

*The Theology of the Unseen Realm:  
How God Uses Angels, Demons and the Holy Assembly*

“The Angel of the Lord”

I. The main emphasis of Scripture

A. It is all about God – revealing in appearance is cause for greater worship.


1. There is an intersection between heaven and earth. The center point of the interaction is God! Angels and the heavenly host are rarely named or brought to the forefront of divine activity. God is the featured speaker, so to speak.
2. The most well-known divine figure of the Old Testament is the “angel of the Lord” – *mal ak YHWH*.
  - a. This is Yahweh Himself in visible form who appears as a man.
3. After the Babel incident, Genesis 11 is devoted to the genealogy of Abram through Noah’s son Shem. A New Testament author makes an interesting note in regard to Abram reaching the Promised Land (c.f. Gen. 11:31-32).
  - a. Note the following text.

1. Acts 7:2-4

“<sup>2</sup> And he said, ‘Hear me, brethren and fathers! The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, <sup>3</sup> and said to him, “Leave your country and your relatives, and come into the land that I will show you.” <sup>4</sup> Then he left the land of the Chaldeans and settled in Haran. From there, after his father died, God had him move to this country in which you are now living.’”


a. The text indicates that God appeared to Abram. This is a visible encounter with Yahweh.

4. After the Abrahamic Covenant is initiated (Gen. 12:1-3), two appearances of Yahweh occur.



a. Genesis 12:6-7


“<sup>6</sup> Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite was then in the land. <sup>7</sup> The Lord appeared to Abram and said, ‘To your descendants I will give this land.’ So he built an altar there to the Lord who had appeared to him.”



b. Genesis 17:1-2

“<sup>1</sup> Now when Abram was ninety-nine years old, the Lord appeared to Abram and said to him, ‘I am God Almighty; Walk before Me, and be blameless. <sup>2</sup> I will establish My covenant between Me and you, And I will multiply you exceedingly.’”

c. In regard to 12:7a, John Currid writes: “Yahweh appeared to Abram. This is the language of theophany – that is, God appearing before the patriarch in physical form.” *Genesis*, Vol. I, p. 255 [Emphasis Mine]. Fruchtenbaum adds that “...the phrase Jehovah appeared unto, a phrase that will come up more and more times in the book of Genesis (17:1; 18:1; 26:2,24; 35:9)” Fruchtenbaum, *Genesis*, p. 230. These references to Yahweh’s appearance led later Jewish scholarship to speak of “**the two powers of heaven.**” (See II A and B)



5. Also of note is the language used to describe Yahweh’s directions prior to the Abrahamic ratification ceremony.



a. Genesis 15:1-6

“<sup>1</sup> After these things the word of the Lord came to Abram in a vision, saying, ‘Do not fear, Abram, I am a shield to you; Your reward shall be very great.’ <sup>2</sup> Abram said, ‘O Lord God, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?’ <sup>3</sup> And Abram said, ‘Since You have given no offspring to me, one born in my house is my heir.’ <sup>4</sup> Then behold, the word of the Lord came to him, saying, ‘This man will not be your heir; but one who will come forth from your own body, he shall be your heir.’ <sup>5</sup> And He took him outside and said, ‘Now look toward the heavens, and count the stars, if you are able to count them.’ And He said to him, ‘So shall your descendants be.’ <sup>6</sup> Then he believed in the Lord; and He reckoned it to him as righteousness.”

1. The word usage of bring him outside is not the conveyance of a sound or even a theophany such as the burning bush (Ex. 3:2).

B. It is all about God – revealing in Word.

1. The “Logos” (word) and Yahweh are all the same.




- a. John 1:1

“<sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God.”


- b. For ancient philosophers, the “logos” was essentially “the missing link”.

- c. The Apostle John is using missionary language of the first century to highlight that Jesus does not simply convey God’s word, but He is God’s Word.



1. Colossians 1:16-17

“<sup>16</sup> 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. <sup>17</sup> He is before all things, and in Him all things hold together.”




2. John 8:56-58

“<sup>56</sup> ‘Your father Abraham rejoiced to see My day, and he saw it and was glad.’ <sup>57</sup> So the Jews said to Him, ‘You are not yet fifty years old, and have You seen Abraham?’ <sup>58</sup> Jesus said to them, ‘Truly, truly, I say to you, before Abraham was born, I am.’”

2. The gospel that was preached to Abraham would eventually justify people of the gentile nations. The content of the Abrahamic Covenant was personally and visibly delivered by the “word (logos) of God.”

- a. God’s greater plan always included the nations even though they were disinherited (Deut. 32:8-9, Psalm 82).




1. Psalm 82:8

“<sup>8</sup> Arise, O God, judge the earth!  
For it is You who possesses all the nations.”



## II. The Two Powers of Heaven

### A. Notice the deliberate blurring of “Yahweh” with “the Angel of Yahweh.”

#### 1. Judges 6:11-24



“<sup>11</sup> Then the angel of the Lord (Yahweh) came and sat under the oak that was in Ophrah, which belonged to Joash the Abiezrite as his son Gideon was beating out wheat in the wine press in order to save it from the Midianites. <sup>12</sup> The angel of the Lord (Yahweh) appeared to him and said to him, ‘The Lord (Yahweh) is with you, O valiant warrior.’ <sup>13</sup> Then Gideon said to him, ‘O my lord (Yahweh), if the Lord (Yahweh) is with us, why then has all this happened to us? And where are all His miracles which our fathers told us about, saying, “Did not the Lord (Master) bring us up from Egypt?” But now the Lord has abandoned us and given us into the hand of Midian.’ <sup>14</sup> The Lord (Yahweh) looked at him and said, ‘Go in this your strength and deliver Israel from the hand of Midian. Have I not sent you?’ <sup>15</sup> He said to Him, ‘O Lord (Yahweh), how shall I deliver Israel? Behold, my family is the least in Manasseh, and I am the youngest in my father’s house.’ <sup>16</sup> But the Lord (Yahweh) said to him, ‘Surely I will be with you, and you shall defeat Midian as one man.’ <sup>17</sup> So Gideon said to Him, ‘If now I have found favor in Your sight, then show me a sign that it is You who speak with me. <sup>18</sup> Please do not depart from here, until I come back to You, and bring out my offering and lay it before You.’ And He said, ‘I will remain until you return.’



“<sup>19</sup> Then Gideon went in and prepared a young goat and unleavened bread from an ephah of flour; he put the meat in a basket and the broth in a pot, and brought them out to him under the oak and presented them. <sup>20</sup> The angel of God said to him, ‘Take the meat and the unleavened bread and lay them on this rock, and pour out the broth.’ And he did so. <sup>21</sup> Then the angel of the Lord (Yahweh) put out the end of the staff that was in his hand and touched the meat and the unleavened bread; and fire sprang up from the rock and consumed the meat and the unleavened bread. Then the angel of the Lord (Yahweh) vanished from his sight. <sup>22</sup> When Gideon saw that he was the angel of the Lord (Yahweh), he said, ‘Alas, O Lord (Yahweh) God! For now I have seen the angel of the Lord (Yahweh) face to face.’ <sup>23</sup> The Lord (Yahweh) said to him, ‘Peace to you, do not fear; you shall not die.’ <sup>24</sup> Then Gideon built an altar there to the Lord and named it The Lord is Peace. To this day it is still in Ophrah of the Abiezrites.”

- a. This is reminiscent of the burning bush event (Ex. 3) except here both Yahweh's have speaking roles. The two personages are one in the same for the reader.
- b. The Father and the Son are one essence, but two in person. This understanding originated in the Old Testament.

#### B. Scholarly support for the "two powers of heaven."

1. Alan F. Segal, *The Two Powers in Heaven: Early Rabbinic Reports About Christianity and Gnosticism*. (Reprint, Waco, TX: Baylor University Press, 2012).
2. Daniel Boyarin. "The Gospel of the Memra: Jewish Binitarianism and the Prologue to John". *Harvard Theological Review* 94.3 (2001): 243-284.


### III. "Name Theology"

#### A. Understanding the term.

1. The term "name theology" is used by scholars to help describe the two Yahweh figures of the Old Testament.
  - a. God and the Angel of the Lord.

#### B. Key Texts

##### 1. Exodus 23:20-22

 <sup>20</sup> 'Behold, I am going to send an angel before you to guard you along the way and to bring you into the place which I have prepared. <sup>21</sup> Be on your guard before him and obey his voice; do not be rebellious toward him, **for he will not pardon your transgression**, since My name is in him. <sup>22</sup> But if you truly obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries.'"

- a. It is highly significant that this angel appears to have **the authority to withhold forgiveness of sins**.
- b. The wording on forgiveness reminds one of the gospels "Who can forgive sins, but God alone?" (Mark 2:7; Matt. 9:1-8).

1. Jesus asserted and demonstrated that He alone had the authority to forgive sins.



c. John H. Sailhamer (*Expositor's Bible Commentary*, Vol 2: Genesis, pg. 446)

notes:

“The angel mentioned here cannot be Moses, God’s messenger, or an ordinary angel; for the expressions are too high for any of these: “he will not forgive your rebellion” (who can forgive sin but God alone?) and “my Name is in him” (v.22). This must be the Angel of the Covenant (cf. Isa 63:9; Mal 3:1), the Second Person of the Trinity. ... Just as Yahweh’s name resided in his temple (Deut 12:5, 11; 1 Kings 8:29), so this Angel with the authority and prestige of the name of God was evidence enough that God himself was present in his Son. Obedience to the Angel would result in all of the blessings listed in the text. Israel was commanded: “Do not rebel against him” (v. 21); yet they did just that (Num 14:11, Ps 78:17, 40, 56).” [Emphasis Mine]

d. “The name” (Hebrew, *ha-shem*) is another way of referring to God Himself.



2. Isaiah 30:27

“<sup>27</sup> Behold, the name (*ha-shem*) of the Lord (*Yahweh*) comes from a remote place; Burning is His anger and dense is His smoke; His lips are filled with indignation And His tongue is like a consuming fire.”

a. Note interchangeability of “name” and “Lord.”



3. Psalm 20:1,7

“<sup>1</sup> May the Lord (*Yahweh*) answer you in the day of trouble!  
May the name (*ha-shem*) of the God of Jacob set you securely on high!

“<sup>7</sup> Some boast in chariots and some in horses,  
But we will boast in the name of the Lord (*Yahweh*), our God (*Elohim*).”

a. How can a name protect anyone? “Israelites would not receive much protection from a string of consonants (Y-H-W-H). The point of the Psalm is that by trusting in the Name means trusting in Yahweh Himself – He is the Name,” Heiser, *Unseen Realm*, p. 145.



#### 4. Deuteronomy 12:2,4-5,11

“<sup>2</sup> You shall utterly destroy all the places where the nations whom you shall dispossess serve their gods, on the high mountains and on the hills and under every green tree.”

“<sup>4</sup> You shall not act like this toward the Lord your God. <sup>5</sup> But you shall seek the Lord at the place which the Lord your God will choose from all your tribes, to establish His name there for His dwelling, and there you shall come.”

“<sup>11</sup> then it shall come about that the place in which the Lord your God will choose for His name to dwell, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution of your hand, and all your choice votive offerings which you will vow to the Lord.”

a. God’s name is another way of referring to Himself.

#### 5. Genesis 31:11-13

“<sup>11</sup> Then the angel of God said to me in the dream, ‘Jacob,’ and I said, ‘Here I am.’ <sup>12</sup> He said, ‘Lift up now your eyes and see that all the male goats which are mating are striped, speckled, and mottled; for I have seen all that Laban has been doing to you. <sup>13</sup> I am the God of Bethel, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth.’ ”

a. The Bethel event takes place in Genesis 28:12-19. The Lord stood before him (vs. 13).

1. Jacob’s ladder (Gen. 28:12) – Heiser remarks in *Angels*, p. 61:

“Scholars are in general agreement that the ladder (*sullam*) was actually a stairway that was part of a ziggurat tower.”

See also Allen R. Millard, “The Celestial Ladder and the Gate of Heaven (Gen. 28:12,17)”, pg. 86,87.

- b. The angel of God explicitly tells Jacob in verse 13 that he was the God of Bethel. The clearest meaning is to take the angel at his word: “I am the God of Bethel” – You have seen Me before.



6. Genesis 32:24, 28-30

“<sup>24</sup> Then Jacob was left alone, and a man wrestled with him until daybreak.” ...  
“<sup>28</sup> He said, ‘Your name shall no longer be Jacob, but Israel; for you have striven with God and with men and have prevailed.’ <sup>29</sup> Then Jacob asked him and said, ‘Please tell me your name.’ But he said, ‘Why is it that you ask my name?’ And he blessed him there. <sup>30</sup> So Jacob named the place Peniel, for he said, ‘I have seen God face to face, yet my life has been preserved.’”

- a. The divine nature of this “man” (vs. 24) is confirmed in this text and Hosea confirms this view and takes the theological messaging even further.



1. Hosea 12:3-4

“<sup>3</sup> In the womb he took his brother by the heel,  
And in his maturity he contended with God (*Elohim*).  
<sup>4</sup> Yes, he wrestled with the angel (*malak*) and prevailed;  
He wept and sought His favor.  
He found Him at Bethel  
And there He spoke with us.”

- a. This text links “the man” with whom Jacob wrestled and the encounter at Bethel. Heiser notes in *Angels*, pg. 62:

“Therefore, Genesis 32 is a physical encounter with the visible, embodied Yahweh who in Genesis 32 is the Angel of the Lord.”

- b. Apparently, this figure is none other than... (Currid, *Genesis*, Vol. 1, pg. 305:



“... the Angel of the Lord who Scripture at times identified with God and speak as if he is God (see especially Exodus 3:2-6; Judges 13:17-22) ... As Calvin says ‘But let us inquire who the angel was ... the ancient teachers of the church have rightly understood [it to be] the eternal Son of God in respect to His office as mediator.’”



#### IV. The deliberate conflating of “the Name” (*ha-shem*) with “God” Himself.



##### A. Jacob’s Blessing – Genesis 48:14-16

“<sup>14</sup> But Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on Manasseh’s head, crossing his hands, although Manasseh was the firstborn. <sup>15</sup> He blessed Joseph, and said, ‘The God (*ha-elohim*) before whom my fathers Abraham and Isaac walked, The God (*ha-elohim*) who has been my shepherd all my life to this day, <sup>16</sup> The angel (*ha-malek*) who has redeemed me from all evil, **Bless the lads; And may my name live** on in them, And the names of my fathers Abraham and Isaac; And may they grow into a multitude in the midst of the earth.’ ”

##### 1. Heiser observes in *Angels*, pg. 63:

“The key observation here is the verb (‘may he bless’). The form in Hebrew (*yebārēk*) is grammatically singular. This means that a translation of ‘may *they* bless’ would violate the grammar. God and the angel are the singular grammatical subject of the request to bless the boys. They are co-identified in the Hebrew text. Had the writer wanted to avoid having his readers think it was theologically permissible to conflate God and his angel, he would have chosen a plural verb form to keep them distinct. This is not what we find in the text.)

##### 2. Heiser adds in footnote #10, pg.63:

“New Testament writers repurpose ‘two Yahwehs’ language in their descriptions of Jesus in an effort to identify him as Yahweh. While the angel of Yahweh is Yahweh in human form, that angel was not Yahweh incarnate, a term that speaks of becoming a human being. This is an appropriate description of Jesus because he was born of the virgin Mary. Nevertheless, the two ideas are related, and Jesus can legitimately be related to the angel of Yahweh. I would suggest that the way to both align Jesus and the angel of Yahweh and yet honor the uniqueness of the incarnation is to say that the angel of Yahweh was not Jesus of Nazareth, but was indeed the second Person of the Godhead who appeared in human form.”

##### B. The Commander of God’s army.



##### 1. Joshua 5:13-15

“<sup>13</sup> Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, and Joshua went to him and said to him, ‘Are you for us or for our

adversaries?’<sup>14</sup> He said, ‘No; rather I indeed come now as captain of the host of the Lord (Yahweh).’ And Joshua fell on his face to the earth, and bowed down, and said to him, ‘What has my lord (master) to say to his servant?’<sup>15</sup> The captain of the Lord’s host said to Joshua, ‘Remove your sandals from your feet, for the place where you are standing is holy.’ And Joshua did so.”

- a. This unnamed commander (*sar*; prince) of the heavenly host army is without a designated name.
- b. The event with Joshua harks back to the burning bush (Ex. 3) – “take off your sandals...” is noted in Exodus 3:5.
- c. We have previously learned that the Angel of Yahweh was in the burning bush. He was visible. Further note it was not the voice of the angel that Moses heard, but rather God’s voice (Ex. 3:4,14). Steven confirmed that the angel “appeared to Moses in the bush and God’s voice emerged from it.

1. Exodus 3:4, 14

“<sup>4</sup> When the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, ‘Moses, Moses!’ And he said, ‘Here I am.’” ...

“<sup>14</sup> God said to Moses, ‘I AM WHO I AM’; and He said, ‘Thus you shall say to the sons of Israel, “I AM has sent me to you.” ’ ”

2. Acts 7:30

“<sup>30</sup> After forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in the flame of a burning thorn bush.”

3. The Angel of Yahweh and Yahweh are in the same sacred space while one is visible and the other is not.

- d. The appearance of the “man” to Joshua and his remarks echo Exodus 3. This signals that Joshua is speaking to the embodied Yahweh, the Angel of Yahweh. (see Heiser, *Angels*, p. 65).

e. Ralph Davis in *Focus on the Bible: Joshua*, p. 52-53 adds:

“There is something both appropriate and strange about the appearance of Joshua’s visitor (5:13-15): he is appropriate because he appears as a warrior. This is clear from the sword he wields (5:13) and the identity he discloses (“the Captain of Yahweh’s army”, 5:14). What a great comfort this must have been to a man and people about to carry on military conflict!

“Ultimate responsibility does not rest on Joshua’s shoulders, nor are the twelve tribes the only army fighting for their cause. The God of the Bible has a knack for tailoring the disclosures of his character to the various and particular needs of his people.

“But there is also a strangeness about this captain. He does not fit any of Joshua’s categories. But when Joshua receives the command to remove his sandals (5:15), he doubtless begins to sense who this unconventional soldier personage was.

“We would do well to ask the import of this encounter. At least its primary function was not to give specific instructions but to bring about reverent submission. **Sometimes we need to see that Yahweh is not so much partisan as sovereign, that it is more important to recognize God’s position than to know God’s plans. ‘We can easily become more interested in special guidance than in a right relationship with the Guider.’**” [Emphasis Mine]

f. Of further note is the drawn sword (*harbo shupha beyado*). The phrasing occurs only two other times in the Hebrew Old Testament.

1. “And [Balaam’s] donkey saw the Angel of the Lord standing in the road with a drawn sword in his hand (*harbo shelupha beyado*). Numbers 22:23.

2. “David lifted his eyes and saw the Angel of the Lord standing between earth and heaven, and with a drawn sword (*harbo shelupha beyado*) stretched out over Jerusalem,” I Chronicles 21:6.

a. This portends the New Testament representation of judgment.

1. Revelation 1:16

“<sup>16</sup> In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.”



2. Revelation 2:12,16

“<sup>12</sup> And to the angel of the church in Pergamum write:  
The One who has the sharp two-edged sword says this:”

...

“<sup>16</sup> Therefore repent; or else I am coming to you quickly, and I  
will make war against them with the sword of My mouth.”

3. In both texts, the figure (Angel of the Lord) is the Angel of Yahweh.

Heiser observes in *Angels*, p. 65:

“Given how the writer of Joshua 5:13 pointed his readers to the burning bush incident in Exodus 3, it is evident that the commander of Yahweh’s army is the Angel of Yahweh.”

2. The Destroying Angel of the Passover

a. The presentation of the Angel of Yahweh as a destroyer in I Chronicles 21:1

has ramifications for identifying another mysterious angel of the Old Testament. Note verses 15 and 16 together.

1. I Chronicles 21:15-16

“<sup>15</sup> And God sent an angel to Jerusalem to destroy (*shahat*) it; but as he was about to destroy (*shahat*) it, the Lord saw and was sorry over the calamity (*mashhit*), and said to the destroying angel, ‘It is enough; now relax your hand.’ And the angel of the Lord was standing by the threshing floor of Ornan the Jebusite. <sup>16</sup> Then David lifted up his eyes and saw the angel of the Lord standing between earth and heaven, with his drawn sword in his hand stretched out over Jerusalem. Then David and the elders, covered with sackcloth, fell on their faces.”

b. Additional Old Testament texts make clear that Yahweh, not the destroyer, killed the firstborn.

1. Psalm 105:26,31

“<sup>26</sup> He sent Moses His servant, And Aaron, whom He had chosen.”

...

“<sup>31</sup> He spoke, and there came a swarm of flies And gnats in all their territory.”

2. Psalm 135:5,8

“<sup>5</sup> For I know that the Lord is great and that our Lord is above all gods.”

”

“<sup>8</sup> He smote the firstborn of Egypt, Both of man and beast.”

3. Psalm 136:3,10

“<sup>3</sup> Give thanks to the Lord of lords,  
For His lovingkindness is everlasting.”

...

“<sup>10</sup> To Him who smote the Egyptians in their firstborn,  
For His lovingkindness is everlasting.”

3. The destroying Angel of Yahweh (I Chron. 21:15-16) is actually the visible Yahweh  
(see Heiser, *Angels*, p. 65).



a. Psalm 78:48-51

“<sup>48</sup> He [Yahweh] gave over their cattle also to the hailstones  
And their herds to bolts of lightning.

<sup>49</sup> He sent upon them His burning anger,  
Fury and indignation and trouble,  
A band of destroying angels [*mal ake raim*].

<sup>50</sup> He leveled a path for His anger;  
He did not spare their soul from death,  
But gave over their life to the plague,

<sup>51</sup> And smote all the firstborn in Egypt,  
The first issue of their virility in the tents of Ham.”

1. The act is once again attributed to Yahweh. The Most High may have sent  
angels to enact other plagues, but the death of the firstborn is attributed  
to Him.

V. Postscript concerning the two named angels and the Prince of the Host.

A. Gabriel and Michael

1. These are the only angels mentioned by name in the Bible.

2. They are known as arch-angels though the designation is not used in the Old Testament.
3. Michael is called an arch-angel in Jude 9, a designation first noted in 1 Enoch and Tobit.
4. The “man” commands Gabriel to speak to Daniel. This “man” is unseen and superior to Gabriel.

a. Daniel 8:15-17

“<sup>15</sup> When I, Daniel, had seen the vision, I sought to understand it; and behold, standing before me was one who looked like a man. <sup>16</sup> And I heard the voice of a man between the banks of Ulai, and he called out and said, ‘Gabriel, give this man an understanding of the vision.’ <sup>17</sup> So he came near to where I was standing, and when he came I was frightened and fell on my face; but he said to me, ‘Son of man, understand that the vision pertains to the time of the end.’”

5. Michael sent to assist another lesser elohim.

a. Daniel 10:4-6, 9-21

“<sup>4</sup> On the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the Tigris, <sup>5</sup> 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. <sup>6</sup> 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.”

”

“<sup>9</sup> 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.

“<sup>10</sup> Then behold, a hand touched me and set me trembling on my hands and knees. <sup>11</sup> 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. <sup>12</sup> 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. <sup>13</sup> 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. <sup>14</sup> 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.’

“<sup>15</sup> When he had spoken to me according to these words, I turned my face toward the ground and became speechless. <sup>16</sup> 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. <sup>17</sup> 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.’

“<sup>18</sup> Then this one with human appearance touched me again and strengthened me. <sup>19</sup> 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.’ <sup>20</sup> 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. <sup>21</sup> 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.”

## B. Jesus is indeed the Prince of the Lord of Hosts.

1. It is all about God which is where we began in Lesson #1.
  - a. Wonderment, awe, and worship.
2. There has been great rebellion in heaven and on earth, but God will right all of it.
3. Heaven and Earth will pass away and be remade into a new holy city. It does not get better than this!
  - a. Revelation 21:1-5 (Recite)

“<sup>1</sup> Then 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. <sup>3</sup> And I heard a loud voice from the throne, saying, ‘Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, <sup>4</sup> and He will wipe away every tear from their eyes; and there will no longer be

any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.’

“<sup>5</sup> And He who sits on the throne said, ‘Behold, I am making all things new.’ And He said, ‘Write, for these words are faithful and true.’”

1. Wonder, Awe, and Worship – It’s all about God.
2. May we also have greater sensitivity in recognizing the powers behind temptation. Insidious evil lurks and foments our fleshly desire to compromise our holiness.



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