

A Systematic Theology for the 21st Century – Vol 10 Angelology

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Dr. Edward Rice

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Preface

Greetings in the name of the Lord Jesus Christ.

As a USAF retired systems engineer turned Baptist Preacher of the Gospel of our Lord Jesus Christ, and armed with a staunch belief in the preserved accuracy of the inspired Scriptures, I praise the Lord that he has provided me the unique opportunity to assemble “A Systematic Theology for the 21st Century.”



As a systems engineer for thirty years (since 1972), I focused on systems analysis. Systematic theology has intrigued me ever since my first Bible institute course in 1975. I have amassed multiple systematic theology books and never found one that is wholly Biblical. In 2013 my seminary work at Louisiana Baptist Theological Seminary, under Dr. Steven Pettey, assigned me to read and analyze six volumes of “Systematic Theology” by Lewis Sperry Chafer, the founder and previous president of Dallas Theological Seminary. Initial critique of this neo-evangelical's voluminous, wordy, often unorganized work, answered the question, “Is there not a cause?” A Systematic Theology for the 21st Century is indeed a valid need. It cried out to be written and it was a work that I was privileged to endeavor.

God says he built man with an inner knowledge of the Creator's eternal power and Godhead. Further, God reveals from heaven, to every man, his wrath against all ungodliness. This true Light “*lighteth every man that cometh into the word.*” The Bible says the righteous God, The LORD of hosts, tries the reins and the heart of every man. The prophet Jeremiah writes of God, “*I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.*” The psalmist says, “*my reins also instruct me in the night seasons.*” With his tugs on the reins of your heart, you have come far in your studies, be sure that you have come to a knowledge and submissive acceptance of God's only begotten Son, the Lord Jesus Christ. The beloved Apostle John wrote, “*And many*

other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

Every Bible student is encouraged to follow through a list of Bible verses called by some the Romans road to heaven. The believing Bible student is encouraged to memorize them. That quintessential list of verses is John 3:16-19, 36, 5:24, Romans 3:10, 23, 5:8, 12, 18-19, 6:23, and 10:9-13. That last reference is God's formal acceptance policy for your receiving his free gift of salvation and eternal life. Got life? The beloved Apostle John writes, *“He that hath the Son hath life; and he that hath not the Son of God hath not life.”* Selah! It is Hebrew for “go-figure”, and it intends that you pause, meditate, and consider what you just read.

In researching for this volume on angelology, the doctrine of angels, I was intrigued by how much information about angels had to be read between the lines of scripture. The Bible is predominately narrative, using word pictures to derive principles, and in the Bible narrative, where angels are introduced, there is no pause to explain their beginning and origin, their being and essence, or their purpose, names and personalities. All of that must be inferred and that inference is done by reading between the lines, as it were. The thing about reading between the lines is that some do it better than others, and some of those “some”, by nature, tend to inflate their ability and then flaunt it before the “others.” Thinking themselves to be great teachers of the more simple minds they then cross correlate and exaggerate. In the case of angels much of what has been speculated as true is not found in the Bible at all, it is simply cross correlated by witty minds with a snippet here and a “taken out of context” there.

Great care, then, needs to be exercised by the Bible student. Don't let charismatic teachers, reading between the lines of scripture, take you off on a tangent about angels. Angels are not a predominate theme of the Bible, Christ is, man is, and Christ becoming man for his salvation most certainly is. Keep the main thing the main thing here, but augment it with this insightful look into angelology.

When I began work on my Ph.D. in 2014 I set a goal to finish this Systematic Theology for the 21st Century in a five year period. When I finished my Ph.D. in 2017, I reestablished the same goal. This year, after publishing at least a draft of all twelve volumes in 2019, the goal

remains. My plea for critique and correction also remains the same. I prefer friendly and constructive critique, but have found the hostile ones to be enlightening and beneficial for rounding out a stronger defense of truth. Feel free to engage in this effort, the many inputs I have received have strengthened the cause.

There is a cause.

Vol 10 Angelology

Chapter 1 Angelology Introduction

Much has been written about angels, more has been presumed and misunderstood. The Holy Bible has no dissertation or thesis on the subject, but it does provide tremendous insights to angels. Even though it is not a theme of the Bible, there is much that could be learned about angels, and that learning can greatly benefit the believer.

*Bless the LORD, O my soul. O LORD my God,
thou art very great; thou art clothed with honour and
majesty....Who maketh his angels spirits; his ministers
a flaming fire...*

Psalm 104:1,4¹

*This poor man cried, and the LORD heard him,
and saved him out of all his troubles. The angel of the
LORD encampeth round about them that fear him, and
delivereth them.*

Psalm 34:6-7

*When I consider thy heavens, the work of thy
fingers, the moon and the stars, which thou hast
ordained; What is man, that thou art mindful of him?
and the son of man, that thou visitest him? For thou
hast made him a little lower than the angels, and hast
crowned him with glory and honour.*

Psalm 8:3-5

*Behold, I will send my messenger (angel), and he
shall prepare the way before me: and the Lord, whom*

1 The Holy Bible

ye seek, shall suddenly come to his temple, even the messenger (angel) of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

Malachi 3:1-3

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels...

Matthew 25:41

These verses alone reveal that angels are 1) spirits, 2) ministers, 3) around to deliver "them that fear him", 4) higher beings than man, 5) messengers, 6) messengers to be feared, and 7) not all good. Further we are to learn that angels are created beings (and we learned previous that everything that was created was very good and created in those first six days of our universe's existence, angels being no exception), angels are of differing ranks and types, and that there are holy angels who did not sin, and fallen angels which sinned and were cast out with Satan, another fallen angel. There is much to be gleaned from this study of angels.

An angelic world surrounds man and the Bible is filled with references to good and evil angelic beings. This part of a systematic theology for the 21st century will explore every Bible evidence of these angelic beings with the expectation that eyes will be open to the hosts that surround us, quite like Elisha's servant had his eyes opened:

And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant

*said unto him, Alas, my master! how shall we do?
And he answered, Fear not: for they that be with
us are more than they that be with them. And Elisha
prayed, and said, LORD, I pray thee, open his eyes,
that he may see. And the LORD opened the eyes of the
young man; and he saw: and, behold, the mountain
was full of horses and chariots of fire round about
Elisha. (2Kings 6:15-17)*

The study of these angelic beings is called angelology, which combines a Greek based English word “*angel*” and a Greek based word “*ology*.” “Angel” literally means “a messenger; one employed to communicate news or information from one person to another at a distance”² and “*ology*” means *a word, a discourse, a doctrine, a teaching, a matter under discussion, a thing spoken of or talked about, also the mental faculty of thinking, meditating, or reasoning about*. Others have limited this suffix by equating it to the English “*study of*.” It is so much bigger than *a study*. Some have degraded “*ology*” so far that they call it *science*. But recall that science, filled with rigorous skepticism, is “The observation, identification, description, experimental investigation, and theoretical explanation of phenomena.”³ There really is no English equivalent that can capture the depth of *ology* in *Angelology*. This, of course, is true for Theology, Christology, Soteriology and all the other *ologies*. that are encountered in a Systematic Theology. Ergo, an Angelology is to be so thorough it will require meditation, reasoning, and research.

The Word Study for Angel

The word “angel” as found in the Old Testament Scriptures comes from the Hebrew word *mal'ak*, found in Strongs Exhaustive Concordance as:

04397 מלאך mal'ak mal-awk', from an unused root

2 Noah Webster's 1828 Dictionary of American English, s.v. “angel”.

3 American Heritage Dictionary, 3rd ed., s.v. “Science.”

meaning to despatch (Brit. N. Amer. *dispatch* – promptly send away towards a designated goal) as a deputy; n m; AV-angel 111, messenger 98, ambassadors 4, variant 1; 214 times; defined: messenger, representative; a) messenger, b) angel, c) the theophanic angel.

As found in the New Testament Scriptures “angel” is from the Greek word *ang'-el-os*, found in Strongs as:

32 ἀγγελος *aggelos ang'-el-os*, from *aggello* [probably derived from 71, cf 34] (to bring tidings); n m; AV-angel 179, messenger 7; 186 times; defined: a messenger, envoy, one who is sent.

A brief analysis of the use of the word shows the following:
Angel* used in 283 Bible verses, 108 OT (38%), 175 NT (62%)
used in Gospels 52 times (30%)
 That's Matt 19 times (37%)
 Mark 5 times (10%)
 Luke 24 times (46%)
 John 4 times (7%)
in Acts 21 times (12% of NT usages)
 Hebrews 12 times (7%)
 Other Epistles 18 times (10%)
 Revelation 72 times (41%)

(7 times the Greek word *Angelos* was translated messenger(s) i.e. Mt. 11:10, Mrk.1:2, Lu.7:24, 27, 9:52, 2Cor.12:7, Ja.2:25).

Devils* (i.e. fallen angels) used in 106 Bible verses,
Used 4 times in OT (Le.17:7, Deut.32:17, 2Chron.11:15, Ps.106:37), 102 times in NT.
used in Gospels 74 times (73%) (Other NT verses 28 times (27%))
 That's Matt 23 times (31%)
 Mark 16 times (22%)
 Luke 27 times (36%)
 John 8 times (11%)

Just in the birth of Jesus in his first advent, angel* is used:

Appearing to Joseph in Mt.1:20, 24, 2:13, 19, Lu.2:21

To Zacharias Lu.1:11, 13, 18, 19

Gabriel to Mary Lu.1:26, 28, 30, 34, 35, 38

To Shepherds Lu.2:9, 10, 13, 15

(In 2 gospels via 19 verses, that's $19/52 = 37\%$ of all the Gospel uses).

In the Bible an angel might be good or evil, human or spirit, God himself or just a heavenly being, so the scope of this study must be kept pretty wide. For that last distinction there are over fifty verses that reference the angel of the LORD or the angel of God, called in Strong's definition, a *theophanic* angel. That list of verses, in a format used by onlinebible.net, is given below:

The list of verses containing “The angel of the LORD/God”:

Ge 16:7,9,10,11, 21:17, 22:11,15, 31:11, Ex 3:2, 14:19

Nu 22:22,23,24,25,26,27,31,32,34,35

Jud 2:1,4 5:23 6:11,12,20,21,22

Jud 13:3,6,9,13,15,16,17,18,20,21

1Sa 29:9, 2Sa 14:17,20 19:27, 24:16

1Ki 19:7, 2Ki 1:3,15 19:35, 1Ch 21:12

Ac 10:3 27:23, Ga 4:14

Thus, it is helpful to have a good handle on this diverse usage of the word angel. A good beginning would be with its genesis.

The Genesis of Angels

A genesis of angels, as it were, is a worthy endeavor here, and such a genesis needs to begin in Genesis. “Angel” is brought up fifteen times in Genesis⁴ and the first four occurrences show up as “the angel of the LORD” (16:7,9,10,11) who came and spoke to Hagar as she was fleeing from her mistress, Sarai, Abraham's wife. This curious first occurrence seems to be a theophany, or pre-incarnate Christ, where a visible (but not necessarily material)

4 angel(s) appears 283 times in the Bible, 108 OT, 175 NT, 71 of which are in The Revelation of Jesus Christ! That's 25% of Bible occurrences and 40% of NT occurrences!

manifestation of the LORD appears to a human. Here the angel of the LORD “found her” and then three times “And the angel of the LORD said unto her,....” In another incident with Hagar, thirteen years later, the Bible says, “*And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.*” (Gen 21:17-18). Notably this second interaction with Hagar is likely not a theophany, but a call out of heaven that speaks of God in second person.

One can put so much emphasis on first occurrences that they make it a law, lets not do that, but learn some things from this first occurrence of angels interacting with mankind. Foremost there is a linguistic difference and noted distinction between “the angel of the LORD” and “the angel of God.” In the Bible there is no occurrence of “the angels of the LORD” but eight occurrences of “the angels of God” (two in OT (Genesis 28:12, 32:1) and six in the NT). Consequently when one finds “the angel of God” (thirteen times in the Bible, ten in the OT) it seems to be an angel (singular messenger) of God and not a theophany, or pre-incarnate Christ, while “the angel of the LORD” which uses the name of God rather than the title of God, is likely a theophany where the actual presence of God is manifested, again as the pre-incarnate Christ. Each occurrence needs to be examined individually with conscious care. It will be further noted, as this study of the theophany matures, that a manifestation of the LORD God prior to his incarnate manifestation as Christ, is justly called a pre-incarnate Christ.

That might seem like a lot to infer from these two appearances to Hagar but there is more. The angel of the LORD first, and the angel of God second, both step in to interact and correct the actions of Hagar the Egyptian maid. Hagar is secondary to God's main interaction with humanity, an interaction with Abraham. God has not, as yet, come to Abraham via angelic being, theophany or otherwise. That appearance via an angel happened in Genesis 22:11,15 when the LORD God intervenes to prevent Abraham

from sacrificing his only begotten son. This is a curious appearance to Hagar before a recorded appearance to Abraham himself. Now there had been some communications to Abraham (Gen 12:1), and the LORD appeared unto Abram without an angelic mention (12:7, 17:1, 18:1), but Hagar gets this first mention. Other appearances of the LORD without angelic mention occur, to Isaac (26:2, 24), to Samuel (1Sam 3:21), and to Solomon (1King 3:5, 9:2, 2Chron 7:12) (there are also two occurrences where “God appeared”, both occurrences were to Jacob, in Genesis 35:7 and 9) and there may be significance to studying each of these. That study is left as an exercise of the Bible student.

Moving on, there are two Genesis references to “angels” in 19:1 and 15, where they are dealing with Lot at Sodom, a reference to an angel sent before, and with, Abraham's eldest servant sent to fetch Isaac a bride (Gen 24:7, 40), and references to angels with Jacob (28:12, 31:11, 32:1, and 48:16).

Thus the angel of the LORD is oftentimes a *theophanic* angel, or the actual manifestation of God himself, that we know as the pre-incarnate Christ. Discretion is required to determine when this is the case. Henry Allen Ironside (1876-1951), a brilliant student of Revelation illustrates this discretion and gives an exposition of such *theophany* in his discussion of the angel with incense that appears in Revelation 8:1-5.

The seal is broken, the book is fully unrolled. and the seven angels appear to whom are given seven trumpets. And as these angel messengers stand by, waiting one after the other to herald with a trumpet blast the coming judgments, we are told that another angel came and stood to officiate at the golden altar. He “is seen offering incense; therefore is an angel-priest. Who is this angel-priest? I think you will agree that he can be no created angel. Scripture never speaks of any created angel offering incense with the prayers of saints to make them acceptable to God. The Church of Rome does; but nowhere in the Bible do you get anything of the kind.

Throughout the Old Testament, the pre-incarnate Christ is again and again presented as the Angel of The Lord. - He was the angel who appeared to Abraham; - He was the angel who guided the children of Israel; - He was the angel who wrestled with Jacob and put his thigh out of joint by the brook at Peniel. - He was the angel who appeared to Moses in the mount when the prophet prayed that he might behold God; - He was the angel who appeared to Joshua to lead the people of Israel against their foes in the land of Canaan; - He was the angel of The Lord again and again manifesting Himself throughout the entire dispensation. - In the Book of Zechariah He is the angel-advocate who stands to plead for Joshua, the high priest. So we again find Him in the Book of the Revelation presented as an angel-priest who still has a people on earth for whom to plead. ...⁵

A lot can be discerned by digging into this type of word study and the genesis of angels, but there is no need to reinvent the wheel. C. I. Scofield researched and documented a thorough investigation of angelology.

Scofield's Angelology Summary

A very thorough presentation of a Bible word study on angels is found in C. I. Scofield's Angel summary note attached to Hebrews 1:4 given below:

Heb 1:4 Note: Angel, Summary: Angel, "messenger," is used of God, of men, and of an order of created spiritual beings whose chief attributes are strength and wisdom (2Sam. 14:20; Psa. 103:20; 104:4). In the O.T. the expression "the angel of the Lord" (sometimes "of God") usually implies the presence of Deity in angelic form (Gen. 16:1-13; 21:17-19; 22:11-16; 31:11-13; Ex.

5 Ironside, H. A., "Revelation: An Ironside Expository Commentary", Kregel Publications, 1920, pg 85.

3:2-4; Jud. 2:1; 6:12-16; 13:3-22). See Mal. 3:1, *note*.

The word "angel" is used of men in Lk. 7:24; Jas. 2:25; Rev. 1:20; 2:1, 8, 12, 18; 3:1,7, 14. In Revelation 8:3-5 Christ is evidently meant. Sometimes angel is used of the spirit of man (Mat. 18:10; Acts 12:15). Though angels are spirits (Psa. 104:4; Heb. 1:14), power is given them to become visible in the semblance of human form (Gen. 19:1 cf. v. 5; Ex. 3:2; Num. 22:22-31; Jud. 2:1; 6:11, 22; 13:3,6; 1Chr 21:16, 20; Mat. 1:20; Lk. 1:26; John 20:12; Acts 7:30; 12:7, 8 etc.).

The word is always used in the masculine gender, though sex, in the human sense, is never ascribed to angels (Matt. 22:30; Mk. 12:25). They are exceedingly numerous (Mat. 26:53; Heb. 12:22; Rev. 5:11; Psa. 68:17). The power is inconceivable (2Ki. 19:35). Their place is about the throne of God (Rev. 5:11; 7:11).

Their relation to the believer is that of "ministering spirits, sent forth to minister for them who shall be heirs of salvation," and this ministry has reference largely to the physical safety and well-being of believers (1Ki. 19:5; Psa. 34:7; 91:11; Dan. 6:22; Mat. 2:13, 19; 4:11; Lk. 22:43; Acts 5:19, 12:7-10).

From Heb. 1:14, with Mat. 18:10; Psalms 91:11, it would seem that this care for the heirs of salvation begins in infancy and continues through life. The angels observe us (1Cor. 4:9; Eph. 3:10; Eccl. 5:6), a fact which should influence conduct. They receive departing saints (Lk. 16:22). Man is made "a little lower than the angels," and in incarnation Christ took "for a little "time" this lower place (Psa. 8:4, 5; Heb. 2:6, 9) that He might lift the believer into His own sphere above angels (Heb. 2:9,10). The angels are to accompany Christ in His second advent (Mat. 25:31). To them will be committed the preparation of the judgment of the nations (*see* Mat. 13:30, 39, 41, 42, 25:32, *note*). The kingdom-age is not to be subject to angels, but to Christ and those for whom He was made a little lower than the angels (Heb. 2:5). An archangel,

Michael, is mentioned as having a particular relation to Israel and to the resurrections (Dan. 10:13, 21; 12:1; 12:2; Jude 1:9; 1Thes. 4:16). The only other angel whose name is revealed Gabriel, was employed in the most distinguished services (Dan. 8:16; 9:21; Lk. 1:19,26).⁶

C. I. Scofield's ideas about fallen angels is very skewed because he supposes a gap where a previous creation in the dateless past accounts for science's "geological ages" wherein fallen angels destroyed a previous primitive antediluvian culture, and then he supposes that those nasty fallen angels breed with humans to make half-breeds that bring in a second world flood that destroys humanity. Go figure. His gaptist theories are refuted in this author's 2017 dissertation "*God's Glory, God's Handiwork, and God's Word, The Genesis Account*", and his half-breed angel hypothesis is refuted in this volumes chapter 4.

As stated, an *ology* must be more than a word study, but a word study is often a good place to start. In this volume we shall explore Dr. Cambron's Bible Doctrines book's Angelology, then consider a dangerous misinterpretation of Genesis 6:4, explore Charles Hodge's one-hundred-and-fifty year old Systematic Theology's Angelology, and then, for completeness, we shall engage a harsh critique of Dr. Chafer's Angelology. May the Lord bless your studies in this arena.

6 Cyrus Ingerson Scofield, "*The Scofield Study Bible*," 1909, Heb.1:4 note, pg 1291-1292.

Chapter 2 Dr. Cambron's Angelology- The Doctrine of Angels

A solid Biblical Doctrine must form the basis and starting point for a systematic theology. There is no truer, or more thorough, published, Baptist, and Biblical doctrine than that of Dr. Mark G. Cambron.⁷ His teachings at Tennessee Temple Bible School thoroughly lay the foundation for this systematic theology. His book, *Bible Doctrines*⁸ will, with the permission of the Cambron Institute⁹, be given in block quotes throughout this effort. The book is readily available through <http://www.thecambroninstitute.org>, and it forms the foundational basis for this Systematic Theology.¹⁰

Believing in the verbal inspiration of the Holy Scriptures and believing that every single word is directly chosen by God, it is necessary to preserve and defend the doctrines extracted from Scripture and presented by Dr. Cambron. Below, in a block quote of his book, is his extensive analysis of Angelology:[block quote of Dr. Cambron's *Bible Doctrines* page 186-204 (Zondervan 229-248)]

Cambron's Chap8 Angelology - The Doctrine of Angels

pg186

ANGELOLOGY (The Doctrine of Angels) pg188

7 Dr. Mark G. Cambron, B.A., M.A., Th.B., Th.M., Th.D., D.D., L.L.D., Litt.D., was one of the foremost theologians of our times. Born in Fayetteville, Tennessee on July 31, 1911. He was born-again in 1919. It was during a Billy Sunday campaign in Chattanooga that he trusted in the Lord Jesus Christ as his personal Savior. He served for many years at Tennessee Temple College (1948-59) with Dr. Lee Roberson and served as Dean of the College. From <http://www.thecambroninstitute.org> accessed 10/16/2013

8 Mark G. Cambron, *Bible Doctrines*, 1954, Grand Rapids, Michigan, Zondervan Publishing House, 60-69

9 The Cambron Institute, 35890 Maplegrove Road, Willoughby, Oh 44094

10 It is noted and reproved in the Bibliology section of this work that Dr. Cambron's *Bible Doctrines* book recommends using the R.V., instead of the Holy Bible, 41 times for 54 Bible verses.

OUTLINE FOR CHAPTER VIII
ANGELOLOGY

I. Definition.

- A. Expression.
- B. Explanation.
- C. Designation.

II. Description.

- A. Their Personality.
- B. Their Origination.
- C. Their Enumeration.
- D. Their Habitation.
- E. Their Characterization.
- F. Their Perfection Attributes.
- G. Their Gradation.
- H. Their Division.

III. Delineation.

- A. Good Angels.
- B. Bad Angels.

IV. Satan.

- A. The Names and Descriptive Titles of Satan.
- B. The Personality of Satan.
- C. The Origin of Satan.
- D. The Career of Satan.
- E. The Location of Satan.
- F. The Character of Satan.
- G. The Work of Satan.
- H. The Limitation of Satan.
- I. Our Attitude Toward Satan.

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Chapter VIII
ANGELOLOGY

Angelology is the doctrine of angels.

I. Definition

A. Expression.

“Who maketh his angels spirits; his ministers a flaming fire” (Ps. 104:4). “The angel of the LORD encampeth round about them that fear him, and delivereth them” (Ps. 34:7).

“What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou madest him a little lower than the angels, and hast crowned him with glory and honor” (Ps. 8: 4, 5). “Behold, I will send my *messenger*; and he shall prepare the way before me” (Mal. 3: 1a). “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Matt. 25:41). See also Genesis 19:1, 15; 24:7; 28:12; Psalm 103:20; Hebrews 1:7, 14; Matthew 11:10; Luke 7:27.

B. Explanation.

1. *Translation.* The Old Testament Hebrew and the New Testament Greek translate the word angel as “ambassador, messenger, deputy, and ministers.”

a. *For Human Messengers.* From one human to another: “When the *messengers* of John were departed, he began to speak unto the people concerning John” (Luke 7:24a).

b. *For Human Messengers Bearing a Divine Message.* “Then spake Haggai the LORD’s *messenger* in the LORD’s message unto the people, saying, I am with you, saith the LORD” (Hag. 1:13). See also Galatians 4:14.

c. *For Impersonal Providence.* This may be some physical deformity. “Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the *messenger* of Satan to buffet me, lest I should be exalted above measure” (II Cor. 12:7).

d. *For Bishops or Preachers.* “Unto the *angel* of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks” (Rev. 2:1). See also Revelation 1:20; 2:8, 12, 18; 3:1,7, 14.

e. *For Demons Without Bodies.* “When the Pharisees heard it, they said, This fellow doth not cast out devils [demons], but by Beelzebub the prince of the devils [demons]” (Matt. 12:24; 25:41).

f. *For Heavenly Beings.* See Genesis 18.

g. *For One Pre-eminent Angel: The Angel of the Lord.* “The angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed” (Ex. 3:2). pg190

2. *Notation.* The term “angel” is not a personal name, but rather a title describing an office.

C. Designation.

There are three angels whose personal names we know:

1. *Lucifer.* This is the unfallen name of the Devil. Satan is his fallen name. “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which did weaken the nations!” (Is. 14:12).

2. *Michael — Tue Archangel.* According to the Scriptures there is only one archangel.

He is mentioned in the books of Daniel and Revelation. Michael has to do with the resurrection; it is he who shall sound the trumpet, and not Gabriel. “Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee” (Jude 9). “The Lord himself shall descend from heaven with a shout, with the voice of the archangel [*Michael*], and with the trump of God: and the dead in Christ shall rise first” (I Thess. 4:16).

a. *Prince of Daniel’s People, the Jews.*

b. *Head of the Heavenly Army of Angels.*

3. *Gabriel.* This name is found in Daniel and Luke. “I heard a man’s voice between the banks of Ulai which called, and said, Gabriel, make this man to understand the vision” (Dan. 8:16). “The angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings” (Luke 1:19). See also Daniel 9:21-27; Luke 1:26, 27.

II. Description

A. *Their Personality.*

They are personal beings, and not impersonal influences, such as thoughts, ideas, etc. Paul writes that “peradventure” God will

give “those that oppose themselves” “repentance to the acknowledging of the truth . . . that they may recover themselves out of the snare of the devil, who are taken captive by him at his will” (II Tim. 2:25, 26). See also II Samuel 14: 20; Revelation 12:9, 12; 22: 8, 9.

B. Their Origination.

They are created beings and superior to man, but they are not as the artist paints them, having wings, and the like. No doubt they have bodies, but not like our bodies. If our eyes were not blinded by the fall of man, we might be able to see them. Eve saw Satan as an angel of light. Angels are not *eternal* beings. While they will live forever, yet they have not lived forever, because they are *created* beings. They were created like man, but ^{pg191} not as human beings. A Christian does not become an angel when he dies, but, in Christ, he is greater than angels can ever be. “By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col. 1:16). See also Nehemiah 9:6; Genesis 18:8; Luke 24:37.

C. Their Enumeration.

“Ye are come into mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels” (Heb. 12:22). “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” (Matt. 26:53). Six thousand composed a legion; the Lord could have called for seventy-two thousand angels for aid had he so desired. See also Daniel 7:10; Psalm 68:17.

D. Their Habitation.

A great many angels dwell in the heavenlies. “In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven” (Matt. 22:30). See also Matthew 18:10; Luke 2:13-15; John 1:15; Galatians 1:8; Revelation 5:11; 7:11.

E. Their Characterization.

1. *Angels Are Spirits.* “Of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire” (Heb. 1:7). See also Hebrews 1:14; Psalm 104:4.

2. *Angels are Corporeal*. Although being spirit, they have bodies of some kind and perform bodily acts. Mary “seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain” (John 20:12). See also Genesis 18:1-8; 19:1-3; Judges 6.

3. *Angels Are Masculine*. It is an error to say they are sexless. They are always manifested in the form of man. Masculine pronouns are always used in connection with them. “And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: He is risen; he is not here: behold the place where they laid him” (Mark 16:5,6). See also Matthew 28:2-4; Luke 1:26.

4. *Angels are Celibates*. There is no record of angels ever marrying angels. “In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven” (Matt. 22:30). The quoted Scripture does not mean that we will be sexless, but that we will not marry.

F. Their Perfection — Attributes. pg192

1. *They Are Deathless*. They will never die, or cease to exist. They do not grow old.

“They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection” (Luke 20:35, 36).

2. *They are Immutable*. There is no matter in them that can change.

3. *They Are Illocal*. They are not subject to limitation, or space. We are (Acts 17:26).

However, they are not omnipresent.

4. *They Are Mighty*. They are not omnipotent (almighty). They are mightier than we are, but are inferior to God. “To you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels” (II Thess. 1:7). See also Acts 5:19; 12:5-11, 23; Psalm 103:20; II Peter 2:10, 11.

5. *They Are Wise*. They possess super-human intelligence, yet they are not omniscient (all-wise). One of the purposes of Paul's preaching was "to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:10, 11). See also II Samuel 14:17-20; Matthew 24:36; Mark 13:32; I Peter 1:10-12.

6. *They are Subordinate*. They are always subject to God. Even the Devil is in this category. There is nothing he can do, but by the will of God. "[Jesus Christ] is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (I Peter 3:22). See also Hebrews 1:4-8, 13, 14.

G. *Their Gradation*.

1. *The Angel of the Lord*. This angel is presented as no other angel in the Scriptures. He possesses a position no other angel could occupy. He is the Lord Jesus Christ himself. He presented himself to Hagar, Abraham and Gideon.

2. *Theim*. This is the plural of cherub. They are mighty beings, always connected with the throne of God. They were present in the garden of Eden. They were placed there to keep Adam and Eve from re-entering the garden. According to Scripture, they seem to be more than just angelic beings, for they are connected with God as a symbol of God himself. Images of cherubims were made of gold and overlooked the mercy seat. The mercy seat is a type of Christ; thus, the cherubims are pictured as overlooking the work of Christ in love and light.

3. *The Anointed Cherub*. No doubt this was Satan in his unfallen estate. "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire" (Ezek. 28:14). pg193

4. *The Seraphim*. These angelic beings are mentioned only in Isaiah. They are attentive unto the LORD of Hosts. "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings....Then flew one of the

seraphims unto me, having a live coal in his hand, which he had taken with tongs from off the altar” (Is. 6:1,2,6).

5. *Archangel*. “Michael the archangel, when contending with the devil he disputed about the body of Moses. durst not bring against him a railing accusation, but said, The Lord rebuke thee” (Jude 9). See also I Thessalonians 4:16.

6. *Throne*. “By him were all things created, that are in heaven, and that are in the earth, visible, and invisible, whether they be *thrones*, or dominions, or principalities, or powers: all things were created by him, and for him” (Col. 1:16).

7. *Dominion*. God set Christ “at his own right hand in the heavenly places, far above all principality, and power, and might, and *dominion*, and every name that is named, not only in this world but also in that which is to come” (Eph. 1:20, 21). See also Colossians 1:16.

8. *Principalities*. “I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:38, 39). See also Colossians 1:16; Ephesians 6:12.

9. *Powers*. “Unto the principalities and *powers* in heavenly places might be known by the church the manifold wisdom of God” (Eph. 3:10). See also Colossians 1:16; Ephesians 1:21.

10. *Mighty*. “God standeth in the congregation of the mighty; he judgeth among the Gods” (Ps. 82:1). See also Psalm 89:6.

11. *Authorities*. “[Jesus Christ] is gone into heaven, and is on the right hand of God; angels and *authorities* and powers being made subject unto him” (I Peter 3:22).

12. *Dignities*. “These filthy dreamers defile the flesh, despise dominion, and speak evil of *dignities*” (Jude 8). See also II Peter 2:10.

H. Their Division.

Angels are divided into two great moral realms or spheres:

1. *Holy Angels* — *Angels of God*. “Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God’s host: and he called the name of pg194 that place

Mahanaim” (Gen, 32:1, 2). See also Matthew 25:31; Daniel 4:13.

2. *Fallen Angels — Angels of Satan.* “There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Rev. 12:7-9). See also II Peter 2:4-6; Jude 6, 7.

These are called the angels of Satan; they were not created by him; they became his by choice. All angels were created in holiness; possessing a free will, they could choose either to serve God or Satan. “A God very terrible in the council of the holy ones, and to be feared above all them that are round about him,” (Ps. 89:7, R.V.¹¹). See also Matthew 18:10; 13:9; Mark 8:38; John 8:34; II Peter 2:4; Jude 6; I John 5:18.

III. Delineation

A. Good Angels.

1. *Their Adoration.* “Again, when he bringeth in the first begotten into the world, he said, And let all the angels of God worship him” (Heb. 1:6). See also Isaiah 6:3; John 12:41; Revelation 5:11, 12. We are told in Colossians 2:18 never to worship angels.

2. *Their Ministration.*

a. *Angelic Revelation.* They are able to carry the will of God to man. “If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation,” (Heb. 2:2). Also Daniel 8:16, 17; Luke 1:11-13; Acts 1:9-11.

b. *Angelic Preservation.* They are sent to help the saints of God. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the

11 The actual Bible says, “Ps.89:7 *God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him*” It is unfortunate that Dr. Cambron, not realizing how far Bible modifiers would go to attain their copyrights, preferred the modified R.V. in this instance. Actually there is no “council of the holy ones”, “very terribles”, or feared “round abouts” in this verse.

fourth is like the Son of God” (Dan. 3:25). See also II Kings 6:15-18; Hebrews 1:14.

c. *Angelic Stimulation*. They are sent to encourage the child of God. “For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me” (Acts 27:23-25).

d. *Angelic Emancipation*. They are sent to deliver the child of God. “The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life” (Acts 5:19, 20).

e. *Angelic Sustentation*. “The devil leaveth him, and, behold, angels came and ministered unto him” (Matt. 4:11). See also Luke 22:43.

f. *Angelic Conduction*. “The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert” (Acts 8:26). See also Genesis 24:7; Exodus 23:20-23; Numbers 20:16; Acts 10:3- 8. pg195

g. *Angelic Administration*. They execute the will of God. “Bless the LORD, all ye hosts; ye ministers of his, that do his pleasure. Bless the LORD all his works in all places of his dominion: bless the LORD, O my soul” (Ps. 103:21, 22).

(1) *In Judgment*. “Let them be as chaff before the wind: and let the angel of the LORD chase them” (Ps. 35:5). See also I Chronicles 21:15; II Kings 19:35.

(2) *In Guarding the Saved*. “At that time shall Michael stand up, the great prince which standeth for the children of thy people” (Dan. 12: 1a). See also Hebrews 1:14.

(3) *In Guarding the Dead*. “And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried” (Luke 16:22).

(4) *In Communicating the Law*. “Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator” (Gal. 3:19). See also Hebrews

2:2.

(5) *In Accompanying Christ*. “To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels” (II Thess. 1:7).

(6) *In Regathering Israel*. “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory” (Matt. 25:31).

(7) *In Harvesting at the End of the Age*. “Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn” (Matt. 13:30).

B. Evil Angels.

These are the angelic followers of the Devil. These are they for whom hell is prepared.

1. *Their Designation*. They are evil spirits; seductive, unclean, demons. “When he was come to the other side into the country of the Gergesenes, there met him two possessed with devils [demons] coming out of the tombs, exceeding fierce, so that no man might pass by that way” (Matt. 8:28). See also Matthew 9:33; 10:1; 12:43; Mark 1:26; 5:2-5; 9:17, 20; Luke 6:18; 9:39.

2. Their Division.

a. Fallen and Free.

b. *Fallen and Chained*.¹² “God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment” (II Peter 2:4). See also Ephesians 6:12, (“*For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places].*”); Jude 6, (“*And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*”).

3. The Free Angels.

a. Their Activities.

12 Based on a misinterpretation of who sinned in Genesis 6, and induced the wrath of God via a world flood, Dr. Cambron, perhaps innocently, following the sidebar that seeped into many Baptist circles, falsely divides evil angels into free and chained. For a thorough explanation of this error see Chapter 4 “Angels, Nephilims and Half-Breed Mongrels”, pg 37.

(1) *They Obtain Possession of the Bodies of Men.* “They also which saw it told them by what means he that was possessed of the devils [demons] was healed” (Luke 8:36).

(2) *They Voluntarily Vacate the Bodies of Men.* “When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none” (Matt. 12:43).

b. *Their Energies.* pg196

(1) *They Threw a Man Down and Didn't Hurt Him.* “Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil [demon] had thrown him in the midst, he came out of him, and hurt him not” (Luke 4:35).

(2) *They Threw a Man Down and Tore Him.* “As he was yet a coming, the devil [demon] threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father” (Luke 9:42).

(3) *They Drove a Man Into the Wilderness.* “He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bonds, and was driven of the devil [demon] into the wilderness” (Luke 8:29).

c. *Characteristics.*

(1) *Some Are Deaf.* “When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him” (Mark 9:25).

(2) *Some Are Dumb.* “One of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit” (Mark 9:17).

(3) *Some Are Lying.* “The LORD said unto him, Wherewith? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so” (I Kings 22:22).

(4) *Some are Foul.* “When Jesus saw that the people were running together, he rebuked the foul spirit” (Mark 9:25a).

(5) *Some Are Seducing.* “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils [demons]” (I Tim. 4:1).

d. *Their Power.* It is tremendous.

(1) *They Control the Bodies of Both Men and Beasts* (Mark 5:8-13).

(2) *They Inflict Physical Infirmities.* “Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day ?” (Luke 13:16).

(3) *They Inflict Mental Maladies.* “Always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones” (Mark 5:5).

(4) *They Produce Moral Impurity.* “When he was come up out of the ship, immediately there met him out of the tombs a man with an unclean spirit” (Mark 5:2). See also Matthew 10:1.

e. *Their Existence.* The word “devil” is best translated “demon.” There is only one Devil, but many demons, the Devil being the prince over them. There is such a thing as demon possession today. Missionaries to foreign countries attest to this fact. Demon possessed men have super-human strength; they are fully controlled by demons.

It is good to point out that the demons always spoke through the mouths of those they possessed. The demons in these people recognized the Lord Jesus, and he distinguished between the demon and the man. Demons do not like to be disembodied; they prefer to be cast into a herd of swine (Mark 5:1-20).

f. *Their Evidence.* Demonism was not limited to the time of Christ. There was evidence that it was in existence before His first advent: (1) The four Gospels introduced demonism as the thing that was known. pg197

(2) The people showed no surprise at demon possession.

(3) The Jews claimed to cast out demons by their power. (Matt. 12:27).

(4) After the time of Christ, the early Apostolic Fathers came in contact with demonism (Matt. 10:1; Mark 16:17; Acts 8:7).

(5) Demonism is seen today in modern missionary annals (Eph. 2:2, 6).

4. *The Imprisoned Angels.*

[Dr Cambron's whole discussion of Imprisoned Angels is based on a

misinterpretation of who sinned in Genesis 6, and induced the wrath of God via a world flood. Dr. Cambron, perhaps innocently, following the sidebar that seeped into many Baptist circles, falsely divides evil angels into free and chained. The presentation attempting to justify such imprisoned angels is found with my notes in chapter 4 of this work. For a thorough explanation of this error see Chapter 4 “Angels, Nephilims and Half-Breed Mongrels”, pg 42.]

IV. Satan

A. The Names and Descriptive Titles.

1. *Satan*. This name means “adversary, hater, and accuser.” “*Satan* stood up against Israel, and provoked David to number Israel” (I Chron. 21:1).

2. *Devil*. This name means “Slanderer, Accuser, Deceiver.” “He laid hold on the dragon, that old serpent, which is the *Devil*, and Satan, and bound him a thousand years” (Rev. 20:2).

3. *Beelzebub*. This is the prince of demons. Originally it meant “Lord of Flies”; the Jews later changed it to mean “Lord of the Dung Hill.” “The scribes which came down from Jerusalem said, He hath *Beelzebub*, and by the prince of the devils [demons] casteth he out devils [demons]” (Mark 3:22).

4. *Belial*. This means “good-for-nothing.” “Certain men, the children of *Belial*, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known” (Deut.13:13).

5. *The Wicked One*. He is the evil one, who has no reverence for Christ. “I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the *wicked one*” (I John 2:14). See also I John 2:13; Matthew 6:13, R.V.¹³ pg199

6. *Prince of This World*. World politics, business and society are under his domain. The Lord Jesus did not deny this when he was accosted by the Devil in the wilderness (Matt. 4; Luke 4).

13 It is noted and reproved in the Bibliology section of this work that Dr. Cambron's Bible Doctrines book recommends using the R.V., instead of the Holy Bible, 41 times for 54 Bible verses.

“Now is the judgment of this world: now shall the *prince of this world* be cast out” (John 12:31). See also John 14:30; 16:11.

7. *The God of This Age*. “If our gospel be hid, it is hid to them that are lost: in whom the *god of this world [age]* hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (II Cor. 4:4).

8. *Prince of the Power of the Air*. “You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the *prince of the power of the air*, the spirit that now worketh in the children of disobedience” (Eph. 2:2).

9. *That Old Serpent*. “The great dragon was cast out, *that old serpent*, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Rev. 12:9). See also Revelation 12:3; 20:2.

10. *Dragon*. “He laid hold on the *dragon*, which is the Devil, and Satan, and bound him a thousand years” (Rev. 20:2).

11. *The Evil One*. “We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself, and *the evil one* toucheth him not” (I John 5:18, R.V.¹⁴).

12. *Angel of Light*. “Satan himself is transformed into an *angel of light*” (II Cor. 11:14).

13. *Father of Lies*. “Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a *liar*, and the *father of it*” (John 8:44).

14. *Murderer*. “He was a murderer from the beginning, and abode not in the truth, because there is no truth in him” (John 8:44b). See also I John 3:12-15.

15. *Roaring Lion*. “Be sober, be vigilant; because your

14 The Holy Bible says, “1Jn.5:18 *We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*” It is unfortunate that Dr. Cambron, not realizing how far Bible modifiers would go to attain their copyrights, preferred the modified R.V. in this instance.

adversary, the devil, as a *roaring lion*, walketh about seeking whom he may devour” (I Peter 5:8).

16. *Ruler of Darkness*. “For we wrestle not against flesh and blood, but against principalities, against powers, against the *rulers of the darkness* of this world, against spiritual wickedness in high places” (Eph. 6:12).

B. The Personality of Satan. pg200

There is a general denial that the Devil is a person. To deny such is to deny the Word of God. The Scriptures teach that he is as much a person as the Lord Jesus Christ.

C. The Origin of Satan.

Satan was a created being (Ezek. 28:15). His position was the greatest of all the angelic hosts, “Thou art the anointed cherub that covereth” (Ezek. 28:14). He was one of the cherubim that overlooked the mercy seat of the temple in heaven.

His name, Lucifer, means “Son of the Morning.” He was created in perfect beauty (Ezek. 28:12, 17). Some hold that he was the choir leader of heaven, as the tabrets and pipes were prepared in him the day that he was created (Ezek. 28:13). Others may ask, “Isn’t the twenty-eighth chapter of Ezekiel speaking about the King of Tyre?” Yes, to begin with but the inspired writer goes beyond the King of Tyre, and speaks about a person that no human person could possibly fulfill, “Thou hast been in Eden” (Ezek. 28:13). Who could this be but Satan? He was perfect in his ways (Ezek. 28:15) until sin was found in him.

D. The Career of Satan.

What was the sin that caused Satan to be? What was it that changed Lucifer into the Devil? It was the original sin of the universe: pride. “I will ascend above the heights of the clouds; I will be like the most High” (Is. 14:14). The sin of pride was caused by choosing his own will above the will of God. “I will” became the original sin of the universe.

He appeared in the garden of Eden and thrust the human race into sin and death. He came to Job and wrought misery in his life. He tempted David to number the people. He tempted Christ (Matt. 4) and Peter (Luke 22:32). He hindered Paul in his great work (I Thess. 2:18). He snatches the Word from people’s hearts (Mark

4:15).

E. The Location of Satan.

He does have access to the throne of God, for he accused Job, and we are told that he accuses the brethren daily. “The accuser of our brethren is cast down, which accused them before our God day and night” (Rev. 12: 10c). It is an error to think of the Devil living in a palace in hell; his location is in the heavenlies.

F. The Character of Satan.

1. *Has Great Dignity.* His titles show this. “Now is the judgment of this world: now shall the prince of this world be cast out” (John 12:31). See also Jude 8, 9; II Corinthians 4:4.

2. *Has Great Power.* God (Jesus) sent Paul to the Gentiles “to open their eyes, and to ^{pg201} turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:18). See also Job 1:10-12; Luke 11:14, 18; Ephesians 6:11, 12. The whole world without Christ is under him.

3. *Has Great Cunning and Deceit.* “Satan himself is transformed into an angel of light” (II Cor. 11:14). See also Matthew 24:24; II Corinthians 2:11.

4. *Has Great Malignity.* “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil” (I John 3:8). See also II Corinthians 4:4.

5. *Has Great Fear.* “Submit yourselves therefore to God. Resist the devil, and he will flee from you” (Jas. 4:7).

G. The Work of Satan.

1. *He Is the Author of Sin and Tempts Men to Sin.* “Then was Jesus led up of the spirit into the wilderness to be tempted of the devil” (Matt. 4:1.)

2. *He Produces Sickness and Has Power of Death.* “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil” (Heb. 2:14). See also Luke 13:16; Acts 10:38.

3. *He Lays Snares for Men.* “God peradventure will give them

repentance to the acknowledging of the truth . . . that they may recover themselves out of the snare of the devil, who are taken captive by him at his will” (II Tim. 2:26).

4. *He Takes the Word Out of Hearts.* “When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside” (Matt. 13:19).

5. *He Puts Wicked Purposes Into Hearts.* “Neither give place to the devil” (Eph. 4:27).

6. *He Blinds Minds.* “The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (II Cor. 4:4).

7. *He Harasses Men.* “Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure” (II Cor. 12:7).

8. *He Accuses Men Before God.* “The accuser of our brethren is cast down, which accused them before our God day and night” (Rev. 12:10c). pg202

9. *He Enters Into Men.* “Supper being ended, the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him . . . [Jesus] riseth from supper” (John 13:2).

10. *He Sows Tares Among God’s People.* “The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels” (Matt. 13:38, 39).

11. *He Gives Power to the Lawless Ones.* “To whom ye forgive anything, I forgive also: for what I also have forgiven if I have forgiven anything, for your sakes have I forgiven it in the presence of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices” (II Cor. 2:10, 11, R.V.¹⁵).

15 The Holy Bible says, “2Cor.2:10-11 *To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; Lest Satan should get an advantage of us: for we*

12. *He Resists God's Servants.* “He shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him” (Zech. 3:1). See also Daniel 10:13.

13. *He Hinders God's Servants.* “We would fain have come unto you, even I Paul, once and again; but Satan hindered us” (I Thess. 2:18, R.V.¹⁶).

14. *He Sifts God's Servants.* “The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat” (Luke 22:31).

15. *He Holds the World.* “We know that we are of God, and the whole world lieth in the evil one” (I John 5:19, R.V.¹⁷).

H. The Limitation of Satan.

1. *He Is Not Omnipresent.* He can be at only one place at a time. He is a created being, and a created being cannot be in two places at the same time. He is not everywhere, but his followers (demons) are. He can move rapidly to the aid of his agents (Luke 10:18).

2. *He Is Not Omniscient.* He is wise; too wise for us, but he is not all-wise. The Devil would know less if we would tell him less. Spiritism is not all trickery. It is demonism, controlled by the Devil. No one can communicate with the dead, but the Devil and his angels know about the dead and communicate this knowledge to their mediums.

3. *He Is Not Omnipotent.* He is not all-powerful, though he has more power than we do. He is subject to the Word of God. A good example of this is found in Job 1 and 2.

I. Our Attitude toward Satan.

1. *Redemptive Rights Are to Be Claimed by the Believer.* “They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death” (Rev.

are not ignorant of his devices.”

16 The Holy Bible says, “1Thes.2:18 *Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.*” There is no “faining” in this verse.

17 The Holy Bible says, “1Jn.5:19 *And we know that we are of God, and the whole world lieth in wickedness.*” There is no “evil one” in this verse as the R.V. translators fained.

12:11). See also Ephesians 6:16, R.V.; Hebrews 2:14, R.V.¹⁸; Colossians 2:15; I John 3:8. pg203

2. *Full Equipment Is to Be Appropriated by the Believer.* “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil” (Eph. 6:10, 11). See also Ephesians 6:12-18.

3. *Strict Self Control Is to Be Maintained.* “Neither give place to the devil” (Eph. 4:27).

4. *Vigilance Is to Be Exercised by the Believer.* “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (I Peter 5:8). See also II Corinthians 2:11.

5. *Resistance Is to Be Made by the Believer.* “Submit yourselves therefore to God. Resist the devil, and he will flee from you” (Jas. 4:7). See also I John 2:14. pg204

18 It is unfortunate that Dr. Cambron, not realizing how far Bible modifiers would go to attain their copyrights, preferred the modified R.V. in these instances. It is noted and reprov'd in the Bibliology section of this work that Dr. Cambron's Bible Doctrines book recommends using the R.V., instead of the Holy Bible, 41 times for 54 Bible verses.

Chapter 3 Cherubims, Seraphims, and Watchers.

Cherubims and Seraphims are angelic beings that seem to be more ministers before the LORD God than they are ministers in the presence of man. They are mentioned in his, or his thrones presence and they seem to be, in general, guardians of his holiness.

Cherubims

The first angelic beings found in the Holy Bible are *Cherubims*, the third chapter of Genesis closes with this revelation about them:

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. (Gen. 3:22-24)

Cherub (singular) and Cherubim (plural) is a transliteration of the Hebrew word 03742 כְּרוּב *ker-oob*'. Here in their first mention they are placed as guardians of the tree of life and are connected with “*a flaming sword which turned every way.*” It was Psalm 104:4 that said, “(O LORD my God) *Who maketh his angels spirits; his ministers a flaming fire.*”

Of the Bible's ninety-one references to these cherubim in sixty-six verses¹⁹, thirty-seven (37) verses are dealing with the

19 Ge 3:24, Ex 25:18, Ex 25:19, Ex 25:20, Ex 25:22, Ex 26:1, Ex 26:31, Ex 36:8, Ex 36:35, Ex 37:7, Ex 37:8, Ex 37:9, Nu 7:89, 1Sa 4:4, 2Sa 6:2, **2Sa 22:11**, 1Ki 6:23, 1Ki 6:24, 1Ki 6:25, 1Ki 6:26, 1Ki 6:27, 1Ki 6:28, 1Ki 6:29, 1Ki 6:32, 1Ki 6:35, 1Ki 7:29, 1Ki 7:36, 1Ki 8:6, 1Ki 8:7, **2Ki 19:15**, **1Ch**

graven images in the tabernacle or Solomon's temple. Two (2) reference the LORD my God as he rode upon a cherub <03742>, and did fly upon the wings of the wind, (2Sa 22:11 and Ps 18:10). Five (5) verses are references to the LORD God which dwellest between the cherubims (2Ki 19:15, Isa 37:16, in Hezekiah's prayer, 1Ch 13:6 in David's Ark recovery, and Ps 80:1 and Ps 99:1, in David's Psalms). And in Ezekiel cherub verses have twenty-two (22) appearances, seventeen in visions he saw (Ezek 10-11), two depicting Satan before his fall (Ezek 28:14,16) and three depicting graven images in the temple he saw (Ezek 41:18,20, 25).

Only one New Testament verse mentions cherubims, “*And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly*” (Heb 9:5).

While Ezekiel is sitting in the Babylonian captivity God comes, grabs him by a lock of his head, and carries him off to Jerusalem to show him some things (Ezek 8:3). There Ezekiel sees the LORD God's departure from the temple. “*Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims*” (Ezek 10:18). Ezekiel paints in word what he saw as cherubims:

Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory. And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh. And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the

13:6, 1Ch 28:18, 2Ch 3:7, 2Ch 3:10, 2Ch 3:11, 2Ch 3:12, 2Ch 3:13, 2Ch 3:14, 2Ch 5:7, 2Ch 5:8, **Ps 18:10**, **Ps 80:1**, **Ps 99:1**, **Isa 37:16**, Eze 9:3, Eze 10:1, Eze 10:2, Eze 10:3, Eze 10:4, Eze 10:5, Eze 10:6, Eze 10:7, Eze 10:8, Eze 10:9, Eze 10:14, Eze 10:15, Eze 10:16, Eze 10:18, Eze 10:19, Eze 10:20, Eze 11:22, Eze 28:14, Eze 28:16, Eze 41:18, Eze 41:20, Eze 41:25

cherubims; then he went in, and stood beside the wheels. And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out. And there appeared in the cherubims the form of a man's hand under their wings. ...

This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims. Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.
(Ezek 10:3-8, 20-22)

This description of cherubims intermingled with their four faces and their wheels spinning in the middle of a wheel carrying the glory of God away from the temple is intriguing. It also assures us that these are literal living beings.

In his book “Preaching from the Types and Metaphors of the Bible”, Benjamin Keach gives some good insight about metaphors taken from angels, particularly addressing cherubims:

The creatures of God are divided into invisible and visible. The invisible are spirits *ἄσωματοι*, (*asomaiot*) without bodies, and by them we understand angels, because being in their own nature incorporeal, they cannot be seen by human eyes. The visible are whatsoever things have an existence in this whole universe, whether they be simple or mixed bodies. There are good and bad angels, and from both, some, though not many metaphors are taken.

1. From the good angels, some think that the ministers of the gospel are by a metaphor called angels, Judg. ii. 1, Hag. i. 13, Mai. ii. 7, iii. 1, Matt. xi. 10, Mark i. 2, Luke vii. 27, 1

Cor. xi. 10, Rev. i. 20, ii. 1, 8, 12, 18, and iii. 1, 7, 14; and hence, not improperly imply an analogy, from the holy angels of God to the prophets, and other preachers of the Word. But the Hebrew word כְּלָאֵלִים (Malac.) and the Greek αγγελος, (Angelas) being an indifferent and common noun, denoting any messenger or legate, it is better to understand that term properly, because ministers of the gospel are really, and not metaphorically God's ministers.

Ezek. xviii. 14, The king of Tyrus, is called by a metaphor, the anointed בִּירֵכַח (Cherub) by which term angels* are called, Gen. iii. 24, and Ezek. xxviii. 14, "the covering Cherub." [*They are called Cheruims, from the hebrew word כְּבַבְאֵשׁ־אֲזַדִּיךָ, to ride, because the Lord rode betwixt them, Psal. Xviii. 10.] As if God had said, as angels amongst created things are by nature and ministry commissioned by me, for the protection of men, so thou, (king of Tyrus) didst in thine own conceit and fancy, judge thyself. This metaphor alludes to Gen. iii. 24; as Junius and Tremelh'us in their notes say. "This is a most elegant description of that -Royal Majesty, by comparing it to that cherub, which was placed by God in the garden of Eden, Gen. iii. 24, for as an angel was appointed to keep that garden, and armed with that flaming sword- which turned every way, it was a terror to all, so thou, king of Tyrus, since the kingdom became thine, didst fancy thyself equal to the angels of God in glory." Some think it has respect to those angelical figures placed in the, sanctuary, Exod. xxv. 20, "covering the mercy-seat." Riding upon a cherub is attributed to God, Psal. xviii. 10, 2 Sam. xxii. 11, when the speech is of "winds, storms, clouds, and tempests," to which this name is ascribed by reason of their vehement swiftness, and dreadful effects. The Chaldee renders it, "And he is revealed in his magnificence upon the most swift cherubs, and he is led in strength upon the wings of the wind."

2. As to what respects evil angels or devils, Christ calls. Peter Satan, when he would dissuade him from suffering, Matt. xvi. 23, Mark viii. 33, "Get thee behind me, Satan."

Some* take this as a noun appellative, and so γωω (Satan) signifies any adversary, as if Christ had said;

"give over to contradict the will of my Father: it is thy part to follow, not to go before. Now thou gainsayest, studying to hinder what will save mankind, what the Father will have done, and what becomes me to do. Thou desirest to be a partaker of the kingdom, and yet thou hinderest me, that am hastening willingly to the cross whereby it is to be purchased; where you see me go, (viz. the kingdom of heaven,) there you ought also to bend your course. Thou dost not yet savour of God, but led by human affections, resistest the Divine will. Hinder me not therefore, thou unprofitable monitor, but follow behind me, and rather act the part of a disciple than a master." [* Erasm. Paraphrase]

But because our Saviour uses not the Greek ἀρτυειφιέος. (Antikeimenos) or [αωριΣμος (Antidtkos) which signifies an adversary, or opposer, but the Hebrew, or Syriac, Satan, by which always the devil is understood in the New Testament, and Christ uses the same phrase to the devil, Luke iv. 8. It is more rightly said that Christ calls Peter Satan by a metaphor, because in his .opposition he acted the devil's part, in giving satanical counsel, directly contrary to the will of God. From whence Luther fairly infers this maxim,

"that whatsoever Peter, with the universal college of apostles, speaks from his own sense, in divine matters, and not by divine authority and revelation, as verse 16, 17, 18, is to be accounted diabolical and opposite to Christ: see 1 Cor. iii. 11, and xvi. 22, Gal. i. 8, 9, 2 Pet. i. 19, 20, &c." [Tom. 4. lat.fol. 363]

And then he adds, that Christ in this passage, with Peter and his apostles, prefigured the future history of his whole church, to wit, that there should be some true confessors of Christ, viz., good bishops, and martyrs, who should confess and preach Christ the Son of the living God purely, by the example of Peter speaking from the Revelation of the Father. But because the same Peter and the apostles a little after savour of the flesh, yea, and as Christ says, become Satans, it signifies that after the successors of the apostles and good bishops, there would come devilish bishops: and that at

length he that would usurp the title of Peter's sole and only successor, should follow Satan as "his Father for revelation, and would seek not the kingdom of God, but of the world. Which prophecy we see most palpably and horribly fulfilled," so for Luther, John vi. 70, Christ calls Judas Iscariot a devil,- because he was like him in lies and treachery, and so signally malicious that the scripture says, he was of the devil, John viii. 44, 1 John iii. 8; "And the son of the devil," Acts xiii. 10.²⁰

Cherubims, the first angelic beings found in the Bible, justly capture our attention, but there is much more to consider about angelic beings.

Seraphims

The Holy Bible only makes two references to seraphims,

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly... Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar (Isa 6:2, 6)

Seraphim is a transliteration of the Hebrew word 08314 שָׂרָפִים *saraph or saw-rawf*'. In the five other uses of the Hebrew word it is translated fiery or fiery serpent (Nu 21:6,8, Deut 8:15, Isa 14:29, 30:6).

20 Benjamin Keach, "Tropologia; a Key to Open Scripture Metaphors." (In Four Books) (1080 pages) {pdf via Internet Archive <http://digitalpuritan.net/benjamin-keach/>}; Co-authored with Thomas Delaune. The modern reprint is titled "Preaching from the Types and Metaphors of the Bible." Book 1 Part 1 "An Anthropopathy... Of Metaphors taken from Angels." pg 99.

Cherubim and Seraphim in Symbol

The Cherubim and Seraphim that seem to always accompany the presence of the LORD God are not only living beings, they are rich in symbolism. Both Gordon and Strong superbly capture this symbolism in their works. S. D. Gordon (1859 – 1936) was a gifted author and orator who wrote a “Quiet Talks” series covering a number of subjects. In his “Quiet Talks on the Crowned Christ of Revelation” he waxes eloquent in describing The Revelation of Jesus Christ as written in Greek but communicating in the picture language of the Hebrews. Therein he describes the symbolism found in Cherubims and Seraphims:

God's Ideal of Creation. But let us look a little further. In the book's picture language ... John goes quietly on with his description. Before the throne he sees a great expanse that looks like a sea of clear, bright, beautiful crystal. Before the throne and around about the throne are four living creatures or creatures of life. These living creatures are of intensest interest. They appear throughout the Scriptures from the Garden of Eden in Genesis to the very close of this Book of Revelation.

They are also called cherubim and seraphim, that is, cherubs and seraphs. They are always associated directly with the immediate presence of God,^[100] and with His presence-chamber, in the tabernacle,^[101] in the temple,^[102] and in Ezekiel's vision of a new temple,^[103] and in the thought of the people.^[104] There is one possible exception to this, where they are seen at the entrance to the Garden of Eden.^[105] The description of them is most full in Ezekiel. It varies in details, but with the essentials always the same.^[Page 144]

The general appearance is that of a man, but there are four faces as of a man, a lion, an ox or calf, a flying eagle, and sometimes a cherub face. They are full of eyes everywhere, and they seem enveloped in the pure

fire which everywhere is associated with God's own presence. These descriptions combined suggest perfection of purity, of intelligence, of obedience, and of power.

[100] Ezekiel i. 4-28; x. 1-22.

[101] Exodus xxv. 17-22; xxxvii. 6-9.

[102] I Kings vi. 23-26; viii. 6-7; II Chronicles iii. 10-14; v. 7-8.

[103] Ezekiel xli. 15-26.

[104] I Samuel iv. 4; II Samuel vi. 2; xxii. 11; I Chronicles xiii. 6; Psalm xviii. 10; lxxx. 1; xcix. 1; Isaiah vi. 1-3; xxxvii. 16.

[105] Genesis iii. 24.

In this book of the Revelation they are spoken of seven times,^[106] that is, more frequently than in any other book, though not so fully as in Ezekiel. Five times they are leading or joining in the worship of God, by men and angels, and twice they are cooperating with the Lamb or the angels in what is being done on the earth.

[106] iv. 6-9; v. 6, 8, 14; vi. 1, 3, 5, 7; vii. 11; xiv. 3; xv. 7; xix. 4.

These beautiful, intelligent beings seem to represent the whole animate creation, man, the animals intimately associated in service with man, those that roam at will, and the birds, and the angels. It would seem as though they stand for *God's ideal of creation*, as it was before the hurt of sin came, as He holds it in His heart, and as it will be after sin has gone. His ideal of a perfect and perfected creation is always in His presence and before His face, intelligently and gladly carrying out His will, reverently and joyously sounding His praise.

It suggests that He will not rest content until His ideal for the creation shall be a sweet, full realization, all sin and rebellion removed and[Page 145] all His works uniting in joyous, continuous worship, and glad, harmonious obedience.²¹

21 S.D. Gordon, "*The Quiet Talks on the Crowned Christ of Revelation*", Fleming H. Revell Company, 1914, EBook #23038 via www.gutenberg.org October 16, 2007 [S. D. Gordon (1859-1936) was a popular writer and speaker in the late nineteenth and early twentieth centuries. Born in

Augustus Strong provides insight to what Cherubim and Seraphim symbolize but his explanation has a dangerous twist that must be noted. Strong completely symbolizes or spiritualizes both cherubims and seraphims in his Systematic Theology, supposing that there is no literal existence of either. It is a common practice among Protestants and Reformed theologians to spiritualize things away with the allegorical methods learned from their mother church. This reading of scripture with allegorical glasses on is very dangerous and its repeated occurrence in Protestant, Ecumenical, and Evangelical theology is the root cause for this whole new systematic theology effort. Roman Catholic theologians tried to spiritualize away the whole nation and notion of Israel as God's chosen people. This despise of Israel carried into every Protestant denomination and their allegorical method taints their every interpretation of scripture. Remember that Augustus Strong was a Baptist who supposed Theistic Evolution had merit and he randomly uses the Roman allegorical methods to make scriptures fit his suppositions. Here he dismisses both cherubims and seraphims as mere symbols.

A Bible student who believes in inerrant, infallible, inspiration of all God's words, knows God says what he means and means what he says, and reads “So he (the LORD God) drove out the man; and he placed at the east of the garden of Eden Cherubims...” in Genesis 3:24, that student knows that Cherubims are real beings and not just symbolic appearances given as a proof of monism (the doctrine that reality consists of a single basic substance)! Although there is disdain for the allegorical method that takes Dr. Strong to

Philadelphia, at the age of twenty-five Gordon became affiliated with the Young Men's Christian Association (YMCA), with which he served at various secretarial levels for more than ten years. During this period he developed some public speaking skill and became a popular lecturer on devotional biblical themes. Between 1896 and 1900 he traveled to Europe and the Orient as a missionary. Gordon authored some twenty-five books, the majority of which were devotional books under the general theme, Quiet Talks, e.g. Quiet Talks on Prayer, Quiet Talks on Service, etc. The Quiet Talks series has been collected and reprinted many times, having sold in the neighborhood of some two million copies.]

far into to this spiritualized symbolic position, the symbology he expresses does have some merit and warrants examination.

Augustus Strong writes:

With regard to the *cherubim* of Genesis, Exodus, and Ezekiel, with which the *seraphim* of Isaiah and the '*living creatures*' of the book of Revelation are to be identified, the most probable interpretation is that which regards them, not as actual beings of higher rank than man, but as symbolic appearances, intended to represent redeemed humanity, endowed with all the creature perfections lost by the Fall, and made to be the dwelling-place of God.

Some have held that the cherubim are symbols of the divine attributes, or of God's government over nature... But whatever of truth belongs to this view may be included in the doctrine stated above. The cherubim are indeed symbols of nature pervaded by the divine energy and subordinated to the divine purposes, but they are symbols of nature only because they are symbols of man in his twofold capacity of image of God and priest of nature. Man, as having a body, is a part of nature; as having a soul, he emerges from nature and gives to nature a voice. Through man, nature, otherwise blind and dead, is able to appreciate and to express the Creator's glory.

The doctrine of the cherubim embraces the following points:

1. The cherubim are not personal beings, but are artificial, temporary, symbolic figures.
2. While they are not themselves personal existences, they are symbols of personal existence symbols not of divine or angelic perfections but of human nature (Ezek 1:5) "they had the likeness of a man;" Rev. 5:9 A. V. "thou hast redeemed us to God by thy blood."...
3. They are emblems of human nature, not in its

present stage of development, but possessed of all its original perfections; for this reason the most perfect animal forms “the kinglike courage of the lion, the patient service of the ox, the soaring insight of the eagle” are combined with that of man (Ez. 1 and 10; Rev. 4: 6-8).

4. These cherubic forms represent, not merely material or earthly perfections, but human nature spiritualized and sanctified. They are "living creatures" and their life is a holy life of obedience to the divine will (Ez. 1: 12 "whither the spirit was to go, they went").

5. They symbolize a human nature exalted to be the dwelling-place of God. Hence the inner curtains of the tabernacle were inwoven with cherubic figures, and God's glory was manifested on the mercy-seat between the cherubim (Ex. 37:6-9). While the flaming sword at the gates of Eden was the symbol of justice, the cherubim were symbols of mercy ” keeping the "way of the tree of life" for man, until by sacrifice and renewal Paradise should be regained (Gen. 3: 24).

In corroboration of this general view, note that angels and cherubim never go together; and that in the closing visions of the book of Revelation these symbolic forms are seen no longer. When redeemed humanity has entered heaven, the figures which typified that humanity, having served their purpose, finally disappear. ...

The variable form of the cherubim seems to prove that they are symbolic appearances rather than real beings. A parallel may be found in classical literature. In Horace, *Carmina*, 3: 11, 15, Cerberus has three heads; in 2:13, 34, he has a hundred. Breal, *Semantics* suggests that the three heads maybe dog-heads, while the hundred heads may be snake-heads. But Cerberus is also represented in Greece as having only one head. Cerberus must therefore be a symbol rather than an

actually existing creature.

H. W Congdon of Wyoming, N. Y., held, however, that the cherubim are symbols of God's life in the universe as a whole. Ez.28:14-19 ” "the anointed cherub that covereth" = the power of the King of Tyre was so all-pervading- throughout his dominion, his sovereignty so absolute, and his decrees so instantly obeyed, that his rule resembled the divine government over the world. Mr. Congdon regarded the cherubim as a proof of monism (the doctrine that reality consists of a single basic substance).²²

Thus, Cherubims and Seraphims are angelic beings that seem to be more ministers before the LORD God than they are ministers in the presence of man. They are mentioned in his or his thrones presence, and they seem to be, in general, guardians of his holiness. The Cherubim and Seraphim that seem to always accompany the presence of the LORD God are not only living beings, they are rich in symbolism; consequently we, in our finite understanding of heavenly things, might debate which is more prevalent and accurate, but we will know for sure only when we see Christ; “*For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known*” (1Cor 13:12).

Watchers

In the book of Daniel there is a curious reference given to *watchers*:

I (Nebuchadnezzar) saw in the visions of my head upon my bed, and, behold, a watcher <05894> and an holy one came down from heaven; (Dan 4:13)

²² Augustus Strong, *Systematic Theology: Vol 2*, Philadelphia, Valley Forge PA, The Judson Press, 1907, pg 450

This matter is by the decree of the watchers <05894>, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. (Dan 4:17-18a)

Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. ... Belteshazzar answered and said, ... And whereas the king saw a watcher <05894> and an holy one coming down from heaven, and saying, ... (Da 4:19, 23)

The word “watcher”, used only here in Daniel chapter four, used by Nebuchadnezzar, king of Babylon, and introduced in his Aramaic tongue, is used only these three times. James Strong gives its background as, 05894 עיר ‘iyr (Aramaic) eer; from a root corresponding to 05782; n m; AV-watcher 3; 3; waking, watchful, wakeful one, watcher, angel, and its root background as 05782 עור ‘uwr oor; a primitive root [rather identical with 05783 through the idea of opening the eyes]; v; AV-(stir, lift ...) up 40, awake 25, wake 6, raise 6, arise 1, master 1, raised out 1, variant 1; 81; to rouse oneself, awake, awaken, incite.

Also these “watchers” are in each instance somehow connected with “*and an holy one came down from heaven.*” Given these anomalies it is possible, even likely, that a watcher is not a separate class of angelic beings, perhaps not even an angelic being at all, but more of an adjective in reference to the awakening and arousing from *an holy one from heaven.*

Watchers are brought to attention and briefly studied here because Nephilimites²³ and other cultic groups try to include them

23 Nephilimites is an author coined term for the cultic group who teach that fallen angels bred with humans and created giants which are, they suppose, through all time, they suppose, the real root of all the evil in the world. The

as significant entities in their false teachings. They are not significant entities in Bible context, they are but an Aramaic expression from a Babylonian king, trying to give utterance to what he saw in a dream. Let's not make more of it, or them, than the Bible does in Daniel 4.

next chapter addresses these false teachers more directly.

Chapter 4 Angels, Nephilims and Half-Breed Mongrels.

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,...Col.2:18

It was addressed briefly in the Hamartiology section and needs a fuller development here, that reading “*Nephilims*” and angel-half-breeds into Genesis 6 is a dangerous error.

It does not surprise the genuine Bible student that the Godly line of man, those that call upon the name of the LORD, are to be called the “sons of God.” There is a cult-like group of teachers who suppose that the first use of “sons of God” is referring to angelic beings, not to human followers of God. Throughout the Bible man (humans) becoming the “sons of God” is a major theme (John 1:12), angels being “sons of God” is not a theme at all. There is a cult-like group who suppose from Genesis 6:4 that God sent the flood to destroy the world, not because “every imagination of the thoughts of (man's) heart was only evil continually” (Genesis 6:5), but because some supposed half-angel half-human crossbreeds became giants and ruined the earth. Then they suppose these gaints, or Nephilims as they call them in order to brandish a little Hebrew into their absurdity, did it again in Canaan. Then they suppose they are doing it again today. They suppose it is Nephilims, not man's depravity, that causes all the world's problems. (Nephilims Hebrew *giants*, נפיל 05303 nef-eel' or נפל nef-eel' or (plural) נפילים nefilim.)

Be careful of this sect and their “doctrines of devils”. The Apostle Paul warns of such false teachers, “*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; ...*” (1Tim 4:1-2). (Also see “A Systematic Theology for the 21st Century – Volume 07 Hamartiology”, pg 7.)

A Penny Pulpit essay written on Nov 8th 2015 for a “Hunt for the Last October Bible Prophecy Conference” captures some of the threat of the errant Nephilim teaching. It was titled “Msg#151108-Augment- Nephilim - Conspirator Phobia” and is repeated here:

Misinterpretation of Genesis 6:4 puts giants (Hebrew Nephilim) in the land by “irruption?” i.e. Nephilimites term for angels breeding with human women. After the flood, the Nephilim believers say, there must have been another “irruption” because Canaan had giants too! These conspiratorists are looking for the anti-christ not the coming Christ, they hate the Bible teachings of the pretribulation rapture and brazenly call Baptists, who preach the premillennial return of Christ and the pretribulation rapture of the Church, false teachers, deceived, and deceivers.

UNFORTUNATLY Dr Kent Hovind, released from wrongful imprisonment, has now rejected the pretribulation rapture, preaches a mid-tribulation rapture, and also calls Bible believing Baptists false teachers, deceived and deceivers. Dr Hovind now believes that Christians and the Church, will go through the great tribulation, but perhaps not the wrath phase. Although Kent is now also looking for the anti-christ instead of the meet-you-in-the-clouds Christ, he has not (yet?) gone in for all the Nephilim hype of the conspiracy conspirators. Hagmann pushed him towards the Nephilim doctrine in their 3 Nov 2015 interview, but Dr Hovind balked slightly at the angels breeding with women ideology.

Hagmann and Hagmann (.com) tote this line about a Nephilim takeover, as well as all the rest of their author and hero, Steve Quayle's fighting tactics against a supposed “Fabian Society” and the “Collectivist and Elitists” who are conspiring to take over the world and help the Nephilim fight against God. These are a VERY DANGEROUS LOT, preaching a VERY DIFFERENT GOSPEL. There is a repeated use of the Book of Jasher

and the Book of Enoch in their diatribe of error. For the Hagmanns, “The idea that the spirits of dead giants (off spring of demons mating with earth women) inhabit the underworld (place beyond the veil) is fully supported.”

Welcome to the Last Days! Look for Christ, not Anti-Christ. Listen for His trumpet, not a Nephilim. Preach the everlasting gospel of our Lord Jesus Christ, not Giant - Conspirator phobias. The Earth is not flat. The Sun does not orbit the Earth. The Apollo 11 did land on the moon. Nine-Eleven was real. Nephilims are not conspiring with Earth's elitists. Fabians are not in rule. The pillar and ground of truth needs to keep the main thing the main thing. Thank God for His Church with the TRUTH.

An Essay for week #45 Nov 8, 2015²⁴

A Proper Rendering of Genesis Chapter 6

Again, It does not surprise the genuine Bible student that the Godly line of man, those that call upon the name of the LORD, are to be called the “sons of God.” Throughout the Bible man (humans) becoming the “sons of God” is a major theme. John 1:12 says *“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”* One argues, “That is New Testament!” To which I would reply, “The Old Testament is the New Testament *concealed*, and the New Testament is the Old Testament *revealed!*” A repeated theme of the whole Old Testament is that mighty men of old sinned in the exact manner expressed in Genesis 6:4. Look at the scriptures:

“Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly” (Deut 7:3-4).

24 Weekly Penny Pulpits are 300 word essays published weekly and available at <http://www.gsbaptistchurch.com/ppulpit/> .

And again, *“But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love”* (1Kings 11:1-2).

And again, *“For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass”* (Ezra 9:2).

And once more, *“Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?”* (Neh 13:26-27).

The common sin of man fits exactly with the depravity of man described in Genesis 6, *“When the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown”* (Gen 6:4b). Recall that Genesis 6 is documenting the depravity of man, it is describing how badly man behaved to bring about the Creator's response, *“And it repented the LORD that he had made man on the earth, and it grieved him at his heart”* (Gen 6:6). It captures how *“every imagination of the thoughts of (man's) heart was only evil continually”* (Genesis 6:5).

Genesis chapter 6 is no place to introduce some wildly imagined concept, a concept that is completely foreign to all the rest of scripture, a concept that supposes fallen angels took wives of fair women, copulated with them, and that perhaps two verses later, these bare children that were half angel, half human, genuine mongrels, which became mighty “men” and could have even been

the giants that are introduced previously in the verse.

Now false teachers take these mongrels, and further detract from the Word of God, to suppose that they are the reason God sent the flood and destroyed “man” off the face of the earth with a world flood. What's more, while they are force fitting wild hypothesis into scripture, they suppose that God was so upset with these fallen angels that he locked them in chains forever, they suppose, the Bible says so ... they suppose. And they don't stop there, they suppose, that since Canaan land had giants, those dirty little demons did it again, and they further suppose, since they are setting a trend here, that demon mongrels are what is wrong with Washington DC, but God will return to take care of those Nephilim demons. Stop! Stop! Stop! Look how far off from scripture this debacle has gotten. Genesis 6 is about the depravity of man, not about nasty horny angels!

Finding an obscure little passage that can be taken out of context to support a wild unreasonable hypothesis is not acceptable hermeneutics. There were giants in the land before the “sons of God came into the daughters of men” (Gen 6:4)! Supposing, Ah-ha, this reference about fallen angels in chains must be talking about dirty little demons that copulated with women, is so far out of bounds that it is embarrassing that “scholars” so called, would embrace it. The Bible student knows God says what he means and means what he says, and when the Bible presents the best explanation, seek no other explanation; Deut 7:3-4, 1Kings 11:1-2, Ezra 9:2, Neh 13:26-27 is the best explanation for Genesis 6:2 and 4. Evangelist Fielder often says, “When the Bible sense makes common sense, other sense is nonsense.”

Knowing where this misinterpretation has taken the misleaders, it is far better to suppose, and a far better hermeneutic to suppose, that the Job 1:6 and 2:1 reference to “the sons of God” is not speaking of angels at all, but speaking of the line of Seth, because “another seed instead of Able” might easily fit a godly line of men called “the sons of God”; *“Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me **another seed instead of Abel**, whom Cain slew. And to Seth, to him also there was born a son; and he called his name*

*Enos*²⁵: **then began men to call upon the name of the LORD.**” (Gen 4:25-26). These Godly men, departed in death into the presence of God, would better fit the scripture, “*Now there was a day when the sons of God came to present themselves before the LORD*” (Job 1:6, 2:1).

There is no reason to suppose these were angels, nor to believe that angels might present themselves before the LORD. And when “*Satan came also among them*” it is Biblically sound that “*the accuser of our brethren*” would show up for such a presentation.

Also, in Job 38:7 it is feasible, and hermeneutically sound, to suppose that the “sons of God” is again the Godly line of Seth, being Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech. All these departed saints that were in the presence of God in the day that “*all the fountains of the great deep (were) broken up, and the windows of heaven were opened*” (Gen 7:11) and it makes good sense that in that day “*the morning stars sang together, and all the sons of God shouted for joy*” as God reported in Job 38:7. The *morning stars* and *the sons of God* are not necessarily angels in this context. When the Bible is not clear it behooves that man not be dogmatic.

Many good men have dabbled around with this misinterpretation, making angels breed with women, without due consideration of where such foreign misgivings would be taking them. I would not insult their intelligence, nor their integrity, but I would rebuke their ignorance and elicit their repentance now that it can be understood what false teachers like Hagman and Hagman have done with their wild un-Biblical hypothesis.

25 The name *Enos* (Hebrew *en-ohsh*) means “man”, he was a son of Seth (Hebrew *Sheth* meaning “compensation”) who was after Adam's own likeness, and in Adam's image (Gen 5:3), Adam (Hebrew *Adam* meaning “man or mankind”) being created “*in the likeness of God*” (5:1-2), and Adam is called **the son of God**, “*Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God*” (Luke 3:38). Ergo it is hermeneutically sound to call the lineage of Seth through Enos “sons of God” because “*then began men to call upon the name of the LORD*” (Gen 4:26). It is, I say, more hermeneutically sound than calling angelic beings “sons of God”.

False Teachers Say Nephilims Caused the Flood

Bill Salus and Gary Stearman, calling themselves “Prophecy Watchers”, of Oklahoma City, Oklahoma, flood the airwaves, printing presses, and internet with charismatic misinformation about these “Nephilims.” Steve Quayle, Dennis Lindsay, L.A. Marzulli, Douglas Haggmann and many other self acclaimed “prophets of the end times” get in on the sales with videos and books on Nephilims, Alien-life-forms, the Bible's secret numeric codes, the secret third temple, Torah codes, Fabians, “the end of man is here”, et al. There is a tremendous market for this and these “prophets” effectively work themselves to fame and finance with their misleadings.

Douglas J. Haggmann's Northeast Intelligence Network boast that they are the voice of Christianity and the true Word of God. They boast that they alone are on the front line warring against the Fabian Society and a Global Elite Regime. Haggmann is a false prophet, a conspiracy enthusiast who says “I believe in (1) the return of Himrod via Steeve Quail's book about the Nephilim (or a Nephileen?), I believe in (2) overthrowing the fabian society and collectivist elitism, and I believe in (3) women mating with angels in Genesis 6, and I believe in (4) the Babylon Code.”

Haggmann's team of false prophets, and fear mongers suppose that (1) the elite are creating a food crisis for a global takeover, that (2) CERN (The European Organization for Nuclear Research) is doing weather manipulation, that (3) the Elite are opening portals for Nephilims, and that (4) the world is flat and geocentric! Anything and everything that the Haggmann and Haggmann Report spins is in league with his pretense, his paranoia, and his false prophecy. It is disconcerting that he has the ear of so many supposed Christians, and the pocketbook of so many doomsday preppers.

These self-acclaimed “prophets of the end-times” all have internet sites that effectively promote their views and sell their products. Those web addresses will not be sited here but one, attempting to sell their wares, makes this audacious claim:

The idea that the spirits of dead giants (off spring of

demons mating with earth women) inhabit the underworld (place beyond the veil) is supported here: (Bible Probe Note: Our use of the Word "irruption" in this article below means: act of rushing; act of breaking in; intrusion, raid; sudden increase.) Satan's plan was to occupy Canaan with "his own seed" in advance of Abraham's seed. ...

Will the gates of hell (port holes/stargates) open on December 21, 2012? This is the date the Mayan calendar ends. Is this when the biblical delusions from the skies begin? Did demons land on Mt Hermon in Phoenesia (now Israel) and pollute the human race - provoking God's anger? Are UFO's these demons (some call Watchers) building up their forces for a final battle with the Lord? Are these "bad angelic beings" using created matter to embody themselves?

These false teachers say Nephilims are the whole problem of this world. Nephilim giants that are taking over the world and will bring the anger of God upon man is the theme of Thomas Horn's 2007 book "Nephilim Stargates – the year 2012 and the return of the Watchers." Therein he makes these audacious claims:

What will it be like when the Lord returns - and destroys satan and his armies? Nephilim (demon angels in physical bodies) will be here... Just like: "As it was in the days of Noah..." (Luke 17:26)

The idea that the spirits of dead giants (off spring of demons mating with earth women) inhabit the underworld (place beyond the veil) is supported here:

... "Let not the dead live, let not the giants rise again..." (Douay-Rheims Version, Isaiah 26:14)

The book of Jasher, which is mentioned in the Bible in Joshua 10:13 and 2 Samuel 1.18 says, "After the fallen angels went into the daughters of men, [then] the sons of men taught the mixture of animals of one species with the other, in order to provoke the Lord" (4:18). The Book of Enoch says that fallen angels not only merged their DNA with women, but that "they began to sin against birds, and beasts, and reptiles, and fish" (7:5; 6)

These false teachers, quoting corrupt bibles and falsified books of Jasher and Enoch, preach another gospel and are accursed (Gal.1:8-9).

Its the Depravity of Man NOT Depravity of Angels!

Any KJV Bible student will notice Thomas Horn uses the Douay-Rheims 1884 Roman Catholic Bible, the Book of Jasher, and the Book of Enoch to support his conspiracy theories. Quayle, Hagmann and Horn go on to advance the idea that these nasty angels must have had sex with the animals as well and that is why God required the flood to destroy all the animals! In this author's 2017 dissertation on God's accurate accounting of the creation and the flood I address other dangerous roots of this false doctrine.

It needs to be understood that the flood was justified only because, *“GOD saw that the wickedness of man was great in the Earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the Earth, and it grieved him at his heart”* (Gen 6:5-6).

God requires that man acknowledge his sin and be accountable for it. King David had grievously sinned, and when he made his confession he said, *“For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest”* (Psalm 51:3-4).

For those who read their Bible without allegorically tinted glasses, there are seven dispensations and the flood brings one of them to a dramatic close. Believers need to be careful here because there is a new sect of protestant reformers who use those tinted allegorical glasses. Some say the flood came to destroy, not man, but giants (in Hebrew, Nephilims). God had to send the flood, they reason, because angelic devils bred with human women and produced Nephilims. Not only so, they speculate, it happened again, and there were devil-human giants in Canaan land. Not only so, they go on in their wild speculations, it has happened again, and the governments of the world are hiding the existence of these super-humans, waiting for the new world order where they will be revealed as the anti-Christ.

Protestants are looking for the anti-Christ, they are not looking for the meet-you-in-the-clouds, soon coming Christ. In any event, the flood was not justified to eliminate fictitious devil-humans, it was for the depraved humans which fail in all seven of the Bible's

depicted dispensations.²⁶

Many take the reading of Genesis 6:4 lightly supposing that it makes little difference to them how anyone might interpret the verse. The corridors of misinterpretation always lead to a place where men twist God's word and try to exploit secret hidden passages that depart from God's truth. "I know something you don't know" ... "I see something you didn't see", these are catch phrases for book sales of those greedy of filthy lucre. Supposing that the Bible has secret hidden topics that only the superior student can pull out, ... and sell, has long been an attraction of depraved man.

The assignment for Louisiana Baptist Theological Seminary's TH802 entailed writing a critique of Lewis Sperry Chafer's six volumes of *Systematic Theology*. Dr. Chafer dabbled around in this errant interpretation enough to raise concerns. It was then surprising, even disheartening, to find that Dr. Cambron also dabbled in this error. Below are the comments made on Dr. Cambron's misinterpretation, and on Dr. Chafer's Volume II, Section Angelology, Chapter 10 Demonology.

Dr. Cambron's Condoning of the Genesis 6 Misinterpretation.

Based on a misinterpretation of who sinned in Genesis 6, and induced the wrath of God via a world flood, Dr. Cambron, perhaps innocently, following the sidebar that seeped into many Baptist circles, falsely divides evil angels into free and chained. Of the fabricated division "Fallen and Chained" he references:

Fallen and Chained. "God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment" (II Peter 2:4). See also Ephesians 6:12, ("For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places]."); Jude 6, ("And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness

26 Edward G. Rice, "God's Gloomy God's Handiwork, and God's Word, The Genesis Account", A Dissertation Presented to the Faculty of Louisiana Baptist Theological Seminary In Partial Fulfillment of the Requirements for Doctorate of Philosophy in Theological Studies, 2017, pg 192-193.

unto the judgment of the great day.”).

Dr. Cambron is loved, respected, and trusted in his Bible doctrine but on this sidebar introducing angels that caused God's judgment of the flood that destroyed mankind, I find it necessary to correct a few concepts that he speculates about. Concerning the angels that he designated “fallen and chained”:

He Speculates Their Sin

a. *Their Sins.* “God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment” (II Peter 2:4). The above Scripture plainly shows that these angels were not in the original rebellion with Satan. The casting out of Satan occurred before the time of Adam; the angels referred to sinned since the time of Adam.

Notice here that Dr. Cambron gives credence here to a gap theory wherein angels were created thousands and thousands of years prior to the creation of Adam. He thus disavows a six day creation account. No. No. No, the Bible affirms repeatedly that anything that was created, including angels (Ps.33:6²⁷), was/were created in those six days (Ex.20:11²⁸). When God rested on man's first day in this universe, all was good (Gen.1:31). When then did Satan fall? Somewhere between Genesis 1:31 and Genesis 3:1. Don't add things to God's revelation (Deut.29:29).

He Speculates Their Identity

Surely these must be the “sons of God,” who married the “daughters of men.” “It came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old men of renown” (Gen. 6:1,2,

27 Ps.33:6 *By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.*

28 Ex.20:11 *For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.*

4).

He Speculates An Interpretation

There are those who hold that the “sons of God” were the Sons of Seth, and that the “daughters of men” were the daughters of Cain. This is refuted simply by asking, “How could Seth beget Sons of God?” Others contend that the “sons of God” were regenerated men, who married unregenerated women, called the “daughters of men.” We see the same things happening even today, but there are no giants born because of this unequally yoked union.

To be safe and sure as to the correct interpretation, let us find out who the “sons of God” could be. There are several persons called the “sons of God” in Scripture:

1. Jesus Christ — *the* Son of God — by relationship.
2. Adam — a son of God — by creation (Luke 3:38).
3. Angels — sons of God — by creation (Job 1, 2).
4. Regenerated men — sons of God — by regeneration and adoption.

Remember, we are only children of God now by regeneration; we shall be declared to be sons at our adoption — “to wit the redemption of our body.” By simple elimination we find out who the “sons of God” were: Christ is eliminated, and Adam also, as he had been dead for a long time. They could not be regenerated men because adoption of sonship had not occurred yet. This leaves only the angels.

There is no hermeneutical basis to make sons of God, in Job, out to be angels.

He Speculates No Problems

The question naturally arises, “Do not the Scriptures teach that angels cannot marry?” They do not teach this; they teach that they do not marry in heaven. Man marries here, but he will not marry in heaven. Then how did they marry the daughters of men? We do not know, but the following verses prove, without a doubt, that they did. We have already quoted Jude 6, but we will do so again, adding verse seven. This substantiates our claim: “And the angels which kept not their first estate [principality, their own being as angels], but left their own habitation [heaven], he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (Jude 6, 7). Thus, I believe it is positively proved that the angels sinned after

the similitude of Sodom and Gomorrah.

The context of Jude is that judgment is sure, for unbelievers, for fallen angels, for Sodom, and likewise for those filthy dreamers. It is not any sort of proof that horny angels left their first estate, but a reference to all the fallen angels which left their first estate.

He Speculates Giants, Nephilims

This union brought about a race of giants — giants in stature, and giants in sin. They were destroyed by the flood.

Demon possession was prolific before the flood; and the Lord Jesus has revealed, “But as the days of Noe were, so shall also the coming of the Son of man be” (Matt. 24:37). Demon possession shall be in full control during the Great Tribulation (Rev. 12), before the revelation of Christ at His second coming.

All of a sudden Dr. Cambron steps away from angel-human mongrels, irruption, and Nephilims to talk about demon possession, a flagrant inconsistency. The cantankerous influences of Clarence Larkin's book “*The Spirit World*” has caused otherwise logical and genius Bible believing thinkers to pursue this wretched tangent about horny angels created thousands of years before God created this universe. Be careful, ... “*Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, ...*” (Col.2:18)

He Speculates Their Position

b. *Their Position.* They are cast down into Tartarus, the innermost prison of Hades, chained in darkness, awaiting their day of judgment (II Peter 2:4).

Dr. Cambron is loved and respected by this author, but this debacle into a dangerous false teaching about demons needed to be called out.

As stated previous, finding an obscure little passage that can be taken out of context to support a wild unreasonable hypothesis is not acceptable hermeneutics. There were giants in the land before the “sons of God came into the daughters of men” (Gen

6:4)! Supposing, Ah-ha, this reference about fallen angels in chains must be talking about dirty little demons that copulated with women, is so far out of bounds that it is embarrassing that “scholars” so called, would embrace it. The Bible student knows God says what he means and means what he says, and when the Bible presents the best explanation, seek no other explanation; Deut 7:3-4, 1Kings 11:1-2, Ezra 9:2, Neh 13:26-27 is the best explanation for Genesis 6:2 and 4.

Knowing where this misinterpretation has taken the misleaders, it is far better to suppose, and a far better hermeneutic to suppose, that the Job 1:6 and 2:1 reference to “the sons of God” is not speaking of angels at all, but speaking of the line of Seth, because “another seed instead of Able” might easily fit a godly line of men called “the sons of God”; “*Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me **another seed instead of Abel**, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: **then began men to call upon the name of the LORD.***” (Gen 4:25-26). These Godly men, departed in death into the presence of God, would better fit the scripture, “*Now there was a day when the sons of God came to present themselves before the LORD*” (Job 1:6, 2:1).

There is no reason to suppose these were angels, nor to believe that angels might present themselves before the LORD. And when “*Satan came also among them*” it is Biblically sound that “*the accuser of our brethren*” would show up for such a presentation.

Also, in Job 38:7 it is feasible, and hermeneutically sound, to suppose that the “sons of God” is again the Godly line of Seth, being Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech. All these departed saints that were in the presence of God in the day that “*all the fountains of the great deep (were) broken up, and the windows of heaven were opened*” (Gen 7:11) and it makes good sense that in that day “*the morning stars sang together, and all the sons of God shouted for joy*” as God reported in Job 38:7. The *morning stars* and *the sons of God* are not necessarily angels in this context. When the Bible is not clear it behooves that man not be dogmatic.

Many good men have dabbled around with this misinterpretation without due consideration of where such foreign misgivings would be taking them. I would not insult their intelligence, nor their integrity, but I would rebuke their ignorance and elicit their repentance now that it can be understood what false teachers like Hagman and Hagman have done with their wild un-Biblical hypothesis.

Critique of Dr. Chafer's Angelology - Chap 10 Demonology²⁹

In this chapter Dr. Chafer entertains a very lengthy quote from Clarence Larkin's book *The Spirit World*. It is interesting that Lewis Sperry Chafer (1871-1952) was a contemporary of two giants of dispensationalism's defense, Clarence Larkin (1850-1924) and C.I. Scofield (1843-1921), indeed as a young man Chafer was a founding member of Modern Christian Dispensationalism of the Niagara Bible Conference of 1883-1897. Also Dr. Chafer was not just a president of Dallas Theological Seminary, in 1924 he was the founder of that seminary. These two insights did not much change my critiques of his systematic errors, but my attitude toward his genius may need adjustments. I do not mean to be demeaning to his character or integrity here, only to recognize his departures from Bible doctrines and the tentacles into neoevangelicalism.

In this chapter Dr. Chafer also brings up an ugly exegetical exercise wherein private interpretation introduces into society a half man - half angel, mongrel mutant. The introduction of this idea is ugly because it has no place in any other systematic view of the Bible. Bible principle deals primarily with man's situation in sin and only secondarily with angels. Angels are ministering spirits in this primary application, and nowhere does it deal with the existence of half angel-half man creatures that Larkin introduces in his book *The Spirit World*. Although Larkin admits he is not the first to suppose that fallen angels have sex and procreate with women, producing some mongrel mutant race, he is

29 An excerpt from A Written Report Presented to the Faculty of Louisiana Baptist University, Advanced Systematic Theology II TH802, In Partial Fulfillment of the Requirements for Doctorate of Philosophy in Theological Studies by Edward Rice, October 31, 2013.

the first to lend such a conundrum exegetical credence.

The credence given to this idea that mongrel mutant angelic humanoids were created and referenced in Genesis chapter six is ugly because it is only discerned by skillfully reading things between the lines of revealed scripture. When the genius of intense scholarship exposes such a subterranean³⁰ concept a three act play is set in place. Act one, knowledge puffeth up. The subterranean idea is taught and published as dogma and those rejecting or correcting their personal dogma are mocked and villainized.

Act two, they and other rational geniuses search other subterranean dogma to exonerate their supposed genius. Before long there is a dogma about a subterranean gap hidden between Genesis 1:1 and 1:2³¹; a dogma about the Bible's subterranean revelation that Adam had not blood but grape juice pulsing through his veins³²; or a dogma about the Bible's subterranean revelation that UFO's and aliens from outer space invaded and altered our world, black aliens with green blood, most certainly!³³ The quest for subterranean themes hidden between the lines of the Bible departs radically from the plain truths that the Bible reveals. The plain truth is that the Bible has no secret hidden messages that only certain clergy, scholars, or genius can discover or uncover³⁴. The Bible is clear: "*The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law*" (Deut 29:29).

An associate Pastor on Long Island, Sean Jacobs, eloquently contrasted Martha's service to Mary's devotion. Martha said unto Jesus, "*Lord, if thou hadst been here, my brother had not died.*" (John 11:21) Her tone was one of correcting. Mary, on the other

30 Word Web s.v. "Subteranean", Lying beyond what is openly revealed or avowed (especially being kept in the background or deliberately concealed).

31 C.I. Scofield, *The Scofield Reference Bible*, 1909, Oxford University Press, Inc. 1917, 1937, 1945, pg3 Note 3

32 Peter Ruckman, *Earth's Earliest Ages*, and *The Ruckman Study Bible*.

33 Peter Ruckman, *Black is Beautiful*, Peter S. Ruckman, 1996

34 See definition of Allegorical Method provided in this work, Vol 2 Bibliology – Chapter 10 Biblical Hermeneutics, pg 429-446.

hand, fell down at Jesus' feet, saying unto him, “*Lord, if thou hadst been here, my brother had not died.*” (John 11:32) In the Greek, and consequently, in the King James Bible, their wording is identical. Martha's words brought correction and reproof from the Master; Mary's words caused empathy, even to the point where Jesus wept. (John 11:35)

When a servant takes a staunch stand, position or dogma and a peer reacts to that stance negatively, the servant will experience a Mary or a Martha reaction. If they react with anger, frustration, or hostility, it is because they have not first fallen at the feet of Jesus. One need not doubt the sincerity or loyalty of a Martha, but one dare not dismiss Jesus' rebuke, “*Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her*” (Luke 10:41-42)

In Act Three of this unscripted play, none of these uncovered subterranean dogma's lie dormant as an idle curiosity. Since they already lie outside of systematic Bible principle, they grow and migrate into ideologies which leaven, invade and infect other Bible doctrine. This third act plays into Larkins expose' on mongrel mutant angelic humanoids; Judas, called the son of perdition (John 17:21), and the anti-Christ called the same (2Thes 2:3) are now half human and half demon in this wild interpretation. And likewise the Jews which desired to kill Jesus are fathered by the Devil (John 8:44) and a new vein of Antisemitism is born and bred, where killing off those half-breeds is justified and pursued. The hypothesis, and Bible gymnastics necessary to support it, have only ill effects and no positive value. They are pursued in this vain exaltation of egotistical puffed up knowledge.

False Teachings: Mongrel Mutant Demonic Humanoids

The argument for mongrel mutants as angelic humanoids is: 1) When God reverences *sons of God* in Job he obviously means angels, ergo Genesis 6:2 and 4 must therefore mean angels. As they state it “Every time the Bible says *sons of God*, in the Old Testament, it refers to angels.” These angels, obviously as they

stated it, and most certainly as they take the Bible out of context, kept not their first estate and are in chains until the judgment (Jude 1:6) Obviously, they reason, “sons of God” might mean something different in the New Testament, but in the Old, they say, it always means angels. 2) When God references Satan's seed as a “he”, in Genesis 3:15, it must be taken just as literal as his reference to the woman's seed which it refers to as an “it”. The legends of humans copulating with the gods are prevalent throughout all cultures; some have even implied that is what Jehovah God did with Mary in Luke 1:35. Obviously, then, in their demented reasoning, Satan and his fallen devils can copulate with women. But these devils must have a literal seed, so they contend thirdly, 3) since God gives every grain a body, and to every seed of grain has a body, angels as celestial bodies, they reason, in a twisted taken-out-of-context way, must have seed (1 Cor. 15:38). They make a leap in this Scripture, that since every seed has a body, every body has a seed, and the verses declare that there are celestial bodies and bodies terrestrial, (vr. 40) so it stands to reason, again in their twisted thinking, that celestial bodies have seed. (Note that in context this Scripture is not dealing with angels at all, but is dealing with our resurrection body.) They use crafty twisted exegesis here to support their hypothesis that these mongrel mutants are possible because “the Bible teaches that celestial bodies have seed,” in their mind it does, in context it does not.

The genesis of this whole subterranean teaching of angel-human-mongrel half breeds is in the subterranean teaching about a gap in God's creation accounting. Therein it is supposed that the universe was not created in six days as God said, and that Lucifer and his devils fell millions of years before Adam was even created. Thus, they reason, angels were created and fell in an entirely different “universe”, and consequently, they suppose, Job's reference to “sons of God” must be talking about angels already existent when God created this, our present, universe. This demented supposition is debunked in this author's dissertation, particularly in the excerpt repeated below:

Many have tried to add to, or take away from God's

simple explanation of how he started the construction of our universe. Some have tried to insert a million year gap between the sentences, and then to add a whole civilization that God, supposedly, destroyed previously. These fiction writers suppose that God wrote an allegorical book, full of secret, hidden meanings. It can be reaffirmed that God says what he means and means what he says. Many of my heroes were/are gaptist, i.e. C.I. Scofield, Clarence Larkin, J. Vernon McGee, Dr. Peter Ruckman. I want to be clear when I say this, they were wrong, they had compromised and defective exegesis in this instance. They were genius yes, but concerning a gap in God's word they were wrong just the same.

The late Dr. Peter Ruckman vehemently defended the exactness of the King James Bible, but he also vehemently defended this gaptist rhetoric, and caustically defended that outer space visitors came to Earth. There were thus two ugly flies in his otherwise holy ointment. Take care for the gaptist doctrine it carries with it a subtle twisting and general misrepresentations of God's inerrant, infallible, inspire Holy Bible.

Gaptists have speculated some wild imaginations squeezed into an artificial gap they wedge in between God's first couple sentences. They go so far as to imagine a whole civilization that rose up and fell in this tiny gap in God's vocabulary. Shame on C.I. Scofield for propagating such foolishness. My scholarly hero labels Genesis 1:1 as "God's original creation," and then labels Genesis 1:2 as "Earth made waste and empty by judgment." He then labels God's forth sentence, "The new beginning – the first day light diffused." In their over active imagination, "The first creative act (the heaven(s) and the earth) refers to the dateless past, and gives scope to all geological ages."³⁵

This audacious exegesis gets worse when he (they) try to pull Jeremiah 4:23-26 completely out of its context to

35 C.I. Scofield, The Scofield Reference Bible, 1909, Oxford University Press, Inc., 3.

support their defective hypothesis. Scofield defends this audacious exegesis stating,

“Jer. 4:23-26, Isa. 24:1, and 45:18, clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment. The face of the Earth bears everywhere the marks of such a catastrophe. There are not wanting intimations which connect it with a previous testing and fall of angels.”³⁶

This author has found no argument that dissuades this type of Gaptist thinking once a person is grounded in the error. For the sake of argument here let me emphasize that there are not “heavens” (plural) and there is no planet in existence in God's first sentence.³⁷

Again, once a subterranean concept is contrived i.e. a concept “Lying beyond what is openly revealed or avowed (especially being kept in the background or deliberately concealed)”, it metastasizes, it spreads throughout the body like a leaven. These subterranean concepts, as wild hypothesis presumed true and dogmatically taught as “Bible truth” are very dangerous.

With this wild hypothesis now “proven” by Scripture they begin a journey wherein the anti-Christ is one of these mongrel mutant half man half demon creatures, that is why he is called a “beast” in Revelation. It is supposed from Nebuchadnezzar's dream that the ten toes of the image, toes that were part of iron and part of clay, are “they that shall mingle themselves with the seed of man” from Daniel 2:43. These must indeed be fallen angels which copulate with humans, they suppose. The seed of beast “mingled”

36 Ibid.

37 Edward G. Rice, “*God's Gloory God's Handiwork, and God's Word, The Genesis Account*”, A Dissertation Presented to the Faculty of Louisiana Baptist Theological Seminary In Partial Fulfillment of the Requirements for Doctorate of Philosophy in Theological Studies, 2017, see www.gs baptist church.com/seminary/dissertation/6day_creation_dissertation.pdf, pg 159-161.

with the seed of man; certainly God clarifies it in Jer 31:27³⁸, they say. This mingled seed is what caused the giants after the flood; logically, if that is where they came from in the days of Noah, that must be where they came from after the days of Noah. It is what caused Judas as the son of perdition, to betray Christ (John 17:12). It is what caused the Jews, who were also fathered by the devil (John 8:44) to seek his death. And surely the Abomination of Desolation spoken of by Christ is one of these mongrel mutant half man half beast creatures. Like leaven, the absurd metastasizes.

At the turn of the last century Clarence Larkin bolstered the hypothesis that fallen angels procreated with humans to produce a mongrel mutant man. He used this same line of reasoning and the same taken-out-of-context Scriptures; 1) that Satan has a literal seed, Genesis 3:15; 2) That Old Testament *sons of God* are always angelic, Genesis 6:2, 4, Job 1:6, 2:1, 38:7; and 3) That celestial bodies must have seed because grain seeds have bodies, 1Cor 15:38. He then extended the hypothesis to the same idea, that the abomination of desolation of Matthew 24, the little horn of Daniel 7 and 8, the king of fierce countenance of Daniel 8, is called a beast in Rev 11, where the dragon is credited with giving this living creature his power, and it must, therefore, be one of these mongrels. Of late, with the concept of DNA, it is suspected that “the number of the beast,” being “the number of a man” is secret Bible code talk for DNA.

This ill conceived hypothesis with its ill conceived, often dangerous exegesis, becomes dogma. The man of sin, that son of perdition (2Thes 2:3, and Judas of John 17:12) must certainly be a physical and literal child of the devil, a mongrel mutant, half human, half spirit world, fallen angel. When such false teaching becomes dogma the three act play alluded to previously begins to play out. There are presently those who take this dogma and consider the Jews, whom Christ revealed to be “Fathered by the Devil” (John 8:44), if there is a literal mongrel mutant from the devil(s) procreating with women, then surely, they say, those Jews

38 Jer 31:27 Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

are it. Such anti-Semitism readily springs from this hypothesis. It is always dangerous to interweave ones own theories through Scripture.

As stated previously, finding an obscure little passage that can be taken out of context to support a wild unreasonable hypothesis is not acceptable hermeneutics. There were giants in the land before the “sons of God came into the daughters of men” (Gen 6:4)! Supposing, Ah-ha, this reference about fallen angels in chains must be talking about dirty little demons that copulated with women, is so far out of bounds that it is embarrassing that “scholars” so called, would embrace it. The Bible student knows God says what he means and means what he says, and when the Bible presents the best explanation, seek no other explanation; Deut 7:3-4, 1Kings 11:1-2, Ezra 9:2, Neh 13:26-27 is the best explanation for Genesis 6:2 and 4.

Knowing where this misinterpretation has taken the misleaders, it is far better to suppose, and a far better hermeneutic to suppose, that the Job 1:6 and 2:1 reference to “the sons of God” is not speaking of angels at all, but speaking of the line of Seth, because “another seed instead of Able” might easily fit a godly line of men called “the sons of God”; *“Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me **another seed instead of Abel**, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: **then began men to call upon the name of the LORD.**”* (Gen 4:25-26). These Godly men, departed in death into the presence of God, would better fit the scripture, *“Now there was a day when the sons of God came to present themselves before the LORD”* (Job 1:6, 2:1).

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in the day that “*all the fountains of the great deep (were) broken up, and the windows of heaven were opened*” (Gen 7:11) and it makes good sense that in that day “*the morning stars sang together, and all the sons of God shouted for joy*” as God reported in Job 38:7. The *morning stars* and *the sons of God* are not necessarily angels in this context. When the Bible is not clear it behooves that man not be dogmatic.

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Hypothesizing about how God is going to do things is natural and generally errant. Making and bolstering ones hypothesis with exotic exegesis and private interpretation are natural, and always wrong. Salem and Kirby, authors of the 1960s *Prophecy Bible*, KNEW that the locust of Rev 9, with faces of men, teeth of lions, wings sounding like horses, and stingers in their tails,... they KNEW these were Apache Helicopters. It became their dogma. They knew HOW God was going to do everything. They were wrong. Harold Camping KNEW HOW and when, Jesus was going to return. It became his dogma. He was wrong. Published in 2013, Eric E. Stahl KNOWS from the Bible that the ozone and hydrogen layers of the atmosphere will be set on fire and burn up like a scroll when the nuclear bomb explodes over Israel. It is his published dogma. Europe cooks and America freezes, he KNOWS HOW God is going to do everything. If one strongly believes in mongrel mutants of half human, half demon creatures, please understand that it is only a hypothesis. Some consider it a wild hypothesis. Holding this hypothesis as fact, they then know HOW God or Satan is going to do things. Don't allow it to become dogma, taught as fact in a Bible Institute. Clearly delineate it as a hypothesis. Don't build camps or break fellowships over a hypothesis, but this one, springing out of a misinterpretation of Genesis 6:2 and 4, is a wild and dangerous hypothesis.

I mean no disrespect to Dr. Peter S. Ruckman in this analysis, but it must be noted that he fulfills all three acts of this hypothetical play. Be it said that there is no greater genius of the 20th century who single-handedly placed the perfect purity of the King James Bible into the conversations of millions of Bible believers and every Bible remodeler. Be it said that there is no more fervent influence of that century who so filled our streets and mission fields with impassioned preachers of the Gospel of Christ. Be it said that no theologian of his century dug deeper into the inerrant infallible words of this verbally inspired Book to bring to his students hidden treasures of depth and beauty. But be it also said that no theologian has attempted to expose and defend more secret, hidden-to-all-others, covert 'revelations' than he, no theologian has resorted to greater derogatory vitriol than he, and no theologian has so interwoven his private interpretation through so many otherwise good doctrines than he. Thank you Dr. Ruckman for the example.

Another word about the inerrancy of Scripture is in order here. Inerrancy means that the Bible will not lead one into error. It does not mean that sinne and Saviour will be spelled exactly the same in every copy of the Bible³⁹. Since the Bible is inerrant, i.e. it will not lead one into error, it is wholly truthful in its revelation. Not only is it wholly truthful, but being the perfect revelation of God to man, it does not conceal or hide its intended revelation. There are no secret codes or hidden messages, or covert revelations that cannot be readily detected by the Holy Spirit enlightened mind with a literal, grammatical, historical rendering of the communication.

39 Neil R. Lightfoot, as recorded in his book *How We Got Our Bible*, 1963, Baker, in 500 manuscripts found a word spelled differently from the standard text and counted it as 500 variants. By this counting grammatical differences as variants textual critics have so exaggerated their importance that their count of *variants in Bible manuscripts* has exceeded 200,000. Ref Norman L. Geisler, Sep 2013 Article *Updating the Manuscript Evidence For The New Testament*, <http://www.normgeisler.com>, accessed 10/23/2013. It is not accuracy but copyright law that fuels the critics quest for exaggerated variant counts. Never trust a Bible Critic, especially when he subtly calls himself a Textual Critic.

Note, again, that it is the Holy Spirit of God who quickens, and enlightens our minds to comprehend God's truth, but that quickening and enlightening is given to every believer. Note, again, that the allegorical method of hermeneutics, wherein the revelation of God is written in secret, disguised, metaphorical prose which can only be readily discerned by a Roman priestly profession, or a Scholarly Protestant Clergy profession, or a genius charismatic theologian, is rejected in its principle and in its entirety. It is the Holy Spirit of God which reveals his His truth and not the pious or scholarly pursuits of man, reading things between the lines.

Man has always enjoyed and employed the prideful arrogant taunting line, “I know something you don't know.” Man, in his old nature, is always alert and digging around for subliminal messages and secret unintended revelations. A definition of inerrancy must include not only that the Bible will not lead one into error, but that the Bible will not side step or overpass an intended revelation of truth, it will not submerge an intended revelation between the lines and thus cause error in those who do not catch the concealed sublime. The Holy Bible is thus wholly inerrant. It says what it means and it means what it says.

Stated more bluntly, there is no subliminal geological 100 thousand year, plus, gap nestled covertly between Genesis 1:1 and Genesis 1:2; no testing and fall of angels is wedged into such a concealed covert gap in revelation; no prehistoric cataclysmic catastrophe should be imagined in such a subliminal gap in God's revelation. In fact if God's word is truth, the word prehistoric should be banished from the believers vocabulary.

Evangelist Gerald Fielder published a “Bible Truth” series of books⁴⁰ which includes the insight that, “No one ever became a Calvinist by reading their Bible ... no one ever became a Mormon, LDS, JW, SDA or a Mary-Baker-Eddy conformist by reading their Bible.” I'll contend as well that no one every supposed a gap in Genesis 1:2, or demons breeding with mankind and causing the world flood by reading their Bible. Charismatic misleaders dig

40 Fielder, Gerald, "BIBLE TRUTH on CALVINISM", Bethel Baptist Church, 4212 Campbell Street N. London Ontario, Canada N6P-1A6, 2018.

into obscure passages to form more obscure hypothesis that they form into a dogma, a dogma that is defended with vitriol to the death.

Be it said here that this author loves, honors and respects the unique genius and superb scholarship of C.I. Scofield, and loves, honors and respects the unique genius and superb scholarship of Clarence Larkin, however, they error when they contend that there is a subliminal revelation about mongrel mutant angelic humanoids submerged in the text of the Holy Bible. This author loves, honors and respects the unique genius and superb scholarship of Peter S. Ruckman, however, he was in error when he contends that there is a subliminal revelation about grapes of Eshcol in Adam's veins, or black aliens with green blood meddling in mans affairs. An inerrant Bible does not lead one into error, but neither does it conceal the truth in such a way that only certain gifted ones are able to stumble onto it. Stated another way:

“The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law”. (Deut 29:29)

For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. (Mark 4:22)

Attributing all this into a definition of inerrancy must necessitate that three things be herein clarified. Are no believers led into error by the words of an inerrant Bible? Are there no mysteries yet concealed in the pages of this inerrant Bible? And what is the function of the Holy Spirit of God, our guideon into all truth⁴¹, in keeping one from all error, especially in keeping one

41 Joh 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. Ps 25:5 Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. Ps 43:3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

from routing out, or believing in, some new subliminal truth, that is *discovered*?

Anyone who know of Dr. Harold Camping knows that professed believers can still take their Bible, route out, develop and teach, to very large audience, grandly discovered subliminal revelations which are wholly false. The Lord did not return on October 21st, 2012, and years of Dr. Camping's research and teaching were proven to be a false witness and then scoffed at around the world. When it is said that the Bible is inerrant in that it will not lead one into error, it needs to be clarified that a professed believer, with their inerrant Bibles opened wide, may still be led into error. The emphasis must be that there is not error in its presentation of spiritual truths, no error in its representation of physical and geographical dogma, no error in its dictation of history or genealogy.

Believing what you read in an acceptable literal, grammatical, historical method of interpretation, will not lead one into error. When using the Bible to discover secret subliminal messages, principles, and concepts, there is no end of the error which might be routed out. The whole concept behind the allegorical method⁴², of hermeneutics is that all of the Bible principles are buried in these subliminal hidden messages which can only be routed out by a gallant, pious scholarship, by a gallant, charismatic scholar, trained, if you will, by the Roman Catholic mother of all churches. Such allegorical method was largely carried on in the Protestant Reformation wherein only ordained Protestant Clergy could rightly divide the truth of Scripture.

The comprehension of inerrancy must include a venue where the Bible does not conceal any truths between the lines, hidden in gaps between verses, or buried in allegorical and/or hidden interpretations. Ergo the Bible is a distinct revelation of all the truth God perfectly intended to communicate to man and that revelation requires a literal, grammatical, historical method of interpretation. In that manner the Bible is inerrant. In that way the

42 The allegorical method was founded by Roman Catholic Saint Origen of Alexandria, and exploited by Rome in the formation of the Roman Catholic religion.

Holy Spirit leads us into all truth. In that way one will not be lead into error.

“Sons of God” Thoughts of Dr. Morris

For those who might insist that the “sons of God” in Genesis chapter six are angels, Dr. Morris gives the safest venue to follow. In his exceptional book on the scientific accuracy of Job⁴³ he details a position that considers “sons of God” to be angels, but carefully avoids the half-breed Nephilim teachings garnered by the misled.

He (Satan) also corrupted their first son, Cain, and practically the entire human race by the time of Noah. To do this, he used the services of many of the “sons of God” who had followed him in his rebellion. These once-holy angels had at one time joined with all the other “sons of God” when they “shouted for joy” at the laying of the foundations of the earth (Job 38:7). Now, however, they “kept not their first estate, but left their own habitation ... going after strange flesh” (Jude 6-7). “The sons of God came in unto the daughters of man, and they bare children to them, the same became mighty men which were of old, men of renown” (Gen. 6:4).

These “sons of God” (Hebrew *bene elohim*) in Genesis were the same as those mentioned in Job, if language and usage mean anything, especially in Genesis and Job, two books of the same antiquity and authenticity, both probably edited and transmitted by Moses. The term is never used elsewhere in the Old Testament, although a few similar phrases are used (e.g., Ps. 29:1; 89:6; Dan. 3:25⁴⁴), all of which also

43 Henry M. Morris, “The Remarkable Record of Job – The Ancient Wisdom, Scientific Accuracy, and Life Changing Message of an Amazing Book”, Master Books, Green Forest AR, 1988.

44 *Ps.29:1 Give unto the LORD, O ye mighty, give unto the LORD glory and strength. Ps.89:6 For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD? Dan.3:25 He answered and said, Lo, I see four men loose, walking in the midst of*

refer to angels.

It is very doubtful, however, that these rebellious sons of God actually cohabited with human women. It is more likely that they entered and used the bodies of ungodly men, as Satan once used the body of a serpent. As demons, or evil spirits, the fallen angels controlled the bodies of these men to produce offspring that they could control from birth, producing a generation of such monstrous size and wickedness that “all flesh had corrupted his way upon the earth” (Gen. 6:12). God finally had to send the great flood to “destroy them with the earth” (Gen. 6:13). Satan and his followers had seemingly been very successful in their strategy, but they had failed to reach one key man. “Noah found grace in the eyes of the Lord” (Gen. 6:8). Noah and his family were preserved in the ark and, after the flood, “of them was the whole earth overspread” (Gen. 9:19).

On the other hand, “God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment” (2Peter 2:4). Except for the multitude of men and women whose soul had been captured by Satan, his strategy had backfired, and many of his angels were of no more use to him.

He was not about to concede defeat, however...⁴⁵

In a study of Angels, which is herein undertaken, and the study of fallen angels, which must therein be undertaken, it is important to get Genesis 6:4 understood right in light of the larger picture. Angels procreating with humans,... or animals, is not a theme found in the Bible, and ergo not a theme to be developed by reading things into the Bible. The Holy Bible means what it says, and says what it means. It turns out that that is an important

the fire, and they have no hurt; and the form of the fourth is like the Son of God.

45 Ibid. Morris, pgs 54-55.

concept to be considered when studying what the Bible says about angels.

As stated previously, finding an obscure little passage that can be taken out of context to support a wild unreasonable hypothesis is not acceptable hermeneutics. There were giants in the land before the “sons of God came into the daughters of men” (Gen 6:4)! Supposing, Ah-ha, this reference about fallen angels in chains must be talking about dirty little demons that copulated with women, is so far out of bounds that it is embarrassing that “scholars” so called, would embrace it. The Bible student knows God says what he means and means what he says, and when the Bible presents the best explanation, seek no other explanation; Deut 7:3-4, 1Kings 11:1-2, Ezra 9:2, Neh 13:26-27 is the best explanation for Genesis 6:2 and 4.

Knowing where this misinterpretation has taken the misleaders, it is far better to suppose, and a far better hermeneutic to suppose, that the Job 1:6 and 2:1 reference to “the sons of God” is not speaking of angels at all, but speaking of the line of Seth, because “another seed instead of Able” might easily fit a godly line of men called “the sons of God”; *“Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me **another seed instead of Abel**, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: **then began men to call upon the name of the LORD.**”* (Gen 4:25-26). These Godly men, departed in death into the presence of God, would better fit the scripture, *“Now there was a day when the sons of God came to present themselves before the LORD”* (Job 1:6, 2:1).

There is no reason to suppose these were angels, nor to believe that angels might present themselves before the LORD. And when *“Satan came also among them”* it is Biblically sound that *“the accuser of our brethren”* would show up for such a presentation.

Also, in Job 38:7 it is feasible, and hermeneutically sound, to suppose that the “sons of God” is again the Godly line of Seth, being Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech. All these departed saints that were in the presence of God in the day that *“all the fountains of the great deep (were) broken*

up, and the windows of heaven were opened” (Gen 7:11) and it makes good sense that in that day *“the morning stars sang together, and all the sons of God shouted for joy”* as God reported in Job 38:7. The *morning stars* and *the sons of God* are not necessarily angels in this context. When the Bible is not clear it behooves that man not be dogmatic.

Many good men have dabbled around with this misinterpretation without due consideration of where such foreign misgivings would be taking them. I would not insult their intelligence, nor their integrity, but I would rebuke their ignorance and elicit their repentance now that it can be understood what false teachers like Hagman and Hagman have done with their wild un-Biblical hypothesis.

A Pre-Larkin Understanding of Fallen Angels

Clarence Larkin's 1921 book *“The Spirit World”* opened a Pandora's box of error about fallen angels existing before the Bible even accounts for their creation, and error of them causing the world flood (even two world floods!) by their copulation with human women. Before Larkin and C. I. Scofield fictionalized God's six day creation account and hypothesized that fallen angels from the *spirit world* are the whole problem in this created world, sounder minds prevailed. Such error has prompted some esteemed Bible teachers to even account there is a second class of fallen angels, the truly evil, and chained; supposing that 2Pet.2:4 delineates this very, very, very evilist of the fallen. Examine with me a much saner understanding of fallen angels as delineated by those sounder minds before Clarence Larkin added the fiction.

The eminent theologian Charles Hodge (1797 – 1878), called *“The Father of the Printed Systematic Theology”*, words well the state of angels,

“As to the state of the angels, it is clearly taught that they were all originally holy. It is also plainly to be inferred from the statements of the Bible that they were subjected to a period of probation, and that some kept and some did not

keep their first estate.”⁴⁶

Angels are created beings, and the Bible is clear that all that was created, to include the heavens and the hosts of heaven, came from Christ's six day creation act. On day seven of creation all was good, yea very good, and God had a day of rest on man's first day in the universe.

Of their fall the eminent theologian Heinrich Schmid (1811-1885)⁴⁷ states, “It is probable that the wicked angels fell under the guidance of a certain leader or chief, whom the Scriptures call Satan and the devil, John 8:44; Luke 11:15, who by his example or persuasion drew many angels into the fellowship of his crime. Rev. 12:4.” He goes on to clarify,

As to the time of the fall: "They fell, not within the six days of creation, but after they were ended (Gen. 1:31 *And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*); before the fall of our first parents, in the second week of the foundation of the world, but upon what day it is uncertain."

We are still uncertain of the day because the Holy Bible does not give us the specifics. When the Bible is silent on a subject it behooves us to be silent, and especially not to wax dogmatic as many charismatic false teachers do. All that can be logically surmised is that the fall occurred between Genesis 1:31 and Genesis 3:1. With due respect to genius minds, there is no gap in God's creation account to suppose otherwise.

Of fallen angels Hodge states clearly, “The Scriptures inform us that certain of the angels kept not their first estate. They are

46 Charles Hodge, *Systematic Theology*, Charles Scribner and Company, 1871, Christian Classics Ethereal Library, <http://www.ccel.org>, public domain, 636-648

47 Schmid, Heinrich (1811-1885), “The Doctrinal Theology of the Evangelical Lutheran Church”, Augsburg Publishing House Minneapolis, Minn., 1875, via <https://www.ccel.org/ccel/s/schmid/theology/cache/theology.txt> accessed 10/8/2021, s.v. “Satan”.

spoken of as the angels that sinned. They are called evil, or unclean spirits; principalities; powers; rulers of this world; and spiritual wickednesses (i.e., wicked spirits) in high places.” Hodge points out that leader,

“That there is one fallen angel exalted in rank and power above all his associates is clearly taught in the Bible. He is called Satan (the adversary), *diabolos*, *the traducer*, *ho poneros*, the evil one; the prince of the power of the air; the prince of darkness; the God of this world; Beelzebub; Belial the tempter; the old serpent, and the dragon. . . . These, and similar titles set him forth as the great enemy of God and man, the opposer of all that is good and the promoter of all that is evil.”

Care needs to be taken that a believer not give too much credit or blame to evil angels. Some have force fit a special grouping of fallen angels into Genesis 6 in order to blame them for God's judgment and the world flood, and even to imagine an antediluvian existence and destruction before God created the world!. Clearly the Bible paints all of man's failures hanging on man's depravity, and leaves no room to blame naughty angles, nor to suppose any antediluvian society that squeezes in between the first two verses of God's creation account. Students need to be careful here; some of our most esteemed Bible scholars have greatly erred on these two counts.

Chapter 5 Charles Hodge on Angels.

Charles Hodge (1797-1878), a Presbyterian theologian called “The Father of The Printed Systematic Theology,” was genius. He was, however, very Presbyterian, holding to John Calvin's (1509 - 1564) doctrines and much Roman Catholic doctrine that was not protested enough by Protestants. His sole source of truth was not Holy Scriptures, as he relied on Church Counsels and Creeds, philosophers and scientific theory to find truth. His doctrine that the Catholic Church replaced Israel in his Covenant Theology is especially dangerous, but his thorough coverage of Angelology is relatively undistorted by that error. The depth of his thought on angels is worth inclusion in this systematic theology. Charles Hodge's theology should always be filtered through a careful consideration of his error in accepting Replacement Theology – which supposes that God is all done with Israel and the Catholic Church replaces Israel, and all of God's promises made to Israel must be allegorized to the Catholic Church. Replacement Theology is a very dangerous leaven present in in all Protestant and Reformed theologians.

The following section needs that filtering and is taken from Charles Hodge's Angelology⁴⁸ section in its entirety⁴⁹. Foot notes are added where corrections are wanting.

Charles Hodge on Angels.

So much is said in the Scriptures of good and evil angels, and

48 Charles Hodge, *Systematic Theology*, Charles Scribner and Company, 1871, Christian Classics Ethereal Library, <http://www.ccel.org>, public domain, 636-648

49 As a general rule a copyright endures for a term of 95 years from the year of its first publication or a term of 120 years from the year of its creation, whichever expires first; for works created after January 1, 1978, copyright protection lasts for the life of the author plus an additional 70 years. As a result of the 1976 Copyright Act, any of the works with expired copyright have entered the public domain. from <http://www.copyright.gov> faq accessed 10/9/2013

such important functions are ascribed to them both in the providence of God over the world, and especially in the experience of his people and of his Church, that the doctrine of the Bible concerning them should not be overlooked. That there are intelligent creatures higher than man, has been a general belief. It is so consonant with the analogy of nature as to be in the highest degree probable, apart from any direct revelation on the subject. In all departments of nature there is a regular gradation from the lower to the higher forms of life; from the almost invisible vegetable fungus in plants to the cedar of Lebanon; from the minutest animalcule to the gigantic mammoth. In man we meet with the first, and to all appearances the lowest of rational creatures. That he should be the only creature of his order is, *à priori*, as improbable as that insects should be the only class of irrational animals. There is every reason to presume that the scale of being among rational creatures is as extensive as that in the animal world. The modern philosophy which deifies man leaves no room for any order of beings above him. But if the distance between God and man be infinite, all analogy would prove that the orders of rational creatures between us and God must be inconceivably numerous. As this is in itself probable, it is clearly revealed in the Bible to be true.

§ 1. Their Nature.

As to the nature of angels, they are described, (1.) As pure spirits, i.e., immaterial and incorporeal beings. The Scriptures do not attribute bodies of any kind to them. On the assumption that spirit unconnected with matter cannot act out of itself, that it can neither communicate with other spirits nor operate on the external world, it was maintained by many, and so decided in the council held at Nice, A.D. 784, that angels had bodies composed of ether or light; an opinion which was thought to be favoured by such passages as Matt. xxviii. 8, Luke ii. 9, and other passages in which their luminous appearance and the glory attending their presence are spoken of. The Council of Lateran, A.D. 1215, decided that they were incorporeal, and this has been the common opinion in

the Church⁵⁰. They are declared to be "substantiæ spirituales, omnis corporeæ molis expertes." As such, therefore, they are invisible, incorruptible, and immortal. Their relation to space is described as an illocalitas; not ubiquity or omnipresence, as they are always somewhere and not everywhere at any given moment, but they are not confined to space circumscriptively as bodies are, and can move from one portion of space to another. As spirits they are possessed of intelligence, will, and power.

With regard to their knowledge, whether as to its modes or objects, nothing special is revealed. All that is clear is that in their intellectual faculties and in the extent of their knowledge they are far superior to man. Their power also is very great, and extends over mind and matter. They have the power to communicate one with another and with other minds, and to produce effects in the natural world.

The greatness of their power is manifest, (a.) From the names and titles given to them, as principalities, powers, dominions, and world-rulers. (b.) From the direct assertions of Scripture, as they are said to "excel in strength;" and (c.) From the effects attributed to their agency. However great their power may be, it is nevertheless subject to all the limitations which belong to creatures. Angels, therefore, cannot create, they cannot change substances, they cannot alter the laws of nature, they cannot perform miracles, they cannot act without means, and they cannot search the heart; for all these are, in Scripture, declared to be prerogatives peculiar to God.

The power of angels is, therefore, (1.) Dependent and derived. (2.) It must be exercised in accordance with the laws of the material and spiritual world. (3.) Their intervention is not optional, but permitted or commanded by God, and at his pleasure, and, so far as the external world is concerned, it would seem to be only occasional and exceptional. These limitations are of the greatest

50 As a Presbyterian Charles Hodge puts to much emphasis on the Catholic (Universal) Church and its "Ecumenical Councils." (Nicaea, and Lateran are mentioned here.) He puts no emphasis on a local Church. Local Churches who held to individual soul liberty and the baptism of believers-only were called by various names, (now called Baptists) and these never accepted the leadership of Rome, Constantine, or any ecumenical councils.

practical importance. We are not to regard angels as intervening between us and God, or to attribute to them the effects which the Bible everywhere refers to the providential agency of God.

Wrong Views on the Subject.

This Scriptural doctrine, universally received in the Church, stands opposed, (1.) To the theory that they were transient emanations from the Deity. (2.) To the Gnostic view that they were permanent emanations or æons: and (3.) To the rationalistic view, which denies them any real existence, and refers the Scriptural statements either to popular superstitions adopted by the sacred writers in accommodation to the opinions of the age, or to poetical personifications of the powers of nature. The grounds on which the modern philosophy denies the existence of angels have no force in opposition to the explicit statements of the Bible, which cannot be rejected without rejecting the authority of Scripture altogether, or adopting such principles of interpretation as destroys its value as a rule of faith.

§ 2. Their State.

As to the state of the angels, it is clearly taught that they were all originally holy. It is also plainly to be inferred from the statements of the Bible that they were subjected to a period of probation, and that some kept and some did not keep their first estate. Those who maintained their integrity are represented as confirmed in a state of holiness and glory. This condition, although one of complete security, is one of perfect liberty; for the most absolute freedom in action is, according to the Bible, consistent with absolute certainty as to the character of that action. These holy angels are evidently not all of the same rank. This appears from the terms by which they are designated; terms which imply diversity of order and authority. Some are princes, others potentates, others rulers of the world. Beyond this the Scriptures reveal nothing, and the speculations of schoolmen and theologians as to the hierarchy of the angelic hosts, have neither authority nor value.

§ 3. Their Employments.

The Scriptures teach that the holy angels are employed, (1.) In the worship of God. (2.) In executing the will of God. (3.) And especially in ministering to the heirs of salvation. They are represented as surrounding Christ, and as ever ready to perform any service in the advancement of his kingdom that may be assigned to them. Under the Old Testament they repeatedly appeared to the servants of God to reveal to them his will. They smote the Egyptians; were employed in the giving of the law at Mount Sinai; attended the Israelites during their journey; destroyed their enemies; and encamped around the people of God as a defence in hours of danger.

They predicted and celebrated the birth of Christ (Matt. i. 20; Luke i. ii); they ministered to Him in his temptation and sufferings (Matt. iv. 11; Luke xxii. 43); and they announced his resurrection and ascension (Matt. xxviii. 2; John xx. 12; Acts i. 10, 11). They are still ministering spirits to believers (Heb. i. 14); they delivered Peter from prison; they watch over children (Matt. xviii. 10); they bear the souls of the departed to Abraham's bosom (Luke xvi. 22); they are to attend Christ at his second coming, and gather his people into his kingdom (Matt. xiii. 39; xvi. 27; xxiv. 31).

Such are the general statements of the Scriptures on this subject, and with these we should be content. We know that they are the messengers of God; that they are now and ever have been employed in executing his commissions, but further than this nothing is positively revealed. Whether each individual believer has a guardian angel is not declared with any clearness in the Bible. The expression used in Matt. xviii. 10, in reference to the little children, "whose angels" are said to behold the face of God in heaven, is understood by many to favour this assumption. So also is the passage in Acts xii. 7, where Peter's angel is spoken of (verse 15).

This latter passage, however, no more proves that Peter had a guardian angel than if the servant maid had said it was Peter's ghost it would prove the popular superstition on that subject. The language recorded is not of an inspired person, but of an uneducated servant, and can have no didactic authority. It only

goes to prove that the Jews of that day believed in spiritual apparitions. The passage in Matthew has more pertinency. It does teach that children have guardian angels; that is, that angels watch over their welfare. But it does not prove that each child, or each believer, has his own guardian angel.

In Daniel, ch. x., mention is made of the Prince of Persia, the Prince of Grecia, and, speaking to the Hebrews, of Michael your Prince, in such a way as to lead the great majority of commentators and theologians in all ages of the Church to adopt the opinion that certain angels are intrusted with the special oversight of particular kingdoms. As Michael, who is called the Prince of the Hebrews, was not the uncreated angel of the covenant, nor a human prince, but an archangel, the inference seems natural that the Prince of Persia and the Prince of Grecia were also angels.

This opinion, however, has been controverted on various grounds. (1.) On the silence of Scripture elsewhere on the subject. Neither in the Old nor in the New Testament do we find any intimation that the heathen nations have or had either a guardian angel or an evil spirit set over them. (2.) In verse 13 of the tenth chapter of Daniel the powers who were arrayed against Michael the angel who appeared to the prophet, are called "the kings of Persia;" at least, according to one interpretation of that passage. (3.) In the following chapter earthly sovereigns are introduced in such a way as to show that they, and not angels good or bad, are the contending powers indicated by the prophet. [606]

It is certainly unadvisable to adopt on the authority of a doubtful passage in a single book of Scripture a doctrine unsupported by other parts of the Word of God. While this must be admitted, yet it is nevertheless true that the ordinary interpretation of the language of the prophet is altogether the most natural one; and that there is nothing in the doctrine thus taught out of analogy with the clear teaching of the Scriptures. It is plain from what is elsewhere taught that spiritual beings higher than man, both good and evil, do exist; that they are exceedingly numerous; that they are very powerful; that they have access to our world, and are occupied in its affairs; that they are of different ranks or orders; and that their names and titles indicate that they exercise dominion

and act as rulers. This is true of evil, as well as of good angels; and, being true, there is nothing in the opinion that one particular angel should have special control over one nation, and another over another nation, that is in conflict with the analogy of Scripture.

So far, however, as the good angels are concerned, it is clear,

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1. That they can and do produce effects in the natural or external world. The Scriptures everywhere assume that matter and mind are two distinct substances, and that the one can act upon the other. We know that our minds act upon our bodies, and that our minds are acted upon by material causes. There is nothing, therefore, beyond even the teaching of experience, in the doctrine that spirits may act on the material world. The extent of their agency is limited by the principles above stated; and yet from their exalted nature the effects which they are able to produce may far exceed our comprehension. An angel slew all the first-born of the Egyptians in a single night; the thunder and lightning attending the giving of the law on Mount Sinai were produced by angelic agency.

The ancient theologians, in many cases, drew from the admitted fact that angels do thus operate in the external world, the conclusion that all natural effects were produced by their agency, and that the stars were moved in their courses by the power of angels. But this is in violation of two obvious and important principles: First, that no cause for an effect should be assumed without evidence; and Second, that no more causes should be assumed than are necessary to account for the effect. We are not authorized, therefore, to attribute any event to angelic interference except on the authority of Scripture, nor when other causes are adequate to account for it.

2. The angels not only execute the will of God in the natural world, but they also act on the minds of men. They have access to our minds and can influence them for good in accordance with the laws of our nature and in the use of appropriate means. They do not act by that direct operation, which is the peculiar prerogative of God and his Spirit, but by the suggestion of truth and guidance of

thought and feeling, much as one man may act upon another. If the angels may communicate one with another, there is no reason why they may not, in like manner, communicate with our spirits. In the Scriptures, therefore, the angels are represented as not only affording general guidance and protection, but also as giving inward strength and consolation.

If an angel strengthened our Lord himself after his agony in the garden, his people also may experience the support of angels; and if evil angels tempt to sin, good angels may allure to holiness. Certain it is that a wide influence and operation are attributed to them in Scripture in furthering the welfare of the children of God, and in protecting them from evil and defending them from their enemies. The use which our Lord makes of the promise, "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Ps. xci. 11, 12), shows that it is not to be taken as a mere poetic form of promising divine protection. They watch over infants (Matt. xviii. 10); they aid those of mature age (Ps. xxxiv. 7), and are present with the dying (Luke xvi. 22).

3. A special agency is also attributed to them as the servants of Christ in the advancement of his Church. As the law was given through their ministry, as they had charge of the theocratic people under the old economy, so they are spoken of as being still present in the assembly of the saints (1 Cor. xi. 10), and as constantly warring against the dragon and his angels.

This Scriptural doctrine of the ministry of angels is full of consolation for the people of God. They may rejoice in the assurance that these holy beings encamp round about them; defending them day and night from unseen enemies and unapprehended dangers. At the same time they must not come between us and God. We are not to look to them nor to invoke their aid. They are in the hands of God and exercise his will; He uses them as He does the winds and the lightning (Heb. i. 7), and we are not to look to the instruments in the one case more than in the other.

[606] See Hävernack on Daniel x. 13.

§ 4. Evil Angels.

The Scriptures inform us that certain of the angels kept not their first estate. They are spoken of as the angels that sinned. They are called evil, or unclean spirits; principalities; powers; rulers of this world; and spiritual wickednesses (i.e., wicked spirits) in high places. The most common designation given to them is *daimones*, or more commonly *daimonia*, which our translators unfortunately render devils.⁵¹ The Scriptures make a distinction between *diabolos* and *daimon*, which is not observed in the English version. In the spiritual world there is only one *diabolos* (devil), but there are many *daimonia* (demons).

These evil spirits are represented as belonging to the same order of beings as the good angels. All the names and titles, expressive of their nature and powers, given to the one are also given to the others. Their original condition was holy. When they fell or what was the nature of their sin is not revealed. The general opinion is that it was pride, founded on 1 Tim. iii. 6. A bishop, the Apostle says, must not be "a novice, lest being lifted up with pride he fall into the condemnation of the devil;" which is commonly understood to mean the condemnation which the devil incurred for the same sin.

Some have conjectured that Satan was moved to rebel against God and to seduce our race from its allegiance, by the desire to rule over our globe and the race of man. Of this, however, there is no intimation in Scripture. His first appearance in the sacred history is in the character of an apostate angel. That there is one

51 *Devils* is indeed the proper English translation for the various Greek forms of *δαιμον*, a word should only be transliterated when there is no English equivalent. The English word *devil(s)* is correctly and consistently translated 106 times in the Holy Bible. The Greek word *διαβλος* (Strn#1228) used 38 times in the Holy Bible, first occurred in Matthew 4:24 and is translated *devil* 35 times, *false accuser* twice, and *slanderer* once. Transliterating this Greek word, as promoted by Hodge, Chafer, and Thiessen, and even Dr Cambron would be improper.

fallen angel exalted in rank and power above all his associates is clearly taught in the Bible. He is called Satan (the adversary), diabolos, *the traducer*, *ho poneros*, the evil one; the prince of the power of the air; the prince of darkness; the God of this world; Beelzebub; Belial the tempter; the old serpent, and the dragon.

These, and similar titles set him forth as the great enemy of God and man, the opposer of all that is good and the promoter of all that is evil. He is so constantly represented as a personal being, that the rationalistic notion that he is only a personification of evil, is irreconcilable with the authority of Scripture and inconsistent with the faith of the Church.

The opinion that the doctrine of Satan was introduced among the Hebrews after the Exile, and from a heathen source, is no less contrary to the plain teachings of the Bible. He is represented as the tempter of our first parents, and is distinctly mentioned in the book of Job written long before the Babylonish captivity. Besides this representation of Satan in general terms as the enemy of God, he is specially set forth in Scripture, as the head of the kingdom of darkness, which embraces all evil beings.

Man by his apostasy fell under the dominion of Satan, and his salvation consists in his being translated from Satan's kingdom into the kingdom of God's dear Son. That the daimonia who are represented as subject to Satan, are not the spirits of wicked men who have departed this life, as some have maintained, is clear. (1.) Because they are distinguished from the elect angels. (2.) From its being said that they kept not their first state (Jude 6). (3.) From the language of 2 Pet. ii 4. where it is said God spared not the angels that sinned. (4.) From the application to them of the titles "principalities" and "powers," which are appropriate only to beings belonging to the order of angels.

Charles Hodge on Power and Agency of Evil Spirits.

As to the power and agency of these evil spirits, they are represented as being exceedingly numerous, as everywhere efficient, as having access to our world, and as operating in nature and in the minds of men. The same limitations, of course, belong

to their agency as belong to that of the holy angels. (1.) They are dependent on God, and can act only under his control and by his permission. (2.) Their operations must be according to the laws of nature, and, (3.) They cannot interfere with the freedom and responsibility of men. Augustine says of Satan: "Consentientes tenet, non invitos cogit." Nevertheless, his power is very great. Men are said to be led captive by him, evil spirits are said to work in the hearts of the disobedient. Christians are warned against their devices, and called upon to resist them, not in their own strength, but in the strength of the Lord and armed with the whole panoply of God.

Great evils, however, have arisen from exaggerated views of the agency of evil spirits. To them have been referred, not only all natural calamities, as storms, conflagrations, pestilences, etc., but what was far more lamentable, they have been regarded as entering into covenant with men. It was thought that any person could enter into a contract with Satan and be invested for a season with supernatural power upon condition that the person thus endowed yielded his soul to perdition. On this foundation rested the numerous prosecutions for witchcraft and sorcery which disgraced the annals of all Christian nations during the seventeenth and eighteenth centuries. The most enlightened men of Europe yielded themselves to this delusion, under which thousands of men and women, and even children, were put to the most cruel deaths.

It is not necessary to go to the opposite extreme and deny all agency of evil spirits in nature or over the bodies and minds of men, in order to free ourselves from such evils. It is enough to adhere to the plain teaching of the Bible. These spirits can only act, as before stated, in accordance with the laws of nature and the free agency of man; and their influence and operations can no more be detected and judicially proved than the influence and operations of holy angels for good. Both classes are efficient; we are to be thankful to God for the unseen and unknowable ministry of the angels of light, and be on our guard and seek divine protection from the machinations of the spirits of evil. But of neither are we directly conscious, and to the agency of neither can we with certainty refer any specific effect, if its occurrence admits of any

other explanation.

Demoniacal Possessions.

The most marked exhibition of the power of evil spirits over the bodies and minds of men, is afforded by the demoniacs so often mentioned in the evangelical history. These demoniacal possessions were of two kinds. First, those in which the soul alone was the subject of the diabolic influence, as in the case of the "damsel possessed with a spirit of divination," mentioned in Acts xvi. 16. Perhaps in some instances false prophets and magicians were examples of the same kind of possession. Secondly, those in which the bodies alone, or as was more frequently the case, both the body and mind were the subjects of this spiritual influence.

By possession is meant the inhabitation of an evil spirit in such relation to the body and soul as to exert a controlling influence, producing violent agitations and great suffering, both mental and corporeal. That the demoniacs mentioned in the New Testament were not mere lunatics or the subjects of epilepsy or other analogous diseases, but cases of real possession, is plain, First, because this was the prevailing belief of the Jews at that time; and secondly, because Christ and his Apostles evidently adopted and sanctioned that belief. They not only called those thus affected demoniacs, but addressed the spirits as persons, commanded them, disposed of them, and in every way spoke and acted as they would have done had the popular belief been well founded. It is certain that all who heard Christ thus speak would and did conclude that he regarded the demoniacs as really possessed by evil spirits.

This conclusion he nowhere contradicts; but on the contrary, in his most private conferences with the disciples abundantly confirmed. He promised to give them power to cast out demons; and referred to his possession of this power, and his ability to delegate its exercise to his disciples as one of the most convincing proofs of his Messiahship and divinity. He came to destroy the works of the devil; and that He did thus triumph over him and his angels, proved that He was what He claimed to be, the promised almighty king and conqueror, who was to found that kingdom of

God of which there is to be no end. To explain all this on the principle of accommodation would destroy the authority of Scripture. On the same principle the doctrine of atonement, inspiration, divine influence, and every other distinctive doctrine of the Bible, may be, and has been explained away. We must take the Scriptures in their plain historical sense -- in that sense in which they were designed to be understood by those to whom they were addressed, or we do thereby reject them as a rule of faith.

There is no special improbability in the doctrine of demoniacal possessions. Evil spirits do exist. They have access to the minds and bodies of men. Why should we refuse to believe, on the authority of Christ, that they were allowed to have special power over some men? The world, since the apostasy, belongs to the kingdom of Satan; and to redeem it from his dominion was the special object of the mission of the Son of God. It is not surprising, therefore, that the time of his advent, was Satan's hour; the time when, to a greater degree than before or after, he manifested his power, thus making the fact of his overthrow the more conspicuous and glorious.

The objections to the common doctrine on this subject are, --

1. That calling certain persons demoniacs no more proves that they were possessed by evil spirits, than calling others lunatics, proves that they were under the influence of the moon. This is true; and if the argument rested only on the use of the word demoniac, it would be altogether insufficient to establish the doctrine. But this is only a collateral and subordinate argument, without force in itself, but deriving force from other sources.

If the sacred writers, besides designating the deranged as lunatics, had spoken of the moon as the source of their derangement, and had referred to its different phases as increasing or lessening the force of their mental disorder, there would be some analogy between the cases.

It is readily admitted that the use of a word is often very different from its primary signification, and therefore that its meaning can not always be determined by its etymology. But when its signification is the same with its usage; when those called demoniacs are said to be possessed with evil spirits; when those

spirits are addressed as persons, and commanded to depart; and when this power over them is appealed to as proof of Christ's power over Satan, the prince of these fallen angels; then it is unreasonable to deny that the word is to be understood in its literal and proper sense.

2. A second objection is that the phenomena exhibited by those called demoniacs are those of known bodily or mental diseases, and therefore that no other cause can rationally be assumed to account for them. It is not, however, true that all the phenomena in question can be thus accounted for. Some of the symptoms are those of lunacy and epilepsy, but others are of a different character. These demoniacs often exhibited supernatural power or knowledge. Besides this, the Scriptures teach that evil spirits have power to produce bodily disease. And therefore the presence of such disease is no proof that the agency of evil spirits was not active in its production and its consequences.

3. It is further objected that such cases do not now occur. This is by no means certain. The evil spirits do now work in the children of disobedience, and for what we know they may now work in some men as effectually as in the ancient demoniacs. But admitting the fact to be as assumed, it would prove nothing to the point. There may have been special reasons for allowing such displays of Satanic power when Christ was on earth, which no longer exist. That miracles are not wrought in the Church now, is no proof that they were not wrought during the apostolic age.

We are not to deny what are plainly recorded in the Scriptures as facts on this subject; we have no right to assert that Satan and his angels do not now in any cases produce similar effects; but we should abstain from asserting the fact of Satanic or demoniacal influence or possession in any case where the phenomena can be otherwise accounted for. The difference between believing whatever is possible, and believing only what is certain is strikingly illustrated in the case of Luther and Calvin. The former was disposed to refer all evil to the spirits of darkness; the latter referred nothing to their agency that could not be proved to be actually their work. Luther [607] says:

"LATIN QUOTE" [608]

"The heathen know not whence evil so suddenly comes. But we know. It is the pure work of the devil; who has fire-brands, bullets, torches, spears, and swords, with which he shoots, casts, or pierces, when God permits. Therefore let no man doubt when a fire breaks out which consumes a village or a house, that a little devil is sitting there blowing the fire to make it greater." Again, "Let a Christian know that he sits among devils: that the devil is nearer to him than his coat or his shirt, or even his skin; that he is all about us, and that we must always grapple with and fight him." Calvin's view of the subject is, [609] "LATIN QUOTE"

[607] Werke. edit. Walch, vol. xiii. p. 2850. (?)

[608] Edit. Walch, vol. x. p. 1234, edit. Erlangen, 1823, vol. xvii. p. 178.

[609] Institutio, I. xii. 13.

[610] Ibid. 16.

This author finds the depths, exposé, and clarity of Charles Hodge's arguments refreshing in a world where there is often far too little based on rational logic. As Bible believers we dare not rely completely on such logic, but neither dare we discard it altogether. Hodge here balances and emphasizes the logic without departing from the authority of the infallible, inerrant, inspired source of all truth.

Chapter 6 Critique of Chafer's Angelology

The assignment for Louisiana Baptist Theological Seminary's TH802 entailed writing a critique of Lewis Sperry Chafer's six volumes of *Systematic Theology*.⁵² Dr. Chafer's second volume contained his Angelology and Anthropology sections (Hamartiology was included in his Anthropology section). This harsh critique of Dr. Chafer's work is not meant to demean his genius or integrity, but his systematic theology was found wanting of organization, structure, and clarity throughout. Here his Angelology section is critiqued as written in A Written Report Presented to the Faculty of Louisiana Baptist Theological Seminary, Advanced Systematic Theology II TH802, in Partial Fulfillment of the Requirements for Doctorate of Philosophy in Theological Studies by Edward Rice, October 31, 2013.

Review and Critique of Chafer's Angelology (32% of Vol 2)

The critique of Chafer's volume one concluded overwhelmingly that Lewis Sperry Chafer does not have an adequate stand on the plenary verbal inspiration of an inerrant, infallible, Holy Bible, nor the organizational skills, nor the robust communication and writing aptitude, to write a thorough, accurate systematic theology. This critique of the first section of his second volume must continue with that criticism of his organization.

This critique differs significantly from another Dallas Theological Seminary President, John F. Walvoord who says of Dr Chafer's work:

The appearance of the eight-volume work in Systematic Theology by President Lewis Sperry Chafer of Dallas Theological Seminary is without question an epoch in the history of Christian doctrine. Never before has a work similar in content, purpose, and scope been produced. Its appearance in a day when liberal interpretation and unbelief have riddled the

52 Chafer, Lewis Sperry, "*Systematic Theology*", Dallas Seminary Press, 1948.

Biblical basis for theological study is in itself highly significant.⁵³

It is also set apart from Doctor DaveT (DR. DAVID S. THOMASON) who, as a reviewer, gives Dr. Chafer this “Best of Class” award:

Chafer was the first dispensationalist to write an entire Systematic Theology. Sixty plus years later, it is still universally considered to be the best premillennial Systematic ever published. I consider it the single best Systematic Theology ever written regardless of theological perspective.⁵⁴

Critique of Chap 1 Introduction to Angelology (3-5) 2%

Angelology is such a minor consideration in a systematic theology that it is normally moved further back in consideration from where Chafer addresses it. Even though man is a little lower than the angels, in the perspective of the Bible, he is much greater in significance. A systematic theology which has the Holy Bible as its sole authority for doctrine should proportion its study as the final authority proportions its revelation. When the Word of God is silent about a subject, it behooves the theologian to be as silent, when reserved, just as reserved. By Chafer's own admission: “The Bible is not addressed to the angels, nor does it enter upon an exhaustive description of their estate or interrelationships.”⁵⁵ Again, where the Bible is silent or reserved, one should not approach with a diatribe of verbiage, nor move such a subject to the front of his theology book.

Dr. Chafer was likely following the precedent set by Augustus

53 Article contributed by www.walvoord.com, John F. Walvoord, was long-time president of Dallas Theological Seminary, and one of the most prominent evangelical scholars of his generation. Wolvoord is considered perhaps the world's foremost interpreter of biblical prophecy.

54 Review from http://www.doctordavet.com/chafer_systematic_review.html accessed 12/15/2013.

55 Chafer, Lewis Sperry, “*Systematic Theology*”, Dallas Seminary Press, 1948, Vol 2, 7.

Strong in moving angels to the forefront of ones systematic theology. Such a prioritization of a sidebar consideration is unwarranted. Just the same, Angelology should not be removed or dismissed lightly from such a study. It carries important insight to God and man and their relationship.

Chafer's inadequate organization is completely manifest in his categorization of angels. Previously Augustus Strong carefully categorizes angels into a careful order of created things. Strong contends that created beings break rationally into five groupings: 1) the inanimate, i.e. rocks, 2) living plants, 3) breathing animals, 4) rational living souls, i.e. humans, and 5) spiritual beings, i.e. angels. This is a well thought out insightful structure, wherein we can analyze ascending spheres of creation.

Chafer, on the other hand, mimics, perhaps mocks, the five with his own imagined categorizing. Chafer's organization has 1) good angels, 2) bad angels, 3) Jews, 4) Gentiles, and 5) Christians.⁵⁶ Groupings, categories, and classifications are important tools for dividing a great wealth of knowledge into workable subdivisions or spheres of understanding. Scientists categorize the living into seven natural divisions of Kingdom, Phylum, Class, Order, Family, Genus, and Species. They divide visible light into seven natural and distinct groups of wavelength: Red, Orange, Yellow, Green, Blue, Indigo, and Violet. They divide the elements by density into seven rows with distinctively different characteristics. These divisions in creation are not arbitrary nor made up on a whim, they are natural structures in God's creation, structures that were discovered by the exploring rational mind. Chafer's categorizing of good angels, bad angels, Jews, Gentiles and Christians, has none of that nature or rational. It is such a worthless categorization that he himself, thankfully, abandons its use in the next chapter where he resorts back to the spheres Augustus Strong keenly recognized.

So why does Chafer even include his categorization? It is supposed that a theologian wants, and needs to demonstrate an independence of thought that breaks him away from the traditional and orthodoxical paths. Such a break needs to be very rational and

⁵⁶ Ibid., 4.

even better, be more Biblical than previous conjectures. Previous systematic theologies have repeatedly followed after philosophies and creeds which are not borne out by Biblical Revelation, i.e. the dichotomy of man vs his trichotomy, the Westminster doctrine of decrees vs the Bible's whosoever wills, Roman allegorical Eschatology vs Biblical Dispensational Eschatology. Breaking away from these and gravitating to Biblical moorings is important and essential. Dr. Chafer has demonstrated none of that departure, and in this instance, trying to re-categorize Strong's categories, he has shown genuine folly.

Grouping Jews and Gentiles against good angels, and bad angels, and then drawing a separate group called Christian, is unnatural, unnecessary, unwise, and, thankfully, undeveloped any further.

Critique of Chap 2 General Facts About Angels (6-27) 18%

In Chapter Two, Section IX, Chafer addresses the classification of angels. He first recognizes the five Biblical groupings of angels as:

- 1) Thrones: those who sit on thrones,
- 2) Dominions: those who rule,
- 3) Principalities: those who govern,
- 4) Powers: those who exercise supremacy, and
- 5) Authorities: those invested with imperial responsibility

It behooves one to go back and carefully examine these categories with an open Bible. The implication here is that in categorizing angels we find them in each of these positions. This list is taken from Colossians chapter one:

*Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption **through his blood**, even the forgiveness of sins: Who is the*

*image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be **thrones, or dominions, or principalities, or powers:** all things were created by him, and for him: And he is before all things, and by him all things consist (Col.1:12-17). (Bold emphasis added)*

Here, Chafer may be confused, and is at least conflicted, by ecumenical modernist bibles and textual critics. The bibles which left out the redemption “THROUGH HIS BLOOD” in verse 14, also changed these categories around, doubtless rewording them to account for their new copyright on their efforts. The ecumenical modernist bibles include thrones, powers, rulers, and authorities here eliminating dominions and principalities from their vocabulary entirely. In reality, and in a Bible using God's Words, the Greek κυριότης shows up four times in the Holy Bible and should be different from the word δυναμις that the NIV⁵⁷ here tries to substitute for God's word. Likewise God's word uses principalities for αρχη, and the ecumenical modernists substitute υεξουσια for authorities. Chafer's use of these four classifications for angels is misleading up front, but his dependence on Bible critics, textual critics and modern translations (Chafer used the RSV⁵⁸) greatly compounds his confusion.

Using Bible exegesis with an accurate English Bible Col 1:16 is a division of four entities of all the created things, both visible and invisible. This would likely divide our list of four between man (visible) and angel (invisible), man holding the thrones and dominions, angels holding the principalities and the powers. This

57 NIV as a Trademark stands for New International Version, trademark, name, and their text is copyright by the New York Bible Society International, 1973 and then the New York International Bible Society, 1978, and are used here without their permission.

58 RSV as a Trademark stands for Revised Standard Version, the trademark, name, and their text is copyright by Division of Christian Education of the National Council of Churches of Christ in the United States of America, 1946 and later by The World Publishing Company, Cleveland Ohio, 1952, and are used here without their permission.

combined with 1Pet 3:22, “Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him”, as well as the other places previously used (Rom 8:38, Eph 1:21, 3:13, 6:12, Col 2:10,15)⁵⁹ show us that these classifications do not categorize angels specifically, they classify only hierarchies of control.

In that Chafer did not do his exegetical homework well, and that what he did was done with a compromised ecumenical modernist bible, I would sooner trust the genius of Charles Hodge and Augustus Strong in classifying angels. Despite their shortcomings, I would most readily trust Hodge or Strong over Chafer in exploring the ministry, discipline, and other speculations about angels.

Strong makes these... Scripture Statements and Intimations ... As to the nature and attributes of angels⁶⁰.

- (a) They are created beings. (Ps. 148:2-5, Col. 1:16, 1Pet. 3:32, 1Tim. 6:16)
- (b) They are incorporeal beings. (Heb. 1:14, Eph. 6:12, Eph. 1:3; 2:6, Ps. 78:25, Mat. 22:30, Luke 20:36, Rev. 18:13, Mat. 12:43; 8:31) In Gen. 6:2, "sons of God " =, not angels, but descendants of Seth and worshipers of the true God (see Murphy, Com., in loco)⁶¹
- (c) They are personal ” that is, intelligent and

59 Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,... Eph 1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:... 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,... Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. ... Col 2:10 And ye are complete in him, which is the head of all principality and power: ... 15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

60 Strong, Systematic Theology Vol 2, 444.

61 See section titled “Mongrel Mutant Demonic Humanoids” of this report, 17.

- voluntary” agents. (2Sam. 14:20, Luke 4:34, 2Tim. 2:26, Rev. 22:9, Rev. 12:12)
- (d) They are possessed of superhuman intelligence and power, yet an intelligence and power that has its fixed limits. (Mat. 24:36, 1Pet. 1:12, Ps. 103:20, 2Thess. 1:7, 2Pet. 2:11, Rev. 20:2, 10, Ps. 72:18, Job 4:18; 15:15; 25:5, Col. 1:16, Mat. 28:4, Luke 22:43; cf. Dan. 10:19, 1 Tim. 6:15)
 - (e) They are an order of intelligences distinct from man and older than man. (1Cor 6:3, Heb 1:14, 2:16)

Strong then covers some Scriptures ... As to their number and organization.

- (a) They are of great multitude. (Deut. 33:2, Ps. 68:17, Dan. 7:10, Rev. 5:11)
- (b) They constitute a company, as distinguished from a race. (Mat. 22:30, Luke 20:36, Heb. 2:16, Eph. 3:14, 15)
- (c) They are of various ranks and endowments. (Col 1:16, 1Thess. 4:16, Jude 1:9, Acts 7:38, 53; GaL 3:19; Heb. 2:2; 15:5, 3), (Jude 9 “Michael the archangel.” Michael (= who is like God ?) is the only one expressly called an archangel in Scripture, although Gabriel (= God's hero) has been called an archangel by Milton.)
- (d) They have an organization. (1Sam. 1:11, 1Kings. 22:19, Mat. 26:53, 25:41, Eph. 2:2, Rev. 2:13, 16:10, Dent. 4:19; 17:3; Acts 7:42, Gen. 32:2, 2Chron. 18:18; Luke 2: 13; Rev. 19:14),(In Neh. 9:6 and Ps. 33:6 the word "host" seems to include both angels and stars.)

Allow here Chafer's completely missing and Strong's careful coverage... of angels and their moral character.

- (a) They were all created holy. (Gen. 1:31, Jude 1:6)
- (b) They had a probation. (1Tim. 5:21, 1Pet. 1:1, 2, 1Tim. 5:21, Gen. 3:14)
- (c) Some preserved their integrity. (Ps. 89:7, Mark 8:38)
- (d) Some fell from their state of innocence. (John 8:44, 2 Pet. 2: 4)
- (e) The good are confirmed in good. (Mat. 6:10, 18:10, 2Cor. 11:14)
- (f) The evil are confirmed in evil. (Mat. 13:19, 1John 5:18, 19, John 8:44, Mat. 6:13)

Strong's insight and dependence on Scripture trumps Chafer's speculations repeatedly.

Critique of Chap 3 Angelic Participation in the Moral Problem (28-32) 4%

This chapter “Angelic Participation in the Moral Problem”, seems to be manufactured as an unorganized compilation of consideration better covered in a more organized systematic theology. The creation of angels, the fall of angels, and the cause of this fall is certainly better treated in other sections of angelology, even as accomplished by Cambron, Bancroft⁶², Strong, and Hodge.

Critique of Chapter 4 Satonology:Introduction (33-38) 5%

Lewis Sperry Chafer begins this section with an opinion about a proper translation and then by regurgitating an error mouthed by Hodge (1797-1878). Charles Hodge was wrong to disagree with the seventy seven highly skilled linguists, employed and paid by King James from 1603 through 1611, who only transliterated words when there was no English equivalent, i.e. *to baptize*, there was no English word for “to completely immerse into, within, and under” and so they transliterated the Greek *baptizo*. Speaking of

62 Emery H. Bancroft, *Elemental Theology*, 1932, Baptist Bible Seminary, 1945, 60, Zondervan 1977, 315-345.

“devils” Hodge says “The most common designation given to them is *daimones*, or more commonly *daimonia*, which our translators unfortunately render devils.⁶³” The translators used the proper English word in this instance and Hodge, Thiessen and Chafer voice contention that they should have transliterated the Greek word instead. Hodge, contended with the KJB because he was most familiar with Latin, Chafer and Thiessen, evidently, only contended because their neoevangelical training had made them dissatisfied with the Authorized version of the Holy Bible.

Devils is indeed the proper English translation for the various Greek forms of *δαμων*, a word should only be transliterated when there is no English equivalent. The English word *devil(s)* is correctly and consistently translated 106 times in the Holy Bible. The Greek word *διαβλος* (Strn#1228) used 38 times in the Holy Bible, first occurred in Matthew 4:24 and is translated *devil* 35 times, *false accuser* twice, and *slanderer* once. Transliterating this Greek word, as promoted by Hodge, Chafer, and Thiessen, would be improper.

The Greek word *δαμονιζομαι* (Strn#1139) was used 38 times in the Holy Bible, first occurred in Matthew 4:24, and is translated *possessed* 8 times, *of the*, *vexed with*, *have a devil* 2,1,1 times respectively. It would be improper to transliterate this Greek word as promoted by Hodge, Chafer, and Thiessen.

The Greek word *δαμονιον* (Strng#1140) was used 60 times in the Holy Bible, first occurred in Matthew 7:22, and is translated *devil* 59 times, and *god* once. Transliterating this Greek word, as promoted by Hodge, Chafer, and Thiessen, would be improper.

The Greek word *δαμων* (Strng#1142), used 5 times in the Holy Bible, first occurred in Matthew 8:31, and is translated *devils* 4 times, and *devil* once. Transliterating these Greek words throughout, as Hodge and Chafer propose, would be wholly improper and would breed confusion in the normal English student. Incidentally, the Greek *αγγελος* is used 186 times as *angels* 179 times, *messenger* 7 times, and it is properly a transliteration of the Greek.

63 Charles Hodge, *Systematic Theology*, Charles Scribner and Company, 1871, Christian Classics Ethereal Library, <http://www.ccel.org>, public domain, 643.

It is unfortunate that Chafer uses his introduction on such an interesting topic as Satanology for exegesis of the Devil and his devils. Such an introduction does not capture a reader, and the whole section then proceeds with an excessively wordy diatribe which seems to be his practice for a Systematic Theology. Strangely, his book “Satan”, published forty years earlier than his Systematic Theology, is organized, thorough, and concise. C.I. Scofield extols its virtues. It seems Chafer's founding of Dallas Theological Seminary turned him into a very verbose fellow. Rereading his introduction of his previous book makes me curious about what in the world happened to Chafer's writing style in those 40 years. They should have improved, not worsened.

Critique of Chap 5 Satanology: The Career of Satan (39-61) 19%

There are two reasons why reading Chafer's Chapter 5 through 9 were of little value and warrant here no further comment. (Chap 6 Satanology: Satan's Evil Character (62-75) 12%; Chap 7 Satanology: The Satanic Cosmos (76-90) 12%; Chap 8 Satanology: Satan's Motive (91-98) 7%; Chap 9 Satanology: Satan's Method (99-112) 12%) First, I had previously read his 1909 work “Satan” and found it organized, thorough, and concise. Some how, when Chafer transformed that excellent work into a section for his systematic theology, a section entitled Satanology, he lost all organization and abandoned the ability to come to the point. It seems to be a sad forty year transition brought on by excessive education. Chafer's outline for his previous book is shown below.

SATAN By LEWIS SPERRY CHAFER, 1909

- I. The Career of Satan
- II. The Ages
- III. The Course of This Age
- IV. This Age and the Satanic System
- V. The Satanic Host
- VI. Satan's Motive
- VII. Satan's Methods
- VIII. The Man of Sin

- IX. The Fatal Omission
- X. Modern Devices
- XI. The Believer's Present Position
- XII. The Believer's Present Victory⁶⁴

The second, and primary reason that little comment or value is made on this disappointing section is that Charles Hodge has profoundly and systematically written a thorough section on Angelology that concisely contains all the pertinent information of Chafer's section on both Angelology and here on Satanology.

In that the whole section by Hodge is currently public domain⁶⁵ it is included in its entirety in my Systematic Theology. Dr. Chafer's tainted view of the KJV and Bible inspiration, his poor organization, and incorrigible writing style has prompted the writing of a Systematic Theology for the 21st Century. The draft of that work includes Hodge's Angelology and discards Chafer's Angelology entirely.

Critique of Chap 10 Demonology (113-121) 7%

This section of this report is presented in its entirety in a previous chapter of this Angelology section.

64 Lewis Sperry Chafer, *Satan*, 1909, Free ebooks - Project Gutenberg, 2004, <http://www.gutenberg.org> accessed 06/01/2013.

65 As a general rule a copyright endures for a term of 95 years from the year of its first publication or a term of 120 years from the year of its creation, whichever expires first; for works created after January 1, 1978, copyright protection lasts for the life of the author plus an additional 70 years. As a result of the 1976 Copyright Act, any of the works with expired copyright have entered the public domain. from <http://www.copyright.gov> faq accessed 10/9/2013.

Chapter 7 Angelology Conclusion

Much has been written about angels, more has been presumed and misunderstood. The Holy Bible has no dissertation or thesis on the subject, but it does provide tremendous insights to angels. As Charles Hodge put it,

“So much is said in the Scriptures of good and evil angels, and such important functions are ascribed to them both in the providence of God over the world, and especially in the experience of his people and of his Church, that the doctrine of the Bible concerning them should not be overlooked.”⁶⁶

Systematically learning about angels, even though it is not a theme of the Bible, can greatly benefit the believer.

In the Bible angels are 1) spirits, 2) ministers, 3) around to deliver "them that fear him", 4) higher beings than man, 5) messengers, 6) messengers to be feared, and 7) not all good. Further we are to learn that angels are created beings and we learned previous that everything that was created was very good and created in those first six days of our universe's existence, angels being no exception. We learned that angels are of differing ranks and types, and that there are holy angels who did not sin, and fallen angels which sinned and were cast out with Satan, another fallen angel. There is much to be gleaned from this study of angels.

We have explored Bible evidence of these angelic beings with the expectation that eyes will be open to the hosts that surround us, quite like Elisha's servant had his eyes opened:

And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

66 Charles Hodge, *Systematic Theology*, Charles Scribner and Company, 1871, Christian Classics Ethereal Library, <http://www.ccel.org>, 636-648.

And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. (2Kings 6:15-17)

The eminent theologian Charles Hodge has taught us,

“As to the nature of angels, they are described, (1.) As pure spirits, i.e., immaterial and incorporeal beings. The Scriptures do not attribute bodies of any kind to them. ... As such, therefore, they are invisible, incorruptible, and immortal. Their relation to space is described as an *illocalitas* (Latin - they have no body that can occupy space); not ubiquity or omnipresence, as they are always somewhere and not everywhere at any given moment, but they are not confined to space circumscriptively as bodies are, and can move from one portion of space to another. As spirits they are possessed of intelligence, will, and power.”⁶⁷

The study of these angelic beings is called angelology, which combines a Greek based English word “*angel*” and a Greek based word “*ology*.” “Angel” literally means “a messenger; one employed to communicate news or information from one person to another at a distance”² and “*ology*” means *a word, a discourse, a doctrine, a teaching, a matter under discussion, a thing spoken of or talked about, also the mental faculty of thinking, meditating, or reasoning about.*

Again looking to Hodge's genius and careful dictation,

“The Scriptures teach that the holy angels are employed, (1.) In the worship of God. (2.) In executing the will of God. (3.) And especially in ministering to the heirs of salvation. They are represented as surrounding Christ, and as ever

67 Ibid.

ready to perform any service in the advancement of his kingdom that may be assigned to them. Under the Old Testament they repeatedly appeared to the servants of God to reveal to them his will. They smote the Egyptians; were employed in the giving of the law at Mount Sinai; attended the Israelites during their journey; destroyed their enemies; and encamped around the people of God as a defence in hours of danger.

They predicted and celebrated the birth of Christ (Matt. i. 20; Luke i. ii); they ministered to Him in his temptation and sufferings (Matt. iv. 11; Luke xxii. 43); and they announced his resurrection and ascension (Matt. xxviii. 2; John xx. 12; Acts i. 10, 11). They are still ministering spirits to believers (Heb. i. 14); they delivered Peter from prison; they watch over children (Matt. xviii. 10); they bear the souls of the departed to Abraham's bosom (Luke xvi. 22); they are to attend Christ at his second coming, and gather his people into his kingdom (Matt. xiii. 39; xvi. 27; xxiv. 31).

Such are the general statements of the Scriptures on this subject, and with these we should be content. We know that they are the messengers of God; that they are now and ever have been employed in executing his commissions, but further than this nothing is positively revealed.”⁶⁸

Clarence Larkin's 1921 book “*The Spirit World*” opened a Pandora's box of error about fallen angels existing before the Bible even accounts for their creation, and error of them causing the world flood (even two world floods!) by their copulation with human women. Before Larkin and C. I. Scofield fictionalized God's six day creation account and hypothesized that fallen angels from the *spirit world* are the whole problem in this created world, sounder minds prevailed. Such error has prompted some esteemed Bible teachers to even account there is a second class of fallen angels, the truly evil, and chained; supposing that 2Pet.2:4 delineates this very, very, very evilist of the fallen. Examine with me a much saner understanding of fallen angels as delineated by

68 Ibid.

those sounder minds around before Clarence Larkin added the fiction.

Again, the eminent theologian Charles Hodge (1797 – 1878), called “The Father of the Printed Systematic Theology”, words well the state of angels,

“As to the state of the angels, it is clearly taught that they were all originally holy. It is also plainly to be inferred from the statements of the Bible that they were subjected to a period of probation, and that some kept and some did not keep their first estate.”⁶⁹

Angels are created beings, and the Bible is clear that all that was created, to include the heavens and the hosts of heaven, came from Christ's six day creation act. On day seven of creation all was good, yea very good (Gen.1:31), and God had a day of rest on man's first day in the universe.

Of the fall of angels the eminent theologian Heinrich Schmid (1811-1885)⁷⁰ states, “It is probable that the wicked angels fell under the guidance of a certain leader or chief, whom the Scriptures call Satan and the devil, John 8:44; Luke 11:15, who by his example or persuasion drew many angels into the fellowship of his crime. Rev. 12:4.” He goes on to clarify,

As to the time of the fall: “They fell, not within the six days of creation, but after they were ended (Gen. 1:31 *And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*); before the fall of our first parents, in the second week of the foundation of the world, but upon what day it is uncertain.”

69 Ibid.

70 Schmid, Heinrich (1811-1885), “The Doctrinal Theology of the Evangelical Lutheran Church”, Augsburg Publishing House Minneapolis, Minn., 1875, via <https://www.ccel.org/ccel/s/schmid/theology/cache/theology.txt> accessed 10/8/2021, s.v. “Satan”.

We are still uncertain of the day because the Holy Bible does not give us the specifics. When the Bible is silent on a subject it behooves us to be silent, and especially not to wax dogmatic as many charismatic false teachers do. All that can be logically surmised is that the fall occurred between Genesis 1:31 and Genesis 3:1. With due respect to genius minds, there is no gap in God's creation account to suppose otherwise.

Of fallen angels Hodge states clearly, "The Scriptures inform us that certain of the angels kept not their first estate. They are spoken of as the angels that sinned. They are called evil, or unclean spirits; principalities; powers; rulers of this world; and spiritual wickednesses (i.e., wicked spirits) in high places." Hodge points out that there was a leader,

"That there is one fallen angel exalted in rank and power above all his associates is clearly taught in the Bible. He is called Satan (the adversary), *diabolos*, *the traducer*, *ho poneros*, the evil one; the prince of the power of the air; the prince of darkness; the God of this world; Beelzebub; Belial the tempter; the old serpent, and the dragon. . . . These, and similar titles set him forth as the great enemy of God and man, the opposer of all that is good and the promoter of all that is evil."

Care needs to be taken that a believer not give too much credit or blame to evil angels. Some have force fit a special grouping of fallen angels into Genesis 6 in order to blame them for God's judgment and the world flood, and even to imagine an antediluvian existence and destruction before God created the world! Clearly the Bible paints all of man's failures hanging on man's depravity, and leaves no room to blame naughty angles, nor to suppose any antediluvian society that squeezes in between the first two verses of God's creation account. Students need to be careful here; some of our most esteemed Bible scholars have greatly erred on these two counts.

And so the study of angels is beneficial to a Bible believing student, who keeps in mind that angels are not the main thing in

revelation and should not be made a major component of Bible doctrine. Always keep the main thing the main thing. Jesus Saves.

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founded and served as the first president of Dallas Theological Seminary, and was an influential founding member of modern Christian Dispensationalism. Born: February 27, 1871, Rock Creek, Died: August 22, 1952, Seattle, Education: Oberlin College, Wheaton College. For my Doctorate of Philosophy in Theological Studies through LBTS, I was tasked to analyze all six volumes of his Systematic Theology]

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About the Author

Pastor Ed Rice is a retired USAF Systems Engineer surrendered to be a Baptist Preacher of the Gospel of Jesus Christ. Saved in 1960 at the age of eight he grew up tutored in the Scriptures through Tuscorora Baptist Church in Addison NY, where he married his high-school sweetheart Beverly Cook Rice. Drafted into the military off of the dairy farm in 1972, Ed and Bev Rice raised 3 boys while serving as a Missile Technician in the USAF. After completing a USAF AECF bootstrap program he graduated from Ohio State University with a degree in electrical engineering and was commissioned in the USAF where he served until 1995 as a systems engineer and weapons integration specialist at Wright Patterson Air Force Base, Ohio, and Rome Laboratories, Rome NY. He finished his Masters degree in Electrical Engineering through The Air Force Institute of Technology in 1990.

After being commissioned as a USAF officer in 1982 he pursued his systems engineering work in several classified research and development programs. While moving around the USA in his twenty three year military career he was a youth pastor and associate pastor in Independent Baptist Churches near his station. In 1995 he became Captain Rice, USAF retired, and surrendered to be a Baptist Pastor.

In 1998 he took the senior pastorate at Good Samaritan Baptist Church, in Dresden, New York where he pursued his theological studies at Louisiana Baptist Theological Seminary. At LBU Pastor Rice received his second masters degree in 2013, and his PhD in 2017. His son Michael is US Army retired living near Fort Hood Texas, Shane is an Independent Baptist Missionary pastoring Chiesa Biblica Battista, Mazara Del Vallo, Italy, and Matthew is serving our Lord Jesus Christ near Hamilton NY. Capt Rice has spent seven years teaching math and science with the ABeka Christian High School Curriculum, and seven years teaching college mathematics, a love of his life, at community colleges near his church.

Dr. Rice's staunch belief in the preserved accuracy of the inspired Scriptures and his extensive background in systems engineering make him uniquely qualified to assemble "A Systematic Theology for the 21st Century."

Personal Testimony of Pastor Edward Rice.

I was saved in 1960 at the age of eight. My father and mother were saved and founding members of Fellowship Baptist Church in Gang Mills New York. In 1958 my dad, Levi O. Rice, an agnostic, was invited by Cecil Palm to be a founding member of that church; both of my parents were born-again-saved two weeks later. My mother, Doris was converted from Roman Catholicism, and became a Christian. She stopped her Roman penance and practiced Bible repentance, stopped praying to Mary and called upon the Lord Jesus Christ to save her. She was thus converted from Roman Catholicism to the Lord Jesus Christ. Everyone needs converted from something. Mom and Dad were now born again, and two years later I was saved in revival services with Evangelist Dale and Opel Linbaugh. Opel cut the flannel graph burden of sin off little Christian's back in her Pilgrim's Progress presentation, and I was born-again-saved before it hit the basement floor. In 1995 I retired from the USAF as a systems engineer and became an ordained Baptist Preacher of the Gospel of the Lord Jesus Christ. "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt 18:3). Being converted is quite like a new birth, Jesus said so. If you have not been converted you should trust Christ today, and you must tell him that that is your intent. (see Romans 10:9-13).

