

ANGELOLOGY (12)

- 1) God is majestically, absolutely and perfectly holy at all times.
- 2) God is in no way directly or indirectly responsible for angelic or human sin (James 1:13).
- 3) God did create angels with a real personality with the capability of making choices .
- 4) God knew about and anticipated, from all eternity, the fall of angels and their influence on the world because His redemptive plan was fully known before the world was ever created (Eph. 1:4).
- 5) Angels, who fell, did not fall as a result of an inherited sin nature like humans, but fell from an exalted position of original angelic holiness given directly to the angel by God . This is one reason why one decision determines an angel's status forever. Humans have inherited a sin nature, given directly to them by parents, whereas angels had a holy nature given directly to them by God.
- 6) God could have created angels so they couldn't fall. He could have created them as robots without any possibility of potential rebellion. However, in order for a creative work of God to be able to meet His quality control standard of a "very good" classification, the angelic being needs to have some type of will (Gen. 1:31).
- 7) Some angels did not fall, proving angels did have a God given ability not to sin or else all angels would have sinned. There were angels who did not leave their first estate or domain (Jude 6), indicating they did have a choice .
- 8) Fallen angels are responsible for evil , its development and temptations, which have caused all humans to fall. Humans were created good, but were placed in an environment that offered evil because of fallen agents.
- 9) God is able to demonstrate His grace to sinful man through the fall (Ephesians 2:7-8).
- 10) God is able to demonstrate His wrath through the fall (Romans 9:22).
- 11) God is able to ultimately glorify Himself through the fall (Jude 24-25).

Again we cite Dr. Chafer: "Sin is not in God as it is not in any part of His original creation. The decree of God anticipated all that would ever be; yet sin originates, not in the divine decree, but in the free act of the sinner. Sin is not in the constitution of creatures as they come from the creative hand of God, else He could not predict, as He does, its course and end. Evil must run its course and make its full demonstration that it may be judged, not as a theory, but as a concrete actuality" (*Ibid.*, pp. 31-32).

QUESTION #20 – Can we classify an angel as a person, or is it some other unusual form of supernatural existence?

The Bible makes it very clear that an angel is a person because an angel possesses a personality .

Person Trait #1 - An angel has an intellect .

A. An angel's intellect is limited. I Pet. 1:12

B. An angel's intellect is theological. Mt. 8:28-29; Lk. 4:34; Acts 5:19-20, James 2:19

All angels, fallen and unfallen, continually use their intellects in regard to God. No angel denies the existence of God; even unfallen angels acknowledge and believe in God.

ANGELOLOGY (13)

Person Trait #2 - An angel has emotions . Ps. 148:2; Lk. 2:13; 15:10; Rev. 8:5

All personalities are emotional, which is part of what makes one a person. Emotions in line with God's Word are pure and true; however, those not in line are dangerous and evil.

Person Trait #3 - An angel has a will . Jude 6

It appears from Scripture that a one-time use of the angel's will determined the status of that will forever. It is now impossible for an unfallen, holy angel to choose to do evil and it is also now impossible for an evil, fallen angel to choose to do good. Presently, from a physical standpoint, demons are far superior to men. However, from a soteriological standpoint, demons are far inferior to men, for a demon cannot ever be saved.

It is clear that angels may be viewed as real persons with real personalities.

QUESTION #20 – What does the Bible reveal that an angel is like?

When we search the Scriptures, we may observe that there are at least fifteen facts that enable us to grasp a great deal about angels:

(Fact #1) - Angels were created by God. Col. 1:16

(Fact #2) - Angels were created for God. Col. 1:16; Ps. 78:49 - even destructive angels.

(Fact #3) - Angels are all subject to God's sovereignty. Ps. 78:49; Romans 11:36

(Fact #4) - Angels are all subject to Christ's sovereignty. I Pet. 3:22

(Fact #5) - Angels are inferior to Jesus Christ. Heb. 1:4

(Fact #6) - Angels are superior to men. Heb. 2:6-7; Ps. 8:4-6

This superiority is only temporary; ultimately men will judge angels (I Cor. 6:2).

(Fact #7) - Angels are spirit beings. Ps. 104:4; Heb. 1:14

The fact that they are a spirit being does not mean they do not have the ability to appear in some material form or that they do not have some angelic form. When angels appear to men and men are permitted to see them, there is no question that they do have a visible form. It is proper to assume that angels do have a form or body, which would be very different and distinct from our form or body (i.e. Lk. 24:37-39). There are eight observations we make about spirit beings:

Observation #1 - Spirit beings do not have flesh and bones. Luke 24:39

Observation #2 - Spirit beings do not marry . Matthew 22:30

One text that has been somewhat problematic is Genesis 6:2. The text says "the sons of God...took wives for themselves." The words "sons of God" have been interpreted three ways: 1) A reference to fallen angels; 2) A reference to sons of Seth; 3) A reference to demon possessed men. If the reference is to fallen angels, then demons took on human form, married women and produced a bizarre offspring (6:4).

ANGELOLOGY (14)

If this is the correct interpretation, this was a one time evil episode which meant confinement for evil angels (Judges 6-7) and in brought a judgment against the whole world, except for Noah and his family.

If the reference is to the sons of Seth, then Seth's sons, the believing godly line, intermarried with Cain's daughters, the unbelieving, ungodly line (Gen. 4:16-25). The result was a godless offspring (Gen. 6:4). If demons possessed men, they possessed almost all of them and intermarried with many women and produced a godless line. Regardless of the interpretation the fact is, as Dr. Scofield said: "...Satan attempted to corrupt the race that the Messiah could not come to redeem man. But God salvaged a remnant (Gen. 6:8f.), and a godly line was preserved" (*The Scofield Study Bible*, NASV, p. 13).

Observation #3 - Spirit beings do not reproduce . Mark 12:19-25

Observation #4 - Spirit beings do not die . Luke 20:36

Observation #5 - Spirit beings, for the most part, are invisible . Col. 1:16

When speaking of visibility versus invisibility, we are speaking in terms of human visibility; specifically humans on earth. Once a believer leaves this earth, he would be able to see the angelic world.

Observation #6 - Spirit beings have unique spatial potential. Luke 8:30
Many can occupy a small space at the same time.

Observation #7 - Spirit beings have limited spatial presence. Luke 8:30

Observation #8 - Spirit beings are not confined by matter. Acts 5:19

(Fact #8) - Angels have supernatural power . Ps. 103:20; Acts 5:19; II Pet. 2:11

(Fact #9) - Angels are innumerable . Ps. 68:17; Rev. 5:11

(Fact #10) - Angels can communicate . Lk. 2:10-14; Acts 5:19-20; I Cor. 13:1; Rev. 21:17

(Fact #11) - Angels are masculine . Gen. 18:1-2, 19:1; Rev. 10:1-2

Floyd Barackman writes: "Throughout the Scriptures masculine gender is ascribed to them" (*Practical Christian Theology*, p. 36). There is one exception to this that is found in Zechariah 5:9. What is interesting and important about this is if these indeed are angels, which it certainly appears they are, they are demonic forces who are seeking to promote idolatrous, wicked worship in Babylon (Zech. 5:6-8). It is very clear that demons are behind false systems of religious worship, and by virtue of the fact that these demons take on a unique female appearance indicates that females can be used to lure people away from the true worship of the God of the Bible.

The noun "angel" (αγγελος) is a masculine noun. Although we cannot build a complete gender bias on the basis of whether a noun is masculine, feminine or neuter (i.e. "house" in Greek is masculine), we may determine the gender of a noun by observation of how the noun is used and the pronouns that are used with it.