

## **Who Are Angels?**

Scripture seems to indicate that there were celestial beings created at the very beginning, when God created the earth. By definition, angels are God's messengers. However, we find in Scripture that God assigns them a variety of tasks here on earth, and in the spiritual realm. We read of them as spiritual warriors as in Daniel 10:20; they function as rescuers, and destroyers, such as in Genesis 19; and they escort soul/spirits to heaven when the mortal bodies of the redeemed, die, such as in Luke 16:22. The first indication regarding the existence of angels is not readily recognized in the early verses of Genesis. In Genesis we read of the serpent, who tempted Eve in the Garden of Eden, and to whom God said "*and I will put enmity between thee and the woman, and between thy seed and her seed; ...*" (Genesis 3:15)

It is only much later, in Isaiah 14:12 that we learn that the serpent was "Lucifer son of the morning" whom we learn even later had been the chief of all angels, and then the leader of the one third of all of God's angels that defected, and left heaven. Lucifer in Hebrew means "in the sense of brightness, morning star." We don't learn to call him Satan until that name is first mentioned in 1Chronicles 21:1. However, if we choose to believe that Job is the oldest book of the Bible, then we can say that the first mention of Satan is in Job 1:6. Neither of these first mentions provides any evidence of Satan being an angel or even the "serpent" in Eden. 1Chronicles 21:1 merely says "*And Satan stood up against Israel, and provoked David to number Israel.*" The English word "Satan," is also "Satan" in the Hebrew, and means "opponent, archenemy, and adversary."

In Job 1:6 we read "*Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them*" Knowing what we know from Scripture, we realize that the "sons of God" are "angels," and we might conclude that this is an indication that Satan also is an angel. However, this doesn't really say that he is an angel. In fact, it speaks of him in an exclusive manner by simply saying that someone called Satan came also among them. In Job 4:18 Eliphaz makes note of the fact that God "*...put no trust in his servants; and his angels he charged with folly:*" Angels

charged with folly? This seems to be referring to the fallen angels, for what other angels does Scripture accuse of wrongdoing, or folly? Doesn't this refer to Genesis 6? We will visit there next. Chronologically there is nothing else in Scripture prior to Job that would lead to any other conclusion. In Revelation 12:4 angels are called "stars". It is in Revelation 12:9 that we are told that what were called stars were in fact the fallen angels. Who is this servant that God doesn't trust? It seems evident that it's Satan. That's because as we learn later in Ezekiel 28:15, that iniquity was found in him, and that he had been the foremost servant, the head celestial head of all of God's created beings.

Next we read in Genesis 6:2 of some of the "*...sons of God who saw the daughters of men that they were fair; and they took them wives of all which they chose.*" There is much controversy over just who these "sons of God" were. The overwhelming evidence, if we will only accept as fact, what Scripture clearly tells us, they were fallen angels. However, these were only a portion of the fallen angels, those angels "*...which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of that great day.*" (Jude 1:6) From this we recognize that only a certain portion of the fallen angels are now in chains, because we also know that there are angels who are Satan's "principalities and powers" behind thrones. (Daniel 10; Romans 8:38; Ephesians 3:10, 6:12, etc.) These cannot be the ones "in everlasting chains under darkness." These chained angels must have done something exceedingly awful in order to incur this immediate and singularly most severe punishment. Scripture says that they "left their own habitation" (oiketerion – residence, family). This suggests that they did something different than the other fallen angels. Why else would this group have been singled out, that is, mentioned separately from the whole of the fallen angels? They are singled out from the others and punished much earlier, and initially at least, much more severely. Why?

I believe that "left their own habitation," means that this particular group of rebel angels not only took human women as wives, but actually established a unique satanically mongrelized earthly society of "habitation". Keeping Genesis 6 in mind and then studying a bit of Greek mythology it is difficult not to connect the two. In the mythology

Zeus for instance, was a god who had many children by human wives. Might these be the Nephilin, the mighty men of old from Genesis 6? Remember, sons of God are by definition, direct creations of God. Angels are His direct creation as well as are Cherubim and Seraphim. Adam and Eve, along with the first animals, and the first generation of all other living things were direct creations of God. The only other direct creations of God are the “born again” Christians, those “born from above”. These are newly and directly created sons and daughters of God. This, of course is in the spiritual sense for man, but at the rapture it will be in the physical sense as well. The controversy regarding who the sons of God are in Genesis 6, is touched on later in this paper, and also discussed from another perspective in an earlier Christian Musings essay, called, “Why did Satan do it?”

As noted earlier, we find angels mentioned again as sons of God in the Book of Job Chapter 1, verse 6. In this instance, Satan is present in heaven accusing Job, with the sons of God being mere observers. The sons of God are mentioned again in Job 1:16 and 38:7. Also, as noted above, the name Satan is first mentioned in 1Chronicles 29:1, where he is depicted as having “stood up” against Israel and provoked David to number Israel. Satan is mentioned by this name 19 times in the Old Testament, 14 of which are in Job. He is so mentioned 45 times in the New Testament. Just one minor note in passing, the Hebrew word for Satan is Satan. However, according to Strong’s Concordance, every New Testament reference to Satan comes from the Chaldean word “Satanas” meaning “accuser, devil, Satan.” Satan in the Old Testament is always defined as “an opponent, Satan, the arch enemy of good, adversary.” I believe that there is considerably more to Satan than meets the eye in the normal reading of Scripture. At least there was far more than had met my eye, until I advanced more deeply in this study. We’ll return to Satan after having further examined more of the Scriptural references to angels.

The first mention of the word “angel” is found in Genesis 16:7 where we read of the “angel of the Lord”. This term “angel of the Lord” or “angel of God” is seen by many biblical scholars as a reference to the pre-incarnate Son of God who appeared on numerous occasions as a Theophany, that is as God physically appearing in the form of a

man. This is evident in Genesis 18 where He came with two other “men” to Abraham’s tent. In the next Chapter, the two other “men” are identified as angels. This is where we first learn that angels can take on human form, substance, and all of the characteristics of men, when their assignments call for such a transformation. The Theophany appeared to Joshua as “the Captain of the Lords hosts” just before the battle of Jericho (Joshua 5:15). Over fifty times we find that “angel of the Lord”, and at least 14 times “angel of God” being referred to in Scripture. Whether or not these are all references to God, or to actual angels are, at least to me, not always evident.

The first mention of “angel of the Lord” appears in Genesis 16:7. This apparently was also a visual physical appearance to Hagar after Sarah caused her to leave Abraham’s house the first time. The dialogue between Hagar and the “angel of the Lord” goes on through verse 11. In verse 10 the angel says, “...*I will multiply thy seed exceedingly....*” This angel was someone with a prophetic message, but He also had the power and authority found only in God. Because of this we that it was a Theophany, the physical appearance of the pre-incarnate Son of God.

The first mention of “angel of God” is in Genesis 21:17, 18 which again deals with Hagar and her second departure from Abraham’s home along with Ishmael who was by then a lad of about eighteen. “*17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God has heard the voice of the lad where he is. 18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.*” Here it seems evident that this “angel of God” was not an angel, because only God and no mere angel could say, “I will make him a great nation.” Notice that it was God who heard, and the angel of God who spoke to Hagar “out of heaven.” It may be that this “angel of God,” the ultimate Messenger of His own decree, was God the Father or the Triune Godhead speaking from heaven. We find several places in Scripture where the Father speaks from heaven.

The Son is the only person of the Triune Godhead that takes on physical form. Some call all such appearances “Christophanies.” However, I don’t believe this is applying to Jesus

because Jesus, who was the Son of Man as well as the Son of God, had not yet come into existence. The name Jesus was provided by God to be the name of his son, who when born, became the mortal human embodiment of the Son of God/Son of Man. The use of the word “Christophany” is a valid equivalent to the word “Theophany” if we remember that “Christ” means “anointed”. Jesus was the Anointed, of “Christ” as was also the precedent Son of God, the Anointed One.

It is interesting, and I believe very significant that nearly everywhere in the Old Testament where the “angel of the Lord” is mentioned, “Lord” is the translation of the word “Jehovah,” (Lord Eternal, self-evident.) In the New Testament it is translated from the Greek word “karns” (supreme authority, controller, God, Lord, Master). In most verses where in the Old Testament, the “angel of God” is mentioned, “God” is the translation of the word “Eloheim,” which is the plural of God thereby signifying the Triune Godhead. However in a number of places where the Son of God is mentioned, “God” is also defined as Jehovah. While we find, “God” and “Lord” defined slightly differently, many times they are synonymous. Wherever in the New Testament the “Angel of God” is mentioned (and it is only mentioned twice) “God” is the translation of the word “Theos” (supreme divinity, God).

The next mention of “angel of God” is in Genesis 31:11. Here the angel of God refers to Himself in verse 13, as *“I am the God of Bethel, where thou anointedst the pillar, and where thou vowest a vow unto me:...”* Notice that there doesn’t seem to be a theophany here. In both references, God spoke in a dream. Here I believe it is God the Son who did the speaking “in the dream.” We next find the “angel of God” referred to in Exodus 14:19 where He was the pillar of fire, as well as the cloud that both guided and protected the sons of Israel at the Red Sea crossing. Here it is commonly believed, as do I, that it is the Father appearing visually as the Shekina-Glory. However, because it was the angel of God who spoke, it couldn’t have been the Father Himself, unless He was calling Himself His own Messenger. Otherwise, it was the Son as the angel of God who did the speaking. There are many other places in Scripture where it is difficult to differentiate with confidence as to whether it is a created angel or the Son of God.

We also find “angel of God” in Judges 6:20. This is in a conversation between Gideon and “the angel,” which begins with verse 12 and ends with verse 27. As the conversation continues it seems evident to me that here is a physical manifestation of a “messenger”. In this conversation, there is reference to the “angel of the Lord,” “Lord,” and “angel of God.” For the sake of brevity the conversation is not here included, but it should be read, in order to judge this analysis. A simple reading here, will appear to indicate that this is a place where “angel of “God,” “Lord” and “angel of the Lord” to be a single person, that Person being the Son as a Theophany.

After reading it over and over, it does appear to negate the contention “angel of the Lord” and “angel of God” are always separate entities. However, consider this: In verse 12 it is definitely a Theophany. The angel of the Lord remains with Gideon for some time and is evidenced as present all the way through to verse 23. But in verse 20, we find the angel of God instructing Gideon on exactly how to arrange the sacrifice on a rock. In reading this, we presume that this is the same physical entity speaking. However, I don’t believe that we can dismiss the possibility that this instructor is just a plain angel.

Again in chapter 13 of Judges, we find what appears to be a clear interchangeability of the terms, angel of the Lord, and Angel of God. Both refer to the physical manifestation of the Son. However, let us reserve our judgment on the accuracy of this presumption until we consider this. In verse 3, we find that it is the angel of the Lord that appeared to Manoah’s wife the mother of Sampson. In verse 6, she reports this to her husband as having seen a man “...and his countenance was like the countenance of an angel of God...” Remember, this is her own expression, and not God’s infallible Word being stated. Next in verse 9, we find that she says “the angel of God appears to her again.”

Notice that part of the verse tells us that God harkened to the voice of Manoah, and a result of this the “angel” appeared again. It appears that the Father God heard from heaven, and therefore sent His angel back to speak with Manoah and his wife. I believe

that this is simply a repeat of her expression, her interpretation regarding the person she saw.

Therefore, we need not conclude that Scripture is confirming that this is the Son represented as the angel of God. Had they used quotation marks in the Hebrew text, perhaps, angel of God would have been in quotes to make clear this subtle difference. She simply assumed the Person she saw, having no sense that “Lord” and “God” were or were not one and the same. Scripture, in its meticulous accuracy, retained this, her own spoken expression, until the narrative resumed in its more accurate and factual manner, calling Him the “angel of the Lord. Because in this conversation, the “angel” is merely delivering messages, and not asserting his deity through predictions, I don’t find any evidence to indicate that this is a Theophany. My conclusion at this time is that this is likely to have been an angel.

In 1Kings 19:5 we read of an expression of angelic involvement with Elijah. In verse five it says. “...*behold, then an angel touched him, and said unto him, arise and eat.*” Then in verse seven it says “*And the angel of the Lord came again the second time,...*” This seems to be one of a number of places where “the angel of the Lord” may be simply an attendant angel and not a theophany. It seems to have been a regular an angel the first time, and then having come again would suggest that it was the same angel more clearly identified as having been sent by the Lord. Therefore I believe that we cannot assume that “angel of the Lord” is always a clear and definite reference to the Son of God, as a Theophany. The proof of it can only be determined from the context. Once more, I urge that one read these verses in order to confirm this contention. Isn’t it interesting that we find those beings who are really angels, called by other names, such as sons of God, men, stars, princes, principalities and powers, and even saints, while the pre-incarnate Son, and God the Father, who are not angels, are sometimes called angels? It seems evident that it is the “messenger” aspect of the definition of ‘angel’ that is used in these cases.

Scripture identifies only three of the created heavenly beings by name, Satan, who is also called Lucifer, and Michael, and Gabriel. By the way, the name Lucifer occurs only

once in all of Scripture and is found in Isaiah 14:20. The word “Michael” in Hebrew means, “who is like God.” He is always mentioned in the role of a warrior angel. He is also called one of the “chief” princes (Daniel 10:13). Gabriel, which means “man of God,” is always depicted as a messenger angel, but also, at certain times at least, serves as a warrior. (Luke 1:19. 26) Of course we all know about Satan, or do we? He is the ultimate bad guy, a created heavenly being, and the first one who had the audacity to express a will contrary to God’s will and then rebel against his Creator. He is also the most powerful, most intelligent, most talented and most beautiful of all of the heavenly beings. He was called, “perfect”. Before his rebellion, he was the leader, the chief Cherub, the head of all of the angels, until pride enters his heart. Isaiah 14 and Ezekiel 28 and various verses in Revelation give us this information, and nearly all else that we know about him. Notice that Satan was referred to as the chief “cherub.” Unless we choose to classify all created celestial beings as angels, a cherub is not an angel, but a considerably different creation having different physical characteristics and duties as we will see later.

In Deuteronomy 33:2 we read that the Lord came to Mount Paran, “...with *ten thousands of saints.*” The New Testament has but one Greek word “hagios” that is translated as saint, meaning “sacred, pure, and blameless.” The Old Testament has 4 words translated as saints. They are identified as “sacred things, dedicated, holy angels, and saints.” By our common scriptural interpretation, saints are persons saved through faith and are therefore the human children of God. The Deuteronomy verse is difficult to interpret. As an Old Testament verse the word “saint” can be interpreted as an angel as well as a person of saintly qualities. Prior to Jesus’ death and resurrection, all souls saved and unsaved descended into Sheol. Luke 16:19-31 tells us that there are two parts to Sheol. One part is where the souls of the damned await the White Throne judgment at the end of the millennium.

The other part is where the souls of the Old Testament saints were sent to await the coming of Jesus. Prior to Jesus’ suffering and death on the cross, the sins of the saved were only covered. Their washing away by His blood had not yet happened, so they had



to wait in Sheol for that stupendous event. This part of Sheol was also called “Abraham’s bosom” because even Abraham was there waiting for Jesus. After Jesus died on the cross, it was in Sheol where He spent those 3 days and three nights “in the belly of the earth.” When He ascended from there, He emptied the place, taking all of the soul/spirits to heaven. On that basis we must conclude there were no “saints,” by our common definition, in heaven until after the resurrection, except Elijah and Enoch. Therefore it we must include that the “saints” of Deuteronomy 33 must be angels.

The Israelites had a very high regard for angels (as we all should have), and there seems to be evidence from other writings that here, “saints” can be better translated as “holy things” or, in fact angels. In Psalms 68:17 we read that *“The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.”* The Deuteronomy 33 event took place at Sinai and this seems to be a reference to that same event. Chariots were driven by angels. If not, who else? Saints in the sense of departed saved souls as chariot drivers prepared for, or doing battle in the spiritual realm has no basis in all of Scripture. This is spiritual warfare having to do with Satan and his fallen angels and demons vs. God’s faithful angels. God’s chariots are referred to in other parts of Scripture such as 2Kings 19:23 where God says *“...with the multitude of my chariots I am come up to the height of the mountains...”*. This again, is a representation of His army of angels. Again in Job 15:15 we find “saint” as another name for angel.

Angels are extremely powerful beings as was just noted. We already saw in Genesis 31:11 that two angels destroyed Sodom and Gomorrah. In 2Samuel 24:16 we find an angel *“...stretched out his hand upon Jerusalem to destroy it...”* This was the same angel that already destroyed 70,000 people. The same event is also recorded in 1Chronicles 21:15. This slaughter was the punishment for David having numbered Israel, contrary to God’s will. According to Isaiah 37:36 *“The angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand...”* The same event is described the same way in 2Kings 19:35, but, 2Chronicles 32:21 reports the event with, *“And the Lord sent an angel, which cut off all*

*the mighty men of valor,...*”. In Psalms 103:20 we read “*Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.*” Psalm 8:5 reminds us that man was made “*...a little lower than angels,...*” Yet, in the eternal kingdom, upon receipt of his incorruptible body, man will be above the angels, thereby suggesting that eternal man will have powers that we on earth cannot even imagine.

Thus I suspect we can conclude that in the Isaiah 37:36 event, “the angel of the Lord” is not a theophany but simply an angel in God’s service dealing with earthly matters. The KJV, NIV, NLT and NASB are all in agreement with the above “an” and “the” as translations of the Hebrew. Also, none of the “the(s)” are capitalized, further suggesting that the translators did not consider this a theophany. However, this by itself is not a reliable basis from which to conclude whether or not a theophany is being described. The power of angels is expressed many times in Revelation where they, as agents of the Lord, unleash God’s wrath onto the earth as well as onto Satan and his agents. The power of Satan and of his contingent of fallen angels functioning as “principalities and powers” is also expressed many times in Scripture.

Psalm 78:49 reveals that God even uses evil angels, “*...by sending evil angels among them.*” These must be what we call “fallen angels” given that these are evil, and there are no other kinds except good angels, refers to Egypt at the time Pharaoh resisted God’s will, as expressed by Moses, when he told him to let His people go. This is an interesting passage in that we find that “God sent evil angels.” Could this be the evil “power” that allowed Pharaoh’s magicians to do the “stunts” that simulated the first three signs Moses provided, that is, the rod becoming a serpent, water becoming blood, and the plague of frogs? I doubt it. I believe that demons indwelling the magicians were the power behind their abilities. However when it came to lice, it was beyond the powers of the demons. I haven’t found anything else in Scripture that speaks of God using evil angels by His directive will to achieve His purpose. It seems that nearly always, if not always, it is by His permissive will that He uses the fallen, or evil angels, to carry out His wrath and then

only through the agency of Satan as their leader. Of course, Satan is always eager to do as much evil as God allows him to do.

Did you know that the people with Moses at Sinai received the law by the disposition (arrangement, instrumentality) of angels? Acts 7:53, and Galatians 3:19 confirm that it was ordained (set in order, arranged, thoroughly instructed, prescribed) by angels? Nowhere in the Old Testament do we find this, but instead we find there a clear representation that God Himself spoke the laws to Moses, except for the 10 Commandments that God Himself engraved in stone. Nevertheless, we learn here that angels were somehow also involved in this law-giving transaction. In Matthew 13:41, Jesus says that He will send out angels to “...gather out of His kingdom all things that offend, and them which do iniquity.” That will be one huge clean up project requiring a whopper of an army of angels. It is interesting that here, and in so many other places, God chooses to employ angels to do His bidding.

Our God is one who can simply speak the universe into existence, yet He chooses to use created beings (us and angels) to do so many things that His mere thought could accomplish instantly. To me, this is a strange and wondrous fact deserving of some prayerful reflection. It, in no way diminishes the “omni” nature of God. However, it perhaps provides us with some idea of how He is preparing His family for eternal service. As the Father of all who will join Him in His eternal place, isn't it quite appropriate to train His children to grow and become responsible people by giving each of them learning tasks so that they can become useful in their later life? Isn't that also the duty of every earthly father, rather than do everything, instead assign certain duties to his children so as to best prepare them for continued earthly life?

The Book of Revelation has more references to angels than any other. In Revelation Chapter 2 and 3, Jesus dictates to John seven letters that He wants John to write for Him for delivery to the “angels” of seven churches. These were seven churches that existed at that time, around 90AD, in what today we would call Asia Minor. Jesus prefaced His messages to the seven churches in Revelation 1:19, 20, where He said to John, “*19 Write*

*the things which thou hast seen, and the things which are, and the things which shall be hereafter; 20 the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.”*

Notice that Jesus is about to reveal past, present and future things. Regarding this first message to the seven churches, He calls it a mystery that is something that was never before revealed to anyone. This mystery, while describing the spiritual conditions of these seven small, first century churches, functions as a glossary of characteristics that would be found predominate in certain churches, and also to varying degrees within all churches through the ages. The order, in which the churches are presented, represents the chronological history of the entire Christian church age, from the beginning up to the Rapture. We are now living during the period of the end- time church, the church of Laodicea, and the church about which Jesus could find nothing good.

Each of the seven epistles to the seven churches begins with instruction to John, *“To the angel of the church of.....write.....”* This seems quite strange for a man to be used by God to be the conveyor of a message from God to an angel! Everywhere else it’s just the opposite. We find Gabriel and other messenger angels throughout Scripture delivering messages to man, but not the other way around. Jesus first in Revelation 1:20, refers to angels as “stars” as He does also in Revelation 12:4. The word “angel” in Greek can also mean messenger or pastor, but when Jesus first names them stars, it seems too much of a stretch to assume that these are anything but genuine angels. Yet, as we read the epistles there are no doubt that the epistle messages are directed to the pastors and to all of the people, in the churches, not to angels or only to angels. This was also made clear in Revelation 1:11 where Jesus told John to *“...write in a book and send it unto the seven churches which are in Asia;...”* Thus all of the letters are to be in a single book and a copy sent to each of the churches.

Given this, what about the seven angels, if they are in fact angels? What functions are they to serve, in their assignments, which it would seem, will have to continue throughout

the entire church age? In Revelation 1:13 John saw Jesus in the midst of the seven candlesticks. Jesus, later as noted in verse 20, reveals that these are the seven churches. The church, with these seven distinct, yet overlapping characteristics as described in the letters, is Christ's world-wide church about which He has a particular interest and love, given that it is the Body of Christ where He is "in the midst." Perhaps He had assigned each of these seven angels specifically to watch over each of those aspects of the total church as it evolved through the ages, up to the time He will take it home at the Rapture. Perhaps it is to do battle in some way so as to lessen the degradation that Satan's forces continue to impose. Or maybe, they are special messengers assigned to keep other angels informed as to the details of what is happening. Some say that these are not angels but instead the pastors who give the message. They are called angels in the sense that they are messengers. As I have pondered this it comes to me that we have here both a short-term and a long-term set of angels / messengers. It seems appropriate that the messengers apply first to each of the pastors of these seven individual ancient Asian churches. Because the qualities of each church are found in all of the churches throughout the ages could it be that celestial angels were assigned to each church type to watch over them over these subsequent ages?

Do you know that angels even today, walk around on this earth appearing as men? Paul reveals this in Hebrews 13:2 where he says, "*Be not forgetful to entertain strangers: for thereby some have entertained angels unawares:*" We have all heard stories of strange and even seemingly miraculous rescues that people have witnessed. However, when they looked to thank the rescuer, who they actually saw doing the rescuing, he seemed to have disappeared. Might not this have been one of those angels of the church in Revelation 2 and 3, or one of their assistant angels, each assigned to their respective church-types as guardian angels that intervene in this and other ways protecting certain souls in accordance with some pre-ordained purpose?

Apparently angels are curious and are not as all-knowing as we might think, given the "company" they keep. Even though they seem to be quite occupied, having many duties

to perform, they seek to know more about us and this whole business of our salvation. We learn this from 1Peter 1:12 where Peter speaks of these things and then adds “...which things the angels desire to look into.” Let’s look for a moment at what might be their perspective. They see us probably more clearly than we see ourselves. They see our weakness, and our struggles, and probably wonder why we don’t have the same commitment to obedience that they have.

It’s likely, from the clue given by Peter that angels are not fully briefed by God regarding His plans. He only informs them on a “need to know” basis so they can do their jobs. Therefore, they are quite curious about us, and seek to learn all they can through observation. They know that they are above us in many ways. Yet they are assigned to serve and protect us in some ways we don’t even know about. They also know that one day, some of us will be above them, and be judges of them. (1Corinthians 6:3) Is it any wonder that they seek to know all they can about us in preparation for the coming eternal age? If they had any propensity at all for sin they would be jealous of us. Regarding this idea that saints will be “judges” over angels, what is there to judge? They are sinless. The Greek word for what is here translated as “judge” is “krino” which can also mean to “decide, to think to determine”, etc. This makes better sense. If the saints will be over them, of course that means saints will have some kind of authority over their activities, duties, etc.

Each Prophet who has been given a view or vision of the “throne room” of God, such as John, Isaiah and Ezekiel, all reported strange looking angelic beings, guarding or hovering around the throne. John saw four “living creatures.” “They were full of eyes before and behind.” Each was different from the other, in that one had a face like a lion, and another like a calf, and another the face of man, and the fourth like a flying eagle. They each had six wings (Revelation 4). Isaiah saw what he called “seraphim” (meaning “burners” in the Hebrew) each one also had six wings (Isaiah 6:2). Perhaps we can assume that these were what John saw as well. There is no mention of how many there were or what other characteristics they had except that one spoke to him. One gets the

sense that they were few in number. This is the only place in Scripture where these creatures are given a name.

Ezekiel saw four creatures of a different kind. These each had four faces but they only had four wings. (Ezekiel 1:6, 10:8-22) Their feet were like those of calves. They had hands of a man under their wings, on each of their four sides. Each had four faces, the face like those of a man, a lion, an ox and an eagle. The description in Ezekiel 10 goes on to describe them as being like “...*burning coals of fire*,...” and “...*their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.*” We also learn here these are called cherubim. From what each described it seems that John and Isaiah both saw Seraphim. However, the creatures Ezekiel saw were significantly different and were therefore in a separate class of heavenly beings called cherubim. These are separate classes celestial beings each a totally different species whom God created for some specific “throne room” functions.

It’s interesting also that while considerable description is provided about what we may conclude are the Seraphim, and Cherubim there is little or nothing that describes the physical characteristics of the “regular” angel except for the fact that they can manifest as man-like.

It seems to be commonly assumed that angels and cherubim are the same beings. They are not because they are most specifically described and called Cherubim and not angels. Cherub or the plural, Cherubim are mentioned ninety-two times in all of Scripture. The Hebrew word for cherub is “kruwb” which simply means “imaginary figure,” a suggestion that the Hebrews may have had some doubts regarding their actual existence. However, Scripture certainly gives them a finite reality. Of that total, they are mentioned but once in the New Testament, and that is in Hebrews 9:15 where the Greek definition simply refers to the Hebrew definition.

This lone mention is in reference to the mercy seat. ...“*and over it cherubim of glory shadowing the mercy seat*”. The King James Version repeatedly refers to the plural of

cherub, as “cherubims” while cherubim is already the plural of cherub. In Exodus 25, where the construction of the mercy seat is detailed, it speaks of cherubim but never are angels mentioned in this context. Cherubim, whenever they are described, have wings. We don’t find that in any references to angels. Most of the Scriptural references to cherubim relate to golden replicas of some form of beings with wings. The first mention of cherubim is in Genesis 3:24 when God places them at the east of Eden “...to keep the way of the tree of life.”

Thus here they are guards, the only earthly assignment they seem to have ever been given, or at least reported. They too must be powerful to have kept Satan and man from reentering the garden for the next 1656 years prior to the flood. Remember Satan is a Cherub and was the head of all of the hosts of heaven. So it was two of his “kinfolks” that kept him out of Eden. Cherubim in action, as real living beings, are found only in Ezekiel 10 and 11 where they are referred to 18 times. There they seem to be closely associated with “wheels,” but not necessarily attached thereto, although in chapter 10 verse 13 Ezekiel says “*As for the wheels, it was cried unto them in my hearing, Oh wheel.*” They are depicted as having wings and hands and being able to fly. All of the scenes in which they are depicted seem to be limited to heaven. The cherubim are full of eyes. “*14 And everyone had four faces: the first was the face of a cherub, the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.*”

In chapter one, verse 10 Ezekiel had already described the Cherubim very similarly to this except that the four faces were that of “...a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.” What goes here? Here one of the faces is that of an ox, while earlier this face was described as being a face of a Cherub. How do we deal with this? Is the face of a Cherub the same as a face of an ox? We are told that the cherub has four faces, so how can one of the four faces be called the face of an ox and also the face of a cherub? These can’t be two different groups of Cherub, because twice in verse 10, Ezekiel says that they are the same as those described in Chapter one. Is it safe therefore to conclude that the



“dominant face” of a cherub is that of an ox? Here is another question to ponder. Why do these creatures have wings? Do they flap them to fly? (Ezekiel 10:5) Does the throne room of heaven contain air that is it affected by gravity? I doubt it. To fly by earthly terms, by flapping wings like a bird, requires an atmosphere and gravity. Perhaps what were described as wings were not of the feathery kind as we might conclude, but protrusions of some sort that have functions not related to “flying.” Obviously there is much to know about these matters that we’ll never know until (and if) we go to heaven. However, we should not leave these questions wide open without at least offering a conjecture about which to contemplate. First regarding the ox—cherub face issue. The ox symbolizes strength and work.

Perhaps these are the functional characteristics of the cherub’s heavenly assignment, making the face of an ox and cherub seeming to be synonymous. We are not told what a Cherub’s face looks like other than it is the face of an ox. Regarding the wings, the witnesses saw what they described as wings, based on their earthly experiences and observations. However, these “protrusions” may not have been actual “wings” but instead body parts created for some unique heavenly function not known on earth. It seems as though that nearly all depictions of angels show them as having wings, and very often as children with wings. I find no evidence in Scripture that regular angels have wings. These depictions are in error, and that the error is the result of a misunderstanding of the differences between angels and Cherubim.

Now for some more serious confusion as we again examine what Scripture tells us about Satan. In some places, Scripture applies the word “devil” to Satan, but not always. Devil singular, is never mentioned in the Old Testament while the plural is referred to only four times, twice as he-goats or satyrs and twice as demons. In each case it is speaking of idol worship. Devil or devils are referred to 115 times in the New Testament. Thirty-six times it’s speaking of Satan, and in the remainder of these verses it’s referring to daemons or demons. These are totally distinct from Satan, although when in the singular, are quite often confused with him. The context usually makes the distinction quite clear. This could be important, so let’s examine it more thoroughly. Strangely, the word demon

or daemon does not appear anywhere in some printings of the KJV and yet does in other versions. Strong's KJV Concordance does not list it as an English word, "daemon or demon."

However, we find in the footnotes of the KJV Schofield study Bible and in other versions that devils and demons are considered one and the same. Evil spirits, as in Luke 7:21 and Acts 19:12 are unclean spirits as in Mark 1:23, and the dumb spirits as in Mark 9:17 are also demons. "Devils," plural in the New Testament, is always a translation of "demons," or "evil spirits." When it speaks of a devil it's a demon. Satan of course, is also called by that name, but he is the devil. The context always makes it clear whether it is him or a real demon. Also, "devil" in the Greek is "daemon, a supernatural spirit of bad natures, a demonic being, deity, devil, and god," while "the devil," meaning Satan, is always "diabolos" in the Greek. The word "spirit" is sort of a "catch all" word, defined by the adjective that precedes it, or the context in which it is found. In the Greek, "spirit" is "pneuma" and is defined "a current of air" or "an angel, daemon, or (divine) God, Christ's spirit, the Holy Spirit." Here again it is the context that determines which of these definitions is applicable.

Now having waded through that morass, who or what are demons/devils/evil spirits? The KJV Schofield Study Bible footnote on Matthew 7:22 says, "...as to their origin nothing is clearly revealed, but they are not to be confounded with angels..." "Demons are spirits; they are Satan's emissaries." This footnote goes on to say that they are so numerous as to make Satan's power practically ubiquitous. They are capable of entering and controlling both man and beasts (Mark 5:3, 11-13). Of course from these verses we know that they know deity (Jesus), and also know their ultimate fate (the lake of fire). We also know that when they indwell humans they can be malicious and cause great pain, illness, etc.

But again, to who are demons, and where did they come from? It is clear that they are spirits; they are all evil, they are and they seek to dwell in human bodies. But they will, if necessary accept embodiment in animals. They don't die, as in being annihilated. When

Jesus drove, 2,000 of them, out of Legion, they entered the herd of pigs that then drowned. (Mark 5:1-20) However, there is no reason from Scripture to believe that the demons also “died,” or can die, as in annihilation. They seem to have the power to enter and leave at their own discretion, and did so as the pigs drowned. (Mark 5:1-20)

The many well-documented stories of exorcism attest to the fact that demon “possession” exists even today. Can the policies and behaviors of many of the world’s political, corporate, religious, and entertainment “giants”, as well as other criminals, be explained by demon possession? It is evident from Scripture that the principalities and powers behind the throne are fallen angels. How very efficient the hierarchy of Satan’s earthly rule would be, if in fact those “thrones” were occupied by demon possessed humans! While this is conjecture, it is far from absurd when one observes the behavior of many of these “leaders” in the context of what Scripture tells us about demons.

It is my strong belief that Satan has directed his demons to indwell many, if not most of the world’s political as well as corporate and religious leaders. If this seems ridiculous, read Chapter 10 of Daniel. This proves that evil angels and demons were at work in souls of men from even those early times. Jesus spoke many times of evil spirits controlling men. Why are we reluctant to believe that the same has continued throughout the centuries, and maybe proliferating even more extensively today? If there were spiritual battles going on between God’s angels and evil angels behind the thrones of the Persian and Grecian empires, as Daniel so positively revealed, when did such spiritual warfare end? There is no biblical evidence that it ever has. Consider the likes of Hitler, Mao, Lenin, Stalin, and the many other monsters who have ruled over and killed many of their own people, as well as having been responsible for the destruction of many nations. Think about it. Scripture has given us clear examples of these phenomena for our learning. To learn what? To learn, the nature of spiritual warfare and to recognize its physical manifestation in our times. This will do much to help us understand the causes of the otherwise unexplainable absurdities and evil activities that effect these end times.

I’m convinced that Schofield is correct when he says that demons are not angels. However, is Scripture silent about who they are, as Schofield, and most other Bible

scholars seem to believe? I don't believe so. The manner in which Scripture reveals the answer involves an acknowledgment of what I believe Scripture states most clearly. Yet, most today choose to torture the text and rationalize away what is to me, and a few others, to be just what Scripture tells us regarding their origin. Demons are the spirits of the deceased Nephilim and Rephaim of old. We find Nephilim in Genesis 6:4 where it says that there were giants on the earth in olden times, and after that, (obviously meaning after the flood), who became mighty men of renown.

Genesis 6:1, 2 tells us, "*<sup>1</sup> And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, <sup>2</sup> that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.*" If you do a careful study of the term "sons of God" you will conclude that these were angels. There are only three direct creations of God, angels, Adam/ Eve and born-again Christians. Therefore the message here is simple and obvious. It is that angels, some of those who gave their allegiance to Satan, mated with human women. This conclusion is often dismissed on the grounds that Jesus said that there is no marrying in heaven. This didn't occur in heaven!

Another is that angels simply don't have the faculties to procreate. Where in Scripture does it say that? It doesn't. This conclusion, while highly rational, is only based on what seems to be "common sense", not Scripture. The favorite rationalism is that these great men of old were the result of unions between the "godly" men of the lines of Seth with the "wicked" women in the lines of Cain. Absent the slightest Scriptural evidence for such a conclusion, how can it be thought of as anything but a human contrivance formulated because of a refusal to believe the Word of God when human wisdom and judgment finds it too difficult to believe? In order to prevent this from becoming a "federal case", which it certainly could, we'll simply list a few questions that should have defensible answers before we ought to blame Cain's descendants on this horrible situation that existed in the antediluvian period and also "after that".

1. Because Cain had murdered, on what basis can one conclude that his descendants somehow attained a level of wickedness so great as to produce a whole race of

- grossly abnormal offspring when they mated with godly women? If that was true, what worse monstrosities must have resulted from Cainite men mating with female Cainites? There is no Scriptural evidence to suggest that Cainite women were more wicked or Sethites men more godly.
2. If this was true, having seen the results of their actions, wouldn't the "godly" men have quickly ended such relationships enmass? If they were godly, they wouldn't have chosen to have any relationship with the ungodly. If per chance they did, that ungodliness could have manifested in the first offspring and the "godly" would have quickly ran back from them to the "godly" women of the line of Seth. These unions would never had have continued until they contaminated the whole earth, as something did.
  3. On what basis can one conclude that the descendants of Seth were godly? All mankind are the descendants of Adam and are therefore sinful creatures. There are no godly men or women, and never were, especially in the context of this discussion. There are none that are even "good" as Jesus informed the rich young man (Matthew 19:17). If there are none even "good" how could there have been any "godly"? Godly is a step even above "good."
  4. Looking further into this, where is there any trace of evidence that the descendants of Seth were any better that those of Cain? We find one man, Enoch, apparently raptured, but other than that, except for the "genetic purity of Noah" we know nothing about them, except their names, life spans and how old they were when they sired the male child God chose to historically represent their progeny. The fact is that the entire population of the earth, both from Seth and Cain were unredeemably wicked. (Genesis 5) Again, the only exceptions, and they were no worse or better than normal sinful men, were Noah, and his family. What made everyone else so exceedingly more wicked? The only clue we have is in Genesis 6:9, where God said that "*...Noah was a just man and perfect in his generations, and Noah walked with God.*" What does that mean? It means that somehow, Noah's ancestral line escaped the genetic contamination caused by the massive proliferation of the Nephelin and their offsprings.

5. Now we come to the “after that” phrase in Genesis 6:4. “After what” could be the subject of a variety of innocuous interpretations were it not for the fact that there were similar “giants” after the flood as evidenced by King Og and the residents of Bashan, now called the Golan Heights (Deut 3:11). The Anakim were also a tribe of Rephaim of which Goliath and his four brothers were members. (Joshua 12, 2Sam 21:16-22) If we follow the Seth theory, how could Cain’s girls have gotten to this side of the flood when only Noah and his family survived the flood? Were they stowaways on the Ark that neither God nor Noah knew about? To keep this idea going, we must find another “terribly wicked women group” somewhere, post-flood.
6. Noah was perfect in his generations. That means that through Seth and his eight named descendants to Noah were those who escaped “contamination” of their genes. They were no better or worse than any other members of fallen humanity, it’s only that God had spared them that insidious corruption. The “Seth theory” cannot support itself in any way as a viable possibility, from any Scriptural reading. The fallen angel interpretation is simple, literal and wholly defensible from a Scriptural basis.

Before we leave this and the significance of such genetic alterations, let us consider two seemingly remote observations. Genetics and their alterations have become big business. Among the discoveries in this field has been what is called the “growth/differentiation factor -8”. By disrupting this gene, they have produced super mice three times larger and much stronger than normal. (Nature, April 30, 1997) That’s years prior to this commentary, I wonder what else they have discovered since then. Now consider the mysterious comment in Daniel 2:43 regarding the end times “...*they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.*” There is a great deal of food for thought and investigation here that we’ll simply leave alone for now. It should suffice to say that Satan has something big in mind in the very last portion of these end times before the Tribulation. It will have to be big in order for his agents to satisfactorily fool the world to rationalize away the true nature of the Rapture, so as to allow Antichrist to be effective during his brief hour on the

stage. Could Satan be preparing some sort of a “sequel” to this ancient perversion? I am the least satisfied with this study than with any of the 200 other studies I have written. It is because there are so many Scriptural passages applying to angels, where its application is not decidedly evident, yet I have chosen to decide without absolute confidence in what I have decided. Those who chose to study this issue may find better evidence than was the basis for my choices. I welcome that effort.

These mighty men of old who roamed the earth back then could be the “gods” of Greek mythology, and of the recorded so-called mythologies of many other ancient cultures whom we see as strange beings with god-like qualities because of their size, strength and intelligence. If we can accept as fact that these were what I believe Scripture says they were, several mysteries may be explained, such as:

- a. Who were what we call the Titans and the Greek gods such as Atlas, Zeus, etc. This “mythology” is spread too far and wide in essentially every early culture to be disregarded as mere figments of man’s fantasies and imaginations. We find similar legends regarding such giants, and the world wide flood that killed the first batch, as well as all of mankind except one family, in nearly every culture on earth. Variations on this theme are found in Sumer, Assyria, Egypt, Incas, Mayan, Gilgamesh, Persia, Greece, India, Bolivia, South Sea Islands, and Native America.
- b. Who might have built the pyramids and other seemingly impossible feats of human strength and know-how? As yet these incredible feats defy any other convincing explanation. What explanations are offered, when carefully examined are often so contrived as to be absurd.
- c. Who the “people” were that the Hebrews so feared because of their size, strength and fierceness, that they refused to enter Canaan, and whom, Scripture assures us they never could have conquered without God’s intervention.
- d. Why did God tell Moses and Joshua to kill every man, woman and child of these particular tribes? As propagating beings, only their total physical elimination could stop the increase in number of demon spirits. It is because of God’s mercy rather than His cruelty that He required this slaughter.

- e. Because they were not human beings, made in the image of God, but instead, perverse aberrations, they were not eligible for salvation by Jesus' work on the cross. Therefore, their spirits were doomed, and they knew it, as evidenced in Luke 8:31 where the demons pleaded with Jesus not to send them "*into the deep*" ("deep" in the Greek is "abusso," meaning the inferno, abyss). They expressed this fear while Jesus was removing them from the humans in which they took possession.
- f. In that demons, the "half-breed" spirits of the "mighty men of old", are not human, they don't even have a temporary place of residency such as Sheol, and so must wander the earth, waiting for the end time "lake of fire" to be created. Therefore, they apparently seek entry into humans at any opportunity. That is where their evil natures can manifest, and they can again continue to effectively serve their master, Satan. Every human who does not acknowledge God and resists His truth is vulnerable to such an infestation. It seems to be one of Satan's most pleasing tasks, to find such people and open opportunities through false beliefs whereby the demons can find homes in them and thereby increase their evil effectiveness. Satan also knows that where a demon dwells, the Holy Spirit will not. Could it be that demons harbor the false hope that by occupying a human, they can somehow supplant his or her own spirit and thereby attain a legitimacy that might protect them from their otherwise inevitable fate? Just a wild thought!

Please bear with me in reading these next two paragraphs on the issue of the Nephalim. It is largely repetitious, but I hope that in some ways it will add some additional clarity to the substance of the above comments. The most popular view of this issue regarding the Nephalim is that these mighty men of old were really just the offspring of the sons of Seth, the good guys, whom Scripture called, "sons of God." They married the daughters of Cain, the bad guys, and thereby produced these aberrations, these giants, that is the mighty men of old. This contortion of both Scripture and common sense is vigorously endorsed by many who simply refuse to believe that angels could procreate. Therefore Scripture cannot possibly mean what it says. What possibly could have made the



descendants of Seth so very “good” that they could have, even figuratively, been called by God, the “sons of God”? And did the fact that Cain killed his brother alter his descendant’s genes so drastically as to cause the daughters to have terrible giants as children? To believe this makes evolution seem even more absurd than it is.

Beyond Genesis 6:14, Scripture is silent on the matter as to whether or not angels are capable of procreation. Until the human female came into existence that capacity could never have been tested, because there are only male angels. In Matthew 22:30, Jesus says, *“For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.”* That is used as proof that angels don’t marry. All it says is that there is no marriage in heaven. Who would they marry if they could, or wanted to? There are no female angels anywhere, neither in heaven, nor on earth. These “sons of God” were not in heaven! Genesis 6:4 says, *“There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.”* The word giant here is Nepil meaning, bully, tyrant, giant. It is only found three times in all of Scripture. The other two times are in Numbers 13:33 where the twelve spies came back from the “promised land” and described the characteristics of the occupants, the sons of Anak. These would be the ones “after that” as noted in Genesis 6:4 as also were the tribes of Og, king of Bashan, the last of the Rephaim (Numbers 21:33), 32:33, Deuteronomy 3:1-13). Were these “after-that-people” also the sons of Seth? If so, there must have been some stow-a-way godly Sethites on the Ark along with some wicked Cainite women that God didn’t tell us about. It’s hard for me to believe that anyone who truly respects the Word of God would find it necessary to so desperately and ridiculously rationalize and contrive such a baseless alternative to what God has so clearly reported. This angels-marrying-women is tough stuff to swallow, but if we accept God’s very clear and inerrant Word for what it says, we should resist succumbing to contrived alternative views, regardless of how much more pleasing they may seem to be.

Although I have read Ezekiel 28:14 several times, and realized that Satan is called a cherub, I assumed, as it seems to most, that he is nevertheless an angel. But, unless we boldly, and I believe without biblical authority, simply classify all celestial beings as angels, Satan is not an angel. Therefore, it did surprise me that I found no compelling verse anywhere that identifies Satan as being an angel, 2Corinthians 11:13-15 notwithstanding. There we read, *“<sup>13</sup> For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. <sup>14</sup> And no marvel; for Satan himself is transformed into an angel of light. <sup>15</sup> Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.”*

Analyzing the relevant words, we find that “transformed” in the Greek also can mean “transfigured, or disguised”. Angel of course, can simply mean messenger, and “light” means, “to shine or make manifest, luminousness (in the widest application), natural or artificial, literal or figurative fire, light.” Given that this is a reference to Satan the accuser, the great deceiver, the evil one, it is appropriate to paraphrase “angel of light” to “disguised messenger of artificial or false luminescence.” This verse doesn’t suggest that Satan is an angel, but that he disguises himself as an angel in the sense of a light giving messenger. That is quite consistent with what we know about Satan. The expression, “angel of light” hardly confirms that Satan is an angel, or that the light is an enlightening light in the scriptural sense. Satan’s light is the false, deceiving, spiritually destructive light that he has disseminated to and through his demons and angels, as well as his human false prophets, teachers, and pastors. These now, in the last days, very effectively contaminate the airways, the literature, and many of the pulpits, producing vast numbers of professors of the faith, but with very few possessors of salvation!

Of course man, who by his very nature is desperately wicked and deceitful, is quite pleased to embrace Satan’s more comfortable and liberal ways. We all choose to believe what we want to believe, and it’s natural to believe what is comfortable, not too challenging, and does not require accountability, but offers unlimited “excusability”. Satan has such a formula for “salvation” to fit every taste and lifestyle. Truth, God’s

truth, is found only in the whole Word of God, the Holy Bible and nowhere else. This truth doesn't fall in your lap when you open the Bible. You must search in prayer, in single-mindedness and under the guidance of the Holy Spirit, in order to know it. Reliance on others, or on custom, is dangerous, especially today! Furthermore, I believe that most of this world "feels" rather than "believes". To "feel" that something is true has very limited possibilities that it is truth. To believe, one must have some amount of wisdom discernment, knowledge and understanding of the subject for the so-called "belief" to be nothing more than another undefendable "feeling."

In the global sense we might first simply observe that there are two armies of angels at war with one another. God's angels, led by Michael the archangel, and "fallen angels" under the leadership of the fallen cherub, Satan. We find this revealed most clearly in Daniel 10:13-20. Prior to this, in Daniel 8:16, and again in 9:21. The angel Gabriel appeared to Daniel to reveal the most astounding prophecies to be found in Scripture, the latter of which was the so-called "seventy-weeks of Daniel." In Daniel 10:12, we discover that God's angels, including Michael, were battling "the prince of the kingdom of Persia." In verse 20 this particular messenger says to Daniel, "*...Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.*" The word, "Lo" means behold, in the sense of expressing surprise. In these passages we are given a glimpse of the mighty struggle going on behind the scenes which even names nations such as Greece that did not yet exist as significant powers.

At the time of this visitation by the warrior/messenger angel, the Persians had already conquered Babylon and Daniel's prayer for the liberation of his people was about to be fulfilled through Cyrus. But notice the battle between the angel spirits was yet raging regarding Persia, and when that was over; this angel was already assigned to do battle with the prince of Greece. Greece would not be a world power for yet another two hundred years! What kinds of battles were and are these in the realm outside of space and time? Scripture doesn't say much more about this. Perhaps these battles have to do

with just how much evil, destruction, suffering, and sin the prince of this world, Satan will be allowed to impose onto humanity.

Without some specific amount of divinely decreed restraint, evil and death would now reign supreme (Job 1:12). What's restraining Satan today? His principalities and power continue to govern the nations, and that these spiritual battles are still going on. The New Testament alludes to "principalities and powers" five times. These may be found in Romans 8:38, Ephesians 3:10, 6:12, Colossians 1:16 and 2:15 and finally in Titus 3:1. As previously noted, these are the fallen angels Satan has assigned to act behind the scene as directors and influencing powers that control all earthly governments and major institutions under Satan, who is yet the prince of this world. With a careful examination of what goes on in the world, one can easily find evidence of such evil governing and influencing nearly all, if not all, of the high level political, corporate and religious authorities.

Psalm 91 offers security for the true children of God. In verse eleven, the Holy Spirit, through the psalmist tells us that *"For he shall give his angels charge over thee, to keep thee in all thy ways."* This verse and those that follow are the ones that Satan used to try to test Jesus in the wilderness as recorded in Matthew 4:5-7. Psalm 34:7 tells us that the angel of the Lord, with other protecting angels, encamp around those who fear and believe the Lord. This encampment of protecting angels is evidenced in 2Kings 6:17 where they were protecting Elisha. In Daniel 6:22 God sent an angel to "shut the lions mouths" as Daniel was in the lion's den, and of course our Lord Himself, as a theophany, was in the fiery furnace protecting Daniel's three friends. In Hebrews 1:14 as the writer speaks of angels, he asks the rhetorical question, *"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"* Notice, this ministering of angels is only for the saved, not to the worldly. Because of God's foreknowledge of all things, He also sends these guardian angels to watch over the lives of those not saved, but who will eventually "see the light", and become saved. This because as I look back over the more than seventy years prior to committing myself to Jesus, I find many instances that could best, and only, be explained by such a protective loving presence.

As stated earlier, the big surprise to me, as I progressed with this study was to discover that Satan is not an angel. Unless we insist in lumping all celestial beings generically as angels, there are three “species” of celestial beings mentioned in Scripture, angels, cherubim and seraphim. Angels seem to be very numerous, and fulfill a great number of functions. We don’t find in Scripture any physical description of angels, although we know that they have the power to materialize, and always do so as men, when assignments called for it. Cherubim and Seraphim however, are much described, and are reported to have wings. Absent any evidence to the contrary, angels don’t have wings, or any other strange-to-us physical features. As spirits, when they are given physical form, it appears that it is always in young man-like bodies. Cherubim and Seraphim on the other hand, have clearly different discernable forms.

They don’t appear to be very numerous, and seem to have duties generally quite localized around the throne room of God. Seraphim are mentioned and described only in Isaiah 6:2, 9. However, in Revelation 4:6-8 John describes living beings with six characteristics at least similar to Seraphim. Cherubim, who have similar characteristics, are described only in Ezekiel Chapter 10. Here they are reported as seen by Ezekiel providing some sort of functions at and around God’s throne. Their first mention is in Genesis 3:24 where they have been assigned “...to keep the way of the tree of life.” Everywhere else in Scripture they are mentioned in the context of golden images, either painted or molded. There is no evidence that either of these strange celestial beings can exist in any other way, but spirits. Satan, as a Cherub also exists only as a spirit, never as one having physical substance of any kind. He roams the managing all evil doings, but only as a spirit.

In Exodus 25, the building of the mercy seat is described in verse 18, it says “*And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.*” Essentially, all other references other than Ezekiel 10 are in this context of golden images between which God sits. This indicates that God must have revealed their “physical” characteristics to Moses, or how else could their images have been

constructed? These characteristics suggest that real cherubim, except for Satan, have not been given the wide range of activities given to angels. Furthermore, because Satan is described as the anointed cherub, it indicates that cherubim may be the very highest order of created beings, and even have, under God, some level of direct authority over angels. This explains how a third of the angels found an appropriate cause to choose loyalty to their “boss” Satan, rather than to God. His direct leadership over them, allowed him, given his deceptive ways, to develop misdirected loyalties to him, and to instill visions of adventure, freedom, power, or who knows what. I conjectured in a very early paper that perhaps, if they knew God’s plan to create the human race in His likeness and to become His personal family, this might have been disturbing to many. Then, they learned that eventually they would be subservient to these lesser beings. Through Satan they learned that they could contaminate them while having great pleasures doing so. Perhaps this is what gave Satan the convincing argument he needed to affect their defection. Again, it is only conjecture. Some commentaries suggest that the rebellion occurred long before the six days of creation. This they believe is expressed by the so-called “Gap Theory” associated with Genesis 1:2. I pray that you don’t fall for this heresy.

This study began, as what I believed would be a short, simple synopsis regarding what Scripture tells us about angels. Obviously, it expanded well beyond that. At least some of what is presented should be important information for all of us who expect to spend eternity in God’s heavenly places. After all, angels will be our neighbors and our friends, and surely they will work for and with us in some capacity. We may even have been blessedly exposed to them already, as we hang around here on earth waiting to go home. Surely, we’ll be done with demons, and just what kinds of dealings we’ll have with cherubim and seraphim, if any, remains to be discovered.

This effort does little more than scratch the surface of all that Scripture can tell us about angels. In fact most of this centers on the difficulty of determining when the “Angel of the Lord” is a real angel or a Theophany. Reference to angels and their many activities so permeates all of Scriptures that we greatly underestimate their importance in God’s grand scheme, and even as to their daily involvement in each of our lives. This brief

excursion into God's Word has certainly helped me develop a greater respect and understanding regarding how God himself, and through His celestial beings, involves Himself in the earthly realm. I pray that you have benefited as well.

Have I misinterpreted any of God's Word as I dove "head first" into its depth? Perhaps so. It is the risk one takes when one ventures beyond the "parroting," or simply re-expressing what others have interpreted. It's an even greater risk if one is an amateur biblicist. While I pray always for God's wisdom, discernment, knowledge and understanding as I pursue this calling, I realize how easy it can be to "get off track" at times, especially for me. One need only look around at the many, perhaps well meaning but dead wrong church leaders of today who advocate ecumenism for instance. Also we can look back to what many call the Church Fathers to see shocking evidence of similar failures. We find among these otherwise very fruitful and respected men who, while engaged in efforts to understand and interpret Scripture, have at times stumbled quite badly. We can find these stumblings expressed in the writings of such luminaries as Augustine, Jerome, Eusebius, Origen, Ignatius, Calvin and even Luther, to name but a few of the better known "influencers" of Christian thought.

In no way do my pathetic efforts approach theirs, except perhaps when they are expressing their weaker moments. God gives us all who pray for it, some measure of wisdom and discernment through which to more clearly understand His Word. He gives to some more than to others, and I suspect it is always in accordance with their sincerity, single-mindedness of purpose, and commitment as they seek the guidance of the Holy Spirit. However, because even with the evil heart replaced, and being blessed with the indwelling Spirit, our fallen nature still retains many of our sinful propensities. Sometimes, these rise to the surface and to the forefront of our desire and efforts. When doing so, even momentarily, they can quench and grieve the Holy Spirit. Without His eager participation, our best efforts will produce only worthless or even damaging results. Can it be that during those moments, as the pen continues its flow of words, that some portions of our work suffer from error? It is during those attacks when we, and especially me, become vulnerable to backsliding and every other form of failure to live a fruitful

sanctifying life. It's also at these moments when one may have "quenched" the Holy Spirit, that some thoughts that are not Spirit-led may find their way into our own writings.

I pray that whatever you find here that is suspect, or provocative, search Scripture and weigh the evidence most carefully before you negate the validity of what I have presented.