

Chronicle Order of Angels involved in Jesus Life and Ministry...

1- Gabriel = "warrior of God" or " man of God"

1. an archangel; the angel God used to send messages of great importance to man; sent to Daniel, to Zacharias, and to Mary.

Daniel 9:21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

Luke 1:19-20 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

Luke 1:26-27 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

2- Matthew 1:18-25 "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. 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. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, And they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS."

3- Luke 2:7-15 "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 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. And the angel said unto them, Fear not: for, behold, I bring

you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, And on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

4- Luke 2:21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

5- Matthew 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.

6- Matthew 2: 19-23 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

7- Matthew 4:1-11 "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

To try, make trial of, test: for the purpose of ascertaining his quantity, or what he thinks, or how he will behave himself... (The Holy Ghost said to me... it is The day of Revealing)

And when he had fasted forty days and forty nights, he was afterward an hungred. 1- And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

2- Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: And in their hands they shall bear thee up, Lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

3- Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him."

(To attend to anything, that may serve another's interests/ A True Servant is One who's Will is Swallowed Up in the Will of another)

After this, the next time he mentions angels is in Luke 12:8 Also I say unto you, Whosoever shall confess me (or openly admit that they know me) before men, him shall the Son of man also confess before the angels of God: (who will accompany Christ when he comes to judgment, and will be present, when he shall acknowledge his true followers as the blessed of his Father...

Then in Matthew 13:37-43 "Jesus answered his disciples and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Matthew 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Matthew 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Matthew 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Matthew 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Matthew 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Gethsemane/ Luke 22:40-44 “And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.” Gethsemane/ in Matthew 26:53 he says to Peter... Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

At the Tomb/ Matthew 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. His countenance was like lightning, and his raiment white as snow:

John 20:11-12 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

After the Resurrection/ Matthew 28:5-6 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

At the Ascension/ Acts 1:9-11 “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

1- Ministered unto Him/ To attend to anything, that may serve another's interests/

2- A Servant/ One who's Will is Swallowed Up in the Will of another...

MAN DID ET ANGLES FOOD... Psalms 78:24-25 And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full.

12 MANNER OF FRUITS IN HEAVEN Revelations 22:2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

Revelations 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

Three unclean spirits, as it were frogs ... Revelations 16:3 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

"Their evil influence is shown under the figure of frogs, because it was by producing frogs that the magicians deceived Pharaoh (Exodus 8:7) The next verse tells us more about these frogs. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

"To say that they come out of the mouth of the dragon, the beast and the false prophet is to say that their words are like plagues, unclean, empty futilities and allies of the powers of darkness."

The dragon, the beast, and the false prophet is symbolic of "the devil, godless government and false religion."

Frogs in the scriptures are the "nightingales who announce the new springtime of mankind."

From the dirtiness and slimy nature of the frogs, we conclude that they are the devil's propaganda agents, making a lot of noise like frogs, but being in themselves small, weak, dirty, and despicable.

The Tree with its Twelve Harvests "In the midst of the street of it, and on either side of the river, was the tree of life, which bore twelve manner of fruits,

and yielded her fruit every month—and the leaves of the tree were for the healing of the nations."—Revelation 22:2.

Faith looks into the unseen past, hope into the unseen future. The 'things hoped for' are very glorious. Eye has not seen them, nor ear heard them; but 'God has revealed (the name of this book is the "Revelation") them unto us by His Spirit.' That Spirit has given us (1) eyes to see; (2) objects to look upon; and (3) light to see them with. It is the glory of the new creation, and specially of the new Jerusalem, that is here described. It is no longer, as at first, Paradise alone without a city, and with only our first parents to inhabit it; nor is it Jerusalem alone without Paradise, and without a river, and without a tree of life. It is Paradise, and Jerusalem together. The city is in the garden, and the garden in the city; the tree of life springing up in fruit-bearing beauty, and the bright river flowing through the street and under the shade of the trees. Nor is this Paradise without its 'Adam,' nor this city without its Solomon. The second Adam is here, the Lord from heaven. The throne of God and of the Lamb is here. All is heavenly, yet all is earthly too; all is divine, yet all is human. There is perfection everywhere—there is glory over all. It is the perfection of the material and visible, as well as of the spiritual and invisible. Creation has reached its summit—the eternally predestined height from which it cannot fall. Into the regions of this glory we would seek to enter now. Time is fleeting. The world passes away. Our life is but a vapor. This present world is a waste, howling wilderness. Darkness and clouds are here. The ice and frost, the blast, the storm, the earthquake are here. Night, and death, and the curse, and the grave are here. We eagerly look beyond these, and anticipate the promised perfection and blessedness of the new creation.

I. The STREET of the city. The word refers to the main or broad street of the city. A wide central street, in the midst of which the river flowed, is the picture here. It is the great street of a well-built city—the city which has foundations, whose builder and maker is God. The city is the 'heavenly Jerusalem,' the 'holy city,' of which we become citizens even now in believing, so that 'our citizenship is in heaven,' and we, 'are come to Mount Zion, the city of the living God,' realizing ourselves as already in the city, and the city as already here. That glorious city is to be the eternal center of the universe, the seat of government, and the center of social life and blessed being. We need not try to sketch the city and its street, nor to answer the question, Is all this to be real and material, or is it only spiritual? Spiritual certainly, in the sense in which our resurrection bodies are to be (1 Corinthians 15:44), but still real and material; for the gold and gems, the walls, and foundations, and gates, are evidently given to indicate something material, corresponding to all these, and which could only be represented to us by these. This 'street,' or great

thoroughfare of the celestial city, suggests to us all that a similar street in any of our great cities now calls up to view. It is the place of concourse; the place of fellowship; the place of splendor; the head and heart of the city—that city which is to be the metropolis of the universe, as the lower Jerusalem is the metropolis of earth.

II. The RIVER of the city. This is described in the previous verse. It is like, and yet unlike, all earthly streams. Its source is divine; its waters are bright; its flow is endless. Jordan, and Nile, and Euphrates cannot be compared to it. This magnificent river flows right through the center of the street, which is in the center of the city, dividing it into two, so that the whole city equally gets the benefit of its waters. It distributes on both sides its heavenly blessing as it pours along, carrying on its fair bosom refreshment, and gladness, and beauty. 'Well-watered' is this city; and with provisions for every beneficent purpose. It is 'the river, the streams of which make glad the city of our God' (Psalm 46:4); it is the river of peace, for on it 'shall go no war ship, neither shall mighty ship pass thereby' (Isaiah 33:21). It contains in it all physical blessings which a river can contain, and it is the symbol of all spiritual blessings. 'You shall make them drink of the river of Your pleasures' (Psalm 36:8). Not from any earthly source does this river flow; not even from the rock of the desert; not from the sanctuary (Ezekiel 47:1); not from the eternal hills—but from the throne of God and of the Lamb. III. The tree of life. This carries us back to Paradise, with its unfallen glory. It is the 'tree of righteousness' (Isaiah 61:3); the 'plant of renown' (Ezekiel 34:29); the tree of the old creation, and the tree of the new; the living and life-giving tree. There is the earthly tree and the heavenly tree, just as there is the earthly and the heavenly Jerusalem; the tree of the lower Paradise, and the tree of the upper Paradise; but the glory of the terrestrial is one, and the glory of the celestial is another. Here we have the celestial; and yet, when we read this chapter in connection with the forty-eighth of Ezekiel, we see that the two are connected the one with the other—like the upper and the nether springs; like the higher and the lower stories of the great palace; like the outer and the inner courts of the great temple. This tree of life lines the river of life; extending like a fringe along its margin on both sides, between it and the street; shooting up like a long avenue of palms in the midst of the broad street, through the center of which the river flowed. A wondrous tree; or rather a forest of wondrous trees pleasant to the eye, good for fruit, and excellent for shade and fragrance, under whose shadow we shall sit down with great delight, in the day when the tabernacle of God is with men.

IV. The FRUIT of the tree. It is 'good for fruit.' Take it either physically or spiritually, it is so. Take it in both ways—referring to both body and soul—the

food of our risen life, the sustenance of our risen bodies and perfected souls, it is 'good'—it is 'very good.' It nourishes and cherishes. It imparts and sustains the incorruptible life. It communicates its celestial properties to the whole being of the redeemed—body, soul, and spirit. It bears twelve kinds of fruits, or rather 'twelve fruits'—that is, harvests or crops. Like the orange tree among us now, it is always blossoming, and always bearing. The revolving year is one perpetual harvest, every month producing new fruit. The description of the 'celestial' is very like that of the 'terrestrial' in Ezekiel, which runs thus—'many trees were now growing on both sides of the river! All kinds of fruit trees will grow along both sides of the river. The leaves of these trees will never turn brown and fall, and there will always be fruit on their branches. There will be a new crop every month, without fail! For they are watered by the river flowing from the Temple. The fruit will be for food and the leaves for healing.' (Ezekiel 47:7, 12). Here then is the food of the redeemed—eternal nourishment, suited to their redeemed being! Here is perpetual spring, perpetual summer, perpetual autumn—no winter, no withering, no famine, no decay! Life for eternity, sustained by the fruit of the live-giving tree, which shall nourish all the parts and powers, mental and material, of our everlasting and incorruptible nature!

V. The LEAVES of the tree. These are for health. As the fruit is for food to the celestial dwellers, so the leaves are for healing. It may be also that these leaves are needful for the preservation of health. In any case, we see the meaning of the words, 'The leaves of the tree are for the healing (or health) of the nations. All this is beyond doubt connected with the Lord Jesus Christ—'the Lamb as it had been slain;' for as every infliction of the curse here or hereafter is connected with Him as such, so every part of present and future blessing is linked with Him. We might in this aspect say, Jesus is the river, He is the tree, He is the fruit, He is the healing leaf. But perhaps it is more correct to say, He is the fountainhead of all blessing in heaven and earth, in this world and in that which is to come; and these material things are the channels through which He pours out His fullness.

(1.) The bright and refreshing river. Weary man of earth, come here. There are waters for you, enough and to spare. All free and all accessible. 'Come to the waters;' 'let him who is athirst come;' 'I will give to him who is athirst of the fountain of the water of life freely;' not merely of the 'water' or of the 'river,' but of the 'fountain,' 'the spring shut up, the fountain sealed.'

(2.) The plenteous and life-giving fruit. It is the 'bread of life;' it is better than angels' food. It is the hidden manna; the fruit of the tree of life which is in the midst of the paradise of God. Eat, for it is the nourishment you need; eat, for it

is free and within your reach; eat, for it is living and life-giving food. You will find it sweet to your taste. It confers immortality on the eater. He who eats of this fruit shall live forever.

(3.) The healing leaf. We cannot say of this tree, 'Nothing but leaves;' still there are leaves in abundance, and each leaf is precious. It is like the hem of Christ's garment, through which healing came to all who touched it. It is like 'the handkerchiefs and aprons' from Paul's body that healed the sick (Acts 19:12); or like 'the shadow of Peter passing-by' (Acts 5:15) that 'over shadowed' and healed the sick of Jerusalem. These were healings for the body. In like manner there come healings for the soul. Christ is the healer of a sick world. The simplest touch in any part heals. Will you be made whole? Take a leaf from the healing tree. Are you sick again? Take another and another. Take them every hour!