Elenctic Theology: Demonology & the Occult

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*Angelology*

## Essential Angelology

### Introductory Remarks

#### Why study Angelology, Satanology, and Demonology?

#### Angels are mentioned over 250 times in the Scriptures.

#### The most common biblical words for angels, *Malak* (Hebrew) and *Angelos* (Greek), both have the root meaning of a “messenger.”

#### Other Terms for Angels (cf. Classification of Angels, *infra*):

##### Sons of God (Job 38:7)

##### Morning Stars (Job 38:7)

##### Hosts (Nehemiah 9:6)

##### Living Creatures (Ezekiel 1:5–14, Revelation 4:6–8)

##### Watchers (Daniel 4:13, *et al.*)

##### Cherubim (Ezekiel 10:1-3

##### Seraphim (Isaiah 6:2)

##### Ministering Spirits (Hebrews 1:13)

##### Council of the gods (Psalm 82:1, *et al.)*

###### Some Rabbinic traditions viewed the “gods” as the Israelite community that received the law at Sinai. Jesus’ mentions “those to whom the word of God came” in His allusion to Psalm 82 in John 10:35.

###### Some suggest the “gods” were human judges and rulers. See section on Sons of God (Gen. 6:2)

###### Some suggest the “sons of God” to are angelic beings (Job 1:6; 2:1), some of whom appear to rule as princes over nations (Daniel 10:13, 20-21)

###### Some suggest the “gods” refer to an assembly of divine beings ruled over by God, who is supreme creator and sovereign. These divine beings were appointed by God to be responsible for the just rule of the nations. See principalities and powers

### False Views Concerning Angels

#### ***Angels Are Not Glorified Human Beings.***

##### Mt. 22:30- Human beings are only *like* (Grk. *hos*) the angels.

##### Heb. 12:22-23-Host of Angels v. Spirits of Men

#### ***Angels Are Not the Disembodied Spirits from a Pre-Adamic Race.***

##### There is no biblical evidence for this view.

##### This view is usually associated with theistic evolution.

#### ***Mormon (LDS) View***

#####  gods, humans, and angels are the same type of limited being in different stages of spiritual evolution.

#### ***New Age View***

##### Since everything is divine and one thing (pantheistic monism), angels are simply one mode of the one divine substance.

#### ***Occult View of Angels***

#### ***Others?***

### The Origin of Angels

#### ***Biblical Evidence for the Creation of Angels***

##### *Angels were created by a direct act of God.*

###### Ps. 148:2, 5—God commanded and the angels were created.

###### John 1:3— “…*all things* were created by Him.

###### Rom. 8:37-39—Angels are one of the created things.

###### Colossians 1:16—Principalities, Powers, Rulers, and Authorities are created

##### *Angels are Sons of God.*

###### The phrase “son of God” indicates a filial relationship with God.

###### Job 1:6; 2:1-Angels as Sons of God

###### Luke 20:36-Humans as Sons of God

###### John 20:31-Jesus is the eternal Son of God.

Jesus is the *monogenes* Son of God
John 3:16; 1 John 4:9

Humans are sons of God by adoption (John 1:12).

##### Who are the Sons of God in Genesis 6:2?

###### Three Views

*Godly Line of Seth (Humans) Argument:* Since this verse follows the genealogy of Genesis 5, the “Sons of God” should be considered the godly line of Seth who began to intermarry with unbelievers.

*Sons of God are Angels Argument:* Since the marriage of the Sons of God and the Daughters of men resulted in an unusual phenomenon, that is, the Nephilim, and angels are designated as “Sons of God” in Job (2:1) and can appear in genuine bodily form (Gen. 19), the “Sons of God” should be understood as angels.

*Powerful Human Rulers Argument:* In the ANE persons of high authority and dynastic rulers who were accorded “divine” status by their subjects. Thus, human kings and rulers were considered by the pagan culture as human sons of various gods. Here, the sin committed by “the sons of God” was polygamy, as indicated by the phrase, “whomever they chose.” Moreover, human rulers or judges are called “Elohim” in Exodus 21:6; 22:8, 9, 28. The same term is used of them in Psalm 82:1, and the expression “sons of the Most High” is used of the judges in verse 6 of Psalm 82.

###### Others?

##### *The Time of The Creation of the Angels*

###### Job 38:7—Angels appear to be present when the earth was created.

###### Ps. 148:2, 5—Angels have not existed from eternity past.

###### Genesis 3—A fallen angel, Satan, was present at the Fall of Man in Eden.

### The Nature of Angels

#### ***Angels are Incorporeal, Non-physical, Created Persons.***

##### Angels, by design, are *complete* spirits.

###### This means they are, by design, intended to be complete as beings without physical bodies.

###### Human soul-spirits in the intermediate state are *incomplete* *spirits* in the sense that the spirit-person is incomplete without a body.

###### The distinction between *Complete* and *Incomplete* is a Teleological Distinction.

##### Biblical References for the Incorporeality of Angels

###### Ps. 104:4 cf. Heb. 1:7— “Winds”

###### Heb. 1:14— “ministering spirits”

###### Eph. 6:12— “not against flesh and blood”

###### Luke 24:37-39—Spirits do not have flesh and bone

#### ***Angels May Appear with Temporary, Physical Bodies.***

##### Angels occasionally reveal themselves in a physical form.

##### Gen. 18, 19: Sodom & Gomorrah

###### Angels appear here with physical bodies.

###### They are discovered by empirical means.

##### Heb. 13:2- “entertained angels without knowing it”

####  ***Human Perception of Angels in the Spiritual Realm***

##### II Kings 6:15-19: Elisha & His Servant

###### Angels do not physically appear in this passage.

###### Elisha and the servant are able to *perceive* the spirit world by having God “open” their eyes.

######

##### Daniel 10:1-21: Daniel’s Vision

#### ***Some Perceptions of Angels are Difficult to Classify.***

##### Some angelic appearances are not clearly defined and could fit into either of the above referenced categories.

###### Daniel 9:21-22: Gabriel & Daniel

###### Luke 1:26: Gabriel & Mary

###### John 20:12: Angels at the Tomb

#### ***Angels are Personal Beings (See Personhood definitions in Trinity Syllabus)***

##### Angels are individual *persona* or *subsistents*.

##### They are not merely metaphors or ideas.

##### They are existing rational substances.

##### They may also be created in the Image of God. But this idea is not explicitly declared in Scripture.

#### ***Angels are a Company or Class of Beings, not a Race of Beings.***

##### Angels are directly and individually created by God. They are not generated by conception from a set of “parent” angels.

###### Hence, there are no “baby” angels. They are designated “Sons of God” (Job 1:6; 2:1; 38:7), never as “Sons of Angels.”

###### There is no organic union or connection among the angels as there is with human beings in Adam.

##### They are an innumerable host or company. (Heb. 12:22)

##### This distinction may be the foundation for God choosing not to save the fallen angels.

#### ***Important Attributes of Angels***

##### *Angels are declared to be Great in Knowledge.*

###### Matt. 24:36—Day or Hour

###### 1 Pet. 1:12—Things angels desire to glimpse

##### *Angels are declared to be Great in Power.*

###### Ps. 103:20—Mighty in power

###### Matt. 28:2—The earthquake and the stone

##### Others?

#### ***Angels in a State of Original Righteousness***

##### Ezek 28:14-15

##### Mark 8:38

##### Luke 9:26

#### ***Purpose for Their Creation***

##### They function as Agents of Divine Providence.

##### Ps. 103:19-21

##### Heb. 1:14

### The Work of Angels in Relation to Believers

#### They assist individual believers. (Heb. 1:14)

#### They possibly assist Local Churches. (Rev. 1:20)

###### There are sixty-seven instances of the word *angelos* in Revelation. All other references in revelation other that Rev. 1:20 clearly refer to heavenly messengers.

###### For the application of the word *angelos* to human beings, see Lk. 7:24; 9:52; Jas. 2:25.

#### They observe (Grk. *theatron*) mankind. (1 Cor. 4:9)

#### They deliver answers top prayer. (Dan. 9:21-22; Acts 12:5-11)

#### They assist in evangelism. (Acts 8:26; 10:1-23)

#### They provide encouragement. (Acts 27:23-24)

#### They provide protection for humans in dangerous situations. (Dan. 6:22; Ps. 91:11ff)

#### They may provide nourishment. (1 Kings 19:5-8)

#### They may deliver mankind from many types of difficult situations.

##### Gen. 19:1-17—Sodom & Lot

##### 2 Kings 6:15-17—Elisha

##### Daniel 3—The Three Hebrew Sons

##### Acts 5:17-21—Apostles

##### Acts 12:7-11—Peter

##### Acts 27:23-27—Paul

#### They act as heavenly guides. (Luke 16:22)

#### Some had an interest in the body of Moses. (Jude 9; cf. Mt. 17:2)

#### They will gather the elect at Christ’s Second Advent. (Mt. 24:31)

### The Work of Angels in Relation to Unbelievers

#### They announce judgments. (Gen. 19:1, 12-13; Rev. 14:6-7; 19:17-18)

#### They execute judgments. (Acts 12:23; Rev 16:1)

#### They gather unbelievers for judgment. (Matt. 13:37-43)

#### They will bind and imprison Satan. (Rev 20:1-10)

### The Classification of Angels

#### ***Archangel(s)***

##### The term mentioned in 1 Thessalonians 4:16 and Jude 9.

##### Michael the Archangel is the only angel to whom it is directly applied.

##### Michael has “his own” angels (Rev 12:7) and is “one of the chief princes” and prince of Israel (Dan 10:13, 21)

##### The Apocryphal Book of Enoch (20:1-7) lists six “angels of power”—Uriel, Raphael, Raguel, Michael, Zariel, and Gabriel.

##### The Apocryphal Book of Tobit (12:15) mentions “Raphael” as “one of the seven holy angels.”

##### Potential Functions of Archangels

###### They Protect & Prosper Israel (Dan. 10:13)

###### They Announce the Incarnation (Lk. 1:26-38)

###### They Herald the *Parousia* of Christ. (1 Thes. 4:16-18)

##### Is Jesus Michael the Archangel?

###### Daniel 10:13, 21; 12:1 Cf. Rev. 19:16

###### I Thes. 4:16

###### Jude 9 v. Matt. 4:10

###### Col. 1:16, 17

#### ***The Hierarchy of Angels***

##### Rom. 8:38-39

###### *Archai*-Principalities or Rulers

###### *Dunameis*-Powers

##### Eph. 6:12

###### *Exousias*-Authorities

###### *Kosmokratoras*-World Rulers

##### Col. 1:16

###### *Thronoi*-Thrones

###### *Kuriotetes*-Dominions or Lordships

### Cherubim, Seraphim & Guardian Angels

#### ***Cherubim***

##### Cherubim are mentioned in Gen 3:24; 2 Kings 19:15; Ezek. 10:1-20; 28:14-16

##### The etymology is uncertain, but “guard” or “cover” has been suggested as the root meaning in related Semitic languages groups. (cf. Babylon & Assyria) See also Genesis 3:24.

##### They are depicted on the Ark in Ex 25:18; 1Kings 6:23-28

##### They are said to be around the Throne of God in Ps. 18:9, 10; 80:1; 99:1

##### They are probably among the “Living Creatures” in Rev. 4:6.

#### ***Seraphim***

##### They are mentioned in Is 6:2, 6

##### They appear to be distinct in function from the Cherubim.

##### Seraphim appear to be concerned with worship and holiness, rather than justice or might, as are the Cherubim.

#### ***Guardian Angels (Matt. 18:10)***

### The Identity of the Angel of the Lord

#### The phrase “Angel of the Lord occurs 65 times in the Hebrew Bible.

#### In some instances, the Angel of the Lord is identified and worshiped as Yahweh.

##### Genesis 16:7-14: The Angel of the Lord appears to Hagar.

##### Genesis 22:11-15: The Angel of the Lord appears to Abraham.

##### Genesis 31:11-13: The Angel of God speaks to Jacob.

##### Exodus 3:2-4: The Angel of the Lord appears to Moses.

##### Numbers 22:22-38: The Angel of the Lord appear to Balaam.

##### Judges 2:1-3: The Angel of the Lord appears to Israel.

##### Judges 6:11-23: The Angel of the Lord appears to Gideon.

##### Judges 13:3-22: The Angel of the Lord appears to Manoah.

#### In other instances, the Angel of the Lord is not identified as Yahweh.

##### 2 Samuel 24:16: When the angel stretched out his hand toward Jerusalem to destroy it, the LORD relented from the calamity and said to the angel who destroyed the people, “It is enough! Now relax your hand!” And the angel of the LORD was by the threshing floor of Araunah the Jebusite.

##### 1 Kings 19:7: The angel of the LORD came again a second time and touched him and said, “Arise, eat, because the journey is too great for you.”

4***. Analysis***