

Jesus Has an Organized Army of Angels

The Angels Belong to Jesus

The starting point is not subtle — **Jesus** refers to angels as **His** own.

[Matthew 13:41](#) — "**The Son of Man will send his angels**, and they will gather out of his kingdom all causes of sin and all law-breakers."

[Matthew 24:31](#) — "And **he** will send out **his angels** with a loud trumpet call, and they will gather **his** elect from the four winds, from one end of heaven to the other."

[2 Thessalonians 1:7](#) — "...when the **Lord Jesus** is revealed from heaven with **his mighty angels in flaming fire.**"

- In each of these texts the angels are called **his** — belonging to **Jesus**, deployed by **Jesus**, accompanying **Jesus**. This is not borrowed authority. **They are His army.**

All Angels Are Subjected to Him

Beyond ownership, Scripture establishes that the entire angelic realm is under Christ's authority.

[1 Peter 3:21-22](#) — "... **Jesus Christ, who** has gone into heaven and is at the right hand of God, **with angels**, authorities, and powers **having been subjected to him.**"

- **Subjected** — hypotassō (Strong's #5293): "to arrange under, to subordinate, to place in order under a commander." This is explicitly military language. The angelic ranks — including authorities and powers — are arranged under Christ as their commander.

[Hebrews 1:6](#) — "And again, when he brings **the firstborn** into the world, he says, '**Let all God's angels worship him.**'"

- Not some angels. Not a rank of angels. **All angels** are commanded by the Father Himself to worship the Son. Worship implies submission — and submission to Christ means His authority over them is total.

[Hebrews 12:22](#) — "But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to **innumerable angels** in festal gathering."

- **Innumerable** — myrias (Strong's #3461): "ten thousand; an uncountable multitude." The army at Christ's disposal is beyond human counting.

The Scale of the Army

[Matthew 26:53](#) — "Do you think that I cannot appeal to my Father, and he will at once send me more than **twelve legions of angels?**"

- A Roman legion numbered approximately 6,000 soldiers. Twelve legions would be 72,000 — and Jesus says more than that number were immediately available at a single request. He said this while being arrested — meaning **the most overwhelming military force in existence** stood ready at the moment of His greatest apparent weakness.

[Revelation 5:11](#) — "Then I looked, and I heard around the throne and the living creatures and the elders the voice of **many angels, numbering myriads of myriads and thousands of thousands.**"

[Daniel 7:10](#) — "**A thousand thousands** served him, and **ten thousand times ten thousand** stood before him."

- These numbers are not meant to be calculated precisely — they communicate that the army of God surrounding the throne is simply beyond human comprehension.

Michael: A Title of the Son of God?

Scripture gives the commander of God's angelic army a name — Michael. And the biblical evidence points consistently to Michael being not a created angel being, but a title and role of Jesus Christ Himself.

This does not mean Jesus is an angel as a type of being. He is the only-born (monogenes - [John 3:16](#)) Son of the only true God ([John 3:16](#); [John 17:3](#)). Rather, **archangel** describes His authority — the one whose authority over-arches the entire angelic order — which belongs uniquely to the Son of God.

Archangel — archangelos (Strong's #743): "a chief angel; head or chief of the angels." There is only one archangel in Scripture — the word is never used in the plural. And [Jude 1:9](#) identifies that **archangel** as Michael.

The argument for Michael as a title of Christ rests on a convergence of texts

[Revelation 12:7](#) — "And war broke out in heaven: **Michael and his angels** fought against the dragon; and the dragon fought and his angels...the great dragon was cast out...and his angels were cast out with him."

- **Michael** commands **his** angels in direct combat against Satan. But [Matthew 13:41](#), [Matthew 24:31](#), and [2 Thessalonians 1:7](#) all identify **his** angels as belonging to **Jesus**. Same army. Same commander. The conclusion is straightforward.

[1 Thessalonians 4:16](#) — "For the **Lord** himself shall descend from heaven with a shout, with the voice of the **archangel**, and with the trump of God: and the dead in **Christ** shall rise first."

[John 5:28-29](#) — "...the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

- The logic here is precise: the dead are raised by the voice of the Son of God ([John 5:28-29](#)). The voice heard at the resurrection is the voice of the archangel ([1 Thessalonians 4:16](#)). Therefore the archangel is the Son of God. And since the archangel is called **Michael** ([Jude 1:9](#)), **Michael** is the **Son of God**.

[Daniel 12:1-3](#) — "At that time shall **Michael** stand up, the great Prince which stands for the children of your people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time your people shall be delivered, everyone that shall be found written in the book. And many of **them that sleep in the dust of the earth shall awake**, some to everlasting life, and some to shame and everlasting contempt."

- When **Michael** stands up, three things occur simultaneously: the greatest tribulation in human history, the deliverance of God's people whose names are written in the book, and the resurrection of the dead unto eternal life or eternal judgment. These are not the functions of a created angel being. They are the **exclusive functions of the Son of God** — the one who says in [John 11:25](#), "I am the resurrection and the life." **An angel being does not preside over the resurrection and final judgment.** The **Son of God** does.

[Daniel 10:13](#) — "...**Michael**, one of the chief princes, came to help me."

- **The margin rendering reads the first of the chief princes** — indicating not membership in a group but preeminence above them all. And the title prince connects directly to [Acts 3:15](#) (Prince of life) and [Acts 5:31](#) (Prince and Savior) — titles explicitly applied to Jesus.
 - [Daniel 12:1](#) calls **Michael** "the great Prince which stands for the children of your people" — a description that fits the **Son of God** perfectly, and no created being adequately.
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Angels Sent on Specific Missions

Christ's angels are not passive — they are deployed on targeted assignments, both in care of Jesus personally and in service to His people.

[Matthew 4:11](#) — "Then the devil left him, and behold, **angels came and were ministering to him.**"

- Angels were sent to care for Jesus immediately after His temptation in the wilderness.

[Luke 22:43](#) — "And there appeared to **him** an **angel from heaven, strengthening him.**"

- In Gethsemane, at the point of greatest anguish, a specific angel was dispatched to strengthen the Son of God.

[Hebrews 1:14](#) — "**Are they not all ministering spirits** sent out to serve for the sake of those who are to inherit salvation?"

- The entire angelic host functions in a serving capacity toward those who belong to Christ — they are sent, implying someone is doing the sending.

[Revelation 1:1](#) — "The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending **his angel** to his servant John."

- Jesus sends an angel as His personal messenger to deliver the entire book of Revelation.
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The Final Deployment

All individual missions point toward a final, climactic mobilization of Christ's entire army.

[Matthew 25:31](#) — "When the Son of Man comes in his glory, and **all the angels with him**, then he will sit on his glorious throne."

- Not some angels. Not Michael alone. **All the angels accompany Christ** at His return.

[Revelation 19:14](#) — "And **the armies of heaven**, arrayed in fine linen, white and pure, **were following him.**"

- The armies of heaven — plural — follow Christ as their commander into the final conflict. **The One who rode alone into Jerusalem on a donkey returns at the head of the greatest army ever assembled.**

[2 Thessalonians 1:7-8](#) — "...when the **Lord Jesus** is revealed from heaven **with his mighty angels** in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our **Lord Jesus.**"

- The final deployment of Christ's angelic army is not for gathering only — it is also for judgment.
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A Note on Authority and Source

One distinction is worth preserving carefully: while [Satan commands his angels as their lord](#), Christ commands His angels as the only-born Son to whom His Father has given all authority ([Matthew 28:18](#)). The angels ultimately belong to God — but God has placed them under His Son. This is consistent with [Hebrews 1:6](#), where the Father Himself commands the angels to worship the Son, and with [1 Peter 3:22](#), where angels, authorities, and powers are explicitly subjected to Christ.

The word angel in its root meaning — messenger — is broad enough to encompass the Son Himself, who is the ultimate Messenger of the Father ([Hebrews 1:1-2](#)). Calling Jesus the archangel does not place Him in the category of created ministering spirits. It identifies Him as the one whose authority over-arches them all — which is precisely what we would expect of the only-born Son of the only true God.

Desiring to live by every word that comes from the mouth of Jehovah ([Deut8:3](#), [Matt4:4](#))

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