelic warfare all around us. The prophet Elisha and his servant were encountering danger in Dothan. In this passage, God answers the prayer of the prophet and permits his servant to see the elect angels were protecting them.

The name “**Elisha**” means, “God is salvation,” or “God saves.” He was the son of *Shaphat* from the town of Abel Meholoah (1 Kgs. 19:16). Elisha was originally a farmer (1 Kgs. 19:19). He had a home in Samaria (2 Kgs. 2:25; 5:3, 9; 6:32). Elisha was evidently bald (1 Kgs. 2:23) and he employed a staff to walk (2 Kgs. 4:29).

In the ninth century B.C. Elisha succeeded Elijah the prophet and ministered primarily to the northern kingdom of Israel. Elijah upon God’s command, anointed Elisha to succeed him (1 Kgs. 19:16f). Elisha was willing to serve Elijah and learn from him so that he might be prepared for this work that God commissioned him to do (1 Kgs. 19:20-21). He remained with Elijah until the latter was taken up to heaven by the Lord (2 Kgs. 2:1-18). Elisha then took up Elijah’s mantle and work.

During Elisha’s prophetic ministry, he exposed and confronted idolatry, injustice, immorality and impiety among God’s people (1 Kgs. 19:17; 2 Kgs. 2:24; 5:20-27; 7:17-20). Elisha also spent much of his time reaching out to those in need and demonstrated to these needy individuals the power and compassion of God (2 Kgs. 4:1-5:14; 8:1-6; Lk. 4:27).

The miracles Elisha performed helped his fellow countrymen come to know the Lord better, trust Him more and obey His Law (2 Kgs. 2:14, 19-22; 3:15-20; 5:15,

17-19; 6:1-7:3; 13:21). Elisha functioned as a prophet in Israel for over fifty years, which encompassed the reigns of Jehoram, Jehu, Jehoahaz and Jehoash, from 850 B.C. to 800 B.C.

The king of Syria had been engaged in war against Israel. The king of Syria was extremely disturbed because every plan he had made and every place he went was discovered by the king of Israel. Elisha was bugging the king of Syria's quarters but not by the means employed by the FBI and CIA but rather the Lord was telling Elisha everything the king of Syria was planning to do militarily.

Finally one of the servants of the king of Syria is told by a servant that Elisha was the culprit so the king dispatches some troops captured Elisha. This is where we pick up the story.

2 Kings 6:8-17, "Now the king of Aram was warring against Israel; and he counseled with his servants saying, 'In such and such a place shall be my camp. The man of God sent {word} to the king of Israel saying, 'Beware that you do not pass this place, for the Arameans are coming down there. The king of Israel sent to the place about which the man of God had told him; thus he warned him, so that he guarded himself there, more than once or twice. Now the heart of the king of Aram was enraged over this thing; and he called his servants and said to them, 'Will you tell me which of us is for the king of Israel? One of his servants said, 'No, my lord, O king; but Elisha, the prophet who is in Israel, tells the king of Israel the words that you speak in your bedroom. So he said, 'Go and see where he is, that I may send and take him.' And it was told him, saying, 'Behold, he is in Dothan.' He sent horses and chariots and a great army there, and they came by night and surrounded the city. Now when the attendant of the man of God had risen early and gone out, behold, an army with horses and chariots was circling the city. And his servant said to him, 'Alas, my master! What shall we do?' So he answered, 'Do not fear, for those who are with us are more than those who are with them. Then Elisha prayed and said, 'O LORD, I pray, open his eyes that he may see.' And the LORD opened the servant's eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha."

Psalm 68:17-20, "The chariots of God are myriads, thousands upon thousands; the Lord is among them {as at} Sinai, in holiness. You have ascended on high, you have led captive {your} captives; you have received gifts among men, even {among} the rebellious also, that the LORD God may dwell {there.} Blessed be the Lord, who daily bears our burden, the God {who} is our salvation. Selah. God is to us a God of deliverances; and to GOD the Lord belong escapes from death."

Psalm 104:4, "He makes the winds His messengers, flaming fire His ministers."

Psalm 78:49, “He sent upon them His burning anger, fury and indignation and trouble, a band of destroying angels.”

Psalm 91:11, “For He will give His angels charge concerning you, to guard you in all your ways.”

Psalm 103:20, “Bless the LORD, you His angels, Mighty in strength, who perform His word, obeying the voice of His word!”

2 Kings 6:18, “When they came down to him, Elisha prayed to the LORD and said, ‘Strike this people with blindness, I pray.’ So He struck them with blindness according to the word of Elisha.”