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“Angelology” Part 1 A Study of Angels

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Editor: Doug Post dlpost@comcast.net

WHAT MUST I DO TO BE SAVED?

1. HEAR THE WORD OF GOD

Romans 10:17; Matthew 7:24-27

2. BELIEVE THE WORD OF GOD

Hebrews 11:6; Mark 16:15-16

3. REPENT OF YOUR SINS

Acts 2:38; 17:30; Luke 13:3

4. CONFESS THAT JESUS IS THE SON OF GOD

Matthew 10:32,33; Acts 8:36

5. BE BAPTIZED FOR THE REMISSION OF YOUR SINS

Acts 2:38; Galatians 3:27; Romans 6:3-4

6. LIVE FAITHFULLY UNTO DEATH

Revelation 2:10

Who or What Are Angels?

Travis Main

An angel wears white robes and has shoulder length blond hair. He shines brightly, but looks like a human except for the large flowing, feathery wings extending from his back, one on the left and one on the right. Another type of angel, who looks like a fat little baby, the cherub, goes about naked or only in white cloth diaper. Wings also extend from his back. Frequently, he carries a harp or a bow and arrow with which he shoots people to cause them to fall in love. From the earliest ages, children will readily give such descriptions of angels. Angel depictions top Christmas trees, decorate books and paintings, are characterized in movies and television shows, hang on pendants around necks... images of angels stand out everywhere! Sadly, a serious gap exists between the fairy tale imaginations of mankind and Biblical reality when it comes to knowledge about angels.

A study of angels always results in certain ambiguities. Why? The reason for ambiguity comes from a lack of information. God did not provide complete knowledge of angels for man. Such information is not necessary for our purpose in life. When studying angels, men often develop assumptions. Biblical authority does not come from assumption. It comes from the factual information God presents. Such information comes from commands and examples God has given man. Sometimes, as Jesus encourages in **Matthew 22:29-32**, man must make necessary inferences. These inferences represent necessity because there is no other conclu-

text than is there, seeking to find answers in passages that are not addressing the questions asked of them. While there is no explicit statement in scripture as to Satan's origin, we must affirm that Satan exists, and from bits of evidence we find in Scripture, the picture given is that Satan was created as a good angel but rebelled.

Works Cited:

NOTE: The majority of this material was originally written in internet discussions with several individuals who denied Satan's existence. To the best of my knowledge, all the resources I used then are listed below, along with newer sources. There really is nothing in here I can claim as original with me.

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ences in Eze 28: 12-15 to the King of Tyre and to the King of Babylon in Isa 14:12ff as “double applications” pertaining to both the human kings and to Satan. In neither text is this stated. In both cases the kings are identified and referred to as men. Satan was not an earthly creature seeking to enter heaven. The old hermeneutic rule of thumb, “When the plain sense makes sense, all other senses are non-sense,” seems to fit here. No proof of a secondary application is found in either passage, so neither passage should be offered in a discussion of Satan. When conclusions are read into texts that are not there, it is generally dismissed as eisegesis. If we can read Satan into either passage, then no passage is safe from having meanings imported into the texts that were never there. We do see in scripture that double applications exist, but we only know which ones are double applications when the scriptures reveal them to us. Interesting side note: According to some scholars the identification *Lucifer* in Isa 14:12 as Satan is first found in the teachings of Origen. Unfortunately, no evidence to support the claim was been presented with it, and I found nothing in my own resources to back the claim. This might make an interesting study for those interested in such things.

Conclusion

While folks offer a variety of reasons why Satan should not be considered a real entity, arguing for his origin in fables or as explanatory myths of other religions, these arguments are based on false presuppositions carried into the text of scripture. Others seem to build a picture of Satan’s origin drawn on upon reading more into the

sion resulting in certainty that can be drawn from the facts. This study of angels will strive to present information with authority rather than assumption. To do this, the Hebrew, Aramaic, and Greek terms for “angel” must be examined from the beginning.

In the Hebrew language the term H4397 (*mal-awk'*) is the most predominant term for angel in the KJV translation of the Bible. Three other terms are each translated once as angel: H430 (*el-o-heem'* – **Psalm 8:5**), H8136 (*shin-awn'* – **Psalm 68:17**), and H47 (*ab-beer'* – **Psalm 78:25**). While the translation of H8136 and H47 for angel is questionable, H430 is confirmed as “angels” in **Hebrews 2**. Focusing on H4397, it appears in 196 verses of the Old Testament. Unfortunately, by definition, it presents a problem. H4397 according to Hebrew dictionaries can mean deputy, messenger, angel, prophet, priest, king, ambassador, or representative. **2 Kings 1:3** is a great example of this word translated more than one way. In 102 verses, H4397 is translated angels. However, just because a non-inspired translator decided whether or not to render H4397 “angel” in a verse does not mean he is always correct. Context always needs to be examined. There are a number of verses where the usage is questionable. When this is the case, the Bible student must be careful not to make assumptions. To draw authorized conclusions about angels, absolute certainty must exist.

The Aramaic language utilized for the term “angel” is H4398 (*mal'ak*). It is used twice in the book of Daniel. Once it is used in reference to rescuing Shadrach, Meshach, and Abdnego.

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The second usage relates to the rescue of Daniel. These references are clear and considering sources and context, conclusions can be made with authority. The Greek language of the New Testament utilizes two terms for angels: G2465 (isaggelos - used once in scripture and meaning “like the angels”) and G32 (aggelos). G32 is much like H4397. It has more than one meaning. It is translated both angel and messenger in the New Testament. Speaking from opinion, the context surrounding angels in the New Testament makes most usages of the term “angel(s)” clearer than those of the Old Testament. Still, for the few instances when such clarity does not exist, assumptions should not be made regarding the activity or nature of angels.

Now that the terms have been examined in regard to angels another issue must be presented. There are passages in scripture where the entities being examined sure seem like angels, but it is never stated. Rather than step beyond authority and make assumptions they are angels, those passages will be set aside. For the purpose of this article, only data from the context of passages confirmed as discussing or using the words “angel(s)” will be examined. It should be seen already, that the objective of this study is to present what is known about angels rather than to rest Biblical presentation upon conjecture. So, what about tackling some common misconceptions?

Do Angels have wings? Of the approximately 300 verses where angels are mentioned in scripture, there is not a single verse demonstrating them as having wings. However, **Matthew 28:2**

Ps 148:2-5 – angels and spiritual hosts seem to be included in the “commanded and they were created”.

Neh 9:6 – “Thou and thou alone has made the heavens ... with all their host.” indicates that all the spiritual beings were created by the maker of the heavens.

Col 1:16 – “For in Him all things were created ... heaven/ earth ... visible and invisible... thrones, principalities and powers.” Seems to include Satan and his followers as well.

Col 1:17 –the creator (Jesus) was before everything listed above and “by Him all things consist.” seems to cover Satan too.

Whatever Satan’s intended role when he was created by God, he was initially created as one of the “good guys”. Does the term ‘*angel*’ automatically mean a *good* being? Nope. Rev 12:9 speaks of “...Satan, ... was cast down ... and his *angels* were cast down with him.” *Angels* can be evil. Can an angel be created good and then turn bad? Yes. Jude 6 speaks of angels who kept not their first estate, and Peter speaks of angels who sinned (2 Pet 2:4) so the answer must be yes. Whether Satan’s rebellion was included in either Jude or 2 Peter, or if his rebellion was prior to, or following the events in mentioned, we are not expressly told. In any case, God created good celestial beings, who at some point chose to give expression to those characteristics which are the antithesis of the characteristics of God. There are “angels that kept not their own principality, but left their proper habitation” (Jude 6).

III. Popular Evangelical Explanation

Regarding Satan’s origin, evangelicals often take the refer-

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bait.” (18)

Evil does not originate with God, nor does it originate with Satan. It is within everyone’s capacity and originates from one’s own desires. James’ point is when we sin we have given into our interest in the bait and decided to go ahead and participate in the evil. The bait is not placed there by God, the source of the bait is found in one’s personal desires. (The end result of that participation is death. This, of course presupposes that with repentance, forgiveness will be granted.) When Satan gets involved, it not in creating those desires, nor in baiting the hook. It is in pointing out opportunities to satisfy those desires within us, in an ungodly manner.

Evil and sin are only concepts until someone embodies them and gives them expression. God did not create evil, it exists as the antithesis of God. The theory of antithesis says that, “[A] cannot be non-[A]”. Once you have defined what [A] is, you have also defined non-[A]. If there is *truth*, there is that which is *not truth* (lies). If there is *right*, there is that which is *not right* (sin). If there is *Righteousness* and *Holiness*, then there is *unrighteous* and *unholiness*. If God’s nature is *good*, then there is the capacity for that which is opposite of God’s nature, *evil*. God did not have to create evil or sin, they exist potentially, as the *non*-characteristics of God. But they do not become reality until such time as someone gives expression to those *non*-God-characteristics which are not according to God’s nature. Was Satan created? There is nothing in scripture that hints that Satan is self-existent. How do we know Satan is a created being?

speaks of an angel descending from heaven and **Revelation 8:13** and **14:6** which are visions of heaven state that angels fly. How they fly is unknown, but they do fly. “But wait!” someone might say. “What about the Seraphim in **Isaiah 6:2-6**? They are recorded as having six wings! And the Cherubim are mentioned in 21 verses of the Bible. They have wings!” Well, that certainly is true. Unfortunately, nowhere in scripture are they called angels. If God hasn’t recorded them in the Bible as being called angels, where does man get the authority to do so? Angels may indeed have wings, but man has not been given information to confirm it.

Do angels have shoulder length blonde hair or appear as fat little babies in diapers? Again, there is no such knowledge given in scripture. Angels do often appear as men as seen in the context of **Genesis 19**. Two Angels appeared to Lot and he invited them to his home. The city about him recognized them as men (**Genesis 19:5**). In **Genesis 32:24**, it is said that Jacob wrestles with a man. **Hosea 12:4** adds to the understanding of that verse by stating it was an angel with whom he wrestled. Thus, again, we see an angel appearing in the form of a man. Angels also have appeared in the flame of the burning bush (**Acts 7:30**). They have been present in an invisible form as with Balaam and his donkey (**Numbers 22**). In **Matthew 28:3**, the angel at the tomb of Jesus had an appearance as lightening and was wearing garments white as snow. In **Revelation 10:1**, an angel is said to be clothed in a cloud with a rainbow on his head, his face like the sun, and feet like pillars of fire. Not quite how most folks describe angels is it?

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Two people recently mentioned to me that the vast depiction of angels in the world shows them to be predominantly female. Does the Bible speak of female angels? Excluding for a moment the text around **Zechariah 5:9** the answer is no. Any clear passage regarding angels which mentions their sex identifies them as male. Now, **Zechariah 5:9** describes a vision of Zechariah where two women with stork wings come and remove an evil woman from the place she is in. The language surrounding the vision is figurative. Anytime figurative language is present, caution must be taken in regard to conclusion. Additionally, the absence of winged or female angels elsewhere in scripture should cause hesitation in any affirmative statements. Finally, due to the context a number of commentators (uninspired men) in viewing the stork wings (unclean) conclude the female entities actually to be non-angelic entities and likely even evil themselves. Where uncertainty reigns, authoritative statements cannot. What are some things we do know about angels?

Were angels created by God? Yes! (**Colossians 1:16-17**) When were they created? There is no specific data on that topic given in scripture. There are arguments that they were created before or during the creation of the earth and the heavens surrounding it, but ultimately, this is based on assumption. Is Christ an angel? No. Christ is God (**Hebrews 1:8-9**). He has no beginning and no end (**Hebrews 7:3**). Angels worship Christ (**Hebrews 1:7**), He is no their equal.

Are there different levels of angels? Yes! There is an angel

and sin is, no. Satan was created, but Satan's evil reflects his choices, not God's choice for him. McGuiggan is helpful here:

“After all I have read on “sin” I still must conclude that sin is a deviation from God's will - it is either conduct, psychical activity, (say, thinking evil or adopting an attitude) or some such thing, I don't believe sin has any existence in the abstract; it is “performed” or it doesn't exist. ... Patriotism doesn't exist except as a concept where there are no acts of patriotism, thoughts or words of patriotism. One may speak of patriotism abstractly as one may speak of “man”. But “man” doesn't exist apart from actual men and patriotism is non-existent where there are no expressions of patriotism. It is (I think) the same with ‘sin’. If law is never broken (by commission or omission) there is no sin.” (27)

Consider in this context, James 1:13-14: “Let no one say when he is tempted, I am tempted by God.” for God cannot be tempted by evil, and He Himself does not tempt anyone. But each one is tempted when he is carried away and enticed by his own lust.”

The Expositor's Greek Testament is helpful here: “Ver 14 ... According to this the evil originates in man himself, which would be the case more especially in the sin of lust” (Nicoll, 428)

A. T. Robertson writes: “*When he is drawn away by his own lust ... Like fish drawn out of his retreat. Enticed ... old verb from *delear* (bait), to catch fish by bait or to hunt with snares and Phil has *huph dedones deleazetai* (is enticed by pleasure). ... Allured by definite*

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dom of Satan. In other words, the power of evil is not contrasted with that of good, nor Satan with God. The devil is presented rather as the enemy of man.." (1024)

This is such a far cry from the Persian Dualism that the two cannot be considered parallel. Eidersheim continues:

"...the difference between the New Testament and Rabbinism cannot be too much emphasized, and it is no exaggeration to say that this alone - the question being one of principle and not of detail - would make the doctrine of Christ as fundamentally divergent from and incomparably superior to, that of Rabbinism. 'Whence hath this man this wisdom?' Assuredly, it may be answered, not from his contemporaries." (1025)

In other words, what did exist in Rabbinic literature regarding Satan, can in no way be ascribed to the Persian dualism and cannot be said to have influenced the New Testament teachings on Satan. There is no literary bridge between Zoroastrian versions of Ormazd and Ahriman and the New Testament teaching regarding God and Satan. Whatever superficial similarities exist breakdown when comparing the doctrines. Similarities which may exist may reflect early Hebrew influence on Zoroaster, rather than the other way around. Basically the proposition that Satan's origin is in Persian mythology is without evidence and should itself be considered a myth.

II. God and the origin of Evil and Satan

Did God create them evil, sin and Satan? The answer to evil

called Michael (**Jude 1:9, Revelation 12:7-9**). He leads angels and is called the archangel. This term means "chief" angel. Thus, by necessary inference it can be determined there are angels with different levels of rank and responsibility. The responsibilities of angels seem to be vast, though generically simple to state. Angels are "*ministering spirits sent out to render service for the sake of those who will inherit salvation*" i.e. man (**Hebrews 1:14**). They have been involved in bringing comfort to man, such as Hagar in **Genesis 21:17**. They destroyed the Assyrian army of 185,000 in **2 Kings 19:35**. Actually, to be more specific, one angel did that which clearly demonstrates angels have more power than man. Angels aided the delivery and confirmation of God's law to man (**Acts 7:53**). They have enabled the healing of man as seen in **John 5:4**. They deliver men to Hades following death (**Luke 16:22**). They will return to punish the wicked at the second coming of Christ (**Matthew 13:49-50**). There are many other actions engaged in by angels, many seen within the heavenly visions of the book of Revelation.

It has already been mentioned that angels are more powerful than man. The fact is that man for the moment is lower than the angels. This is born out in **Psalm 8:5** and **Hebrews 2:9**. Man does not fly as angels. He does not have the knowledge angels do. Think of the vast amount of knowledge angels have of heaven. They surround the throne of God (**Revelation 5:11**)! **Luke 20:36** describes angels as immortal. Yet, man in his flesh is yet mortal. Thus, at times angels protect man as in the case of Lot (**Genesis**

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19:11) and Peter when Jailed in **Acts 12**. Speaking of Peter's jail time, it is apparent angels are not hindered by chains, gates, or walls. The angel who freed him simply appeared in Peter's cell to free him and direct him safely out. Consider this, angels through means unknown to man (certainly through God) have appeared and directed man even in his dreams (**Matthew 1:20-24**). They certainly are a higher level being.

While the abilities and knowledge of angels exceed those of man, angels are not omnipotent or omniscient. They stood greatly curious about the salvation of man not knowing the purpose behind the designs of God (**I Peter 1:12**). It is true that angels have a great interest in man. They have interacted with man in the past and may still do so now unbeknownst to us (**Hebrews 13:2**). They follow our lives enough that when we turn away from foolish sins they react with joy (**Luke 15:7, 10**). Consider that they know man has been created in the image of God (**Genesis 1:26**). **Hebrews 2:16** appears to say that angels who are disobedient have not been afforded the opportunity for redemption as man has. The value of man to God is so great that Christ himself left heaven, making himself lower than angels, taking on flesh and blood, to be killed by man, so that man might be forgiven his transgressions. That certainly would peak interest of angels! Even by the actions of man shall angels be judged (**I Corinthians 6:3**). Thus, angels would logically be attentive to the state of man.

Some teach that each man has a "guardian" angel. It has been seen that angels have protected man in the past. The ques-

evil. In the books written after the Captivity we have again the name "Satan" twice mentioned; but ... the Satan of scripture bears no resemblance to the Persian Ahriman. ... [Satan's] subordination and inferiority are as strongly marked as ever." (607)

"... but it is confessed by all that the Satan of scripture bears no resemblance to the Persian Ahriman. His subordinate and inferiority as marked as ever... In the interval between the Old and New Test. the Jewish mind had pondered on the scanty revelations already given of evil spiritual influence. But the Apocryphal books ... while dwelling on demons have no notice of Satan. The same may be said of Josephus. The only instance to the contrary is the reference already made to **Wisd 2:24** ... But while a mass of fable and superstition grew up on the subject of evil spiritual influence, still the existence and nature of Satan remained in the background, felt, but not understood." (608)

There is no real evidence in the period between the Testaments providing a bridge between the Persian doctrine of Ahriman and NT teaching on Satan. Nor does evidence support regarding the doctrine of Ahriman as the template for the doctrine of Satan. Eidersheim writes:

"...none of the names of the great enemy in the New Testament occurs in the Rabbinic writings. More important still is the latter contain no mention of a king-

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absorbed by the Jews in the period after the exile, and refined during the years between the Old Testament and New Testament writers. Again the ISBE is helpful:

'The third objection ... [to a personal Satan - spw] ...is practically the same as the second., but addressed directly to the doctrine itself, apart from the question of its origin, namely that it destroys the unity of God. The answer to this is also a simple negative. To some minds the reality of created wills is dualistic and therefore untenable. But a true doctrine of unity makes room for other wills than God's – namely of those beings upon whom God has bestowed freedom. Herein lies the doctrine of sin and Satan..."(2996)

God has no rivals in either Testament. Satan is a created being, has free will and, like many of us, made a really bad choice. That is he is evil beyond our comprehension does not make him a sort of evil god, nor the evil twin to God's good. Just as the evil of Hitler, Stalin, and Pol Pot is beyond understanding for most of us, so too is Satan, but it is a matter of degree, not an indication of deity. Satan may have chosen to be God's enemy, but he cannot be considered as God's rival.

The Dualism of the Persians never caught on with the Israelites. Smith's Dictionary of the Bible:

"The Captivity brought the Israelites face to face with the great dualism of the Persian mythology, the conflict of Ormazd with Ahriman, the co-ordinate spirit of

tions that arise: "Are they guarding today?" and "Is each person assigned an angel?" Some suggest the Jews believed each person had an angel. **Acts 12:15** is a verse singled out to suggest this. Peter coming to the home of disciples following an angel releasing him from prison is heard from behind the gate by Rodda. She runs to the disciples stating Peter was there. They do not believe her and say it is his angel. The problem in accepting such a statement is it is not provided as an inspired answer, but rather the conjecture of uninspired men during the time of Peter. **Matthew 18:11** is also utilized to suggest the doctrine of guardian angels. The context suggests children have angels before the face of the Father. Questions arise as to why they are not staying near to guard the children. Others consider the term children to refer to Christians who do not have individual angels but angels in general who minister to those who will inherit salvation (**Hebrews 1:14**). The truth is there is no answer that can be garnered with complete certainty from the authority of scripture regarding the concept of guardian angels.

All angels do not have the interest of man at heart. Some are disobedient and serve Satan (**Revelation 12:9**). Is Satan an angel? Some have attempted to apply verses regarding the King of Tyre in **Ezekiel 28** to Satan calling him an angel, but even then these verses do not identify Satan as an angel. Nor does the passage in **2 Corinthians 11:14** which speaks of Satan transforming himself into an "*angel [messenger] of light*". The context identifies this as Satan simply disguising his evil motives as goodness, his

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false teachings as truth. Within the Bible there is no scripture which identifies Satan definitively as an angel. He may be, but no authority within scripture can be found to validate such a claim.

One misunderstood aspect of Angels is the belief they are sons of God. This is a distinction which Christ and man share. Christ according to **John 3:16** is the unique or “begotten” Son of God. Christians through the blood of Christ are sons as well (**John 1:12**). However, **Hebrews 1:5** states: “*For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?*” The term “begotten” (gennaō) is not the same as in **John 3:16** (monogenēs). It is not pointing out the uniqueness of Jesus rather it is stating angels are not even metaphorically sons of God. They have never been called sons. All forty-seven New Testament verses using the term “son of God” relate to Christ as the Son of God. Nine New Testament verses confirm men, not angels, as “Children of God” and therefore sons. The only verses in scripture misunderstood to make the case of calling angels “sons of God” are the Old Testament verses **Genesis 6:2, 4; Job 1:6; 2:1; and 38:7**. Rather than demonstrating the short comings of these verses in making such a case, a detailed analysis on this topic can be found at <http://www.thatchristianwebsite.com/articles/sonsofgod.html>. Nowhere within scripture can angels be found to be called sons, brothers, children, uncles, grandparents, or family (Note: **Ephesians 3:15** refers to men and the Church). Man should not attempt to assign a designation to angels for which there is no authority by

the world before the Medes conquered the Babylonian Kingdom. (25)

Mattox is consistent with the evidence. Around 730-728 BC. Hebrews settled in Media under Sargon, before Zoroaster was born (the coming of Zoroaster is generally circa 588 BC). Whatever tenuous similarities between Zoroastrian religion and Israelites faith exists, it is better explained by Hebrew thought influencing Zoroaster. Zoroastrian dualism is not supported in the Bible, and foreign to the teachings of the Bible. In Zoroastrian dualism Ormazd (Ahura Mazda) and Ahriman (Anro Mainyu) both came into being independently and were self-created.

“These are the two spirits (existing) in the beginning, twins who have been heard of as the two dreams, the two thoughts, the two words, and the two actions, the better and the evil. between these two the munificent discriminate rightly, but not those who give bad gifts ... of these two spirits the deceitful one chooses to do the worst things, but the most holy spirit, clothed in the hardest stones (chooses) truth (as do those) who, with true actions, devotedly gratify Mazda Ahura.” Yasna 30:3, 5 (Clark, 7)

By contrast, the Biblical indications are that Satan is created, limited, neither universal nor transcendent, Satan is a secondary and dependent creature. No Dualism here. A frequent assertion is that the Israelites had no concept of the afterlife, and that what we as Christians teach, is based on Zoroastrianism as it was

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did not exist because they were not active during most of a person's life. Because Satan has little role and receives little mention until the New Testament, does not suggest that Satan was a mythological invention of the period between the Testaments.

B. Satan as a Persian myth and dualism

The ISBE offers this:

“The second objection [to a personal Satan - spw] is that the doctrine is due to Persian dualism. The answer to this is plain. ... the Biblical doctrine of Satan is not dualistic. Satan's empire had a beginning, it will have a definite and permanent end. Satan is God's great enemy in the cosmic sphere, but he is God's creation, exists by divine will, and his power is relatively no more commensurate with God's than that of men. Satan awaits his doom. ...” (2696)

Presently many object to the existence of Satan on the theory that Satan (among other things like eternal punishment in hell) originates with the Persian religion of Zoroaster. F.W. Mattox writing on Zoroastrianism points us in the right direction:

“Some have supposed that this Persian concept of God and the Devil was transformed into the God and the Devil of the Bible. No doubt just the reverse is nearer to the truth, for contacts had been made with the Jews long before the Babylonian captivity. Jehovah, the God of the Jews was well known to this part of

God.

May it be understood that the angels of God have been an active part of the salvation of mankind even though they themselves have not understood the mystery of God's plan of salvation from the beginning. Their role has been huge and from various glimpses of their activity in scripture, goes widely unobserved by man. Angels are immortal beings who minister to God and man dutifully. Man himself will share traits with the angels in eternity being both immortal beings, unmarried, and in heaven. As they carry us into Hades, certainly our mind will be full with even more questions. Perhaps we will know them in their true form then and come to know the answers to the questions we have. However, for now, it is enough to know that our salvation does not depend upon that knowledge. What God has authorized we know. Our greater concern is to come to the knowledge of our Lord and Savior Jesus Christ for which we should consider all other things but loss (**Philippians 3:8**).

Incidence of Angels in the KJV Bible

where the Terms Angel or Angels are Used

The words angel or angels are mentioned about 300 times.

H4397 – Malak – same term for angels as when folks use it for “angel of the Lord” – Old Testament; means deputy, messenger, angel, prophet, priest, king, ambassador, or representative

H430 – Only occurrence as angel is in **Ps. 8:5** – confirmed in Hebrews as meaning angel.

H8136 – angels – Only occurrence **Ps. 68:17** – Alternative transla-

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tion possible

H47 – angels – Only occurrence as angel is in **Ps. 78:25** - Alternative translation possible

H4398 – Malak – Aramaic for angels. Used twice in Daniel.

G32 – New Testament Angels – means angel or messenger

G2465 – “like the angels” – One occurrence in **Luke 20:36**

“Angel of the Lord” Appears 64 times in scripture

Genesis 16:7,9,10,11; 22:11,15; Exodus 3:2; Numbers 22:22,23,24,25,26,27,31,32,34,35; Judges 2:1,4; 5:23; 6:11,12,21,22; 13:3,13,15,16,17,18,20,21; 2 Samuel 24:16; 1 Kings 19:7; 2 Kings 1:3,15; 19:35; 1 Chronicles 21:12,15,16,18,30; Psalms 34:7; 35:5,6; Isaiah 37:36; Zechariah 1:11,12; 3:1,5,6; 12:8; Matthew 1:20,24; 2:13,19; 28:2; Luke 1:11; 2:9; Acts 5:19; 7:30; 8:26; 12:7,23;

“Angels of the Lord” does not appear in scripture

“Angel of God” Appears 13 times in scripture: (6 times “the” instead of “an” arbitrarily assigned article)

Genesis 21:17; 31:11; Exodus 14:19; Judges 6:20; 13:6,9; 1 Samuel 29:9; 2 Samuel 14:17,20; 19:27; Acts 10:3; 27:23; Galatians 4:14;

“Angels of God” appears eight times in scripture:

Genesis 28:12; 32:1; Matthew 22:30; Luke 12:8,9; 15:10; John 1:51; Hebrews 1:6;

Appearance of the Term “Angel” or “Angels” in Scriptures

In the verses below a great number of times, the term messenger rather than angel could be utilized with no damage to the text and

Some reasons why Satan should not be a central character in the Bible.

The story is not about Satan, it is about God-man relationships. Satan is incidental, not essential, man did not need Satan as an author of evil, man’s potential has always included evil.

The Hebrews had a long history of interest in foreign gods, the nastier they were, the more they seemed to try to appease them (see Molech). Increased emphasis on the Serpent/ Satan/ Devil would increase interest and the temptation to try to worship him as well.

From the garden, man has been passing the buck. Among other things the Bible calls man to accountability and responsibility. If Satan were emphasized too much, treated as too powerful, it is too easy to fall into “The Devil Made me do it” rationalization.

As previously suggested, it is consistent with scripture for characters to cross the stage, say their lines, and walk off without any explanation of their history. Satan, a minor (though important) character, follows this pattern. For most of the Old Testament, he simply was not important enough to the story to be mentioned.

Many folks’ personal stories include an absentee relative who, having had almost no presence and rarely mentioned, yet at some point came into the picture and had a power impact. Because one is largely absent does not mean they

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Others deny Satan's existence on the grounds that man does not need Satan, that evil is completely within man's grasp. In this case, Satan is considered an excuse, relieving man of personal responsibility. The Bible, which pictures Satan as an actual being, also makes it clear that man is responsible for his own sin and cannot pass the buck to anyone, not even Satan. The one that performs the deed shall eat the fruit it produces. (Eze 3:19; ch 18; Rom 14:12; Gal 6:7)

A. Objections based on a Mythological view of scripture

Satan is a secondary character and only important when he steps onto the stage of scripture. We have no direct statement of his origin, and no indication of his full story. He does have a variety of names emphasizing various aspects of his nature. However, he is not the focus of the Bible writers' attentions and therefore is infrequently referenced and even then, generally more in the background than an active participant in the scriptures. Being a background character does not require that Satan cannot be personal.

It has been argued from a mythological (mis)understanding of scripture that Satan can't be real because he ought to be of central preoccupation if he were, and yet we find that he is practically non-existent in most of the Old Testament. However, Satan *should not* be a central character. While that would be consistent with mythology, the Bible is not mythology. This objection is centered in presuppositions based on a false premise of what should, or should not, be happening in scripture. Having begun with a false premise, it is easy to reach a false conclusion.

in fact, in some cases, improvement to the text. At some points, the possibility of the alternative term messenger is noted instead of angel, though this is not done consistently since this was not the purpose of the information in this document. This action is also not definitive, but suggestive of possibility. The great concern is how often has angel been used when messenger could have been used. A messenger could be of fleshly origin, but by using the term "angel" the entire context creates assumptions that may or may not be true.

1. Genesis 16:7,9,10,11 – An Angel of God appears to comfort and direct Hagar.
2. Genesis 19:1,15 - Two Angels appear to Lot.
3. Genesis 21:17 – Angel from heaven calling to comfort hagar.
4. Genesis 22:11,15 – Angel to Abraham regarding Isaac and Promise.
5. Genesis 24:7,40 – Angel mentioned as going before Abrahams servant in seeking wife for Isaac.
6. Genesis 28:12 - Jacob's dream of angels ascending and descending on ladder.
7. Genesis 31:11 – Jacob tells of dream of angel of God telling him to leave Laban.
8. Genesis 32:1 – Angels before Jacob as he goes to see Esau.
9. Genesis 48:16 – Reference to God, should not be "angel", perhaps, teacher, king, or messenger.
10. Exodus 3:2 – Angel of God appears to Moses in Burning Bush.
11. Exodus 14:19 – Angel moving before camp of Israel into Red Sea
12. Exodus 23:20,23 – Angel (messenger) said to go before the way of Israel into the land of Canaan.
13. Exodus 32:34 – “ ”
14. Exodus 33:2 – “ “
15. Numbers 20:16 – Angel led children from out of Egypt.
16. Numbers 22:22-35 – Angel before donkey of Balaam.
17. Judges 2:1-4 – Angel gives message of rebuke to disobedient

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- Israel
18. Judges 5:23 – Angel (messenger) of the Lord curses vicinity of Meroz.
 19. Judges 6:11, 12, 20, 21, 22 – Angel of the Lord appears to Gideon.
 20. Judges 13:3,6,7,13,15,16,17,18,19,20,21 – Angel appears to mother and father of Samson.
 21. 1 Samuel 29:9 – Achish calls David to an Angel.
 22. 2 Samuel 14:17, 20 – David is called an angel of God by the woman of Tekoa.
 23. 2 Samuel 19:27 – David is called an angel of God by Mephiboseth.
 24. 2 Samuel 24:16,17 – Angel brings pestilence upon Israel
 25. 1 Kings 13:18 – Old Prophet lies to man of God saying an angel spoke to him.
 26. 1 Kings 19:5 – Angel awakens Elijah
 27. “”
 28. 2 Kings 1:3 – Angel commands Elijah to meet the messengers of the King of Samaria
 29. 2 Kings 1:15 – Angel tells Elijah to go to meet the King of Samaria.
 30. 2 Kings 19:35 – Angel destroys Assyrian army.
 31. 1 Chronicles 21:12,15,16,18,20,27,30 – Angel speaks to Gad the seer of David over Census.
 32. 2 Chronicles 32:21 – Angel destroys Assyrian army.
 33. Job 4:18 – Eliphaz declares an angel in a vision spoke to him.
 34. Psalms 8:5 – Hebrews 2 parallel speaking of Christ being made man, lower than the angels.
 35. Psalms 34:7 – Declaration that angels protect those that fear God.
 36. Psalms 35:5,6 – David desiring an angel of God to stop enemies.
 37. Psalms 68:17 – Word meaning repetitions... used as angels to describe number of Lord’s Chariots.
 38. Psalms 78:25 – Word meaning “chiefest” in reference to manna sent to Israel in the wilderness.
 39. Psalms 78:49 – angels (messengers inanimate?) enacted plagues upon Egypt when holding Israel.
 40. Psalms 91:11 – Luke 4:10 – Messianic? Angels care of

158. Revelation 7:11 – “”
159. Revelation 8:2,3,4,5,6,7,8,10,12,13 – “”
160. Revelation 9:1, 11 (angel named Abaddon), 13, 14, 15 – “”
161. Revelation 10:1, 5, 7, 8, 9, 10 – “”
162. Revelation 11:1, 15 – “”
163. Revelation 12:7,9 – Michael the chief angel and his angels fighting against Satan and his angels.
164. Revelation 14:6,8,9,10,15,17,18,19 – Angels in heavenly vision
165. Revelation 15:1, 6, 7, 8 –
166. Revelation 16:1,3,4,5,8,10,12,17 – “”
167. Revelation 17:1,7 – “”
168. Revelation 18:1,21 – “”
169. Revelation 19:17 – “”
170. Revelation 20:1 – “”
171. Revelation 21:9,12,17 – “”
172. Revelation 22:6,8,16 – “”

Is Satan an Angel Being?

Scott Wiley

(All Scripture quotations from the ASV)

Intro:

We have a problem when discussing the origin and nature of Satan. We have no clear, unambiguous statement regarding Satan’s origin, in the scriptures Satan just shows up and we are left hanging regarding his origin. Here we will consider Satan’s origin and whether or not he is / was an angel.

I. Objections to a Personal Satan

First, many who believe in God, deny the existence of Satan. Some feel that if God created Satan, then God is responsible for evil. Satan and evil exists, but the existence of Satan no more makes God culpable than the existence of evil. (We’ll come back to this shortly)

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128. Hebrews 1:5 – Angels are not sons of God.
129. Hebrews 1:6 – Angels to worship Christ.
130. Hebrews 1:7 – (Ps. 104:4) – God makes His angels spirits and ministers a flame.
131. Hebrews 1:13 – God does not give angels authority of Christ.
132. Hebrews 2:2 – Words spoken by angels from God unalterable.
133. Hebrews 2:5 – Man not angels are to care for the world by God's authority.
134. Hebrews 2:7,9 – Christ as man was made lower than the angels. (Ps. 8:5)
135. Hebrews 2:9 – “”
136. Hebrews 2:16 – Christ did not become as angels, but as man.
137. Hebrews 12:22 – Christians are part of a kingdom with innumerable angels/messengers.
138. Hebrews 13:2 – Man does not know when the may have entertained angels.
- 139.1 Peter 1:12 – Angels desired to know the mystery of salvation.
- 140.1 Peter 3:22 – Angels are subject to Christ.
- 141.2 Peter 2:4 – God has cast sinful angels into hell.
- 142.2 Peter 2:11 – Angels do not speak evil of others.
143. Jude 1:6 – Angels which sinned God has imprisoned.
144. Jude 1:9 – Michael, the chief angel would not speak evil of even Satan.
145. Revelation 1:1 - Angel/messenger spoke to John
146. Revelation 1:20 – Angels/messengers of the 7 Churches of Asia.
147. Revelation 2:1 – “”
148. Revelation 2:8 – “”
149. Revelation 2:12 – “”
150. Revelation 2:18 – “”
151. Revelation 3:1 – “”
152. Revelation 3:5 – Faithful Christians will be confessed by Christ before Father and angels.
153. Revelation 3:7 - Angels/messengers of the 7 Churches of Asia.
154. Revelation 3:14 – “”
155. Revelation 5:2 – Angel proclamation in heavenly vision
156. Revelation 5:11 – Angels about throne in heavenly vision
157. Revelation 7:1,2 – Angels in heavenly vision

- Christ / faithful man.
41. Psalms 103:20 – Blessing of angels (messengers) that obey God's Will.
42. Psalms 104:4 – God able to make his angels spirits and ministers like a flame of fire.
43. Psalms 148:2 – All angels (messengers inanimate?) praise God.
44. Ecclesiastes 5:6 – Do not call it a mistake a vow spoken to an angel (priest, teacher?)
45. Isaiah 37:36 – Destruction of Assyrians by angel.
46. Isaiah 63:9 – Israel saved by angel (messenger, Moses?)
47. Daniel 3:28 – Aramaic – Angel who delivered Shadrach, Meshack, and Abednego.
48. Daniel 6:22 – Aramaic - Angel protecting Daniel in Lion's Den.
49. Hosea 12:4 – Reference to Genesis 32:24 – Jacob wrestles angel.
50. Zechariah 1:9,11,12,13,14,19 – Vision to Zechariah when speaking to a man upon a red horse.
51. Zechariah 2:3 – Vision to Zechariah, Angels (messengers) appearing as and referred to as men.
52. Zechariah 3:1-6 – Vision of High priest with angel and satan present.
53. Zechariah 4:1-5 – Another vision with an angel to Zechariah.
54. Zechariah 5:5 – “”
55. Zechariah 5:10 – “”
56. Zechariah 6:4 – “”
57. Zechariah 6:5 – “”
58. Zechariah 12:8 – Forward to Pentecost, speaking of the house of David as a angel/messenger.
59. Matthew 1:20,24 – Angel in a dream appearing to Joseph.
60. Matthew 2:13 – “”
61. Matthew 2:19 – ‘’
62. Matthew 4:6 – Ps. 91:11 reference to angels caring for Christ.
63. Matthew 4:11 – Angels care for Christ.
64. Matthew 13:39,41,49 – Reference to angels at second coming.
65. Matthew 16:27 – “”
66. Matthew 18:10 – Reference to children and angels before God.

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67. Matthew 22:30 – Christians in heaven like angels, they will not marry.
68. Matthew 24:31 – Reference to angels at second coming.
69. Matthew 24:36 – Angels do not know when second coming will be.
70. Matthew 25:31 - Reference to angels at second coming.
71. Matthew 25:41 – Destruction Satan’s angels
72. Matthew 26:53 – Angels prepared to aid Jesus.
73. Matthew 28:2 – Angel descends from heaven and rolls back Jesus grave stone.
74. Matthew 28:5 – Angel speaks to women at tomb.
75. Mark 1:13 – Angels minister to Christ in wilderness.
76. Mark 8:38 - Reference to angels at second coming.
77. Mark 12:25 – Like angels, man not to marry in heaven.
78. Mark 13:27 - Reference to angels at second coming.
79. Mark 13:32 – “”
80. Luke 1:11,13,18,19 – Angel Gabriel appears to Zacharias
81. Luke 1:26,28,30,34,38 – Angel Gabriel appears to Mary
82. Luke 2:9,10,13,15 – Angel appears to the shepherds.
83. Luke 2:21 – Recalling Jesus name was proclaimed by angel.
84. Luke 4:10 – Satan speaking of Ps. 91:11 and angels caring for Jesus.
85. Luke 9:26 - Reference to angels at second coming.
86. Luke 12:8,9 – “”
87. Luke 15:10 – Angels rejoice over repentant sinners.
88. Luke 16:22 – Angels carried or brought beggar to Paradise
89. Luke 20:36 – Men in heaven are immortal like the angels.
90. Luke 22:43 - Angels strengthening Jesus as he was praying in the garden.
91. Luke 24:23 – Speaking of women seeing angels at Jesus tomb.
92. John 1:51 - Reference to angels at second coming.
93. John 5:4 – Angel stirred pool of waters in Bethesda enabling healing.
94. John 12:29 – God speaks in the presence of Jesus and others. Some said it was an angel.
95. John 20:12 – Angels at Jesus’ tomb.
96. Acts 5:19 – Angel releases apostles from prison.
97. Acts 6:15 – Comparison of Stephens face to that of an angel.
98. Acts 7:30 – Angel appeared in burning bush to Moses.

99. Acts 7:35 – “”
100. Acts 7:38 - Angel appeared to Moses at Sinai.
101. Acts 7:53 – Prophets received the law by the hands of angels.
102. Acts 8:26 – Angel speaks to Philip to go into desert.
103. Acts 10:3 – Angel in a vision speaks to Cornelius.
104. Acts 10:7 – “”
105. Acts 10:22 – Report of the angels words to Cornelius.
106. Acts 11:13 – “”
107. Acts 12:7,8,9,10,11 – Angel frees Peter from prison
108. Acts 12:15 – Rhoda believes Peter’s angel is at the door.
109. Acts 12:23 – Angel kills Herod for assuming God’s glory.
110. Acts 23:8 – Statement Sadducees do not believe in angels.
111. Acts 23:9 – Pharisees state they do not know if an angel spoke to Paul.
112. Acts 27:23 – Paul stating he was talked to by an angel.
113. Romans 8:38 – Angels cannot separate us from the love of God.
- 114.1 Corinthians 4:9 – Apostles made as a spectacle to the world, angels, and men.
- 115.1 Corinthians 6:3 – The actions of man shall judge angels.
- 116.1 Corinthians 11:10 – Reference to submission of women in regard to angels.
- 117.1 Corinthians 13:1 – Speaking of languages of angels.
- 118.2 Corinthians 11:14 – Satan is able to deceive as if he were an angel/messenger of truth.
119. Galatians 1:8 – Angels have no authority to preach gospel contrary to apostles.
120. Galatians 3:19 – Law given by angels.
121. Galatians 4:14 – Paul received by the Galatians as an angel/messenger of God.
122. Colossians 2:18 – Christians should not worship angels.
- 123.1 Thessalonians 4:16 – Angels in reference to second coming.
- 124.2 Thessalonians 1:7 – “”
- 125.1 Timothy 3:16 – Christ seen by angels/messengers following resurrection.
- 126.1 Timothy 5:21 – Paul instructs about Church to Timothy before select angels/messengers.
127. Hebrews 1:4 – By Christ’s inheritance as Son, he is nobler than the angels.