## Angelology: The Doctrine of Angels

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### Introduction

The fact that God has created a realm of personal beings other than mankind is a fitting topic for systematic theological studies for it naturally broadens our understanding of God, of what He is doing, and how He works in the universe.

We are not to think that man is the highest form of created being. As the distance between man and the lower forms of life is filled with beings of various grades, so it is possible that between man and God there exist creatures of higher than human intelligence and power. Indeed, the existence of lesser deities in all heathen mythologies presumes the existence of a higher order of beings between God and man, superior to man and inferior to God. This possibility is turned into certainty by the express and explicit teaching of the Scriptures. It would be sad indeed if we should allow ourselves to be such victims of sense perception and so materialistic that we should refuse to believe in an order of spiritual beings simply because they were beyond our sight and touch.[**1**](https://bible.org/article/angelology-doctrine-angels#P86_3405)

The study of angels or the doctrine of *angelology* is one of the ten major categories of theology developed in many systematic theological works. The tendency, however, has been to neglect it. As Ryrie writes,

One has only to peruse the amount of space devoted to angelology in standard theologies to demonstrate this. This disregard for the doctrine may simply be neglect or it may indicate a tacit rejection of this area of biblical teaching. Even Calvin was cautious in discussing this subject (*Institutes*, I, xiv, 3).[**2**](https://bible.org/article/angelology-doctrine-angels#P89_4011)

Though the doctrine of angels holds an important place in the Word of God, it is often viewed as a difficult subject because, while there is abundant mention of angels in the Bible, the nature of this revelation is without the same kind of explicit description we often find with other subjects developed in the Bible:

Every reference to angels is incidental to some other topic. They are not treated in themselves. God’s revelation never aims at informing us regarding the nature of angels. When they are mentioned, it is always in order to inform us further about God, what he does, and how he does it. Since details about angels are not significant for that purpose, they tend to be omitted.[**3**](https://bible.org/article/angelology-doctrine-angels#P92_4803)

While many details about angels are omitted, it is important to keep in mind three important elements about the biblical revelation God has given us about angels.

(1) The mention of angels is inclusive in Scripture. In the NASB translation these celestial beings are referred to 196 times, 103 times in the Old Testament and 93 times in the New Testament.

(2) Further, these many references are scattered throughout the Bible being found in at least 34 books from the very earliest books (whether Job or Genesis) to the last book of the Bible (Revelation).

(3) Finally, there are numerous references to angels by the Lord Jesus, who is declared to be the Creator of all things, which includes the angelic beings. Paul wrote, “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 (a reference to angels)—all things have been created by Him and for Him.”

So while the mention of angels may seem incidental to some other subject contextually, it is an important element of divine revelation and should not be neglected, especially in view of the present craze and many misconceptions about angels. It is out of this extended body of Scripture, therefore, that the doctrine of angels, as presented in this study, will be developed. The objective is to make the Bible our authority rather than the speculations of men or their experiences or what may sound logical to people.

Though theologians have been cautious in their study of angels, in recent years we have been bombarded by what could easily be called *Angelmania*. In “Kindred Spirit” Dr. Kenneth Gangel has written an article on the widespread discussion and fascination with angels even by the secular world which he entitled, *Angelmania*.[**4**](https://bible.org/article/angelology-doctrine-angels#P99_6676) Gangel writes,

In his 1990 book *Angels: An Endangered Species*, Malcolm Godwin estimates that over the last 30 years one in every ten pop songs mentions an angel. But that was just romantic fun.

Now our culture takes angels seriously, if not accurately. In the last two years *Time, Newsweek, Ladies’ Home Journal, Redbook,* and a host of other popular magazines have carried articles about angels. In mid-1994, ABC aired a two-hour, prime time special titled “Angels: the Mysterious Messengers.” In *Newsweek’s*November 28, 1994 issue an article titled “In Search of the Sacred” observed that “20% of Americans have had a revelation from God in the last year, and 13% have seen or sensed the presence of an angel” (p. 54).

*Newsweek* is right; modern society, so seemingly secular and hopelessly materialistic, desperately searches for some spiritual and supernatural meaning. If angels can provide it, then angels it will be. Certainly they are more cheerful and brighter than our long-standing infatuation with movies about demons and evil spirits, along with endless Dracula revivals[**5**](https://bible.org/article/angelology-doctrine-angels#P103_7852)

The bookstores abound with books on angels and many claim encounters with angels. One of the major networks has a popular program entitled “Touched By An Angel.” Certainly, this is just a story to entertain, but it does illustrate our fascination with this topic. In addition, it illustrates a very poor grasp of what the Bible really teaches about angels and about God. By these comments I do not mean to discount all the so-called encounters with angels that we occasionally read or hear about. Why? Because, as will be discussed in more detail later, angels are servants of God, described by the author of Hebrews as, “ministering spirits, sent out to render service for the sake of those who will inherit salvation.” See also Psalm 91:11 and Matthew 4:11. So certainly, due to the inspired and inerrant character of Scripture, we can trust completely in the Bible’s teaching on angels and, “with a perhaps lesser degree of certainty, consider the personal accounts of reputable Christians.”[**6**](https://bible.org/article/angelology-doctrine-angels#P105_8864)

There is an important question that needs to be asked. Why all the fascination of our culture with angels? First, there is always a bent in man for the miraculous or supernatural, for that which lifts him out of the mundane and pain of life, even if for a moment, but there is more to this issue. The interest in angels is due in part to pendulum swings of society. In the past, society had swung from the gross mystical speculations of the middle ages to the rationalism of the late 1800s and early 1900s. Now, due in part to the failure of rationalism and materialism to give answers and meaning to life, the emptiness of man’s heart along with the futility of his pursuits has given rise to his interest in the mystical, in the supernatural, and in the spiritual. The tragedy is that our culture continues to pursue this independently of God’s revelation, the Bible. The pendulum has swung back to mysticism as it is seen so prominently in the New Age movement, the occult, and in the cults. So belief in Satan, demons, and angels is more and more common place today and used as a substitute for a relationship with God through Christ. This predisposition is not because people are believing the Bible, but because of the rise of occult phenomena and the futility of life without God (see Eph. 2:12 and 4:17-19).

### A Simple Definition

Angels are spiritual beings created by God to serve Him, though created higher than man. Some, the good angels, have remained obedient to Him and carry out His will, while others, fallen angels, disobeyed, fell from their holy position, and now stand in active opposition to the work and plan of God.

### The Terms Used of Angels

#### **GENERAL TERMS**

##### ANGEL

Though other words are used for these spiritual beings, the primary word used in the Bible is *angel*. Three other terms undoubtedly referring to angels are *seraphim* (Isa. 6:2), *cherubim*(Ezek. 10:1-3), and *ministering spirits*, which is perhaps more of a description than a name (Heb. 1:13). More will be said on this later when dealing with the classification of angels.

The Hebrew word for angel is *mal`ach*, and the Greek word is *angelos*. Both words mean “messenger” and describe one who executes the purpose and will of the one whom they serve. The context must determine if a human messenger is in view, or one of the celestial beings called “angels,” or if it is being used of the second Person of the Trinity as will be discussed below. The holy angels are messengers of God, serving Him and doing His bidding. The fallen angels serve Satan, the god of this world (aiwn, “age”) (2 Cor. 4:4).

Illustrations of uses that do not refer to celestial beings:

(1) For human messengers from one human to another (Luke 7:24; Jam. 2:25).

(2) For human messengers bearing a divine message (Hag. 1:13; Gal. 4:14).

(3) For an impersonal agent, Paul’s thorn in the flesh described as “a messenger of Satan” (2 Cor. 12:7).

(4) For the messengers of the seven churches (Rev. 2-3). It is also used in connection with the seven churches of Asia, “To the angel of the church in …” Some take this to mean a special messenger or delegation to the church as a teaching elder, others take it to refer to a guardian angel.

Thus, the term *angelos* is not only a generic term, pertaining to a special order of beings (i.e., angels), but it is also descriptive and expressive of their office and service. So when we read the word “angel” we should think of it in this way.

##### HOLY ONES

The unfallen angels are also spoken of as “holy ones” (Ps. 89:5, 7). The reason is twofold. First, being the creation of a holy God, they were created perfect without any flaw or sin. Second, they are called holy because of their purpose. They were “set apart” by God and for God as His servants and as attendants to His holiness (cf. Isa. 6).

##### HOST

“Host” is the Hebrew *tsaba*, “army, armies, hosts.” It is a military term and carries the idea of warfare. Angels are referred to as the “host,” which calls our attention to two ideas. First, it is used to describe God’s angels as the “armies of heaven” who serve in the army of God engaged in spiritual warfare (Ps. 89:6, 8; 1 Sam. 1:11; 17:45). Second, it calls our attention to angels as a multitude of heavenly beings who surround and serve God as seen in the phrase “Lord of hosts” (Isa. 31:4). In addition, *tsaba* sometimes includes the host of heavenly bodies, the stars of the universe.

#### **DIFFICULT TERMS**

##### SONS OF GOD

In their holy state, unfallen angels are called “sons of God” in the sense that they were brought into existence by the creation of God (Job 1:6; 38:7). Though they are never spoken of as created in the image of God, they may also be called “sons of God” because they possess personality like God. This will be demonstrated later in this study. This term is also used in Genesis 6:2 which tells us the “sons of God” took wives from among the “daughters of men.” Some scholars understand “the sons of God” of Genesis 6:2 to refer to the sons of the godly line of Seth and the “daughters of men” to refer to the ungodly line of the Cainites. Others, in keeping with the use of “sons of God” in Job, believe the term refers to fallen angels who mated with the daughters of men to produce an extremely wicked and powerful progeny that led to the extreme wickedness of Noah’s day. Most who hold to this latter view find further support in 2 Peter 2:4-6 and Jude 6-7.[**7**](https://bible.org/article/angelology-doctrine-angels#P135_14240) Still others believe they refer to despots, powerful rulers. Ross writes:

The incident is one of hubris, the proud overstepping of bounds. Here it applies to “the sons of God,” a lusty, powerful lot striving for fame and fertility. They were probably powerful rulers who were controlled (indwelt) by fallen angels. It may be that fallen angels left their habitation and inhabited bodies of human despots and warriors, the mighty ones of the earth.[**8**](https://bible.org/article/angelology-doctrine-angels#P137_14833)

##### THE ANGEL OF THE LORD

The second difficulty concerns the identity of “the angel of the Lord” as it is used in the Old Testament. A careful study of the many passages using this term suggests that this is no ordinary angel, but a Theophany, or better, a Christophany, a preincarnate appearance of Christ. The angel is identified as God, speaks as God, and claims to exercise the prerogatives of God. Still, in some passages He distinguishes Himself from Yahweh (Gen. 16:7-14; 21:17-18; 22:11-18; 31:11-13, Ex. 3:2; Judg. 2:1-4; 5:23; 6:11-22; 13:3-22; 2 Sam. 24:16; Zech. 1:12; 3:1; 12:8). That the Angel of the Lord is a Christophany is suggested by the fact a clear reference to “the Angel of the Lord” ceases after the incarnation. References to an angel of the Lord in Luke 1:11; and 2:8 and Acts 5:19 lack the Greek article which would suggest an ordinary angel.

### The Origin, Nature, and Number of Angels

#### **ANGELS ARE CREATED BEINGS**

##### THE FACT OF THEIR CREATION

That angels are created beings and not the spirits of departed or glorified human beings is brought out in Psalm 148. There the Psalmist calls on all in the celestial heavens, including the angels, to praise God. The reason given is, “For He commanded and they were created” (Ps. 148:1-5). The angels as well as the celestial heavens are declared to be created by God.

Since God is Spirit (John 4:24) it is natural to assume that there are created beings who more closely resemble God than do the mundane creatures who combine both the material and immaterial. There is a material kingdom, an animal kingdom, and a human kingdom; So it may be assumed, there is an angelic or spirit kingdom. However, Angelology rests not upon reason or supposition, but upon revelation.[**9**](https://bible.org/article/angelology-doctrine-angels#P149_16669)

##### THE TIME OF THEIR CREATION

Though the exact time of their creation is never stated, we know they were created before the creation of the world. From the book of Job we are told that they were present when the earth was created (Job 38:4-7) so their creation was prior to the creation of the earth as described in Genesis one.

##### THE AGENT OF THEIR CREATION

Scripture specifically states that Christ, as the one who created all things, is the creator of angels (cf. John 1:1-3 with Col. 1:16).

The Son’s Creation includes “all” things in heaven and on earth, visible and invisible. These indicate the *entire*universe, both material and immaterial. A highly organized hierarchy of angelic beings is referred to with the word “thrones” (*qronoi*), “powers” (*kuriothtes*), “rulers” (*arcai*), and “authorities” (*exousiai*). This not only indicates a highly organized dominion in the spirit world of angels, but shows that Paul was writing to refute an incipient form of Gnosticism that promoted the worship of angels in place of the worship of Christ (cf. Col. 2:18). In this, Paul demonstrates superiority and rightful place of worship as supreme (cf. Eph. 1:21; 3:10; 6:12; Phil. 2:9-10; Col. 2:10, 15).[**10**](https://bible.org/article/angelology-doctrine-angels#P157_17943)

##### THE NATURE AND NUMBER OF THEIR CREATION

The angels were created simultaneously as a host or a company. God created man and the animal kingdom in pairs with the responsibility and ability to procreate. Angels, however, were created simultaneously as a company, a countless host of myriads (Col. 1:16; Neh. 9:6). This is suggested by the fact they are not subject to death or any form of extinction and they do not propagate or multiply themselves as with humans. Hebrews 9:27 says, “… it is appointed for men to die once and after this *comes* judgment.” While fallen angels will be judged in the future and permanently confined to the lake of fire (Matt. 25:41; 1 Cor. 6:4; 2 Pet. 2:4; Jude 6), there is never any mention of the death of angels (see Luke 20:36). Nevertheless, they are an innumerable host created before the creation of the earth (cf. Job 38:7; Neh. 9:6; Ps. 148:2, 5; Heb. 12:22; Dan. 7:10; Matt. 26:53; Rev. 5:11; with Matt. 22:28-30; Luke 20:20-36).

#### **ANGELS ARE SPIRIT BEINGS**

##### THEIR ABODE

Statements like, “the angels which are in heaven” (Mark 13:32) and “an angel from heaven” suggest that angels have fixed abodes or centers for their activities. However, due to the ministry and abilities given to them in the service of God, they have access to the entire universe. They are described as serving in heaven and on earth (cf. Isa. 6:1f; Dan. 9:21; Rev. 7:2; 10:1).

Though fallen angels seem to have an abode other than heaven itself, no specific location is given except that Satan will be bound in the “Abyss” for the thousand years after the Second Coming before he is released (Rev. 20:3). Likewise the plague which seems to be demonic is spoken of as coming from the Abyss (9:1-30). Fallen angels also have a king who is referred to as “the angel of the Abyss” (vs. 11). The destiny of fallen angels is the lake of fire (Matt. 25:41). The holy angels will dwell in the new heavens and new earth described in Revelation 21-22.[**11**](https://bible.org/article/angelology-doctrine-angels#P167_20007)

The reference to “the Abyss” brings up another important element regarding the abode of the fallen angels. Ryrie writes:

The Scriptures clearly indicate two groups of fallen angels, one consisting of those who have some freedom to carry out Satan’s plans, and the other who are confined. Of those who are confined, some are temporarily so, while others are permanently confined in Tartarus (2 Peter 2:4 and Jude 6). The Greeks thought of Tartarus as a place of punishment lower than hades. *Those temporarily confined are in the abyss* (Luke 8:31; Rev. 9:1-3, 11), some apparently consigned there to await final judgment while others will be loosed to be active on the earth (vv. 1-3, 11, 14; 16:14).[**12**](https://bible.org/article/angelology-doctrine-angels#P170_20925) (emphasis mine)

Jude also speaks of an abode for angels:

Jude 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.

While the meaning of this passage is debated, it does show us that angels not only have a domain or area of authority assigned to them, but a dwelling place.

The most likely reference here is to the angels (“sons of God,” cf. Gen. 6:4; Job 1:6; 2:1) who came to earth and mingled with women. This interpretation is expounded in the pseudepigraphical Book of Enoch (7, 9.8, 10.11; 12.4), from which Jude quotes in v. 14, and is common in the intertestamental literature and the early church fathers (e.g., Justin Apology 2.5). These angels “did not keep their positions of authority” (*ten heauton archen*). The use of the word *arche* for “rule,” “dominion,” or “sphere” is uncommon but appears to be so intended here (cf. BAG, p. 112). The implication is that God assigned angels stipulated responsibilities (*arche*, “dominion”) and a set place (*oiketerion*). But because of their rebellion, God has kept or reserved (*tetereken* perfect tense) these fallen angels in darkness and in eternal chains awaiting final judgment. Apparently some fallen angels are in bondage while others are unbound and active among mankind as demons.[**13**](https://bible.org/article/angelology-doctrine-angels#P175_22286)

##### THEIR IMMATERIALNESS

Though at times they have revealed themselves in the form of human bodies (angelophanies) as in Genesis 18:3, they are described as “spirits” in Hebrews 1:14. This suggests they do not have material bodies as humans do. This is further supported by the fact they do not function as human beings in terms of marriage and procreation (Mark 12:25) nor are they subject to death (Luke 20:36).

Mankind, including our incarnate Lord, is “lower than the angels” (Heb. 2:7). Angels are not subject to the limitations of man, especially since they are incapable of death (Luke 20:36). Angels have greater wisdom than man (2 Sam. 14:20), yet it is limited (Matt. 24:36). Angels have greater power than man (Matt. 28:2; Acts 5:19; 2 Pet. 2:11), yet they are limited in power (Dan. 10:13).

Angels, however, have limitations compared to man, particularly in future relationships. Angels are not created in the image of God, therefore, they do not share man’s glorious destiny of redemption in Christ. At the consummation of the age, redeemed man will be exalted above angels (1 Cor. 6:3).[**14**](https://bible.org/article/angelology-doctrine-angels#P181_23501)

Millard Erickson writes:

That angels are spirits may also be inferred from the following considerations:

Demons (fallen angels) are described as spirits (Matt. 8:16; 12:45; Luke 7:21; 8:2; 11:26; Acts 19:12; Rev. 16:14).

We are told that our struggle is not against “flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in heavenly places” (Eph. 6:12).

Paul, in Colossians 1:16, seems to identify the heavenly forces as invisible.

That angels are spirits seems to follow (although not necessarily from Jesus’ assertions that angels do not marry (Matt. 22:30) and do not die (Luke 20:36).[**15**](https://bible.org/article/angelology-doctrine-angels#P188_24282)

Angels, though spirit beings and very powerful, are not omnipotent, omniscient, nor omnipresent. They cannot be everywhere at once.

##### THEIR APPEARANCE

Since they are spirit beings, they are usually not seen, unless God gives the ability to see them or unless they manifest themselves. Balaam could not see the angel standing in his way until the Lord opened his eyes (Num. 22:31) and Elisha’s servant could not see the host of angels surrounding him until Elisha prayed for his eyes to be opened (2 Kings 6:17). When angels have been seen as recorded in Scripture, they were often mistaken as men because they were manifested in a man-like appearance (Gen. 18:2, 16, 22; 19:1, 5, 10, 12, 15, 16; Judg. 13:6; Mark 16:5; Luke 24:4). Sometimes, they appear in a way that either manifests God’s glory (Luke 2:9; 9:26) or in some form of brilliant apparel (cf. Matt. 28:3; John 20:12; Acts 1:10 with Ezek. 1:13; Dan. 10:6). Consistently, they have appeared as real men, never as ghosts, or as winged animals (cf. Gen. 18:2; 19:1; Mark 16:3; Luke 24:4).

They are occasionally pictured in other forms and in other manifestations as with wings, and as a combination of man, beast, and birds as in Ezekiel 1:5f and Isaiah 6:6. But apparently such manifestations only occurred by way of a vision or special revelation from God. No angel literally appeared in such form.

They also seem to always have appeared as youthful or mature men (Mark 16:5), but never as old men, perhaps because they neither age nor die (Luke 20:36).

In the present fascination of our culture, previously referred to as *angelmania*, the common conception of angels is that of winged creatures and most times as female.

Some of the commonly held conceptions are not supported by the scriptural witness. There are no indications of angels appearing in female form. Nor is there explicit reference to them as winged, although Daniel 9:21 and Revelation 14:6 speak of them as flying. The cherubim and seraphim are represented as winged (Exod. 25:20; Isa. 6:2), as are the symbolic creatures of Ezekiel 1:6 (cf. Rev. 4:8). However, we have no assurance that what is true of cherubim and seraphim is true of angels in general. Since there is no explicit reference indicating that angels as a whole are winged, we must regard this as at best an inference, but not a necessary inference, from the biblical passages which describe them as flying.[**16**](https://bible.org/article/angelology-doctrine-angels#P197_26695)

While angels generally appear as men in Scripture, Zechariah 5:9 may suggest this is not always the case. The two women mentioned in this passage are not specifically called angels, but they are clearly agents of God or forces of Satan, like angels, good or evil.

##### THEIR HOLINESS

All angels were created ***holy***, without sin, and in a state of perfect holiness.

Originally all angelic creatures were created holy. God pronounced His creation good (Gen. 1:31), and, of course, He could not create sin. Even after sin entered the world, God’s good angels, who did not rebel against Him, are called holy (Mark 8:38). These are the elect angels (1 Tim. 5:21) in contrast to the evil angels who followed Satan in his rebellion against God (Matt. 25:41).[**17**](https://bible.org/article/angelology-doctrine-angels#P203_27457)

##### THEIR CREATURELINESS

As created beings, they are of course mere ***creatures***. They are not divine and their worship is explicitly forbidden (see Col. 2:18; Rev. 19:10; 22:9). As a separate order of creatures, they are both distinct from human beings and higher than humans with powers far beyond human abilities in this present age (cf. 1 Cor. 6:3; Heb. 1:14; 2:7). But as creatures they are limited in their powers, knowledge, and activities (1 Peter 1:11-12; Rev. 7:1). Like all of creation, angels are under God’s authority and subject to His judgment (1 Cor. 6:3; Matt. 25:41).

Following the revelation given to John, on two occasions the apostle fell on his face in worship, but the angel quickly told John not to worship him and then gave the reason. Angels are but “fellow servants” and called upon to serve God as all God’s creatures should. So John was told to “worship God.” The worship of angels (as with any other object of worship) distracts from the worship of God and attributes godlike powers to the object of worship. Angels are powerful and awesome in many ways, but, like us, they are only creatures and servants of the living God who alone deserves our worship. This means we are not to pray to them or trust in them even though God may use them to minister to our needs in various ways. Our trust is to be in God, not angels. They minister to us at His bidding under His authority and power. Though sometimes the instrument of aid or deliverance was an angel, New Testament believers recognized it was the Lord who delivered them (see Acts 12:11).

In Acts 27:23-25, Luke recounted Paul’s experience with an angel who brought him a message from the Lord, but there was no worship of the angel. Instead, Paul’s faith was in the God he served.

23 For this very night an angel of the God to whom I belong and whom I serve stood before me, 24 saying, ‘Do not be afraid, Paul; you must stand before Caesar; and behold, God has granted you all those who are sailing with you.’ 25 "Therefore, keep up your courage, men, for I believe God, that it will turn out exactly as I have been told.

Though writing about their invisibility to mankind, Chafer has an interesting comment:

One reason angels are rendered invisible to human sight may be that , if they were seen, they would be worhiped. Man, who is so prone to idolatry as to worship the works of his own hands, would hardly be able to resist the worship of angels were they before his eyes.[**18**](https://bible.org/article/angelology-doctrine-angels#P212_29924)

The church at Colossae had been invaded by false teachers who were teaching a false humility and the worship of angels as a part of the means to spirituality. It seems these teachers were claiming special mystic insights by way of visions in connection with their worship of angels. Concerning this, Paul wrote:

Colossians 2:18 Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions (NIV).

The person attempting to make such judgment is described as one “who delights in false humility and the worship of angels.” The context suggests that he seeks to impose these things on the Colossians and that this is the means by which he attempts to disqualify them for their prize.[**19**](https://bible.org/article/angelology-doctrine-angels#P216_30846)

This was demonic because it was an attempt to usurp the preeminent place and sufficiency of Christ as Savior and Lord (cf. Col. 2:10). It is no wonder, then, that the author of Hebrews, in the most extended passage on angels in the New Testament (Heb. 1:5-29), demonstrates the superiority of Christ to even the mighty angels (Heb. 1:2-4, 13). In this he concludes his argument with a question designed to show that Christ, God’s very Son and the radiance of His glory who sits at God’s right hand, is superior to angels for he asked, “Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?” (Heb. 1:14).

##### THEIR PERSONALITIES

There are several qualities common to personality all of which angels possess—personal existence, intellect, emotion, and will. As personalities we see them interacted with over and over again through the Bible. Ryrie writes:

Angels then qualify as personalities because they have these aspects of intelligence, emotions, and will. This is true of both the good and evil angels. Good angels, Satan, and demons possess intelligence (Matt. 8:29; 2 Cor. 11:3; 1 Peter 1:12). Good angels, Satan, and demons show emotions (Luke 2:13; James 2:19; Rev. 12:17). Good angels, Satan, and demons demonstrate that they have wills (Luke 8:28-31; 2 Tim. 2:26; Jude 6). Therefore, they can be said to be persons. The fact that they do not have human bodies does not affect their being personalities (any more than it does with God).[**20**](https://bible.org/article/angelology-doctrine-angels#P222_32404)

The fallen angels are even described by actions of personality like lying and sinning (John 8:44; 1 John 3:8-10). Some have considered angels, including Satan, as merely the abstract personification of good and evil, but such is not at all in keeping with the teaching of Scripture.

##### THEIR ABILITIES AND POWERS

**Their Knowledge:**Jesus said, “But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone” (Matt. 24:36). This comment by the Lord suggest two things: (1) The phrase, “not even the angels” implies that angels have superhuman knowledge, but (2) the main statement of this verse shows they are limited in their knowledge, they are not omniscient. That their knowledge is greater is also suggested by the fact they were present at some of the heavenly counsels, were involved in conveying revelation (Gal. 3:19), and were used of God to interpret visions as with Daniel and Zechariah.

Ryrie suggests three reasons for their superior knowledge:

(1) Angels were created as a higher order of creatures in the universe than humans are. Therefore, innately they possess greater knowledge. (2) Angels study the Bible more thoroughly than some humans do and gain knowledge from it (James 2:19; Rev. 12:12). (3) Angels gain knowledge through long observation of human activities. Unlike humans, angels do not have to study the past; they have experienced it. Therefore, they know how others have acted and reacted in situations and can predict with a greater degree of accuracy how we may act in similar circumstances. The experiences of longevity give them greater knowledge.[**21**](https://bible.org/article/angelology-doctrine-angels#P229_34035)

**Their Strength:** Since man is created lower than the angels with limitations angels do not have, we would expect them to possess superhuman strength as well. That angels have greater strength than man is evident from at least two considerations:

**(1) Specific Statements in Scripture:** Scripture specifically speaks of their greater power. Psalm 103:20 at least implies their greater strength in the statement, “Bless the Lord, O you his angels, you mighty ones who do his word.” Then, 2 Thessalonians 1:7 refers to the return of the Lord with His mighty angels in flaming fire. Further, 2 Peter 2:11 reads, “whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord.” The only question here is who is being compared? The major subject of the context is that of the false teachers (humans beings), however, due to verse 10, some believe the comparison is being made between the “angelic majesties” of verse 10, good angels and evil angels. If so, then the verse is stating that the good angels are more powerful than the evil ones.

**(2) Their Activities as Described in Scripture:**Though their great power is always a derived power from God, the mighty works they accomplish, as in the execution of God’s judgments, demonstrate their superhuman strength (cf. 2 Chron. 32:21; Acts 12:7-11; and the many references to angelic activities in Revelation). In this regard, Elisha’s confidence and prayer for his servant to see the myriad of angels surrounding them in the face of the human forces, suggests their greater power (2 Kings 6:15-17). His confidence was certainly not simply in their greater numbers. Illustrations of their power are seen in Acts 5:19; 12:7, 23; Matthew 28:2(the stone rolled away by the angel weighed about 4 tons).

The Psalmist exclaimed, “Blessed be the LORD God, the God of Israel, Who alone works wonders” (Ps. 72:18). All miraculous power has its source in God. As angelic creatures, they are subject to the limitations of their creatureliness. They are mighty, but not almighty. Even Satan, a fallen angel, with his angelic powers must operate under the permissive will of God (Job 1:12; 2:6).

##### THEIR POSITION

###### *In Regard to Man*

By creation man is lower than the angels (Heb. 2:7-9). Angels are higher in intelligence, power, and movement, yet angels serve men as ministering spirits (Heb. 1:14) sent forth to serve the saints regardless of their high position and power. As mentioned, men are warned to never worship angels for they are only creatures.

Today believers are experientially lower than the angels, yet positionally higher because of their union in Christ (cf. Eph 1:20-22; with Eph 2:4-6 and Heb 2:9). Christians share Christ’s seat at God’s right hand. One day, however, believers will be both positionally and experientially higher and will judge angels (1 Cor 6:3). This undoubtedly refers to some kind of governmental direction believers will have over angels.

###### *With Reference to Christ*

By His essential nature and being, Christ is higher because He is God the Creator (cf. Heb 1:4ff with Col. 1:15-17). By Christ’s incarnation He became lower for a little while (Heb 2:9), but this only applied to His humanity. By Christ’s death, burial, resurrection, and ascension He became far superior to angels as the last Adam and the second man (cf. 1 Cor. 15:45-48; Eph. 1:20-22; 1 Pet. 3:18-22; Col. 2:15). As the glorified and exalted God-man He became the last Adam. Adam was the head of the first race of men, but Christ became the head of the second race of regenerated men. He is called last because there will never be another fall, and because He, as the glorified and exalted Savior, is a life-giving Spirit. As the second man from heaven He is viewed as the head and beginning of a new and exalted race of people.

### The Division of Angels—Good and Evil

While all the angels were originally created holy and without sin, there was a rebellion by Satan, who, being lifted up by his own beauty, rebelled and sought to exalt himself above God. In his rebellion, he took with him one-third of the angels (Rev. 12:4). This rebellion and fall is probably described for us in Isaiah 14:12-15 and Ezekiel 28:15 embodied in the kings of Babylon and Tyre.[**22**](https://bible.org/article/angelology-doctrine-angels#P246_38288) Prophesying of a future angelic conflict that will occur in the middle of the Tribulation, John wrote, “And there was war in heaven, Michael and his angels waging war with the dragon. And the dragon and his angels waged war” (Rev. 12:7). In other words, there are good angels and there are evil angels. Regarding their fall, Bushwell writes:

We infer that the angels which sinned did so in full knowledge of all the issues involved. They chose self-corruption, knowing exactly what they were doing. They sinned without remedy, and there is no atonement for them (II Peter 2:4; Jude 6). On the other hand, it seems that the holy angels, being faced with the same ethical choice and possessing the same God-given ability to choose, remained and are confirmed in their state of holiness. They have never known the experience of sin.[**23**](https://bible.org/article/angelology-doctrine-angels#P248_39373)

As is clear from Revelation 12:7 and many other passages, the leader of these fallen angels, or demons as they are also called, is Satan (cf. Matt. 12:25-27). As the leader of these unholy angels, Satan is a liar, a murderer, and a thief (John 10:10). As God’s great antagonist, Satan hates God and His people and is constantly on the prowl like a roaring lion in search of those he may devour by his nefarious schemes (1 Peter 5:8). As an angelic being, Satan, along with his demon-like angels, is supernaturally powerfully and brilliant, and uses all his powers against humanity. Not only is he a liar, a thief, and a distorer, but one of his chief characterizations is deception. John describes him as the one “who deceives the whole world” (Revelation 12:9). In his cunning, he disguises himself as an angel of light (2 Cor. 11:14). In view of this, the Apostle Paul wrote, “Therefore it is not surprising if his servants also disguise themselves as servants of righteousness …” (2 Cor. 11:15).

### The Organization of Angels

#### **THE FACT OF ANGELIC ORGANIZATION**

While the Bible’s revelation on the organization of angels is rather meager, it says enough to show us there does seem to be organization in the angelic world. They appear to be organized into various ranks and orders and positions. This is suggested by the fact Michael is called the Archangel or chief angel (Jude 9). Then, in Daniel 10:13 he is called one of the chief princes. Other ranks and orders are suggested by the terms used of angels in Ephesians 3:10; 6:12, and 1 Peter 3:22. Ryrie writes:

The Scriptures speak of the “assembly” and “council” of the angels (Ps. 89:5, 7), of their organization for battle (Rev. 12:7), and of a king over the demon-locusts (9:11). They are also given governmental classifications which indicate organization and ranking (Eph. 3:10, good angels; and 6:12, evil angels). Unquestionably God has organized the elect angels and Satan has organized the evil angels.

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.[**24**](https://bible.org/article/angelology-doctrine-angels#P257_41972)

This is further supported by Jude’s statement regarding the angels who left their “domain” (NASB) or “positions of authority” (NIV) in Jude 6. “Domain” is the Greek arch, which can mean, “domain, rule, authority,” or “sphere of influence.”[**25**](https://bible.org/article/angelology-doctrine-angels#P259_42227)

#### **THE CLASSIFICATIONS OF ANGELS**

Paul Enns provides us with an excellent overview of most of the various rankings or classifications of the organized angelic world.

***Angels who are governmental rulers.***Ephesians 6:12 refers to “ranking of fallen angels”: *rulers*are “those who are first or high in rank”; *powers* are “those invested with authority”; *world-forces of this darkness*“expresses the power or authority which they exercise over the world”; *spiritual forces of wickedness*describes the wicked spirits, “expressing their character and nature.” Daniel 10:13 refers to the “prince of the kingdom of Persia” opposing Michael. This was not the king of Persia but rather a fallen angel under Satan’s control; he was a demon “of high rank, assigned by the chief of demons, Satan, to Persia as his special area of activity” (cf. Rev. 12:7).

***Angels who are highest ranking.*** Michael is called the *archangel*in Jude 9 and the great prince in Daniel 12:1. Michael is the only angel designated archangel, and may possibly be the only one of this rank. The mission of the archangel is protector of Israel. (He is called “Michael your prince” in Dan. 10:21.) There were *chief princes*(Dan. 10:13), of whom Michael was one, as the highest ranking angels of God. *Ruling angels* (Eph. 3:10) are also mentioned, but no further details are given.

***Angels who are prominent individuals.***(1) Michael (Dan. 10:13; 12:1; Jude 9). The name *Michael*means “who is like God?” and identifies the only one classified as an archangel in Scripture. Michael is the defender of Israel who will wage war on behalf of Israel against Satan and his hordes in the Tribulation (Rev. 12:7–9). Michael also disputed with Satan about the body of Moses, but Michael refrained from judgment, leaving that to God (Jude 9). Jehovah’s Witnesses and some Christians identify Michael as Christ; this view, however, would suggest Christ has less authority than Satan, which is untenable.

(2) Gabriel (Dan. 9:21; Luke 1:26). His name means “man of God” or “God is strong.” “Gabriel seems to be God’s special messenger of His kingdom program in each of the four times he appears in the Bible record … He reveals and interprets God’s purpose and program concerning Messiah and His kingdom to the prophets and people of Israel.” In a highly significant passage, Gabriel explained the events of the seventy weeks for Israel (Dan. 9:21–27). In Luke 1:26–27 Gabriel told Mary that the One born to her would be great and rule on the throne of David. In Daniel 8:15–16 Gabriel explained to Daniel the succeeding kingdoms of Medo-Persia and Greece as well as the untimely death of Alexander the Great. Gabriel also announced the birth of John the Baptist to Zacharias (Luke 1:11–20).

(3) Lucifer (Isa. 14:12) means “shining one” or “star of the morning.” He may have been the wisest and most beautiful of all God’s created beings who was originally placed in a position of authority over the cherubim surrounding the throne of God.

***Angels who are divine attendants.***(1) *Cherubim* are “of the highest order or class, created with indescribable powers and beauty … Their main purpose and activity might be summarized in this way: they are proclaimers and protectors of God’s glorious presence, His sovereignty, and His holiness.” They stood guard at the gate of the Garden of Eden, preventing sinful man from entering (Gen. 3:24); were the golden figures covering the mercy seat above the ark in the Holy of Holies (Exod. 25:17–22); and attended the glory of God in Ezekiel’s vision (Ezek. 1). Cherubim had an extraordinary appearance with four faces—that of a man, lion, ox, and eagle. They had four wings and feet like a calf, gleaming like burnished bronze. In Ezekiel 1they attended the glory of God preparatory for judgment.

(2) *Seraphim*, meaning “burning ones,” are pictured surrounding the throne of God in Isaiah 6:2. They are described as each having six wings. In their threefold proclamation, “holy, holy, holy” (Isa. 6:3), it means “to recognize God as extremely, perfectly holy. Therefore, they praise and proclaim the perfect holiness of God. The seraphim also express the holiness of God in that they proclaim that man must be cleansed of sin’s moral defilement before he can stand before God and serve Him.”[**26**](https://bible.org/article/angelology-doctrine-angels#P270_46691)

Regarding the governmental rulers in the angelic world, Ryrie described this as follows:

1.*Rulers or principalities.* These words, used seven times by Paul, indicate an order of angels both good and evil involved in governing the universe (Rom. 8:38; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10, 15).

2.*Authorities or powers.* This likely emphasizes the superhuman authority of angels and demons exercised in relation to the affairs of the world (Eph. 1:21; 2:2; 3:10; 6:12; Col. 1:16; 2:10, 15; 1 Peter 3:22).

3.*Powers.* This word underscores the fact that angels and demons have greater power than humans (2 Peter 2:11). See Ephesians 1:21 and 1 Peter 3:22.

4.*Place of rule.* In one place demons are designated as world rulers of this darkness (Eph. 6:12).

5*. Thrones or dominions.* This designation emphasizes the dignity and authority of angelic rulers in God’s use of them in His government (Eph. 1:21; Col. 1:16; 2 Peter 2:10; Jude 8).[**27**](https://bible.org/article/angelology-doctrine-angels#P277_47699)

Some question whether the Seraphim and Cherubim are actually angels since they are never clearly identified as angels, but due to the nature of angels and their service as superhuman servants of God, this is the most logical place to classify them. It would be helpful to also consider Ryrie’s explanation of these angelic beings:

***Cherubim*:**Cherubim constitute another order of angels, evidently of high rank since Satan was a cherub (Ezek. 28:14, 16). They seem to function as guardians of the holiness of God, having guarded the way to the tree of life in the Garden of Eden (Gen. 3:24). The use of cherubim in the decoration of the tabernacle and temple may also indicate their guarding function (Ex. 26:1ff.; 36:8ff.; 1 Kings 6:23-29). They also bore the throne-chariot which Ezekiel saw (Ezek. 1:4-5; 10:15-20). Some also identify the four living ones of Revelation 4:6 as cherubim, though others feel these represent the attributes of God. Representations of the cherubim will also be a part of the millennial temple (Ezek. 41:18-20).

***Seraphim*:** All we know about this rank of angelic beings is found in Isaiah 6:2, 6. Apparently the seraphim were an order similar to the cherubim. They acted as attendants at the throne of God and agents of cleansing. Their duty also was to praise God. Their description suggests a six-winged humanlike creature. The word may be derived from a root meaning “to burn” or possibly from a root which means “to be noble.”[**28**](https://bible.org/article/angelology-doctrine-angels#P281_49169)

Three other classification of angels remain:

1.**Elect Angels:** In 1 Timothy 5:21, Paul speaks of “the elect angels.” These are the holy angels who are somehow included in the elect purposes of God. These are angels who did not follow after Satan in his rebellion. There is little revealed about their election, but apparently there was a probationary period for the angelic world and these, being the elect of God, remained faithful and are confirmed in their holy state in the service of the Lord. As Chafer writes, “The fall of some angels is no more unanticipated by God than the fall of man. It may be implied, also that angels have passed a period of probation.”[**29**](https://bible.org/article/angelology-doctrine-angels#P284_49854)

2.**The Living Creatures:** These are angelic creatures who seem to be involved with revealing the glory of the God of Israel in His omniscience, omnipotence, and omnipresence (Ezek. 1:5f; Rev. 4:6; 6:1). Ezekiel 10:15, 20 reveal them as cherubim. Through the four faces, they may also anticipate what God would do to bring salvation to man through His Son: (a) The face of the man suggests wisdom, compassion, intelligence and pictures Christ’s humanity as the Son of man, the special focus found in the gospel of Luke; (b) the face of a lion speaks of kingly appearance and pictures Christ as King which is Matthew’s emphasis; (c) the face of a bull or ox portrays a servant, the emphasis seen in Mark; and (d) the face of an eagle speaks of heavenly action and portrays the deity Christ, which is John’s emphasis.

3.**Watchers:** “Watchers” is an Aramaic word which means, “vigilant, waking, watchful.” Verse 17 may infer this is a special type of angel (if a special class is intended). It seems to describe holy angels who are constantly vigilant to serve the Lord and who watch over the rulers of the world and the affairs of men (Dan. 4:13, 17, 23). The added description, “a holy one” in verse 13 may imply there are unholy watchers, i.e., demonic forces who are watching the affairs of men and seeking to influence and destroy.

#### **SPECIAL ANGELS**

##### ANGELS ASSOCIATED WITH THE TRIBULATION

In Revelation a number of angels are specifically associated with certain judgments that will be poured out on the earth like the seven trumpets and the seven last plagues (Rev. 8-9; 16). In addition, some angels are related to special functions given to them, at least in these last days. There is the angel who has power over fire (Rev. 14:18), the angel of the waters (9:11), the angel of the abyss who will bind Satan (20:1-2).

##### ANGELS ASSOCIATED WITH THE CHURCH

In Revelation 2-3, each of the seven letters to the seven churches is addressed to “the angel of the church of …” In addition, they are each seen to be in the right hand of Christ in the vision of chapter one (Rev. 1:16, 20). However, since the term for angel means “messenger” and is also used of men, there is debate over whether these references refer to angelic beings or to the human leaders of the seven churches. It could refer to a guardian angel over these churches or to those men who function in the capacity of teachers of the Word, like the human pastors or elders.

### The Ministry of Angels

The most basic characteristic of the good angels is seen in the way they are described in Hebrews 1:14 as ministering spirits and in the accounts of their many and varied activities of ministry as described in Scripture. Essentially, they function as priestly messengers (*leitourgika pneumatata*) in the temple-universe of God.[**30**](https://bible.org/article/angelology-doctrine-angels#P298_52640) From the account of their activities in the Bible, their service can be summarized as that of (1) the worship of God (Isa. 6:3; Rev. 4:8), (2) as messengers of God (Dan. 9:22; Luke 1:11, 26; 2:9; Rev. 1:1), (3) as soldiers in spiritual combat (Dan. 10:13f; Rev. 12:7), and (4) as ministers to God’s people (Heb. 1:14). Regarding their activity as ministering spirits, Bushwell comments:

The question may be asked, if we are not to worship the angels, or in any way pray to them, what is the value of the doctrine that they are “ministering spirits”? In answer we can say at least that the Scriptural teaching in regard to the ministry of the angels is a beautiful enrichment of our conception of God’s government of the world.[**31**](https://bible.org/article/angelology-doctrine-angels#P300_53382)

As God’s celestial servants who carry out His purposes, we may observe that their ministry falls into several different relationships:[**32**](https://bible.org/article/angelology-doctrine-angels#P302_53640)

***In Relation to God:*** In their service to God, they are seen as attendants around His throne, waiting to serve Him and do His bidding (Ps. 103:20; Isa. 6:1f; Job 1:6; 2:1; Rev. 5:11; 8:1f), as worshippers in praise of Him (Isa. 6:3; Ps. 148:1-2; Heb. 1:6; Rev. 5:12), as observers who rejoice over what He does (Job 38:6-7; Luke 2:12-13; 15:10), as soldiers in battle with Satan (Rev. 12:7), and as instruments of His judgments (Rev. 7:1; 8:2).

***In Relation to the Nations:*** In relation to the nation of Israel, Michael, the archangel, seems to have a very important ministry as their guardian (Dan. 10:13, 21; 12:1; Jude 9). In relation to other nations, they watch over rulers and nations (Dan. 4:17) and seek to influence their human leaders (Dan. 10:21; 11:1). In the Tribulation they will be the agents God uses to pour out His judgments (see Rev. 8-9 and 16).

***In Relation to Christ:*** with the plan of God centering in the person of His Son, Jesus Christ, they naturally perform many services for the Savior.

* **In relation to His birth**, they predicted it (Matt. 1:20; Luke 1:26-28) and then announced his birth (Luke 2:8-15). An angel warned Joseph to take Mary and the baby Jesus and flee into Egypt (Matt. 2:13-15), and an angel directed the family to return to Israel after Herod died (vv. 19-21).
* **In relation to His suffering**, angels ministered to Him after His temptation (4:11), in His stress in the Garden of Gethsemane (Luke 22:43), and Jesus said He could have called a legion of angels who stood ready to come to His defense if He so desired (Matt. 26:53).
* **In relation to His resurrection**, an angel rolled away the stone from the tomb (28:1-2), angels announced His resurrection to the women on Easter morning (vv. 5-6; Luke 24:5-7), and angels were present at His ascension and gave instruction to the disciples (Acts 1:10-11).
* **In relation to His coming again**, the voice of the archangel will be heard at the translation of the church (1 Thess. 4:16), they will accompany Him in His glorious return to earth (Matt. 25:31; 2 Thess. 1:7) and they will separate the wheat from the tares at Christ’s second coming (Matt. 13:39-40).

***In Relation to the Unrighteous:*** Angels not only announce and inflict judgment (Gen. 19:13; Rev. 14:6-7; Acts 12:23; Rev. 16:1), but they will separate the righteous from the unrighteous (Matt. 13:39-40).

***In Relation to the Church:*** Hebrews 1:14 describes their ministry as “ministering spirits, sent out to render service for the sake of those who will inherit salvation.” In this, however, Scripture points to a number of specific ministries: they bring answers to prayer (Acts 12:5-10), they help in bringing people to the Savior (Acts 8:26; 10:3), they may encourage in times of danger (Acts 27:23-24), and they care for God’s people at the time of death (Luke 16:22).

***In Relation to New Epochs:*** Ryrie points out that angels appear to be unusually active when God institutes a new epoch in the sweep of history and then outlines this for us:

A. They Joined in Praise When the Earth Was Created (Job 38:6-7)

B. They Were Involved in the Giving of the Mosaic Law (Gal. 3:19; Heb. 2:2)

C. They Were Active at the First Advent of Christ (Matt. 1:20; 4:11)

D. They Were Active During the Early Years of the Church (Acts 8:26; 10:3, 7; 12:11)

E. They Will Be Involved in Events Surrounding the Second Advent of Christ (Matt. 25:31; 1 Thes. 4:1)[**33**](https://bible.org/article/angelology-doctrine-angels#P318_57144)

Of course, the ministry of angels occurred at other times, but the question naturally arises, especially in view of our present day fascination with angels, is there biblical evidence these varied ministries of angels continue to function in the present age of the church?

Whether angels continue to function in all these ways throughout the present age is uncertain. But they did perform these ministries and may well continue to do so even though we are not aware of them. Of course, God is not obliged to use angels; He can do all these things directly. But seemingly He chooses to employ the intermediate ministry of angels on many occasions. Nevertheless, the believer recognizes that it is the Lord who does these things whether directly through using angels (notice Peter’s testimony that the Lord delivered him from the prison though God actually used an angel to accomplish it, Acts 12:7-10 compared with vv. 11 and 17).

Perhaps an inscription I once saw in an old church in Scotland states the balance well.

“Though God’s Power Be Sufficient to Govern Us,
Yet for Man’s Infirmity He appointed His Angels to Watch over Us.”[**34**](https://bible.org/article/angelology-doctrine-angels#P323_58289)

Hebrews 13:2 reads, “Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it” (NIV). Entertaining angels unawares brings to mind Abraham (Gen. 18:1ff.) and Lot (Gen. 19:1ff.), but even this statement does not prove angels function today as in Old and New Testament times. As Ryrie points out, ‘The word “angel” may refer to superhuman beings (see Gen. 18:1-8 for an example of such entertaining) or it may refer to a human being who is a messenger from God (see James 2:25 for an example of such entertaining).’[**35**](https://bible.org/article/angelology-doctrine-angels#P325_58869)

Perhaps no aspect of their ministry to man is more talked about than the idea of “a guardian angel.” People often ask, “Does everyone have a guardian angel?” The concept that every person has a specific guardian angel is only by implication from the statement that angels do guard or protect as Psalm 91:11 declares. But this passage is directed to those who make the Lord their refuge.

The psalmist explained that **no harm** or **disaster** can **befall** those who have made **the Lord**their **refuge** (mahseh, “shelter from danger”; …) because He has commissioned **angels** to care for them. Angels protect from physical harm and give believers strength to overcome difficulties, pictured here as wild lions and dangerous snakes. Satan, in tempting Christ, quoted 91:11-12 (Matt. 4:6), which shows that even God’s most marvelous promises can be foolishly applied.[**36**](https://bible.org/article/angelology-doctrine-angels#P328_59817)

Some would claim that this Old Testament passage should not be applied in modern times, but in Hebrews 1:14 the author of Hebrews does not seem to draw that distinction. That they are ministering spirits who minister to the saints is presented as a general truth of the Bible and should not be restricted to Bible times.

Surely it is comforting to know that God may protect, provide, and encourage us through His angels, but this fact does not always guarantee such deliverance, and certainly we should never presume on this provision of God. So having considered the various ways angels minister, we should keep in mind that God does not always deliver us from danger or supply our needs in miraculous ways whether by angels or by His direct intervention. For His own sovereign and wise purposes, the opposite is sometimes His will as life clearly illustrates and Scripture declares (see Heb. 11:36-40).

But there is another truth regarding angels that needs to be kept in view. Just as people usually do not think of the punitive ministry of angels, so people, in their popular ideas about angels, often ignore the Scripture’s teaching about the deception of Satan’s evil angels (2 Cor. 11:14-15). That society is ignorant of this is not without reason. The reason lies in Satan’s deception and in the vacuum of man’s heart as he continues to seek answers apart from God and Scripture’s revelation of God and His plan of salvation in Christ. As the arch deceiver and antagonist to God, to the church, and to mankind as whole, Satan is the master of disguise. Much of how society thinks today in its enchantment with angels is clearly a product of his masquerade as an angel of light with his angels who also disguise themselves in keeping with his purposes. Investigate what is being written in books and said in seminars and you will find numerous publications and teaching filled with what is nothing less than pure demonic deception. For more on this whole issue as it applies to today’s fascination with angels, see the study, “Angels, God’s Ministering Spirits” on our web page in the theology section.

### The Watchfulness of Angels

#### **THE FACT OF THEIR WATCHFULNESS**

Significantly, a number of passages speak of the angels as observers. Some are surprised by this truth, but the Bible teaches us that angels are spectators of God’s activities in the world and that they are especially keen on observing the unfolding of His plan of redemption. Since a number of passages specifically address the fact angels are spectators of what God does, we would be remiss to ignore this biblical truth for there is certainly a reason and a lesson to be learned from this (Job 38:7; Luke 15:10; 1 Cor. 4:9; 11:10; Eph. 3:10; Tim. 3:16; 1 Pet. 1:12).

#### **THE OBJECTS OF THEIR WATCHFULNESS**

As indicated previously, they observed God’s creation and rejoiced (Ps. 38:7). At seeing the birth of Christ, the angels rejoiced in praise to God (Luke 2:13-14) and they witnessed the entirety of Jesus’ life on earth (1 Tim. 3:16). They also observe God’s joy when a sinner repents (Luke 15:10).[**37**](https://bible.org/article/angelology-doctrine-angels#P340_63003) Angels are keenly interested in man’s salvation in Christ and carefully observe God’s manifold wisdom in the unfolding of His redemptive plan (1 Pet. 1:12; Eph. 3:10). In the statement, “things into which the angels long to look,” “things” are those things that belong to our salvation (vs. 10), and “long to look” is the same word used of the actions of John and Peter and Mary when they stooped down to peer into the empty tomb (Luke 24:12; John 20:5, 11). The verb, parakuptw, “to bend over,” conveys the idea of bending over to see something more clearly or to look intently (see also Jam. 1:24).

#### **THE REASONS FOR THEIR WATCHFULNESS**

##### THE TWO KINGDOMS AND THE ANGELIC CONFLICT

A question that naturally arises is why are angels so deeply interested and observant of what is happening on this earth? First, as holy creatures they are concerned for the worship and glory of God that is His due as the holy and infinite Creator. This is clearly evident in Isaiah 6:3where, in antiphonal chorus, seraphim sing of God’s holiness, “Holy, Holy, Holy, is the Lord of hosts, The whole earth is full of His glory.” John states that in their devotion to God’s worship the living creatures never stop saying: “Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come” (NIV). Their devotion to God’s glory becomes exceedingly prominent and specific in Revelation. In Revelation 4:8-11, their continuous praise evokes the praise of the twenty-four elders which is aimed at God’s worthiness as the Sovereign Creator. Then in chapter 5:8-14, angels, accompanied by the twenty-four elders (representatives of the church), direct their praise toward God’s gracious work of salvation through the Lamb in view of His worthiness to open the seven seals. He alone is found worthy to open the seven-sealed book and break its seals (cf. Rev. 5:1 with 5:9f).

Though we are not told the exact contents of the seven-sealed book, written inside and on the back, it undoubtedly contains the story of man’s loss of his lordship over the earth (Gen. 1:26) to Satan, the usurper, and its recovery through the God-man Savior, the Lion who is also the Lamb. This Lamb is alone able to accomplish what no one else in the universe is qualified and able to do. The following three truths form an important element of God’s revelation:

(1)***God’s Purpose Declared:*** It was God’s intention that man would rule over this earth under God’s authority (Gen. 1:26; Ps. 8:4-6; Heb. 2:5-8a).

(2)***God’s Purpose Delayed:*** Because of the fall, as recorded in Genesis 3, Satan wrested the rule away from man (cf. Heb. 2:5 with 2:8b). God’s intention was for man to rule over this earth, never angels, much less the fallen angels.

(3)***God’s Purpose Fulfilled:*** But as promised in Genesis 3:15, the Lamb breaks Satan’s hold by means of His incarnation, sinless life, death, resurrection, ascension (see Heb. 2:9-14) and will one day recover that which was lost through the judgments of the seven seals as described in Revelation 6-19.

One of the key features of Revelation concerns the two kingdoms: the kingdom of the world (Satan’s kingdom) and the kingdom of God. The words “king, kings, kingdom,” etc., occur thirty times in twenty-five verses in this book. In view of the struggle between the two kingdoms, there is a joyous celebration of voices raised in heaven at the sounding of the seventh trumpet in anticipation of what the seventh trumpet would accomplish.[**38**](https://bible.org/article/angelology-doctrine-angels#P351_66789) This surely includes the holy angels:

Revelation 11:15 And the seventh angel sounded; and there arose loud voices in heaven, saying, “The kingdom of the world has become *the kingdom*of our Lord, and of His Christ; and He will reign forever and ever.”

The issue of Satan’s rebellion to God’s authority may well explain Paul’s statement in 1 Corinthians 11:10 that a woman is to have a symbol of authority on her head because of the angels. This suggests that one of the areas angels observe is that of submission to authority. Submission glorifies God while rebellion dishonors God and promotes Satan’s goals. At the root of the angels’ keen interest in what God is doing today is the rebellion and fall of Satan. As observers, all the angels were present when Satan, in his quest to be like the Most High, sought to usurp God’s sovereign rule (see Isa. 14:12-15). This was an offense to the glory of God. It appears from Revelation 12:3-4 that one-third of the angelic hosts chose to follow Satan. Because of Satan’s sin, he was thrust out of his exalted place and became the great adversary of God and God’s people (see Ezek. 28:11-19).[**39**](https://bible.org/article/angelology-doctrine-angels#P354_68167) In addition, the Lord also explicitly tells us that the lake of fire was prepared for Satan and his angels (Matt. 25:41). Though a defeated foe (cf. Col. 2:15), Satan is not confined there now, but he and his fallen angels will be and this is a great point of anticipation in the Bible (cf. Rom. 16:20; Rev. 20:10).

##### SATAN’S CHARACTERIZATION AS THE SLANDERER

An understanding of one of Satan’s names is helpful here and is loaded with implications. The term, *devil*, as used so often of Satan, means, “slanderer, defamer, one who accuses falsely.”[**40**](https://bible.org/article/angelology-doctrine-angels#P358_69182) This name reveals him in one of his key characterizations in Scripture. As “the slanderer,” he is one who defames the character of God and one of the ways he seeks to do this is by accusing believers (Rev. 12:10). The book of Job gives us a good illustration of his defaming accusations against believers and how, at the same time, he seeks to malign the character of God. When you read the first two chapters of Job, the true purpose of Satan’s accusations become quickly evident. Satan’s claim was that Job only worshipped God because of all God had given to him; it was not because Job loved God for who He was or because God deserved to be worshipped as the Holy and Sovereign Creator. Just take away all that he has and he will curse you, was the essence of Satan’s accusation (cf. Job 1:6-11; 2:1-6).

##### SATAN’S CHARACTERIZATION OF GOD

From the Bible’s characterization of Satan as “adversary” (1 Pet. 5:8)[**41**](https://bible.org/article/angelology-doctrine-angels#P362_70171) and “the devil,”[**42**](https://bible.org/article/angelology-doctrine-angels#P363_70282) and from his activities as seen in Scripture, it seems only logical that Satan may have argued that God was unloving and that His judgment of Satan and his angels to the lake of fire was unfair and unjust. Shortly after the creation of Adam and Eve, the devil’s attack on the character of God as unfair becomes immediately evident in the slanderous nature of his questions and statements to Eve in the temptation (Gen. 3:1-5). So today, from a world that lies under his deception (see John 12:31; 16:11; Eph. 2:2; 2 Cor. 4:3-4), there is a common sentiment echoed among many who, rejecting God’s Word, may say, “The God of the Bible is vengeful. How could a loving God send people to hell? I refuse to believe in a God like that.”

##### A REASON FOR MAN

Part of the reason for man’s creation and for God’s plan of salvation in Christ is to demonstrate the truth of God’s character as wise, holy, just, loving, gracious, merciful, and good. In His holiness and justice, God had no other choice but to judge Satan and his angels to the lake of fire. The same is true with sinful man. But God is also merciful, gracious, and loving, so He provided a solution through the cross so that man could have eternal life. This gracious plan of love was not only anticipated in the Old Testament, but was actually first announced to the serpent (the devil in disguise) in Genesis 3:16, which is significant in view of the angelic conflict and the slanderous accusations of Satan. Man’s redemption and the recovery of paradise lost has always been based on what God would do through the seed of the woman, the Messiah Savior who would die as man’s substitute, but also defeat Satan and, by implication, demonstrate Satan’s slander as false (cf. Isa. 53; Rom. 3:21-26; Col. 2:10-15; Heb. 2:14-16).

The Scriptures disclose the truth that the angels learn much about God from His activities through the person and work of Christ and through the church, especially in the unfolding of God’s plan of redemption. Concerning the sufferings of Christ, the glories that will follow, and the things announced to believers through those who preached the gospel by the Holy Spirit, Peter declared, “things into which angels long to look” (see 1 Pet. 1:11-12). Then, along a similar line Paul wrote,

Ephesians 3:8-11 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, 9 and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things; 10 in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. 11 This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord.

Consequently, the church becomes a means of unveiling both the manifold wisdom and grace of God to angels, for in Ephesians 2:4-7 Paul wrote:

But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus, 7 in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.

Chafer quotes Otto Von Gerlach who pointed out:

By the revelation of Himself in Christ, by the institution of the Christian Church on earth, God after a manner hitherto unknown glorifies Himself before the heavenly principalities. They who until now had, filled with awe, been praising Him for the wonder of creation, now see His wisdom glorified in a new form in the Christian communion through the manifold ways by which lost men are saved. Entirely new and inexhaustible wealth of divine wisdom was manifested in redemption.[**43**](https://bible.org/article/angelology-doctrine-angels#P373_74238)

##### VICTORY ANTICIPATED

Revelation 4-5 sets forth heaven’s perspective in preparation for the judgments that will follow on earth as described in chapters 6-19. It is these judgments that defeat Satan and his world system and establish God’s Son on His throne on earth. In these two chapters, however, there is a strong emphasis on the holiness of God, His worthiness to receive glory and honor, and on the worthiness of the Lamb, the Lord Jesus, to open and pour out the seals and to reign and receive glory and honor. And who are also prominent in these two chapters? The angels!

In view of this scenario, we can see why God’s holy angels are so keenly interested in our salvation because in it they observe the manifold wisdom, love, grace, and holiness of God (Eph. 3:10; 1 Pet. 1:12). This becomes even more of an issue when one considers the rebellion and accusations of Satan in light of the condescension of Christ whose entire life they witnessed (1 Tim. 3:16). To witness the submission and condescension of God incarnate, even to the death of the cross, was an awesome declaration of God’s character as holy and immutable.

What amazing condescension! *Obeying his own law as if he were a mere creature, and in the attitude of a servant!* This was new. They had seen him as the governor of the universe; but never till now as a subject! *Encountering Satan in conflict and prolonged temptation!* This was new.[**44**](https://bible.org/article/angelology-doctrine-angels#P379_75662)

Think of this! They had seen Satan cast down from his exalted position and sentenced to the lake of fire because of his pride and rebellion, but in Christ’s incarnation and submissive life, even to the cross, they have the ultimate example of God’s holiness, love, grace, and mercy and the justness of Satan’s sentence.

But what about the fallen angels? Evidently, there was a time of grace and testing for the angels before Satan’s fall, but they now remain confirmed in their fallen state just as those who die without Christ will remain in their fallen state to face the Great White Throne Judgment and eternal separation from God.

### The Angelic Conflict and the Moral Problem of Evil

Understanding the above scenario provides us with part of the answer to the age old question of how a God who is good could permit evil, especially if He is omniscient and omnipotent. Contrary to Scripture, which declares the omnipotence and omniscience of God, some have sought to answer the problem by claiming that though God is good, He was helpless to stop evil from happening. Though it is only by implication, the Bible alone gives us an answer to the problem of evil, which lies, in part at least, in the angelic conflict briefly described in the preceding paragraphs. Certain things are basic to a discussion of this issue.

Scripture reveals God to be perfect in holiness, love, benevolence, grace, and mercy. This means God cannot do evil because evil is contrary to His Holy character. For instance, God cannot lie (Tit. 1:2). Further, He cannot tempt the creature to sin (Jam. 1:13). He cannot be the author of sin because He has judged all evil and to author sin would be contrary to His perfect justice and righteousness. God could not judge sin in the creature if He was the author of the creature’s sin. Therefore, though allowed by God, evil did not originate from God. It originated from something outside of God.

According to the Bible, the original human sin as recorded in Genesis 3 is not the first sin in the universe. The Bible reveals the moral problem is related to: (1) the fall of Satan and his angels into sin; (2) Satan’s characterization as the slandering adversary of God; (3) God’s purpose for man to rule on the earth with the loss of that rule through man’s temptation and fall into sin; and (4) man’s redemption and the recovery of that rule through the sinless God-man Savior who bore the penalty for our sin.

In the study of this moral problem certain facts emerge. It is clear that God in creating angels and men created them as moral creatures with the power of choice. The sin problem is present when a moral creature chooses sin instead of righteousness. This is the explanation for the fall of angels and the fall of men.[**45**](https://bible.org/article/angelology-doctrine-angels#P388_78480)

Scripture’s revelation of Satan’s fall, man’s fall, and the ensuing angelic conflict envelops us in things far beyond our comprehension. Nevertheless, the Bible teaches that God created the angels and man. As suggested by the fellowship that can be observed in the Trinity between the Father, Son, and Holy Spirit, God’s very being necessitated that He bring forth creatures for fellowship, but He did not create these creatures as robots who have no choice. There would be no fellowship or glory with a mechanical robot that had no choice. God gave both angels and human beings personalities with intellect, emotion, and volition. By the exercise of this personality, both mankind and angels could have fellowship with God and bring glory to Him. But, though created perfect and without sin, freedom of choice also meant the possibility, known from eternity by God, that Satan and mankind could choose against God, which both did. So why did God allow it? Perhaps the answer lies in the aftermath of sin since God’s glory is displayed even more. Just as nothing displays the splendor of a diamond in the light more than a backdrop of black velvet, so nothing could display the glory of God’s mercy, goodness, grace, and love as much as the blackness of man’s sin.

Because this perplexes the human mind, many reject the whole idea of God or postulate weakness to God or in some way find fault with God. But the Bible has some important words of warning regarding such a response and the story of Job, his trials, the activity of Satan and the good angels as mentioned in Job are instructive here. The book of Job is significant to questions regarding the moral problem of evil and the presence of suffering because of the insight it gives us into the adversarial activity of Satan and the activities of angels called “sons of God” (see Job 1:6-13; 2:1-7; 38:4-6).

Angels are mentioned as present and giving praise to God when God created the earth (Job 38:7), but in Job 1:6 and 2:1, the “sons of God” appear before God, undoubtedly as His attendants and submissive servants in adoration and praise of the Almighty. But then Satan is suddenly introduced into the picture as the slandering accuser. Though the specific reason for Satan’s appearance is not stated, the questions God asks of Satan makes the reason clear. He is there to carry on his slanderous activity in his ongoing conflict against the character of God.

Briefly, then, what the Bible teaches us about Satan and sin and suffering provides us with an answer to this moral dilemma. The book of Job with its revelation about Satan, the angels, Job’s trials and his responses to his suffering add important insight to our understanding and response to the moral problem of evil.

Job was a man who suffered tremendously. His losses and pain were awful. So along came three friends who sought to counsel him, but with friends like these, who needs enemies? In essence, their counsel was that his suffering was caused by sin. And, of course, sometimes that is the cause of suffering, but personal sin is only one of the reasons Scripture gives for suffering. In the process of Job’s dialogue with his three friends, Job sought to vindicate himself against their accusations. He sought to show he was innocent of any wrong that had caused his pain. And in essence, he was. But as this dialogue and Job’s suffering continued over a prolonged period, Job began to become angry with God and he developed a demanding spirit. This seems evident by God’s words to Job seen in chapters 38-40, but especially in the following verses:

Job 38:2-4 Who is this that darkens counsel By words without knowledge? 3 Now gird up your loins like a man, And I will ask you, and you instruct Me! 4 Where were you when I laid the foundation of the earth? Tell Me, if you have understanding,

In other words, how absurd to think that a creature should become the critic of the Creator or of what He is doing as the Sovereign Lord of the universe. The next two chapters, then, develop this theme of God’s wisdom and power.

Job 40:1-2 Then the LORD said to Job, “Will the faultfinder contend with the Almighty? Let him who reproves God answer it.”

Job then answered and said,

Job 40:4-5 Behold, I am insignificant; what can I reply to You? I lay my hand on my mouth. 5 Once I have spoken, and I will not answer; Even twice, and I will add no more.

Though this was a start in the right direction, it is clear from what followed that Job was humbled but not yet repentant so God questioned him further. Why? May I suggest that when Job criticized God’s ways or became demanding toward God he was in effect following in the footsteps of Satan in both finding fault and usurping God’s position as governor of the world. In the next paragraph (vss. 6-14), one full of irony, God asks if Job can really perform those things that only God is able to do. Note verses 7-9:

Job 40:7-9. Then the LORD answered Job out of the storm, and said, 7 “Now gird up your loins like a man; I will ask you, and you instruct Me. 8 Will you really annul My judgment? Will you condemn Me that you may be justified? 9 Or do you have an arm like God, And can you thunder with a voice like His?”

Though the problem of evil and Satan baffles the human mind, only God’s Word gives us a reasonable explanation as to the cause, course, and ultimate destiny of evil. Our need is to recognize that God is not only sovereign and infinitely wise, but submit in faith to the plan of God. The book of Revelation, a book filled with references to angels, gives us the end result—the final defeat of sin, death, and Satan with his fallen angels, and with paradise regained. Then God will wipe away every tear and the universe will know permanent joy and peace beyond our wildest dreams.

The very nature of the complexity of creation not only demands an adequate cause, a Creator, but it demonstrates His infinite wisdom and power (Ps. 19:1-6; Rom. 1:18-21). God is infinitely wise. He is the omniscient One in whom are hidden all the treasures of wisdom and knowledge. And though God has revealed some things to us, He has obviously left much that is not revealed. We would simply not have the ability to grasp it in our present state (cf. Deut. 29:29). Regardless, it is vital for faith and practice that we come to the point where we not only recognize our thoughts and ways are far different from His, but that in faith we accept what He has revealed. Note the focus in the passage below.

Isaiah 55:6-9 Seek the Lord while He may be found; Call upon Him while He is near. 7 Let the wicked forsake his way, And the unrighteous man his thoughts; And let him return to the Lord, And He will have compassion on him; And to our God, For He will abundantly pardon. 8 “For My thoughts are not your thoughts, Neither are your ways My ways,” declares the Lord. 9 “For *as*the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.”

Does this mean we should not ask questions and look for answers to the mysteries of the universe? Of course not. But where God has given us revelation or where we find God’s answers in the Bible, whether by explicit statement or by strong implicit arguments, our need is to humbly submit to what it teaches and put the things that still perplex us on the top shelf for later understanding. This, of course, is the crucial issue. What does the Bible really teach on any of these questions? Our tendency is to look at the Bible’s answers through human reason and logic. Then, when it seems contrary to human reason, our tendency is to reject it or at least question it or twist the truth to suit our human logic. For instance, the doctrine of the trinity is *not* *explicitly* taught in the Bible, but it is *clearly taught implicitly* in Scripture. Other doctrines, like the incarnation, are beyond our ability to grasp but it is a doctrine *explicitly*stated in the Bible. So Isaiah wrote, “But to this one I will look, To him who is humble and contrite of spirit, and who trembles at My word” (Isa. 66:3b).

### Lessons From the Angels

A study of the angels, both good and bad, furnishes us with a number of lessons as to how we should and should not live both negatively and positively. The apostle Paul provides a precedent for this in his warning regarding selecting novices for elders in 1 Timothy 3:6-7.

#### **NEGATIVE LESSONS**

Satan, as the anointed cherub, was not only created perfect, but he was exceedingly beautiful. His high position and beauty, of course, were the products of God’s grace and creative powers, not Satan’s. Nevertheless, he became puffed up with pride over his own beauty and power. He forgot his creatureliness and wanted to become like God (cf. Ezek. 28:11-15; Isa. 14:12-13). For his pride and rebellion, he was judged and cast from his exalted position as the anointed cherub and sentenced to the lake of fire, the place of his eventual doom. As such, Satan not only becomes the classic illustration of the temptation and foolishness of pride in the creature, but pride becomes one of his chief snares by which he seeks to cause trouble among the people of God who are so prone to become puffed up over their own abilities or roles or over the abilities and roles of others, all of which are gifts of God. In view of this ever present danger, Paul warned against selecting a new convert to a position of authority, “lest he become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside *the church,*so that he may not fall into reproach and the snare of the devil” (1 Tim. 3:6-7).

Satan and his fallen angels also warn us against the evil nature and the dangers of rebellion in contrast with submission and obedience. Perhaps there is no place where this is more clearly stated than in 1 Samuel 15:22-23. Here the seriousness of disobedience (vs. 22), which is essentially defined as rebellion (vs. 23), is underscored by the comparisons made to divination and idolatry. Samuel compares it to divination (Hebrew, *qesem*, a general term for various occult practices or spiritism. For some of the various forms of divination see Deuteronomy 18:10-11.). Divination like idolatry is demonic (see 1 Cor. 10:19-22). Behind the occult and idolatry is the work of Satan, the rebel of rebels.

Ultimately, Satan and his evil angels, the demons, furnish examples of all that is evil along with the hideous consequences of evil. Satan is a rebel, a liar, a murderer, a deceiver, a slanderer, a tempter, a distorter, and one who opposes all that is good, righteous, and holy. As a murderer from the beginning and the father of lies (John 8:44) who tempted Eve in Eden, he ultimately becomes the father of all that is evil.

This, of course, does not abdicate man from his responsibility to choose what is good nor can we blame Satan for our own sin, though he is always on the prowl to promote sin and to deceive and tempt us. Though Satan tempts us constantly, our temptation to sin ultimately stems from our own lusts that wage war in our souls (Jam. 1:14; 1 Pet. 2:11; Eph. 2:3).

#### **POSITIVE LESSONS**

The many references to God’s holy angels in the Bible are chiefly records of their many activities, but two things quickly standout. They are constantly seen in the activities of worshipful adoration of God and in humble service, totally submissive to the will of God. If these celestial beings, with all their strength, holiness, and knowledge of God are so committed, should they not be a motivation and an example to us?

It was after Isaiah saw the holy seraphim in worship and humility (suggested by the covering of their feet) exalting the Lord, that he then saw and confessed his own sinfulness and became a willing servant. It was then, in answer to the Lord’s question, “Whom shall I send?” that the prophet said, “Here am I, send me” (see Isa. 6:1-8). Following the joyous news of Messiah’s birth, the experience of seeing Jesus in Bethlehem, and hearing the heavenly hosts of angels praising God, it was the shepherds who, following the example of the angels, went back “glorifying and praising God for all that they had heard and seen, just as had been told them” (Luke 2:20).

A consciousness of the reality of the vast hosts of angelic being—the benefit derived from the good, and the opposition of the bad—can be gained only through meditation upon the Scriptures that record these truths, and through prayer.[**46**](https://bible.org/article/angelology-doctrine-angels#P419_91133)

1 William Evans, *The Great Doctrines of the Bible*, Moody Press, Chicago, 1912, p. 215.

2 Charles C. Ryrie, *Basic Theology*, Victor Books, Wheaton, IL, 1987, chapter 17, electronic media.

3 Millard J. Erickson, *Christian Theology*, Baker Book House, Grand Rapids, 1983, p. 434.

4 “Kindred Spirit,” a quarterly publication of Dallas Theological Seminary, Summer 1995, pp. 5-7.

5 Gangel, p. 5.

6 Gangel, p. 7.

7 For an excellent discussion and support for this view, see Deffinbaugh’s study on Genesis 6in his study of the book of Genesis on our web site.

8 *The Bible Knowledge Commentary*, OT, John F. Walvoord, Roy B. Zuck, Editors, Victor Books, Electronic Media.

9 Lewis Sperry Chafer, *Systematic Theology*, Vol. 2, Kregel Publications, 1993, p. 3.

10 *The Bible Knowledge Commentary*,*NT,* John F. Walvoord and Roy B. Zuck, Editors, Victor Books, 1983, electronic media.

11 Lewis Sperry Chafer, *Lewis Sperry Chafer Systematic Theology*, Vol. 1, Part 3, Abridged Edition, John F. Walvoord, Editor, Donald K. Campbell, Roy B. Zuck, Consulting Editors, Victor Books, Wheaton, Ill., 1988, p. 284.

12 Ryrie, p. 159.

13 Frank E. Gaebelein, General Editor, *The Expositors’ Bible Commentary*, Zondervan, Grand Rapids, electronic media, 1997.

14 Paul Enns, *The Moody Handbook of Theology*, Moody Press, Chicago, 1996, electronic media.

15 Erickson, p. 439.

16 Erickson, p. 440.

17 Ryrie, p. 124.

18 Lewis Sperry Chafer, *Systematic Theology*, Vol. 2, Kregel Publications, 1993, p. 8.

19 Gabelein, *Expositor’s Bible Commentary*, electronic media.

20 Ryrie, p. 125.

21 Ryrie, p. 125.

22 The terms and descriptions given there certainly go far beyond that of any human monarch. Further, other passages clearly teach us that there are often angelic or demonic forces behind the reign of human kings or kingdoms (cf. Dan. 10; and Eph. 6:10-12).

23 James Oliver Bushwell Jr., *A Systematic Theology of the Christian Religion*, Vol. 1, Zondervan, Grand Rapids, 1962, p. 134.

24 Ryrie, p. 128.

25 Walter Bauer, Wilbur F. Gingrich, and Frederick W. Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Chicago: University of Chicago Press, 1979, electronic media.

26 Paul Enns, *The Moody Handbook of Theology*, Chicago, Ill.: Moody Press, 1996.

27 Ryrie, p. 129.

28 Ryrie, pp. 129-130.

29 Chafer, p. 17.

30 Ryrie, p. 131.

31 James Oliver Bushwell Jr., *A Systematic Theology of the Christian Religion*, Vol. 1, Zondervan, Grand Rapids, 1962, p. 133.

32 The material covering the ministry of angels in their various relationships is adapted from Ryries, *Basic Theology*, pp. 131-132.

33 Ryie, p. 131.

34 Ryrie, p. 133.

35 Charles Caldwell Ryrie, *Ryrie Study Bible, Expanded Edition*, Moody Press, Chicago, 1995, p. 1964.

36 *The Bible Knowledge Commentary*, OT, John F. Walvoord, Roy B. Zuck, Editors, Victor Books, 1983, 1985, electronic media.

37 The main point of verse 10 is that there is great joy in heaven (cf. vs. 7) when a sinner repents. Some would argue that the text does not say that angels rejoice, only that there is joy in their presence. They observe God’s joy, but surely, angels who are devoted to God’s will, also rejoice as we see them praising God in Luke 2 at the birth of Christ.

38 The seven trumpets proceed out of the seven seals and immediately following this final trumpet are the seven bowl judgments that result in Christ’s return to earth, defeat of Satan’s kingdom, and the establishment of Christ’s rule on earth.

39 “This section, with its superhuman references, apparently describes someone other than the human king of Tyre, namely, Satan. If so, Satan's unique privileges before his fall are described in verses 12-15 and the judgment on him in verses 16-19. You had the seal of perfection (v. 12). I.e., Satan was the consummation of perfection in his original wisdom and beauty.” (Charles Caldwell Ryrie, *Ryrie Study Bible, Expanded Edition*, Moody Press, Chicago, 1995, p. 1306).

40 Greek, diabolos, “an accuser, a slanderer,” from diabollw, “to accuse, malign.”

41 “Adversary,” the Greek antidikos, was used of a legal adversary, “an opponent in a lawsuit.”

42 For more details on Satan, his origin, titles, etc., see the doctrine of Satanology on our web site.

43 Chafer, p. 25.

44 Chafer, p. 22, cites Dr. William Cooke, *Christian Theology*, pp. 622-23.

45 Lewis Sperry Chafer, *Lewis Sperry Chafer Systematic Theology*, Vol. 1, Abridged Edition, John F. Walvoord, Editor, Donald K. Campbell, Roy B. Zuck, Consulting Editors, Victor Books, Wheaton, Ill., 1988, p. 289.

46 Chafer, p. 27.

Related Topics: [Angelology](https://bible.org/topics/336/Angelology)

* [Deutsch](https://bible.org/article/angelologie-die-doktrin-von-den-engeln)

# 天使学

## （神学理论）

 编辑

天使，其英文名称Angel，源自于希腊文angelos = 使者。 在[犹太教](https://baike.baidu.com/item/%E7%8A%B9%E5%A4%AA%E6%95%99)、伊斯兰教和[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)教中对天使的概念十分相近，它们是侍奉神的灵，神差遣它们来帮助需要拯救的人，传达神的意旨，是神在地上的 发言人。天使的外形是人形（即是神的形状）会在身上发出光辉，头顶上 方有光环，背后长有翅膀。

**中文名**

天使学

**外文名**

Angel

**概    述**

天使本身是没有实体的[灵体](https://baike.baidu.com/item/%E7%81%B5%E4%BD%93)

**解    释**

四大君主/二位大天使的另一面像

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## 概述

编辑

天使本身是没有实体的[灵体](https://baike.baidu.com/item/%E7%81%B5%E4%BD%93)，实体化的例子实在少之又少，而且会 消耗大量灵力。它如要以实体态出现而不消耗灵力，就只有附身(依凭)了。 但因为天使是“纯净体”，不可以附身于任合生物的身上，唯一只可附 身在无[原罪](https://baike.baidu.com/item/%E5%8E%9F%E7%BD%AA)体上(无灵魂的生物)。天使是纯“善”的化身，所以绝对不 会容忍“恶”的存在，但也不算是人类的朋友。根据旧约圣经所述， 天使会按照神的命令，对有罪的人进行苛刻严厉的惩罚。例如在一 夜之间杀死了十八万五千亚述人士兵([列王纪](https://baike.baidu.com/item/%E5%88%97%E7%8E%8B%E7%BA%AA))，和令所有埃及人的头都是其中的例子。

## 相关著作

编辑

将天使作有系统分类、命名的著作首推希腊人Dionysius Areopagite([圣保罗](https://baike.baidu.com/item/%E5%9C%A3%E4%BF%9D%E7%BD%97)门徒，记于新约圣经《使徒行传》第十七章末)的《天上位阶论》 和意大利人Thomas d'Aquinos(1226~1274)所著的『神学总论』(Summa Theologie)。这两本书奠定了一般共同信奉的天使学基本架构。此外， [叙利亚](https://baike.baidu.com/item/%E5%8F%99%E5%88%A9%E4%BA%9A)修道神学者([伪名](https://baike.baidu.com/item/%E4%BC%AA%E5%90%8D))[狄俄尼索斯](https://baike.baidu.com/item/%E7%8B%84%E4%BF%84%E5%B0%BC%E7%B4%A2%E6%96%AF)的《天阶体系》也对天使学作了详细 和权威的解说。除此之外，另一部被[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)教列为伪典 (被教会认为是伪冒神的旨意的经典) 的《[以诺书](https://baike.baidu.com/item/%E4%BB%A5%E8%AF%BA%E4%B9%A6)》(以诺书Enoch)─是亚森尼派的主要经典之一，为基督教新教 中所承貌7b，人类史上唯一连同肉身升天的三人之一，另二人是以色列动乱 时代的先知以利亚和基督耶稣。 但是旧教－[天主教](https://baike.baidu.com/item/%E5%A4%A9%E4%B8%BB%E6%95%99)－则认为以诺和以利亚并非被接至天堂，而是地上乐园) ， 被称为－天使的宝库，著于西元前二世纪左右，详细记载了天使 的生活、名称、职掌、性格等等，此书于四世纪被教会批为伪典， 自此从基督教经典群中消失。

至于中世纪[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)教文学名著，[但丁](https://baike.baidu.com/item/%E4%BD%86%E4%B8%81)(Dante Alighieri 1265~1321)的《神曲》(Divina Commedia)和[弥尔顿](https://baike.baidu.com/item/%E5%BC%A5%E5%B0%94%E9%A1%BF)(John Milton 1608~1674)的《[失乐园](https://baike.baidu.com/item/%E5%A4%B1%E4%B9%90%E5%9B%AD)》 (Paradise Lost )，其实没有十分系统化地地描述天使团。至于基督教圣经， 更是刻意将天使的存在和名号模糊、虚质化，新教教会也从不以天使为 主题进行讨论，盖因唯恐信徒将天使当作膜拜对象，触犯了基督教第一 天条：崇拜偶像之罪。

## 相关教派

编辑

再来谈到《[死海](https://baike.baidu.com/item/%E6%AD%BB%E6%B5%B7)文书》(Death Sea Scrolls) 。1947年，一名贝多因牧童在 [巴勒斯坦](https://baike.baidu.com/item/%E5%B7%B4%E5%8B%92%E6%96%AF%E5%9D%A6)的死海附近的一个洞窟中，发现了这一批写在羊皮纸上的经书， 经过科学监定之后，确定是公元纪元开始的前后一段时间之内抄写成的 (1948年以色列建国战争爆发，文书的[译解](https://baike.baidu.com/item/%E8%AF%91%E8%A7%A3)和公开因此迟延了许久， 有人怀疑是[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)教势力暗中阻挠这项工作，以免圣经的权威遭到挑战，即使公布后，仍有人认为当局隐匿了部分关键文件未公开) 。 全部文书是[犹太教](https://baike.baidu.com/item/%E7%8A%B9%E5%A4%AA%E6%95%99)之一派，激进的禁欲主义教派：亚森尼派之“[克兰](https://baike.baidu.com/item/%E5%85%8B%E5%85%B0)教团” 的教规。基督教[矢口否认](https://baike.baidu.com/item/%E7%9F%A2%E5%8F%A3%E5%90%A6%E8%AE%A4)克兰教团和基督教有何牵连， 不过也有传说说该教团实是耶稣表兄(及[施洗者](https://baike.baidu.com/item/%E6%96%BD%E6%B4%97%E8%80%85))约翰所主持的，甚或是耶稣自己创立的，或者是耶稣的敌对者等等。

## 天使居所

编辑

### **'七'是一个人类颇有偏好的数字**

可能是以[以诺书](https://baike.baidu.com/item/%E4%BB%A5%E8%AF%BA%E4%B9%A6)为源头， 在[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)教传说中，天界分为七重，直到宗教改革之后，新教将这类神 话性的教义给去除了。 但在[但丁](https://baike.baidu.com/item/%E4%BD%86%E4%B8%81)的神曲中，天界与当时的天文思想相 结合，月球与诸星以地为中心环绕运行，因此升天的过程会依序经过 月球、水星等等，最后再加上纯想像的二重天。 以下将但丁的说法和 正统的说法并陈，[括弧](https://baike.baidu.com/item/%E6%8B%AC%E5%BC%A7)内为《神曲》天堂篇的记载。

### **天堂篇的记载**

第一天，称为Shiamaim，由[加百列](https://baike.baidu.com/item/%E5%8A%A0%E7%99%BE%E5%88%97)掌管。 驻守此地的天使群也负责 管理星星、气象等等。(月球天：最接近尘世的天界，信仰不坚者的居住地。)

第二天，称为Akira，大天使[拉斐尔](https://baike.baidu.com/item/%E6%8B%89%E6%96%90%E5%B0%94)的领地、部分受惩天使的禁闭所亦设于此。 (水星天：第二重天，力行善事者，死后灵魂居于此天。)

第三天，Sagoon或Shehkim，支配天使为权天使Anael。在伊斯兰教中， 死亡天使Azrael领有此一天界。(金星天：多情者的灵魂居所。)

第四天，Zeble或Mahanon，还有数种不同称呼，由智天使[米迦勒](https://baike.baidu.com/item/%E7%B1%B3%E8%BF%A6%E5%8B%92)支配。 [启示录](https://baike.baidu.com/item/%E5%90%AF%E7%A4%BA%E5%BD%95)中所记载的天上[耶路撒冷城](https://baike.baidu.com/item/%E8%80%B6%E8%B7%AF%E6%92%92%E5%86%B7%E5%9F%8E)，便坐落于太阳天， [以诺书](https://baike.baidu.com/item/%E4%BB%A5%E8%AF%BA%E4%B9%A6)亦声称生命之树长在太阳天的义人之园中。 (太阳天：智者与圣者被安置于此重天。)

第五天，Mahon，此天之北部为荒凉废墟，设有天使的牢狱， 南方则是舒适宜人。火星天的支配者一说为Metatron的双生子 Sandalphon，一说为[堕天](https://baike.baidu.com/item/%E5%A0%95%E5%A4%A9)使Samael。详见下文 ( 火星天：殉教者的灵魂被赐居此天。)

第六天，Zebel或Maccon，天使学习智识的所在， 智天使的大本营。[日与夜](https://baike.baidu.com/item/%E6%97%A5%E4%B8%8E%E5%A4%9C)分别由Zeber、Saabs掌管。 (木星天：明君的居所，介于炎热的火星和寒冷的土星之间，因此气候宜人。)

第七天，Arabot，神的御座设于此，诸天使环绕飞行，为充满荣光的所在。 (土星天：[隐士](https://baike.baidu.com/item/%E9%9A%90%E5%A3%AB)、清心寡欲者的灵魂住在这里。) 恒星天：([圣彼得](https://baike.baidu.com/item/%E5%9C%A3%E5%BD%BC%E5%BE%97)于此查核信徒的资质。) 水晶天(原动天)：(神的所在地，宇宙动力的来源。天使军团的大本营就设在其中。

## 天使阶层

编辑

### **分为九层**

而希伯来人的传说则是将「天」分为九层， 这一三元组构成了一个真正的、成员之间平等的单独阶层体系。后来根据大致上公认的天使学说《天阶体系》---([狄俄尼索斯](https://baike.baidu.com/item/%E7%8B%84%E4%BF%84%E5%B0%BC%E7%B4%A2%E6%96%AF))的记载， 神的御座前围绕著九层天使军团。此并非是圣经的原文，而是中世纪神学家哈尔罗[修斯](https://baike.baidu.com/item/%E4%BF%AE%E6%96%AF)提出的。这九阶级之说于教皇格雷[哥里](https://baike.baidu.com/item/%E5%93%A5%E9%87%8C)一世(Gregory Ⅰ) 时代被罗马教廷认可。每三个阶层又可归类为一个群组。 炽天使存在于最内层，是纯粹光的存在、最接近神，愈往外圈，光的力 量愈弱，渐次物质化。低级的天使通过上一层的天使来获得上帝的启示。 而低级的天使又可以通过领悟来提升他们的阶层体系，一级一级地向上层靠拢。这三组九阶级兹列举如下：

上三级---神圣的阶级

[炽天使](https://baike.baidu.com/item/%E7%82%BD%E5%A4%A9%E4%BD%BF) Seraphim

智天使 Cherbim

座天使 Ofanim

中三级---子的阶级

主天使 Dominions

力天使 Virtues

能天使 Powers

下三级---圣灵的阶级

权天使 Principalities

大天使 Archangels

天使 Angels

### **天上的天使总数**

虽然在『[以诺书](https://baike.baidu.com/item/%E4%BB%A5%E8%AF%BA%E4%B9%A6)』曾刊出150个天使的名称，但据说天上的天使总数 则是众说纷纭，从数十~数百名(守护七行星、四季、十二个月份、一[周七](https://baike.baidu.com/item/%E5%91%A8%E4%B8%83) 日、一日之各时段等等)，到301,655,722名(含133,306,668名[堕天](https://baike.baidu.com/item/%E5%A0%95%E5%A4%A9)者)，到6,666 军团、各团6,666名，并无定论。除了这些正式的天使之外，以魔王[撒旦](https://baike.baidu.com/item/%E6%92%92%E6%97%A6) (Satan)为首的堕天使群(不过由我掌握的圣经知识，并没有明指撒旦 就是[路西法](https://baike.baidu.com/item/%E8%B7%AF%E8%A5%BF%E6%B3%95)。这我在下文中有记述），则是另一类引人争议的存在， 有人说堕天使是“第十阶级”，堕天的原因和堕天者的身份在不同的传说 中差异甚大(祥见下文)。

几乎所有使徒/天使都是以'尔'(el、elle etc.)等为名号的尾字，这究竟是什么意思呢？'尔'就是'天使'的意思吗？不接'尔'，其天使之身便很可疑吗？其实不是的。'EL'和其它近似字根源远流长，其在各语文中的含意如下：

修美尔语：EL------------闪耀、光荣

亚卡德语：ILU----------- 辉煌之物

[巴比伦](https://baike.baidu.com/item/%E5%B7%B4%E6%AF%94%E4%BC%A6)语：ELLU---------光辉的生物

英语：ELF-----------------辉煌的生物(后泛指精灵)

由此可推出天使名的尾音“尔”带有光辉的意思，而这正是天使的特征。

### **上级天使**

阶级体系的最初一级是真正的最高存在者按阶层等级构建 的，因为这一阶层体系级别最高，是上帝的近邻，被立于上帝的四周， 接受最初的“神显”与“完全”。它们的称号都表明他们与上帝的本质 的相似之处。

[炽天使](https://baike.baidu.com/item/%E7%82%BD%E5%A4%A9%E4%BD%BF)，圣名是“撒拉弗”意思是造热者，传热者。是神的使者 中最高位者，不过极少从事任何劳动，唯一的使命(或云本质)就是歌颂神， 展现神的爱。炽天使无形无体、与神直接沟通，是纯粹的光和思考的[灵体](https://baike.baidu.com/item/%E7%81%B5%E4%BD%93)， 以其振动创造生命，以赤红的火焰为象徽，是以太阳为化身的最优秀的天 使。若是必须现身于人[前时](https://baike.baidu.com/item/%E5%89%8D%E6%97%B6)，是以六翼四首(亦有二首之说)之姿出现，身上 的六翼是“行动力”的象征。古以色列战乱时代的大先知[以赛亚](https://baike.baidu.com/item/%E4%BB%A5%E8%B5%9B%E4%BA%9A)曾描述在神 的御座前目击[炽天使](https://baike.baidu.com/item/%E7%82%BD%E5%A4%A9%E4%BD%BF)的经过，因而留下了六翼及此六翼之姿态的传说。炽天使一睁眼，就会发出如狮吼声，并发出红色电光划过长空，形如长蛇(龙)。 炽天使的希伯来语，是治愈者、至高者(或守护天使)二字的[合成字](https://baike.baidu.com/item/%E5%90%88%E6%88%90%E5%AD%97)，因此蛇 或龙自古即是医学的代表(如果读者们有注意到的话，可以发现一些医院或军 医使用绘以两条交缠在杖上的蛇为象征)。炽天使的语源， 也有说法是'燃烧'和'蛇'的合成。这一阶的天使只有几位而已，当然最有名的就是Lucifer，光辉的晨星[路西法](https://baike.baidu.com/item/%E8%B7%AF%E8%A5%BF%E6%B3%95)（也称作[路西菲尔](https://baike.baidu.com/item/%E8%B7%AF%E8%A5%BF%E8%8F%B2%E5%B0%94)或者鲁斯化，还有很多）。这位著名人物原先是天使长。另一位呢？就是原来的[七大天使](https://baike.baidu.com/item/%E4%B8%83%E5%A4%A7%E5%A4%A9%E4%BD%BF)之一，因率领天使军和[撒旦](https://baike.baidu.com/item/%E6%92%92%E6%97%A6)作战，而被升为[炽天使](https://baike.baidu.com/item/%E7%82%BD%E5%A4%A9%E4%BD%BF)的[米迦勒](https://baike.baidu.com/item/%E7%B1%B3%E8%BF%A6%E5%8B%92)了。而七大天使的另一个地位，紧次于米迦勒的Gabriel([加百列](https://baike.baidu.com/item/%E5%8A%A0%E7%99%BE%E5%88%97))却是下级的大天使。另有一说，所谓炽天使仅是这二名大天使的共同体 (Michael(米迦勒)和Gabriel(加百列))，高阶天使和下级的大天使相互混淆、隶属的情形[所在多有](https://baike.baidu.com/item/%E6%89%80%E5%9C%A8%E5%A4%9A%E6%9C%89)，尤以炽天使和智天使此二阶级为然， 因此也有人说炽天使应有四个：Michael(米迦勒)、Gabriel(加百列)、 Raphael([拉斐尔](https://baike.baidu.com/item/%E6%8B%89%E6%96%90%E5%B0%94))、 Uriel([乌利尔](https://baike.baidu.com/item/%E4%B9%8C%E5%88%A9%E5%B0%94))，又称四大君主(分别象征火、水、风、 地四元素)。所奇怪的是，没有什么人认真的去解释其间的关系，不过可以

### **推论出来三种单纯的解释**

1.这四大君主(或二位大天使)朝见神的御座前时便脱去[下级天使](https://baike.baidu.com/item/%E4%B8%8B%E7%BA%A7%E5%A4%A9%E4%BD%BF)的躯体成 为无形体的炽天使；

2.炽天使是四大君主/二位大天使的另一面像；

3.[炽天使](https://baike.baidu.com/item/%E7%82%BD%E5%A4%A9%E4%BD%BF)本体无形无质，[但可](https://baike.baidu.com/item/%E4%BD%86%E5%8F%AF)有多种具象化身。或者，与其说炽天使是诸 天使之一，不如说是某些天使所特具的'位格 '，或是某些特别光辉耀眼的 天使，其荣光的代名词吧！

### **智天使，象征神的智慧**

代表人物是：Cherubines(Cherubim)，伊甸园的守护者，其语源为'仲裁者'或'知识'，在其圣名是'基璐帕'。意味者认知 和看见神的力量。在[犹太教](https://baike.baidu.com/item/%E7%8A%B9%E5%A4%AA%E6%95%99)和基 督教中都认定他是神将亚当和夏娃逐出[伊甸](https://baike.baidu.com/item/%E4%BC%8A%E7%94%B8) 后，遣于[伊甸园](https://baike.baidu.com/item/%E4%BC%8A%E7%94%B8%E5%9B%AD)东方，用旋转的火焰之剑与另两个智天使 Ithuriel(神的发现) 和 Zephon(神的探索)共同守护生命之树。智天使是圣经中第一个出场的天使， 在智天使的形态，在[狄奥](https://baike.baidu.com/item/%E7%8B%84%E5%A5%A5)尼[修斯](https://baike.baidu.com/item/%E4%BF%AE%E6%96%AF)的《天体阶级》中把智天使和[炽天使](https://baike.baidu.com/item/%E7%82%BD%E5%A4%A9%E4%BD%BF)的区别 [规为](https://baike.baidu.com/item/%E8%A7%84%E4%B8%BA)“多目”和“多翼”。这一特征表明了智天使有直接凝视上帝之光芒的 能力，同时不动情地，纯洁地和开放地接受来自上帝的光照。这一说法被后 世广泛接收。而在另一部旧约经典『[以西结书](https://baike.baidu.com/item/%E4%BB%A5%E8%A5%BF%E7%BB%93%E4%B9%A6)』中的描述为两对蓝色的翅 膀(教会一般根本不太敢理会这部经文) 按，炽天使及智天使，在正式的天使系统中应该是处于最内环的天，是无 实体的存在，然而说书人故事说多了，便将此二者具象化了。 原属于智天使阶级的著名人物就应该是原[七大天使](https://baike.baidu.com/item/%E4%B8%83%E5%A4%A7%E5%A4%A9%E4%BD%BF)之一，职务为警卫长 [加百列](https://baike.baidu.com/item/%E5%8A%A0%E7%99%BE%E5%88%97)和[乌利尔](https://baike.baidu.com/item/%E4%B9%8C%E5%88%A9%E5%B0%94)，以及原为能天使[拉斐尔](https://baike.baidu.com/item/%E6%8B%89%E6%96%90%E5%B0%94)([拉法叶](https://baike.baidu.com/item/%E6%8B%89%E6%B3%95%E5%8F%B6))。

### **座天使，对一切尘世缺陷的超越**

这称号表明它们之中有一种对一切尘世缺陷的超越。 由于它们毫无激情和没有对物质的关怀而完全适宜于接受神圣的巡视。 如果炽、智天使维持其纯灵的存在体的话，位于第三天或第四天的座天 使(掌管神的正义)才应该是物质世界[和神国](https://baike.baidu.com/item/%E5%92%8C%E7%A5%9E%E5%9B%BD)间的界面，是物质世界的基础 及来源。这个名号表明他们之中有一种对一切尘世缺陷的超越。 犹太教似乎认为所有希伯来人的祖先升天后，俱化为座天使。此说自未为 [基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)教所纳。不过私底下，座天使中较有名的有：Thrones(Throni) ， 座天使的支配者，或云人前的具象化身，是大天使 Rafael。

### **中级天使**

天界理性的中间等级表现了自己对上帝的服从。 它们通过[上级天使](https://baike.baidu.com/item/%E4%B8%8A%E7%BA%A7%E5%A4%A9%E4%BD%BF)的中介而间接地从神圣的光照那里接受洁净、光明和完全。 它们的使命为调和所有呈两极对峙的事物与现象，由于经常穿梭于极端间， 其工作十分紧张危险，一不小心即可能误入歧途。

主天使，别名颇多，如“唯一神”---多神教的最高神。 这称谓表示它们拒绝空洞的外表，彻底回归向真正的主，并尽最大可能分有 一切主治的永久和神圣的泉源。“神学总论”谓其职务为“管理[天使的工作](https://baike.baidu.com/item/%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%B7%A5%E4%BD%9C)”。 可是不知怎的，却有一些天使据称是这一阶天使的支配者，如吐焰天使哈斯[麦尔](https://baike.baidu.com/item/%E9%BA%A6%E5%B0%94)、记忆天使萨多[基尔](https://baike.baidu.com/item/%E5%9F%BA%E5%B0%94)等等。

力天使，意思是神的美德，指在它一切与上帝相像的行动中的一种豪迈而不可撼动的勇气。它们是神迹的执行者，英雄与奋战不懈者的挚友， 给予受苦难的义人勇气。[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)升天、[夏娃](https://baike.baidu.com/item/%E5%A4%8F%E5%A8%83)产长子该隐时亦传各有二名力天使 护持。此一级的天使也有下级天使为其支配君主，如：（Gabriel、Rafael)、 喀西马尼园中现身于耶稣前的便是 Kamael。

能天使，Deunamis、Potentiaties，别名权威，表明天界的和理性的 权威的有序本性。传说中，它们是神所造的第一批天使，与恶魔争战时的 天界前锋。保罗于[新约](https://baike.baidu.com/item/%E6%96%B0%E7%BA%A6)“罗马人书”第十三章的训论可能就是在讲论能天 使。此一级的天使驻于第一天和第二天间的危险地带，担任卫戍天国的任 务 (天界国境守备队)，防备恶魔的侵入，或在人心之中护佑人心的平衡。 然而能天使与黑暗势力的接触频繁，因此也产生了一些堕落者。不过堕落 的能天使，也许其真正的目的是调和神与恶魔也说不定。能天使的君主是 Kamael，仰望神者之意。一如能天使的亦正亦邪，Kamael 也以光明天使 和堕落天使之姿交互出现。有人将 Kamael 列为神前的七名大天使之一。 创世纪中与[雅各](https://baike.baidu.com/item/%E9%9B%85%E5%90%84)摔角(另一说是[拉斐尔](https://baike.baidu.com/item/%E6%8B%89%E6%96%90%E5%B0%94))、喀西马尼园中现身于耶稣前的便 是 Kamael。至于黑暗面的 Kamael，是地狱的豹形公爵，阻挠摩西领受神的[十诫](https://baike.baidu.com/item/%E5%8D%81%E8%AF%AB)。 Kamael在神秘学中是代表邪恶的火星的支配者。由于火星在许 多神话中都被视为战争之星，因此 Kamael 也成了战神化身，统领14万4千 名破坏天使、惩罚天使、复仇天使及[死亡天使](https://baike.baidu.com/item/%E6%AD%BB%E4%BA%A1%E5%A4%A9%E4%BD%BF)。

### **下级天使**

下级三队的天使团无疑在所有传说中俱是有形有体的，是物质世界能直接观看、接触的天使。

权天使，可说是唯一以'领域'为职务的天使阶级，是守护神的国土的天使。依俗世的国家、城市、宗教团体划分其势力范围。因此有不少权天使是由异地异族的神祗转化而来的，如[尼斯洛克](https://baike.baidu.com/item/%E5%B0%BC%E6%96%AF%E6%B4%9B%E5%85%8B)(亚述国的鹫头神祗)， 身兼地狱大厨师，权天使的首Anael贵为七名创世天使之一，是第二天的长官，统辖范围远及月球，不过他是主天使之一，并非下级天使。指挥权天 使管理天下万国。另有一名疑似权天使的君主，名唤 Hamiel，传说是他接 以诺升天(或是[Raguel](https://baike.baidu.com/item/Raguel))的。

所有天使阶级、名号中最响亮的莫过于大天使了。不少对西方宗教毫无概念的人多少也知道一两个大天使。在《启示录》中明载著“神的御 座前有七名天使侍立”，一般都解为七名大天使(伊斯兰教只承认四名大天使)。至于为什么明明是下级天使，却在天使军团中有如此崇高的地位，甚至身兼数个高阶天使团的君主，只能说九阶级的分类并不代表地位的高低或重要性的多寡吧!又或者各阶级只是职务之分，一天使若身负多重职务， 便有多重身份。犹太教和[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)教的文献多认同七名大天使之说，因新约 《启示录》第八章明白指出神前侍立七名大天使，因而基督教一致认可[七大天使](https://baike.baidu.com/item/%E4%B8%83%E5%A4%A7%E5%A4%A9%E4%BD%BF)之说，伊斯兰教则只承认四名大天使之说。无论是四名亦或是七名，名号其实都不是十分肯定的。[米迦勒](https://baike.baidu.com/item/%E7%B1%B3%E8%BF%A6%E5%8B%92)和[加百列](https://baike.baidu.com/item/%E5%8A%A0%E7%99%BE%E5%88%97)是众望所归，[拉斐尔](https://baike.baidu.com/item/%E6%8B%89%E6%96%90%E5%B0%94)和[乌利尔](https://baike.baidu.com/item/%E4%B9%8C%E5%88%A9%E5%B0%94)是最有可能的候补，若是七名大天使的场合，梅丹佐、[雷米尔](https://baike.baidu.com/item/%E9%9B%B7%E7%B1%B3%E5%B0%94)、沙利尔、[亚纳尔](https://baike.baidu.com/item/%E4%BA%9A%E7%BA%B3%E5%B0%94)、拉贵尔和[拉结尔](https://baike.baidu.com/item/%E6%8B%89%E7%BB%93%E5%B0%94)是比较常见的名字。 不过，亚森尼派至少相信有十四名大天使，对应于他们的生命之树的七枝、七根、七日七夜。

Michael(米迦勒)：”与神相似者“。可能是卡地亚的神祗融入[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)教的产物。在[旧约圣经](https://baike.baidu.com/item/%E6%97%A7%E7%BA%A6%E5%9C%A3%E7%BB%8F)中提及名称的大天使仅米迦勒和加百列(罗马[天主](https://baike.baidu.com/item/%E5%A4%A9%E4%B8%BB) 教承认另一部『托比书』为旧约经典之一，其中有提及拉斐尔)。但在基督教文化中，米迦勒却是最耀眼 、最著名的大天使，其事迹有： 一夜之间歼灭进犯[耶路撒冷](https://baike.baidu.com/item/%E8%80%B6%E8%B7%AF%E6%92%92%E5%86%B7)的十五万亚述大军、阻止[亚伯拉罕](https://baike.baidu.com/item/%E4%BA%9A%E4%BC%AF%E6%8B%89%E7%BD%95)将独子 献祭、在焚烧的荆棘中召唤摩西率领希伯来人出埃及、捕拿既囚禁千年[古蛇](https://baike.baidu.com/item/%E5%8F%A4%E8%9B%87)(龙)[撒旦](https://baike.baidu.com/item/%E6%92%92%E6%97%A6)(《启示录》)。[米迦勒](https://baike.baidu.com/item/%E7%B1%B3%E8%BF%A6%E5%8B%92)是最早与撒旦战斗的英雄，其 威能与[大魔王](https://baike.baidu.com/item/%E5%A4%A7%E9%AD%94%E7%8E%8B)并驾齐驱。通常米迦勒的塑像都是拔剑的战士造形， 据旧约《[但以理书](https://baike.baidu.com/item/%E4%BD%86%E4%BB%A5%E7%90%86%E4%B9%A6)》传承，米迦勒是以色列的守护天 使，也是世界陷入乱世时必会出现引导世人的大天使。 在伊斯兰教中，对米迦勒的描绘是：《翡翠之翼、番红色之发、 俱百万张脸与口、舌操百万种方言，为人寻求阿拉的赦免》。《可兰经》记载米迦勒为信徒之罪而流泪，而生出智天使。 在《[死海](https://baike.baidu.com/item/%E6%AD%BB%E6%B5%B7)文书》之《[光之子](https://baike.baidu.com/item/%E5%85%89%E4%B9%8B%E5%AD%90)与暗之子之战》中，米迦勒以[天国](https://baike.baidu.com/item/%E5%A4%A9%E5%9B%BD)副君、光之君主的身份率领天使军团，与暗之支配者Berial(贝利尔)的暗之军团决战。(在魔王[堕天](https://baike.baidu.com/item/%E5%A0%95%E5%A4%A9)之前， 天国副君的名位乃是他的。)[米迦勒](https://baike.baidu.com/item/%E7%B1%B3%E8%BF%A6%E5%8B%92)的另一身份，则是在[最后审判](https://baike.baidu.com/item/%E6%9C%80%E5%90%8E%E5%AE%A1%E5%88%A4) 时数算人的灵魂的天使。与埃及神话中的天狼星之神西留斯是同一 存在。由此，米迦勒又多了冥界向导的阴气，在这一方面的传说与概念， 米迦勒与希腊神话的 Hermes (到了罗马神话改名为 Mercury)似有互相影响的痕迹。不知道是不是由于米迦勒事迹太多、人类怀疑他倒底休不休息的关系，他也被视为司'不眠'的天使。

Gabriel([加百列](https://baike.baidu.com/item/%E5%8A%A0%E7%99%BE%E5%88%97))：由修美尔语字根GBR演进而来，意味著“总督”、“统治者”。加百列在伊斯兰教和[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)教旧约中和米迦尔同是唯一被提名道姓的大天使(不过加百列在伊斯兰教中称为[吉布列](https://baike.baidu.com/item/%E5%90%89%E5%B8%83%E5%88%97))。《旧约圣经》曾提及加百列坐于神的左侧，似是暗示其为女性天使。在伊斯兰教中的 吉布列比基督教的加百列要更受重视，以向先知[穆罕默德](https://baike.baidu.com/item/%E7%A9%86%E7%BD%95%E9%BB%98%E5%BE%B7)传达神的话 语而著名。加百列身负140对羽翼(怎么长？？？)，在[犹太教](https://baike.baidu.com/item/%E7%8A%B9%E5%A4%AA%E6%95%99)和基督教中俱为与生命过程相关的天使，如受胎报知、复活、慈悲、启示乃至于死等等。伊斯兰教则视她为真理天使(按：并非所有伊斯兰教徒 都承认[加百列](https://baike.baidu.com/item/%E5%8A%A0%E7%99%BE%E5%88%97)属女性)。因其常为人托梦，又被视为司'梦'的天使。其象征为百合花。加百列的事迹包括为耶稣的受胎、复活和诞生等 报讯，并远在500年前便向先知[但以理](https://baike.baidu.com/item/%E4%BD%86%E4%BB%A5%E7%90%86)预告[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)的降临、希腊灭波斯 的未来等等。

Raphael(Raffaele)--[拉斐尔](https://baike.baidu.com/item/%E6%8B%89%E6%96%90%E5%B0%94)（拉法叶）：“施治愈之术的光辉使者” ，Rapha 即希伯来文的治愈者、医师等。由于拉斐尔是操治愈术的 天使，和蛇的形象便有了牵连。拉斐尔为第二天的支配天使、力天 使的君主、伊甸园生命之树的守护者、经常站之在神的御座前的七名天使之一。拉斐尔的传说极其纷乱，他既是大天使，又是力天使，却有炽天使的六翼，又同时属于智天使、主天使、能天使三位阶。 [拉斐尔](https://baike.baidu.com/item/%E6%8B%89%E6%96%90%E5%B0%94)的形象一直都是愉快的，除了治愈人的疾苦，还传授[诺亚](https://baike.baidu.com/item/%E8%AF%BA%E4%BA%9A) 建造方舟的知识与技巧。旧约记载与雅各摔角、解除亚伯拉罕老 年行割礼的痛苦的天使亦相传是拉斐尔。 他治疗的不仅是人的身体，还包括人的信仰。

Uriel([乌利尔](https://baike.baidu.com/item/%E4%B9%8C%E5%88%A9%E5%B0%94))：“神之焰”(也有人称为“神之光”)，与“神之颜” 法奈尔大天使被视为同一存在。支配Tartarus(希腊神话中的地狱， 由此可见乌利尔有很强的希腊'血统')和太阳、诸行星的运行， 同时既是[炽天使](https://baike.baidu.com/item/%E7%82%BD%E5%A4%A9%E4%BD%BF)也是智天使。《启示录》第八章所云掌圣火、 与神最靠近的大天使可能便是乌利尔。相对于拉斐尔的快活天使形象，乌利尔是恐怖的愤怒天使之貌。在终结之时把所有偶像破坏 (把所有偶像崇拜者带到神的面前接受制裁)，奉神之命使义人复活， 把灵魂吹入他们的身体。在地狱执行以永远的火焚烧罪孽深重的人等等苦刑，亦即义之天使、地狱长官，掌管自然现象及天体的运行。 传说将秘法[卡巴拉](https://baike.baidu.com/item/%E5%8D%A1%E5%B7%B4%E6%8B%89)授与人间的也是[乌利尔](https://baike.baidu.com/item/%E4%B9%8C%E5%88%A9%E5%B0%94)，因此在反魔法的八世纪白色恐怖时期，乌利尔被教廷严加批判，后世才得以在教会中复权。 配合其形象，在伊甸园口持火焰之剑把守的智天使，以及监看雷电、恐怖的天使，也都被视为乌利尔的分身。可是不知怎的，有些神秘主义宗派(可能是Gnosticism)认为这位正义天使掌管诗文。

Metatron(梅丹佐)：梅丹佐在诸多大天使的候补中， 最为宗教律法学者所偏好。而他也有众多面貌和名称，如 “神之颜之君主”、“火之天使”、“契约天使”、“天使之王” 、“小[耶和华](https://baike.baidu.com/item/%E8%80%B6%E5%92%8C%E5%8D%8E)”等等。在许多领域上和大天使[米迦勒](https://baike.baidu.com/item/%E7%B1%B3%E8%BF%A6%E5%8B%92)相重叠。 由于梅丹佐是以诺─挪亚的曾祖─被米迦勒接升天化成的天使， 因此是天使团中年序最幼的。以火之天使现身时，梅丹佐背负36翼、无数的眼睛；以“小耶和华”之身现身时，其脸面较 之太阳尤为灿烂，例如在[以色列人](https://baike.baidu.com/item/%E4%BB%A5%E8%89%B2%E5%88%97%E4%BA%BA)出埃及时，在西奈旷野的夜 里引导他们的火柱，便是梅丹佐。在所有天使中，梅丹佐 是最强壮、最富智计者。

Sariel([沙利叶](https://baike.baidu.com/item/%E6%B2%99%E5%88%A9%E5%8F%B6))：又名 Suriel, Sarakael, Zarachiel，据以[以诺书](https://baike.baidu.com/item/%E4%BB%A5%E8%AF%BA%E4%B9%A6)的讲法，沙利叶的任务是保护人的魂不受罪的玷污，同是也是 管月亮天使。沙利叶可能是传授摩西知识的天使，也可能如拉 [斐尔](https://baike.baidu.com/item/%E6%96%90%E5%B0%94)般操治愈术，由于沙利叶是'月之天使'，而月亮在古代总 和一些不好的事 (如魔法、死) 连在一起，所以沙利叶也被传为 [堕天](https://baike.baidu.com/item/%E5%A0%95%E5%A4%A9)使之一。但《[死海](https://baike.baidu.com/item/%E6%AD%BB%E6%B5%B7)文书》之《光之子与暗之子之战》中， 沙利叶却又在光之子的战斗序列之中。只能说沙利叶是双重身份的天使罢!

[Raguel](https://baike.baidu.com/item/Raguel)(拉贵尔)：“神之友”。[以诺书](https://baike.baidu.com/item/%E4%BB%A5%E8%AF%BA%E4%B9%A6)称其“招引对光之世界的复仇”，大概是“监视天使的善行”之意，换句话说就是天界纠 察队吧？西元745年拉贵尔和[乌利尔](https://baike.baidu.com/item/%E4%B9%8C%E5%88%A9%E5%B0%94)同遭罗马教廷整肃，拉贵尔 且被逐出圣人历，这件事一直是件谜团，究竟当时的教皇[萨卡](https://baike.baidu.com/item/%E8%90%A8%E5%8D%A1)列 斯从哪儿来的想法，指称拉贵尔是“冒充圣者”的恶魔 (Demon)? 《启示录》中有一段文字提及拉贵尔，谓神差其为冰雪天使们吹 响号角、告诉立于左侧者天谴要降临了。此外，在以诺升天的传 说中，有米迦尔为以诺除去人的躯壳，拉贵尔将以诺接运升天成 为梅丹佐大天使的说法 。其常务为大地之天使，第二天的守护者。

Remiel(雷米尔)：“神的慈悲”、“等待复活之日的魂之王”， 将人的灵魂引导向[最后的审判](https://baike.baidu.com/item/%E6%9C%80%E5%90%8E%E7%9A%84%E5%AE%A1%E5%88%A4)。《以诺书》指称雷米尔是背教者 的导师，是[堕天](https://baike.baidu.com/item/%E5%A0%95%E5%A4%A9)使之一，对魂魄之事知之甚详，但也是常侍神前 的七名大天使之一，负有传达七名大天使的指示的责任。这是个 十分矛盾的叙述… 其事迹包括歼灭进犯耶路撒冷的亚述大军(另一说是米迦尔所为)， 其特技为统辖幻觉，既打败亚述大军，自也打败了亚述的护国神 ─“巨鹰”尼斯洛克(权天使统领之一。)

Rasiel(拉结尔)：号称“秘境与至高之神秘天使”。传说中的 《[天使拉结尔之书](https://baike.baidu.com/item/%E5%A4%A9%E4%BD%BF%E6%8B%89%E7%BB%93%E5%B0%94%E4%B9%8B%E4%B9%A6)》(Sefer Rasiel) 记载了天上地下1500项神奥的知识，拉结尔将此书授予[亚当](https://baike.baidu.com/item/%E4%BA%9A%E5%BD%93)。以诺将一些《天使拉结尔之书》 的内容转载于《以诺书》之中，该书后来又交给了挪亚，后者依此建造了方舟，后来以色列[所罗门王](https://baike.baidu.com/item/%E6%89%80%E7%BD%97%E9%97%A8%E7%8E%8B)似曾短暂拥有，其后便消失 无踪了。犹太秘法“卡巴拉”有流传一份天使文书，若非附有希伯来文[译解](https://baike.baidu.com/item/%E8%AF%91%E8%A7%A3)，根本就是[天书](https://baike.baidu.com/item/%E5%A4%A9%E4%B9%A6)一部。据称即是《天使拉结尔之书》 的一部分。 拉结尔是座天使的支配者，显像为灿烂的[白焰](https://baike.baidu.com/item/%E7%99%BD%E7%84%B0)，以翼包裹智天使，使其火舌不致烧著守护天使们。

## 看守天使

编辑

### **看守者睁目观看者不眠者**

在《巨人之书》中，有著不同于“旧约创世纪”的大洪水的记载。这儿的说法是：二百名被称为[古利](https://baike.baidu.com/item/%E5%8F%A4%E5%88%A9)格利 (Grigori 神之子，意思 是 看守者 Watchers、睁目观看者、不眠者 等，有如希腊神话里的百眼巨人) 的天使 (第九阶天使, Angels；或第十阶天使)，见神所造的人类的女子美貌，便与之交合、产下了邪恶狂乱的巨人族 (Nephilim)。 愤怒的神便指示诺亚造好方舟逃命，以[大洪水](https://baike.baidu.com/item/%E5%A4%A7%E6%B4%AA%E6%B0%B4)消灭了地上的万物， 并将古利格利打入天牢。

如谜一般的古利格利Grigori(以下以看守天使--Watching Angels--称之)， 是由完整的《以诺书》所揭露的、总数仅仅200人的天使团，不属天 界天使团，是为神所造的人类 (ADAM ) 服务的使者。有人认为看守 天使也是第九阶天使中之外派部队，也有人认为应被分类为第十阶天使，不列入天国九阶天使之序。看守天使别名'神之子'，可是其实这个称号没什么特别的涵意，因为所有有形体的天使也都可以叫 作'神之子'，更别提[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)了。且不管他们是不是天国正规天使团成 员好了，有传说指出有七名背叛神的看守天使，以サタナイル (Satanail，很象Satan)为首，被囚于第五天禁闭所。

据说，罗马教廷公布的教皇文书正式定义这些古利格利为第十阶天使。 将看守天使界定为不属天界正规天使团的下界天使的话比较容易套 进多种传说。比方说，《创世纪》和《巨人之书》称天使堕落肇因 于贪恋人间女子、生下巨人族而遭天谴(挪亚洪水事件)，初期注释 家解释说有 9/10 的守护天使是如此堕落的；

《[启示录](https://baike.baidu.com/item/%E5%90%AF%E7%A4%BA%E5%BD%95)》及旧约《[以赛亚书](https://baike.baidu.com/item/%E4%BB%A5%E8%B5%9B%E4%BA%9A%E4%B9%A6)》则暗示[撒旦](https://baike.baidu.com/item/%E6%92%92%E6%97%A6)因不服圣子而率 1/3 天使 (133,306,668名)，于天界北部边境举起反旗，最后所有叛党一概被击 落地狱(当然，在圣经中是没有这段的，这个故事是在《失乐园》中陈 述的)。其实这和看守天使们的堕落完全不同的两次堕落，但由于基 督教正典对其隐讳不明，所以看守天使的这一堕落传说很容易和以 撒旦为首的那次天使叛天行为混为一谈。《[死海](https://baike.baidu.com/item/%E6%AD%BB%E6%B5%B7)文书》[中才](https://baike.baidu.com/item/%E4%B8%AD%E6%89%8D)真正讲 述了这段故事。 在《死海文书》的开卷中就提及了一个在圣经中故意被遗漏的细节， 那就是[伊甸园](https://baike.baidu.com/item/%E4%BC%8A%E7%94%B8%E5%9B%AD)的所在地，它并不在地球，那时的地球只是无垠的地 狱顶层，是天堂和地狱的分界处。伊甸园坐落在神的净土-白之月的 中心。它由神创造的第一对人类-----ADAM 和 LILITH 守护着，LILITH离开后就由ADAM和EVE担任此职。后来由于他们偷 吃[禁果](https://baike.baidu.com/item/%E7%A6%81%E6%9E%9C)，他们被驱逐出了伊甸园。他们虽然仍在神之净土，但必须自力更生。无数的光阴过去了， ADAM的后裔们遍布了这片神的净土。而看守天使正是为看守、照料所有在此新 天地的受造物，而新创造的天使族群。可是不幸地， 这一群中有 9/10 禁不住考验，放弃了职责投入美女的怀抱，生下了邪恶的巨人，因此遭天谴。天谴可能是也将他们打入地狱，或[褫夺](https://baike.baidu.com/item/%E8%A4%AB%E5%A4%BA)其神性、放逐于地上流浪，或干脆撤消其存在(彻底消灭)，在堕落之后，一部分被囚于第五天牢房，一部分被放逐到地狱成为各地 [LILIN](https://baike.baidu.com/item/LILIN) 的神祗，只有 1/10 仍受神旨在地狱 (清b在的地球) 执行勤务。看守天使的堕落，也有人认为是出于善意，想将所有的知识和技能传授给人类而 逾越了界限。

### **主要的有看守天使有**

Azazel：[希伯来语](https://baike.baidu.com/item/%E5%B8%8C%E4%BC%AF%E6%9D%A5%E8%AF%AD)“神之强者”之意，另有 Azael、Asiel、Hazazel 、Azel 等称呼。他拥有炽天使或智天使的位格，是看守天使群的指 挥者。在 Nephilim (看守天使与人类所生的巨人) 遍布全地制造灾难 后，身为指挥官的 Azazel 自然得负完全的责任。据说他被其它大天 使埋在耶路撒冷附近的深坑中，处以永远的[幽闭](https://baike.baidu.com/item/%E5%B9%BD%E9%97%AD)处份，在最后的审 判日将被投到火湖里去。另外一种传说，是 Azazel 拒绝率领看守天 使服务人类，说：“火之子焉可拜土之子？”因而被罚。在地狱里， 因其原始的崇高地位和权能，被 Lucifer 任为左右手。形体有七个蛇 形头、十四张脸和12枚羽翼。

Agniel：传授人类魔法和勾引异性的邪法。

Ammel：泄露神的名号给人类女子。

Arquiel(Saraquiel)：教导人类风水之利。

Araziel：“神是正午”

Asael：“神所造的”

Asbeer：“弃神者”，撒布不和的种子，诱惑其他的看守天使。

Baraquieel：传授人类占星术。

Echsael：人类气象学的祖师

Gadrel：“我得神之助”。据说在[以诺书](https://baike.baidu.com/item/%E4%BB%A5%E8%AF%BA%E4%B9%A6)中指称Gadrel曾引诱夏娃。 Gadrel给人类的是工具和武器制造法。

Cassdae：列于天界天使团中。

Casiudien：重症治疗术的指导者

Cocabell：教给人类天文学

Benemel：可说是人类文明的最大功臣，因为把文字传给了人。

Pharmoros：药草、临床诊断等等技术的指导天使

Tourel：“神之岩”

Usiel：“神的力量”

## 神秘的LILITH

编辑

不知道LILITH有没有记载在《以诺书》里，只知道《[以赛亚](https://baike.baidu.com/item/%E4%BB%A5%E8%B5%9B%E4%BA%9A)书》 曾提及的 '夜之魔女' 指的就是传说中的 LILITH。在《[死海](https://baike.baidu.com/item/%E6%AD%BB%E6%B5%B7)文书》 中对LILITH的记载是： LILITH和ADAM (亚当) 是同时为神所造的一对。 LILITH问神：我的父,为何我与ADAM有所不同? [耶和华](https://baike.baidu.com/item/%E8%80%B6%E5%92%8C%E5%8D%8E)：因为他是你的配偶 LILITH：为何他为男人,而我为女人?而我却又比他柔弱? 耶和华：他能以男人的力量保护柔弱你 LILITH：我不愿为柔弱,我要拥有力量!超越ADAM! 耶和华：孩子!你的能力是被安排的,只要在这园里,你便是柔弱 LILITH：我将离开这里,以追求我要的力量! (第一个女权主义者？！) 于是LILITH离弃ADAM，离开了神的净土-白之月往[红海](https://baike.baidu.com/item/%E7%BA%A2%E6%B5%B7)而去， 这所谓的红海也只是一种比喻，实际上 LILITH 便是来到了来到 了无垠的地狱-地球。 在大天使无法说服她回心转意之后，神决定放弃LILITH、另造 EVE(夏娃)。在地球上LILITH遇上了SATAN ，为魔王产下了后嗣， 其子孙为 [LILIN](https://baike.baidu.com/item/LILIN) 女儿们称为 LILIM 。如前文所说，挪亚方舟载者 最初的人类，从白之月漂流至地球后，ADAM的后裔与LILITH的 后裔-LILIN相遇了 ，身为后者的ADAM子嗣渐渐被LILINS取代 LILINS自命为ADAM的后嗣 。在这个故事中最吊诡的是，没人 说明LILITH是什么样的存在。她和ADAM同时受造，却在ADAM 被逐出伊甸园，失去了不死的权利之后，被神放弃的LILITH却 仍能永生；她是神造来与ADAM配合的，却能和[撒旦](https://baike.baidu.com/item/%E6%92%92%E6%97%A6) (STANT) 生育后代。真是怪~~

我曾经就LILITH和女娲的关系作了段假设，但因为一直没有找到更确实的资料只有暂时作罢

而下文是另一段别人根据《EVA》的背景资料对LILITH的假设， 非常经常，而且在某些地方和我有相通之处， 希望以后可以在更多的事实资料是对这个假设作个完整的记述。

在[大洪水](https://baike.baidu.com/item/%E5%A4%A7%E6%B4%AA%E6%B0%B4)之前，ADAM 的子孙 (包括巨人族)所住之处，是在[伊甸](https://baike.baidu.com/item/%E4%BC%8A%E7%94%B8) 园的周边地带，而这个伊甸园根本不是在现今三次元的地球上， 也许是介于天界和地球之间的一块净土。(这一段，我在上文有讲 到，这块净土在《[死海](https://baike.baidu.com/item/%E6%AD%BB%E6%B5%B7)文书》中被称为白之月) LILITH 离开 ADAM 往红海而去，这所谓的红海也只是一种比喻，实际上 LILITH 便是来到了现今的地球~~ Lucifer 的地狱王国。 而我们[LILIN](https://baike.baidu.com/item/LILIN)是LILITH和Lucifer等恶魔的子孙。在挪亚乘方舟来到现今的地球之时，除了其一家人及神所指示携带的生物外，还有先祖 ADAM 的胚胎，为了最后的回归，神在 ADAM 死前将其还原为胚胎，等待末世的来 临。可是身为后到者的 ADAM 后裔，无法和 LILITH 的后裔竞争， 因而逐渐凋零。ADAM 的胚胎被藏在南极。 LILITH 的后嗣不但继续 繁衍，而且承袭了挪亚带来的身世与知识，自命为 ADAM 的后裔、 神的子民。天使拉结尔之书 (Sefer Rasiel, SEELE的里[死海](https://baike.baidu.com/item/%E6%AD%BB%E6%B5%B7)文书) 中记载著约束之日、ADAM 的复活、LILITH 要聚集分布全地的子嗣 合而为一等等预言，及为了实现这些事，对 [LILIN](https://baike.baidu.com/item/LILIN) 们而言所[必须的](https://baike.baidu.com/item/%E5%BF%85%E9%A1%BB%E7%9A%84) 神之技术。 LILITH 并不能永生，但是她与 Lucifer 的子嗣 LILIN，却能承载她的 生命一代代地传下去，她的魂逐渐乾枯，其躯体被天使们封印、 磔于现今 NERV 本部所在的 Geo Front 之 Terminal Dogma 作为背 神的惩罚，直到约束之日， LILINs 依与神之约完成了里[死海](https://baike.baidu.com/item/%E6%AD%BB%E6%B5%B7)文书 的规定事项，则所有的 LILIN 得以回归于她，与苏醒的 ADAM 再次 结合，消除一切的[原罪](https://baike.baidu.com/item/%E5%8E%9F%E7%BD%AA)，一起重回神的御座之前。 里死海文书所规定的事项，第一是将真人类的始祖 ADAM 唤醒。 问题是 ADAM 已化为胚胎，所谓唤醒便是培育一个新的 ADAM， 神并不承认在地上繁衍的人类或 [LILIN](https://baike.baidu.com/item/LILIN)，只接纳两个单一个体： ADAM 和LILITH 的回归。而且要取得那枚 ADAM 的胚胎还不是 一件容易的事。当初 200 名看守天使中的 9/10 被判在第五天 或地狱服刑，1/10，即20名被指派随挪亚来到地球，继续为 人类服务。问题是看守天使一般只依照大天使设下的程式工作， 据原程式的判断条件，LILITH 与 Lucifer 之后裔为 ADAM 等神的子 民之敌，不得接近 ADAM 或使用 Sefer Rasiel 的知识，因此会 遭到看守天使的阻挠。在里[死海](https://baike.baidu.com/item/%E6%AD%BB%E6%B5%B7)文书中神对 LILIN 唯一宽容之处， 是将智天使位格封印于 ADAM 的胚胎内，作为抵御看守天使的 手段。地球这个天地，相较于神造给 ADAM 的[伊甸](https://baike.baidu.com/item/%E4%BC%8A%E7%94%B8)和周边乐土 而言，是个与死为邻的地狱，在此地复活的 ADAM 没有神的灵 气吹拂，却有高位天使的威能，只是一纯粹'力'的存在。 若是在契约之日前 [LILIN](https://baike.baidu.com/item/LILIN) 不能为 ADAM 取得魂、不能回归 LILITH 的话，神就要永远离弃 ADAM、LILITH 及其所有后裔，任其永远 与死为邻。…… (其后还有段假设，因为是关于第二次冲击的，与本讨论无观 所以就不在此引用了)

## 路西法之谜

编辑

在很多人的意识中，[路西法](https://baike.baidu.com/item/%E8%B7%AF%E8%A5%BF%E6%B3%95)=[撒旦](https://baike.baidu.com/item/%E6%92%92%E6%97%A6)，但根据我对所有相关资料 的分析后发现路西法被当作恶魔的一体实在是天大的误会。

首先，Lucifer 一词不见于圣经， Lucifer 语自拉丁 (意为 Lightbearer, 希腊文的 PHOSPHORUS, or EOSPHOROS) 直指 the morning star (相当于现实世界中黎 明时的金星, 用来指金星的名称又有 Hesperus, Cesperugo, Vesper, Noctifer, or Nocturnus, 见 William Smith 的 SMALLER CLASSICAL)自然亦可拟人化于[他意](https://baike.baidu.com/item/%E4%BB%96%E6%84%8F)上. 所以它与[希伯莱](https://baike.baidu.com/item/%E5%B8%8C%E4%BC%AF%E8%8E%B1)系统 的传说无关 (eg 圣经中的[撒旦](https://baike.baidu.com/item/%E6%92%92%E6%97%A6), satan 是翻自希伯莱文的英文).

他原是非[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)教系中的 黎明（即光明）之神， 中世纪有一首诗中题到：...Lucifer, how fallest thee from the heaven.... （[路西法](https://baike.baidu.com/item/%E8%B7%AF%E8%A5%BF%E6%B3%95)，你如此 由苍穹而降）。 要弄清处的是，这里提到的fall是'下凡' 不是'堕落' heaven也不是指天堂 而是天空。可把这段想 做是黎明署光的 拟人格。

但在中世纪基督教的世俗化风气下 ， 信徒多以偏陋的智识来曲解圣经。其中最广为人知的就是 圣经中关于圣母生[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)时所提到的“少女生子”被误翻 成“处女生子”。人们竟然毫不深究以讹传讹地流传开去， 最后居然弄出个什么“非精子受孕”研究出来。如基督天上有知，也只会哭笑不得了：p。 同理，由于Lucifer原本便是异教神祇，人们无知将Lucifer与 Fallen Angel （[撒旦](https://baike.baidu.com/item/%E6%92%92%E6%97%A6)的别名）划上了等号。

但翻译出版 1611 年 King James 版圣经的 50 多位学者 还是 `借' 用该词来代替 Canaanite ([巴勒斯坦](https://baike.baidu.com/item/%E5%B7%B4%E5%8B%92%E6%96%AF%E5%9D%A6)一带) 神话 中的 'Helal' son of 'Shahar' ('Dawn') 于以下的 一段, Isaiah 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 实际上这段是拿来骂politically ([巴比伦](https://baike.baidu.com/item/%E5%B7%B4%E6%AF%94%E4%BC%A6)之王) 至于是否又可推而广之于一般的 `邪恶', `邪恶之王'....就看 `权威' 们对圣经的 `[郢书燕说](https://baike.baidu.com/item/%E9%83%A2%E4%B9%A6%E7%87%95%E8%AF%B4)' 了：p 这用法是如此的普遍，以至当 Milton([米尔顿](https://baike.baidu.com/item/%E7%B1%B3%E5%B0%94%E9%A1%BF))写《失乐园》时， 很自然地用了Lucifer。

再次说明，《失乐园》中有一大部的 情节乃Milton(米尔顿)个人的文 学创作，不能视为圣经的 '解[译本](https://baike.baidu.com/item/%E8%AF%91%E6%9C%AC)'，详读两者便能清处地查 觉。当今通俗的'[恶魔学](https://baike.baidu.com/item/%E6%81%B6%E9%AD%94%E5%AD%A6)' 乃是将两者混淆的产物，我个人认 为这倒无可厚非，只是实 在无以做为论点的依据。 有时我们必须分清楚：何者取自圣、 何者取自[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)教前（异 教）文化，何者又是作家（一种仅次于 上帝的生物：p）的创作。中世纪乃至文艺复兴时，基督教经历了一次与希□神话的混 同，[但丁](https://baike.baidu.com/item/%E4%BD%86%E4%B8%81)的《神曲》中可以 很明显地见到。此混同仅及于俗世层面。讨论圣经或相关知识时，这些因素并不是非常重要。

## 大魔王撒旦

编辑

[撒旦](https://baike.baidu.com/item/%E6%92%92%E6%97%A6) (Satan) ，其实是一个代称，意思是“敌对者”，在《失乐园》中 ，大天使[拉斐尔](https://baike.baidu.com/item/%E6%8B%89%E6%96%90%E5%B0%94)对亚当说：“撒旦是他现在的名字，他当年在天上的名 号已失迭。”。圣 经中撒旦的形像，首先就是那条引诱了夏娃的聪明 的蛇了吧？其次就是在荒野中指点 给耶稣世间的万国和万国的荣华， 并且说到，“只要你肯拜我，这一切都是你的”的 魔鬼了吧？几乎 都是负面的形像，可是不知怎么会给我留下很美好的印象呢。总体感 觉是一个冷静聪明的小恶魔呢。撒旦是地狱中最大的魔王，有七名 [堕天](https://baike.baidu.com/item/%E5%A0%95%E5%A4%A9)使可以被称为撒旦。其中最有名的莫过于 Lucifer了(在上文中我已经 讲述了这一误会)，其余也被称为撒旦的魔王列于下：

Abadon：《启示录》记载，在第五位天使吹响号角时会出现的“[破坏者](https://baike.baidu.com/item/%E7%A0%B4%E5%9D%8F%E8%80%85)” ，号角一响，天上一颗星就会降临地上，打开通往冒着蔽天黑烟的无底 深坑的洞口大门，然后以 Abadon 为首的蝗虫魔军要出来，让人类受五个月的折磨。 Abadon 是希伯来字 abad─他会杀人－产生的，希□文译为 Apollyon，就是“破坏者”。

Samael：[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)教圣经没记载，是在外典《希□语 Balk 启示录》登场 的[堕天](https://baike.baidu.com/item/%E5%A0%95%E5%A4%A9)使。其名有“有毒的光辉使者”的含意，盖 sam即希伯来文之 “毒”之谓也。在该书中，指称所谓的知识树其实只是 Samael 种的 [葡萄](https://baike.baidu.com/item/%E8%91%A1%E8%90%84)树，神诅咒这颗树，禁止人类去吃，ADAM 吃了发酵的葡萄，等 于是喝了酒，因而被神放逐。 Samael 原具炽天使位格，为负12枚翼 之蛇形天使 (也有人说炽天使的形象便是蛇)，在人间又以“死之天使” 闻名，“Samael 持着尖端涂以胆汁的枪，立于夜嗥的狗的前头，边走 边散布死亡。”

Berial：“无价值”、“无益处”等意，奇怪的名字。以身为第一位诞 生的天使而自负，自称原名 Satanail，是所有[堕天](https://baike.baidu.com/item/%E5%A0%95%E5%A4%A9)使中最危险、凶恶的 一名。他在堕天后最成功的一次反扑行动是唆使[犹大王国](https://baike.baidu.com/item/%E7%8A%B9%E5%A4%A7%E7%8E%8B%E5%9B%BD)再次悖逆神， 转而膜拜其邪术，以致见弃于神、被[巴比伦](https://baike.baidu.com/item/%E5%B7%B4%E6%AF%94%E4%BC%A6)灭亡。

Berial 原为力天使，如此[高洁](https://baike.baidu.com/item/%E9%AB%98%E6%B4%81)的素质，使其即使沦落地狱仍拥有优雅高贵 的气质，但据《失乐园》描述，却是金玉其外败 絮其中的一介懦夫。情愿 在地狱苟且偷生，冀望神把他们的罪行忘记之后可以翻身。 但在《[死海](https://baike.baidu.com/item/%E6%AD%BB%E6%B5%B7)文书》之《光之子与□之子之战》中，则指称 Berial 为天之 副君主，□之军团的统率、叛天的首谋首恶。

Beelzebul：又名 Baal-Zebul、Baal-Zebub，“豪宅之主”、“苍蝇王”。 在希□神话中也有这名魔王的痕迹，因为万神之父，Zeus 又名“避讳苍 蝇者”。事实上，Baal-Zebul 在[巴勒斯坦](https://baike.baidu.com/item/%E5%B7%B4%E5%8B%92%E6%96%AF%E5%9D%A6)的名气仅次于 Lucifer，即使在 耶稣为人治病时都有人质疑他是否靠着鬼王 Beelzebul 赶鬼。《失乐园》 将其描绘成深思熟虑、外貌威严的贤者，在[堕天](https://baike.baidu.com/item/%E5%A0%95%E5%A4%A9)者中仅次于 Lucifer。

Azazel：如前述

Mastema：希伯来文的“恶意”、[亚兰](https://baike.baidu.com/item/%E4%BA%9A%E5%85%B0)语的“谴责者”。在《以诺书》 中有许多这名堕天使的故事。基本上和Azazel同是看守天使的指挥者。

Satanael 或 Satanail：是于10世纪前半于[马其顿](https://baike.baidu.com/item/%E9%A9%AC%E5%85%B6%E9%A1%BF) (今保加利亚、南斯拉 夫一带) 兴起的 Bogomil派所引入的恶魔名号。《以诺书》也提过这个 名字，不过是说他是看守天使的一员。 在Bogomil 派眼中的神灵观， 是说 Satanael 和 [基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3) (Christ) 是神的双生兄弟，Satanael 成为天使中 最崇高的天使，坐于神的右席。 因为想更进一步取得和神平等的地位 而和追随他的1/3天使一齐被逐出天界。 既当不成天界的神，就想自己 创造一个自己的天地来当这个新天地的神。于是创造了物质的世界、 ADAM 和 Eve 等等。 神允许他支配这个天地。这个思想和 Gnosticism 极其类似，总之就是要彻底弃绝一切物质的享受，以否定恶魔的创世 [功迹](https://baike.baidu.com/item/%E5%8A%9F%E8%BF%B9)，并寻求回归至高神前。Gnosticism 认为至高神在人体内封印了 至高神的元灵之光，若要打败创世神 (恶魔、Satanael) ，就必须找 出这个光。 Satanael 当然具有炽天使的位格，因此十二翼也是顺理成章。

16世纪后， Satanael被[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)教当作是the seven deadly sins(七宗罪)的 化身 ： Lucifer 的骄傲、 Mammon 的贪婪、 Satan的愤怒、 Asmodeus的欲望、 Beelzebul的暴食、 Leviathan的嫉妒、 Belphegor的怠惰。 上述的恶魔们并非 Satanael 的化身， 而是 Satanael 身负的各罪孽的代表性魔神。 从这个角度看，这个七宗罪只不过是中世纪基督教的胡扯而已：p

除了在 Satan 那一节已介绍的外，那些具代 表性的魔物们介绍如下：

Mammon ： 于新旧约时代之间于犹太人间兴起的恶魔名号，又名 Amaimon，是[古叙利亚语](https://baike.baidu.com/item/%E5%8F%A4%E5%8F%99%E5%88%A9%E4%BA%9A%E8%AF%AD)“财富”之意。是财富的[邪神](https://baike.baidu.com/item/%E9%82%AA%E7%A5%9E)， 诱使人为财富互相杀戮。在《失乐园》中，被打入地狱的众天 使们便在 Mammon 的指挥下发掘无数的珍宝以建造自己的圣殿。

Ashmodeus：这个魔神可能是由□教从波斯传过来的，原本是景 教魔神 Ahriman 的六大手下之一， Aeshma-deva，乃情欲之魔神。 演化进[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)教，是在[外典](https://baike.baidu.com/item/%E5%A4%96%E5%85%B8)《托比特书》 (Tobit，犹太被[巴比伦](https://baike.baidu.com/item/%E5%B7%B4%E6%AF%94%E4%BC%A6)灭了 之后，被虏至巴比伦的[以色列人](https://baike.baidu.com/item/%E4%BB%A5%E8%89%B2%E5%88%97%E4%BA%BA)之一) 中登场的。 他独占中意的 人类女子，杀掉所有与那女子成亲的男子。最后被大天使[拉斐尔](https://baike.baidu.com/item/%E6%8B%89%E6%96%90%E5%B0%94) 施计逼出原形，逃往埃及后被大天使[加百列](https://baike.baidu.com/item/%E5%8A%A0%E7%99%BE%E5%88%97)擒住。

Leviathan：在旧约《[约伯](https://baike.baidu.com/item/%E7%BA%A6%E4%BC%AF)记》中，神在旋风中向约伯展现的巨鳄 ，源自于以色列人在埃及所吸取的拜蛇文化。 古人见蛇脱皮而 去，误以为蛇是不死的生灵，故各地均有蛇崇拜的习俗，其变 形便如鳄、龙神的崇拜。《约伯记》除记载了巨鳄Leviathan 外，还有巨兽 Beheemoth，成为今日巨兽的代名词。

Belphegor：原为亚述的魔神之一，厌恶女性。被[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)教文化吸 收之后，原本的形象已荡然无存，不知怎地成了怠惰的象征。

## 堕天使

编辑

除了随 Lucifer [堕天](https://baike.baidu.com/item/%E5%A0%95%E5%A4%A9)的天使团外，地狱还有七名统治者，统称[地狱七魔王](https://baike.baidu.com/item/%E5%9C%B0%E7%8B%B1%E4%B8%83%E9%AD%94%E7%8E%8B)(或七魔神)：

Balbeleet：原为智天使，堕天后成为地狱祭司长，与人订卖魂契约 的魔王代表。

Douma：死之[沈默](https://baike.baidu.com/item/%E6%B2%88%E9%BB%98)天使。埃及守护者。

Sariel：昔为大天使，因将月之魔法授予[迦南](https://baike.baidu.com/item/%E8%BF%A6%E5%8D%97)女祭司而获罪于太阳神 (在[基督](https://baike.baidu.com/item/%E5%9F%BA%E7%9D%A3)教中自然改[成神](https://baike.baidu.com/item/%E6%88%90%E7%A5%9E)了) ，在被放逐前潇洒地离开了天界。

Mephistpheles：[恨恶](https://baike.baidu.com/item/%E6%81%A8%E6%81%B6)'光'者。中世纪魔法师之神，与浮士德订约的魔神。

Rophocale：地狱的宰相，支配人间所有财富。

Melilim：[使徒保罗](https://baike.baidu.com/item/%E4%BD%BF%E5%BE%92%E4%BF%9D%E7%BD%97)称其为“空中大军的君王”，《启示录》中“使土地和海水变苦”的天使。

Rahab：原始的混沌之海的支配者。《[以赛亚](https://baike.baidu.com/item/%E4%BB%A5%E8%B5%9B%E4%BA%9A)书》有提及其名。另有三则传说与Rahab有关，一是神创造天地时，命 Rahab将天上的 水和地上的水分开，他拒不从命，而被斩为两截，天上的水和地上的 水因此被强行分开，Rahab自然因抗拒神被打入地狱。后来，天使拉 结尔之书失落时，为免人与恶魔为争夺此书陷入大战，神命 Rahab 找回此书，于是他从红海海底找回呈缴，因此功得以复权。好景不常， Rahab 支持的[埃及法老](https://baike.baidu.com/item/%E5%9F%83%E5%8F%8A%E6%B3%95%E8%80%81)兴兵追赶逃走的以色列人，神命 Rahab分开红 海让以色列人渡过， Rahab再度拒不从命，于是又被神给打回了地狱。

## 延伸阅读

编辑

天使，在[希伯来文](https://baike.baidu.com/item/%E5%B8%8C%E4%BC%AF%E6%9D%A5%E6%96%87)中为“使者”，波斯文中为“密使”，希腊文原意亦为“使者”。天使的名称和职务，在[以诺书](https://baike.baidu.com/item/%E4%BB%A5%E8%AF%BA%E4%B9%A6)中记载得最 为详细，不过即使在天使学最兴盛的十三世纪，完整的以诺书都未 曾为人所见，直到十八世纪才在[埃塞俄比亚](https://baike.baidu.com/item/%E5%9F%83%E5%A1%9E%E4%BF%84%E6%AF%94%E4%BA%9A)的教会发现以诺书的原始 版本。由于这一阶的天使极其众多，有守护一国一邦的、有守护一 草一木的、有守护人甚至于人的肢体的，因此相对而言各别的天使 远不如大天使有普遍性的知名度，要为个别的天使考据其属于光之 阵营或□之阵营就更加不可能了。由于现今天使学说均衍生自犹太 传说，因此带著强烈的古以色列历史色彩也不足为奇了。例如天使 的司令大天使们，就被分为古以色列及诸强邻的守护神，[米迦勒](https://baike.baidu.com/item/%E7%B1%B3%E8%BF%A6%E5%8B%92)─ 以色列、德别尔(熊之神)─波斯、拉哈布(震撼原始大海的支配者、 司'骄傲'的天使)─埃及、[萨麦尔](https://baike.baidu.com/item/%E8%90%A8%E9%BA%A6%E5%B0%94)(魔王、□之支配者)─[罗马帝国](https://baike.baidu.com/item/%E7%BD%97%E9%A9%AC%E5%B8%9D%E5%9B%BD)、 亚翁─希腊。当然了，除了米迦勒外，其余诸国的 守护大天使都因不同的原因堕落、成为神之敌，藉此突显以色列 的天命所归。 虽然Angels是所有天使阶级中数量最为庞大的，但在传说和神话中 的地位却不如上级天使远甚。[堕天](https://baike.baidu.com/item/%E5%A0%95%E5%A4%A9)使们究竟有多少是由此一阶级叛 出、为何叛出的说法也并不一致。

以下仅就《EVA》中曾出现的天使们，以及很可能隶属于此一层的天使之名称和所代表事物作介绍。

Sachiel：Eva剧中的[第三使徒](https://baike.baidu.com/item/%E7%AC%AC%E4%B8%89%E4%BD%BF%E5%BE%92)。亚森尼派相信它是大天使、周四的守护天使，不过其它甚少传说认同此一说法，因为除了亚森尼派外，大天使最多七名，收不下Sachiel了：p。别名水之天使。

Shamshel：Eva剧中的[第四使徒](https://baike.baidu.com/item/%E7%AC%AC%E5%9B%9B%E4%BD%BF%E5%BE%92)，《以诺书》记载其为职司白昼的天使。

Ramiel：Eva剧中的[第五使徒](https://baike.baidu.com/item/%E7%AC%AC%E4%BA%94%E4%BD%BF%E5%BE%92)，《以诺书》记载，Ramiel 为古利格利(看护天使)之一，职掌 ”雷' 之天使。(看护天使的内容将在下文详细介绍)

Gashiel：Eva剧中的[第六使徒](https://baike.baidu.com/item/%E7%AC%AC%E5%85%AD%E4%BD%BF%E5%BE%92)。犹太教神秘主义传承其为掌管鱼的天使。

Israfel：Eva剧中的[第七使徒](https://baike.baidu.com/item/%E7%AC%AC%E4%B8%83%E4%BD%BF%E5%BE%92)。这是伊斯兰教所传说的天使，因其在《可兰经》卷末吹奏号角而被认为是司'音乐'的天使。

Sandalphon：Eva剧中的[第八使徒](https://baike.baidu.com/item/%E7%AC%AC%E5%85%AB%E4%BD%BF%E5%BE%92)，大天使 Metatron 的双生兄弟，司'胎儿'之天使。在[天国](https://baike.baidu.com/item/%E5%A4%A9%E5%9B%BD)由七层构成的说法中，Sandalphon 是第五天Mahon─天使的牢狱─的支配者(在《神曲》中详细的描写，亚森尼派将此天使编入生命之树中，好像是象征人的肉身的样子，同时认为他也是大天使。

Matarael：Eva剧中的[第九使徒](https://baike.baidu.com/item/%E7%AC%AC%E4%B9%9D%E4%BD%BF%E5%BE%92)，犹太教神秘主义中所传说的雨之天使。

Sahaquiel：Eva剧中的[第十使徒](https://baike.baidu.com/item/%E7%AC%AC%E5%8D%81%E4%BD%BF%E5%BE%92)，为犹太教神秘主义中掌'天空'的天使。

Ireul：Eva剧中的[第十一使徒](https://baike.baidu.com/item/%E7%AC%AC%E5%8D%81%E4%B8%80%E4%BD%BF%E5%BE%92)(尽管正式公文并不承认)，犹太教神秘主义中管'恐怖'的天使。

Leliel：Eva剧中的[第十二使徒](https://baike.baidu.com/item/%E7%AC%AC%E5%8D%81%E4%BA%8C%E4%BD%BF%E5%BE%92)，犹太教神秘主义称其为掌'夜'的天使。

Bardiel：Eva剧中的[第十三使徒](https://baike.baidu.com/item/%E7%AC%AC%E5%8D%81%E4%B8%89%E4%BD%BF%E5%BE%92)，犹太教神秘主义中司'雪片'的天使。

Zeruel：Eva剧中的第十四/最强使徒，无负犹太神秘主义冠其为'掌力量的天使'。

Arael：Eva剧中[第十五使徒](https://baike.baidu.com/item/%E7%AC%AC%E5%8D%81%E4%BA%94%E4%BD%BF%E5%BE%92)，仍是犹太神秘学传说的天使，司'鸟'。

Armisael：Eva剧中[第十六使徒](https://baike.baidu.com/item/%E7%AC%AC%E5%8D%81%E5%85%AD%E4%BD%BF%E5%BE%92)，犹太神秘学说是掌管'子宫'的天使。

Tabris：最后的シ者(这是第廿四话的标题，シ者=死者=使者，双关语)。犹太教神秘学指其司'自由意志'。(注：渚カヲル以“快乐颂”为主题音乐的原因)

以下的天使因为系抄自日文书籍，故英文名称乃由日文'反译'而来，很不可靠，仅供参考！

Casdae(カスダイエ)：堕胎天使

Zarovee(ザロビ)：绝壁天使

Dara(ダラ)：河川天使

Akaiar(アカイアㄧ)：忍耐天使

Sakurf(サクルフ)：植物天使

Leauet(リウェト)：发明天使

Mehaviar(メハビアㄧ)：道德天使

Rampel(ラムペル)：山脉天使

Preaps(プリアプス)：情欲天使

Fanuel(ファヌエル)：希望天使

Zetal(ゼタル)：不死天使

Teiaiel(テイアイエル)：未来天使

Mumiar(ムミアㄧ)：健康天使

Zulfas(ズルファス)：森林天使

Potee(ポテㄧ)：遗忘天使

Rashel(ラシエル)：地震天使

Mannar(マンナ)：食物天使

Balerkiel(バラキエル)：机会天使

Raylar(ライラ)：受胎天使

Ackriel(アクリエル)：不妊天使

Btatol(ブタトル)：计算天使

Aushiel(アウシェル)：宝瓶宫天使

Afu(アフ)：愤怒天使

Kasdae(カスダイエ)：堕胎天使

Shateiel(シャテイエル)：沈默天使

Shardgel(シャルギエル)：雪之天使

Parashel(パラシエル)：珍宝天使

Sofiel(ソフィエル)：蔬菜天使

Shakziel(シャクジエル)：水边昆虫之天使

Oak(オク)：炼金术天使

Zaphdealle(ザアフディエル)：夏季午后雷雨之天使

Eishet·Zenunim(エイシェト·ゼヌニム)：娼妇天使

Zadkiel(ザドキエル)：记忆天使 (此一天使很可能不属Angels，因其传说也是天使的支配者之一)

## 图书基本介绍

编辑

天使学

原作名: Angelology
　　作者: 丹妮尔·特拉索尼
　　译者: 陈丹萍 / 林斌
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## 内容简介

编辑

当人在世上多起来，又生女儿的时候，
　　神的儿子们看见人的女子美貌，就随意挑选了许多，娶来为妻。
　　那时候有巨人在地上出现（后来也是这样），原是神的儿子们和人的女儿们交合生子
　　那就是上古英武有名的人。
　　――《圣经：创世纪》
　　守望天使看守、照料所有在此新天地的受造物。不幸地，他们禁不住诱惑投入美女的怀抱，生下邪恶的巨人而遭天谴，一部份被放逐到地狱。
　　――《死海古卷》
　　守望天使的后代身上流着天使与人类的血液，他们身形颀长，晶莹剔透的肌肤散发出诱人光晕，一双翅膀能自如地收拢在背肩，展开时耀眼夺目，绚丽无比。他们的体力与才智过人，隐身在全世界王公贵胄、富贾之家，在政治、金融、企业各领域占有庞大资源，可他们有一个重大缺陷：喜爱感官享受，身体的快感会让他们完全盲目，为了繁衍自身族群而变得残忍至极。
　　天使学家则是与之对抗的人类力量。这场人与神的对抗，始于纽约赫德逊河畔的一座修道院。负责图书馆与修道院信件的一位年轻修女，收到一封艺术史专家的来信，探问该修院的档案室是否保有院长与美国富豪家族洛克斐勒女士往来的信件。一封短信揭开了天使学家与守望天使之间的千年之战。
　　天使与恶魔，一个只不过是另一个的影子

## 作者简介

编辑

Danielle Trussoni
　　丹妮尔·特拉索尼（1973- ），生于美国威斯康星州的一个小镇。一九九六年以最优异的成绩从威斯康星-麦迪逊大学毕业，获历史和英文学士学位。二○○二年获衣阿华大学作家工作坊的“小说写作”艺术硕士学位。她的作品常见于《纽约时报杂志》、《电讯杂志》和《纽约时报书评》等其他报刊杂志。处女作《跌穿地球》被《纽约时报》评为二○○六年“十佳图书”之一，并获当年的Elle “读者选择奖”，且入选二○○六年三月美国书商协会的“图书感觉”精选书目，作者也因该书被美国最大书商巴恩斯书店纳入“发现伟大新作家项目”。
　　《天使学》是作者的第一本小说，出版前的版权争夺使其获得巨大关注。出版后迅速登上《纽约时报》畅销书排行榜，并被译为三十二种语言，电影版权也授予哥伦比亚电影公司。特拉索尼正在创作《天使学》续篇《天使城》。

## 天使论: 天使的定义、存在、 来源、性质、分类和工作

**(A)       序言**

我们已讨论过有关“时代论”、“圣经论”和“三一神论”(圣父、圣子和圣灵), 现在将探讨“天使论”(Angelology). 达拉斯神学院的系统神学教授雷历(Charles C. Ryrie)评述道: “一般神学论著中, 有关天使论的篇幅甚少, 足以证明天使论是神学中备受忽略的论题.”[[1]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn1) 由于自由神学(liberal theology)否定天使的存在, 而其他宗教和古代文化又讲述各式各样的天使,[[2]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn2) 所以我们更需要正视和正确地了解有关圣经所论到的天使.

**(B)       天使的定义**

根据殷保罗(Paul P. Enns), 圣经用了几个不同字眼来界定天使:

* “天使”(Angel): 这字的希伯来文是 **mal’âk**{H:4397}, 意思是“使者”(messenger). **mal’âk**一词在旧约总共用了103次, 其基本意思是“受差遣者”(one who is sent), 可指人的使者(王上19:2)或神的使者(创28:12). 作为神的使者, 天使是“属天的生命体(being), 受神差派去执行神的使命.” 在新约中, 天使的希腊文是 **aggelos**{G:32}(读成 **angelos**), 共出现175次, 只有6次用来指人, 其余皆指天上的使者. 希腊文的 **aggelos**类似希伯来文的 **mal’âk**, 都是指“代表那差遣他的神、为神说话及行事的使者.”
* “神的众子”(Sons of God): 在未堕落以前的天使被称为“神的众子”, 他们都是神所创造的(伯1:6; 38:7).
* “圣者”(Holy ones): 天使也称为“圣者”(诗89:5,7), 意即他们是被神“分别出来”(“圣”字原义是分别出来), 为神的圣洁作神的使者.
* “万军”(Host): 圣经有时也用“万军”一词来指天使. 圣经称神为“万军之耶和华”(诗89:6,8; 撒上1:11; 17:45), 可见围绕神周围的, 是数以万计的天上灵体(天使). 这数目庞大的天军如同“万军”一般.[[3]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn3)

**(C)       天使的存在**

圣经多次提及天使的存在, 总共有34卷书提到天使(17卷在旧约; 17卷在新约). 天使存在的最重要记载是与基督有关, 例如基督受试探的记载中提及天使(太4:11); 主耶稣也提到人复活的光景如天使一样(太22:29-30); 祂还表明当祂再来时, 天使要招聚以色列人(太24:31); 天使会在世界末了时, 把义人和恶人分别出来(太13:39-41). 简之, 真理的基督曾谈论有关天使的特性和工作, 这点足证天使的确存在.

**(D)       天使的来源**

**(D.1)   天使的被造**

天使是受造之物, 诗148:2,5: “祂的众使者(众天使, KJV: angels)都要赞美祂! 祂的诸军都要赞美祂… 愿这些都赞美耶和华的名! 因祂一吩咐便都造成.” 由于万物都是由基督所造(约1:1-3), 所以天使也肯定是由基督所创造(西1:16), 就如威明顿(H. L. Willmington)所表达的: “天使好像宇宙里面的其他万物一样, 都是天父借着耶稣基督, 用圣灵的大能所造成.”[[4]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn4)

**(D.2)   被造的方法**

诗148:5: “因祂一吩咐便都造成.”[[5]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn5) 这节证明天使不是进化而来的. 威明顿指出, 每一个天使都是由神直接创造的, 这也许就是他们被称为神的众子之原因(创6:2,4; 伯1:6). “儿子”一词似乎说明**直接蒙神所造**, 正如亚当也被称为 “神的儿子”一样(路3:38). 基督徒也被称为神的儿子, 因为他们是在基督里成为新造的人, 个别的成为神的儿子(约3:3; 加3:26; 弗2:8-10; 4:24; 约壹3:1-2).

**(D.3)   被造的时间**

神对约伯说: “我立大地根基的时候, 你在哪里呢? 你若有聪明, 只管说吧… 那时, 晨星一同歌唱; 神的众子也都欢呼”(伯38:4,7). 神创造大地的时候, 有天使在场为见证(神的众子也都欢呼), 可见他们的受造, 比天地的受造更早, 是在“创造世界之先”.

**(D.4)   被造的数目**

论到天使的数目, 威明顿指出, 神一旦将众天使造成之后, 他们的数目就永远固定了; 因为圣经从来没有提到神再多造一些天使, 况且主耶稣又说, 他们不能自行生育(太22:30). 圣经也告诉我们, 天使不会死(路20:36), 所以我们也可作结论说, 他们起初被造的数目, 既不会加多, 也不会减少, 因为这个缘故, 人必须把他们当成“一群存在的活物”(a company of beings), 而不是一个“种族”(a  race).[[6]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn6)

**(D.5)   被造的目的**

神创造众天使, 为要荣耀主耶稣. “因为万有都是靠祂造的, 无论是天上的、地上的; 能看见的、不能看见的; 或是有位的、主治的、执政的、掌权的; 一概都是借着祂造的, 又是为祂造的”(西1:16). 来1:6说: “神的使者都要拜祂.”

**(E)      天使的性质**

论到天使的性质(nature, 本性或本质), 有几点值得注意:

**(E.1)   天使都是属灵的灵体**

殷保罗指出, 虽然天使能够以人的身体向人显现(创18:3), 但天使称为“灵”(来1:14), 这说明了天使是没有血肉之躯的; 天使不像人类可以嫁娶(可12:25), 天使也不会死亡(路20:36).

虽说属灵的灵体无骨无肉(路24:39), 但这是否证明所有天使都没有任何形式的身体呢? “显然不是,” 威明顿写道, “在过去的世纪中, 即使是虔诚而有学识的神学家, 也持不同的见解… 所以人不能对这一点妄作武断.” 有人以 林前15:40作为说明天使确实拥有身体(灵体)之证据: “有天上的形体, 也有地上的形体; 但天上形体的荣光是一样, 地上形体的荣光又是一样.” 威明顿总结道: “无论各方意见怎样, 在圣经之中, 确有两处特别的经文, 曾描写天使吃了真正的食物(创18:1-8; 19:1-3).”[[7]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn7)

**(E.2)   天使具有位格所须的特质**

“位格”(personality)表明某“个体” (individuality)的存在. 位格所包含的重要层面包括理智、情感和意志.[[8]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn8) 威明顿指出, 天使具有位格上所必须具备的这三种特质(features):

* **天使是有智慧(理智)的**: 天使能够指教但以理, 可见天使是有智慧的, “我正祷告的时候, 先前在异象中所见的那位加百列, 奉命迅速飞来, 约在献晚祭的时候, 按手在我身上. 他指教我说: 但以理啊, 现在我出来要使你有智慧, 有聪明”(但9:21-22). 也参 但10:14; 启22:8-9)
* **天使是有情绪(情感)的**: 天使能够表现喜乐(伯38:7; 路2:13), 也有愿望(彼前1:12: “天使也愿意详细察看这些事”).
* **天使是有意志(选择)的**: 一些天使选择背叛神, 可见天使也是有自由意志的(犹6: “又有不守本位、离开自己住处的天使…”; 也参 赛14:12-15).

**(E.3)   天使是人平时肉眼所不能见的**

虽然天使有时会自行显现给人看, 但在平常工作时, 总保持不让人肉眼能见的状况. 为何如此呢? 一个基本的原因, 是为了不叫得救与未得救之人去敬拜他们(参 罗1:18-32; 西2:18; 启19:20; 22:9).

**(E.4)   天使的数目多到难以计数**

只有神知道天使真正的数目. 不过, 圣经告诉我们, 他们是不计其数的. 威明顿表示, 天使的数目可能正如天上的星那样多, 因为圣经常常把天使与星星连在一起(伯38:7; 诗148:1-3; 启9:1-2; 12:3-4,7-9). 可5:9那里记载, 魔鬼能够叫他的6千名犯罪使者(堕落天使), 去折磨一个可怜的人(注: 中文圣经只译出污鬼的名字叫 “群”; 英文是 legion, 意即“一营”, 而按罗马兵编制, 一营有6千人左右). 以下经文说明天使数目是难以计数的:

* 申33:2: “他说: 耶和华从西乃而来, 从西珥向他们显现, 从巴兰山发出光辉, 从**万万**圣者中来临, 从祂右手为百姓传出烈火的律法.” 这里所谓的“圣者”是指天使.
* 但7:9-10: “我观看, 见有宝座设立, 上头坐着亘古常在者. 祂的衣服洁白如雪… 从祂面前有火, 像河发出; 事奉祂的有**千千**, 在祂面前侍立的有**万万**; 祂坐着要行审判, 案卷都展开了.”
* 来12:22: “你们乃是来到锡安山, 永生神的城邑, 就是天上的耶路撒冷. 那里有**千万**的天使.”
* 启5:11: “我又看见且听见, 宝座与活物并长老的周围有许多天使的声音; 他们的数目有**千千万万**.”
* 太26:53: “你想，我不能求我父现在为我差遣**十二营多**天使来吗”

**(E.5)   天使的能力智慧超越人类**

圣经清楚显明, 天使比人更高超.

* **天使的能力比人更强**: “就是天使, 虽然力量权能更大, 还不用毁谤的话在主面前告他们”(彼后2:11); “听从祂命令、成全祂旨意、有大能的天使, 都要称颂耶和华”(诗103:20)
* **天使的智慧比人更高**: “… 我主的智慧却如神使者(天使)的智慧, 能知世上一切事”(撒下14:20). 天使也指教人许多宝贵的真理和属灵的事物(但10:14; 启22:1,6,8).
* **天使行动快速**: 天使能够迅速的飞来飞去, “我正祷告的时候, 先前在异象中所见的那位加百列, 奉命迅速飞来…”(但9:21); “我又看见另有一位天使飞在空中…”(启14:6:).

为何天使的知识和智慧比人更高? 雷历提出三个可能的原因: (1) 天使被造于宇宙间(不是地球上), 比人类更高级, 所以他们与生俱来便有更多的知识; (2) 天使研读圣经比一些人更透彻, 因而从中得着知识(雅2:19; 启12:12: 笔者注: 这两处经文皆指犯罪的天使之首  —  魔鬼); (3) 天使透过长期观察人类的活动而获取许多知识. 天使已亲身经历过去的日子, 经验老道的他们便能更准确地预测人在各种情况下会有怎样的表现或反应.[[9]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn9)

由于天使大有能力与智慧, 比人快捷, 所以威明顿认为他们似乎可以抵挡以下几件事: (1) 不受地心吸力的影响; (2) 不受时间的限制; (3) 不受犯罪的世界所阻挡.

虽然天使的智慧及能力比人更大, 但他们的地位却不如所有信主得救的人. 薛弗尔(Lewis Sperry Chafer)评论道: “旧约有时把天使称为‘神的众子’(直译“神的儿子们”, sons of God, 伯1:6; 38:7), 而对人则称为‘神的仆人们’(servants of God, 例如摩西被称为神的仆人, 代上6:49; 但9:11). 但在新约中, 这种称呼却倒反过来: 天使是仆人(来1:14说天使是“服役的灵”, 表明他们如仆人一般的服事), 而基督徒是神的众子(参 罗8:14-16; 约1:12). 这种特别的次序转变可能基于一个事实: 在旧约时代, 人属于这个地球, 就此情势而论, 属天的天使比人更高一等; 但在新约时代, 圣徒最终要被高举, 变成基督的形像, 相比之下, 天使就比人更低了.”[[10]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn10)

**(E.6)   天使的能力远不及神**

虽然天使比人更高超, 但他们仍是有限的灵, 无法与那无限的神相比.

* **天使并非无所不在**: 但以理书第10章所论到的天使, 是在但以理祷告的时候, 蒙神差派前去帮助但以理, 却被魔君拦阻了21日(但10:12-14), 可见他并非无所不在.
* **天使并非无所不能**: 这位天使被魔君阻挡了足足三个星期(21日), 说明天使并非无所不能的(也参 犹9).
* **天使并非无所不知**: 主耶稣说: “那日子, 那时辰, 没有人知道, 连天上的使者(天使)也不知道… 惟独父知道”(太24:36).

**(E.7)   天使被造时是圣洁的**

虽然圣经没有具体说明天使当初被造时的状况如何, 但神最初创造的一切都是好的(创1:31), 所以我们有理由相信所有天使在最初被造时, 都是圣洁的受造之物.

威明顿写道: “我们相信, 天使起初被造的时候, 好像亚当在伊甸园里一样, 是没有犯罪的, 他们只受到某种的考验. 他们在那个时候, 按神学来说, 是 posse non pecarre (不能犯罪的). 但是, 在受监管时期完结以后, 天上的天使长路西弗(Lucifer, 即现今的魔鬼撒但), 竟挑唆天使对耶和华作出大叛变(参 赛14:12-15; 结28:11-19). 启12:4告诉我们,[[11]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn11) 他能够劝服天上三分之一的使者加入他的行列, 一同进行这可怕的大叛变. 这些叛变的天使逐变成 non posse non pecarre (不能不犯罪), 而其余的三分之二则被称为 non posse pecarre (不能犯罪).”[[12]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn12)

从那一次起, 忠心的天使被称为圣洁蒙拣选的天使(可8:38; 提前5:21), 而犯罪的天使则变成魔鬼的使者(太25:41; 启12:9). 对于后者, 我们将在下文作进一步的解释.

简言之, 正如雷历所写的: “有些天使是蒙拣选的(提前5:21), 有些是犯罪的天使(彼后2:4). 显然所有天使都有可能保持其原本的圣洁状态, 唯有那些没有背叛神的天使才得以永远保存其圣洁状况. 换言之, 那些成功地通过考验的天使, 会一直停留在其原本圣洁的地位中, 而那些失败的天使则永远活在邪恶悖逆的状况中.”[请参附录(3): 犯罪的天使有机会得救吗?][[13]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn13)

**(F)       天使的分类**

天使可概括地分为两大类, 即顺服的天使和犯罪的天使. 我们把犯罪的天使(他们的类别和工作)留到本文最后才讨论, 现在先探讨有关忠信或顺服天使的类别和名称.

**(a)   天使长 (Archangel)**

**(i)   米迦勒 (Michael)**

殷保罗指出, 等级最高的天使就是天使长, 而“米迦勒(Michael)是唯一在圣经中有天使长称号的天使, 也许他就是在这等级中唯一的一位天使. 天使长的任务, 是保护以色列民(但10:21称他为“你们的大君米迦勒”, KJV: Michael your prince)… 他是以色列人的护卫者, 代表以色列向撒但争战, 又在大灾难中与撒但的使者(撒但及他的使者)争战(启12:7-9). 米迦勒曾为摩西的尸体与撒但争辩, 但米迦勒不审判撒但, 乃将审判的权柄交给神(犹9).” 对耶和华见证人和一些基督徒来说, 米迦勒就是基督, 但这看法如果成立, 就意味着基督的权力比撒但小, 这是不合圣经的教导.

**(ii)   加百列 (Gabriel)**

天使长是否有两位? 殷保罗和雷历皆认为只有一位, 就是米迦勒, 主要论点是圣经只提到一位天使长的名字. 但另一些圣经学者(如威明顿)则认为有两位, 即米迦勒和加百列. 虽然笔者不愿意武断地说加百列一定是天使长, 但这可能性相当高, 理由如下.

圣经中只有三个天使的名字被列出, 即米迦勒(Michael)、加百列(Gabriel)和路西弗(Lucifer). 路西弗是撒但的别名(注: 赛14:12的“明亮之星”在英文圣经《钦定本》[KJV] 被译为 Lucifer ), 意即 “光明者”(shining one)或“晨星”(morning star). 他可能是神一切受造物中智慧最高和外表最美的一位, 他原初的地位是“那受膏遮掩约柜的基路伯”(结28:14, 有关基路伯, 请参下文). 遮掩约柜的基路伯只有两位(出25:18-20), 这最靠近圣洁之神的两位基路伯一位是路西弗, 另一位很可能就是等级最高的米迦勒.

当路西弗因高傲犯罪而成为撒但(Satan, 意即“敌对者”, adversary)或魔鬼(Devil, 意即“诽谤者、控告者”, slanderer, accuser)的时候, 他就从天坠落, 失去了他原本尊贵的高位. 试问谁最有资格取代路西弗的地位, 成为遮掩约柜的基路伯? 若照我们所知圣经中名字被提及的三个天使, 答案应该就是加百列了. “加百列”一名的意思是“属神的人”(Man of God); 而“米迦勒”的意思是“有谁像神?”(who is like God?). 这两个名字都暗喻他们的谦卑(注: “加百列”一名强调他是属于神的, 而非自主的), 谦卑的必升为高(太23:12; 路14:11; 彼前5:5). 此外, 我们也可从加百列的工作看出他在神心目中的重要性, 所以他最有可能取代路西弗, 得着天使长的地位.[[14]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn14)

殷保罗指出, 加百列似乎是神的一位特别使者, 负责神国度的计划. 加百列向先知和以色列民显明及说明关于弥赛亚, 以及祂的国度之计划和目的. 在 路1:26-27, 加百列告诉马利亚, 她所生的儿子(弥赛亚)将要为大, 并且要在大卫的宝座上执行统治. 加百列也向先知但以理解释关于以色列的七十个七(但9:21-27), 和日后外邦帝国的事情, 如玛代波斯和希腊的兴起, 以及亚历山大大帝英年早逝之事(但8:15-16). 加百列也向撒迦利亚宣告弥赛亚的先锋  —  施洗约翰的诞生(路1:11-20).[[15]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn15)

**(b)   基路伯 (Cherubim)**

基路伯是与神的圣洁和荣耀有关的天使. 他们是“神荣耀临在、神的至高主权和神的圣洁之宣告者及保护者.”[[16]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn16)

* 他们曾看守伊甸园的生命树, 不容许犯罪后的人进入园中吃生命树上的果子(创3:24).
* 他们是约柜两端用金造成的两个天使之像(出25:17-22).
* 他们是以西结所见的异象中神荣耀的服役者(结1:4-28; 注: 结10:20 称这异象中的“活物”为基路伯).

以西结书第1章的基路伯在神的荣耀中显现, 预备执行审判. 他们的特征是:

* 每个基路伯有四个面孔(结1:6,10): 前面是人的脸, 右面是狮子的脸, 左面是牛的脸, 后面是鹰的脸(第10节)
* 每个基路伯有四个(两对)翅膀(结1:6,11): 上边的一对翅膀展开, 彼此相接; 另一对用来遮蔽身体(第11和23节)
* 他们虽有像人的脚, 但脚趾却像分开的蹄、灿烂如光明的铜(第7节)
* 他们有像人的手, 每个翅膀底下有一只手(第8节)
* 他们似乎是每四个一组的一起移动. 每一个基路伯伸出来的翅膀连接其他的三个同伴, 所以他们形成一个方阵. 他们行动时是一组的, 不用转动身体.

**(c)   撒拉弗 (Seraphims)**

“撒拉弗”的意思是 “燃烧者”(burning ones, burners), 可能是指这些天使对神有火热的虔敬. 在整本圣经中, 这类天使只出现一次, 就在以赛亚书第6章.  他们的特征和工作如下:

* 他们有六个翅膀: 两个用来飞翔, 两个用来遮脸, 两个遮脚(赛6:2).
* 他们重复三次宣告说: “圣哉! 圣哉! 圣哉!”(赛6:3). 这宣告表明神是极其圣洁、完全圣洁. 他们也宣告说, 站在神面前事奉祂的人, 必须洗净罪中的不洁(赛6:5-7).

**(d)   四活物 (Living Creatures)**

按启示录的记载, 使徒约翰看见在神宝座的周围有“四活物”(启4:6-8). 威明顿写道: “这些天上特别的灵体, 在某方面虽与基路伯和撒拉弗相似, 但他们似乎又可单独成为独立的一类. 他们的数目看来只限于四个. 有人认为, 他们现在享有神当初赐给路西弗(另译“路西非尔”)的所有特权与责任; 路西弗后来因犯罪变为魔鬼.”[[17]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn17) 这四活物的特征和工作如下:

* 他们前后遍体都满了眼睛(启4:6)
* 四活物的每一个活物都有不同面孔: 第一个活物像狮子, 第二个像牛犊, 第三个脸面像人, 第四个像飞鹰(启4:7)
* 每一个活物都有六个翅膀(启4:8): 请留意, 四活物与基路伯有明显不同之处. 每一个基路伯有四个面孔, 但每一个活物则只有一个面孔; 每一个基路伯有四个翅膀, 但每一个活物却有六个翅膀.
* 四活物昼夜不停地颂赞神, 说: “圣哉! 圣哉! 圣哉! 主神是昔在、今在、以後永在的全能者”(启4:8)
* 四活物当中的每一个活物, 都要执行七印封严了的书卷打开时, 所施行最初四大灾难性审判的其中一项(启6:1, 3, 5, 7)

有者认为基路伯与四活物的四个面孔, 是要叫选民想起我们荣耀的主耶稣基督, 在地上所做的事工. 这四个脸孔相等于四福音对主耶稣基督的四种描述:

1. 马太描绘基督是犹大支派中的狮子(君王)
2. 马可描绘基督是谦卑事奉的牛(仆人)
3. 路加描绘基督是一位完美的人(人/人子)
4. 约翰描绘基督是天空大能的鹰(神/神子)

**(e)   管治的天使 (Ruling Angels)**

神也设立一些天使管治祂的创造物. 圣经中提到下列各种组织上的特质:

* 执政的(KJV: principality; 弗1:21; 3:10)
* 掌权的(KJV: power; 弗1:21; 3:10)
* 有位的(KJV: thrones; 西1:16)
* 主治的(KJV: dominion; 弗1:21)
* 有权柄的(KJV: authorities; 彼前3:22)
* 有能的(KJV: might; 弗1:21)

威明顿写道: “这六种特质虽然不能清楚分辨, 但上引经文总是描述天使在不同层面工作的不同地位(借用地上的类似比方来说); 可能是从将军排列到平民.”[[18]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn18)

**(f)   守护的天使 (Guardian Angels)**

有者认为, 天使中有一类被神差遣去守护信徒. 主耶稣说: “你们要小心, 不可轻看这小子里的一个; 我告诉你们, **他们的使者**在天上, 常见我天父的面”(太18:10). 希伯来书的作者也说: “天使岂不都是服役的灵、奉差遣**为那将要承受救恩的人效力**吗?”(来1:14).

每个基督徒都有一名守护的天使吗? 威明顿评述道: “圣经没有说明, 是否每一个基督徒都有一名特别的天使保护; 又或者, 是不是众多不同的天使只偶尔保护并帮助承受救恩的人. 这两种情况在理论上都有可能.”[[19]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn19)

**(G)      天使的工作**

基督徒需要明白天使的工作(work)或职事(ministry), 因它们与信徒有密切关系.

**(G.1)   在天上的工作**

* 他们敬拜真神(王上22:19; 诗29:1-2; 赛6:3; 启4:8; 19:4)
* 他们注视神的子民(路12:8-9; 15:10; 林前4:9; 11:10; 弗3:10; 提前5:21; 彼前1:12)[[20]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn20)
* 他们询问神预言性的计划(但12:5-6)
* 他们因神的工作而喜乐: a) 神的创造工作(伯38:7; 启4:11); b) 神的救赎工作(提前3:16; 启5:11-12)
* 他们执行神的旨意(创28:12; 诗103:29; 104:4; 但7:10)
* 他们见证神的忿怒(启14:10)

**(G.2)   在地上的工作**

天使在地上的工作也很多. 为了方便分析, 我们把它分成几个不同对象的事奉.

**(a)   对已得救者的事奉**

* 天使将神的旨意和话语告诉人、教导人, 或解释给人听; 例如对但以理(但7:16; 10:5); 撒迦利亚(路1:11-17); 墓前的妇女(路24:4-7); 腓利(徒8:26); 使徒约翰(启17:1; 20:9)等等.
* 天使保护神的子民(诗34:7; 91:11; 王下6:15-17)
* 天使安慰人(王上19:5; 27:23-24)
* 天使拯救人(创19:10-11; 徒5:19; 12:2)
* 天使服事临终(离世)的信徒(路16:22)

**(b)   对不得救或犯罪者的事工**

* 天使审判犯罪作恶者, 如所多玛城的人(创19:13)
* 在大灾难时, 他们要审判全地, 例如他们倒出神的七碗之审判(启15:1). 天使也负责捆绑撒但, 把他扔在无底坑里(启20:1)

**(c)   对以色列人的事奉**

* 天使为以色列人争战(士5:20)
* 天使在14万4千以色列人的头额上印上记号(启7:1-3)
* 天使要重新召集忠信的以色列人(太24:31)

**(d)   对救主耶稣的事奉**

* 他们敬拜主耶稣(来1:6)
* 他们预告救主的降生(太1:20-21; 路1:31)
* 他们宣告救主的降生(路2:9-13)
* 主耶稣在旷野时, 他们服事祂(太4:11)
* 主在客西马尼园祷告时, 天使服事祂, 加添给祂更大的力量(路22:43)
* 他们将主耶稣的墓门大石辊开(太28:2)
* 他们宣告主的复活(太28:6)
* 他们预言主第二次再来(徒1:10-11)
* 主第二次降临时, 他们会随祂一同降临(帖后1:7-8)

**(H)       犯罪的天使(鬼魔)**

犯罪的天使(fallen angels)也译成“堕落的天使”, 犯罪后成为鬼魔. 我们将查考有关他们的来源、名称、性质、类别、工作和结局.

**(H.1)   犯罪天使(鬼魔)的来源**

世上的鬼魔(或称“污鬼”, demons)从何而来? 关于鬼魔的始源, 有几个主要理论, 但基督徒必须根据圣经的亮光去试验这些理论.

* **坏人或恶者死后的灵魂**

犹太籍史学家斐罗(Philo)和约瑟夫(Josephus)、一些初期教会的作者及古希腊人, 都持这种观点. 但圣经否定这种理论, 因为恶人死后, 他的灵魂是下到阴间(路16:23), 不能自由在人间行动.

* **亚当之前人类的灵魂**

这种说法是根据 创1:1有关创造的间隔论(另译“间断论、时沟说”, gap theory), 即表明创世记1章第1节和第2节之间, 间隔了一段时期, 期间发生了一次叛乱和堕落, 结果导致混乱. 创1:3是描述重造, 原先被造而堕落的人类, 就是现今的魔鬼.

殷保罗评述道: “这观点所产生的问题是, 它假定了在创世记1至2章之前, 已有人类被造, 而这观点是没有圣经根据的. 此外, 罗5:12清楚说, 宇宙中罪与死的问题, 乃是亚当造成的, 而不是由亚当之前的受造物所造成的.”[[21]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn21)

* **堕落而不被拘禁的天使**

笔者认为鬼魔就是犯罪堕落的天使. 殷保罗指出, 这是一个较多圣经学者采纳的观点, 例如贺智(Hodge)、司特隆(Strong)、摩根(Morgan)、盖伯林(Gaebelein)、安革尔(Unger)等等都持这个看法. 这理论提出, 当路西弗背叛了神, 他就带领一群地位较低的天使, 从优越的地位中堕落(启12:4 暗示三分之一的“星辰”[即天使]跟随撒但叛变, 笔者按). 路西弗就是鬼王(太12:24), 也被称为撒但. 太25:41所说的“魔鬼和他的使者”就是指撒但和众鬼魔(即犯罪的众天使). 启12:7的“龙同他的使者”也是指他们.[[22]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn22)

值得注意的是, 按圣经记载, 有两类堕落的天使: 一类是在世界上自由活动的(注: 这一类就是现今在宇宙间活动的鬼魔), 另一类则是受拘禁的. 圣经提到有些天使被囚禁在tartarus 里(彼后2:4译为 “地狱”). 这些天使之所以被拘禁, 是因为犯了大罪(有者指这些天使就是创世记6章所谓的“神的儿子”). 犹大书6节也提过拘禁的事. 另有一些天使是拘禁在无底坑中的(路8:31; 启9:2). 安革尔(Merrill F. Unger)表示“这大概是因为这些天使过于败坏, 过于有害, 所以不得在地上活动.” 启示录又说, 这些在无底坑的鬼魔会在大灾难时期获得释放, 出来伤害那些没有在额前受神印记之人(启9:1-11).[[23]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn23)

**(H.2)   犯罪天使(鬼魔)的名称**

圣经用几个名称来称所谓的“鬼魔”(即犯罪的天使), 以下列举几个主要名称:

* 鬼魔(Shedim): “(以色列人)所祭祀的鬼魔并非真神”(申32:17). 这节的鬼魔在希伯来文是 Shedim {H:7700}(注: Shedim 是 Shed 的复数). Shedim 一字只出现两次(KJV两次都译作devils), 另一次是在 诗106:37: “把自己的儿女祭祀鬼魔.”
* 公山羊(Sair, Saiyr): 利17:7: “他们不可再献祭给他们行邪淫所随从的鬼魔(原文作“公山羊”, KJV: devils); 这要作他们世世代代永远的定例.” 这节的“鬼魔”在希伯来原文是 Sair 或 Saiyr {H:8163}, 是公山羊的意思, 但它被认为是与污鬼之类有点联系的东西. 狄克逊(Dr. Fred Dickason)著论说: “按希伯来人的习俗, 他们经常在会幕的祭坛上献祭, 而不是在旷野献给‘公山羊’. 耶罗波安一世曾指派祭司敬拜鬼魔(代下11:15, KJV: devils; 《和合本》注明“鬼魔”原文作’“公山羊”).”
* 偶像(Elilim): 诗96:5: “外邦的神都属虚无; 惟独耶和华创造诸天.” “都属虚无”也可译作“都是偶像”(KJV: idols), 其希伯来原文是 elil {H:457}(复数是 elilim ). 这一词在旧约常译作 “偶像”(赛2:18,20; 赛19:1,3; 31:7)
* 鬼/鬼魔(Demons): 这个字在希腊文新约圣经里是 **daimonion** {G:1140}, 出现至少60次. 英文圣经《钦定本》(**Authorized Version**或称**King James Version**)常译作 “devil”, 有学者认为这译法不太正确, 因“Devil” 指魔鬼撒但(只有一位), 但“demons”则指一般的鬼魔或污鬼, 即魔鬼的众使者(复数的).
* 魔鬼的使者(the devil’s angels): 太25:41将之译作“魔鬼和他的使者”. 也参 启12:9.
* 污鬼(Unclean Spirits): 启16:13将之译作“污秽的灵”. 也参 太10:1; 可1:27; 徒5:16.
* 恶鬼/邪灵(Evil Spirits): 路7:21和 徒19:12,13将之译作“污鬼”.
* 引诱人的邪灵(Seducing Spirits): 参 提前4:1.

**(H.3)   犯罪天使(鬼魔)的性质**

鬼魔是犯罪的天使, 基本上与天使有同样的性质, 但在道德上却是作恶的.

* **鬼魔是灵体**: 鬼魔被称为灵, 换言之, 他们是没有肉身的身体(太8:16; 路10:17,20)
* **鬼魔是受到时空限制, 不是无所不在**: 鬼魔只能在一个时间出现在一个地方. 鬼魔先附在加大拉两个人的身上, 被逐出后, 他们就附在一群猪的身上. 以上情况证明他们受时空的限制(太8:28-34; 比较 徒16:16)
* **鬼魔是有智慧的, 但不是无所不知**: 鬼魔认识主耶稣的身分(可1:24); 又知道自己最终的去处(太8:29). 保罗提到有“鬼魔的道理”(提前4:1), 可见鬼魔会宣扬假教训. 但鬼魔不是无所不知的, 独有神是无所不知的.
* **鬼魔是有能力的, 但不是无所不能**: 附在格拉森的人身上的鬼(污鬼、鬼魔), 有能力挣脱锁链脚镣. 由于他们超凡的能力, 没有人能捆缚他们(可5:3-4). 附在小孩子身上的鬼会令孩子企图自杀, 将他丢在水中、火中(可9:22). 鬼魔附身令人失去说话的能力(太9:32), 又能残害一个女童(太15:22). 无论如何, 鬼魔的能力还是有限的, 不像神无所不能(约10:21).

**(H.4)   犯罪天使(鬼魔)的类别或组织**

保罗说: “因我们并不是与属血气的争战, 乃是与那些执政的、掌权的、管辖这幽暗世界的, 以及天空属灵气的恶魔争战”(弗6:12; 也参 太12:24-30). 威明顿指出, 以上经文说明撒但国度中的恶天使, 也好像神所拣选的天使一样, 是有组织的. 下列经文表明恶天使(鬼魔)当中也有阶级较高的领袖:

* 有些恶天使有权统治地上的国家, 如 但10:13所说的“波斯的魔君”(KJV: the prince of the kingdom of Persia).
* 有个恶天使名字叫“群”(KJV: Legion; 可5:9), 领了大群犯罪的灵(污鬼), 在加大拉的地方附在一个人身上.
* 无底坑中有个恶天使是“无底坑的蝗虫大军”之王(启9:2-11),[[24]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn24) 正如 启9:11所说的: “有无底坑的使者(KJV: the angel of the bottomless pit)作他们的王, 按着希伯来话, 名叫亚巴顿, 希利尼话, 名叫亚玻伦”.[[25]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn25)
* 在大灾难的后半期, 有四个主管战争的使者(鬼魔)招聚和率领“地狱的大军”, 数目多达二万万(2亿; 启9:15-16).
* 在大灾难末期, 将有三个恶天使兴起(启16:13称之为“污秽的灵”, KJV: unclean spirits; 启16:14则称之为“鬼魔的灵”, KJV: the spirits of devils). 他们施行奇事, 招聚普天下众王在哈米吉多顿与全能者争战(启16:14,16).

**(H.5)   犯罪天使(鬼魔)的工作**

圣经记载许多有关犯罪天使(鬼魔)的工作或活动.

* 他们反对神的旨意(但10:10-14; 弗6:12).
* 他们执行撒但的计划(恶计划)(提前4:1; 启9:1-21; 16:12-14).
* 他们散播虚假的教训(帖后2:2; 提前4:1).
* 他们使人类道德沦丧, 行不道德的事. 注: 迦南人的不道德行为似乎也是根源于污鬼的活动; 利18:6-30; 申18:9-14).
* 他们使人类受痛苦, 例如:
1. 叫人变得疯狂(太8:28; 17:15-18; 可5:15; 路8:27-29)
2. 叫人口哑不能讲话(太9:33)
3. 叫人耳聋(可9:25)
4. 叫人癫痫(太17:15-18)
5. 叫人眼瞎(太12:22)
6. 叫人伤害自己(可9:18)
7. 叫人想疯狂般地自杀(可9:22)
8. 叫人身体有缺陷(路13:11, 腰弯不能直)
* 他们能附在人身上(被鬼附). 圣经清楚记载了至少10个主要例子, 表明人被犯罪天使(鬼魔)所附. 这些人如下:[[26]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn26)
1. 扫罗(撒上18:10; 19:9)
2. 在迦百农被鬼附的人(可1:25; 路4:35)
3. 在格拉森被鬼附的人(太8:32; 可5:8)
4. 被哑巴鬼所附的人(太9:33)
5. 一个被鬼附的女孩(太15:28; 可7:29)
6. 一个被鬼附的男孩(太17:18; 可9:25)
7. 一个被鬼附又瞎又聋的人(太12:22; 路11:14)
8. 一个被鬼附以至腰不能伸直长达18年之久的妇人(路13:10-17)
9. 抹大拉的马利亚(曾被七个污鬼所附, 太16:9; 路8:2)
10. 一个被鬼附的使女(徒16:16-18)

注: 除了上述所列出的人, 还有许多被鬼附的人蒙使徒们把污鬼从他们身上赶出去(徒5:16; 8:7; 19:12)

* 大灾难的时候, 鬼魔会加以折磨未得救之人, 使他们极其痛苦(启9:1-21).
* 大灾难结束前, 鬼魔会招聚世界各国, 一起背叛神. 他们借着行神迹, 欺骗列国, 煽动他们与再临的弥赛亚主耶稣基督争战(启16:14).

简言之, 魔鬼想尽办法, 去影响人的思想. 在乐园中, 魔鬼开始欺骗夏娃, 向她歪曲真理, 并且改变她对神的想法, 使她犯罪(创3:1-5).  殷保罗写道: “撒但和他的鬼魔(犯罪的天使)继续弄瞎人的心眼(林后4:4), 影响人的思想. 雅3:15说: 地上的智慧是属鬼魔的, 会导致嫉妒和争竞. 要消除鬼魔对人思想的影响, 就要将心意夺回, 顺服基督(林后10:5). 腓4:6-8有另一个相似的教导, 当信徒在祷告中将一切的事交托给神, 他就可以保持心思意念的纯正, 去思想那些真实、可敬、公义和清洁的事.”[[27]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn27)

**(H.6)   犯罪天使(鬼魔)的结局**

犯罪的天使当中有一类仍能自由活动(但也绝不能超越神所限制的范围), 另一类则已被拘禁. 他们的命运将如何? 感谢神, 基督在十字架上已战胜魔鬼和他的使者, 并把他们俘虏, 显给众人看(西2:15). 他们目前虽然看似猖狂, 但事实上, 他们已是被主击败了的仇敌, 结局是:

* 他们将受主耶稣基督和祂的教会(基督徒)的审判(林前6:3)
* 他们将被扔在硫磺火湖里受苦, 直到永永远远(太25:41; 彼后2:4; 犹6)

**(I)        结语**

天使是神的使者, 为了神和得救的人执行并成就许多工作. 今日, 天使仍然忙于进行各种工作, 来荣耀神与帮助人. 最后, 我们引述雷历的话作为总结: “当然, 神不一定要使用天使, 祂能直接成就一切的事. 但显然, 祂在很多情况下选择了使用天使. 然而, 不论神是直接成就, 还是透过天使去完成工作, 信徒都应认定那是主的作为(请注意当神借着天使救彼得出狱后, 彼得见证说是神救了他, 将荣耀归给神而非天使; 试比较 徒12:7-10 及11和17节).

“有关天使察看重生得救者之行为的说法… 他们这方面的兴趣可能源自天使本身未曾经历过救恩, 唯一能帮助他们观察救赎果效的方法, 就是观看救恩在重生得救者的身上有何果效. 我们确实是一台戏, 演给世人和天使观看(林前4:9). 让我们为天使及无所不知的主演一台好戏吧!”[[28]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn28)

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**附录(1):   天使的保护**

圣经好几次提到神差遣天使保护或搭救敬畏祂的人, “耶和华的使者(angel)在敬畏祂的人四围安营, 搭救他们”(诗34:7); 又说: “因祂要为你吩咐祂的使者(angels), 在你行的一切道路上保护你”(诗91:11). 以下是天使保护信徒的真实故事.

佩顿(另译“巴顿”, John Paton)是派往新赫布里底群岛(New Hebrides)的宣道士. 他见证自己得蒙天使保护的经历之一. 一天晚上, 充满敌意的土人包围他们宣道的总部, 想放火烧那房子, 并杀害佩顿夫妇. 他们夫妇二人在那恐怖的夜晚彻夜祷告, 求神拯救. 到了天亮的时候, 他们见到土人无故退去, 便很希奇地感谢神的拯救.

一年之后, 这部落的土人之酋长归信了主耶稣基督. 佩顿想起一年以前发生的事, 就问酋长那晚为什么他的手下不放火烧他们的房子, 也不杀害他们? 酋长的回答令他万分惊讶: “那晚, 在你们那里的那班人是谁?” 这位宣道士说: “除了妻子和我之外, 没有别人在场啊!” 酋长解释说他们看见许多人站在他屋外守护房子  —  上百的巨人, 衣服发光, 手里拿着刀. 因着他们围绕这宣道总部, 所以土人不敢上前攻击. 这时, 佩顿才明白原来是神差派祂的众天使保护了他们(参 **Angels: God’s Special Agents**, 第3页).[[29]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn29)

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**附录(2):   被鬼附身(也称“被鬼附、鬼附人身、鬼上身”, 或简称“鬼附”)**

根据查尔斯·雷历(Charles Ryrie), “被鬼附身”(Demon Possession)是指鬼魔(污鬼、群鬼)附在人身上, 使人受到鬼魔直接的控制.[[30]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn30) “被鬼附”一词在新约共出现过13次, 全部出现在福音书中(例如 太4:24; 12:22; 可5:15-18; 路8:36; 约10:21). 被鬼附的人往往没有能力靠自己挣脱污鬼的操控. 其解决方法, 需要靠别者更大的能力, 令附在人身的污鬼或群鬼“出来”(可1:25-26; 9:25). 五旬节后, 提到被鬼附身与赶鬼的经文, 只限于 徒5:16; 8:7; 16:16-18; 19:12.[[31]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn31)

殷保罗指出, 基督在世的日子, 鬼附和鬼魔的工作非常普遍, 这些鬼魔都是要抵挡弥赛亚的工作. 福音书中充满了鬼附人身的记载(太4:24; 8:16; 12:22; 15:22; 可1:32; 5:15-16; 路8:36; 约10:21). 初期教会的领袖, 如殉道者游斯丁(Justin Martyr)和特土良(Tertullian)都提到鬼附的事; 《赫马斯牧人书》(**Shepherd of Hermas**)也有提及.

鬼附的特征是道德品格及属灵气质的改变. 通常受鬼附的人会发出一种不同的声音(有时会冒充别人的声音), 或表现出不同的教育水平, 或甚至说出不同的语言. 在圣经中, 有个被鬼附的人, 他身上的鬼看见基督, 即刻认出祂是谁(可1:23-24), 这说明鬼有超然的知识. 另一个被鬼附的特征是拥有超然的能力, 例如格拉森被鬼附的人有能力挣开锁链和脚镣(可5:3-4).

基督徒可能被鬼附身吗? 有者认为不可能, 理由是圣灵已内住在信徒心里(弗1:13; 2:22; 约14:16-17), 而 约壹4:4说: “小子们哪, 你们是属神的, 并且胜了他们(指敌对基督的鬼魔邪灵, 约壹4:1); 因为那在你们里面的(即圣灵, 约壹2:27; 比较 约16:13), 比那在世界上的更大.” 不过, 也有学者认为基督徒也会被鬼附. 他们引证下列经文: 撒上16:13-14; 路13:11-16; 徒5:3; 林前5:5; 林后11:14; 12:7. 无论如何, 雷历评述道: “若仔细研读这些经文, 你将发现它们并不能证明信徒可能被鬼附身.”

雷历接着提出两个建议. 首先, 当论到信徒被污鬼影响时, 应该避免使用“被鬼附”或“鬼内住”等用语. 因为我们都倾向将这些用语与圣灵内住(即圣灵永远居住在信徒里面)的概念相提并论. 撒但与污鬼**就算能长期主宰**或控制一个信徒的生活, 也**不可能永远住在**一个信徒里面, 更不可能在信徒身上取得最后的胜利. 约翰清楚宣告那恶者无法“害”那凡从神所生的人(约壹5:18). “害”(希腊原文: **haptomai** {G:680})意指有意的伤害, 撒但不能伤害信徒. 约翰只在另一处经文用过这一个字, 即 约20:17. 那里并非指表面的触摸, 而是抓住、紧紧依附, 或捉紧某人. 撒但永远不能紧紧抓住信徒以便伤害他, 因为信徒永远属于神. 撒但或污鬼可能折磨甚至控制信徒一段时间, 但绝非永远.

其次, 新约中既然对污鬼在基督徒身上运作的范畴(范围)并无明确指示, 五旬节后又没有直接赶鬼的命令, 这一切都提供了一些线索, 教导我们如何对付这个仇敌. 一般而言, 我们不应视赶鬼为攻击污鬼的方法. 反之, 我们必须用正常的争战武器去对抗撒但与污鬼. 基督徒对抗污鬼的骚扰, 就如同抗拒诱惑, 或是与肉体争战的行为一样. 信徒应当省察自己是否违反神的律法或旨意, 也要向神承认一切的罪, 并倚靠那比撒但更大、内住于信徒心中圣灵的大能(约壹4:4), 并戴上神所赐的全副军装(弗6:13-18).[[32]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn32)

雷历正确总结道: “鬼能住在人身上, 混乱人的思想以及/或者身体功能, 向人施行直接的控制和影响. 鬼附和鬼魔向人施行的活动及影响, 两者是有分别的; 后者是一种外在的作为, 但前者是内在的. 按此定义, 基督徒不可能被鬼附, 因为他里面有圣灵居住. 但信徒却可以成为撒但的目标, 撒但甚至可以令信徒的表现仿如鬼附一样.”[[33]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn33) 因此, 恳求主帮助我们, 用坚固的信心和顺服神的心来抵挡他(彼前5:9; 雅4:7)

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**附录(3):   犯罪的天使有机会得救吗?**

犯罪的天使有没有机会悔改得救呢? 狄克逊(Dr. Fred A. Dickason)评论说: “我们可以推想得到, 恶天使是不可能被救赎的. 凡跟随撒但犯罪的天使, 都已经注定, 永远要留在他们的邪恶境地里; 没有救助, 甚至连被救赎的可能性也没有. 他们被注定要被丢进火湖, 无可挽回(太25:41).

“这样的看法有什么凭据吗? 第一, 圣经里没有关于任何天使从罪中得救的记载. 无疑, 这只是以静默作为论点(argument from silence, 即以‘没有提及’算为‘没有发生’), 可说并非强有力的论点. 但是, 如果基督的救赎工作果真临到天使的话, 我们就有理由相信整本圣经里提到神儿子的工作所带来的恩典时, 会提到天使得救的事. 我们读到基督的死除了救赎人类以外, 还成就了许多的事, 却从没提到天使因此得救. 反之, 只读到基督的十字架, 成为他们的审判(约16:11; 西2:14-15), 从来没有作为赐福他们的任何意义.

“第二, 圣经确实说到主基督并不救拔天使, 只拯救信祂的人类(来2:16: “祂并不救拔天使, 乃是救拔亚伯拉罕的後裔”). 祂不理会犯罪的天使, 只帮助人类.

“第三, 来2:14-17其中的含义, 显明天使的性质, 表明基督既没有, 也不可能亲自取了天使的性质. 希伯来书告诉我们, 基督所拯救的是祂的‘弟兄’(来2:11). 若要拯救他们, 祂就要像他们一样, 其实要成为他们当中的一人. 所以祂亲自成了‘血肉之体’(来2:14). 这表示借着童女所生, 成为人类. 在本质上, 祂仍保持祂的神性(虽然祂并不常显露祂的神性), 同时祂那无罪的人性也是真实的. 由于祂是神亦是人, 祂便是全人类的代表, 是真正的人, 正如祂是真正的神一样. 在十架上, 基督是神与人中间最有效的中保, 因为祂是神亦是人, 既代表神又代表人, 来解决罪债的问题. 作为真正的代替者, 祂为人类受了罪的刑罚, 因为祂真真实实地与我们人类的性情有份.

“基督不能以这同样的方式代表天使和救赎他们. 天使的性质不允许祂这样做. 天使不是一个种族, 使祂能(借着生育)进到他们中间成为一位真正的天使. 他们是神分别创造的受造物, 他们不能生育(太22:28-30). 基督不能借着降生或创造而成为他们至亲的救赎主(Kinsman-Redeemer)来在神面前代表他们.

“不过, 由于基督真的变成末后的亚当, 成为人类新族类的元首, 就是那些在基督里重生之人的头, 我们就能高唱天使不能唱的歌  —  有关耶稣是神亦是人, 以及祂的救赎大恩(约1:12-13; 来2:9-12).

“我们不该相信, 全宇宙的人最终都会得救; 甚至包括撒但在内都会得救. 事实上, 只有人类可以得救, 也只有在今生信靠基督的人才可得救. 这是那位死而复活的基督所教导的(太25:41; 约5:29; 8:24). 火湖是恶人和犯罪天使永远受苦的地方(启14:10-11; 19:20; 20:11-15).”[[34]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftn34)

[[1]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref1)               雷历著, 杨长慧编译, 《基础神学》(香港九龙: 活石福音书室, 2007年), 第131页.

[[2]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref2)               古埃及人、腓尼基人、希腊人和许多其他民族都相信有天使的存在. 回教民族相信神给每一个人可有两个天使来伺候. 在你右手边的天使把你一切善行记下来, 在你左边的则记下你所做的一切坏事. 有关天使, 最早的考古学凭据见于吾珥南模司(Ur-Nammus)的石柱(主前2250年). 那石柱上刻着国王正祷告的时候, 有天使在他头上飞翔. 威明顿著, 《威明顿圣经辅读: 卷下》(香港: 种籽出版社, 1986年), 第911页.

[[3]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref3)               殷保罗著, 《慕迪神学手册》(香港九龙: 福音证主协会, 2003年五版), 第276-277页.

[[4]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref4)               威明顿著, 《威明顿圣经辅读: 卷下》, 第912页.

[[5]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref5)               威明顿认为, 天使跟人一样, 是照着神的形像而造(参《威明顿圣经辅读: 卷下》, 第913页). 但有学者反对这看法,  不认为天使是照神的形像而造.

[[6]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref6)               H. L. Willmington, **Willmington’s Guide to the Bible** (Illinois: Tyndale House Publishers, 1984), 第775页.

[[7]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref7)               威明顿著, 《威明顿圣经辅读: 卷下》, 第912页. 有者认为天使领彼得出监牢的情况, 也说明天使有肉身之体的功能(徒12:7).

[[8]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref8)               雷历著, 《基础神学》, 第136页.

[[9]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref9)               雷历著, 《基础神学》, 第136页.

[[10]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref10)             Lewis Sperry Chafer, **Systematic Theology (vol. II)**, 第23页; 引自H. L. Willmington, 上引书, 第779页.

[[11]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref11)             启12:4: “他(大红龙, 即魔鬼撒但)的尾巴拖拉着天上星辰的三分之一(三分之一的天使), 摔在地上.”

[[12]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref12)             威明顿著, 《威明顿圣经辅读: 卷下》, 第914页.

[[13]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref13)             雷历著, 《基础神学》, 第138页.

[[14]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref14)             有关天使长的数目, 除上述看法, 还有如下观点:

* 有三位天使长: 洪鼎翀认为神共创造三位天使长: (a) 米迦勒: 统领三分之一的天使, 组成天上的天军团队, 是打仗的天使; (b) 加百列: 统领三分之一的天使, 是专门在宇宙间传达神信息的; (c) 路西弗(路西法): 统领三分之一的天使, 在神的宝座面前昼夜赞美敬拜神. 参 洪鼎翀著, 《圣经中的矛盾 (第二集) 》(柔佛新山: 人人书楼出版有限公司, 2010年), 第42页.
* 有四位天使长: 希伯来人教导孩童说: 有四个伟大的天使: (a) 加百列: 他把神的奥秘向人显明; (b) 米迦勒: 他与神的仇敌争战, 并向他们施行报应; (c) 拉斐耳(Raphael): 他接收离世之人的灵魂; (d) 乌利尔(Uriel): 他召集众人到神的审判台前. 这四位是犹太人所称的天使长; 参《威明顿圣经辅读: 卷下》, 第911页.
* 有七位天使长: 伪经《以诺书》将米迦勒、加百列、拉斐耳、乌利尔列为四大主要天使, 有围绕神宝座的特权(《以诺书》9:1; 40:9), 也声称共有七位天使长(《以诺书》20:1-7; 也参 《多比雅书》12:5), 参《基础神学》, 第140页.

[[15]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref15)             有学者认为那位向约瑟显现的天使(被称为“主的使者”)其实是加百列( 太1:20, 2:13,19).

[[16]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref16)             殷保罗著, 《慕迪神学手册》, 第279页.

[[17]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref17)             威明顿著, 《威明顿圣经辅读: 卷下》, 第915页.

[[18]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref18)             同上引.

[[19]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref19)             同上引, 第916页. 有关天使的守护(诗34:7; 91:11), 请参本文附录(1): 天使的保护.

[[20]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref20)             林前4:9: “我想神把我们使徒明明列在末後, 好像定死罪的囚犯; 因为我们成了一台戏, **给世人和天使观看**.” 林前11:10: “因此, **女人为天使的缘故**, 应当在头上有服权柄的记号.” 彼前1:12: “…那靠着从天上差来的圣灵传福音给你们的人, 现在将这些事报给你们; 天使也愿意**详细察看**这些事.”

[[21]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref21)             殷保罗著, 《慕迪神学手册》, 第284页.

[[22]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref22)             同上引, 第285页.

[[23]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref23)             同上引.

[[24]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref24)             有学者(如威明顿)认为 启9:2-11所谓的“蝗虫”其实不是真蝗虫, 而是犯罪的天使(鬼魔).

[[25]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref25)             威明顿指出, 亚玻伦(KJV: Apollyon)是“毁灭者”的意思. 他是撒但“属地狱的天使长”(比较神那属天的天使长米迦勒, 但12:1; 犹9, 也参 启12:7).

[[26]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref26)            威明顿认为行邪术的西门(徒8:18-24)和以吕马(徒13:8-11)都是被鬼附. 但相关经文其实并没清楚记载或描述他们是被鬼附的.

[[27]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref27)             殷保罗著, 《慕迪神学手册》, 第286-287页.

[[28]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref28)             雷历著, 《基础神学》, 第146-147页.

[[29]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref29)             威明顿著, 《威明顿圣经辅读: 卷下》, 第917页.

[[30]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref30)             殷保罗著, 《慕迪神学手册》, 第287页.

[[31]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref31)             “辨别诸灵”的属灵恩赐(林前12:10)可能是指一种能分别真假的超自然启示之能力, 此种启示乃透过口头的方式传达出来, 并非是指赶鬼的能力.

[[32]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref32)             雷历著, 《基础神学》, 第182-183页.

[[33]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref33)             殷保罗著, 《慕迪神学手册》, 第287页.

[[34]](http://malaccagospelhall.org.my/2015/05/%E5%A4%A9%E4%BD%BF%E8%AE%BA-%E5%A4%A9%E4%BD%BF%E7%9A%84%E5%AE%9A%E4%B9%89%E3%80%81%E5%AD%98%E5%9C%A8%E3%80%81-%E6%9D%A5%E6%BA%90%E3%80%81%E6%80%A7%E8%B4%A8%E3%80%81%E5%88%86%E7%B1%BB%E5%92%8C/%22%20%5Cl%20%22_ftnref34)             Fred A. Dickason,**Angels, Elect and Evil**, 第40-42页; 引自 H. L. Willmington, **Willmington’s Guide to the Bible**, 第787页.