

ANGELOLOGY

INTRODUCTION

In the study of the Doctrine of Angels we shall divide the subject into three divisions, namely:

- I. GOOD ANGELS
- II. FALLEN ANGELS
- DEMONS

When we turn to the scriptures, we find the certainty of this conception. It declares emphatically that, "man was made a little lower than the angels." (Heb. 2:1) THE FACT OF THE EXISTENCE OF ANGELS is also abundantly attested in the Scriptures.

- (a) Old Testament - Psa. 68:17, 104:4; Dan. 8:15-17.
108 times mentioned.
- (b) New Testament - Matt. 18:10; Mk. 13:32, 8:38, etc.
165 times mentioned.

We shall see how much so when we consider a detailed teaching from the many references used in this doctrine.

I. GOOD ANGELS

Under this general topic we shall first consider the nature of angels in general.

A. The nature of angels

1. The word Angelos - angel - just means a divine messenger in the Greek, and may refer to:

- a. The Lord Jesus. (Gen. 22:11; Ex. 3:2,4,6; Mal. 3:8; etc., as the Angel of the Lord of the Old Testament,
- b. Or to man. (Luke 8:24; 9:52; II Cor, 1²:7; Jas. 2:25), It is used in Rev. 1:20; 2:1; etc. For the guiding messenger or pastor of the local assembly.
- c. Also used of the Spirit angelic family,

2. Origin:

Being not infinite, for there can be but one infinite God, They must have a definite beginning or creation. So angels are created beings. (Ps. 148:2-5, Colossians 1:16).

In point of time, before man. The ancients used to argue the point of time, with relation to creation, before, during; or after the first creation, hilt of these things there can be no certainty, except It was before man. Intimated in Hebrews 2:7 when man is said to be "made a little lower than the angels." Intimating that they were already in existence or not in existence. This line of thought shows angels to be distinct from as well as antecedent to man. Angels are not glorified spirits of man, as some have thought. Heb. 12:22,23, The innumerable host" of angels are differentiated from the "spirits of just men made perfect," Heb. 2:16 also shows the incarnation of Christ as taking not "the nature of angels but the seed of Abraham "

Their nature:

- a. They are spirit beings, immaterial and incorporeal beings. The Scriptures never attribute bodies of any kind to angels, but constantly affirm that they are spirits. In Heb. 1:14 called "spirits". You could not call man with his tri-part being "spirit", In Ephesians 6:12, flesh and blood is denied of them. There is never mentioned of angels, as possessing souls, as of men, Revelation 18:17. For not having bodies they need no souls as the medium between spirit and body. For without bodies, they can know nothing of growth, age, death or decay. Luke 2:36- "Neither can they die anymore, for they are equal to angels." Although in the O.T. God did give the angels power to manifest themselves in form, it was not essentially theirs but a manifestation as was those Christophannies of the Christ, which did not constitute an incarnation, but merely manifestation.
- b. They are sexless. They neither marry nor are given in marriage. Matt. 22:30. This portion clearly teaches that there are no sexual distinctions among angels, nor marriage relationships. The angels are a company, not a race. We are called "sons of men" but angels are sons of God" never "sons of angels". They have no federal headship or descent from common stock, each was created separately, and apostatized separately. They that attain that life in glory shall be as the angels, no more family relationships, but distinct individual union with Christ in vital life forever.
- c. They are intelligent personal voluntary agents, II Sam. 14:20, "wise according to the wisdom of angels", Matt. 24:26, personal actions are ascribed throughout the Bible to angels. The constant representation as personal beings in the Scriptures cannot be explained as the personification of abstract good and evil, in accommodation to Jewish superstition, without wresting many narrative passages from their plain meaning, or charging the Son of God Himself, with either ignorance or fraud. This teaching of the Bible that angels are personal refutes the view that angels are only emanations of deity, or the rationalistic denial of personal spirits either good or bad.

B. The state of angels.

It is plain inference from the Scriptures that all the angels must have been created holy and then put on probation, from which some fell, while others maintained their integrity and were confirmed in holiness, God in His creative works, must have made all personal beings with the stamp of His own righteousness. Also from the plain teachings of the fall of some which kept not their first estate. They must have been righteous to have had a fall. Furthermore, the term "elect angels" in I Tim. 5:21 signifies a probation, or testing period. This also is proved from the fact of the fall of some and the obedience of other.

Furthermore, it is to be intimated that their probation is finished, and they were not kept always on trial, but are now confirmed in holiness (those which sinned not). They are called "holy angels" in Mark 8:38. We read of no more testing, or even of temptation, but only of perfect obedience. This thought is further carried out by such statements as in the Lord's Prayer, "Thy will be done on earth as it is in heaven." Matt. 6:10. See also in II Cor. 11:14, where Satan is able to fool people into believing that he is our "angel of light" or like unto the unfallen angels. The Good and Holy angels then, constitute a vast body of spiritual powerful agents of God whose rule of existence is perfect unswerving obedience to the will of God.

C. The employment of the good angels,

From the many representations of activities of angels in the Bible it is very evident that they are very interested in man and this earthly sphere of activity. Although the saints shall judge angels (I Cor. 6:3), yet in this present state they have very great interest in the saints, in protection, guidance, and even the evil men in judgment. Breaking down their employment we find:

1. Angels are ministering spirits unto these heirs of salvation. Heb. 1:13,14 "Are they all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation." They strengthened Elijah under the Juniper tree. I Kings 19:5-8, touched him and fed him. They shut the mouths of lions for Daniel. Two times angels strengthened Christ -- at the temptation (Matt. 4:11) and at Gethsemane trial (Luke 22:43) Christ is the type of the believer. This is the care of angels for physical needs.

Guidance--Psa. 91:11,12. See the guidance of Joseph by angels in a dream - Matt. 1:20, 24-2:13, 19.

Protection--II Kings 6:15•17; Matt. 26:53. Twice an angel led Peter out of prison---Acts 5:19; Acts 12:3•11. Angels took O.T. saints to a place of blessedness of death--Luke 16:22. They shall gather God's elect Israel together in the last days--Matt. 24:31, The truth of a

Guardian Angel is taught in Scriptures -- Matt. 18:10.

2. Their spiritual exercise is the adoration and worship of God. As a congregation (Heb, 12:22) they do as the earthly congregation - worship God. Ps. 29:1,2 - "they ascribe unto Jehovah glory and strength. Among the higher orders some have, it would seem, only the function of worship such as the seraphims of Isa. 6:2,3. And the live Sea of Revelation. (4:8)

3. As executioners of God's wrath, and punishing the wicked-- Matt, 13:24-30, 39-42, Also, ~~Mat~~ 13:47-50. In II Kings 19:35 one slew 185,000 of the Assyrians. In Ex. 12:23 one slew all the first-born of Egypt, One angel destroyed 70,000 Jews -- II Sam. 24:15,16. In Christ's return in Judgment, He shall be accompanied by His Holy Angels -- Rev- 19:11.

The Holy Angels are very much interested in the Plan of Redemption They desired to look into Prophetic proclamation, (I Pet 1:12) They sang at the birthday of Christ, strengthened at His temptation, and Gethsemane, 12 legions stood by at His crucifixion, were at His tomb at His resurrection, and ascension, rejoice at one sinner's salvation, and shout when we go home.

D. Number and organization

The Scriptures represent the angels as constituting a vast number. (Deut. 33:2) Primarily Dan, 7:10---"Thousands of thousands ministered unto Him and ten thousands times ten thousand stood before Him," Around 200 million. The Greek expression as used in Rev. 5:11, "Chiliads of chiliads" - myriads of myriads" - is expressive of their number translated "thousands of thousands" signifying a number beyond human comprehension. Heb. 12:22 **illustrates** that they are innumerable, "But ye are collie unto Mt. Zion and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts, of angels,"

1. Organization

The angels have different orders and ranks, No doubt this organization of vaster proportions than we can possibly imagine yet there are many scriptural intimations, The general Scripture references are: Col. 1:16; Ephesians 1:20•3:10; I Pet, 3:22. The angels, Matt. 26:53, Signifying organization, In Rev. 19:14 we read of "the armies of heaven" coming with Christ in His revelation. I Kings 22:19 speaks of 'Jehovah sitting on His throne and all the hosts of heaven standing by Him on His right hand and on His left hand," From the study of Satan and his organization we can see his imitation of God's heavenly organization. Satan is the great "aper" of God. He seems to have a "hellish" parody of the rulers of darkness; princes and wicked spirits. (Rom. 6:38; Col. 2:15; Eph. 6:12; Dan. 10:13). Someday when Satan shall transfer his kingdom visibly to this world you will see more of his organization in the Beast or anti-Christ of Rev. 13 who receives his throne (not seat) from the Dragon, or Satan. There is a kingdom of darkness and a kingdom of God, with heavenly spirit creatures holding different ranks.

As to the rank of angels there is no clear order given of the hierarchy of heaven. It would seem that they all have names though only two are given. The Jews named seven, but the Bible only two. Gabriel seems to be the angel prophet, and from Daniel, the interpreter of the Word and revealer or messenger of God's special revelations, as to Daniel, Zachariah, and Mary. All of these were prophetic announcements. He seems to have inferior rank to many others, and was withstood 21 days by an evil spirit called a prince of Persia" until he overcame with the aid of Michael the other named angel of God. In this portion, Dan. 10:13, Michael is called "one of the chief princes." Jude 9 also "great prince," Dan. 12:1. He is the great angel warrior. He shall stand for God's people Israel in the last days of this age. (Dan. 12:1,2). He shall war with Satan and his angels to cast them from their heavenly position to earth for the closing scenes of this age. (Rev. 12: -17) (NOTE: It would also seem that Satan in his original creation was even higher than Michael, maybe the highest of created beings, for Jude 9 speaks of him having to invoke the special usage of the name of the Lord to rebuke the devil when contending over the body of Moses.)

About the cherubim and seraphim and the living creatures of Revelation there is much contention. Strong seems to go along with the spiritualizers and symbolizers of the Bible in ascribing unto them more symbolic form. P. 449; Vol. 2.

"The most probable (which is not always the most accurate in spiritual things) interpretation is that which regards them not as actual beings of higher rank than man, but as symbolic appearances, intended to represent redeemed humanity." Others have interpreted them as symbolic symbols of the divine attributes of God. (Smith's Bible Dictionary under Cherub)

Under the heading of his interpretation, Strong gives these points:

1. The Cherubim are not personal beings, but artificial temporary symbolic figures.
2.
 2. Symbols of human nature. (How can this be reconciled with the picture of Isa. 6?)
 3. Symbols not of present human nature, but of its original perfections.
 - Symbolize human nature sanctified as an habitation of

God.
 He makes the cherubim of Gen. 3 a symbol of justice. But where is the authority for this kind of symbolizing? It seems so far-fetched a theory of accounting for something beyond one's own ability to grasp, Just because these heavenly creatures constitute an order too far above our ken for classification, is no authority for making them symbols of something we can't classify. It would seem that if symbolizing were in order, Smith's Bible Dictionary comes closer than Strong. It is more conceivable that they would symbolize divine attributes than mere man, When one reads the few accounts of these awesome creatures in the Scriptures of their position around the throne of God, their cries of worship, their covering wing over habitation of God, it stretch^s one's imagination a lot to think of them as mere symbols of man. The book of Revelation attempts no naming nor description

except graphic designation "living ones" or living creatures. For the term "beasts" in Revelation 4 & 5 in the Authorized Version LI not true to the original meaning of the word "Zoan" rightly translated "beast." For the word moans wile_ uncontrolable ferocious beasts. But the Greek word "Zoan" is the verb "to be" or desingnated only existence, to live, hence they are called Living Ones, or just living creatures- This could not be in clearer language. Denote that they are personal, living, existing, creatures; howbeit beyond our own realm of existence. HOW THEN CAN THEY BE MERE IMPERSONAL SYMBOLS OF A REAL EXISTENCE? It is hard to connect these heavenly spiritual living creatures, of high order, as keepers of the throne of God, as day and night worshippers with man either fallen or redeemed, Where is the connection? Where is the symbol?

But for the Scriptural presentation:

From a close consideration of every portion, it is not hard to see that the seraphms of Isa, 6 (the only place in the Bible where seraphims are mentioned) and the cherubim of Ezekiel 1, and the living creatures of Rev. 4 & 5 are identical. Their cries of worship_ "Holy, Holy, Holy, Lord God Almighty" is identical, and they are always associated with the throne of God. They are keepers of the Throne of God. They are living worshippers around the Throne, but always associated with the Throne of God.

Carvings of them hovered over the Ark of the Covenant in the wilderness...In the most Holy Place (Ex, 37: 6-9). They adorned the Holy of Holies of Solomon's Temple. I Kings 6:23-29. Their position around the Throne in Isa. 6, their association with the Throne in Ezek. 1, also 11:22-25; and Rev. 4 & 5.

A number of times the Scriptures speak of God as "He that dwelleth between the cherubims", as I Sam. 4:4; II Kings 19:15; Isa. 37:16.

Ex. 25:22 - "I will meet thee between the two cherubins." Symbolized the pillar of fire and cloud of smoke, and Shekinah Glory.

There is one exception which immediately comes to mind which will be quoted, but upon closer study it will prove not an exception but the same condition. It is Gen. 3:24. The Cherubim who was to keep the way of the tree of life, with a flaming sword at the gate of the Garden of Eden. Why a Cherubim when any ordinary angel would have been sufficient. One angel killed 185,000 in one night, could not they have done the simple job of excluding the guilty pair from the Garden? There must have been another reason for the usage of such an august creature. I think you find the reason in the above description of the work of the Cherubims, as keepers of the Throne of God. The East Gate was the meeting place now between God and guilty man, no longer face to face, but through the sacrifice. Gen. 4:3 in the original implies a place and a time of worship, appointed of God, therefore the presence of the Cherubim, as over the mercy seat on the Ark of the Covenant in the wilderness,

E. The Abode of Angels

From many Scriptures it is plainly taught that Heaven is the home of angels. They are called "Angels of Heaven." Mt. 22:30; Eph. 3:10; Lk. 2:13, 15. However for the work of redemption it would seem that a certain number abode on earth to be the ministering spirits unto **those** who should be the heirs of salvation. Gen, 28:12 (Jacob's Ladder) - the angels ascending and descending, Note the order, not descending first, but ascending, Jesus refers this to Himself unto Nathaniel (Jn. 1:51), the angels ascending and descending upon the Son of Man,