

Angelology

Basic, Intermediate, and Advanced Doctrinal Concepts

I. Introduction & Definitions

A. Hebrew/Aramaic terms.

1. מַלְאָךְ mal'āk #4397_{213x}: *messenger, angel* (Ps. 104:4) / מַלְאָךְ mal'āk #4398_{2x}.
2. מְשַׁרְתַּת m'sharēth fr. שָׂרָת shārath #8334_{97x}: *minister* (Ps. 103:21; 104:4 cf. Heb. 1:7).
3. עֵיר 'eyr #5894_{3x}: *waking, watcher* (Dan. 4:10,14,20).
4. אֵל 'ēl #410_{235x}: *god, god-like one, mighty one* (Job 41:25) + related forms:
 - a. אֱלִים b'ēnēy 'ēliym (Ps. 29:1; 89:6).
 - b. אֱלֹהִים 'ēlow^{ahh} #433_{58x}: *god, God* (2nd Kgs. 17:31,33) / אֱלֹהִים 'ēlahh #426_{95x} (Jer. 10:11; Dan. 2:11; 3:12,14,15,18 & often).
 - c. אֱלֹהִים 'ēlohiym #430_{2599x}: *gods, God* (Ps. 8:5 cf. Heb. 2:7; Ps. 97:7,9).
 - d. אֱלִים b'ēnēy 'ēliym (Gen. 6:2,4; Job 1:6; 2:1; 38:7).
5. רוּחַ ruw^{ach} #7307_{376x}: *spirit, wind, breath* (Job 4:15). Including various adjectives:
 - a. Evil (1st Sam. 16:14,23).
 - b. Deceiving (1st Kgs. 22:22,23; 2nd Chr. 18:21,22).
 - c. Spirit of distortion (Isa. 19:14).
 - d. Unclean (Zech. 13:2, + 12x NT).
 - e. Spirit of jealousy (Num. 5:14_{x2,30}).
 - f. Spirit of harlotry (Hos. 4:12; 5:4).
6. אִישׁ 'iysh #376_{2145x} *man* (Gen. 18:2,16,22 cf. 19:1).
7. כְּרוּב k'ruwb #3742_{91x}: *cherub* (Gen. 3:24; Ex. 25_{x7} & 37_{x6} cf. 1st Kgs. 6_{15x} & 2nd Chr. 3_{x8}; 2nd Sam. 22:11 || Ps. 18:10; Ezek. 10_{x21}; 28:14,16; 41_{x6}). The Ezek. 10 refs are || to.
8. שָׂרָף sārāph #8314_{7x}: *seraph* (Num. 21:6,8; Deut. 8:15; Isa. 6:2,6; 14:29; 30:6).
9. נָחָשׁ nāchāsh #5175_{31x}: *serpent* (Gen. 3_{x5}; 49:17; Ex. 4:3; 7:15; Num. 21:6,7,9_{x3}; 2nd Kgs. 18:4*; Job 26:13; Isa. 14:29; 27:1_{x2}; Am. 5:19). *Nehushtan is a proper name to the idol Israel made from Moses' staff.
10. תַּנִּינַן tanniyn #8577_{14x}: *serpent, dragon, sea monster* (Gen. 1:21; Ex. 7:9,10,12; Job 7:12; Ps. 74:13; Isa. 27:1; 51:9; Ezek. 29:3; 32:2).
11. לְוִיָּתָן #3882_{6x}: *Leviathan* (Job 3:8; 41:1; Ps. 74:14; 104:26; Isa. 27:1).
12. רָהַב rahab #7292_{7x}: *storm, arrogance, Rahab* (Job 9:13; 26:12; Ps. 87:4; 89:10; Isa. 30:7; 51:9. See also Ps. 40:4). Plus עֲזָרֵי רָהַב 'ehzari rahab #8269_{411x}: *helpers of Rahab* (Job 9:13).
13. כּוֹכַב kowkāb #3556_{37x}: *star* (Jdg. 5:20; Job 38:7).
14. צַבָּא tsābā' #6633_{485x}: *host* (1st Kgs. 22:19; Neh. 9:6; Ps. 103:21; 148:2; Isa. 24:21).
15. אַבְיָר 'abbiyr #47_{17x}: *mighty, valiant* (Ps. 78:25).
16. קְדוּשִׁים q'edowshiyim #6918_{116x}: *holy, holy ones* (Ps. 89:5,7; Job 5:1; 15:15; Zech. 14:5; Dan. 8:13_{x2}).
17. חַיָּה chayyah #2416 *living beings* (all || Cherubim) (Ezek. 1:5,13_{x2},14,15_{x2},19_{x2},20,21,22; 3:13; 10:15,17,20).
18. שָׂר sar #8269_{411x}: *prince* (Dan. 10:13,20,21).

19. מֶלֶךְ melek ^{#4428}_{2525x}: *king* (Job 18:14; 41:34; Dan. 10:13; Ezek. 28:12).
20. בְּנֵי־שָׁחַץ b^enēy-shāchats *sons of pride* (Job 41:34).
21. נַפְלִיִּים n^ephiliym ^{#5303}_{3x}: Nephilim (Gen. 6:4; Num. 13:33). **LXX γίγαντες**, also Syriac & Vulgate.
- a. בְּנֵי עֲנָק b^enēy ^{#6061,6062}_{17x}: *Sons of Anak, Anakim* (Num. 13:22,28,33; Dt. 1:28; 2:10,11,21; 9:2; Josh. 11:21,22; 14:12,15; 15:13,14; Jdg. 1:20). **LXX γίγαντες**. Also Emim (Dt. 2:10), Zamzummin (Dt. 2:20).
- b. רְפָאִים r^ephā'iyim ^{#7496,7497}: *shades, departed spirits* (Job 26:5; Ps. 88:10; Isa. 14:9; 26:14,19); *Rephaim* (Gen. 14:5; 15:20; Dt. 2:11,20_{x2}; 3:11,13; Josh. 12:4; 13:12; 17:15; 2nd Sam. 21:16,18,20,22; 1st Chr. 20:4,6,8). **LXX γίγαντες**.
22. שֵׂד shēd ^{#7700}_{2x}: *demon* (Dt. 32:17; Ps. 106:37). **LXX δαιμόνιον**.
23. אִלִּיל 'iyl ^{#457}_{20x}: *idol, empty thing* (Ps. 96:5 cf. 1st Cor. 10:19-21). **LXX δαιμόνιον**.
24. שָׂעִיר sā'iyir ^{#8163}_{4x}: *satyr, goat-demon* (Lev. 17:7; 2nd Chr. 11:15; Isa. 13:21; 34:14). **LXX δαιμόνιον**.
Introduces an entire spectrum of waste place haunters:
- a. צִי tsiy ^{#6728}_{6x}: *desert creature, yelper* (Ps. 74:14; Isa. 13:21; 34:14). **LXX δαιμόνιον**.
- b. אֹחַ 'o'ach ^{#255}_{1x}: *howling creature owl?* (Isa. 13:21).
- c. יַעֲנָה ya'anāh ^{#3284} always with בַּת- or בְּנוֹת-: *ostrich* (Job 30:29; Isa. 13:21; 34:13; 43:20; Jer. 50:39).
- d. אֵי 'iy ^{#338}_{3x}: *howling creature jackal, wolf, hyena?* (Isa. 13:22; 34:14; Jer. 50:39).
- e. תַּן tan ^{#8565}: *jackal* (Job 30:29; Ps. 44:19; Isa. 13:22; 34:13; 35:7; 43:20; Jer. 9:11; 10:22; 14:6; 49:33; 51:37; Lam. 4:3; Mic. 1:8; Mal. 1:3).
- f. לִיִּלִּיִּת liyliyth ^{#3917}_{1x}: *Lilith, night creature* (Isa. 34:14).
- g. קִפּוֹז qippowz ^{#7091}: *arrow snake, tree snake* (Isa. 34:15).
- h. דַּיָּאֵה dayyāh ^{#1772}: *hawk, kite, vulture* (Dt. 14:13; Isa. 34:15).

B. Greek terms.

1. ἄγγελος angelos ^{#32}_{175x}: *messenger* (Mt. 11:10; Mk. 1:2; Lk. 7:24,27; 9:52; 2nd Cor. 12:7; Jas. 2:25), *angel* (168x, [Chart](#)).
2. ἀρχάγγελος archangelos ^{#743}_{2x}: *chief angel* (1st Thess. 4:16; Jd. 9).
3. δαιμόνιον daimonion ^{#1140}_{63x}: *demon*. Plus derivatives:
- a. δαίμων daimōn ^{#1142}_{1x}.
- b. δαιμονίζομαι daimonizomai ^{#1139}_{13x}.
- c. Combined [verse list](#) for the three above terms. Superscript ^{a-k} denote || passages throughout this verse list and the following πνεῦμα verse lists.
Mt. 4:24; 7:22; 8:16^a,28,31,33^b; 9:32,33,34_{x2}; 10:8; 11:18; 12:22,24_{x2},27,28^c; 15:22^d; 17:18^e;
Mk. 1:32,34_{x2},39^a; 3:15,22_{x2}^c; 5:15,16,18^b; 6:13; 7:26,29,30^d; 9:38^f; 16:9^g,17;
Lk. 4:33,35^h,41^a; 7:33; 8:2^g,27,29,30,33,35,36,38^b; 9:1ⁱ,42^d,49^f; 10:17; 11:14_{x2},15_{x2},18,19,20^e; 13:32;
Jn. 7:20; 8:48,49,52; 10:20,21_{x2}; Acts 17:18; 1st Cor. 10:20,21; 1st Tim. 4:1; Jas. 2:19; Rev. 9:20; 16:14; 18:2.
4. πνεῦμα pneuma ^{#4151}_{379x}: *spirit, wind, breath* (Mk. 9:20^e; Lk. 9:39^e; Acts 23:8; Heb. 1:14) || δαιμόνιον.
- a. Unclean (Mt. 10:1ⁱ; 12:43ⁱ; Mk. 1:23,26,27^h; 3:11^k,30; 5:2,8,13^b; 6:7ⁱ; 7:25^d; 9:25^e; Lk. 4:36; 6:18^k; 8:29^b; 9:42^e; 11:24ⁱ; Acts 5:16; 8:7; Rev. 16:13). Many vss. || δαιμόνιον.
- b. Evil (Lk. 7:21; 8:2; Acts 19:12,13,15,16). || δαιμόνιον.
- c. Demonic (Lk. 4:33^h; Rev. 16:14).
- d. Mute (Mk. 9:17^e); Deaf & mute (Mk. 9:25^e).
- e. Error (1st Jn. 4:6).

- f. Deceitful (1st Tim. 4:1). || δαιμόνιον.
- g. Spirit of Divination (Acts 16:16).
- h. Spirit of Weakness (Lk. 13:11).
- 5. Θρόνος thronos ^{#2362}_{61x}: *chair, seat, throne* (Col. 1:16).
- 6. κυριότης kuriotēs ^{#2963}_{4x}: *dominion, authority* (Eph. 1:21; Col. 1:16; 2nd Pet. 2:10; Jd. 8).
- 7. ἀρχή archē ^{#746}_{55x}: *beginning, ruler, rule* (Lk. 12:11; 20:20; Rom. 8:38; 1st Cor. 15:24; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10,15; Tit. 3:1; Jd. 6).
- 8. ἐξουσία exousia ^{#1849}₁₀₂: *freedom, right, power, authority* (1st Cor. 15:24; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10,15; 1st Pet. 3:22).
- 9. δύναμις dunamis ^{#1411}_{119x}: *power, ability, powers* (Rom. 8:38; 1st Cor. 15:24; Eph. 1:21; 1st Pet. 3:22).
- 10. κοσμοκράτωρ kosmokratōr ^{#2888}_{1x}: *world force* (Eph. 6:12).
- 11. πνευματικός pneumatikos ^{#4152}_{26x}: *spiritual* (forces of wickedness) (Eph. 6:12).
- 12. δόξα doxa ^{#1391}: *majesties* (2nd Pet. 2:10; Jd. 8).
- 13. Χερούβ Cheroub ^{#5502}_{1x}: *Cherub* (Heb. 9:5).
- 14. ζῶον zō(i)on ^{#2226}_{23x}: *Living Creature* (Heb. 13:11; 2nd Pet. 2:12; Jd. 10; Rev. 4:6,7_{x4},8,9; 5:6,8,11,14; 6:1,3,5,6,7; 7:11; 14:3; 15:7; 19:4).

C. Angel/Demon distinctions.

1. Craving embodiment on the one hand (Lk. 8:28-32) versus self-embodiment on the other (Gen. 19:3,10; 2nd Cor. 11:14).
2. Chaos on the one hand (Lk. 8:27,35) versus order on the other (Eph. 2:2; 1st Jn. 5:19; Rev. 9:11).
3. Elect angels (Ezek. 40; Dan. 10; Rev. 1) and fallen angels (Job 7:13-15; Ezek. 13:1-13; Luke 4:5) can produce waking or sleeping visionary spiritual experiences for humanity.
 - a. Sometimes these visions are so powerful the experience is not clear whether it is in the body or out of the body (2nd Cor. 12:1-4).
 - b. No demon is ever seen possessing this ability.
4. The Lake of Fire has been prepared for the Devil and his angels (Mt. 25:41). Death and Hades are destined for this fire (Rev. 20:14), but the Dead within the Sea are a separate classification from the Dead within Death and Hades (Rev. 20:13).
5. The Apostle Paul uses the distinctions of angels and spirits in his manipulations of the Sadducees and Pharisees (Acts 23:8-9).

II. Developments & Applications

A. Creation of Angels.

1. The invisible spirit realm is a created realm in juxtaposition to the visible physical realm (Col. 1:16).
2. The Bible gives no information on sequence or stages for angelic creation. The typical assumption is for a single-point creation of the entire heavenly host (Ps. 33:6; Isa. 45:12).
3. The angelic realm of creation bore witness to the creation of the earth (Job 38:7). This helps us to place the unmentioned angels within the Genesis 1 framework.
4. The only uncreated angel is the Angel of the Lord.

- a. Several passages identify the Angel of YHWH (Gen. 16:7,9,10,11) is actually YHWH Himself (Gen. 16:10,13). Another excellent passage is Judges 2:1.
 - b. In passages where the Angel of the Lord is distinct from the Lord, it is readily apparent to see God the Son as the agent of God the Father (2nd Sam. 24:16; Zech. 3:1ff.).
 - c. The Angel of the Lord never reappears in the Bible after the Word became flesh (Jn. 1:14).
- B. Proper Names are recorded in the Bible for only a small number of angelic beings.
1. Michael the Archangel (Jude 9 cf. Rev. 12:7), one of the chief princes (Dan. 10:13,21), defender of Israel (Dan. 12:1).
 2. Gabriel is called an archangel in extra-biblical texts. Biblically, he is said to “stand in the presence of God (Lk. 1:19,26) and goes forth from God to deliver special messages (Dan. 8:16; 9:21).
 3. Satan, the adversary (1st Chr. 21:1; 14x in Job 1&2; Zech. 3:1-2; 16x in Gospels; 2x in Acts; 10x in Paul; 7x in Revelation).
 4. Rahab, poetic name for Satan (Job 9:13; 26:12; Ps. 87:4; 89:10; Isa. 30:7; 51:9).
 5. Leviathan, the fleeing/twisted serpent (Job 3:8; 41:1; Ps. 74:14; 104:26; Isa. 27:1_{x2}).
 6. Heylēl ben Shachar (Latin Vulgate: Lucifer) (Isa. 14:12). Star of the Morning, Son of the Dawn.
 7. Chowthēm Tak^eniyth (Ezek. 28:12). The Seal(er) of Perfection.
 8. Abaddon/Apollyon, the angel of the Abyss (Job 26:6; 28:22; 31:12; Ps. 88:11; Prov. 15:11; 27:20; Rev. 9:11).
 9. Beelzebul, ruler of demons (Mt. 10:25; 12:24,27; Mk. 3:22; Lk. 11:15,18,19).
 10. Belial, the antithesis of Christ (2nd Cor. 6:15). OT foundation (Ps. 18:4; 41:8; Prov. 6:12). Sons of (Jdg. 19:22) and daughter of (1st Sam. 1:16).
- C. The original stewardship of Angels is glimpsed in priestly and judicial terminology. Both functions require just weights and measures.
1. The prime passage for the Sealer of Perfect Measurement is filled with priestly terminology (Ezek. 28:12-19).
 - a. Chowthēm Tak^eniyth (the Sealer of Perfect Measurement) was full of wisdom and perfect in beauty. Since temple construction and operations require precision in their proportions (Ex. 30:32,37; Ezek. 43:10; 45:11), the greatest created Angel was perfectly suited.
 - b. Eden, the Garden of God, is not the paradise of Adam & Eve, but the paradise locality for the angelic stewardship.
 - c. On the day he was created, Chowthēm Tak^eniyth was fitted with jewels comparable to the Aaronic ephod (Ezek. 28:13 cf. Ex. 28:17-20).
 - d. Chowthēm Tak^eniyth was the Messiah Cherub (Ezek. 28:14), a Covering Cherub (Ezek. 28:14,16 cf. Ex. 25:20; 37:9; 1st Kgs. 8:7; 1st Chr. 28:18).
 - e. Chowthēm Tak^eniyth was posted to the Holy Mountain of God, walking in the midst of the Stones of Fire (Ezek. 28:14,16). Purification stones? Isa. 6:6

f. Although created blameless, unrighteousness was discovered within Chowthēm Tak^eniyth (Ezek. 28:15-16).

- 1) Abundant trade led to an internal Chamas violence. Compare (Gen. 6:11,13) and contrast (Isa. 53:9).
- 2) Abundant trade lifted up his heart, beauty became splendor, wisdom became corrupted, and abundant trade became unrighteous trade and profaned his sanctuaries (Ezek. 28:17-18).
- 3) Chowthēm Tak^eniyth was cast as profane off of the holy mountain (cf. temple profanity in Ex. 20:25; 31:14; Lev. 18:21; 19:8,12,29; 20:3; 21:4,6,9_{x2},12,15,23; 22:2,9,15,32).
- 4) Chowthēm Tak^eniyth was Abad–destroyed by God in this expulsion (Ezek. 28:16).
- 5) Fire from within consumed Chowthēm Tak^eniyth and left him ashes upon the earth, on display as an eternal object–lesson (Ezek. 28:17-19).

2. The Judicial and Guardianship role of Angels is seen in the prime Divine Council passage of the Old Testament (Ps. 82).

- a. The Congregation of El is where Elohim judges the elohim (Ps. 82:1), sons of the Most High (Ps. 82:6).
- b. These elohim judges are perverse, partial, and crooked towards those who need them (Ps. 82:2-5).
- c. The judgment of these elohim is man–like death and subjection of the peoples to Elohim (Ps. 82:7-8).

D. The Fall of Satan is the true Original Sin and introduced Evil into the kosmos.

1. YHWH lamented the fall of Chowthēm Tak^eniyth, in which his original sin was demonstrated through three pairings of cause & effect (Ezek. 28:16,17).

a. Internal (mental attitude) violence motivated the first sin in the universe (Ezek. 28:16).

חָמָס ^{#2555}_{60x} chamas (Gen. 6:11,13; 16:5; 49:5).

b. Fixation on personal beauty produced a prideful heart (Ezek. 28:17a). גָּבַח ^{#1361}_{34x} gabah: *be high, exalted* (2nd Chr. 26:16; Ps. 103:11; 131:1; Prov. 18:12; Isa. 7:11; 52:13; 55:9_{x2}; Ezek. 28:2,5,17; Zeph. 3:11).

c. Splendor (shining beauty, rather than reflective beauty) corrupted Satan’s wisdom

(Ezek. 28:17b). יִפְעַר ^{#3314}_{x2} yiph’ah: *brightness, splendour* (Ezek. 28:7,17). Fr. יָפַע ^{#3313}_{8x} yapha: *shine forth* (Deut. 33:2; Ps. 50:2; 80:1; 94:1).

2. YHWH taunted the fallen star when The 5 I Wills of Heylēl ben Shachar are demonstrated to be empty boasts (Isa. 14:4-21).
 - a. I will ascend to heaven. **הַשָּׁמַיִם אֲעֶלֶה**.
 - 1) **עָלָה** ‘alah ^{#5927}_{888x}: *to ascend* is the root behind almost every verse in this pentad.
 - 2) Jesus ascended, but was entitled to ascend by virtue of His previous and victorious descent (Ps. 68:18; Eph. 4:9; Rom. 10:7).
 - 3) Satan and Jesus form the perfect patterns for Paterological pleasure (Prov. 29:23; Mt. 23:11-12; Jas. 4:6,10; 1st Pet. 5:5,6).
 - b. I will raise my throne above the stars of God. **מִמַּעַל לְכוֹכְבֵי-אֱלֹהִים אֲרִיב כִּסְאִי**.
 - 1) It is debatable whether Heylēl ben Shachar even had a throne prior to his fall.
 - 2) The stars of God are a rank of spirit beings (angels) that provide governance over the physical universe (Gen. 1:16,18; Deut. 4:19; 17:3; Jdg. 5:20; Job 38:7).
 - 3) The role of “star” angels is to communicate via natural revelation (Ps. 19:1-6) what is expanded in special revelation (Ps. 19:7-14).
 - c. I will sit on the mount of the assembly in the recesses of the north.

וְאָשֵׁב בְּהַר-מוֹעֵד בְּיַרְכְּתֵי צָפוֹן.

 - 1) The mount of the assembly is where the Divine Council issues their judicial rulings. Freely mixing **עֵדָה** ‘ēdah ^{#5712}_{149x} (Ps. 82:1) with **מוֹעֵד** mō‘ēd ^{#4150} (Isa. 14:13), **קָהָל** qahal ^{#6951} (Ps. 89:5) & **סוֹד** cōd ^{#5475} (Ps. 89:7).
 - 2) The recesses of the north expresses the dominion over the spirit realm (Ps. 48:2).
 - 3) Angelic north is juxtaposed with angelic south (Job 9:9).
 - d. I will ascend above the heights of the clouds. **אֲעֶלֶה עַל-בְּמֹתֵי עָב**.
 - 1) The clouds are protective layers separating God’s glory and shading lesser beings (Ex. 19:9; Ezek. 10:3-4).
 - 2) Only God is entitled to this cloud separation, but Satan wants a similar privilege (Ps. 104:3).
 - e. I will make myself like the Most High. **אֲדַמָּה לְעֶלְיוֹן**.
 - 1) No contingent being is like the Necessary Being (Ps. 89:6; Isa. 40:18,25; 46:5_{x2}).
 - 2) God is not like His creation (Ps. 50:21). What God intends, becomes the reality of existence (Isa. 14:24).
 - 3) “Likeness” is characteristic of comparative pride, and mocked by God (Ezek. 31:2,8_{x2},18).
 - 4) The blessings of Adam are to be made in God’s likeness (Gen. 1:26; 5:1).
3. Additional details for the fall of Satan are provided in the verses surrounding the 5 I Wills.
 - a. Rephaim and fallen angel kings will stand to greet the arrival of Heylēl ben Shachar (Isa. 14:9).
 - b. Maggots and worms provide disgusting but edifying doctrine (Isa. 14:11).
 - 1) The fallen angels scorn humanity with maggot and worm pejoratives (Job 25:6).
 - 2) The Lake of Fire features such “worms” (Isa. 66:24; Mk. 9:47-48).
 - 3) Jesus became a “worm” to deliver us from this destiny (Ps. 22:6).

4. Satan's rebellion sparked a widespread revolt against the Lord, as one-third of all angels followed his lead (Rev. 12:3-4).
 - a. Heads, horns and diadems are on one end of this dragon (Rev. 12:3), but his tail is the other end (Rev. 12:4).
 - b. A past throwing down (Rev. 12:4) is contrasted with a future throwing down (Rev. 12:9-10).
 - c. One-third of all stars may apply only to that classification of spirit beings, or it may refer to the entirety of the spirit realm of creation. The simple division between elect and fallen (Rev. 12:7) and the panorama nature of this chapter argues for the entirety of the spirit realm.
 - d. One-third of all spirit beings rebelled against God in the wake (tail) of Satan's rebellion against God. Important considerations:
 - 1) Not all on one occasion. Time seems to pass in Rev. 12:7-8 as well as Ezek. 28:16-18.
 - 2) Not all for the same reasons. Elohiym (Ps. 82:6) and Sariym (Ps. 82:7) had different criteria for their judgment.
 - 3) Although under the Dragon's banner (Rev. 12:7; Mt. 25:41), not all in support of the Dragon's program (Mt. 12:26; Dan. 10:20; 11:40-45).
5. Divine wrath left the angelic earth *tohu wabohu* (Jer. 4:23-26).
 - a. Jeremiah's lament over Jerusalem's rebellion (Jer. 4:19-22) shifts to a vision of the pre-Adamic angelic rebellion (Jer. 4:23-26), before shifting to an eschatological judgment upon Israel (Jer. 4:27-31).
 - b. Mountains and hills may be topographical or political (Jer. 4:24).
 - c. Man and birds portray the terrestrial and celestial divisions of spirit beings (Jer. 4:25).
 - d. The headquarters for this rebellion is called Carmel, "the fruitful land" (Jer. 4:26) and likely represents Satan's country and people (Isa. 14:20). This locality name makes the location for Elijah's contest even more remarkable (1st Kgs. 18:19-20).
 - e. The end result of YHWH's fierce anger left the earth in the Genesis 1:2 circumstances (Jer. 4:23 cf. Gen. 1:2).

E. Angelity-Past and Humanity-Present

1. The creation of angels, their stewardship, rebellion, warfare and *tohu wabohu* judgment can all be classified within the world-age of Angelity-Past.
2. The restoration of the earth, creation of Adamic mortal beings, and everything since then can all be classified within the world-age of Humanity-Present.
3. The work-assignment of angels changed with the advent of Humanity-Present (Heb. 2:2; 2nd Pet. 3:5-6).
 - a. Elect angels became locked into their eternal state and began their Humanity-Present instruction & protection roles.
 - b. Fallen angels became locked into their eternal state and began their Humanity-Present deception and temptation roles.
4. The work-assignment of angels will change again in the Fulness of Times when elect angels will assume their eternal servant capacity (Heb. 1:14) and fallen angels will be banished in the Lake of Fire (Mt. 25:41).

F. Humanity–Present Deception & Temptation Roles.

1. Tempting Humanity is a primary satanic tactic (Gen. 3; Matt. 4) because it is not possible to curse whom God has blessed (Num. 22:12 cf. 25:1-9; 31:16; Gen. 1:28 cf. 3:14,17).
2. Murdering Humanity, specifically targeting the Seed of the Woman promise was a tactic until the Christ was born (Jn. 8:44; 1st Jn. 3:12; Gen. 4:8; Ex. 1:16; Matt. 2:16). After the cross, Satan’s only hope for “victory” is the extermination of the Jewish people (Jer. 31:35-37; 33:24-26).
3. Genetically Corrupting Humanity served as an additional line of attack against the Seed of the Woman promise. The Kinsman–Redeemer cannot serve God the Father if there are no kinsmen to redeem (Gen. 6:1-4,11,12; 2nd Pet. 2:4-5; Jd. 6,7).
4. Terrorizing Humanity by spiritual oppression of political leaders (1st Sam. 16:14-22 cf. Dan. 11:1).
5. Deceiving Humanity through advisors placed in key positions (1st Kgs. 22:19-22).
6. Managing Humanity through manipulating world affairs (Dan. 10:13,20,21; 11:1).
7. Haunting Humanity through demonic possessing of humans and animals (Mk. 1:23-28; 5:1-20; 9:14-29).
8. Satan Sifts the Saints in this present evil age. Armor is necessary! (Lk. 22:31-32; Eph. 6:10-20; 1st Pet. 5:8-11).
9. Deceiving Humanity through systematic philosophical indoctrination (1st Tim. 4:1-5).
10. Accusing Humanity is fruitless, but Satan keeps at it nonetheless (Rev. 12:10; Zech. 3:1-2; Rom. 8:33,34).

G. Humanity–Present Instruction & Protection Roles.

1. Jacob’s ladder illustrates the dimensional gateway angels make use of in traveling from heaven to earth (Gen. 28:12,17).
 - a. סֹלָם ^{#551}_{1x}; ladder, stairway. No further description (e.g. ziggurat, beanstalk) provides vocabulary assistance.
 - b. בֵּית-אֵל ^{#1008}_{72x}; Bethel = house of God. בַּיִת ^{#1004}_{2034x} + אֵל ^{#410}_{235x}.
 - c. שַׁעַר הַשָּׁמַיִם sha’ar hashshāmāyim Gate of Heaven.
2. Patrolling the Earth and then reporting back on what they’ve observed and learned (Job 1:6-12; 2:1-6; Zech. 1:7-11; 4:10; 6:1-8; Heb. 13:2; 1st Cor. 11:10; Eph. 3:8-10).
3. Guardian angels.
 - a. Angels are tasked to protect humanity from physical and spiritual stumbling blocks (Ps. 91:11-13).
 - b. The Authority of Jesus Christ provides immunity against the power of the enemy (Lk. 10:17-20).
 - c. Specific illustrations of angelic protection (2nd Kgs. 19:35; Dan. 6:22; Mt. 2:13; Acts 5:19; 12:6-11).
 - d. Unclear references to children’s angels (Mt. 18:10) and Peter’s angel (Acts 12:15).
4. Revealing eschatology (Dan. 7:15-27; 8:15-26; 9:21-27; 10:10-12:4; Rev. 1:1; 17:1; 21:9).
5. Providing guidance (Lk. 1:11-22,26-38; Mt. 1:20-23; Lk. 2:9-14; Acts 8:26; 10:3-8,22).
6. Defending God’s glory (Acts 12:23). Same as the Watchers? (Dan. 4:13-17,31-33)
7. Denying all worship (Col. 2:18; Rev. 19:10; 22:8-9).
8. Bearing witness to the solemn oaths of the ordained elders in a local church (1st Tim. 5:17-22).

III. Summary & Conclusion: The Angelity Past, Humanity Present, and Eternity Future Judgments of Angels.

- A. God the Father condemns the Seed of the Serpent and exalts the Seed of the Woman when the Son of Man presents Himself before the Ancient of Days (Gen. 3:15; Dan. 7:9,10,13,14).
- B. The judgment of the Ancient of Days favors not only the Son of Man but also the Saints of the Highest One (Dan. 7:18,22 cf. Heb. 2:9-11).
- C. All judgment has been given to the incarnate, crucified, and risen Son (Jn. 3:19; 5:22,27; 9:39; Acts 10:42; 17:31).
 1. Jesus' message of Satan's fall coincided with His disciples' manifestation of divine authority (Lk. 10:18).
 2. In the Church Dispensation the defeated and disarmed fallen angels coincides with the Church's manifestation of divine authority (Col. 1:15-20,24-29; 2:6-10,15; 2nd Cor. 2:14).
 3. The past-completed "has been judged" (Jn. 16:11) must be logically connected to the future-promised "will judge the world" and "will judge angels" (1st Cor. 6:2,3).
 4. The logic that makes this connection is the giving of all judgment to the Son and the related giving of judgment to the Bride (1st Cor. 6:2,3; Rev. 20:4).
- D. The sequential out-castings of Satan lead to an inescapable destiny in the Lake of Fire.
 1. From the holy mountain as a consequence of his sanctuary defilements (Ezek. 28:16,17,18).
 2. From heaven as a consequence of the five I Wills (Isa. 14:12,15).
 3. From heaven as a consequence of military defeat (Rev. 12:7-13).
 4. Into the Abyss for 1,000 years (Rev. 20:1-3).
 5. Into the Lake of Fire for all eternity (Rev. 19:20; 20:10,14,15; 21:8).