

Chapter 1 : Angels - Divine Messengers

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Opening your heart, tuning into your heart light and letting it expand around you Raising your vibration Letting your consciousness expand and elevate so that you link with your higher self, Guides, Angels, and Ascended Masters who can give you further guidance on your path. In addition, service is so important for all light workers. Serve, love, and shine! Through this, make a difference and help all of humanity to transition out of the lower densities into higher levels of light. How Can You Serve? There so many different ways that your work as a Lightworker can manifest. Enter inward, quiet your mind, open your heart, and tune into the light flowing along your spine. Let this light expand around you. Tune into your aura and let it fill with light, tune into your light body and expand even further. Elevate your vibration, expand your consciousness, link with the guidance that is available to you, and then take action in alignment with your inspiration. And then as you progress in your connection with your higher self and Guides, it can evolve into doing specific light work. Perhaps light missions to help with the ascension of humanity and earth and to help usher in this wave of positivity, love, joy and co-creation. Understand that the earth has been plagued by negativity, density, and darkness. Lightworkers are here to swing the pendulum far the other way. They are here to embody light, peace, and truth. To awaken and share this high vibrational energy, an expanded sense of consciousness, and light with the world. Sometimes sharing positivity, being kind and compassionate, helping, serving, and loving others is the perfect service. This is light work! Being a decent human being with the specific intention to serve humanity, to uplift the world, and embody your authenticity is enough. Keep scrolling down! Like this video? Be sure to follow me on YouTube! Gridworkers and Gatekeepers These are Lightworkers who are working with the grids on Gaia. This could be the human heart grid that connects the hearts of all awakened humans. It could be the actual grids on the earth that connect sacred sites through ley lines. It could also be higher energetic grids like the crystalline grid. There is clearing work, Gatekeeping is a more advanced form of grid work in which you work with your team to open interdimensional gates to allow higher levels of light and love in. Divine Lightkeepers These are Lightworkers whose core mission or a huge part of their mission is to embody the light. They are here to retain a higher vibrational frequency and presence despite whatever is happening in the external. During tumultuous times and chaotic events, these Lightkeepers are consciously focusing on embodying the light and expanding it out beyond them in order to neutralize challenges and density. They uplift humanity and support us all in the unfolding awakening process. Transmuters Transmuters dive into the negativity in order to transmute it and release it into the light. This returns the negativity to divine neutrality; returning it to presence and balance. Transmuters maybe working on behalf of the collective consciousness and all humanity by transmuting past karma. There are also a lot of Lightworkers who are transmuting along their ancestral lines. You may have chosen to be born into an ancestral line that has a lot of negative karma, so that you can release, dissolve, heal, and help your entire ancestral line to vibrationally level up. Which in turn helps all of humanity. Healers Healers serve humanity, the earth, animals, all souls, and all beings. Healing can take so many different forms. It can be mental, emotional, physical, or spiritual. There are so many different modalities. If you are a Healer, listen to your internal guidance about the modalities, techniques, and ways that you can be of service through your gift. The work of healing as a Lightworker also includes yourself. Seers, Psychics, Clairvoyants These are Lightworkers who have opened their third eye or their psychic sight to see beyond the physical; beyond the veil of illusion. This gift can take many forms. You can provide readings or services to inspire, empower, and help guide others. You can also look for areas where healing, transmutation, or release are needed and focus your energy there. This is where your light, power, and presence can most make a difference. Divine Blueprint Holders All of us have a unique divine blueprint; a template for your fully awakened self. All Lightworkers have this template, but the Divine Blueprint Holders are actively tuning into it and retrieving the codes of awakening that are

unique to them. This way, they embody their codes and send them forth through the crystalline grid, the human heart grid, through service, or love in any form. The Divine Blueprint Holders are tuning in to their fully awakened being and shining this forth. This gift also includes the divine blueprint for the awakened earth and humanity. Tune into this awakened template and call it forth to bring ascension into the present moment that is right here and now. Dreamers Dreaming, transmuting through dreams, interdimensional travel, going into the dream space all allow you to access alternate dimensions of experience. Dreamtime is real, so pay attention! What are the symbols in your dreams? Every time you remember a dream, take time to ponder it and take some truth away. What could the higher dimensional manifestation of that dream be? If you dream that you are going to school, the higher dimensional correlation means that you are, in your dreamtime, studying and leveling up. There is so much light work that happens during dreamtime. Before you go to sleep, set the intention to do light work and connect with your higher self. Ask your Angels to reveal to you what you most need to know and then pay attention! Dreaming is an incredible opportunity to grow and learn. Messengers A Lightworker who is receiving guidance and messages from the Divine, Angels, Ascended Masters, Galactics, and your higher self is a Messenger. Share these messages through videos, blogging, teaching, or writing. Whatever the media, whatever the form, Messengers receive guidance from Spirit and pass it on in order to serve humanity and the awakening process. Learn more about being an angel messenger here! Divine Blueprint Creators and Manifestors These are the Lightworkers who are actively involved in weaving light in order to manifest positive changes on the earth. This could come in the form of intending and manifesting positive timelines. It could come in the form of manifesting positive events or creating the template for greater love, greater light, or harmonious co-creation. Divine Blueprint Creators manifest not only for self interest and self gain, but also for the highest interest of all beings, Gaia, animals, and all of humanity. This is manifestation in its highest form. These Lightworkers manifests collectively for the highest interest of all. Ascension Guides These are people who are ascending. They show us how to overcome some of the pitfalls and how to tune into the blessings in order to help everyone who has the opportunity to ascend. Wayshowers Wayshowers are Lightworkers who are walking their walk. They are showing the way! They live awakened, inspired lives, keeping the highest interest of all beings in mind. Pay attention to your inner guidance. Trust your intuition about how you can be of service. This is being a Lightworker. You can live a normal looking life, work a corporate job, or play in a mainstream area of reality. You just simultaneously shine vibrantly; loving and supporting others, being of service, creating positivity in the world.

Chapter 2 : Purpose of Angels

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Angel One RV Has the everlasting gospel to preach to all who are on the earth, "for the hour of his judgement has come. Babylon the great is fallen because she caused all nations to drink of the wrath of her fornication. Angel Three RV Official views[edit] "The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. This has brought forth the remnant, or Seventh-day Adventist Church, keeping the commandments of God and the faith of Jesus. The current logo of the Seventh-day Adventist church has three flames encircling the globe, representing the Holy Spirit ; the threefold flame is also a symbol of the three angels. Therefore, the " mark of the beast " is the opposite, or the keeping of Sunday as the Sabbath. Hence the close of the message, "here are they that keep the commandments of God. The Millerites generally interpreted "Babylon" in the Book of Revelation as the papacy, up through summer This was the position of most Protestants. Millerite preacher Charles Fitch expanded it to include all Catholics and Protestants who rejected the Adventist teaching. His message was "Come out of her, my people," which was based on Revelation This had followed a shift in when the Millerites received more ridicule, and were increasingly disfellowshipped by their churches. The Millerites came to see themselves as a separate group, which became increasingly necessary as many were disfellowshipped. Eventually and reluctantly Joshua V. Himes came to advocate the message, in Autumn Miller never affirmed it, despite being disfellowshipped from his church. It is also a warning that the investigative judgment has begun and a call to worship the Creator of the world, specifically in the keeping of the Sabbath commandment. Adventists traditionally believe that Babylon represents the apostate church, which they identify as Roman Catholicism as well as Protestants who have rejected the truth. They are to call the people of God to come out of Babylon, that is to say, to join the historical, faithful and visible end-time remnant of God. Mainstream Adventists believe that God has led the Christian movements in history, [15] but progressives tend to not hold to that view or at all. Progressive Adventists such as Steve Daily have challenged the traditional understanding of the Remnant, preferring to widen the concept to include Christians in non-Adventist churches.

Chapter 3 : What Are Angel Numbers and What Do They Tell Us? | Angel Signs - Beliefnet

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From the Jewish Encyclopedia , entry "Angelology". God is my strength , performs acts of justice and power Only these two angels are mentioned by name in the Hebrew Bible; the rest are from extra-biblical tradition. Beauty of God , expelled Adam and Eve from the Garden of Eden holding a flaming sword and punishes those who transgress against God. God is my light , leads us to destiny Samael archangel translation: Venom of God , angel of death "see also Malach HaMavet translation: Christian angelic hierarchy Later Christians inherited Jewish understandings of angels, which in turn may have been partly inherited from the Egyptians. Later came identification of individual angelic messengers: Gabriel , Michael , Raphael , and Uriel. There was, however, some disagreement regarding the nature of angels. Some argued that angels had physical bodies, [38] while some maintained that they were entirely spiritual. Some theologians had proposed that angels were not divine but on the level of immaterial beings subordinate to the Trinity. The resolution of this Trinitarian dispute included the development of doctrine about angels. Christians believe that angels are created beings, based on Psalms He commanded and they were created Although angels have greater knowledge than men, they are not omniscient , as Matthew For instance, three separate cases of angelic interaction deal with the births of John the Baptist and Jesus Christ. Angels then proclaim the birth of Jesus in the Adoration of the shepherds in Luke 2: Pope John Paul II emphasized the role of angels in Catholic teachings in his address titled "Angels Participate In History Of Salvation", in which he suggested that modern mentality should come to see the importance of angels. All angels are in human form with a spiritual body, and are not just minds without form. Such a society of angels can appear as one angel as a whole. However each angel will enter a service according to the use that they had performed in their earthly life. In particular, the novel "Revolt of the Angels" by Anatole France is seen as an example of this tradition. In it, a guardian angel by the name Arcade organizes a revolt against heaven after learning about science. They are sent to mankind to deliver messages, minister to humanity, teach doctrines of salvation, call mankind to repentance, give priesthood keys, save individuals in perilous times, and guide humankind. Smith described his first angelic encounter in the following manner: He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me. Later, after the dedication of the Kirtland Temple , Smith and Cowdery said they had been visited by Jesus , and subsequently by Moses , Elias, and Elijah. David Whitmer and Martin Harris. Many other Latter Day Saints, both in the early and modern church, have said they had seen angels, although Smith posited that, except in extenuating circumstances such as the restoration , mortals teach mortals, spirits teach spirits, and resurrected beings teach other resurrected beings.

Chapter 4 : Angel Message – Angel Messenger

The "three angels' messages" is an interpretation of the messages given by three angels in Revelation. The Seventh-day Adventist church teaches that these messages are given to prepare the world for the second coming of Jesus Christ, and sees them as a central part of its own mission.

Back then, people were mostly trying to make sense of angel traditions and reports of angels guarding and rescuing people. They were hoping to learn about not only divine angels, but also about the holy God, the Wholly-Other, who cares enough to send such envoys to humans. They were asking, "Why angels? And, are they among us? Yes, a few people wrote of angel wars. But there was a refreshing openness and lightheartedness toward the possibility of angels who may well be pretty much as the Biblical writers described them. But the questions are different today. They use bizarre ideas and imagery to portray what angels do in violent epic battles of spiritual warfare, with the universe at stake. The global recession stripped away the most outlandish kitsch, and down-to-earth concerns have taken their place. They rule them out from the start, and often think that even entertaining the very idea is unworthy of a healthy intellect. I ask myself, and God, the same questions you do. Yet I honestly believe in the supernatural. Not as the superstitious do, as something that either manipulates us or can be manipulated by us, but I believe in it nonetheless. Angels are an important part of that. Through understanding their place, we can better understand ours. This detours our spiritual instincts. Could it be as they say? Must We Believe In Angels? Must Christians believe that angels exist? The much more important thing is to believe in the God who is said to send them. You can live as Christian as anyone else and not believe in them. In liturgical services, in the preface to Holy Communion, the minister announces our praise to God, "joining our voices with angels and archangels and all the host of heaven". When Jesus said what the core matters of the faith are, belief in angels was not mentioned. Christ rescues you either way. In brief, angels are not a bare-bones requirement of Christian belief, as they are required in most forms of Islam. But, if angels do exist, and if they do deal with us in any way, then for the sake of being real we would be wise to account for them. Their concern is not what humans think of them, but to get done what God sent them to do. They are envoys sent by God to bring the truth, especially the big truths, to specific people in critical situations. The biggest truth the one that Jesus Christ was living, dying proof of is that God is with us and for us, and angels are sent here as a part of that. Many tasks have been assigned to them in Jewish and Christian tradition, in folklore and folk theology. People have been guessing at it for years, probably longer. What happens then is between humans and the Lord. God chose this way among other ways to keep in touch with us and not be a far-off Deist god. Angels Are Part of the Unseen Angels are from the unspecified unseen in the "all that is, seen and unseen" that the Nicene Creed says the Father created. They exist to praise God and to bear the message and task for which God sends them, including to us humans. They can think and hold conversations, and they have their own identity. They even have some sort of rank, such as the archangels and the "angel of the Lord". They appear to people of all religions, even people of no religion at all, when God wants them to listen. Not all religious folks believe in angels for instance, the Jewish Sadducees, and many modernist Christians. But all over the world, those who have a strong sense of spirituality tend to believe God sends supernatural envoys and heralds, and they sometimes experience their presence. Thus there are many angel reports from India, Malaysia, and other Asian countries. A possible exception is in Zechariah 5, but the passage is cryptic at best. Angels are often pictured as having feathered wings. The ancients believed the angels flew, so they portrayed it through the only means of flying they knew: I suspect this image came in handy. The angel-messengers are often reported and portrayed as glowing with light, especially as they deliver their message. Not There to Meddle Angels are not there to be meddling fix-its, but our helpers in responding to the truth. A divine envoy may guide us in the way God wants us to go in a specific situation, sometimes calling on us to take a specific action. We can just blow them off, but people usually find themselves responding instantly with some amount of trust, comfort, or awe. Angels can celebrate and have joy, and presumably have other emotions as well. They let God do the rebuking, like the archangel Michael did against Satan. Where big things are happening, angels are among us, at the scene. Herald angels

sang to a bunch of field-working shepherds on the day Christ was born, and many thousands of us try to sound like that angel choir each Christmas. Angel choirs abound, and will be singing strongly when the Kingdom arrives in full. Just as an archangel set up the first coming of Christ, so an archangel will mark the final return of Christ. Humans tend to get freaky when an angel shows up. We often quiver in fear or fall down in awe. God made us, not angels, in the image of God. Every angel goes by what they know: We are made to walk not by sight, but by faith. Indeed, any bona fide angel will urge you not to worship them, but to worship the God who sent them. Nor are we to pray to them, though, like the others in the divine realm, they are praying along with us and in our favor. The apostle Paul even tells the Corinthians that, in the end, we will judge angels, not the other way around. The author of the letter to the Hebrews in chapter 1 takes pains to point out that however awesome you may think angels are, Jesus is far more important. I have a question, especially for all the readers who live in Africa or Asia only: Why Are There Angels? Why does God send angels? When they appear, they re-focus our attention onto the God who stays beyond our sight. What Kind of Messenger? Its main meaning is "messenger", which matches most well with the announcer-herald angels of the Christmas scene. He may have been the editor who gathered the Prophetic books together so his people could remember the past and prepare for what was to come. In Islam, Mohammed is called "the prophet" and "messenger of God", but is clearly a human and not in any way a god or archangel. But this raises a question: Such forms might also translate some aspect of their personality. Not in the sense of a divine or heavenly being, nor a substitute for them, but as the human bearer of good news from God. The apostle Paul picks up this theme when He calls the Corinthian Christians "our letter" and "a letter of Christ". The foremost example is that of both Cornelius a Roman and the apostle Peter, who were led to each other by angels for one of the most important encounters of church history, one that established the place of non-Jews into the nascent Church. Another example for the same purpose was how deacon Philip was led to the Ethiopian eunuch to teach him Christ. They gave literal directions - "go here" - but the purpose was to show the followers of Jesus what following Jesus really meant. And that was the direction the whole church would eventually go. Angels Execute Judgment Scripture shows that angels have another fierce task: For example, the mission to execute the first-born of Egypt, leading to the Exodus. The typical image shows them with flaming swords, but the Bible shows how they can execute judgement in other ways as well. When carrying out a sentence, angels are more like a strike force than envoys. Pentatonix, doing "Hark!"

Chapter 5 : Are You A Lightworker? How to Know For Sure If You Are One

Recent theologians have dwelt on dry questions about the nature of the angels, but the early Fathers of the Church, with the memory of Jesus fresh in their minds (and of the angels of whom He spoke often) were fascinated with the energetic action of the angels among men and the ways in which the angels have carried out that mission from the.

Angels may be using clocks or license plate numbers to get your attention. By Shanon Taphorn Shutterstock. There are now people all over the world from different walks of life tuning into their angels. As this area of study expanded, people started reporting the phenomena of noticing particular number sequences on clocks, timers, car licences plates, billboards, dreams, and other sources. Another popular number was as a number seen by souls who were awakening to grander aspects of themselves in the spiritual community. They do this in two ways. For instance, you may frequently see the number sequence , and it seems every time you look at a clock the time reads 1: Those who are aware of this phenomenon become adept at reading the meaning of various license plates. In this way, the angels will actually give you detailed messages. Numbers go back to ancient times and are considered a form of universal language. Numbers prove that there is precise balance in all things. And just like everything else in the universe, numbers carry an energetic vibration and pattern. Numbers are both vibration and frequency. Everything on earth and in the cosmos is vibration and frequency. They are the secret codes that contain information to help us, like a magnet attracting a force that needs attention. When you understand a code, you are better able to understand the intelligence of the frequency you are attracting to tune in. Once you learn to tap into that tune or frequency, you can learn the magic of creation. It truly is that simple, but you must believe that it is so. An angel meditation is great way to communicate with them and begin a dialogue with these unseen forces of light. When you invite the angels into your life, you will find you begin to see things change at a faster pace. When you ask them to help you make things happen, they immediately get to work setting things up and lining up our co-incidents so that things go smoothly. They are your team on the other side working with you to make things happen. Numbers are signs to cheer you on, to help you to understand, to give you advice and clues to help you find a better way. Meditation is the best way to communicate with your angels. It is the act of taking the time to fully give all of your thoughts and feelings to one single focus. This action raises your vibration to that of a finer one than you are normally in, in your normal awakened state. It could be to explore the vibrational significance of those numbers. They could be giving you a gentle nudge to quiet your mind, go within and reflect on those numbers, their purpose, their meaning, and the message they have for you. The more a number repeats in sequence, the greater power or the stronger the message is. This is the perfect time to do an Angel Meditation and invite the angels into your life, into your home and your space. When you see a triple digit, it is an amplification of the energy of that number and therefore has a stronger message for you. Here is a brief summary of some major number signs our angels will use to communicate with us from her books: This sequence is a sign that there is a gate of opportunity opening up, and your thoughts are manifesting into form at record speed. Keep watering and nurturing them, and soon they will push through the soil so you can see evidence of your manifestation. Your manifestation is soon going to be evident to you, so keep up the good work! Call upon the Ascended Masters often, especially when you see the number 3 patterns around you. Some of the more famous Ascended Masters include: A major life change is upon you. Perhaps this change is an answer to your prayers, so continue seeing and feeling yourself being at peace. This number sequence asks you to balance your thoughts between heaven and earth. Keep up the good work and know your wish is coming true. This is an extremely positive sign and means you should also expect more miracles to occur. This number sequence may mean you are winding up an emotional career, or relationship phase. It also means there is light at the end of the tunnel. This is the end of a big phase in your personal or global life. Also, it is a sign that a situation has gone full circle. The best you can do for yourself is investigate and find a system that is simple for you to use and makes sense. Most importantly, it should feel good and convey a message of love. The angels messages will always be filled with love and empowering, anything less is not from your angels. It reminds them of the importance of their mission and their time on earth right now during this current great shift. This number is of awakening the

human angel and a reminder to serve humanity as a whole. You are becoming more aware of your place with the current ascension of planet earth. Your awakening has begun. You are now ready for more in your path of awakening. It indicates when the Higher Realms wants to download into your consciousness new ways of being human and experiencing life on Earth. It is like the switch turning on for you telling you is time to step into your Divine Plan, to be of service for humanity and every living thing on the planet as you move into this finer vibrating new world. Angel Numbers are ways that the angelic realm can communicate with us – they are a sign! When you notice a number sequence, stop and think about what you were doing or thinking. That is a sign from your angels and numbers not only let you know they are there; each number is code to imprint something for you. Numbers are a vibration and frequency; they unlock the mysteries of the Universe. If so, just ask your angels to guide you and be prepared to be amazed! Sharon Taphorn is a columnist for Beliefnet. To read more, visit her column [Angel Guidance](#).

Chapter 6 : Kenya Mission - Three Angels Messages

THE ANGELS AND THEIR MISSION by J E A N D A N I E L O U promulgated by the angels," to designate the Mosaic Law in opposition to "the message announced by the.

When they wrote "The Angel of the Lord", they sometimes meant "God". This substitution makes no problems for the book of Judges, such as when God speaks with Gideon. Keep this in mind whenever you read about either one. It helps us to understand the Plot. They are alike, but differ in key ways. Their usual work is ordinary, not epic. Demons are not messengers, but saboteurs. Satan is generally pictured as peer to the archangels such as Michael and Gabriel. It is written that Satan can even come disguised as an angel of light. Demons can come pretending to be an angel, but unlike angels, they try to puff you up or divert you from Jesus or Scripture, sometimes even proclaiming a new doctrine or a new "move of God". Or, a demon will whip up your doubts until they blaze like a firestorm in your head. And a demon would seize almost any opportunity to rank themselves higher. You can discern that by their continuity with the purposes of God as shown in the New Testament, and most notably in their subjection to Jesus Christ. The idea of being guided by your own personal contact in the spirit-realm keeps re-appearing in the often-surreal worlds of the rich and of people in entertainment. No formula can call them, no prayer to them can summon them prayers go to God alone, who sends them. Angels serve, nothing more. They demand attention, trying to change you into their image. Who knows, God may send a real angel to roust out the spirit guides. If there are such things as ghosts, they would be deceased humans. Angels and demons never were humans. Guardian Angels People from many times and cultures even those who are not Christian, Jewish, Mormon, or Moslem insist that angels have another task: The philosopher Philo described their protective role. The Bible shows angels as protectors, in the role we call " guardian angels ". Jesus speaks of children as having their own angels. Thomas Aquinas insisted that God gave everyone their own guardian or protective angel. In their guardian roles, angels are in no way dainty, Precious Moments-like creampuffs. The ancient imagery is that of flaming swords and insurmountable strength. Today, it could just as well be images of laser swords and photon grenades. In an emergency role, guardian angels can be like a divinely-sent first responder. They can be the fiercest of warriors and the swiftest of rescuers, and angelic determination knows no bounds. Humans do not usually act alone or in a vacuum or from the outside; they work with other humans and act upon others collectively. With a stronger focus, it becomes a group ethos, character or identity. Cast the net larger and move it deeper, and it becomes a sense of neighborhood, or an ethnic heritage, or a national or religious identity. Jesus is speaking to those envoys, and through them is sending a message to those churches. The book of Daniel mentions angels for nations. The Bible speaks of an array of supernatural beings in heaven with God, such as cherubim and seraphim. They were portrayed in the Temple days as having features of an eagle, a bull, a lion, and a human. There may be many other kinds of heavenly beings. Speculating on the Unknown The other supernatural beings probably live just for the sake of praising God. Speculation has run rampant for thousands of years, with all sorts of patterns and schemes to describe their realm. Some say they watch over different created worlds. In the days of Moses Maimonides, Jewish thinkers also developed angelologies, though belief in angels was not and is not seen as being critical to the Jewish faith. Even today, the Internet is full of talk about supposed angels with names that are made up to sound vaguely biblical. Some people ask "who are the angels? Speculation is fun, but it tends to divert our imagination toward entertainment or superstition and away from applying ourselves to real people and their real-life situations. His angelology describes a nine-fold order for supernatural beings, from highest to lowest: The order was designed mostly for reasons of politics and philosophy, and made to resemble various levels of the servants of kings and emperors of his day. They matched neither the Bible nor the reports of angel experiences by the faithful. The apostle Paul used some of these terms, not as ranks of supernatural servants of God, but as groupings that may or may not include living humans and institutions, and which may or may not be good or godly. Other medieval Catholic writers spun out even further into incredible detail. Reading those medieval angelologies is a form of mental torture. It may have been half in jest to speak of how many angels could fit on the head of a pin. Yet in those days students

were often required to know the angelologies thoroughly - often to the neglect of important matters like learning how to love people well. The truth is, the realm of divine angels is simply beyond us. Several key things hold true from this maze of angel studies: Angels cannot repair our broken relationship with God. That is solely the work of Jesus. Oh - about Satan: Angel Study Questions for personal or group use 1 Have you ever met a supernatural messenger or envoy? Why was it there? What did you learn from it? And what have you done with that knowledge? What else may have come to mind? Were you aware of what you were doing? How did that person react to you? If you were rejected, how did you handle it, and how did it feel? Or how you live your life? What are your reactions to them? Maybe you know someone in your ordinary course of life who claims to have met an actual angel. What did they say it was like? What did the person learn from the angel or the meeting? If we may at any time be entertaining angels , then I wonder -- how entertaining do they find us to be? For more, try these angel-related links:

Chapter 7 : Three Angels' Messages - Wikipedia

The Angels and Their Mission is not a book about cherubs and cute babies with wings. No, this book is about the majesty and power that cloak actual angels. The Angels and Their Mission is about.

But then we have this unusual addition: What does that mean? Those are "code words" which only those familiar with the SDA denomination would understand. They were given at the right time and accomplished the work which God designed to accomplish by them. Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. And as the Spirit of God rested upon them, they helped to sound the cry, Fear God, and give glory to him, for the hour of his judgment is come. After Christ failed to return as predicted on October 22, , William Miller admitted he was wrong and most of his followers returned to their old churches. However, some groups of "Adventists" refused to return, and instead sought to find meaning in the failure. One of these groups later developed into the SDA Church. Initially, the Adventists thought the "judgment" of Revelation However, they eventually adopted a different stance, saying the "judgment" was a judgment of the righteous, not the wicked. In her book Great Controversy prophetess Ellen White writes: The Investigative Judgment will be studied in lesson 4. White noted above, Adventists believed this prophecy was fulfilled in when some Christians left their churches to unite with the Millerite movement: But the beloved of God, who were oppressed, accepted the message, "Babylon is fallen," and left the churches. The first angel was followed by a second, proclaiming, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. This message was understood by Adventists to be an announcement of the moral fall of the churches in consequence of their rejection of the first message. The proclamation, "Babylon is fallen," was given in the summer of , and as the result, about fifty thousand withdrew from these churches. Miller, later admitted was wrong. Since , all non-Adventist churches are "rejected" and the Holy Spirit has been withdrawn from them: Since the rejection of the first message, a sad change has taken place in the churches. As truth is spurned, error is received and cherished. Love for God and faith in His Word have grown cold. The churches have grieved the Spirit of the Lord, and it has been in a great measure withdrawn. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. Ellen White emphasizes this point: I saw that the mysterious signs and wonders, and false reformations would increase, and spread. The reformations that were shown me, were not reformations from error to truth; but from bad to worse; for those who professed a change of heart, had only wrapt about them a religious garb, which covered up the iniquity of a wicked heart. The term Babylon, derived from Babel, and signifying confusion, is applied in Scripture to the various forms of false or apostate religion. But the message announcing the fall of Babylon must apply to some religious body that was once pure, and has become corrupt. It cannot be the Romish Church which is here meant; for that church has been in a fallen condition for many centuries. But how appropriate the figure as applied to the Protestant churches, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects. The unity for which Christ prayed does not exist. Instead of one Lord, one faith, one baptism, there are numberless conflicting creeds and theories. Religious faith appears so confused and discordant that the world know not what to believe as truth. God is not in all this; it is the work of man,--the work of Satan. White made it clear that non-SDA Christians are worse than heathen. We can do nothing that would close up the way before us in this country like taking a position of superiority and putting before the people that we consider them heathen. In truth they are worse than heathen, but this we are not to tell them. According to the SDA end-time scenario, the last great battle between good and evil will be fought over the

day of worship. According to Adventist teachings, all the world will unite under the leadership of Satan to impose Sunday laws upon Seventh-day Adventists. As this frightening scenario unfolds, eventually Sunday laws will be passed requiring a death sentence for anyone who refuses to worship on Sunday. As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts. Then, He will execute the judgment described in Rev. Problems with Adventist Truth about the Three Angels 1. The Bible clearly says the angelic messages of Revelation 14 were to be proclaimed Not according to Joshua V. Next to William Miller, Joshua Himes was the foremost leader of the movement. No one was in a better position to assess the progress of the movement than Elder Himes. Note carefully what Himes wrote after the Great Disappointment: It was confined to this country Himes knew what he was talking about. He had directed this movement. He had traveled all over the Northeastern United States promoting the movement. He was in contact with England. If anyone was in a position to assess the progress of the movement, it was Himes. There is scant evidence that it ever made much penetration into the southern or western United States, let alone the entire world! There was a small interest in the message in southeastern Canada, and perhaps 2, to 3, followers in Britain. There were a handful of believers in a few scattered places in Europe, but the message really only caught on in the Northeastern United States where it garnered perhaps 50, adherents. Although the message was carried out to a few missionary stations, it is a complete falsehood to claim this was a worldwide message that went to every nation, tongue, and people! In there were approximately 1,, people living on earth. There is little or no evidence that this message ever reached the following peoples: Even in the year , the gospel message has not yet penetrated every language group in the world. They understood it to be the judgment of God upon the wicked. This is the only valid interpretation possible from the text of Revelation The judgment of God upon the wicked is the focal point of the whole chapter. The "judgment" announced by the first angel in Rev. The wrath of the judgment is then described potently in the subsequent verses of the chapter. This is what all the Millerites taught and believed. After , however, the Adventists faced a dilemma. The wrath of God did not commence as expected in In order to explain away this obvious failure, they concocted a theory that the judgment referred to an investigative judgment that took place in Heaven, not upon earth. The investigative judgment, rather than being an execution of justice upon the wicked, envisions a court-room procedure where God ponders the fate of every soul and makes a decision upon each case. This "court-room" investigation is not found anywhere in Revelation It is impossible for a person to sit down with their Bible, read Revelation 14, and come up with an investigative judgment. If there is any doubt, read the following quotes and ask yourself this question: Do these verses describe a courtroom-like investigative judgment of the righteous or do they describe the execution of a judgment of wrath upon sinners? Are all the Protestant Churches Babylon? The most appalling aspect of Seventh-day Adventism is its treatment of other Christian denominations. According to Adventism, non-Adventist churches made the dreadful mistake of rejecting William Miller. Therefore, God has rejected them, their prayers are "useless", and they are under the influence of Satan. It is mind-boggling to try and understand the total lack of common sense in this philosophy! These Christians did not reject William Miller because they did not love Christ or want Him to return. They rejected William Miller for four very good reasons: Christ stated plainly, "But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father only. The gospel message had not yet penetrated even half of the world. Jesus had said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Those are some pretty strong Biblical reasons for rejecting Millerism! Protestants were absolutely right in rejecting Miller. So, why would God punish them for being correct? Why would God reject Protestant churches when they were right and the Adventists were the ones who were wrong? For the last years Adventists have spent the vast majority of their efforts and resources aimed at recruiting members from other Christian churches. On more than one occasion it has been reported that SDA missionaries, rather than attempting to convert the heathens, will try to win converts from natives that have already been converted to Christianity through the efforts of other non-SDA missionaries. This is because

Adventists view all other churches as "fallen" or "Babylon" and they see it as their special mission to call people out of Babylon. This teaching seriously distorts the purpose of the gospel message.

Chapter 8 : About the Mission of Angels Foundation

Message From Your Angels Reading We hope you will enjoy your free online angel card reading!. Using 88 cards blended together from the Messages from Your Angels Oracle Card Deck and the Magical Mermaids and Dolphins Oracle Card Deck, your own guardian angels, spirit guides or loved ones in Heaven have a message for you below .

William Wagner, ORC Preliminary Remarks The Work of the Holy Angels is a recognized spiritual movement within the bosom of the Holy Catholic Church which aims at fostering an intimate collaboration with the holy angels for the glorification of God and for the sanctification salvation of souls. As such it is a spiritual gift of God to the Church, one, however, which occasions special joy in heaven inasmuch as it promises to facilitate greatly the salvific mission of the holy angels. The Holy Spirit has poured out innumerable charisms upon the Church, both decorating the Spouse of Christ and preparing her for every good work. The Apocalypse offers us a prophetic vision of the progress of the Pilgrim Church upon earth as it is cleansed and purified through time in preparation for the Wedding Feast of the Lamb. In the panorama of the Apocalypse, indeed, throughout Holy Scripture the holy angels exercise a vast array of ministries. Pope John Paul II does not hesitate to affirm that the angels carry out a "messianic ministry" under Christ and in the service of the Church. How rarely the faithful advert to the importance of these supernatural ministries exercised by the holy angels. Unseen, they are everywhere active in the life of the Church. Thomas Aquinas teaches that all the extraordinary gifts of grace in the Church are appropriated to the Holy Spirit Who communicates them through holy angels. Similarly, in the individual life of souls when it comes to actual graces St. Francis de Sales notes, "The means of inspiration that God uses are infinite. We may infer this truth from another statement of St. And accordingly, the angels cooperate towards our every good action. In fact, two such charisms exist with precisely these goals in mind. Interestingly enough, each came into existence during the papacy of the "Angelic Pastor" about the time of the declaration of the Assumption of the Blessed Mother into Heaven. Could the mystery of the angelic mission fittingly have come into its own in the Church before the declaration of the Dogma of the presence of their Queen, body and soul into heaven, thus confirming her capacity to exercise her regal office in the economy of salvation as Mediatrix and Mother in the Order of Grace over and through the angelic choirs? Herein we may behold the heavenly ladder of grace properly articulated: The first of these angel charisms, the Philangeli, is a popular spiritual movement seeking to spread an awareness and gratitude for the ministries the holy angels exercise in our behalf and to encourage the faithful to confidently call upon them for help. What characterizes the second charism, the Opus Sanctorum Angelorum Work of the Holy Angels , is the conscious endeavor on the part of the members to collaborate with the holy angels in the economy of salvation before God. Such an aspiration is only possible in view of the Communion of Saints, a call of grace and the common finality that all the members of the Mystical Body share both on heaven and on earth. The need for such charisms is illustrated by an incident in the life of Fr. Louis Edward Cestac, the saintly founder of the Servants of Mary. Our Lady appeared to him one day, saying that the faithful should implore her to send the holy angels to our aid. He objected that her personal intercession must certainly be sufficient to obtain this favor from God. Whereupon the Blessed Mother returned: I will come to the aid of the Church with a whole legion of angels to save it. From the beginning of this charism, the focus of the angels was always upon the greater glorification of God and the salvation and sanctification of souls, particularly of priests. Only from this perspective could the apocalyptic proliferation of the angelic mission within the Church be properly understood. John we might behold the work the holy angels carry out before the throne of God in the commission of the Lamb. The singular mediatorship of Christ the High Priest not only expresses itself in the various sacerdotal participations among the faithful in the militant Church, but is also shared in and manifests itself in the angelic ministries. We find this verified in the Apocalypse where Christ the High Priest sends His angels forth into the world to purify and prepare the Church, His bride, for the Wedding feast of the Lamb. First, we need to understand that John wrote this book as a consolation for a Church already in the midst of persecutions. John focuses primarily on the angelic ministries, not because he considers them exclusive, but because they are invisible and because they are the

heavenly help sent by Christ to his servants on the earth. Accordingly, the angelic ministries are not to be understood in a vacuum, as eschatological interventions which can only be passively endured, and which would thus stand in contradistinction to the sacerdotal ministries within the Militant Church on earth. Rather the angels come precisely as "fellow-servants [of those] who keep the witness of Jesus," [Apoc 5: Indeed, inasmuch as fellow-servants, their mission by Christ implies a simultaneous call on us to a common mission and a common service under the common Headship of Christ. This Christological dimension of the angelic mission needs to be accentuated because it is largely overseen and ignored. To ignore the angels is to ignore Him who sends them! John could not have presented this truth of the ministerial union of the angels with Christ more emphatically than by declaring that the seven eyes and the seven horns of the Lamb are the seven spirits sent out to reconnoiter the earth. Thomas did not hesitate to state: Bitterlich and desired to correspond and unite more intimately with the holy angels in their ministries. From the very beginning, Bishop Paulus Rusch, initially administrator for the diocese, recognizing a particular charism, took a personal interest in the movement and oversaw its development. For many years he personally issued the "imprimatur" for the Circular Letters. Walter Waitz to be Mrs. The writings of Gabriele Bitterlich contain an urgent appeal for prayer and reparation, for a more intensified union with the holy angels. Still, already in some of these writings were presented to Pope Pius XII, with other works presented at a later date. Bishop Rusch was kept regularly informed through Msgr. Waitz as well as by means of a regular but infrequent personal contact with Gabriele Bitterlich. That initial prudence with respect to the dissemination of the writings, which yielded more and more to an eager zeal on the part of some sacerdotal directors in the spiritual movement, somehow anticipated the later decisions of the Church. At the personal initiative of Bishop Rush the Confraternity of the Guardian Angels was canonically founded and erected in the Diocese of Innsbruck in with its consecrations to the Guardian Angel and to all the holy angels. The finality of this ecclesial institution was to foster the sanctification of its members and a deeper collaboration with the holy angels in the glorification of God and for the salvation of souls. The Doctrinal Foundation The doctrinal foundation for the spirituality of the Work of the Holy Angels are the truths of the faith contained in Scripture and Tradition. A special mention, of course, goes to the angels, but in their proper place as servants: There can be no question that the Blessed Trinity, Eucharistic Adoration, the Holy Sacrifice of the Mass, the Holy Cross Passion and Death of our Lord as the instrument for the redemption of mankind constituted the true center of the Work of the Holy Angels in the conception of Gabriele Bitterlich, with men and angels joined together under the Queenship of Mary serving these ends. The depth and extent, however, to which her writings dealt with the vast world of the angels raised occasions considerable discussions and questions which eventually lead to their examination by the Congregation for the doctrine of the Faith, both at the request of several bishops and the Direction of the Work of the Holy Angels. The examination of the names of the holy angels, the corresponding presentation of a particularized doctrine on the structure and functions of the choirs and groupings of the holy angels as well of the fallen angels and certain practices associated with this body of doctrine constituted the essential points in the examination of the writings and practices of the Work of the Holy Angels by the Congregation for the Doctrine of the Faith between the years and The very length of the studies indicates something of the complexity and depth of the issue. The result of the final examination was issued in the Decree of the Holy Office from June 6th, in which it was declared that only the certain deposit of the Faith could constitute the spiritual foundation for any institute within the Church. This is simply a theological principle which is valid for all times and places in the Church. The decree, moreover, acknowledged the ecclesial status of the Work of the Holy Angels. In fact, the Congregation made no judgment on either the personal life of Gabriele Bitterlich or even upon the origin or veracity of her writings, but only maintained that a part of what stands written in her manuscripts goes beyond what is verifiable in Scripture and tradition. The Place of Charisms in the Church The question arises, "If no private charism can ever add anything new to the Apostolic Deposit of Faith nor constitute a foundation for an ecclesial institute, then what is their purpose and function in the Church? In this the Holy Spirit can evidently communicate prophetic charisms and lights to the Church that look to the future or deal with particulars not contained in the Deposit of Faith. The judgment or discernment of the authenticity of a charism belongs to the Church. As the Catechism of the Catholic Church explains: Charisms are tested in

three ways: When it comes to "testing the spirits" of the bearers of charisms and associated movements, it must needs come down to serious trials of humility and obedience. Speaking of these trial as a means of sifting good spirits from bad, St. John of the Cross stated: Rather, such prophetic lights ought to stimulate a natural and organic development within Sacred Tradition, within the Church itself. Vatican II writes in this regard: The Tradition that comes from the Apostles makes progress in the Church, with the help of the Holy Spirit. There is a growth in insight into the realities and words that are being passed on. This come about in various ways. It comes through the contemplation and study of believers who ponder these things in their hearts cf. Lk 2,19 and It comes from the intimate sense of spiritual realities which they experience. And it comes from the preaching of those who have received, along with their right of succession in the episcopate, the sure charism of the truth. Thus, as the centuries go by, the Church is always advancing towards the plenitude of divine truth, until eventually the words of God are fulfilled in her. To illustrate this point with a particular case: One possible area of development would be to take up the medieval doctrine of the impeccability of Mary. The Dogma declared that she was conceived without sin; the doctrine, proposed by medieval theologians and more recently by Scheeben, argues that Mary was impeccable, that is, incapable of any sin by a singular gift of grace. Moreover, they explain that this privilege of impeccability is the grace by which she, as Mediatrix of grace, stands related to the infallibility of the Church. Gabriele Bitterlich presented this thesis in the simple image of the inseparability of the Immaculate Conception and the Papal Tiara The other direction of dogmatic development was that taken by St. Gabriele Bitterlich arrived at an analogous enrichment of Mariology by considering the Mary in her ultimate receptivity, conceiving God from God, and then applied this to the Holy Spirit, Whom she represents in a special way in creation. This she understood to be a part of the revelation of the "Great Sign in the heavens" in Apocalypse 12, which she affirmed, constituted, together with the mystery of the therein implicit mystery of the Incarnation, the trial of the angels. Similarly, a great deal of work doctrinal development needs to be undertaken with regards to the mission of the Angels in the Economy of Salvation. Like Mary, they too are a special revelation of the Holy Spirit. Holiness is not part of their essence; it is accomplished in them through communion with the Spirit. They keep their rank by persevering in goodness, by freely choosing to never abandon serving Him, who is good by nature All the indescribable harmony of the heavenly realm, whether it be the praise of God or the mutual concord of the bodiless powers, would be impossible without the authority of the Spirit. Therefore, the Holy Spirit is present among those created beings which are not gradually perfected, but are immediately perfect from the moment of their creation. Bitterlich, her deep love for the Church, for priests, and the great mystical sufferings into which Christ called her to share, see her extensive experiences with the angels in the light of a special exemplarity. They are comparable to the close angelic contacts of St. Gemma Galgani and St. Francisca of Rome, to mention but a very few of the saints who enjoyed a close bond with the holy angels. Francisca of Rome, for example, at that point in her life where she was called to found a religious community, received the knowledge that the angel who had hitherto accompanied her, in addition to her own Guardian Angel, would then be relieved by an angel from a higher choir. In such cases, then, it is less the particular knowledge of this or that angel which matters, than the generic example of a special intimacy with the holy angels. Their lives point to the invisible collaboration that constantly takes place with the angels in the Mystical Body, and indicates how rich and particular it may become in individual cases of great sanctity.

Chapter 9 : The Angels and Their Mission - Danielou, Jean

The Work of the Holy Angels and Its Mission within the Church by Fr. William Wagner, ORC Preliminary Remarks. The Work of the Holy Angels is a recognized spiritual movement within the bosom of the Holy Catholic Church which aims at fostering an intimate collaboration with the holy angels for the glorification of God and for the sanctification (salvation) of souls.