

(Hell's) Angels no, not the MC gang February 23, 2020

Originally all angels were not merely indifferent but “Good.” In fact as mentioned “very good” (Gen. 1.31). The fact that angels are differentiated as good and evil is by virtue of the fact that angels fell from their original status in which they were created. They fell into sin. John 8.44 describes the evil angels and those who did not stand or are not standing in the truth and this denotes the fact of a fallen state from which they fell. The fact that this demarcation stands amongst the ranks of angels also strongly makes the case sure that such demarcation is not in a state of flux so that evil angels might by some means become good or the good evil, but one of permanent stasis. Christ himself says a house divided against itself cannot stand. Also, God would not entrust His children into the care of angels (Mt. 18) if it were possible they could yet fall and thus do harm to His children. Thus theologians have nearly unanimously concluded that the good angels are confirmed in their bliss, that is, are now in a state in which that can no longer fall, while the evil angels are confirmed in their damnation, that is, they are no longer in a state by which they can be redeemed and brought from their evil through grace. Thus in the book of Hebrews a distinction is made between the angels and Christ and between His becoming (human) flesh for those who, like Him, bear flesh and are therefore His brothers. Whether the good angels are confirmed in their bliss by virtue of some change God has rendered in them or by virtue of their coming to the knowledge of evil through the fall of their brother angels in such a way that they would never entertain such an notion as evil again in the future might just be a distinction without a difference.

The first mention of the devil is the appearance of the serpent to tempt Eve and Adam to fall in Genesis 3. Jesus refers to this action of the devil in John 8 when He refers to the devil as “a liar and murderer from the beginning:”

Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. ⁴³Why do you not understand My speech? Because you are not able to listen to My word. ⁴⁴You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it. ⁴⁵But because I tell the truth, you do not believe Me. ⁴⁶Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? ⁴⁷He who is of God hears God’s words; therefore you do not hear, because you are not of God.” John 8.42f

We don’t have a detailed account of the fall of the evil angels. Most theologians suppose pride was the devil’s original sin. (Quenstedt, I, p. 729; “We may assume pride was the original sin of the angels. We make this deduction: 1) from 1 Tim. 3.16: ‘Lest, being lifted up with pride, he fall into the condemnation of the devil,’ that is, that he may not incur the same condemnation which Satan brought upon himself with arrogance. Thus Chrysostom, Gerhard, and others. . . 2) From the temptation in which Satan undertook to instill the sin of pride into our first parents, the pride of arrogating to themselves equality with God; ‘Ye shall be,’ he said, ‘as gods’ [as God]. 3) From his perpetual endeavor to transfer the glory of God to himself. . . . This opinion is approved also by our sainted Luther, on Genesis 1. (Footnote 13, Pieper 1, p. 505)

The Fall of the Angels

⁷And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, ⁸but they did not prevail, nor was a place found for them in heaven any longer. ⁹So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

¹⁰Then I heard a loud voice saying in heaven, “Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. ¹¹And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. ¹²Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time.”

This introduces another likeness between man and the angels, that is, the propensity and need for civil war, that is, war within the ranks between good and evil. Michael is proposed by some to be an angelic form of the Logos which became human in Christ. Supposing this to be true would certainly prove that God Himself delivers the angels from the devils by taking their form, yet if the angels were truly bearing God's Word of truth and command such an incarnation (really wrong use of this term; sorry!) in angelic form would be unnecessary, for Adam could certainly also have defeated the devil in temptation, had he merely kept and used God's Word to dispel the devil. The "angel of the Lord" also appearing in the OT in various announcements is also identified with God Himself for a variety of reasons, and Biblical support, as Jesus even says that Abraham "saw His day" (saw Him?) in the form of the Angel of the Lord or the appearance of God and two angels in Mamre (Gen. 18).

The expulsion of the devil and his followers and his being cast down to the earth is associated with the preaching of the Gospel on Earth, and the blood of the lamb is also the means by which he is fought and defeated upon the earth. While we cannot say much about this expulsion of the devil, we note a few things...

In Job, Satan is yet in heaven among the 'sons of God.'

⁶Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. ⁷And the Lord said to Satan, "From where do you come?" So Satan answered the Lord and said, "From going to and fro on the earth, and from walking back and forth on it."

⁸Then the Lord said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?" Job 1

In Isaiah's oracle against the King of Babylon, conquering the world and even Israel:

¹² "How you are fallen from heaven,
O Lucifer, son of the morning!
How you are cut down to the ground,
You who weakened the nations!
¹³For you have said in your heart:
'I will ascend into heaven,
I will exalt my throne above the stars of God;
I will also sit on the mount of the congregation
On the farthest sides of the north;
¹⁴I will ascend above the heights of the clouds,
I will be like the Most High.'
¹⁵ Yet you shall be brought down to Sheol,
To the lowest depths of the Pit.

So this king is under Lucifer, and yet he will be God's instrument to punish His unfaithful people.

And in the NT, Peter (1 Peter 4) warns Christians they must deal with the devil on earth:

⁸Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. ⁹Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. ¹⁰But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. ¹¹To Him be the glory and the dominion forever and ever. Amen.