

# **CLASS NOTES - ANGELS**

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## **A STUDY OF ANGELS**

### **Robert Stapleton**

#### **INTRODUCTION:**

1. The subject of angels is one that, for one reason or the other, we know very little or nothing about.
  - A. It is a Biblical subject and our ignorance of it is not brought on by lack of Bible teaching on it, but by a lack of study on the subject.
2. We will not try to exhaust everything that the Bible has to say about our subject material, but we will spend enough time to be at least familiar with what the Bible teaches about angels.
  - A. The very sound of the word angel thrills even the man on the street.
    1. It is a sentimental word, a word of endearment.
    2. Perhaps no one Biblical word is used and cherished more!
      - A. Yet we probably know less about angels than we do about other Bible subjects that we find by far fewer Bible references.
  - C. We need to increase our knowledge about angels.
    - A. We will begin this study by looking at some things that are taught about them, but are not true.

#### **BODY:**

##### **A. THINGS TAUGHT, BUT WHICH ARE NOT TRUE:**

1. Nothing Can Be Known:
  - A. The idea that nothing can be known about angels has become a syndrome that affects many people.
    1. Few preachers have preached on this subject.
    2. There are no significant books on the subject.
      - A. Most books written about angels were written prior to 1900.
  - B. What do you Biblically and thoughtfully know about angels?
    1. Did you know that there are more Bible passages that deal with angels than those that deal with the demonical?
    2. Did you know that angels are mentioned in 34 of the 66 books of the Bible?
      - A. 17 both in the Old and New Testaments.
    3. Did you know that angels are mentioned more times than is baptism?
  - C. As you see, there are some things that we can know about angels.
2. Angelology Is An Old Testament, Not A New Testament Study:
  - A. If you believe this to be true, you're wrong.
    1. Angels are as much, if not more, a N.T. subject.
      - A. They are mentioned 108 times in the O.T. and 186 times in the N.T.
  - B. The idea that angels ceased working at Golgotha is not consistent with biblical facts.
    1. Although we do want to be careful here to see how they work today.

3. Angels Are Women:
    - A. We all know this to be true or do we?
      1. The only angels mentioned in the Bible have the names of men:
        - A. Gabriel - Daniel 8:16; 9:21; Luke 1:19, 26.
        - B. Michael - Daniel 10:13, 21; 12:1; Jude 9; Revelation 12:7.
    - B. When angels appear to men they appear as men - Genesis 18:2, 22; 19:1, 5; Mark 16:5; Matthew 28:2,3.
    - C. Certain individuals teach that the Bible teaches a "sexlessness" of angels.
      1. Matthew 22:25-30.
        - A. Note that this text nowhere says such.
        - B. Animals do not marry, but they are not "sexless" or "genderless."
  4. Angels Have Wings And Play Harps:
    - A. This error simply says that artists have influenced men more than Scriptures.
      1. It cannot be proven from the Scriptures that angels have wings, harps, or halos.
      2. It is true that the cherubim symbols have wings but otherwise there is nothing to indicate that all angels have wings.
        - A. If the cherubim is a classification of angels then only that classification would have wings.
    - B. Also, in line with this point, the Bible does not teach that there is such a thing as an angelic choir.
      1. Angels have a tongue (1 Corinthians 13:1), but I can find no record where an angel sang, where one is singing, or where one will sing.
      2. Revelation 5 would be the closest thing that we have that proves that angels sing, and that doesn't say they sang only that they spoke with a loud voice.
        - A. Even if they did sing, it does not teach an angelic choir.
  5. Angels Are Dead Saints In Heaven:
    - A. Saints can and do die and are carried by angels to Paradise, but that does not make them angels – Luke 16:22.
    - B. In Luke 16 Lazarus was carried to Paradise by angels but he was still Lazarus.
    - C. Paul writes in 1 Corinthians 15 and 1 Thessalonians about the return of Christ and a bodily resurrection.
      1. Thus we see that the Bible teaches resurrection rather than reincarnation.
  6. Angels Are To Be Worshipped:
    - A. Some religions openly worship angels as "patron saints" even though the Bible plainly condemns this practice - Romans 1:24, 25; Revelation 22:8, 9.
  7. Angels Are Without Personal Feelings:
    - A. Who says they are?
      1. The Bible doesn't!
    - B. The Bible teaches that angels have curiosity – 1 Peter 1:12.
    - C. It also teaches that angels rejoice when sinners repent - Luke 15:10.
- B. BIBLICAL FACTS CONCERNING ANGELS:**
1. They Are Created By God:

- A. Psalm 148:2-5.
  - B. Job 38:4-7.
    - 1. Notice from this text that the sons of God shouted for joy when God laid the foundations of the earth.
    - 2. When we read the creation story, as recorded in Genesis chapters 1 and 2, we see that Adam was not created until the sixth day.
      - A. Who, then, are these sons of God?
    - 3. Let me suggest that there can be little doubt but that they were the angels that had been created prior to the creation of the earth.
  - C. Even though it seems that angels were in existence before the creation of the world, it does not mean that they are eternal - Nehemiah 9:6.
    - 1. In this passage we see that God made, or created, the host of heaven, which would include the angels.
  - D. Also, in line with the fact that angels are created beings, it is inconsistent with the character of God to create anything evil – Habakkuk 1:13.
    - 1. Angels were created good, and because of having freedom of will, as man does, they had the ability to choose between doing good or bad.
      - A. As is evidenced from the Scriptures, some chose to do bad - 2 Peter 2:4.
  - 2. Angels Are Innumerable:
    - A. Matthew 26:53; Hebrews 12:22; Revelation 5:11 all confirm that the angelic host is innumerable.
  - 3. Angels Are A Distinct Creation, Being Neither God, Human, Nor Animal:
    - A. Not Deity – Hebrews 1:3, 4.
    - B. Not man – Psalm 8:4, 5.
    - C. It is interesting to note, as we consider these points, that Jesus, as Deity, was above the angels, but as man he was under them – Hebrews 2:9, 10.
  - 4. Satan Has Angels Also:
    - A. Hell is prepared for Satan and his angels – Matthew 25:41.
    - B. Contrary to popular belief, God's angels do not fall only to become Satan's angels.
      - 1. This is no more possible than it is for Satan's angels to repent and become God's angels.
      - 2. The reason so many people tend to believe the idea that angels which sin become Satan's angels is that they are associating angels with souls of sinful men.
        - A. And this is not Scriptural.
      - 3. Angels do not simply "change sides."
    - C. How Satan "created" demons, angels, etc., no one knows.
      - 1. But they are uniquely his.
    - D. Fallen angels, rather than becoming Satan's angels are "chained awaiting judgment" – 2 Peter 2:4; Jude 6.
- C. CHARACTERISTICS OF ANGELS:**
- 1. Angels Do Not Procreate:

- A. I want us to consider a couple important things that relate to this point.
  - 1. As we have seen, angels are created therefore they do not reproduce.
    - A. The act of procreation (which is a human trait) implies death.
      - 1. No where, in the Scriptures, can we show that angels die.
  - 2. Man lives by reproduction, angels do not.
    - A. If for some reason mankind decided that it would no longer reproduce its own kind the human race would soon be non-existent.
    - B. This is not true of the angelic race.
- 2. Angels Have Strength, But Are Not Omnipotent:
  - A. They are stronger than man, but not as strong as God - 2 Peter 2:11.
    - 1. Note also Psalms 91:11, 12; 103:20; Daniel 6:22; 2 Thessalonians 1:7.
  - B. In the Scriptures angels are known better because of their strength than any other trait.
- 3. Angels Are Brilliant, But Not Omniscient:
  - A. They are super-intelligent yet limited - 2 Samuel 14:20.
  - B. As we saw before, angels are curious, probing into the scheme of redemption - 1 Peter 1:12.
  - C. However, angels are not God - Matthew 24:36.
- 4. Angels Are Usually In White Apparel:
  - A. Matthew 28:3.

#### **D. ANGELS IN THE OLD TESTAMENT:**

- 1. Before we look at angels in the Old Testament lets quickly review one of the points above.
  - A. Angels are not just an O.T. study.
    - 1. Recall that angels are mentioned 108 times in the O.T. and 186 times in the N.T.
      - A. Clearly, then, we see that angels are not only an O.T. subject.
- 2. Old Testament Events:
  - A. Within the O.T. we find many interesting, even bizarre events surrounding angels.
  - B. If the Cherubim symbols were angels then we would have our first meeting at the door of the Garden of Eden - Genesis 3:24.
  - C. The first actual usage of the word angel comes with Hagar in Genesis 16:7-11.
  - D. Another incident is found in Genesis 18 when Abraham extends hospitality to angels - Genesis 18:1, 2.
  - E. In Genesis 19 angels, as men, literally took the hand of Lot to pull him to safety from condemned Sodom - Genesis 19:15, 16.
  - F. In Genesis 22 we find an occasion where an angel spoke for God as he intervened in the sacrifice of Isaac – Genesis 22:11, 12.
  - G. In Genesis 28 Jacob, fleeing from Esau, encountered the dream of "Jacob's ladder" where angels were ascending and descending from heaven – Genesis 28:12.
  - H. Most commentators conclude the "man" wrestling with Jacob in Genesis chapter 32 was an angel - Genesis 32:24.

- I. We also find angels going before the camp of the Israelite people as they traveled to the Red Sea - Exodus 14:19.
- J. The N.T. tells how that God used angels to deliver the Ten Commandments at Sinai to Moses - Acts 7:38, 53.
  - 1. Paul confirmed this to be true - Galatians 3:19.
- L. In Psalm 78:22-25 the Psalmist titles the "manna in the wilderness" as "angels food."
  - 1. Some have suggested that this is allegorical language (poetic).
  - 2. However, perhaps it is called "angel's food" due to this being a responsibility of angels – Exodus 14:19.
- M. We have only touched the hem of the garment as far as angels are concerned in the O.T.
  - 1. However, this should give us some idea of the part they played.
- 3. The Mysterious Angel Of Jehovah:
  - A. There is one angel in the O.T. surrounded in mystery.
    - 1. The "Angel of the Lord."
  - B. This exact title is found in the following places:
    - 1. "Angel of the Lord":
      - A. Genesis 16:7-14 - concerning Hagar.
      - B. Exodus 3:2-5 – concerning Moses.
      - C. Number 22:22-35 – concerning Balaam.
      - D. 1 Chronicles 21:15-17, 27 – concerning David.
      - E. 1 Kings 19:5-7 – concerning Elijah.
      - F. 2 Kings 19:35 – concerning the slaying of the Assyrians.
    - 2. "Angel of God":
      - A. Genesis 31:11-13 - concerning Abraham.
      - B. Judges 6:11-23 - concerning Gideon.
  - C. There are several alternatives as to who "The Angel of Jehovah" is:
    - 1. A special angel who, in a unique way, represents God.
      - A. However, angels, in general, are referred to as the "sons of God" (bene Elohim) but never the "sons of Jehovah" (bene Yahweh).
      - B. The Angel of Jehovah has a singular and peculiar title, which seems to indicate that He is something other than one of the general angels.
    - 2. Jehovah Himself.
      - A. This would be what is called a "Theophany" which is an alleged personal appearance of Deity.
      - B. However, we see that the Angel of Jehovah intercedes to Jehovah (Zech. 1:9-13), with their separate identity appearing.
      - C. He also calls upon Jehovah – Joshua 3:1, 2; 3:2 (A.S.V.)
    - 3. Jesus Christ.
      - A. This would also be a "Theophany."
  - D. There is no biblical solution to the problem of who He is, but I would like to suggest who I think He is.
    - 1. First the question of whether the phrase "Angel of Jehovah" is correct.

- A. According to Hebrew scholars the article “the” is part of the phrase – MALACH HA ELOHIM.
  - 1. “Ha” is the equivalent of “the.”
  - 2. Without the article then we have “Malach Elohim,” which would be translated “an angel of Jehovah.”
- 2. Second, the angel of the Lord accepts worship, which should rule out a created angel:
  - A. Genesis 16:13 – note also referred to as God.
  - B. Joshua 5:13, 14.
  - C. Judges 6:11-13, 15, 22.
  - D. Judges 13:3, 9, 15, 16, 17, 18, 21, 22.
  - E. Revelation – 19:10.
- 3. With this in mind let me suggest that the angel of the Lord is none other than Jesus for the following reasons:
  - A. Only Deity can accept worship, thus the angel of Jehovah would either be Jehovah or Jesus.
  - B. The angel of Jehovah is described, as one sent by God, likewise so is Jesus - Exodus 23:20, 21; John 3:17.
- 4. John quotes Jesus as saying that Abraham had seen Jesus - John 8:56.
  - A. When could this have happened?
    - 1. Let me suggest that it was when the three angels confronted Abraham - Genesis 18:1, 2.
- 5. Before we develop the argument that this could not be Jesus since He was not preexistent before His coming to earth let's consider one other thing – 1 Corinthians 10:1-4; Daniel 3:23-25.
  - A. Who was the fourth man – verse 28?

#### **D. ANGELS IN THE NEW TESTAMENT:**

- 1. The Place Of Angels In The Life Of Jesus Here On Earth:
  - A. Angels were involved in His birth, temptations, crucifixion, resurrection, ascension and His second coming.
    - 1. His Birth - Luke 1:26-38; Matthew 1:18-20.
    - 2. His temptations - Matthew 4:11.
    - 3. His crucifixion - Matthew 26:53.
      - A. What were those angels expecting?
        - 1. What were they wanting?
      - B. What "if Jesus had snapped His fingers?"
      - C. In the garden of Gethsemane we an angel appearing unto Jesus giving Him strength - Luke 22:43.
        - 1. Judas had "sold Him out;" Peter is asleep... but God sends an angel.
    - 4. His resurrection - Matthew 28:2-8.
      - A. The angel rolled aside the stone.
        - 1. Not so much so that Jesus could get out, but so that the witnesses could get in.



2. The rock was rolled aside for man not for Jesus.
  - B. Angels announce to the women that Jesus had risen.
5. His ascension.
  - A. As Jesus ascended in Acts 1 from Mt. Olivet, it is safe to conclude the two men in white apparel were angels – John 20:12; Acts 1:11.
6. The second coming:
  - A. As angels prepared His first coming, participated with Him in His great events, likewise they will attend His return – 1 Thessalonians 4:16; 2 Thessalonians 1:7; Matthew 13:41; Matthew 25:31.
2. Some Things Jesus Teaches Concerning Angels:
  - A. First, we see that He taught protection.
    1. The phrase “Guardian Angel” will not be found in the N.T. so don't waste your time looking for it.
      - A. However the idea of protection given by angels to the saints of God is taught - Matthew 18:10.
        1. Notice the phrase “their angel.”
        2. A possessive reference
      - B. Let me say I don't know how they do this, all I know for sure is that is what is taught.
        1. To deny it simply because we don't understand would necessitate ruling out a major portion of the Bible.
        2. I am not sure that we understand the providence of God, but we do not rule it out.
      - C. Neither can we say that they are failing in their job since we don't know exactly what their job consists of and the limitations put on it.
    2. We will discuss Guardian Angels in more detail later.
  - B. Secondly, we see that Jesus taught about the union of confession and angels.
    1. All of us are aware of the fact that men who confess Christ on earth will be confessed in heaven before God.
      - A. However, few of us are aware that this confession is also before angels – Luke 12:8, 9; Revelation 3:5.
        1. This indicates an angelic presence at judgment.
  - C. Thirdly, let us look at the book of Hebrews.
    1. One cannot study angelology without considering Hebrews.
      - A. Hebrews 1:14.
      - B. There is no doubt this is the most well known passage in Hebrews that deals with angels
        1. As to how they minister to the saints we are not told.
        2. All we are told is that they do.
          - A. Since we are told we need to believe it.
      - C. Hebrews 1:4.
        1. From this passage we see the preeminence of Christ as far as spiritual matters are concerned.

#### **E. ARCH-ANGELS:**

1. What do you know about archangels?
2. What does the Bible say about them?
3. Actually the Bible only speaks of one - Michael.
  - A. It is believed that Gabriel is an archangel, but he is never referred to by this title.
4. Arch-angels are only specifically mentioned twice - 1 Thessalonians 4:16; Jude 9.
5. Other references to Michael as archangel:
  - A. He is spoken of as having his own angels, although I believe that this speaks of Jesus in symbolic terms - Revelation 12:7.
  - B. He is said to be the prince of the people of Israel - Daniel 10:21.
6. The Bible gives us some idea of their purpose.
  - A. Protecting and prospering Israel - Daniel 10:13-21.
  - B. Heralding the return of Christ - 1 Thessalonians 4:16.

#### **F. WAS CHRIST AN ANGEL?**

1. Some, incorrectly, conclude that Christ was the first and highest of the angelic beings.
2. The contrast of the nature of Christ and of angels shows this is not true.
  - A. Christ is the eternal God, while angels were created by him – John 1:1-3.
    1. Five statements in this text indicate the identity and nature of Christ.
      - A. “In the beginning was the word.”
        1. Indicative of his preexistence.
      - B. “And the Word was with God.”
        1. Existed as a distinct being before creation.
      - C. “And the Word was God.”
        1. Indicates his being deity.
      - D. “He was in the beginning with God.”
        1. Indicative of fellowship with the Father.
      - E. “All things came into being by Him, and apart from Him nothing came into being that has come into being.”
        1. Indicative of his role as creator.
    2. Scripture does not apply these same characteristics to angels.
  - B. Christ is the eternal God, while angels were created by him – John 1:1-3.
    1. Five statements in this text indicate the identity and nature of Christ.
      - A. “In the beginning was the word.”
        1. Indicative of his preexistence.
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        1. Existed as a distinct being before creation.
      - C. “And the Word was God.”
        1. Indicates his being deity.
      - D. “He was in the beginning with God.”
        1. Indicative of fellowship with the Father.
      - E. “All things came into being by Him, and apart from Him nothing came into being that has come into being.”
        1. Indicative of his role as creator.
    2. Scripture does not apply these same characteristics to angels.
3. Significance of the names of Christ indicates that He is not angelic.
  - A. He is God’s “only begotten Son” – John 1:14, 18: 3:16; 1 John 4:9.
    1. Angels are the “sons of God” – Job 1:6; 2:1.
  - B. He is unique, eternally begotten of the Father, with no beginning – Micah 5:2; Revelation 1:8-18.
    1. Angels are of the same class, with many within that class.
  - C. He is the image of God – Colossians 1:15; Hebrews 1:3.
    1. Angels, like men, were created in the image of God.
4. Hebrews chapter one presents Christ as being superior to the angels as the Son of God.
  - A. Seven O.T. quotations demonstrate his superiority to angels – Hebrews 1:5-14.

1. Note the “preface” “For to which of the angels did He ever say...”
  - A. “Thou art My Son, today I have begotten Thee” – v. 5; Psalm 2:7.
  - B. “I will be a Father to Him, and He shall be a Son to Me.” – v. 5; 2 Samuel 7:14.
  - C. “When he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.” – v. 6; Psalm 97:9.
  - D. “And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.” – v. 7; Psalm 104:4.
  - E. “But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” – vrs. 8, 9; Psalm 45:6, 7.
  - F. “And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.” – vrs. 10-12; Psalm 102:25-27.
  - G. “But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” – vrs. 13, 14; Psalm 110:1.
5. Numerous other points are made in Hebrews, which show Christ to be other than an angelic being.
  - A. He is over creation – Hebrews 2:7.
  - B. He is crowned with glory and honor – Hebrews 2:9.
  - C. He is the Savior of lost mankind – Hebrews 2:9, 10.
  - D. He sat down on the right hand of God – Hebrews 1:3; 4:14.

#### **H. CHARACTERISTICS OF ANGELS.**

1. Similar To Man:
  - A. Created by God - Psalm 148:2-5; Colossians 1:16.
    1. They are not eternal and do not possess the attributes of Deity.
  - B. Servants of God - Hebrews 1:13-14.
    1. Told they worship God in heaven - Revelation 5:11-12.
  - C. Possess a free will - Jude 6.
    1. They can choose to do good or evil.
  - D. Will be judged and punished - 2 Peter 2:4.
    1. Suggest a heavenly law that they are accountable to.
  - E. Experience the emotion of joy - Luke 15:10.
    1. They are concerned about the salvation of others.
2. Different Than Man:
  - A. They are on a higher order than mankind - Hebrews 2:7.

1. The Godhead is first, angels second, and mankind is third.
- B. They possess miraculous powers.
  1. Delivered Peter out of prison - Acts 12:7-11.
- C. They neither reproduce nor do they die physically - Luke 20:34-36.
- D. They do not marry - Matthew 22:30.
- E. They dwell in God's heaven at this present time - Colossians 1:16.
  1. Hence they are spiritual beings - Romans 14:17.
  2. Sometimes they take on human form.

## **I. THE MINISTRY OF ANGELS.**

1. In Relation To God:
  - A. Worship and praise of God – Job 38:7; Isaiah 6:1-3; Revelation 4:6-11; 5:8-13.
  - B. Service – Hebrews 1:7.
  - C. Messenger – Psalm 103:20; Luke 1:19; 1:26-33; 2:8-14.
  - D. Agents of government – Isaiah 46:8-11; Romans 11:36; Ephesians 1:11.
  - E. Protector of God's people – Isaiah 3:9; Hebrews 1:14.
  - F. Executors of judgment – Genesis 19:1, 12, 13; Exodus 12:13, 23; Psalm 78:43, 49
2. In Relation To Christ
  - A. At his birth:
    1. Predicted his birth – Matthew 1:18-23; Luke 1:26-28.
    2. Announced his birth – Luke 2:8-15.
  - B. During his life:
    1. Protected him – Matthew 2:13-15; 19-21.
    2. Strengthened him – Matthew 4:11; Luke 22:43.
  - C. After his resurrection:
    1. Announced his resurrection – Matthew 28:1,2,6; Luke 24:5-8.
    2. Made subject to him – 1 Peter 3:22; cf. Ephesians 1:20, 21.
    3. Intrigued with his salvation – 1 Peter 1:10-12.
  - D. Concerning his second coming:
    1. Predicted it – Acts 1:11.
    2. Will accompany him – Matthew 25:31.
    3. Will worship him at his coming – Hebrews 1:6.
    4. Will gather the elect at his coming – Matthew 24:31.
3. In Relation To Time:
  - A. Creation – Job 38:4, 6, 7.
  - B. Giving of the Law – Galatians 3:19.
4. In Relation To Believers:
  - A. Revelation – Acts 7:52, 53; Galatians 3:19; Hebrews 2:3.
  - B. This brings up the question of “guardian angels” and whether they exist, and if they do, what is their purpose?
    1. The theory of each individual possessing a “guardian angel” was deeply rooted in Jewish thought.
      - A. But that neither proves nor disproves whether such is biblical.

2. Today, many believe that this theory is taught in the Scriptures in the following locations – Psalm 34:7; Matthew 18:10; Acts 12:15; 27:23; Hebrews 1:13.
  - A. However, as you can see, not one of these passages actually says that each person has a “guardian angel” placed over their watch and care.
  - B. They do not indicate that angels care for, provide for, or protect.
    1. Matthew 18:10 includes what many see as figurative language, alluding to the Oriental view that those deserving of high honor are permitted in the presence of kings.
      - A. Therefore, metaphorically, we see that the faithful are honored and regarded highly before the throne of God.
    2. What we see here is similar to what is seen in Acts 12:10, where Peter’s spirit is referred to.
    3. Further, even if such “guardian angels” were taught within these passages, such would be applicable only to Christians.
3. There is no doubt that during Old and New Testament time angels influenced the lives of people, and were used in various miraculous ways to accomplish God’s will – Acts 8:4, 26; 10:3.
  - A. Each of these instances pertains to events not necessary or possible today since we have all that is necessary for completeness and life and godliness – 2 Timothy 3:16, 17; 2 Peter 1:3.
  - B. It should be further noted that it is one thing to say that angels took part in God’s plan to bring salvation to certain individuals during this period of time, and to say that angels provided watch and care over these same people.
4. The doctrine of “guardian angels” cannot be reconciled with the Bible in respect to man’s free agency.
  - A. A common belief among those who advocate the idea of “guardian angels” is that they exercise protection over people.
    1. Well, let’s test that.
      - A. Protection from what?
        1. Persecution? – Galatians 5:11; 6:12; 2 Timothy 3:12.
        2. Human illness? – James 5:11, 14.
        3. Suffering? – Romans 8:18.
        4. Death? – Acts 12:1, 2.
  - B. The doctrine of “guardian angels” has within it many similar errors as the false doctrine of the direct operation of the Holy Spirit on the lives of individuals.
    1. It demands immediate, personal direction of one’s “guardian angel.”
    2. But how is this accomplished?
      - A. Perhaps by an implantation of thoughts within the heart?
        1. If so, how is one able to completely determine that the thoughts came from their “angel” instead of somewhere

- else?
- 2. One may say, “Well, we can tell because the Bible tells us so.”
  - A. Why cannot the Bible simply directly implant thoughts within our hearts without some supernatural means accomplishing this for us?
  - B. What does faith come by?
    - 1. Romans 10:17.
  - B. If one’s “angel” gives such thoughts or direction, what would they be that we have not already received from the Scriptures?
    - 1. Keep Galatians 1:6-9 in mind on this.
- 5. It is God’s Word that directs us today.
  - A. There is no more a need for “guardian angels” than there is for miracles.
    - 1. God’s Word has been confirmed – Hebrews 2:3.
    - 2. It is sufficient to make the Christian complete – 2 Timothy 3:16, 17.
    - 3. And contains all that is necessary for “life and godliness” – 2 Peter 1:3.

#### **CONCLUSION:**

- 1. I hope this study has been beneficial.
  - A. Angels are clearly a biblical subject, but lets not try to make more out of their existence and work than what the Bible does.

## **IS SATAN A FALLEN ANGEL?**

**Robert Stapleton**

### **INTRODUCTION:**

1. We previously discussed several things that people believe concerning angels that are not true.
  - A. I purposely left out what I believe to be the number one false belief.

### **BODY:**

1. That is that Satan is a fallen angel having been cast out of heaven.
  - A. "Where did Satan come from? Was he at one time an angel? Is he a fallen angel or is he not? Has he always been? The dual problem of sin and Satan has long been the discussion of philosophers and theologians alike. When a person thinks of sin, his mind goes back to the garden when sin first entered the human race. However, sin's origin was not there but prior to that time. Sin's origin traces back not to man, but to angels; it began not on earth, but in heaven. It is generally accepted that Satan was once an angel who, because of rebellion, was cast out of heaven." A Study of Angels, p. 55.
  - B. Hal Lindsey called him "Heaven's Choir Director."
  - C. "Few people realize the profound part angelic forces play in human events. This Satan, or the devil, was once called 'Lucifer, the son of the morning.' Along with Michael he may have been one of the two archangels, but he was cast from heaven with his rebel forces..." "...the greatest catastrophe in the history of the universal creation was Lucifer's defiance of God and the consequent fall of perhaps one third of the angels who joined him in his wickedness. All we can say positively is that Satan, who had fallen before he tempted Adam and Eve, was the agent... Thus, we pick up the story where it began. It all started mysteriously with Lucifer. He was the most brilliant and most beautiful of all created beings in heaven. He was probably the ruling prince of the universe under God, against whom he rebelled. He began a war that has been raging in heaven from the moment he sinned and was brought to earth shortly after the dawn of human history." "Isaiah 14:12-14 records the conflict's origin. Prior to his rebellion, Lucifer, an angel of light, is described in scintillating terms in Ezekiel 28:12-17 (N.A.S.B.)." Graham, Billy, Doubleday and Company, Inc., 1975, pp. 59-61.
  - D. "Isaiah applied the name shinning one or Lucifer to a king of Babylon. But it came to be thought of as an evil archangel who was hurled from heaven for his wickedness and revolt against God." World Book, Vol. 12, p. 518.
  - E. "Christians gave the name to Satan, because Church fathers identified the Lucifer, son of the morning, of Isaiah 14:12, who fell from heaven to hell (actually a reference to the king of Babylon), with the Satan who revolted against heaven in Revelation 12:7-9" Encyclopedia International, Vol. II, p. 126.
  - F. "'Lucifer' was used in the Latin Vulgate Bible to translate the term 'Morning Star' in Isaiah. The King James Version retained the word, and some scholars have

- interpreted the passage (Isaiah 14:12-17) as referring to the fall of Satan.”  
 Encyclopedia Americana, Vol. 17, p. 833.
- G. Perhaps the one book that has contributed to the "Lucifer theory" as much as any other in antiquity is the book *Paradise Lost*, written by John Milton in the mid 17th century (1667). It is said of Milton that he "...regarded the war in Heaven as both allegorical and historical..." It is further said that "...Milton was too much of a humanist... to be content to treat the battle in heaven as sheer allegory." Actually, Milton did not even believe in Satan as a literal being but "...believed in the existence of the historical Author of Evil at least in the Augustinian sense that evil is deprivation or negation of good and is produced by pride. The only way to portray Satan then was as a voice confessing and vaunting the proud will and the discovery that in his assault on heaven the speaker has himself created a hell within him." Further, it is said that Milton was "...a man anxious to minimize the miraculous elements in Scripture..."
1. Hughes, Merritt Y., *Paradise Lost*, Odyssey Press, 1962, p. 21 of introduction.
  2. Ibid, pp. 21, 22.
  3. Ibid.
  4. Ibid, p. 44.
2. This particular idea is universally accepted.
    - A. To doubt it is to put one in the classification of either being a "heretic" or a "nut."
  3. The history of the doctrine of Lucifer being Satan is one that dates back several centuries.
    - A. It seems as if someone stumbled into Isaiah and Ezekiel and came upon this idea and it has been accepted every since.
      1. Likewise, it appears that the same commentator concluded that "Lucifer" was Satan and it has been doctrine to this day.
    - B. Let's take a quick look at Isaiah 14:12 and Ezekiel 28:13-15.
  4. Where does the Bible say that Satan was a fallen angel?
    - A. If the Bible says so then it must be believed.
      1. But where does it say it?
    - B. We have already noted that it doesn't say it in Isaiah 14 or Ezekiel 28.
    - C. Neither does it say it in Luke 10:18, which is used in the attempt to prove such.
      - A. See Luke 10:18 (Note text vs. 17-20).
      - B. Note that nowhere in this text does it say anything about an angel falling from anywhere.
        1. It says Satan "fell" from heaven.
    - C. Various Reference Statements:
      1. "As a flash of lightning out of heaven, quick and startling, so the victory of the Seventy over the demons, the agents of Satan, forecast his downfall and Jesus in vision pictured it as a flash of lightning." *Word Pictures*, p. 148.
      2. "While you were expelling the subordinates, I was beholding the Master fall." Vincent, Vol. 1, p. 353.



3. "The Lord's words here were prophetic rather than descriptive of what had taken, or was then taking place." Pulpit Commentary, p. 272.
4. "The phrase 'from heaven' is to be referred to the lightning, and does not mean that he saw Satan fall from heaven, but that he fell as quick as lightning from heaven or from the clouds." Barnes On The New Testament, p. 66

D. Points on Revelation 12:7:

1. War in heaven - if literal where chronologically?
  - A. Prior to the cross and the resurrection?
    1. If so then the Devil is whipped prior to the finished work of Jesus.
  - B. After the ascension?
    1. Then the Devil is defeated by something other than the death, burial, and resurrection of Jesus.
2. So on both these points why did Jesus die?
  - A. Was it really Michael?
    1. If so then the Devil's power was destroyed by someone other than Jesus.
    2. Michael stands for Jesus - Revelation 10 a strong angel represents Jesus.
    3. In Daniel 12:1 Michael represents God - Michael - "Who is like God?"
5. The entire case of Satan being a fallen angel is based upon an assumption.
  - A. And that assumption creates more problems that it solves.
    1. "The almost universal belief that Satan originated in heaven with God and Christ, apostatized from his created angelic state, caused war among the sinless world of God's own heaven, and because he could not be tolerated there, he was expelled to this mundane sphere to trouble and torment all humanity for all time-that is an inherited belief or notion completely out of harmony with the character of heaven. It is a great incongruity. Heaven, where God dwells, is the divine domain of light, where is no darkness, no evil, no apostasy. Hell is the diabolical realm of darkness, where there is no purity, no good, and where light cannot penetrate. The generally accepted view that Satan became a wicked angel in heaven where God dwells, and that he corrupted and recruited other angels for his revolution, puts apostasy in heaven and is incompatible with the nature of the angels of God in heaven. If apostasy can befall the inhabitants of heaven, in consequence it would render insecure all who obtain that world, in that being subject to apostasy they, too, might be expelled. No sin, nothing evil, can enter or prevail in the abode of the pure and holy in the eternal mansions of God's habitation." The Book of Revelation - Foy E. Wallace, pp. 273, 274.
    2. If Satan was God's best then God's best became hell's worst.
    3. Or, did God create him bad?
      - A. But isn't that against the nature of God?
    4. Was Satan created by God to be used, abused and condemned to hell? -

Matthew 25:41.

5. If God created him as a good angel who tempted him?
  - A. God?
  - B. Heavenly angels (i.e. good angels)? – James 1:13.
  - C. Did sin make Satan or Satan sin?
6. God made good, good did not make God.
  - A. But for there to be good there had to be bad to compare it with.
  - B. There must be a choice.
- B. Evil is an autonomous force.
  1. It was not created by God; it is not imaginary.
  2. This is where we start getting the whole picture.
- C. We must ask ourselves two questions:
  1. # 1 - Where did sin originate?
  2. # 2 - When did sin originate?
    - A. As far as # 1 we know it could not be heaven.
    - B. Therefore there is only one other place left - earth.
  3. As to question # 2 sin originated with law.
    - A. No one can transgress a law that hasn't been given - Romans 4:15; 5:13.
      1. Romans 5:13 is not at odds with Romans 4:15 as it confirms that there is no imputing or counting sin without a law being in effect.
      2. So from the origin of law in Eden we have sin - Romans 7:7-9
        - A. Law and sin are two terms of a correlation.
        - B. Without law sin is impossible.
6. We note also that angels who sin are chained awaiting judgment - 2 Peter 2:4; Jude 6.
  - A. Where does it say they sinned in heaven?
  - B. Either they are chained or the Bible lies.
    1. If Satan is a fallen angel why is he not chained?
    2. If one fallen angel became Satan why not all?
      - A. Why single out one?
7. So by now you're saying, "If Satan isn't a fallen angel where did he come from?"
  - A. Suppose I were to say I don't know – Deuteronomy 29:29.
  - B. You see I don't have to know that answer in order to know that he isn't a fallen angel.
    1. I see people every day that I don't know that I know who they aren't.
      - A. Often times I see things that I don't know what they are, but I know what they aren't.
- C. Let me go ahead and tell you what I think.
  1. First Satan was created by God among other created spiritual beings – Ephesians 1:21; 6:12; 1 Peter 3:22.
    - A. To suggest otherwise is to suggest dualism.
    - B. Which is the doctrine of the co-existence of God and Satan from eternity.
      1. “THE PRIMITIVE STAGES of the Hebrew civilization are not sufficiently known to describe the changes and phases which the

Israelitic idea of the Godhead had to undergo before it reached the purity of the Yahweh conception. Yet the Israelites also must have had a demon not unlike the Egyptian Typhon, for the custom of sacrificing a goat to Azazel, the demon of the desert, suggests that the Israelites had just emerged from a dualism in which both principles were regarded as equal. We read in Leviticus xvi.: ‘And Aaron shall cast lots upon the two goats; one for the Lord, and the other for Azazel. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering. But the goat on which the lot fell for Azazel, shall be presented alive before the Lord, to make atonement with him and to let him go to Azazel in the desert.’ The name Azazel is derived from aziz, which means strength, and El, God. The god of war at Edessa is called Aszsos, the strong one. Bal-aziz was the strong god, and Rosh-azzz, the head of the strong one, is the name of a promontory on the Phoenician coast. Azazel, accordingly, means the Strength of God. The mention of Azazel must be regarded as a last remnant of a prior dualism. Azazel, the god of the desert, ceased to be the strong god, and became a mere shadow of his former power, for the scapegoat is no longer a sacrifice. Yahweh's goat alone is offered for a sin-offering, while the scapegoat carries out into the desert the curse of the people's sin, and thus the worship of Azazel changed into a mere recognition of his existence.” The History of the Devil, pp. 65, 66.

- C. Needless to say, the doctrine of dualism is not plausible.
- 2. Secondly, his origin was at or near the time of the creation account of Genesis 1, and the giving of law.
- 3. Thirdly, he was created neither good nor bad exclusively.
  - A. But created with the freedom of choice.
  - B. He chose disobedience.
  - C. I realize that there is a lot of assuming here.
    - 1. However, since I do not absolutely know that is all I can do.
      - A. By the way no one else does either.
    - 2. And I do not wish to misapply scripture to support the other alternatives.
      - A. To me this sounds as logical as anything else that I can come up with.
- 8. “If the devil is a fallen angel – if this is his origin – then how could anyone in heaven ever be secure? How could anyone ever know that such could not happen again? Yet, In Luke 16:19-31 we learn that one cannot pass from paradise to torment. I do not know where the devil came from, but we all know for sure where he is going. His destiny, not his origin, should deeply concern us as Matthew 25:31-46 clearly sets forth.”, Johnny Ramsey, Difficult Texts From Of The Old Testament Explained, Fort Worth Lectures, 1982, page 208.