

## Dr. Tchah's Advice

First of all, as a medical doctor, I want to tell you three basic protective measures against the new coronavirus.

무엇보다 먼저, 의학박사로서 저는 여러분에게 신종 코로나바이러스를 막는 세 가지 기본적인 방책을 말씀드리고 싶습니다.

1. Wash your hands frequently. 손을 자주 씻으십시오.
2. Take megadose vitamin C. 비타민씨를 대량 복용하십시오.
3. If you have fever, cough and difficulty breathing, seek medical care early. 열, 기침, 호흡곤란이 있다면, 조기에 병원치료를 받으십시오.

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<sup>1</sup> Ref: [file:///C:/Documents/Sermons/Missions/2020-02-23\\_The\\_Age\\_of\\_Pestilences%20\(1\).pdf](file:///C:/Documents/Sermons/Missions/2020-02-23_The_Age_of_Pestilences%20(1).pdf)

All Scripture taken from the King James Version (via e-sword, reference (Ref:), [www.e-sword.net](http://www.e-sword.net)) and/or the Korean King James Version ((KKJV), ref: <http://www.keepbible.com>). All word definitions are from Strong's Concordance, via e-sword.

Sometimes, large quotes are taken from reference books inside of e-Sword and placed into the **Background Notes**. These are to give *context* to terms or issues that the speaker is preaching and teaching on. Generally, sermons are posted later on the IIBC website. When you refer to <https://iibckorea.com/sermon-archive/> you can download selected sermons for review.

We encourage IIBC members to pray for **three impossible things**, for three minutes every day. What is impossible in your life? Have you asked God about it yet in prayer?

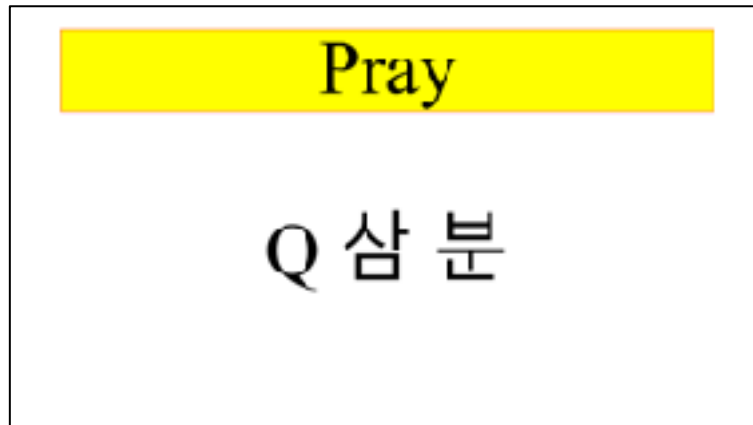
**Matthew 21:22** And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.  
22너희가 믿고 기도할 때에 무엇을 구하든지 모든 것을 받으리라, 하시니라.

Have you ever tried reading your Bible through in one year? God will bless you if you give His entire Word a read.

**Pray: 기도:**

Thank you for praying for my Grammar Final Re-Examination. I passed.  
저의 문법 재시험을 위해 기도해주셔서 감사합니다. 저는 시험을 통과했습니다.

PJ will return briefly in the PM Service.  
오후 예배 때 PJ가 잠시 다시 등장할 예정입니다.



We continue today in a verse by verse exposition of Genesis Chapter 32.

오늘은 창세기 32장 강해설교를 계속하겠습니다.

Jacob is traveling from Mizpah, near Mount Gilead back to the land of his father. 야곱은 길르앗 산 근처에 있는 미스바를 출발해서 아버지의 땅으로 돌아가고 있습니다.

Uncle Laban went back to Haran. 라반 삼촌은 하란으로 돌아갔습니다.

1 And Jacob went on his way, and the angels of God met him.

1 야곱이 자기 길로 가는데 [하나님]의 천사들이 그를 만나니라.

‘the angels of God met him’. Angels are created beings.

하나님의 천사들이 그를 만나니라. 천사들은 창조된 존재들입니다.

There are an innumerable host of angels. 셀 수 없을 만큼 많은 천사들이 있습니다.

Each child has a special angel assigned to it for watch care. 각각의 아이들에게는 그들을 특별히 돌보도록 임명된 천사들이 있습니다.

Jacob was many things; not all good. But, he could recognize angels!

야곱에게는 많은 일들이 있었습니다; 모두 좋은 일들은 아니었습니다. 그러나, 그는 천사들을 알아볼 수 있었습니다!

2 And when Jacob saw them, he said, This [is] God's host: and he called the name of that place Mahanaim. <sup>2</sup>

2 야곱이 그들을 볼 때에 이르기를, 이것은 [하나님]의 군대라, 하고 그곳의 이름을 마하나임이라 하였더라.

Host: H4264 – troop, army, soldiers. 호스트: 군대, 병사들

Mahanaim: H4266 - ‘Two camps’ 마하나임: 두 진영

There were two camps. 두 진영이 있었습니다.

**Jacob's camp** (his wives, handmaids, children, sheep, goats, camels, cattle, etc.)  
야곱의 진영 (그의 아내들, 여종들, 아이들, 양, 염소, 낙타, 소, 등)

And 그리고

**The Angel's camp.** 천사들의 진영

What a way to come back home. 집으로 돌아가는 길은 정말 장관이었습니다.

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<sup>2</sup> **H4266** מַחֲנַיִם *machānayim* *makh-an-ah'-yim* Dual of **H4264**; *double camp*; *Machanajim*, a place in Palestine: - Mahanaim. **Total KJV occurrences: 13 SC**

#### " Mahanaim

**Two camps, a place near the Jabbok, beyond Jordan**, where Jacob was met by the “angels of God,” and where he divided his retinue into “two hosts” on his return from Padan-aram ([Gen 32:2](#)). This name was afterwards given to the town which was built at that place. It was the southern boundary of Bashan ([Jos 13:26](#), [Jos 13:30](#)), and became a city of the Levites ([Jos 21:38](#)). Here Saul's son Ishbosheth reigned ([2Sa 2:8](#), [2Sa 2:12](#)), while David reigned at Hebron. Here also, after a troubled reign, Ishbosheth was murdered by two of his own bodyguard ([2Sa 4:5-7](#)), who brought his head to David at Hebron, but were, instead of being rewarded, put to death by him for their cold-blooded murder. Many years after this, when he fled from Jerusalem on the rebellion of his son Absalom, David made Mahanaim, where Barzillai entertained him, his headquarters, and here he mustered his forces which were led against the army that had gathered around Absalom. It was while sitting at the gate of this town that tidings of the great and decisive battle between the two hosts and of the death of his son Absalom reached him, when he gave way to the most violent grief ([2Sa 17:24-27](#)).

The only other reference to Mahanaim is as a station of one of Solomon's purveyors ([1Ki 4:14](#)). It has been identified with the modern Mukhumah, a ruin found in a depressed plain called *el-Bukie'a*, “the little vale,” near Penuel, south of the Jabbok, and north-east of es-Salt.” Esaton's Bible Dictionary

Jacob should take encouragement from this. 야곱은 여기에서 힘을 얻어야 했습니다.

He is on the right path. 그는 올바른 길을 가고 있습니다.

3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

3 야곱이 세일 땅 곧 에돔 지방에 있던 자기 형 에서에게로 자기보다 앞서 사자들을 보내며.

Jacob knew he had done wrong. 야곱은 전에 자신이 나쁜 일을 했다는 사실을 알았습니다.

He wants to make it right. 그는 그것을 바로잡고 싶습니다.

He does not want Esau to be surprised. 그는 에서가 놀라기를 바라지 않습니다.

He is laying out an olive branch. 그는 지금 올리브 가지를 깔고 있습니다.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

4 그들에게 명령하여 이르되, 너희는 이같이 내 주 에서에게 고하라. 주의 종 야곱이 이같이 말하기를, 내가 라반과 함께 머물면서 지금까지 거기 있었사오며

5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

5 내게 소와 나귀와 양 떼와 남종과 여종들이 있나이다. 내가 내 주의 눈앞에서 은혜를 입기 위해 내 주께 고하도록 사람을 보내었나이다, 하더라, 하라.

Jacob had his plan. 야곱은 계획이 있었습니다.

6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

6 ¶ 사자들이 야곱에게 돌아와서 이르되, 우리가 주인의 형 에서에게 이르렀는데 그 역시 주인을 만나려고 사백 명의 남자와 함께 오고 있나이다, 하매

and **four hundred men** with him. 사백 명의 남자와 함께

Esau was a big strong man. 에서는 아주 강한 사람이었습니다.

But he also has 400 men with him. 그는 또 사백 명의 남자와 함께 있었습니다.

7 Then Jacob was greatly afraid and distressed: and he divided the people that [was] with him, and the flocks, and herds, and the camels, into **two bands**;

7 이에 야곱이 심히 두렵고 고민이 되어 자기와 함께한 사람들과 양 떼와 소 떼와 낙타들을 두 떼로 나누고.

‘greatly afraid [Fear] and distressed [Vexed]’ 심히 두렵고 고민이 되어

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

8 이르되, 에서가 한 무리에게 와서 그것을 치면 남아 있는 다른 무리는 피하리라, 하더라.

He is using a ‘cut your losses’ strategy here. 야곱은 여기서 ‘손절’ 전략을 쓰고 있습니다.

Normally, you don’t divide your forces in front of an enemy. 보통은, 적 앞에서 군대를 나누는 것이 아닙니다.

But **then** **Jacob begins to pray**. 그러나 그러고 나서 야곱은 기도를 시작합니다.

9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

9 ¶ 야곱이 또 이르되, 오 내 조상 아브라함의 [하나님], 내 아버지 이삭의 [하나님]이여, {주}께서 전에 내게 말씀하시기를, 네 고향 네 친족에게 돌아가라. 내가 너를 선하게 대하리라, 하셨나이다.

Jacob is scared, **and** he is praying. 야곱은 무서워서 기도를 하고 있습니다.

He rehearses who God is: “O God of my father Abraham, and God of my father Isaac,” 그는 하나님에 대해 되풀이하여 말하고 있습니다: “오 내 조상 아브라함의 하나님, 내 아버지 이삭의 하나님”

He reminds God of His Word: “the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:” 그는 하나님께 하나님께서 하신 말씀을 상기시킵니다: “주께서 전에 내게 말씀하시기를, 네 고향 네 친족에게 돌아가라, 내가 너를 선하게 대하리라, 하셨나이다.”

I am very thankful that you folks prayed for me. Please keep doing so.

여러분께서 저를 위해 기도해주셔서 정말 감사합니다. 계속 그렇게 기도해 주십시오.

The pace of KLI Level 2 is faster and there is more material to be covered. Pray. 2단계 한글수업은 진도가 더 빠르고, 다루어야 할 것도 더 많습니다. 기도해 주십시오.

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

10 나는 주께서 주의 종에게 보여 주신 모든 긍휼과 모든 진리 중 가장 작은 것도 감당할 수 없사오니 내가 내 지팡이만 가지고 이 요르단을 건넜으나 지금은 두 떼나 이루었나이다.

He confesses his sin. 그는 자신의 죄를 고백합니다.

He Thanks God for his blessings. 그는 하나님께서 주신 복에 감사를 드립니다.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, [and] the mother with the children.

11 내가 주께 간구하오니 내 형의 손에서, 에서의 손에서 나를 건져 내시옵소서. 그가 와서 나와 또 아이들과 함께 있는 어머니를 칠까 염려하므로 내가 그를 두려워하나이다.

Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: 내가 주께 간구하오니 내 형의 손에서, 에서의 손에서 나를 건져 내시옵소서:

for I fear him, lest he will come and smite me, [and] the mother with the children. 그가 와서 나와 또 아이들과 함께 있는 어머니를 칠까 염려하므로 내가 그를 두려워하나이다.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

12 주께서 이르시되, 내가 반드시 네게 선을 베풀고 네 씨가 바다의 모래같이 곧 너무 많아서 셀 수 없는 모래같이 되게 하리라, 하셨나이다.

He is reminding God of what He had previously told him.

And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

13☞ 그가 그 날 밤을 거기서 묵고 자기 손에 들어온 것 중에서 자기 형 에서를 위해 예물을 취하였는데

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,



14 암염소가 이백 마리요, 숫염소가 스무 마리요, 암양이 이백 마리요, 숫양이 스무 마리요,

200, 20, 200, 20.

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

15 젖내는 낙타 서른 마리와 그것들의 새끼들이요, 암소가 마흔 마리요, 황소가 열 마리요, 암나귀가 스무 마리요, 나귀 새끼가 열 마리더라.

30 + 30, 40, 10, 20 + 10 = 580 breeding animals total. <sup>3</sup>

Jacob has supplied Esau with an 'instant' herd of animals.

16 And he delivered [them] into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

16 그가 그것들을 각각 떼로 나누어 자기 종들의 손에 넘겨주며 자기 종들에게 이르되, 나보다 앞서 건너가고 떼와 떼 사이에 거리를 두라, 하고.

Jacob is sequencing his presents.

He is dramatizing the effect of his gift to Esau.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose [art] thou? and whither goest thou? and whose [are] these before thee?

17 그가 또 맨 앞에 선 자에게 명령하여 이르되, 내 형 에서가 너를 만나 네게 물으며 말하기를, 너는 누구의 사람이냐? 어디로 가느냐? 네 앞에 있는 이것들은 누구의 것이냐? 하거든

18 Then thou shalt say, [They be] thy servant Jacob's; it [is] a present sent unto my lord Esau: and, behold, also he [is] behind us.

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<sup>3</sup> This is a large and very valuable gift.

18너는 이르기를, 그것들은 주의 종 야곱의 것이요, 내 주 에서에게로 보내는 예물이오며, 보소서, 야곱도 우리 뒤에 있나이다, 하라, 하고

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

19또 이처럼 둘째와 셋째와 또 떼들을 따라가는 모든 자들에게 명령하여 이르되, 너희가 에서를 만나거든 이런 식으로 그에게 말하고

20 And say ye moreover, Behold, thy servant Jacob [is] behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

20 또 너희는 덧붙여 이르기를, 보소서, 주의 종 야곱이 우리 뒤에 있나이다, 하라, 하니 이는 그가 말하기를, 내가 내 앞에 보내는 예물로 그를 달랜 뒤에 그의 얼굴을 보면 그가 혹시 나를 받아 주리라, 하였기 때문이더라.

Is this a bribe? 이것이 뇌물이라고 생각하십니까?

I don't think so. 저는 그렇게 생각하지 않습니다.

It is a present. 그것은 선물입니다.

It is an appeasement. 달래기 위한 것입니다.

What is the difference? 차이가 무엇입니까?

Jacob wants to do something right; not something wrong. 야곱은 그른 일이 아니라 옳은 일을 하고 싶어합니다.

Jacob had stolen Esau's birthright. 야곱은 전에 에서의 장자권을 훔쳤습니다.

Jacob had stolen Esau's firstborn blessing. 야곱은 전에 에서의 장자 축복을 가로챘습니다.

Jacob, in his way, is trying to do something right. 야곱은 지금 자기의 방법대로 바른 일을 하려 하고 있습니다.

21 So went the present over before him: and himself lodged that night in the company.

21 이같이 예물이 그보다 앞서 갔고 그 밤에 그는 무리 가운데서 묵었더라.

22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

22 그 밤에 그가 일어나 자기의 두 아내와 두 여종과 열한 아들을 데리고 압복 여울을 건넜더라.

A ford is a place in a river, where people cross. 여울은 사람이 건너다니는 강의 얕은 곳입니다.

23 And he took them, and sent them over the brook, and sent over that he had.

23 그가 그들을 데리고 가서 시내 너머로 보내며 자기의 소유도 보내었더라.

24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

24 ¶ 야곱이 홀로 남았는데 어떤 남자가 날이 새도록 그와 씨름하다가.

there wrestled a man 거기서 어떤 남자와 씨름을 했습니다.

Who is this man? 이 남자는 누구입니까?

Why is he wrestling with Jacob? 그는 왜 야곱과 씨름을 하고 있는 것입니까?

How are they wrestling? 그들은 어떻게 씨름을 하고 있나요?

Wrestling: H79 – Grappeling. 씨름 — 맞잡고 겨루는 것

I believe that Jacob is wrestling physically. 야곱이 육체적으로 씨름을 하고 있는 것이라고 저는 믿습니다.

AND, I also believe that he is wrestling in prayer. 그리고 또한 그는 기도를 하면서 싸움을 하고 있다고 저는 믿습니다.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

25 자기가 그를 이기지 못함을 보고 야곱의 넓적다리의 우묵한 곳에 손을 대매 야곱의 넓적다리의 우묵한 곳이 그와 씨름할 때에 위골되었더라.

The man wrestling with Jacob touched the hollow of his thigh. 야곱과 씨름을 하고 있는 남자가 야곱의 넓적다리의 우묵한 곳에 손을 대었습니다.

Out of Joint: dislocated. [painful]. <sup>4</sup> 위골되다: 관절이 뒤틀리다. [고통스런]

[Ouch, ooch, ietch.] [아이쿠]

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

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<sup>4</sup> Out of joint: **H3363** **יָאָקָא** *yâqa'* yaw-kah''A primitive root; properly to *sever* oneself, that is, (by implication) to *be dislocated*; figuratively to *abandon*; causatively to *impale* (and thus allow to drop to pieces by *rotting*): - be alienated, depart, hang (up), be out of joint. **Total KJV occurrences: 8**

26 그가 이르되, 날이 새려 하니 나를 가게 하라, 하매 야곱이 이르되, 당신이 나를 축복하지 아니하면 내가 당신을 가게 하지 아니하겠나이다, 하니.<sup>5</sup>

Does Jacob suspect who this is that he is wrestling? 야곱이 지금 씨름하고 있는 사람이 누구인지 알아챘습니까?

Is Jacob afraid of letting go? 야곱이 그를 가게하는 것을 두려워하고 있나요?

“I will not let thee go, **except thou bless me**”. 당신이 나를 축복하지 아니하면 내가 당신을 가게 하지 아니하겠나이다.

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<sup>5</sup> **Genesis 32:24-26 J. Vernon McGee, on WRESTLING AT PENIEL** *And Jacob was left alone; and there wrestled a man with him until the breaking of the day [Gen 32:24].* There are several things I would like to get straight as we come to this wrestling match. I have heard it said that Jacob did the wrestling. Actually, Jacob didn't want to wrestle anybody. He has Uncle Laban in back of him who doesn't mean good at all, and he has his brother Esau ahead of him. Jacob is no match for either one. **He is caught now between a rock and a hard place,** and he doesn't know which way to turn. Do you think he wanted to take on a third opponent that night? I don't think so.

Years ago *Time* magazine, reporting in the sports section concerning the votes for the greatest wrestler, said that not a vote went to the most famous athlete in history, wrestling Jacob. Lo and behold, the magazine received a letter from someone who wrote asking them to tell something about this wrestler Jacob. The writer of the letter had never heard of him before! And evidently he had never read his Bible at all. Jacob is no wrestler—let's make that very clear here at the beginning. That night he was alone because he wanted to be alone, and he wasn't looking for a fight.

This is the question: Who is this one who wrestled with Jacob that night? There has been a great deal of speculation about who it is, but I think He is none other than the preincarnate Christ. There is some evidence for this in the prophecy of Hosea: “Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt. The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him. He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us; Even the LORD God of hosts; the LORD is his memorial” (*Hos 12:1-5*). “The LORD is his memorial”—or, “the Lord is His name.” It was none other than Jehovah, the preincarnate Christ, who wrestled with Jacob that night. *And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him [Gen 32:25].*

Old Jacob is not going to give up easily; he is not that kind of man—and he struggled against Him. Finally, this One who wrestled with him crippled him. *And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me [Gen 32:26].*

What happens now? Jacob is just holding on; he's not wrestling. He is just holding on to this One. He found out that you do not get anywhere with God by struggling and resisting. **The only way that you get anywhere with Him is by yielding and just holding on to Him.** Abraham had learned that, and that is why he said amen to God. He believed God, and He counted it to him for righteousness. Abraham reached the end of his rope and put his arms around God. My friend, when you get in that condition, then you trust God. When you are willing to hold on, He is there ready to help you.

Keep praying brothers and sisters.

27 And he said unto him, What [is] thy name? And he said, Jacob.

27 그가 그에게 이르되, 네 이름이 무엇이냐? 하거늘 그가 이르되, 야곱이 니이다, 하매.

I am a heel catcher [Jacob says]. 저는 발꿈치를 잡은 사람입니다 [야곱이 말합니다.]

I am a sinner. 저는 죄인입니다.

Blessing starts when we get honest with God. 우리가 하나님께 정직해질 때 축복이 시작됩니다.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

28 그가 이르되, 네 이름을 다시는 야곱이라 하지 아니하고 이스라엘이라 하리니 이는 네가 통치자로서 [하나님]과 견주며 사람들과 견줄 능력이 있어 이겼기 때문이니라, 하니라.

Jacob: H3290 – Heel catcher. 야곱 — 발꿈치를 잡는 자

Israel: H3478 – He will rule as God. 이스라엘 — 그가 하나님처럼 통치하리라

By the way, how did Jacob prevail. 그런데, 야곱이 어떻게 이겼습니까?

He simply held on. 그는 단지 꼭 붙잡고 있었습니다.

Pray, Read your Bible, Go to Church, and witness. 기도하고, 성경을 읽고, 교회에 가고, 복음을 전하십시오.

Hold on. 꼭 붙잡으십시오.

Hold on in prayer. 기도로 꼭 붙드십시오.

By the way, ask a person you trust to be a prayer partner.

29 And Jacob asked [him], and said, Tell [me], I pray thee, thy name. And he said, Wherefore [is] it [that] thou dost ask after my name? And he blessed him there.

29 야곱이 그에게 물어 이르되, 원하오니 당신의 이름을 말해 주소서, 하매 그가 이르되, 어찌하여 네가 내 이름을 묻느냐? 하고 그가 거기서 그를 축복하므로.

Who is this angel? 이 천사는 누구입니까?

What is His name? 그의 이름은 무엇입니까?

Why did he answer Jacob this way? 왜 그는 야곱에게 이런 식으로 대답을 했습니까?

I believe that it is a pre-incarnate appearance of Christ. 이것은 십자가 이전에 일어난 예수님의 현현(인간의 모습으로 나타남)이라고 저는 믿습니다.

Some people call this a theophany. 어떤 사람들은 이것을 현신(신의 출현)으로 부릅니다.

30 And Jacob called the name of the place Peniel: **for I have seen God face to face, and my life is preserved.**

30 야곱이 그곳의 이름을 브니엘이라 하였으니 이는 그가 이르기를, 내가 얼굴을 마주 대하여 [하나님]을 보았으나 내 생명이 보존되었다, 하였기 때문이더라. <sup>6</sup>

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<sup>6</sup> How do we reconcile this with? **John 1:18** No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [him].

18 아무도 어느 때나 [하나님]을 보지 못하였으되 [아버지] 품속에 계신 독생자께서 그분을 밝히 드러내셨느니라.

The answer is in the second part of the verse: “the only begotten Son, which is in the bosom of the Father, he hath declared [him].”

God is three persons: God the Father, God the Son, and God the Holy Spirit.

- I believe that Jacob has been wrestling with The lord Jesus Christ. What do you think?

for I have seen God face to face, 내가 얼굴을 마주 대하여 하나님을 보았으나,

31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

31 그가 브누엘을 지날 때에 그의 위로 해가 솟았고 그는 넓적다리로 인해 절뚝거리며 걸었더라.

32 Therefore the children of Israel eat not [of] the sinew which shrank, which [is] upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

32 그가 오그라든 힘줄에 붙은 야곱의 넓적다리의 우묵한 곳에 손을 대었으므로 그런 까닭에 이스라엘 자손이 이 날까지 넓적다리의 우묵한 곳에 있는 오그라든 힘줄을 먹지 아니하느니라.

Sinew: H1517 – thong, tendon. 힘줄 — 건

What can we learn from these supernatural events.

이 초자연적인 사건에서 우리가 배울 수 있는 것

1. God knows all about our comings and goings. [**Psalm 123:8, Isaiah 37:28**]. 하나님께서는 우리의 들어오고 나가는 것을 다 알고 계십니다. [시편 123:8, 이사야서 37:28]
2. He created angels as messengers and as ministering spirits [**Genesis 1:16**]. 하나님께서는 천사들을 메신저와 섬기는 영으로 창조하셨습니다. [창세기 1:16]
  - a. We don't pray to angels. 우리는 천사들에게 기도하지 않습니다.
  - b. We don't worship angels. 우리는 천사들을 경배하지 않습니다.
  - c. We DO realize that they are out there to help us, and that they are going to obey God. 천사들은 우리를 돕기 위해 거기에 있고, 그들은 하나님께 복종할 것을 우리는 알고 있습니다.



- d. Sometimes we may entertain angels unawares [**Hebrews 13:2**]. <sup>7</sup>  
우리는 알지 못하는 사이에 천사들을 맞이할 때가 있습니다.

3. God likes to wrestle. 하나님께서는 씨름을 좋아하십니다.

- a. God wants us to talk to Him about everything. 하나님께서는 우리가 모든 일에 대해 하나님께 말하기를 바라십니다.
- b. We are to remind Him of His Word [Lord, you promised \_\_\_\_].  
우리는 하나님께 하나님의 말씀을 상기시켜야 합니다 [주님, 당신께서 \_\_\_\_\_ 을 약속하셨나이다.]
- c. We are to ask for great things from God. 우리는 하나님께 위대한 것들을 구해야 합니다.
  - i. He is a great God [See the phrase search in Background Notes.] 그분은 위대하신 하나님이십니다.

**And now a word from Senior Pastor Tchah:**

이제 차 목사님의 말씀이 있겠습니다.

**Hymn: 419: All the Way My Saviour Leads Me**

찬송가 419: 나의 갈길 다가도록

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<sup>7</sup> **Hebrews 13:2** Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.  
2나그네 대접하기를 잊지 말라. 이로써 어떤 자들이 알지 못하는 가운데 천사들을 대접하였느니라.

INVITATION: Every head bowed and every eye closed, please. Christians: Confess known sin; then pray for God to bless the Invitation.

**Three questions:**

**1. Are you saved?**

**Are you born again from above.**

**If You died today are your 100% sure that you would go to heaven.**

If you are not saved, we would love to take a Bible and show you how you can know for sure that you are saved.

**2. Have you been baptized by immersion, since salvation, in a church of like faith and practice?**

If you are saved and have not yet been baptized by immersion, I would like you to let Pastor Tchah know that this morning.

The Lord Jesus was baptized by immersion by John The Baptist.

The Disciples and Apostles were baptized by Immersion.

The Lord Jesus commanded his disciples to preach and teach the Gospel, baptizing those who got saved. <sup>8</sup>

Baptism therefore, is a command to be obeyed.

There is nothing to be nervous about. We are family and friends here.

**3. Are you ready to meet God?**

- a. We all should be ready to pray, to give testimony about the Lord, or to pass away.
- b. Is there any bitterness on your heart?
- c. Is there any sin that you need to confess to God, silently, as you pray?

**If you need to come to the altar to pray, the invitation is open to you.**

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<sup>8</sup> [Matthew 28:18](#) And Jesus came and spake unto them, saying, [All power is given unto me in heaven and in earth.](#) [Mat 28:19](#) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: [Mat 28:20](#) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

## Background Notes:

“Angel of the Lord”, word search, via Strong’s Concordance, in e-Sword.

“Gen 16:7 And the **angel of the LORD** found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

Gen 16:9 And the **angel of the LORD** said unto her, Return to thy mistress, and submit thyself under her hands.

Gen 16:10 And the **angel of the LORD** said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

Gen 16:11 And the **angel of the LORD** said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

Gen 22:11 And the **angel of the LORD** called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

Gen 22:15 And the **angel of the LORD** called unto Abraham out of heaven the second time,

Exo 3:2 And the **angel of the LORD** appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

Num 22:22 And God's anger was kindled because he went: and the **angel of the LORD** stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

Num 22:23 And the ass saw the **angel of the LORD** standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

Num 22:24 But the **angel of the LORD** stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

Num 22:25 And when the ass saw the **angel of the LORD**, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

Num 22:26 And the **angel of the LORD** went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

Num 22:27 And when the ass saw the **angel of the LORD**, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

Num 22:31 Then the LORD opened the eyes of Balaam, and he saw the **angel of the LORD** standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

Num 22:32 And the **angel of the LORD** said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me:

Num 22:34 And Balaam said unto the **angel of the LORD**, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

Num 22:35 And the **angel of the LORD** said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

Jdg 2:1 And an **angel of the LORD** came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.

Jdg 2:4 And it came to pass, when the **angel of the LORD** spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

Jdg 5:23 Curse ye Meroz, said the **angel of the LORD**, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

Jdg 6:11 And there came an **angel of the LORD**, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide *it*

from the Midianites.

Jdg 6:12 And the **angel of the LORD** appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valour.

Jdg 6:21 Then the **angel of the LORD** put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the **angel of the LORD** departed out of his sight.

Jdg 6:22 And when Gideon perceived that he *was* an **angel of the LORD**, Gideon said, Alas, O Lord GOD! for because I have seen an **angel of the LORD** face to face.

Jdg 13:3 And the **angel of the LORD** appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

Jdg 13:13 And the **angel of the LORD** said unto Manoah, Of all that I said unto the woman let her beware.

Jdg 13:15 And Manoah said unto the **angel of the LORD**, I pray thee, let us detain thee, until we shall have made ready a kid for thee.

Jdg 13:16 And the **angel of the LORD** said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an **angel of the LORD**.

Jdg 13:17 And Manoah said unto the **angel of the LORD**, What *is* thy name, that when thy sayings come to pass we may do thee honour?

Jdg 13:18 And the **angel of the LORD** said unto him, Why askest thou thus after my name, seeing it *is* secret?

Jdg 13:20 For it came to pass, when the flame went up toward heaven from off the altar, that the **angel of the LORD** ascended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground.

Jdg 13:21 But the **angel of the LORD** did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an **angel of the LORD**.

2Sa 24:16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the **angel of the LORD** was by the threshingplace of Araunah the Jebusite.

1Ki 19:7 And the **angel of the LORD** came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

2Ki 1:3 But the **angel of the LORD** said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to enquire of Baalzebub the god of Ekron?

2Ki 1:15 And the **angel of the LORD** said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

2Ki 19:35 And it came to pass that night, that the **angel of the LORD** went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

1Ch 21:12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee*; or else three days the sword of the LORD, even the pestilence, in the land, and the **angel of the LORD** destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

1Ch 21:15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the **angel of the LORD** stood by the threshingfloor of Ornan the Jebusite.

1Ch 21:16 And David lifted up his eyes, and saw the **angel of the LORD** stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders

*of Israel, who were clothed in sackcloth, fell upon their faces.*

1Ch 21:18 Then the **angel of the LORD** commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

1Ch 21:30 But David could not go before it to enquire of God: for he was afraid because of the sword of the **angel of the LORD**.

Psa 34:7 The **angel of the LORD** encampeth round about them that fear him, and delivereth them.

Psa 35:5 Let them be as chaff before the wind: and let the **angel of the LORD** chase *them*.

Psa 35:6 Let their way be dark and slippery: and let the **angel of the LORD** persecute them.

Isa 37:36 Then the **angel of the LORD** went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

Zec 1:11 And they answered the **angel of the LORD** that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

Zec 1:12 Then the **angel of the LORD** answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

Zec 3:1 And he shewed me Joshua the high priest standing before the **angel of the LORD**, and Satan standing at his right hand to resist him.

Zec 3:5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the **angel of the LORD** stood by.

Zec 3:6 And the **angel of the LORD** protested unto Joshua, saying,

Zec 12:8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the **angel of the LORD** before them.

Mat 1:20 But while he thought on these things, behold, the **angel of the Lord** appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Mat 1:24 Then Joseph being raised from sleep did as the **angel of the Lord** had bidden him, and took unto him his wife:

Mat 2:13 And when they were departed, behold, the **angel of the Lord** appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

Mat 2:19 But when Herod was dead, behold, an **angel of the Lord** appeareth in a dream to Joseph in Egypt,

Mat 28:2 And, behold, there was a great earthquake: for the **angel of the Lord** descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Luk 1:11 And there appeared unto him an

**angel of the Lord** standing on the right side of the altar of incense.

Luk 2:9 And, lo, the **angel of the Lord** came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

Act 5:19 But the **angel of the Lord** by night opened the prison doors, and brought them forth, and said,

Act 7:30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an **angel of the Lord** in a flame of fire in a bush.

Act 8:26 And the **angel of the Lord** spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

Act 12:7 And, behold, the **angel of the Lord** came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his*

hands.

[Act 12:23](#) And immediately the **angel of the Lord** smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

**64 verses found, 68 matches**

|              |                 |            |
|--------------|-----------------|------------|
| Genesis      | 6 verses found  | 6 matches  |
| Exodus       | 1 verse found   | 1 match    |
| Numbers      | 10 verses found | 10 matches |
| Judges       | 15 verses found | 19 matches |
| 2 Samuel     | 1 verse found   | 1 match    |
| 1 Kings      | 1 verse found   | 1 match    |
| 2 Kings      | 3 verses found  | 3 matches  |
| 1 Chronicles | 5 verses found  | 5 matches  |
| Psalms       | 3 verses found  | 3 matches  |
| Isaiah       | 1 verse found   | 1 match    |
| Zechariah    | 6 verses found  | 6 matches  |
| Matthew      | 5 verses found  | 5 matches  |
| Luke         | 2 verses found  | 2 matches  |
| Acts         | 5 verses found  | 5 matches  |

“

Angel, via International Standard Bible Encyclopedia, via e-sword: “

Angel, via the International Standard Bible Encyclopedia, via e-Sword: “**Angel**

*ān'jēl* (מַלְאָךְ, *mal'ākḥ*; Septuagint and New Testament, ἄγγελος, *ánggelos*):

I. Definition and Scripture Terms

II. Angels in Old Testament

1. Nature, Appearances and Functions

2. The Angelic Host

3. The Angel of the Theophany

III. Angels in New Testament



1. Appearances

2. The Teaching of Jesus about Angels

3. Other New Testament References

IV. Development of the Doctrine

V. The Reality of Angels

Literature

I. Definition and Scripture Terms

The word angel is applied in Scripture to an order of supernatural or heavenly beings whose business it is to act as God's messengers to men, and as agents who carry out His will. Both in Hebrew and Greek the word is applied to human messengers ([1Ki 19:2](#); [Luk 7:24](#)); in Hebrew it is used in the singular to denote a Divine messenger, and in the plural for human messengers, although there are exceptions to both usages. It is applied to the prophet Haggai ([Hag 1:13](#)), to the priest ([Mal 2:7](#)), and to the messenger who is to prepare the way of the Lord ([Mal 3:1](#)). Other Hebrew words and phrases applied to angels are *b<sup>e</sup>nē hā-'ēlōhīm* ([Gen 6:2](#), [Gen 6:4](#); [Job 1:6](#); [Job 2:1](#)) and *b<sup>e</sup>nē 'ēlīm* ([Psa 29:1](#); [Psa 89:6](#)), i.e. sons of the 'ēlōhīm or 'ēlīm; this means, according to a common Hebrew usage, members of the class called 'ēlōhīm or 'ēlīm, the heavenly powers. It seems doubtful whether the word 'ēlōhīm, standing by itself, is ever used to describe angels, although Septuagint so translates it in a few passages. The most notable instance is [Psa 8:5](#); where the Revised Version (British and American) gives, "Thou hast made him but little lower than God," with the English Revised Version, margin reading of "the angels" for "God" (compare [Heb 2:7](#), [Heb 2:9](#)); *k<sup>e</sup>dhōshīm* "holy ones" ([Psa 89:5](#), [Psa 89:7](#)), a name suggesting the fact that they belong to God; *'īr*, *'īrīm*, "watcher," "watchers" ([Dan 4:13](#), [Dan 4:17](#), [Dan 4:23](#)). Other expressions are used to designate angels collectively: *šōdh*, "council" ([Psa 89:7](#)), where the reference may be to an inner group of exalted angels; *'ēdhāh* and *kāhāl*, "congregation" ([Psa 82:1](#); [Psa 89:5](#)); and finally *cābhā'*, *c<sup>e</sup>bhā'ōth*, "host," "hosts," as in the familiar phrase "the God of hosts."

In New Testament the word *ággelos*, when it refers to a Divine messenger, is frequently accompanied by some phrase which makes this meaning clear, e.g. "the angels of heaven" ([Mat 24:36](#)). Angels belong to the "heavenly host" ([Luk 2:13](#)). In reference to their nature they are called "spirits" ([Heb 1:14](#)). Paul evidently referred to the ordered ranks of supra-mundane beings in a group of words that are found in various combinations, namely, *archai*, "principalities," *exousiai*, "powers," *thrónoi*, "thrones," *kuriótētes*, "dominions," and *dunámeis*, also translated "powers." The first four are apparently used in a good sense in [Col 1:16](#), where it is said that all these beings were created through Christ and unto Him; in most of the other passages in which words from this group occur, they seem to represent *evil* powers. We are told that our wrestling is against them ([Eph 6:12](#)), and that Christ triumphs over the principalities and powers ([Col 2:15](#); compare [Rom 8:38](#); [1Co 15:24](#)). In two passages the word *archággelos*, "archangel" or chief angel, occurs: "the voice of the

archangel” ([1Th 4:16](#)), and “Michael the archangel” ([Jud 1:9](#)).

## II. Angels in Old Testament

### 1. Nature, Appearances and Functions

Everywhere in the Old Testament the existence of angels is assumed. The creation of angels is referred to in [Psa 148:2](#), [Psa 148:5](#) (compare [Col 1:16](#)). They were present at the creation of the world, and were so filled with wonder and gladness that they “shouted for joy” ([Job 38:7](#)). Of their nature we are told nothing. In general they are simply regarded as embodiments of their mission. Though presumably the holiest of created beings, they are charged by God with folly ([Job 4:18](#)), and we are told that “he putteth no trust in his holy ones” ([Job 15:15](#)). References to the fall of the angels are only found in the obscure and probably corrupt passage [Gen 6:1-4](#), and in the interdependent passages [2Pe 2:4](#) and [Jud 1:6](#), which draw their inspiration from the Apocryphal book of *Enoch*. Demons are mentioned (see DEMONS); and although Satan appears among the sons of God ([Job 1:6](#); [Job 2:1](#)), there is a growing tendency in later writers to attribute to him a malignity that is all his own (see SATAN).

As to their outward appearance, it is evident that they bore the human form, and could at times be mistaken for men ([Eze 9:2](#); [Gen 18:2](#), [Gen 18:16](#)). There is no hint that they ever appeared in female form. The conception of angels as winged beings, so familiar in Christian art, finds no support in Scripture (except, perhaps [Dan 9:21](#); [Rev 14:6](#), where angels are represented as “flying”). The cherubim and seraphim (see CHERUB; SERAPHIM) are represented as winged ([Exo 25:20](#); [Isa 6:2](#)); winged also are the symbolic living creatures of Ezek ([Eze 1:6](#); compare [Rev 4:8](#)).

As above stated, angels are messengers and instruments of the Divine will. As a rule they exercise no influence in the physical sphere. In several instances, however, they are represented as destroying angels: two angels are commissioned to destroy Sodom ([Gen 19:13](#)); when David numbers the people, an angel destroys them by pestilence ([2Sa 24:16](#)); it is by an angel that the Assyrian army is destroyed ([2Ki 19:35](#)); and Ezekiel hears six angels receiving the command to destroy those who were sinful in Jerusalem ([Eze 9:1](#), [Eze 9:5](#), [Eze 9:7](#)). In this connection should be noted the expression “angels of evil,” i.e. angels that bring evil upon men from God and execute His judgments ([Psa 78:49](#); compare [1Sa 16:14](#)). Angels appear to Jacob in dreams ([Gen 28:12](#); [Gen 31:11](#)). The angel who meets Balaam is visible first to the ass, and not to the rider (Nu 22ff). Angels interpret God's will, showing man what is right for him ([Job 33:23](#)). The idea of angels as caring for men also appears ([Psa 91:11](#) f), although the modern conception of the possession by each man of a special guardian angel is not found in Old Testament.

### 2. The Angelic Host

The phrase “the host of heaven” is applied to the stars, which were sometimes worshipped by idolatrous Jews ([Jer 33:22](#); [2Ki 21:3](#); [Zep 1:5](#)); the name is applied to the company of angels because of their countless numbers (compare [Dan 7:10](#)) and their glory. They are represented as standing on the right and left hand of Yahweh ([1Ki 22:19](#)). Hence God, who is over them all, is continually called throughout Old Testament “the God of hosts,” “Yahweh of



hosts,” “Yahweh God of hosts”; and once “the prince of the host” ([Dan\\_8:11](#)). One of the principal functions of the heavenly host is to be ever praising the name of the Lord ([Psa\\_103:21](#); [Psa\\_148:1](#) f). In this host there are certain figures that stand out prominently, and some of them are named. The angel who appears to Joshua calls himself “prince of the host of Yahweh” ([Jos\\_5:14](#) f). The glorious angel who interprets to Daniel the vision which he saw in the third year of Cyrus ([Dan\\_10:5](#)), like the angel who interprets the vision in the first year of Belshazzar ([Dan\\_7:16](#)), is not named; but other visions of the same prophet were explained to him by the angel Gabriel, who is called “the man Gabriel,” and is described as speaking with “a man's voice” ([Dan\\_9:21](#); [Dan\\_8:15](#) f). In Daniel we find occasional reference made to “princes”: “the prince of Persia,” “the prince of Greece” ([Dan\\_10:20](#)). These are angels to whom is entrusted the charge of, and possibly the rule over, certain peoples. Most notable among them is Michael, described as “one of the chief princes,” “the great prince who standeth for the children of thy people,” and, more briefly, “your prince” ([Dan\\_10:13](#); [Dan\\_12:1](#); [Dan\\_10:21](#)); Michael is therefore regarded as the patron-angel of the Jews. In Apocrypha Raphael, Uriel and Jeremiel are also named. Of Raphael it is said (Tobit 12:15) that he is “one of the seven holy angels who present the prayers of the saints” to God (compare [Rev\\_8:2](#), “the seven angels that stand before God”). It is possible that this group of seven is referred to in the above-quoted phrase, “one of the chief princes”. Some (notably Kusters) have maintained that the expressions “the sons of the *‘ēlōhīm*,” God's “council” and “congregation,” refer to the ancient gods of the heathen, now degraded and wholly subordinated to Yahweh. This rather daring speculation has little support in Scripture; but we find traces of a belief that the patron-angels of the nations have failed in establishing righteousness within their allotted sphere on earth, and that they will accordingly be punished by Yahweh their over-Lord ([Isa\\_24:21](#) f; [Psa\\_82:1-8](#); compare [Psa\\_58:1](#) f the Revised Version, margin; compare [Jud\\_1:6](#)).

### 3. The Angel of the Theophany

This angel is spoken of as “the angel of Yahweh,” and “the angel of the presence (or face) of Yahweh.” The following passages contain references to this angel: [Gen\\_16:7](#) - the angel and Hagar; [Gen\\_18](#) - Abraham intercedes with the angel for Sodom; [Gen\\_22:11](#) - the angel interposes to prevent the sacrifice of Isaac; [Gen\\_24:7](#), [Gen\\_24:40](#) - Abraham sends Eliezer and promises the angel's protection; [Gen\\_31:11](#) - the angel who appears to Jacob says “I am the God of Beth-el”; [Gen\\_32:24](#) - Jacob wrestles with the angel and says, “I have seen God face to face”; [Gen\\_48:15](#) f - Jacob speaks of God and the angel as identical; Ex 3 (compare [Act\\_7:30](#)) - the angel appears to Moses in the burning bush; [Exo\\_13:21](#); [Exo\\_14:19](#) (compare [Num\\_20:16](#)) - God or the angel leads Israel out of Egypt; [Exo\\_23:20](#) - the people are commanded to obey the angel; Ex 32:34 through 33:17 (compare [Isa\\_63:9](#)) - Moses pleads for the presence of God with His people; Josh 5:13 through 6:2 - the angel appears to Joshua; [Jdg\\_2:1-5](#) - the angel speaks to the people; [Jdg\\_6:11](#) - the angel appears to Gideon.

A study of these passages shows that while the angel and Yahweh are at times distinguished from each other, they are with equal frequency, and in the same passages, merged into each other. How is this to be explained? It is obvious that these apparitions cannot be the Almighty Himself, whom no man hath seen, or can see. In seeking the explanation, special attention should be paid to two of the passages above cited. In

[Exo\\_23:20](#) God promises to send an angel before His people to lead them to the promised land; they are commanded to obey him and not to provoke him “for he will not pardon your transgression: for my name is in him.” Thus the angel can forgive sin, which only God can do, because God's name, i.e. His character and thus His authority, are in the angel. Further, in the passage Ex 32:34 through 33:17 Moses intercedes for the people after their first breach of the covenant; God responds by promising, “Behold mine angel shall go before thee”; and immediately after God says, “I will not go up in the midst of thee.” In answer to further pleading, God says, “My presence shall go with thee, and I will give thee rest.” Here a clear distinction is made between an ordinary angel, and the angel who carries with him God's presence. The conclusion may be summed up in the words of Davidson in his *Old Testament Theology*: “In particular providences one may trace the presence of Yahweh in influence and operation; in ordinary angelic appearances one may discover Yahweh present on some side of His being, in some attribute of His character; in the angel of the Lord He is fully present as the covenant God of His people, to redeem them.” The question still remains, Who is theophanic angel? To this many answers have been given, of which the following may be mentioned: (1) This angel is simply an angel with a special commission; (2) He may be a momentary descent of God into visibility; (3) He may be the Logos, a kind of temporary preincarnation of the second person of the Trinity. Each has its difficulties, but the last is certainly the most tempting to the mind. Yet it must be remembered that at best these are only conjectures that touch on a great mystery. It is certain that from the beginning God used angels in human form, with human voices, in order to communicate with man; and the appearances of the angel of the Lord, with his special redemptive relation to God's people, show the working of that Divine mode of self-revelation which culminated in the coming of the Saviour, and are thus a fore-shadowing of, and a preparation for, the full revelation of God in Jesus Christ. Further than this, it is not safe to go.

### III. Angels in New Testament

#### 1. Appearances

Nothing is related of angels in New Testament which is inconsistent with the teaching of Old Testament on the subject. Just as they are specially active in the beginning of Old Testament history, when God's people is being born, so they appear frequently in connection with the birth of Jesus, and again when a new order of things begins with the resurrection. An angel appears three times in dreams to Joseph ([Mat\\_1:20](#); [Mat\\_2:13](#), [Mat\\_2:19](#)). The angel Gabriel appears to Zacharias, and then to Mary in the annunciation (Lk 1). An angel announces to the shepherds the birth of Jesus, and is joined by a “multitude of the heavenly host,” praising God in celestial song ([Luk\\_2:8](#)). When Jesus is tempted, and again during the agony at Gethsemane, angels appear to Him to strengthen His soul ([Mat\\_4:11](#); [Luk\\_22:43](#)). The verse which tells how an angel came down to trouble the pool ([Joh\\_5:4](#)) is now omitted from the text as not being genuine. An angel descends to roll away the stone from the tomb of Jesus ([Mat\\_28:2](#)); angels are seen there by certain women ([Luk\\_24:23](#)) and (two) by Mary Magdalene ([Joh\\_20:12](#)). An angel releases the apostles from prison, directs Philip, appears to Peter in a dream, frees him from prison, smites Herod with sickness, appears to Paul in a dream ([Act\\_5:19](#); [Act\\_8:26](#); [Act\\_10:3](#); [Act\\_12:7](#); [Act\\_12:23](#); [Act\\_27:23](#)). Once they appear clothed in white; they are so dazzling in appearance as to terrify beholders; hence they begin their message with the words “Fear not” ([Mat\\_28:2-5](#)).

## 2. The Teaching of Jesus About Angels

It is quite certain that our Lord accepted the main teachings of Old Testament about angels, as well as the later Jewish belief in good and bad angels. He speaks of the “angels in heaven” ([Mat 22:30](#)), and of “the devil and his angels” ([Mat 25:41](#)). According to our Lord the angels of God are holy ([Mar 8:38](#)); they have no sex or sensuous desires ([Mat 22:30](#)); they have high intelligence, but they know not the time of the Second Coming ([Mat 24:36](#)); they carry (in a parable) the soul of Lazarus to Abraham's bosom ([Luk 16:22](#)); they could have been summoned to the aid of our Lord, had He so desired ([Mat 26:53](#)); they will accompany Him at the Second Coming ([Mat 25:31](#)) and separate the righteous from the wicked ([Mat 13:41](#), [Mat 13:49](#)). They watch with sympathetic eyes the fortunes of men, rejoicing in the repentance of a sinner ([Luk 15:10](#); compare [1Pe 1:12](#), [Eph 3:10](#), [1Co 4:9](#)); and they will hear the Son of Man confessing or denying those who have confessed or denied Him before men ([Luk 12:8](#) f). The angels of the presence of God, who do not appear to correspond to our conception of guardian angels, are specially interested in God's little ones ([Mat 18:10](#)). Finally, the existence of angels is implied in the Lord's Prayer in the petition, “Thy will be done, as in heaven, so on earth” ([Mat 6:10](#)).

## 3. Other New Testament References

Paul refers to the ranks of angels (“principalities, powers” etc.) only in order to emphasize the complete supremacy of Jesus Christ. He teaches that angels will be judged by the saints ([1Co 6:3](#)). He attacks the incipient Gnosticism of Asia Minor by forbidding the worship of angels ([Col 2:18](#)). He speaks of God's angels as “elect,” because they are included in the counsels of Divine love ([1Ti 5:21](#)). When Paul commands the women to keep their heads covered in church because of the angels ([1Co 11:10](#)) he probably means that the angels, who watch all human affairs with deep interest, would be pained to see any infraction of the laws of modesty. In [Heb 1:14](#) angels are (described as ministering spirits engaged in the service of the saints. Peter also emphasizes the supremacy of our Lord over all angelic beings ([1Pe 3:22](#)). The references to angels in 2 Peter and Jude are colored by contact with Apocrypha literature. In Revelation, where the references are obviously symbolic, there is very frequent mention of angels. The angels of the seven churches ([Rev 1:20](#)) are the guardian angels or the personifications of these churches. The worship of angels is also forbidden ([Rev 22:8](#) f). Specially interesting is the mention of elemental angels - “the angel of the waters” ([Rev 16:5](#)), and the angel “that hath power over fire” ([Rev 14:18](#); compare [Rev 7:1](#), [Rev 19:17](#)). Reference is also made to the “angel of the bottomless pit,” who is called ABADDON or APOLLYON (which see), evidently an evil angel ([Rev 9:11](#) the King James Version, the Revised Version (British and American) “abyss”). In [Rev 12:7](#) we are told that there was war between Michael with his angels and the dragon with his angels.

## IV. Development of the Doctrine

In the childhood of the race it was easy to believe in God, and He was very near to the soul. In Paradise there is no thought of angels; it is God Himself who walks in the garden. A little later the thought of angels appears, but, God has not gone away, and as “the angel of Yahweh” He appears to His people and redeems them. In these early times the Jews believed that there were multitudes of angels, not yet divided in thought into good and bad; these had

no names or personal characteristics, but were simply embodied messages. Till the time of the captivity the Jewish angelology shows little development. During that dark period they came into close contact with a polytheistic people, only to be more deeply confirmed in their monotheism thereby. They also became acquainted with the purer faith of the Persians, and in all probability viewed the tenets of Zoroastrianism with a more favorable eye, because of the great kindness of Cyrus to their nation. There are few direct traces of Zoroastrianism in the later angelology of the Old Testament. It is not even certain that the number seven as applied to the highest group of angels is Persian in its origin; the number seven was not wholly disregarded by the Jews. One result of the contact was that the idea of a hierarchy of the angels was more fully developed. The conception in Dan of angels as “watchers,” and the idea of patron-princes or angel-guardians of nations may be set down to Persian influence. It is probable that contact with the Persians helped the Jews to develop ideas already latent in their minds. According to Jewish tradition, the names of the angels came from Babylon. By this time the consciousness of sin had grown more intense in the Jewish mind, and God had receded to an immeasurable distance; the angels helped to fill the gap between God and man.

The more elaborate conceptions of Daniel and Zechariah are further developed in Apocrypha, especially in 2 Esdras, Tobit and 2 Macc.

In the New Testament we find that there is little further development; and by the Spirit of God its writers were saved from the absurdly puerile teachings of contemporary Rabbinism. We find that the Sadducees, as contrasted with the Pharisees, did not believe in angels or spirits ([Act 23:8](#)). We may conclude that the Sadducees, with their materialistic standpoint, and denial of the resurrection, regarded angels merely as symbolical expressions of God's actions. It is noteworthy in this connection that the great priestly document (Priestly Code, P) makes no mention of angels. The Book of Revelation naturally shows a close kinship to the books of Ezekiel and Daniel.

Regarding the rabbinical developments of angelology, some beautiful, some extravagant, some grotesque, but all fanciful, it is not necessary here to speak. The Essenes held an esoteric doctrine of angels, in which most scholars find the germ of the Gnostic eons.

## V. The Reality of Angels

A belief in angels, if not indispensable to the faith of a Christian, has its place there. In such a belief there is nothing unnatural or contrary to reason. Indeed, the warm welcome which human nature has always given to this thought, is an argument in its favor. Why should there not be such an order of beings, if God so willed it? For the Christian the whole question turns on the weight to be attached to the words of our Lord. All are agreed that He teaches the existence, reality, and activity of angelic beings. Was He in error because of His human limitations? That is a conclusion which it is very hard for the Christian to draw, and we may set it aside. Did He then adjust His teaching to popular belief, knowing that what He said was not true? This explanation would seem to impute deliberate untruth to our Lord, and must equally be set aside. So we find ourselves restricted to the conclusion that we have the guaranty of Christ's word for the existence of angels; for most Christians that will settle the question.

The visible activity of angels has come to an end, because their mediating work is done; Christ has founded the kingdom of the Spirit, and God's Spirit speaks directly to the spirit of man. This new and living way has been opened up to us by Jesus Christ, upon whom faith can yet behold the angels of God ascending and descending. Still they watch the lot of man, and rejoice in his salvation; still they join in the praise and adoration of God, the Lord of hosts, still can they be regarded as “ministering spirits sent forth to do service for the sake of them that shall inherit salvation.”

### Literature

All Old Testament and New Testament theologies contain discussions. Among the older books Oehler's *Old Testament Theology* and Hengstenberg's *Christology of Old Testament* (for “angel of Yahweh”) and among modern ones Davidson's *Old Testament Theology* are specially valuable. The ablest supporter of theory that the “sons of the Elohim” are degraded gods is Koster. “Het ontstaan der Angelologie onder Israel,” TT 1876. See also articles on “Angel” in *HDB* (by Davidson), *EB*, *DCG*, *Jewish Encyclopedia*, *RE* (by Cremer). Cremer's *Biblico-Theological New Testament Lexicon* should be consulted under the word “aggelos.” For Jewish beliefs see also Edersheim's *Life and Times of Jesus*, II, Appendix xiii. On the Pauline angelology see Everling, *Die paulinische Angelologie*. On the general subject see Godet, *Biblical Studies*; Mozley, *The Word*, chapter lix, and Latham, *A Service of Angels*.”

Theophany, via the Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, via e-Sword, “**Theophany**”

The ancient Greeks were accustomed, during a certain festival named τὰ θεοφάνια, to display at Delphos before the public gaze the images of all their gods. θεοφάνεια denoted the apparition of one or more gods. The term thus understood was applied by ancient Christian writers to the manifestations of God under the Old Covenant and to the incarnation of Christ; in the latter instance with reference to the birth, the baptism, and the second advent of Christ. Ἡ ἐπιφάνεια was, however, a usual substitute for its employment as respects his birth. *SEE EPIPHANY*.



Later usage has given to the term a doctrinal meaning, by which it is made to designate a special form of the divine revelation, to determine which form it is necessary to examine the entire series of modes of the divine manifestation (see Bretschneider, *Systemat. Entwicklung*, p. 196). Without delaying to undertake a survey of this kind, we sketch the scriptural view of the theophany in the following paragraphs.

1. The theophany is never an immediate revelation of the super mundane Deity itself ([Joh 1:18](#); [1Ti 6:16](#)). God reveals himself only in Christ ([Mat 11:27](#)). The theophany is therefore more accurately defined as a Christophany, or an epiphany of God in Christ; and all nature is a storehouse of signs of the divine presence, which uniformly point to Christ ([Rom 1:20](#); [Col 1:16](#)). *SEE LOGOS*.

2. The theophany, regarded as a Christophany, is developed in three great stages: (1) under the Old Test.; (2) in the incarnation; (3) in Christ's second advent. In that 'advent the theophany, or revelation of the divine glory, will reach its consummation ([Tit 2:13](#)). The first advent was also a revelation, of the kindness and love of God (3, 4) and of his grace and truth ([Joh 1:14-17](#); [Joh 14:9](#)); and with that revelation corresponded the fact that Christ *saw* the Father in all his work, even as the future manifestation of Christ shall be accompanied with the blessed vision of the saints ([1Jn 3:2](#)). Our attention is, however, confined by dogmatics to the modes of manifestation which occurred under the Old Test. prior to the advent of Christ, or under the New as accompanying or representing his presence. *SEE ADVENT*.

3. The theophany or Christophany of Scripture is the epiphany of the coming Christ, mediated through the angel of the Lord ([Gen 16:7](#), etc.), of the face ([Exo 33:14](#); [Isa 3:9](#)), or of the covenant ([Mal 3:1](#)). This angel was not a created being. His symbolic sign was the pillar of cloud and fire; his attribute the display of the glory or majesty of God ([δόξα](#), [כְּבוֹד](#)); his later Rabbinical and theological designation the *Shechinah* (q.v.).

4. The manifestation of God in Christological theophany begins with the *voice* or the miracle of hearing (the voice of God and of heaven being identical, but different from the Bath-Kol of the later Jews), and progresses towards apparition proper, which is a miracle addressed to the eye, and in which the angel of the Lord appears escorted by actual angels, at first only two, but in later instances myriads in number. *SEE BATH-KOL*.

5. Theophany, the objective mode of revelation, never takes place without being accompanied in the mind of the observer with an ecstatic vision. This connection with the theophany distinguishes the vision from the ordinary historical occurrence ([2Ki 6:17](#); [Joh 20:12](#); [Act 9:7](#); comp. [Act 22:9](#); [Act 12:11](#)). On the other hand, no vision is without its element of theophany, which fact distinguishes it from mere subjective hallucination ([Isa 6:1](#) sq.; the book of Daniel; Zechariah; [Act 10:3](#)). *SEE VISION*.

6. The various modes of manifestation can be distinguished, therefore, only when the predominantly objective facts of the theophany are compared with the predominantly subjective facts of the vision. *SEE PROPHECY*.

7. Theophanic Christophany enters fully into earthly conditions by being incorporated in elements of nature and of soul life. It completes itself in one direction by the apparition of angels, and in the other by symbolical representations of an earthly nature ([Gen 3:24](#);

[Exo\\_4:16](#); [Psa\\_18:11](#); [Psa\\_104:4](#); [Isa\\_61:2](#); [Mal\\_2:7](#)); but most of all by the Urim and Thummim (q.v.).

8. Vision takes place in the way of a momentary vacating of the body or an ecstasy ([2Co\\_12:4](#)). It expands in an abundance of symbolical and allegorical visions (Ezekiel, Daniel, Zechariah, Rev.), and finds its completion in the prophetic dream. The latter is conditioned in a higher determination of the ordinary life of the person chosen, and occurs chiefly where the common life has not been developed to any considerable extent, as with the Old-Test. Joseph; or where it is involved *with* a secular calling, as in the case of the New-Test. Joseph. *SEE DREAM*.

9. The life of Christ combined into a higher unity all the fragmentary features of pre-Christian theophanies ([πολυτρόπως](#), [Heb\\_1:1](#)). His personal life revealed God to the world, and the entire universe became for him, in turn, a theophanic environment attesting himself; because his whole inner life became an incessant subjective vision, in which the contrast between ecstasy and ordinary consciousness of the world no longer exists. Consult Herzog, *Real-Encyklop.* s.v.; Buttstedt, *De Adparitionibus Deorum Gentilium* (Ger. 1744); Millies, *De Variis Generibus Θεοφανειῶν* (Hal. 1802); *Stud. u. Krit.* 1859, No. 2. *SEE CHRISTOLOGY*."

Great God, phrase search, via e-Sword:

[Deu\\_10:17](#) For the LORD your God *is* God of gods, and Lord of lords, a **great God**, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

[Ezr\\_5:8](#) Be it known unto the king, that we went into the province of Judea, to the house of the **great God**, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

[Neh\\_8:6](#) And Ezra blessed the LORD, the **great God**. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground.

[Psa\\_95:3](#) For the LORD *is* a **great God**, and a great King above all gods.

[Pro\\_26:10](#) The **great God** that formed all things both rewardeth the fool, and rewardeth transgressors.

[Dan\\_2:45](#) Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the **great God** hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

[Tit\\_2:13](#) Looking for that blessed hope, and the glorious appearing of the **great God** and our Saviour Jesus Christ;

[Rev\\_19:17](#) And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the **great God**;

**8 verses found, 8 matches"**

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