

ANGELOLOGY (15)

Dana and Mantey, two highly esteemed Greek grammarians, write "...the gender of a noun must be learned by observation. The distinctions of gender are strictly adhered to in the Greek New Testament" (*A Manual Grammar of the Greek New Testament*, p. 34). Simply stated, we must observe the biblical use and context of angels to determine whether or not angels tend to take on masculine traits or characteristics.

If, for example, a masculine pronoun is used with the noun angel ("he" rather than "she"), we may assume the angel is masculine. Several passages afford us the opportunity to see this: Acts 5:19; 12:7-8; Rev. 10:1-3; 21:9-10; 22:8-9.

(Fact #12) - Angels are indestructible . Matt. 25:41, 46

Angels are not destroyed even when in eternal fire.

(Fact #13) - Angels are organized . Rev. 12:7; Eph. 3:10; 6:12

In both the fallen and unfallen angelic realm there is a highly efficient and effective systematic organization. As we shall see in this study, there are different ranks and responsibilities within the angelic host. Dr. Charles Ryrie brings out a very critical point: "A very important practical point emerges from this. Angels are organized; demons are organized; yet Christians, individually and in groups, often feel that it is unnecessary that they be organized. This is especially true when it comes to fighting evil. Believers sometimes feel that they can "go it alone" or expect victory without any prior organized preparation and discipline. It is also true when it comes to promoting good. Believers sometimes miss the best because they do not plan and organize their good works" (*Basic Theology*, p. 128).

(Fact #14) - Angels are teachable . Eph. 3:10; I Pet. 1:12

Even God's holy angels continue to observe and learn. Dr. Chafer said, "The Scriptures disclose the truth that the angels are learning much from their observations of men on earth – especially in the outworking of redemption. Incidentally, this indicates that the angels are not omniscient. However, it should not be concluded that angels know less than men. What, indeed, would be the field of discovery and interest to men was it given to them to see all that transpires in angelic spheres. Peter's declaration "which things angels desire to look into" (I Pet. 1:12), divulges the truth relative to their interest in the affairs of men" (*Systematic Theology*, Vol. 2, p. 25).

(Fact #15) - Angels are spectators . Luke 15:10; I Tim. 3:16

There is no question that angels are important beings in the program of God. They are unique beings who comprise a vast host, both good and bad. They are rational, personal beings who are very real and very active.

There are fifteen descriptive facts that God does want us to know about angels.

ANGELOLOGY (16)

QUESTION #21 - Who are the unfallen angels?

Now the unfallen angelic host is innumerable. Since all of the angels are not numbered, it is certain that all of the angels are not named in the Bible. However, it is just as certain that many unfallen angels are named or categorized in the Bible and a complete study of Angelology requires the mention of those angels who are identified. In the realm of unfallen angels there are at least eight who are mentioned:

(Unfallen Angel #1) - The elect angels.

These are holy angels of God who have been divinely elected or chosen by God for specific service (I Tim. 5:21). All unfallen angels may be classified as holy, elect angels. This term does imply that God did make a sovereign choice concerning angels. As Dr. Chafer said, "The fall of some angels is no more unanticipated by God than the fall of man." Unlike with man (chosen before the foundation of the world- Eph. 1:4), the Bible does not say when God chose His elect angels. It is possible that this classification did not exist until 1/3rd of the angels had rebelled. As Dr. Chafer said this term may imply "...that angels have passed a period of probation" (*Ibid.*, p. 17). The assignments, responsibilities and ministries of elect angels vary.

(Unfallen Angel #2) - The Church angels.

Church angels are holy angels of God who are assigned to a local church. Paul's charge to Timothy, who was ministering in the church of Ephesus, would indicate there are angels that do monitor church life (I Tim. 5:21). It appears however, from what Jesus Christ says that there is one key angel assigned to each church (Rev. 2:1, 8, 12, 18; 3:1, 7, 14). This angel would be responsible for assessing church life and giving reports to God concerning life in the church. He would be involved in the blessing or lack of blessing given to a church. It is possible that all angels connected to people who come to church (both unfallen and fallen) are subordinate to and accountable to this key church angel, for this angel is the central angel of the church. As Dr. Ryrie observed, this angel "...can refer to a superhuman being, that is, the guardian angel for each church" (*Ibid.*, p. 130).

(Unfallen Angel #3) - The Cherubim angels.

The cherubim angels are holy and highly exalted angels who are closely associated with the throne of God and with defending and protecting God's holy character (Gen. 3:22-24; Ex. 25:17-20; Ezek. 10:1-19). Dr. Chafer observed: "The cherubim first appear at the gate of the Garden of Eden after man has been expelled and as protectors lest man return to pollute the holy presence of God. They appear again as protector, though in golden images over the Ark of the Covenant where God was pleased to dwell. The curtain of the tabernacle, which separated between the divine presence and the unholy people, was embroidered with figures of cherubim (Ex. 26:1). Ezekiel refers to these beings under this title nineteen times and the truth concerning them is to be derived from these passages" (*Systematic Theology*, Vol. 2, p. 18). Satan was originally an angel who was classified as a "Cherub" angel (Ezek. 28:14).