

## The Old Testament And Angels

### Introduction.

- I. Lesson 1 dealt with the origin and nature of angels.
- II. This lesson is aimed at understanding the actions and work of angels in the Old Testament.
- III. We have already seen that angels were created prior to the creation of the world and the writing of the Old Testament. (Psa. 148:2-5; Job 38:7).

### I. Angels And The Garden Of Eden (Gen. 3:22-24).

**GEN 3:22 Then the Lord God said, "Behold, the man has become like one of Us, knowing good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever"--**  
**23 therefore the Lord God sent him out from the garden of Eden, to cultivate the ground from which he was taken. 24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life.**

A. "Cherubim" guarded "the tree of life."

1. No explanation or definition is given by Moses who wrote this account many years later.
2. It was written after the Exodus in 1446 B.C.. Moses was at least 80 years old. (Acts 7:23).

B. The word "cherubim" is plural and denotes "angels." (Ezek. 10:3, 15, 20).

- The singular form of the word is "cherub." "im" at end of Hebrew words is plural.

**EZE 10:3** Now the cherubim were standing on the right side of the temple when the man entered, and the cloud filled the inner court.

**EZE 10:15** Then the cherubim rose up. **They are the living beings that I saw by the river Chebar.**

**EZE 10:20** These **are the living beings** that I saw beneath the God of Israel by the river Chebar; so I knew that they were cherubim.

- "Chebar" [Kibar or Kebar] was a river or canal "in the land of the Chaldeans" (Ezek. 1:3).

### II. Angels And The Antiduluvians (Gen. 6:1-4).

**6** And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, <sup>2</sup>that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. <sup>3</sup>And Jehovah said, My spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years. <sup>4</sup>The Nephilim were in the earth in those

days, and also after that, when the sons of God came unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.

## "sons of God" and "daughters of men"

### "Sons of God"

Angels	Some Challenges To Angels
Some think it refers to angels.	"Sons of God" occurs only in Genesis 6:4 in the book of Genesis.
Angels are called "sons of God" in the book of Job. (Job 1:6; 2:1; 38:7).	The word "angel" (malak) is used a number of times in the book of Genesis.
	"Angel" (Gen. 19:1, 15; 28:12; 32:1).
	"Angels" (Gen. 16:7, 9, 10, 11; 21:17; 22:11, 15; 24:7, 40; 31:11; 48:16).
	It seems if Moses meant angels he would have used that word
	Angels are presented elsewhere as sexless creatures. (Matt. 22:30).

Descendants of Seth	Comments
Some believe it refer to the descendants of Seth.	"Sons of God" or "son of God " can refer to humans.
Mankind consisted of two groups - the descendants of Cain and the descendants of Seth. Abel had been murdered by his brother Cain. (Gen. 4).	LUK 3:38 the son of Enosh, the son of Seth, the son of Adam, <b>the son of God.</b>
	<b>HOS 1:10</b> Yet the number of the sons of Israel Will be like the sand of the sea, Which cannot be measured or numbered; And it will come about that, in the place Where it is said to them, "You are not My people," It will be said to them, " <b>You are the sons of the living God.</b> "
	There is nothing in the text to force the interpretation of angels rather than men.

Descendants of Seth and Cain	
There is nothing in the text that identifies "the sons of God" as only the descendants of Seth.	It is possible it could refer to the righteous descendants of both Seth and Cain. It is not certain that all the descendants of Cain were evil though it is possible and it is not certain that all the descendants of Seth were righteous.

## “Daughters of Men”

Descendants of Cain	Those who hold the "sons of God" are angels generally believe that the "daughters of men" are the daughters of humanity.
	Many believe "the sons of God" (the descendants of Seth) married "the daughters of men" (descendants of Cain).

### Cohabitation Of Angels And Men

1. There is no evidence that angels co-inhabited with either the descendants of Seth or Cain.
2. This is an attempt to explain the sin of the angels. (Jude 6; 2 Pet. 2:4).

**<sup>6</sup>And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day.**

**<sup>4</sup>For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment;**

- a. The N.T. is vague as to the exact sin of the angels.
- b. There is no evidence that it refers to angels co-inhabiting with women.
- c. Marriage or co-habitation is not mentioned in either Jude 6 or 2 Peter 2:4.
- d. The language “kept not their own principality” could refer to many types of transgressions.
  - 1) The Greek word for “principality” is “arche’.”
  - 2) “ar kay” sometimes means “beginning” (Jn. 1:10; 2:11), but here has been translated “principality, first place, high estate, eminence, abode, domain.” Its meaning is uncertain, but denotes sin on the part of the angels. ESV has “stay within their own position of authority.”
  - 3) The word “ar kay” is also translated “rule” in 1 Corinthians 15:24.
- e. These wicked angels are imprisoned in Tartarus until the judgment day when they will be cast into hell - the lake of fire. (2 Pet. 2:4).

**Note:**

JUD 1:6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.

JUD 1:7 Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire.

- “hos” [hoce] - “just as, as”.
- ton homoion tropon” - “in the like manner.” “in a similar way” - NIV

1. The point is the angels sinned and were condemned.

2. Likewise “Sodom and Gomorrah and the cities around them” sinned and they were punished.
3. The passage is not teaching the sin of the angels was the same as the sin of Sodom and Gomorrah.
4. The “strange flesh” refers to their immorality, homosexuality, etc. of those living in those cities.
5. The false teachers would also be condemned. They could not deceive or mock God. (Prov. 15:3,4; Gal. 6:7; Heb. 4:12).

### **“Nephilim”**

1. Some believe the “Nephilim” were the “giant” offspring of the marriages of angels and men.
2. This is refuted by the fact that angels are sexless, and the fact the offspring of these unions were not the “Nephilim.”
3. "The Nephilim were in the earth in those days (before the children were born to the sons of God and the daughters of men) and also after that (after the children were born to the sons of God and the daughters of men), when the sons of God came into the daughters of men, and bare children to them: the same were the mighty men that were of old, the men of renown.(men with notorious names).
4. The "Nephilim" comes from a Hebrew verb "naphal" that means "to fall."
  - a. It refers to men who had fallen from God and were attackers or robbers who fall upon others.
  - b. See Jere. 48:32; Josh. 1:7
5. "Nephilim" is the Hebrew noun "Nephil."
  - a. It is rendered “giants” in K.J.V..(Gen. 6:4). A.S.V. “Nephilim”
  - b. It is rendered "giants" in Num. 13:33. "And there we saw the Nephilim, the sons of Anak, who come (are a part) of the Nephilim: and we were in our own sight as grasshoppers; and so we were in their sight."
  - c. This is clearly not literal, but an hyperbole (exaggeration for emphasis).
  - d. **They were larger than the Hebrews, but not a hundred or a thousand times larger.**
6. The “Nephilim” of Genesis were wicked men (bandits) who lived at the time the wicked marriages or unions of humans that were occurring.
7. The context of Genesis 6 is emphasizing the great wickedness of mankind and only a few were righteous. (Gen. 6:5, 6).

## **II. Patriarchs And The Angels**

### **Abraham and his three visitors (Gen. 18:2).**

1. One visitor was “Jehovah.” (Gen. 18:1,2,22).

- a. "God is Spirit" (Jn. 4:24).
  - b. He can appear in human form if He chooses.
2. The other 2 were angels. (Gen. 19:1, 16).
    - a. Angels are "spirits." (Heb. 1:14).
    - b. They too can appear in human form.

**Ishmael and Hager** (Gen 16:7,13).

1. This angel is called "the angel of Jehovah" (malak of Yahweh) and is a special angel. (Gen. 16:7, 9, 10-11,13).

GEN 16:7 Now **the angel of the Lord** found her by a spring of water in the wilderness, by the spring on the way to Shur.

GEN 16:9 Then **the angel of the Lord** said to her [Hagar], "Return to your mistress [Sarah], and submit yourself to her authority."

GEN 16:10 Moreover, **the angel of the Lord** said to her, "I will greatly multiply your descendants so that they shall be too many to count."

GEN 16:11 **The angel of the Lord** said to her further, "Behold, you are with child, And you shall bear a son; And you shall call his name Ishmael, Because the Lord has given heed to your affliction.

GEN 16:13 Then she called **the name of the Lord** who spoke to her, "**Thou art a God** who sees"; for she said, "Have I even remained alive here after seeing Him?"

- Hagar calls "the angel of the Lord (Jehovah)" "God."

2. He is the same as "malak Elohim" (angel of God) mentioned in Judges 6:20,21.

<sup>20</sup>And the **angel of God** said unto him [Gideon], Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. <sup>21</sup>Then the **angel of Jehovah** put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there went up fire out of the rock, and consumed the flesh and the unleavened cakes; **and the angel of Jehovah departed out of his sight.**

3. Since angels are servants of God (Rev. 22:9), the designation of him as "the angel of Jehovah" must be in a special sense.
4. See Exod. 23:20-22. The "angel" is not an ordinary angel.

<sup>20</sup>Behold, I send **an angel** before thee, to keep thee by the way, and to bring thee into the place which I have prepared.

<sup>21</sup>**Take ye heed before him, and hearken unto his voice;** provoke him not; for **he will not pardon your**

**transgression: for my name is in him.** <sup>22</sup>But if thou shalt indeed hearken unto his voice, and do all that I speak; then I

will be an enemy unto thine enemies, and an adversary unto thine adversaries.

5. As Jehovah's personal representative, seeing him was considered seeing God. (Gen. 32:30; Hos. 12:4; Jud. 6:22,23).

<sup>30</sup>And Jacob called the name of the place Peniel: for, *said he*, I have seen God face to face, and my life is preserved. See Hos. 12:4.

6. He could without presumption speak as if he were God. (Gen. 16:10; 22:11,12).

<sup>10</sup>And **the angel of Jehovah** said unto her, I will greatly multiply thy seed, that it shall not be numbered for multitude

<sup>11</sup>And **the angel of Jehovah** called unto him out of heaven, and said, Abraham, Abraham. And he said, Here I am.

<sup>12</sup>And he said, Lay not thy hand upon the lad, neither do thou anything unto him. For now I know that thou fearest God, **seeing thou hast not withheld thy son, thine only son, from me.** Gen. 22:2, 15-18.

7. He was not God. (Exod. 33:2,3; Jud. 2:1; 13:16).

EXO 33:2 "And **I** will send an angel before you and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite.

EXO 33:3 "Go up to a land flowing with milk and honey; for I will not go up in your midst, because you are an obstinate people, lest I destroy you on the way."

JDG 2:1 Now **the angel of the Lord** came up from Gilgal to Bochim. And he said, "I brought you up out of Egypt and led you into the land which I have sworn to your fathers; and I said, 'I will never break My covenant with you,

JDG 13:16 And **the angel of the Lord** said to Manoah, "Though you detain me, I will not eat your food, but if you prepare a burnt offering, **then offer it to the Lord.**" For Manoah did not know that **he was the angel of the Lord.**

8. He refused to be worshiped. (Jud. 13:16).

<sup>16</sup>And **the angel of Jehovah** said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt make ready a burnt-offering, **thou must offer it unto Jehovah.** For Manoah knew not that he was **the angel of Jehovah.**

a. Observe "angel of Jehovah" says the "burnt-offering" must be offered "unto Jehovah."

b. We are not to worship the creature (no matter how great), but the Creator.

9. **Some Views Of The Identity of Angel Of Jehovah**

a. **Gabriel** (Lk. 1:19, 26). See Dan. 8:16; 9:21.

LUK 1:19 And the angel answered and said to him, "I am **Gabriel**, who stands in the presence of God; and I have been sent to speak to you, and to bring you this good news.

LUK 1:26 Now in the sixth month the angel **Gabriel** was sent from God to a city in Galilee, called Nazareth,

b. **Michael** (Dan. 10:13; 12:1; Jude 9; 1 Thess. 4:16).

c. **Pre-fleshy Jesus.** (Jud. 13:16).

- 1) The “angel of Jehovah” refused to be worshiped indicating he is not Jesus [Deity].
- 2) It is proper to worship Jesus as Deity, but not an angel.

**Jesus Worshiped**

MAT 2:11 And they came into the house and saw the Child with Mary His mother; and **they fell down and worshiped Him**; and opening their treasures they presented to Him gifts of gold and frankincense and myrrh.

MAT 14:32 And when they got into the boat, the wind stopped.

MAT 14:33 And **those who were in the boat worshiped Him**, saying, "You are certainly God's Son!"

MAT 28:16 ¶ But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated.

MAT 28:17 And when they saw Him, **they worshiped Him**; but some were doubtful.

**Deity of Jesus**

COL 1:15 And He is the [exact] image of the invisible God, the first-born of all creation.

COL 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him. See Jn. 14:9; 10:30.

COL 2:9 For in Him all the fulness of Deity dwells in bodily form,

**Jesus Worshiped**

REV 5:13 And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever."

REV 5:14 And the four living creatures kept saying, "Amen." And the elders fell down and worshiped.

- 3) Angels are created - not Jesus.
- 4) Jesus is far, far above the angels. (Heb. 1:1-14).

d. Some other special angel who is God’s personal representative.

- 1) Evidence favors this interpretation.
- 2) See Gen. 16:10; 22:11, 12.

**Abraham and Isaac.** (Gen. 22).

1. Gen. 22:11,12.

**<sup>11</sup>And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham. And he said, Here I am. <sup>12</sup>And he said, Lay not thy hand upon the lad, neither do thou anything unto him. For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.**

2. The Hebrew literally has “angel of Jehovah.”

### Jacob (Gen. 32)

1. Gen. 32:24,28.

<sup>24</sup>And Jacob was left alone; and there **wrestled a man** with him until the breaking of the day

<sup>28</sup>And he said, Thy name shall be called no more Jacob, but Israel: for thou hast **striven with God and with men**, and hast prevailed.

2. Gen. 32:30; Hos. 12:4; Jud. 6:22,23.

### III. Moses And The Angels

1. Moses at the burning bush. (Exod. 3:1-6.)

**3** Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. <sup>2</sup>**And the angel of Jehovah** 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. <sup>3</sup>And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. <sup>4</sup>**And when Jehovah saw** that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. **And he said**, Here am I. <sup>5</sup>And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. <sup>6</sup>Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

2. Exodus 3:2

<sup>2</sup>**And the angel of Jehovah** 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.<sup>1</sup>

3. Exodus 3:4,14.

<sup>4</sup>And **when Jehovah saw** that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

<sup>14</sup>And **God said** unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

4. Death angel and Moses

a. There is no mention of a death angel. (Exod. 11:4,5; 12:12, 23).

<sup>4</sup>And Moses said, Thus saith Jehovah, About midnight will I go out into the midst of Egypt: <sup>5</sup>and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of cattle.

<sup>12</sup>For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Jehovah.

<sup>23</sup>For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

b. The Israelites were killed by a plague called “the destroyer.”

HEB 11:28 By faith he kept the Passover and the sprinkling of the blood, **so that he who destroyed the first-born** might not touch them. NASB

HEB 11:28 By faith he kept the Passover and the sprinkling of blood, **so that the destroyer of the firstborn** would not touch the firstborn of Israel. NIV, McCord

1) Lit "the one destroying" - Gr. “olothreu’o” - “I destroy, ruin.”

2) NEB "death angel" is interpretation. The Greek “thanatos” [death] is not used in this text.

5. Angel protected Israel. (Exod. 14:19,20).

6.. Moses and the giving of the law. (Exod. 20; Acts 7:38, 53; Heb. 2:2). See Deut. 33:2.

a. The law was given to Moses through the mediation of angels.

b.           God  
              !  
              Angels - Acts 7:53; Heb. 2:2; Gal. 3:19.  
              !  
              Moses (Mediator) - Gal. 3:19.  
              !  
              Israel

7. Moses and the angel in the wilderness. (Exod. 32:34;33:2).

EXO 32:34 "But go now, lead the people where I told you. Behold, **My angel** shall go before you; nevertheless in the day when I punish, I will punish them for their sin."

EXO 33:2 "And I will send **an angel** before you and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite.

a. The angel is called “My angel” and “an angel.”

b. This reference to “the angel of Jehovah.”

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