

## **INVESTIGATION OF SPECIAL ISSUES ABOUT ANGELS**

Before we move on and study Satan and his minions there has arose within our study many good questions about certain texts in which we have made reference to in our study. I promised that we would take time out and focus on some of these and so here it is. We will look at each question desiring to come to some conclusion. So let us enjoy the depth of God's Word.

### **1) DO WE HAVE GUARDIAN ANGELS?**

This is a fair question to ask. It seems that Hollywood and other media sources use guardian angels as a theme in many of their movies. But what does the Bible say? When it comes to this issue there is one key Scripture that many turn to point to the validity of guardian angels. It is in Matthew 18:10 that is at the center of this debate. It says in Matthew 18:10, "See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven."

Let us break down the context of this verse.

In context, "these little ones" could either apply to those who believe in Him (v.6) or it could refer to the little children (vv. 3-5).

Also note that this Scripture talks about these angels being in heaven, not necessarily with the children who see the face of God who is also in heaven.

There is no doubt that good angles help protect (Daniel 6:20-23; 2 Kings 6:13-17), reveal God's message (Acts 7:52-53; Luke 2:11-20), guide (Matthew 1:20-21; acts 8:26), provide for (Genesis 21:17-20; 1 Kings 19:5-7) and minister to believers in general (Hebrews 1:14).

The question that is difficult to answer is whether each person or each believer has an angel assigned to him/her. In the Old Testament, the nation of Israel had the archangel (Michael) assigned to it (Daniel 10:21; 12:1), but you do not have anywhere in Scripture where it states that an angel was "assigned" to an individual (they were sometimes sent to individuals on different instances but no mention of "permanent" assignment is given).

If one is to understand from the Matthew 18:10 passage that guardian angels are referred to, it would seem that these angels are not in an active duty, but rather "always see the face of" the Father in heaven. The active duty or oversight seems then to come more from God than the angels.

In the end, whether we have an angel assigned to protect us or not, we have a greater assurance that God gives: that if we are His children through faith in Christ, he works all things together for good (Romans 8:28-30), and that Jesus Christ will never leave us or forsake us (Hebrews 13:5-6). If we have an omniscient, omnipotent, all-loving God with us, what does it really matter whether there is a finite angel along side of us or not?

## **2) WHO WERE THE SONS OF GOD AND DAUGHTER OF MEN IN GENESIS 6:1-8?**

This is probably the most difficult interpretive problem we have in studying angles. There are Godly men all over the page on this passage, but for our study let us wet our lips and try to think through this passage together.

Let us first read the text and then we will dive into the views.

Now, there are 2 major views that I think we need to deal with.

The first view takes “the sons of God” as godly descendants of Seth and “the daughters of men” to be the ungodly descendants of Cain.

The Second view takes “the sons of God” to be fallen angels who cohabited with women.

It must be said that there is no easy solution to which view to take. Either view has its problems and good men are divided on the question.

I will however think that view 2 has the least problems and is the view I take today.

But let us examine the support for each view.

View 1—Godly men from Seth and ungodly descendants of Cain.

- The idea of a union between angels and humans is seen as unreasonable, abnormal, and grotesque. Angels are spirit beings and humans have physical beings.
- Angels are sexless and do not marry (Matthew 22:30).

- The term “sons of God” could easily refer to men, since it is used elsewhere of godly men (Deuteronomy 14:1; Isaiah 43:6; Hosea 1:10; 11:1).
- The context preceding Genesis 6 contrasts the lines of godly Sethites and the ungodly Cainites (Genesis 4:16-24 and 4:25-5:32).

View 2—Fallen Angels cohabitating with women.

- Outside of Genesis 6 the exact term “the sons of God” (bene elohim) is used only of angels (Job 1:6; 2:1; 38:7). The references cited to support view 1 do not use bene elohim.
- The context presents the cohabitation as unusual probably one of the causes for the flood. Matthew 22:30 does not exclude such cohabitation, but its point is that angels do not procreate among themselves and it speaks to angels who are in heaven and not fallen angels here on earth. Furthermore, angels have taken human form and performed other human functions, such as eating, walking, talking, and sitting.
- We have no justification to confine “daughters of men” to ungodly women. The term could be a class designation for “womankind,” in relation to the class of sons of God or angelic beings.
- Why are the unusual and famous offspring of this union designated nephilim, translated by the Geek Septuagint as gigantes, rendered “giants” in the King James? The Hebrew word that is used in Genesis 6 is gegenes has the root meaning “to fall”, indicating that they were strong men who “fell” on others in the sense of overpowering them. The only other use of this term in the Bible is in Numbers 13:33 again pointing to their power.
- 2 Peter 2:4-5 and Jude 6-7 point to this text as the reason why these fallen angelic beings are bound. Note what these passages say about the sexual immortality that had taken place.

I think the Biblical evidence more so that Genesis 6 we are talking about fallen angels cohabitating with human women.

Any other thoughts? ☺

### 3) WHO IS THE ANGEL OF THE LORD?

This is also a great question. The most prevailing view and the one I take is that when we see the angel of the Lord in the Scriptures it identifies this angel as a theophany or a manifestation of God.

This Angel is seen as God as the people interact with this angel. Let us look at a couple of examples. Genesis 16:7-13. Lord here is Yahweh in Hebrew which is the divine word for God. Other angels are noted as “sons of God” or hosts. Notice in verse 13, Hagar’s response to call Him LORD. Exodus 3:2-14 and the account with Moses. Same thing happens here.

Also the function of the Angel of the LORD parallels with Christ and His ministry.

- He gives REVELATION. (Exodus 3; Compare to Christ John 1:14, 18; Colossians 2:9)
- He COMMISSIONS (Exodus 3:7-8; Judges 6:11-23; Christ Commissions His disciples in Matthew 28:19-20.
- He DELIVERS. Angel-Judges 13. Christ Ephesians 1:7
- He Protects. Angel –Psalm 34:7, 2 Kings 19:35. Christ Hebrews 13:5
- He Intercedes. Angel-Zechariah 1:12-13. Christ –Hebrews 7:25
- He is an ADVOCATE. Angel Zechariah 3:1-7; Christ-1 John 2:1-2.
- He CONFIRMED THE COVENANT. Angel- Genesis 22:11-18. Christ Matthew 26:28; Romans 15:8-9; Hebrews 9:15.
- He is a COMFORT. Angel-Genesis 16:7-13; Christ-John 9:35-38; 16:1-4.
- He brought JUDGMENT. Angel-1 Chronicles 21:1, 14-15. Christ—Matthew 24:44-51; 25:32-42; 2 Thessalonians 1:5-10.

In summary I think that we can conclude that the Angel of the LORD has been shown to be equal in essence with God and yet distinct from God. The only answer to this seeming contradiction is that He is a preincarnate appearance of our LORD Jesus.

#### **4) WHEN WERE ANGELS CREATED?**

In an earlier lesson, I proposed that the angels were created on day 1. I must say that I can’t be dogmatic on this. I think we all understand that the angels were created and were created during this literal 6 days of creation. We can say along with Job 38:7 that, “...all the sons of God shouted for joy.” And that Satan an angelic creature appears in the Genesis 3 scene. From this I think we can deduce that God created all angels before He created the earth. But on which day? It is for you to decide. I think I will still say day 1 ☺.