

Angels (Malakym)

Long before the physical universe existed, the spiritual universe existed. This is the Realm of אַחַז (Yahuah) and Malakym (Angels). Scripture (The Bible) doesn't reveal the names of many Malakym (Angels), but it does name three (3) important members of the Angelic Realm, Mika'el (Who is like El), Gabri'el (Man of El), and HaSatan (the adversary).

Mankind lives in a physical, tangible, material world which is influenced by the invisible spiritual world around us. Though independent from the physical world, both the spirit world and the physical world are in constant interaction.

Glimpses of the spirit world are revealed throughout the Tanakh (OT) and Brit Hadashah (NT)'s. It is only here that we can factually learn about Malakym (Angels), Demons and HaSatan. Sadly many have been misinformed about this subject, so there is a great need to bring Scriptural truth regarding this subject because of the present Malak (Angel) craze, channeling and a belief in spirit guides.

Hebrew meaning of Angel(s)

The Hebrew word for Angel is malak, the plural is Malakym; in meaning it is equivalent to the Greek word, angelos from which the English word Angel(s) is obviously derived. In both Hebrew and Greek, the term simply means "messenger" and was used for both אַחַז (Yahuah)'s messengers as well as those of a king or ruler on Earth.

Malakym (Angels) are mentioned numerous times in the Scriptures. So, we learn that Malakym (Angels) are spiritual beings created by אַחַז (Yahuah) to serve him, and sent by אַחַז (Yahuah) to watch over the human race, to deliver his message, to guard and protect us from danger, to do battle with other spiritual beings on our behalf.

Tanakh (OT) names for Malakym (Angels) are Seraphim (singular Seraph). It only shows up twice (2), both times in Isaiah: **Isaiah 6:2** and **6:6**.

Seraphim means fiery ones, in allusion to their burning love. They are represented as "standing" above the King as he sat upon his throne, ready at once to minister unto him. Their form appears to have been human with the addition of wings.

This word is used elsewhere only for the "fiery serpents" **Numbers 21:6, 8; Deuteronomy. 8:15; Isaiah 14:29; 30:6** sent by אַחַז (Yahuah) as his instruments to inflict on the people the righteous penalty of Sin.

Isaiah saw several seraphim, their exact number not being given, standing before the throne of אַחַז (Yahuah). They were winged beings, each having six

(6) wings—two (2) covering their faces, two (2) covering their feet, and two (2) for flying. The seraphim cry continually to each other, "Kadosh (Holy), Kadosh (Holy), Kadosh (Holy), is **אֲיָאֵל** (Yahuah) of hosts: the whole earth is full of his esteem (glory)". The "foundations of the thresholds" of the Temple were moved by the sound of their voices. One (1) of the seraphim flew to Isaiah with a live coal in his hand, which he had taken with the tongs from off the altar, and with which he touched the lips of the prophet to purge him from Sin. Isaiah gives no further description of the form and appearance of the seraphim; he apparently assumes that his readers are acquainted with them. Nevertheless, it may be concluded from the description that the seraphim were conceived as having human faces, human hands, and human voices. However, we should not too hastily conclude that the seraphim were winged human forms. At least this was not the original conception, although later Judaism pictured them so. The seraphim are frequently mentioned in the Book of Hanok (Enoch), where they are designated as "serpents", and are always mentioned, in conjunction with the cherubim, as the heavenly creatures standing nearest to **אֲיָאֵל** (Yahuah). In **Revelation 4:6-8** four (4) animals are pictured as standing near the throne of **אֲיָאֵל** (Yahuah); each has six (5) wings, and, as in Isaiah, they sing Kadosh (Holy), Kadosh (Holy), Kadosh (Holy)."

The passages cited furnish conclusive evidence against the idea, popular for a time, that the seraphim belong to the same category as Malakym (Angels). They have nothing to do with the "messengers of **אֲיָאֵל** (Yahuah)"; in the Hebrew conception the two (2) have always been distinguished.

On the other hand, there is a striking similarity between the seraphim and cherubim. Both are winged creatures, half human, half animal; both stand near the throne of **אֲיָאֵל** (Yahuah), and appear as its guardians; and, as has already been stated, they are always mentioned together in the Book of Hanok (Enoch). This, however, by no means proves that the origin of the two (2) was the same; it only shows that in later Hebrew conception, as well as in the conception of the contemporaries of Isaiah, these two (2) classes of heavenly beings were closely related.

The second (2nd) term is considerably more common and is translated into English as "Cherub"; it is these Malakym (Angels) that are described as particularly unusual to look at. They are first (1st) mentioned in connection with the expulsion of Adam and Eve from the Garden of Eden **Genesis 3:24**.

There is no explanation given of their shape or form. They are next mentioned when Moshe (Moses) was commanded to provide furniture for the tabernacle **Exodus 25:17-20; Exodus 26:1, 31**.

אֲיָאֵל (Yahuah) promised to commune with Moshe (Moses) "from between the cherubim" **Exodus 25:22**.

In Ezekiel's vision **Ezekiel 10:1-20** they appear as living creatures supporting the throne of **אֲיָאֵל** (Yahuah). From Ezekiel's description of them **Ezekiel 1**;

10; 41: Ezekiel 18, 19, they appear unlike any real object in nature; artificial images possessing the features and properties of several animals. Two (2) cherubim were placed on the mercy seat of the ark; two (2) of colossal size overshadowed it in Solomon's temple.

Ezekiel 1:4-14 speaks of four (4) and this number of “living creatures” is mentioned in **Revelation 4:6**. Those on the ark are called the “cherubim of glory” **Hebrews 9:5**, i.e., of the Shechinah or cloud of glory, for on them the visible glory of אֲיָאֵל (Yahuah) rested. They were placed one (1) at each end of the mercy seat with wings stretched upward, and their faces “toward each other and toward the mercy seat.” They were anointed with Kadosh (holy) oil, like the ark itself and the other sacred furniture.

The cherubim were symbolical. They were intended to represent spiritual contact with אֲיָאֵל (Yahuah). Some have regarded them as symbolical of the chief ruling power by which אֲיָאֵל (Yahuah) carries on his operations in providence **Psalms 18:10**. Others interpret them as having reference to the redemption of men and as symbolizing the great rulers or ministers of the body of Mashiach.

Also from within it came the likeness of four (4) living creatures. And this was their appearance: they had the likeness of a man. 6 Each one (1) had four (4) faces, and each one (1) had four (4) wings. 7 Their legs were straight, and the soles of their feet were like the soles of calves' feet. They sparkled like the color of burnished bronze. 8 The hands of a man were under their wings on their four (4) sides; and each of the four (4) had faces and wings. 9 Their wings touched one (1) another. The creatures did not turn when they went, but each one (1) went straight forward. 10 As for the likeness of their faces, each had the face of a man; each of the four (4) had the face of a lion on the right side, each of the four (4) had the face of an ox on the left side, and each of the four (4) had the face of an eagle. 11 Thus were their faces. Their wings stretched upward; two (2) wings of each one (1) touched one (1) another, and two (2) covered their bodies. 12 And each one (1) went straight forward; they went wherever the Ruach (Spirit) wanted to go, and they did not turn when they went. 13 As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches going back and forth among the living creatures. The fire was bright, and out of the fire went lightning. 14 And the living creatures ran back and forth, in appearance like a flash of lightning. 15 Now as I looked at the living creatures, behold, a wheel was on the earth beside each living creature with its four (4) faces. 16 The appearance of the wheels and their workings was like the color of beryl, and all four (4) had the same likeness. The appearance of their workings was, as it were, a wheel in the middle of a wheel. 17 When they moved, they went toward any one (1) of four (4) directions; they did not turn aside when they went. 18 As for their rims, they were so high they were awesome; and their rims were full of eyes, all around the four (4) of them. 19 When the living

creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up. 20 Wherever the Ruach (Spirit) wanted to go, they went, because there the Ruach (Spirit) went; and the wheels were lifted together with them, for the ruach (spirit) of the living creatures was in the wheels. 21 When those went, these went; when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up together with them, for the ruach (spirit) of the living creatures was in the wheels. 22 The likeness of the firmament above the heads of the living creatures was like the color of an awesome crystal, stretched out over their heads. 23 And under the firmament their wings spread out straight, one (1) toward another. Each one (1) had two (2) which covered one (1) side, and each one (1) had two (2) which covered the other side of the body. 24 When they went, I heard the noise of their wings, like the noise of many waters, like the voice of the Almighty, a tumult like the noise of an army; and when they stood still, they let down their wings. 25 A voice came from above the firmament that was over their heads; whenever they stood, they let down their wings. 26 And above the firmament over their heads was the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne was a likeness with the appearance of a man high above it. 27 Also from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around. 28 Like the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it. This was the appearance of the likeness of the glory of **אֲלֹהִים** (Yahuah) **Ezekiel 1:5-28.**

This is the most detailed description we have of cherubim. They reappear in Revelation in virtually the same form. They appear most frequently, as decoration in Solomon's Temple, including the two (2) cherubim that were part of the Ark of the Covenant.

The duties of Malakym (Angels)

We don't know whether every angel carries out the same tasks, or whether some of them specialize in certain areas. Scripture does speak about classes of angelic beings, the unnamed Malakym (Angels) who appear most often in Scripture carry out a variety of tasks, all designed to serve **אֲלֹהִים** (Yahuah)...

Worship and praise - This is the main activity portrayed in Shamyim (Heavens) **Isaiah 6:1-3; Revelation 4-5**

Answering Prayer - **אֲלֹהִים** (Yahuah) often uses Malakym (Angels) as His means of answering the prayers of His people **Daniel 9:20-24; 10:10-12; Acts 12:1-17.**

Delivering Revelation - They serve as messengers to communicate **אֲלֹהִים** (Yahuah)'s will to men. They helped reveal the law to Moshe (Moses) **Acts**

7:52-53, and served as the carriers of much of the material in Daniel, and Revelation.

Guidance - Malakym (Angels) gave instructions to Yoseph (Joseph) about the birth of OWYAZL (Yahusha) **Matthew 1-2**, to the women at the tomb, to Philip **Acts 8:26**, and to Cornelius **Acts 10:1-8**.

Providing - AYAZL (Yahuah) has used Malakym (Angels) to provide physical needs such as food for Hagar **Genesis 21:17-20**, EliYah **1 Kings 19:6**, and OWYAZL (Yahusha) after His temptation **Matthew 4:11**.

Protection - Keeping AYAZL (Yahuah)'s people out of physical danger, as in the cases of Daniel and the lions, and his three (3) friends in the fiery furnace **Daniel 3 and 6**.

Deliverance - Delivering AYAZL (Yahuah)'s people out of danger. Malakym (Angels) released the apostles from prison in **Acts 5**, and repeated the process for Peter in **Acts 12**.

Strengthening and Encouraging - Malakym (Angels) strengthened OWYAZL (Yahusha) after His temptation **Matthew 4:11**, encouraged the apostles to keep declaring the message after releasing them from prison **Acts 5:19-20**, and told Paul that everyone on his ship would survive the impending shipwreck **Acts 27:23-25**.

Carrying the ruach (spirit) at the moment of death - In the story of Lazarus and the rich man, we read that Malakym (Angels) carried the ruach (spirit) of Lazarus to "Abraham's bosom" when he died **Luke 16:22**.

Ministering Spirits

Are not all Malakym (Angels) ministering ruachs (spirits) sent to serve those who will inherit salvation? **Hebrews 1:14**

Malakym (Angels) were created to Worship, Praise and Obey OWYAZL (Yahusha) For by him [OWYAZL (Yahusha)] all things were created: things in Shamyim (Heavens) and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. **Colossians 1:16**

AYAZL (Yahuah) is just: He will pay back trouble to those who trouble you and give relief to you who are troubled, and to us as well. This will happen when OWYAZL (Yahusha) is revealed from Shamyim (Heavens) in blazing fire with his powerful Malakym (Angels). **2 Thessalonians 1:6, 7**

Yet even Malakym (Angels), although they are stronger and more powerful, do not bring slanderous accusations against such beings in the presence of AYAZL (Yahuah). **2 Peter 2:11**

And again, when AYAZL (Yahuah) brings his firstborn into the world, he says, "Let all AYAZL (Yahuah)'s Malakym (Angels) worship him." **Hebrew 1:6**

Praise אַיָּאָל (Yahuah), you his Malakym (Angels), you mighty ones who do his bidding, who obey his word. **Psalms 103:20**

Praise him, all his Malakym (Angels); praise him, all his heavenly hosts.
Psalms 148:2

But you have come to Mount Zion, to the heavenly Yerusalem, the city of the living Aluahym. You have come to thousands upon thousands of Malakym (Angels) in joyful assembly, **Hebrews 12:22**

We are to worship אַיָּאָל (Yahuah) not Malakym (Angels) Then the Malak (Angel) said to me, "Write: 'Baruch (Blessed) are those who are invited to the wedding supper of the Lamb!' "And he added, "These are the true words of אַיָּאָל (Yahuah)." At this I fell at his feet to worship him. But he said to me, "Do not do it! I am a fellow servant with you and with your brothers who hold to the testimony of OUYָּאָל (Yahusha). Worship Yahuah! For the testimony of OUYָּאָל (Yahusha) is the spirit of prophecy." **Revelations 19:9, 10**

And when I had heard and seen them, I fell down to worship at the feet of the Malakym (Angels) who had been showing them to me. But he said to me, "Do not do it! I am a fellow servant with you and with your brothers the prophets and of all who keep the words of this book." **Revelations 22:8, 9**

It is vitally important that you worship ONLY the true and living Aluahym. Never worship an Malak (Angel), servant of אַיָּאָל (Yahuah) or creation itself.

Malakym (Angels) attended to OUYָּאָל (Yahusha)

Then HaSatan (the devil) left him, and Malakym (Angels) came and attended him. **Matthew 4:11**

OUYָּאָל (Yahusha) could have been delivered by legions of Malakym (Angels) from his cruel death on the tree: Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve (12) legions of Malakym (Angels)? **Matthew 26:53**

But Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb and saw two (2) Malakym (Angels) in white, seated where OUYָּאָל (Yahusha)'s body had been, one (1) at the head and the other at the foot. **John 20:11, 12**

Malakym (Angels) bring Deliverance and Guard the Righteous of אַיָּאָל (Yahuah) For he will command his Malakym (Angels) concerning you to guard you in all your ways; **Psalms 91:11**

My Aluahym sent his Malak (Angel) and he shut the mouths of the lions. They have not hurt me, because I was found innocent in his sight. Nor have I ever done any wrong before you, O king. **Daniel 6:22**

But during the night an Malak (Angel) of אַיָּאָל (Yahuah) opened the doors of the jail and brought them out. **Acts 5:19**

Malakym (Angels) will separate the righteous from the wicked and deliver his wrath. The Son of Man will send out his Malakym (Angels), and they will weed out of his kingdom everything that causes Sin and all who do evil. **Matthew 13:41**

He unleashed against them his hot anger, his wrath, indignation and hostility a band of destroying Malakym (Angels). **Psalms 78:49**

This is how it will be at the end of the age. The Malakym (Angels) will come and separate the wicked from the righteous and throw them into the fiery furnace, where there will be weeping and gnashing of teeth. **Matthew 13:49, 50**

And he will send his Malakym (Angels) with a loud Shofar (trumpet) call, and they will gather his elect from the four (4) winds, from one (1) end of the Shamyim (heavens) to the other. **Matthew 24:31**

And he will send his Malakym (Angels) and gather his elect from the four (4) winds, from the ends of the earth to the ends of the Shamyim (Heavens). **Mark 13:27**

For it seems to me that אַיָּאֵל (Yahuah) has put us apostles on display at the end of the procession, like men condemned to die in the arena. We have been made a spectacle to the whole universe, to Malakym (Angels) as well as to men. **1 Corinthians 4:9**

When OʷYָאֵל (Yahusha) returns He will come with Malakym (Angels):

For the Son of Man is going to come in his Father's glory with his Malakym (Angels) and then he will reward each person according to what he has done. **Matthew 16:27**

Believers will judge Malakym (Angels)

Do you not know that we will judge Malakym (Angels)? How much more the things of this life! **1 Corinthians 6:3**

There are two (2) Malakym (Angels) that are specifically given names in Scripture. Mika'el is mentioned in **Daniel 10:13, 21; 12:1, Jude 9, and Revelation 12:7.**

Gabri'el, "soldier of אַיָּאֵל (Yahuah)", is mentioned in **Daniel 8:16; 9:21, Luke 1:19 and 26.**

The Malak (Angel) answered, "I am Gabri'el. I stand in the presence of אַיָּאֵל (Yahuah), and I have been sent to speak to you and to tell you this good news. **Luke 1:19**

In the sixth (6th) month, אַיָּאֵל (Yahuah) sent the Malak (Angel) Gabri'el to Nazareth, a town in Galilee, **Luke 1:26 16** And I heard a man's voice from the Ulai calling, "Gabri'el, tell this man the meaning of the vision. **Daniel 8:16**

while I was still in prayer, Gabri'el, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice **Daniel 9:21**.

The ArchMalak (Angel) Mika'el is a warring Malak (Angel) **9** Yet Mika'el the Archmalak (angel), in contending with HaSatan (the devil), when he disputed about the body of Moshe (Moses), dared not bring against him a reviling accusation, but said, “אָפּאָר (Yahuah) rebuke you!” **Jude 9**

In the future, Mika'el and his angels will fight against HaSatan [the dragon] and his Malakym (Angels):

And there was war in Shamyim (heavens). Mikael and his Malakym (Angels) fought against the dragon, and the dragon and his Malakym (Angels) fought back. But he was not strong enough, and they lost their place in Shamyim (heavens). The great dragon was hurled down -- that ancient serpent called the devil, or HaSatan, who leads the whole world astray. He was hurled to the earth, and his Malakym (Angels) with him. **Revelations 12:7-9**

Physical appearance of Malakym (Angels)

Since Malakym (Angels) are spirits rather than physical beings, they don't have to be visible at all **Colossians 1:16**.

Elisha once prayed that his servant would see the armies of Malakym (Angels) surrounding the city, and the young man discovered that he had overlooked a lot of invisible beings **2 Kings 6:17!**

When Malakym (Angels) do appear, they generally appear in the form of men. In **Genesis 18**, Abraham welcomed three (3) guests who appeared at first (1st) to be nothing more than some travelers. In the following chapter, two (2) Malakym (Angels) went to Sodom where they were assumed to be simply a pair of human visitors.

With the possible exception of one (1) debatable passage in **Zechariah 5:9**, Malakym (Angels) always appear as males rather than females **Mark 16:5**.

Sometimes an Malak (Angel) appears to be a man with unusual features. Daniel saw an Malak (Angel) with arms and legs resembling polished metal and precious stones, and a face like lightning **Daniel 10:5-6**.

The Malak (Angel) that rolled back the stone from OWYאָל (Yahusha)'s tomb was radiating dazzling light **Matthew 28:3; Luke 24:4**.

The book of Revelation describes some highly unusual beings that may be a variety of Malakym (Angels) in **Revelation 4:6-8**.

Malakym (Angels) in Scripture never appear as cute, chubby infants! They are always full-grown adults. When people in Scripture saw an Malakym (Angels), their typical response was to fall on their faces in fear and awe, not to reach out and tickle an adorable baby.

Some Scripture passages picture Malakym (Angels) with wings **Isaiah 6:2, 6**.

Other verses talk about Malakym (Angels) flying, and we assume that the wings would be useful for that flight **Daniel 9:21**.

However, I suspect that Malakym (Angels) can move around without having to depend on wings. Most references to Malakym (Angels) in Scripture say nothing about wings, and in passages like **Genesis 18-19**, it is certain that no wings were visible.

Do not forget to entertain strangers, for by so doing some people have entertained Malakym (Angels) without knowing it. **Hebrews 13:2**

One Malak (Angel) will seize HaSatan, the great deceiver and throw him into the Abyss:

And I saw an Malak (Angel) coming down out of Shamyim (Heavens), having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent (who is the devil, or Satan) and bound him for a thousand (1000) years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand (1000) years were ended **Revelations 20:1-3**.

It is important that you should never call on an Malak (Angel) for guidance, deliverance, etc. To do so will open you up for spiritual deception. According to Scripture (the Bible), we should only call on **יְהוָה** (Yahuah). We are also to trust only in **יְהוָה** (Yahuah) for deliverance, not an Malak (Angel). While it is true that **יְהוָה** (Yahuah) might deliver us with Malakym (Angels) it is still **יְהוָה** (Yahuah) who is our Rock, Fortress, Deliverer, etc. **יְהוָה** (Yahuah) commands his Malakym (Angels) what to do and they obey Him.

What Do Malakym (Angels) Do?

The word "Malak (Angel)" means "messenger"; that gives some hint of their primary role. Steven and Paul both state that the law was delivered to Moshe (Moses) by way of Malakym (Angels) **Acts 7:53; Galatians 3:19**.

Elsewhere, we find Malakym (Angels) delivering messages to people, for instance to Hagar **Genesis 16:7**, Samson's parents **Judges 13**, Mary **Luke 1:26**, and Yoseph **Matthew 1:20**.

At the end of time, we see them coming with **וְיְהוָה** (Yahusha) to establish the kingdom, and we see them at around the same time in armed conflict with the host of HaSatan.

There is no doubt that Malakym (Angels) help protect **Daniel 6:20-23; 2 Kings 6:13-17**, reveal information **Acts 7:52-53; Luke 1:11-20**, guide **Matthew 1:20-21; Acts 8:26**, provide for **Genesis 21:17-20; 1 Kings 19:5-7**, and minister to believers in general **Hebrews 1:14**.

Do we have Guardian Malakym (Angels)?"

“See that you do not look down on one of these little ones. For I tell you that

their Malakym (Angels) in Shamyim (heavens) always see the face of my Father in Shamyim (heavens).” **Matthew 18:10**

In the Tanakh (Old Testament), the nation of Yisrael had the ArchMalak (ArchAngel) Mika'el assigned to it **Daniel 10:21; Daniel 12:1**, but Scripture nowhere states that an Malak (Angel) is “assigned” to an individual. Malakym (Angels) were sometimes sent to individuals, but there is no mention of permanent assignment. The Hebrews fully developed the belief in guardian Malakym (Angels) during the time between the Tanakh (OT) and Brit Hadashah (NT) periods. Some early believers believed that each person had not only a Malak (Angel) assigned to him/her, but a demon as well.

The belief in guardian Malakym (Angels) has been around for a long time, but there is no explicit scriptural basis for it.

To return to **Matthew 18:10**, the word “their” is a collective pronoun in the Greek and refers to the fact that believers are served by Malakym (Angels) in general. These Malakym (Angels) are pictured as “always” watching the face of אֱלֹהִים (Yahuah) so as to hear His command to them to help a believer when it is needed. The Malakym (Angels) in this passage do not seem to be guarding a person so much as being attentive to the Father in Shamyim (heavens). The active duty or oversight comes more from אֱלֹהִים (Yahuah) than from the Malakym (Angels), which makes perfect sense because אֱלֹהִים (Yahuah) alone is omniscient. He sees every believer at every moment, and He alone knows when one of us needs the intervention of an Malak (Angel). Because they are continually seeing His face, the Malakym (Angels) are at His disposal to help His “chosen ones.”

“Behold, I send a Malak (Angel) before you to guard you on the way and to bring you to the place that I have prepared. **Exodus 23:20**

For he will command his Malakym (Angels) concerning you to guard you in all your ways. **Psalms 91:11**

The Malak (Angel) of אֱלֹהִים (Yahuah) encamps around those who fear him, and delivers them. **Psalms 34:7**

Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation? **Hebrews 1:14**

Then HaSatan (the devil) left him, and behold, Malakym (Angels) came and were ministering to him. **Matthew 4:11**

My Aluahym sent his Malak (Angel) and shut the lions' mouths, and they have not harmed me, because I was found blameless before him; and also before you, O king, I have done no harm.” **Daniel 6:22**

It cannot be emphatically answered from Scripture whether or not each believer has a guardian Malak (Angel) assigned to him/her. But, as stated earlier, אֱלֹהִים (Yahuah) does use Malakym (Angels) in ministering to us. It is

scriptural to say that He uses them as He uses us; that is, He in no way needs us or them to accomplish His purposes, but chooses to use us and them.

Whether or not we have an Malak (Angel) assigned to protect us, we have an even greater assurance from **אֱלֹהִים** (Yahuah): if we are His children through Amanah (Faith) in **וַיְהוָה** (Yahusha), He works all things together for good **Romans 8:28-30**, and **וַיְהוָה** (Yahusha) will never leave us or forsake us **Hebrews 13:5-6**.

If we have an omniscient, omnipotent, all-loving Aluahym with us, does it really matter whether or not there is a guardian Malak (Angel) protecting us?

Malakym (Angels) are personal beings who worship and obey **אֱלֹהִים** (Yahuah). **אֱלֹהִים** (Yahuah) sometimes sends angels to "interfere" in the course of humanity. We need to recognize the warfare that exists between **אֱלֹהִים** (Yahuah)'s Malakym (Angels) and HaSatan and his fallen Malakym (Angels). A proper understanding is very important. When we understand that Malakym (Angels) are created beings, just as we are, we realize that worshipping or praying to Malakym (Angels) robs **אֱלֹהִים** (Yahuah) of the esttem (glory) that belongs to Him alone. It was **אֱלֹהִים** (Yahuah), not Malakym (Angels), who sent His Son to die for us, who loves and cares for us, and who alone is worthy of our adoration.