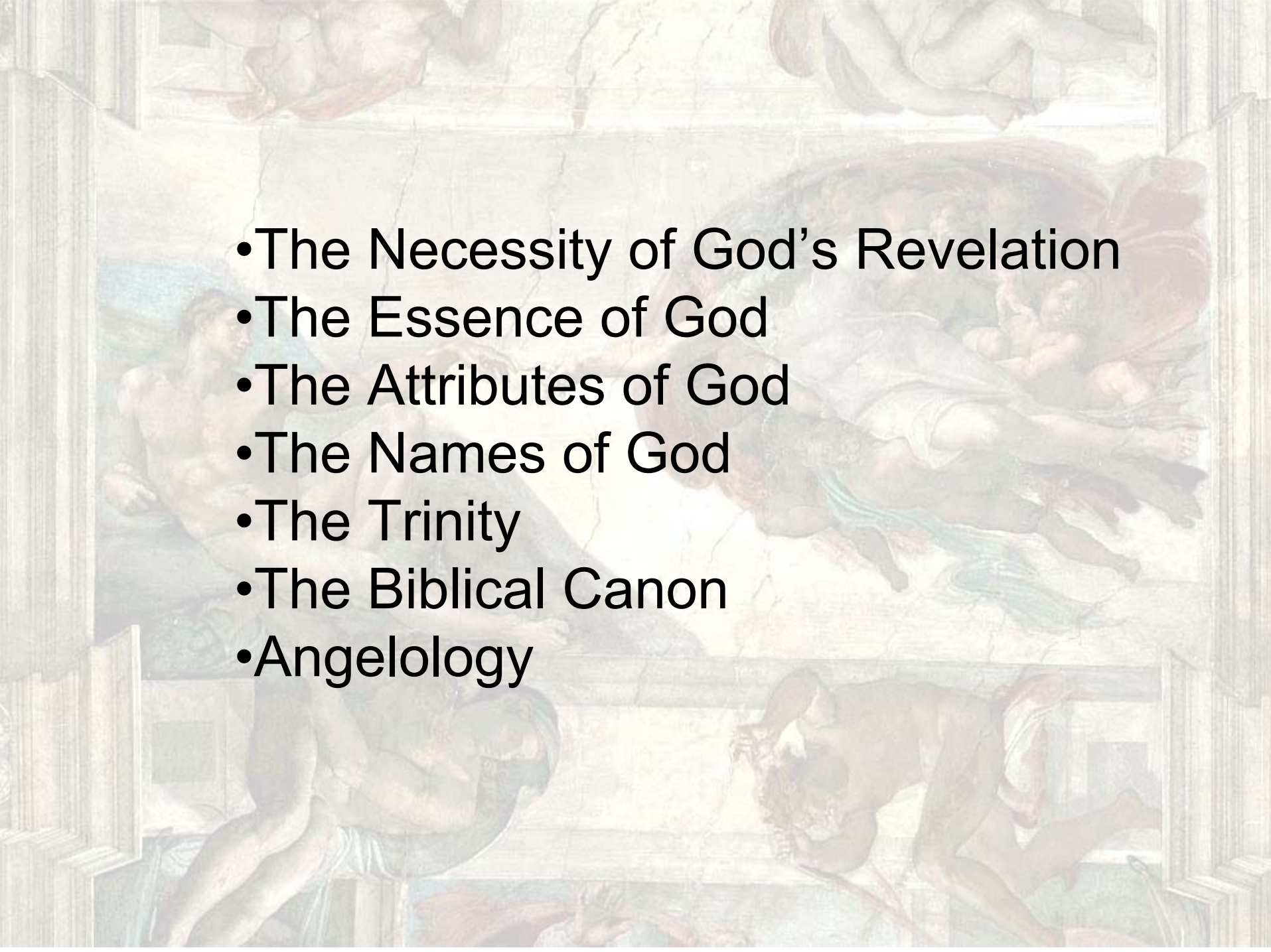


Introduction to Christian Theology

Professor:
Flavio Chávez

Friday, November 17, 2006

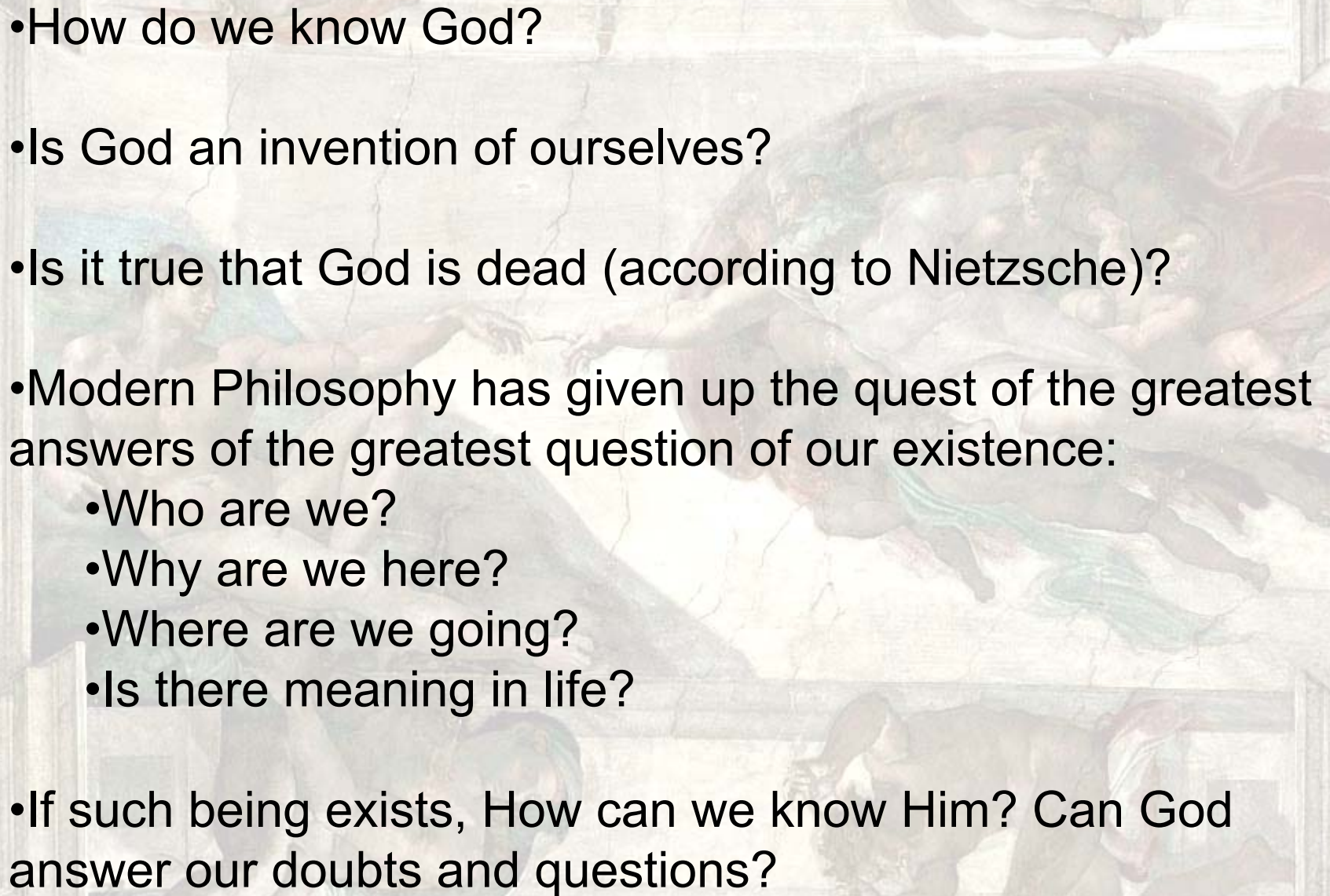
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- The background of the slide is a faded, semi-transparent version of Michelangelo's famous fresco, "The Creation of Adam," from the Sistine Chapel. The image shows the reclining Adam on the left and the reclining God on the right, with the central gap between them being the focal point of the text.
- The Necessity of God's Revelation
 - The Essence of God
 - The Attributes of God
 - The Names of God
 - The Trinity
 - The Biblical Canon
 - Angelology

The Revelation of God

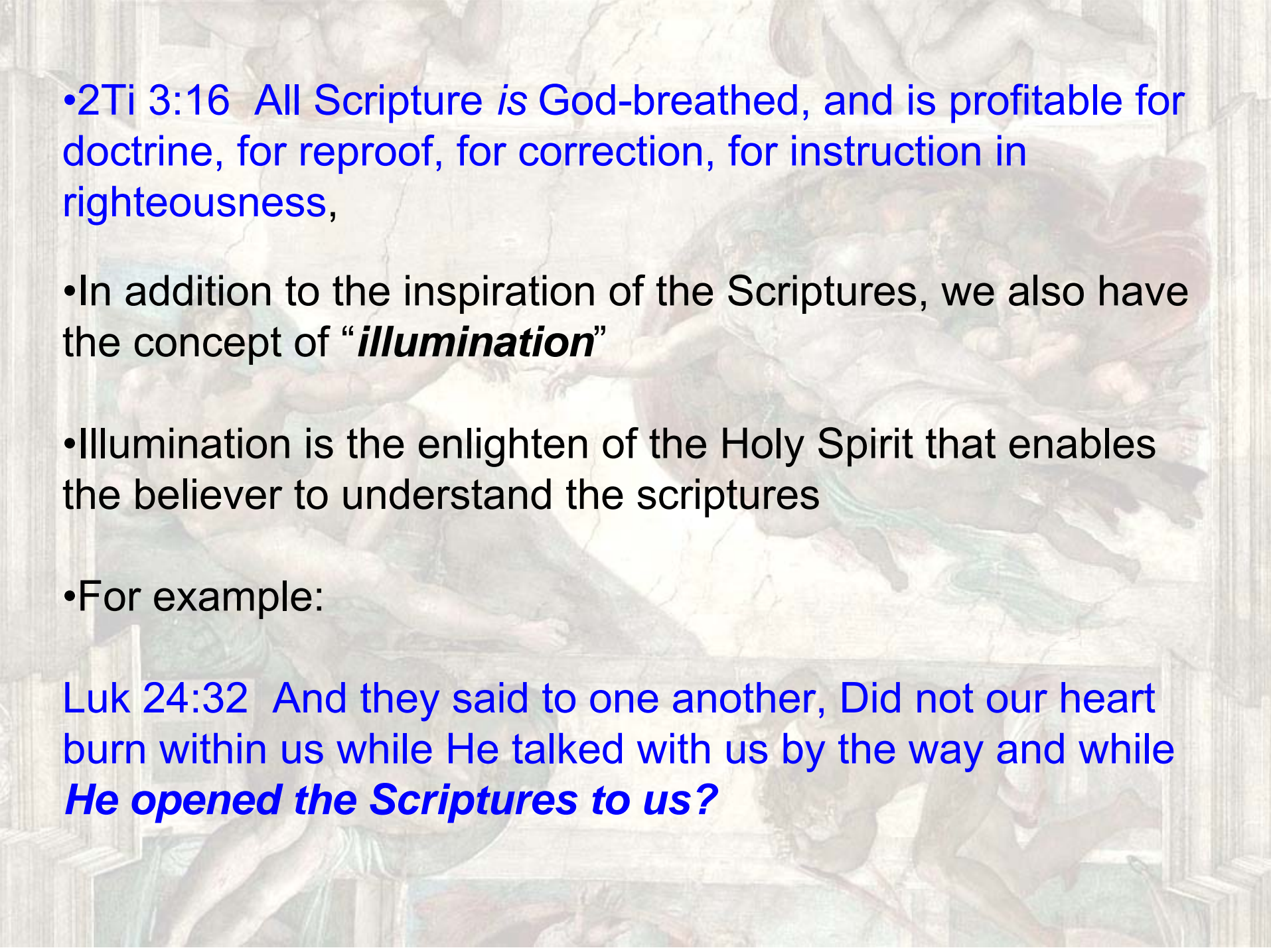


Science is based on observation, Theology is based on Revelation!

- 
- How do we know God?
 - Is God an invention of ourselves?
 - Is it true that God is dead (according to Nietzsche)?
 - Modern Philosophy has given up the quest of the greatest answers of the greatest question of our existence:
 - Who are we?
 - Why are we here?
 - Where are we going?
 - Is there meaning in life?
 - If such being exists, How can we know Him? Can God answer our doubts and questions?

The Revelation of God

- God, out of His own initiative decided to communicate knowledge about Himself to man.
- The Bible is God's written revelation to mankind. It's an extraordinary act of kindness!
- The book of "beginnings" (Genesis) offers the following answers:
 - Reveals God
 - Reveals who we are (Act of Creation)
 - Reveals The plan of redemption (Gen. 3:15)
 - Reveals Purpose in our lives
- God's revelation is said to be *inspired* because it guarantees a truthful and correct communication of truth



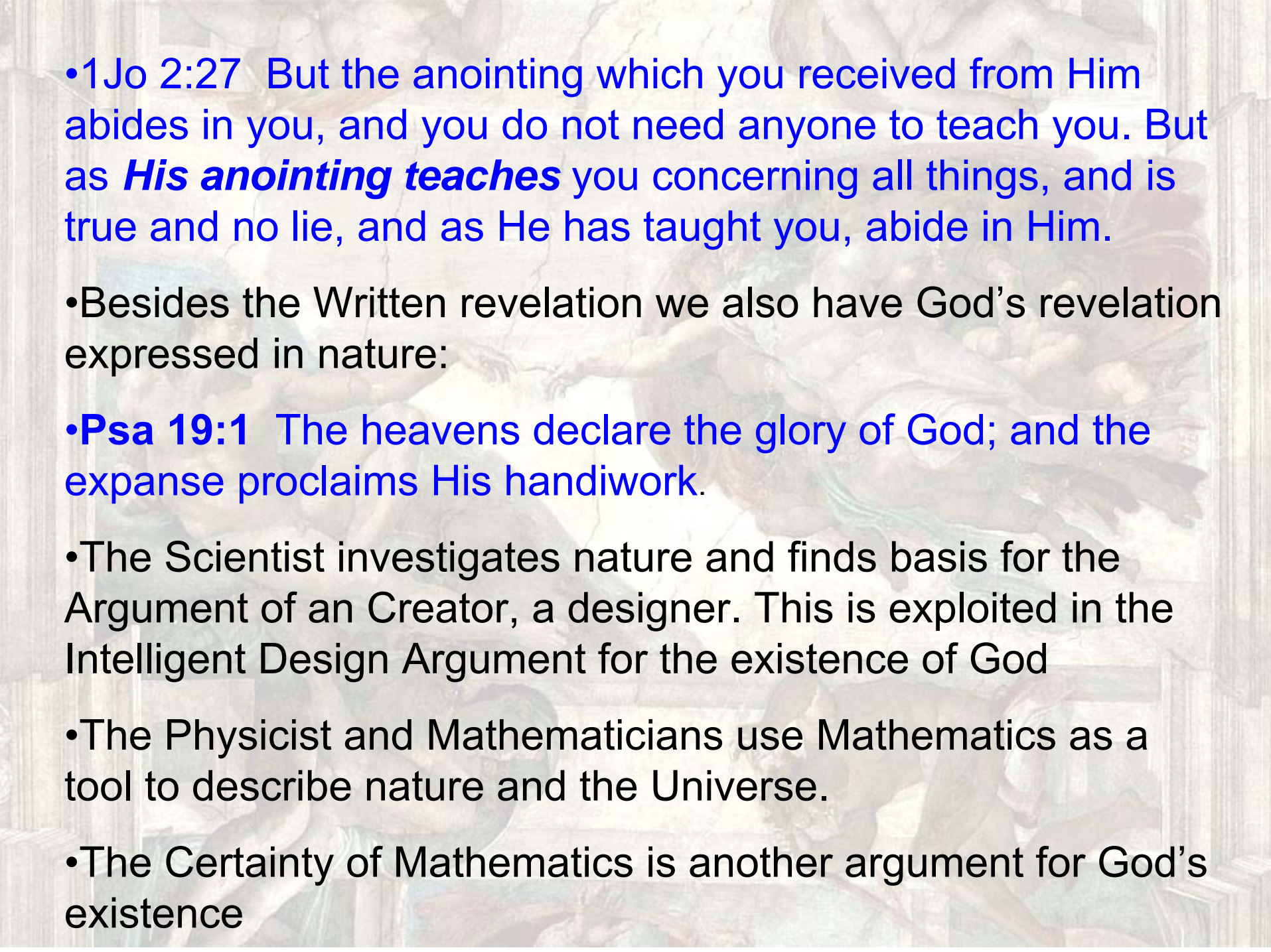
•2Ti 3:16 All Scripture *is* God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

•In addition to the inspiration of the Scriptures, we also have the concept of “***illumination***”

•Illumination is the enlighten of the Holy Spirit that enables the believer to understand the scriptures

•For example:

Luk 24:32 And they said to one another, Did not our heart burn within us while He talked with us by the way and while ***He opened the Scriptures to us?***



•1Jo 2:27 But the anointing which you received from Him abides in you, and you do not need anyone to teach you. But as ***His anointing teaches*** you concerning all things, and is true and no lie, and as He has taught you, abide in Him.

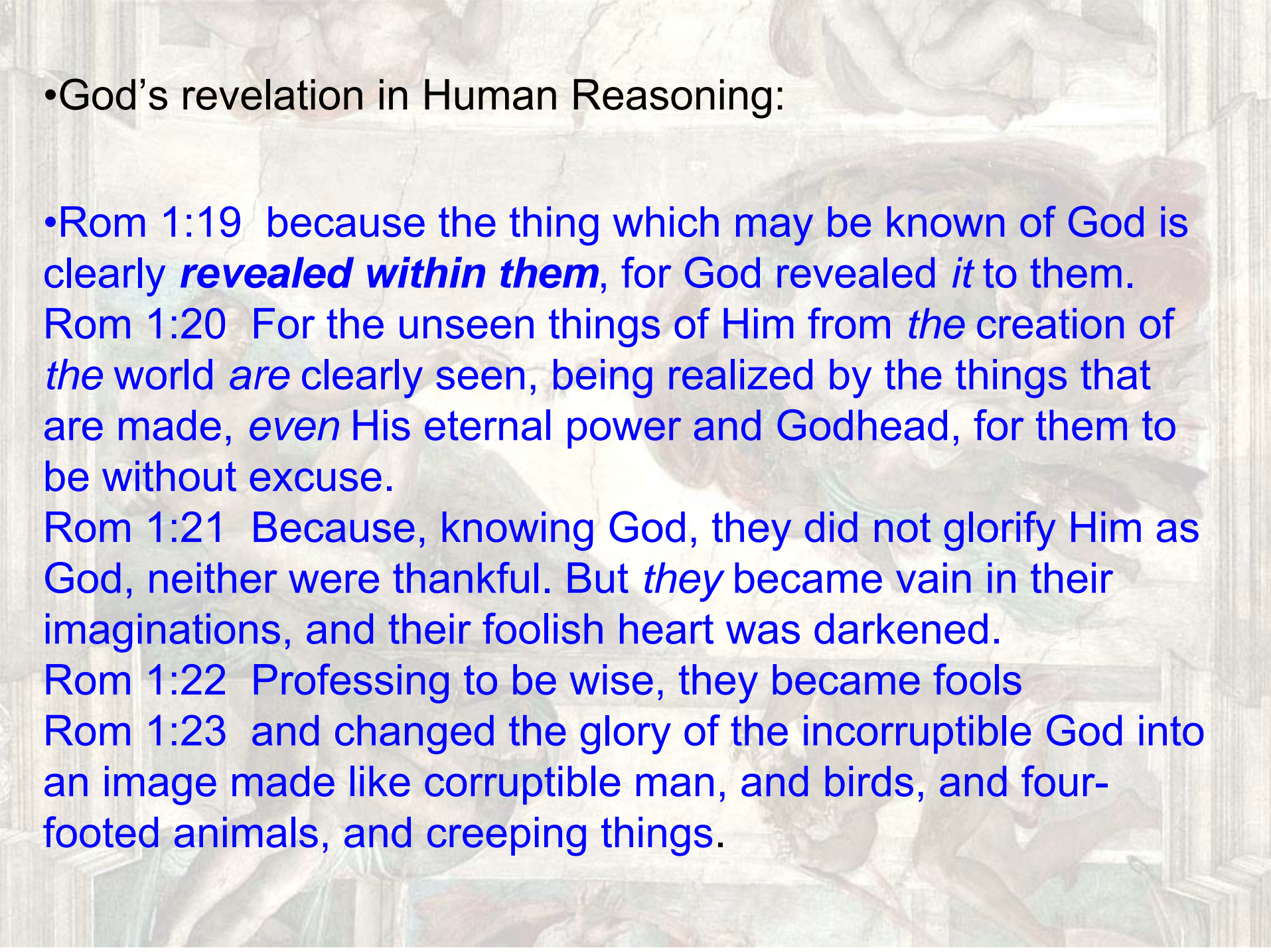
•Besides the Written revelation we also have God's revelation expressed in nature:

•**Psa 19:1** The heavens declare the glory of God; and the expanse proclaims His handiwork.

•The Scientist investigates nature and finds basis for the Argument of an Creator, a designer. This is exploited in the Intelligent Design Argument for the existence of God

•The Physicist and Mathematicians use Mathematics as a tool to describe nature and the Universe.

•The Certainty of Mathematics is another argument for God's existence



- God's revelation in Human Reasoning:

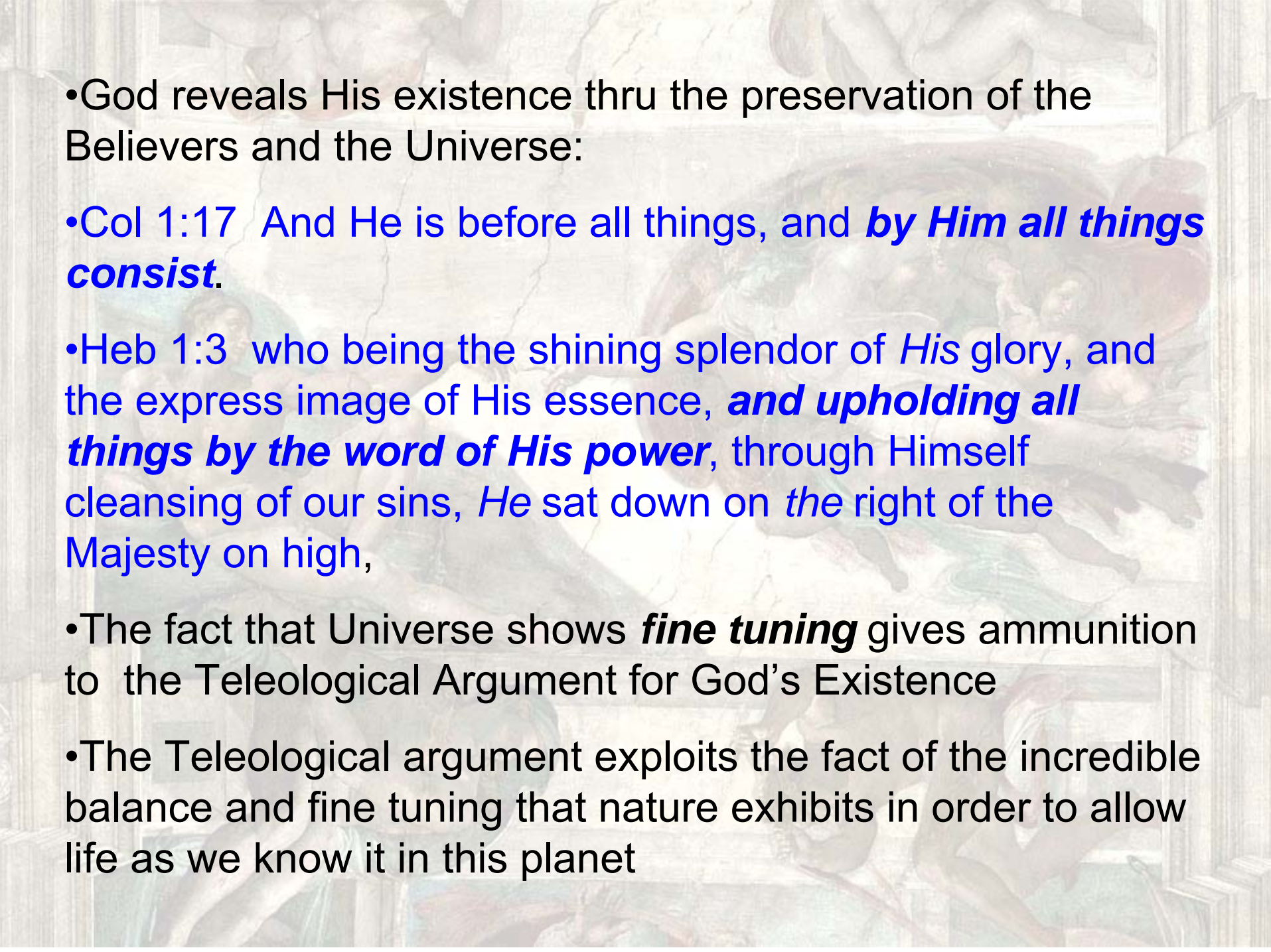
- Rom 1:19 because the thing which may be known of God is clearly ***revealed within them***, for God revealed *it* to them.

- Rom 1:20 For the unseen things of Him from *the* creation of *the* world *are* clearly seen, being realized by the things that are made, *even* His eternal power and Godhead, for them to be without excuse.

- Rom 1:21 Because, knowing God, they did not glorify Him as God, neither were thankful. But *they* became vain in their imaginations, and their foolish heart was darkened.

- Rom 1:22 Professing to be wise, they became fools

- Rom 1:23 and changed the glory of the incorruptible God into an image made like corruptible man, and birds, and four-footed animals, and creeping things.



•God reveals His existence thru the preservation of the Believers and the Universe:

•Col 1:17 And He is before all things, and ***by Him all things consist.***

•Heb 1:3 who being the shining splendor of *His* glory, and the express image of His essence, ***and upholding all things by the word of His power,*** through Himself cleansing of our sins, *He* sat down on *the* right of the Majesty on high,

•The fact that Universe shows ***fine tuning*** gives ammunition to the Teleological Argument for God's Existence

•The Teleological argument exploits the fact of the incredible balance and fine tuning that nature exhibits in order to allow life as we know it in this planet

God's Revelation thru Miracles

- C.S. Lewis exposed God's miracles as evidence of God's existence
- The rational mind of the 19th century believed in a "closed universe". Meaning that the metaphysical or spiritual was non-existent. They believed in a purely materialistic world.
- Miracles represent a big problem for them, because is evidence of something out of the ordinary, beyond this world that alters the normal laws of life.
- **Mat 11:4** Jesus answered and said to them, Go and tell John again those things which you hear and see:
Mat 11:5 the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised, and the poor have the gospel proclaimed to them.

Direct Revelation

- **Revelation thru Dreams:** God reveals His purposes, warns about certain events to both believers and non believers (Daniel 4, Ge. 20:3,6; 31:11-13,24; chapters 40-41)....
- **Revelation Thru visions** (Acts 10:10-17, Isa. 1:1; 6:1; Eze. 1:3) : God reveals truth and concepts that otherwise we would not understand
- **Revelation thru epiphanies** (Ge. 16:7-14; Ex. 3:2; 2Sam. 24:16; Zac. 1:12) epiphanies are physical manifestations of God before the incarnation. ***The Angel of the Lord*** was one of those manifestations
- **Revelation thru Angels** (Da. 9:20-21; Luk. 2:10-11; Rev. 1:1), God uses angels to reveal His will, Intervene in favor of His people. (Peter's escape from Jail- Book of Acts)

The Climax of God's Revelation: Jesus

The Incarnation of Jesus

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 He was in *the* beginning with God.

1Ti 3:16 And without controversy great is the mystery of godliness: God was ***manifested in the flesh***, justified in the Spirit, seen by angels, preached among nations, believed on in *the* world, and received up into glory.

Jesus: The Power and Wisdom of God

1Co 1:24 But to them, the called-out ones, both Jews and Greeks, Christ *is* the ***power of God and the wisdom of God***.

The Ultimate Revelation of God: Jesus

Heb 1:1 God, who at many times and in many ways spoke in time past to the fathers by the prophets,

Heb 1:2 has in these last days spoken to us by **His Son**, whom He has appointed heir of all things, by whom also He made the worlds,

Heb 1:3 who being the ***shining splendor of His glory***, and the ***express image of His essence***, and upholding all things by the word of His power, through Himself cleansing of our sins, *He sat down on the right of the Majesty on high*,

- The Secret of Classic Christianity: Jesus

- A Christ-center faith is essential and yet unique in today's mystical Christianity.

The Revelation of God's Love....

Rom 5:8 But God showed how much he loved us by having Christ die for us, even though we were sinful.

Eph 2:1 and you being dead in deviations and sins,
Eph 2:2 in which you formerly walked according to the course of this world, according to the ruler of the authority of the air, the spirit now working in the sons of disobedience,
Eph 2:3 among whom we also all conducted ourselves in times past in the lusts of our flesh, doing the things willed of the flesh and of the understanding, and ***were by nature the children of wrath***, even as the rest.

Eph 2:4 ***But God***, being rich in mercy, because of His great love *with which He loved us*,

The Essence of God



Joh 4:24 God *is* a spirit, and the ones worshiping Him must worship in spirit and truth.“

The Essence of God

- The Bible reveals qualities that are directly attributed to God. The sum of these attributes will give us a description of who God is (in His own words)

- God's Essence is described in four terms:

God is Spirit:

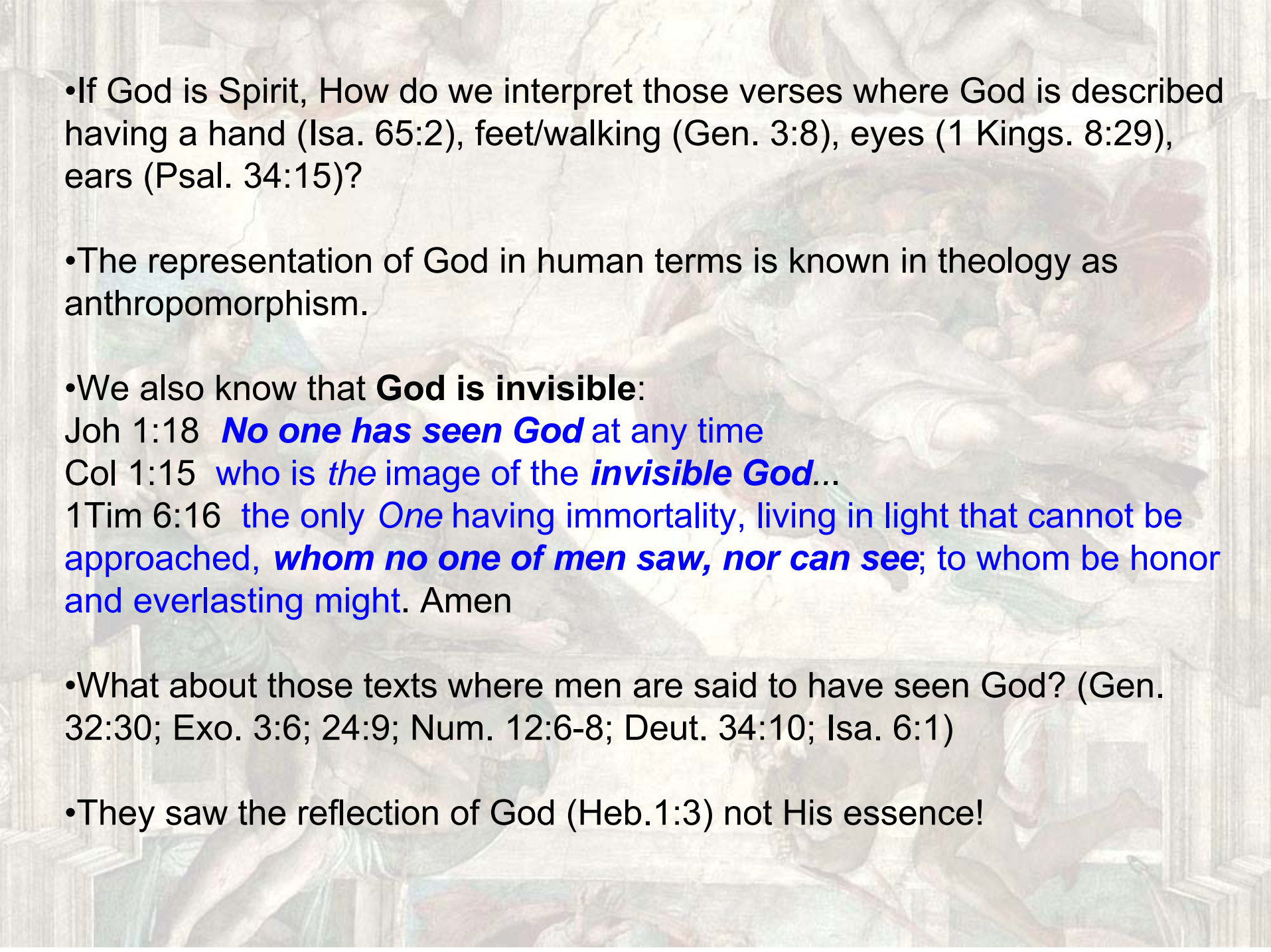
His substance is immaterial.

Joh 4:24 God *is* a spirit, and the ones worshiping Him must worship in spirit and truth.“

Luk 24:39 See My hands and My feet, that I am He? Feel Me and see, because a ***spirit does not have flesh and bones***, as you see Me having..

- The spiritual nature of God is revealed in the Second Commandment;

Exo 20:4 You shall not make a graven image for yourself, or any likeness in the heavens above, or in the earth beneath, or in the waters under the earth;



•If God is Spirit, How do we interpret those verses where God is described having a hand (Isa. 65:2), feet/walking (Gen. 3:8), eyes (1 Kings. 8:29), ears (Psal. 34:15)?

•The representation of God in human terms is known in theology as anthropomorphism.

•We also know that **God is invisible:**

Joh 1:18 ***No one has seen God*** at any time

Col 1:15 *who is the image of the invisible God...*

1Tim 6:16 *the only One having immortality, living in light that cannot be approached, whom no one of men saw, nor can see; to whom be honor and everlasting might. Amen*

•What about those texts where men are said to have seen God? (Gen. 32:30; Exo. 3:6; 24:9; Num. 12:6-8; Deut. 34:10; Isa. 6:1)

•They saw the reflection of God (Heb.1:3) not His essence!



• **Theophanies** are physical manifestations of God through the Old Testament

• Gen 32:30 *And Jacob called the name of the place Face of God, because I saw God face to face, and my life is delivered.*

• The angel of the Lord was a visible manifestation of deity (Gen. 16:7-14; 18:13-33; 22:11-18; Exod. 3:2-5; Judg. 6:11-23; 1 Kings. 19:5-7; 2 Kings. 19:35).

• **God possesses life of his own** that's why he is called the Living God (Jos. 3:10; 1 Sam. 7:26; Psal. 84:2; Mat. 16:16...).

• **Jos 3:10** *And Joshua said, By this you shall know that the living God is among you.*

• As the Living God He is shown:

- a. With Intellect (Gen. 18:19; Ex. 3:7)
- b. With Sensibility (Gen. 6:6; Psal. 103:8-14)
- c. Speaking (Gen. 1:3)
- d. Seeing (Gen. 11:5)
- e. Hearing (Psal. 94:9)
- f. Repenting (Gen. 6:6)
- g. Being Angry (Deut. 1:37)
- h. Being jealous (Exo. 20:5)

God is Self Existent

His existence does not depend on anything outside Himself.

Thomas Aquinas correctly said: “**He is the first cause without cause**”

His self existence is affirmed when He says:

Exo 3:14 **And God said to Moses, I AM WHO I AM.**

His existence does not even depend on His will but in His nature. In other words He can not stop being!

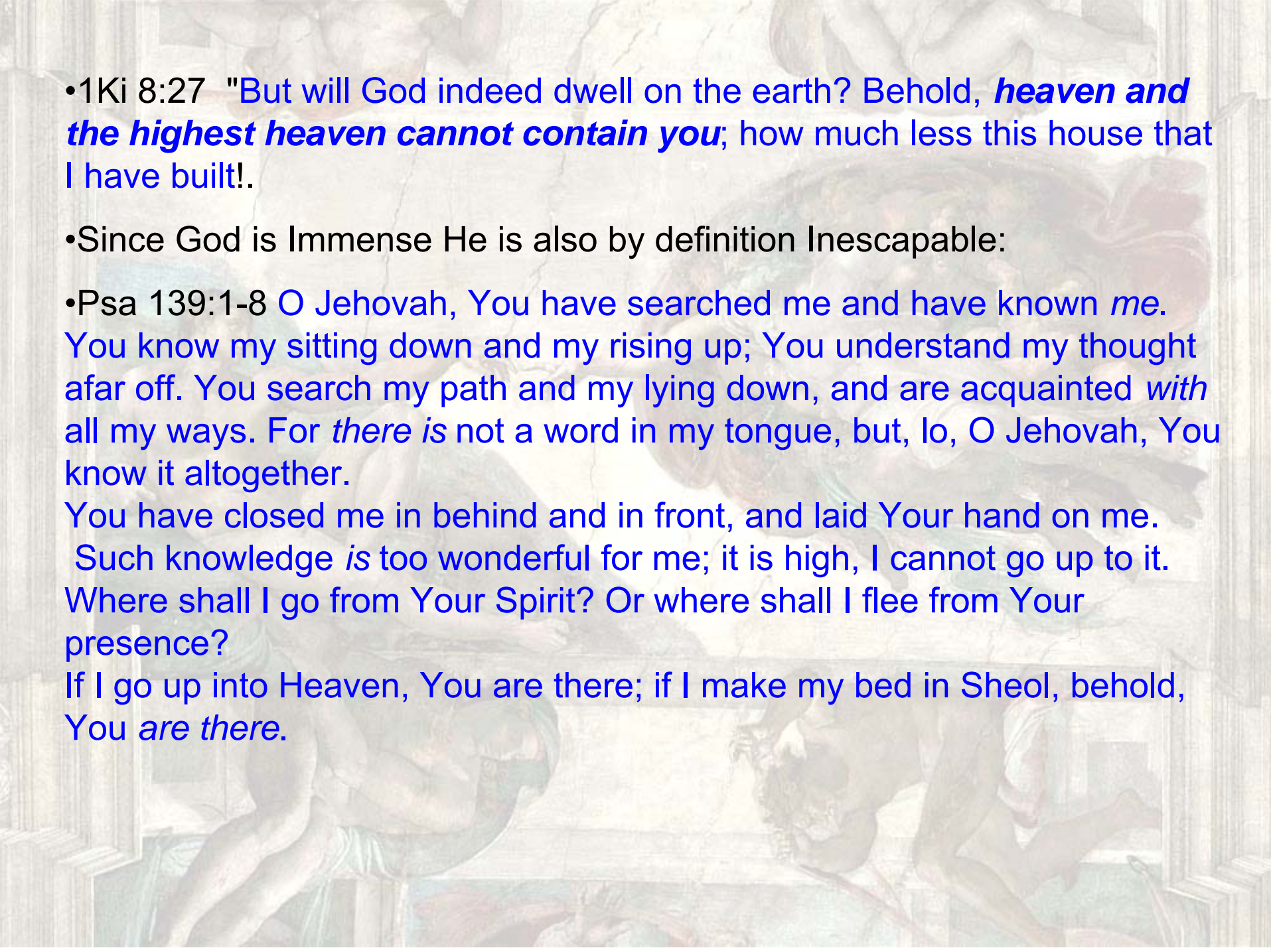
God is Immense

When we observe the universe we realize the vastness of the creation.

Yet we know that the universe is not infinite because it owes its existence to God.

Therefore God is infinite and He exists outside the frame of time.

(1kings. 8:27; 2Cro. 2:6; Psal. 113:4-6; 139; Isa. 66:1; Jer. 23:24; Acts. 17:24-28)



•1Ki 8:27 "But will God indeed dwell on the earth? Behold, ***heaven and the highest heaven cannot contain you***; how much less this house that I have built!.

•Since God is Immense He is also by definition Inescapable:

•Psa 139:1-8 O Jehovah, You have searched me and have known *me*. You know my sitting down and my rising up; You understand my thought afar off. You search my path and my lying down, and are acquainted *with* all my ways. For *there is* not a word in my tongue, but, lo, O Jehovah, You know it altogether.

You have closed me in behind and in front, and laid Your hand on me.

Such knowledge *is* too wonderful for me; it is high, I cannot go up to it. Where shall I go from Your Spirit? Or where shall I flee from Your presence?

If I go up into Heaven, You are there; if I make my bed in Sheol, behold, You *are there*.

God is Eternal

•God is not only immense in relationship to space. But He is also Eternal in reference with time (Gen. 21:33; Psalm 90:2. Heb. 11:3; Isa. 57:15)

•He is without beginning and end.

Gen 21:33 And Abraham planted a tree in Beer-sheba, and called there on the name of Jehovah, the *everlasting (Olam in Hebrew)* God.

•He is the author of time:

Heb 11:3 By faith we understand *that the ages were framed by a word of God*, so that the things being seen not to have come into being out of the things that appear.

•Paul refers to God as the Immortal one:

1Ti 6:16 who alone has *immortality*, dwelling in light which cannot be approached, whom no one of men have seen, nor can see; to whom be honor and power everlasting. Amen.

Isa 57:15 For so says the high and lofty One *who inhabits eternity*, whose name *is* Holy

The Attributes of God

The Bible also provides descriptive qualities of God. These are divided into the Moral Attributes and the Non-Moral Attributes.

Non-Moral Attributes

Among this category God's omnipresence, omniscience, omnipotence and immutability are mentioned. The Non-moral attributes describes His Greatness in relationship to the creation

God is Omnipresent. in Latin "Omni" means "all". Therefore Omnipresence describes God's presence everywhere at the same time (Psalm 139).

When we think God is not around, or when we feel that God is not among us, the reality is that He is! (Deut. 4:7; Psa. 46:1; 145:18; Mt. 28:20).

Heb 4:13 *Neither is there any creature that is not manifest in His sight, but all things are naked and opened to the eyes of Him with whom we have to do.*

The background of the slide is a faded, light-colored version of Michelangelo's famous fresco, "The Creation of Adam". It depicts the reclining Adam on the left, reaching towards the God on the right who is supported by other figures. The central focus is the gap between Adam's outstretched hand and God's hand, symbolizing the spark of divine spark.

God is Omniscient

Omniscience describes God's infinite, exhaustive, simultaneous knowledge.

- God has no need to learn by observation and application like we do. He has no need to read the newspapers to find about world events.
- God is not even surprise when we sin!. (Psal. 139:1-10; Prov. 15:3; Jer. 23:23-25).
- He knows all things, including the inanimate objects of creation (Psal. 147:4), The deeds of men (Psal. 139:1-4; Prov. 15:3), The needs of the humankind (Mat. 6:8,32)
- God does not need our prayers to get informed about our needs. Yet He welcomes prayer as an act of submission and dependency.

God is Omnipotent

It describes God's might and ability to do and perform as He wills. There are no limitations to His power.

•However, there are things that God can not do because it goes against His nature:

- a. He does not favor the wicked (Hab. 1:13)
- b. Deny Himself (2Tim. 2:13)
- c. Lie (Titus.1:2; Heb. 6:18)
- d. Tempt, entice or allure(James.1:13).

Gen 17:1 And when Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, ***I am the Almighty*** God! Walk before Me and be perfect.

Mat 19:26 But Jesus looked on *them* and said to them, With men this is impossible, ***but with God all things are possible.***

Jer 32:17 Ah, Lord Jehovah! You have made the heavens and the earth by Your great power and stretched out arm. ***Nothing is too great for You.***

God is Immutable

This term describes God's unchanging and perpetual nature, and by definition God is incorruptible!

- a. In Him there is no variation (James. 1:17)
- b. He does not change (Mal. 3:6)
- c. His power does not weakens with time (Rom. 4:20)
- d. His purpose and counsels do not change (Psal. 33:11)
- e. His promises are faithful (1Ki. 8:56; 2Cor. 1:20)
- f. His mercy is everlasting (Psal. 103:17)
- g. His justice is everlasting (Gen. 18:25; Psa. 37:28)

•**Rom 11:29** For the gracious gifts and the calling of God *[are] irrevocable.*

•**Phi 1:6** being confident of this very thing, that *He who has begun a good work in you will perform it until the day of Jesus Christ,*

•**Heb 13:8** Jesus Christ the same *yesterday and today and forever.*

God's Moral Attributes

They described God's Holiness, Justice, loving kindness, and His Truthfulness. In other words it describes his *relationship* with His creation.

Holiness

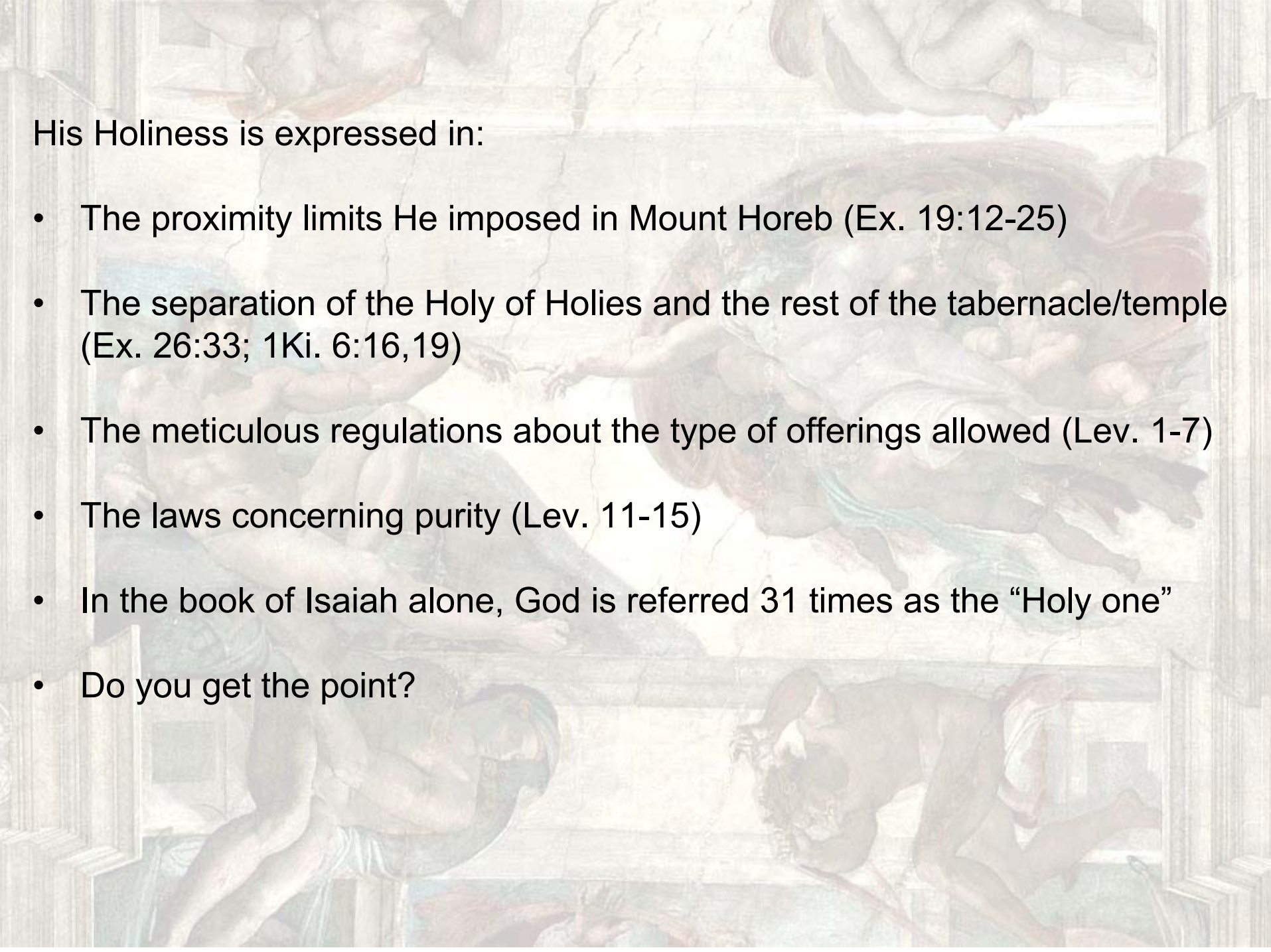
Describes the severe separation between Mankind and God. God is exalted and apart from His creatures and all wickedness. Under this attribute, God made Himself known in the Old Testament: (Psal. 22:3; Isa. 40:25....)

Lev 11:44 For I *am* Jehovah your God, and you shall sanctify yourselves, and you shall be holy, for I *am* holy

Jos 24:19 And Joshua said to the people, You cannot serve Jehovah, for ***He is a holy God***. He *is* a jealous God. He will not forgive your transgressions nor your sins.

1Sa 6:19 And He struck the men of Beth-shemesh because they had looked into the ark of Jehovah. He even struck seventy among the people, *including* fifty chief men. And the people lamented because Jehovah had struck the people with a great slaughter.

1Sa 6:20 And the men of Beth-shemesh said, ***Who is able to stand before this holy Jehovah God?*** And to whom shall He go up from us?



His Holiness is expressed in:

- The proximity limits He imposed in Mount Horeb (Ex. 19:12-25)
- The separation of the Holy of Holies and the rest of the tabernacle/temple (Ex. 26:33; 1Ki. 6:16,19)
- The meticulous regulations about the type of offerings allowed (Lev. 1-7)
- The laws concerning purity (Lev. 11-15)
- In the book of Isaiah alone, God is referred 31 times as the “Holy one”
- Do you get the point?

The Justice of God

His Justice is the reflection of His Holiness in respect to the treatment of His creation.

- He is called “Just & Righteous” in His treatment with humanity:

Psa 89:14 Justice and judgment *are* the foundation of Your throne; mercy and truth shall go before Your face.

- God has established Moral Laws as basis for blessings and retribution (Deut. 7:9-13).
- His infliction of punishment is called “Punitive Justice“ which is part of His Divine Wrath (Gen. 2:17; Ex. 34:7; Rom. 1:32)
- **Gen 2:17** but you shall not eat of the tree of knowledge of good and evil. For in the day that you eat of it ***you shall surely die.***

The background of the slide is a faded, light-colored version of Michelangelo's famous fresco, "The Creation of Adam". It depicts the reclining Adam on the left and the kneeling, reaching-for-God God on the right, with other figures in the background. The overall tone is soft and artistic.

His Loving Kindness.

Is concerned with His love, Mercy and Grace towards men.

- a. Love motives Him to communicate with His creation
- b. He is afflicted by the sins of His people (Isa. 63:9)
- c. He is known as the God of Love (2Cor.13:11)
- d. He is love (1Jn. 4:8)
- e. He is the initiator of love (1Jn. 4:10)
- f. He loves Humankind (Jn. 3:16)

God is Merciful

- a.. Mercy implies "Not getting what we deserve"
- b. He is rich in mercy (Eph. 2:4)
- c. Full of Mercy and Compassion (James 5:11)
- d. Has Great Mercy (1Pe. 1:3)

God is a God of Grace

a. Grace is defined as “getting what we do not deserve“

Justice

Mercy

Grace

b. His grace is abundant (Eph.. 2:7)

c. By grace He has imparted gifts to his Church(1Pe. 4:10)

d. He is the God of all grace(1Pe. 5:12)

•We must keep in mind that the exercise of His Mercy and Grace is “optional”. Romans 9:15

•Since God is **Holy** and **Just** he will never be unfair in His dealings with men. Romans 9:16-20

•Salvation is the maximum expression of grace!



- **The scriptures reveals that His grace is manifested to:**

- a. His elect (Eph. 1:4-6)
- b. The redeemed (Eph. 1:7)
- c. For salvation (Acts 18:27; Eph. 2:7)
- d. For sanctification (Rom. 5:21; Ti. 2:11)
- e. For perseverance (2Cor. 12:9)
- f. For Service (Rom. 12:6)

- **God is the God of Truth**

- a. The only true God (Jn. 17:3)
- b. Jesus is the only true God (1Jn. 5:20)
- c. He is a faithful God (Deut. 7:9; Isa. 25:1)
- d. He is faithful even when doubt (2Tim. 2:13)
- e. He is faithful to His Promises (He. 11:11)
- f. He is faithful to His people (1Cor. 1:9; 10:13)

The Names of God

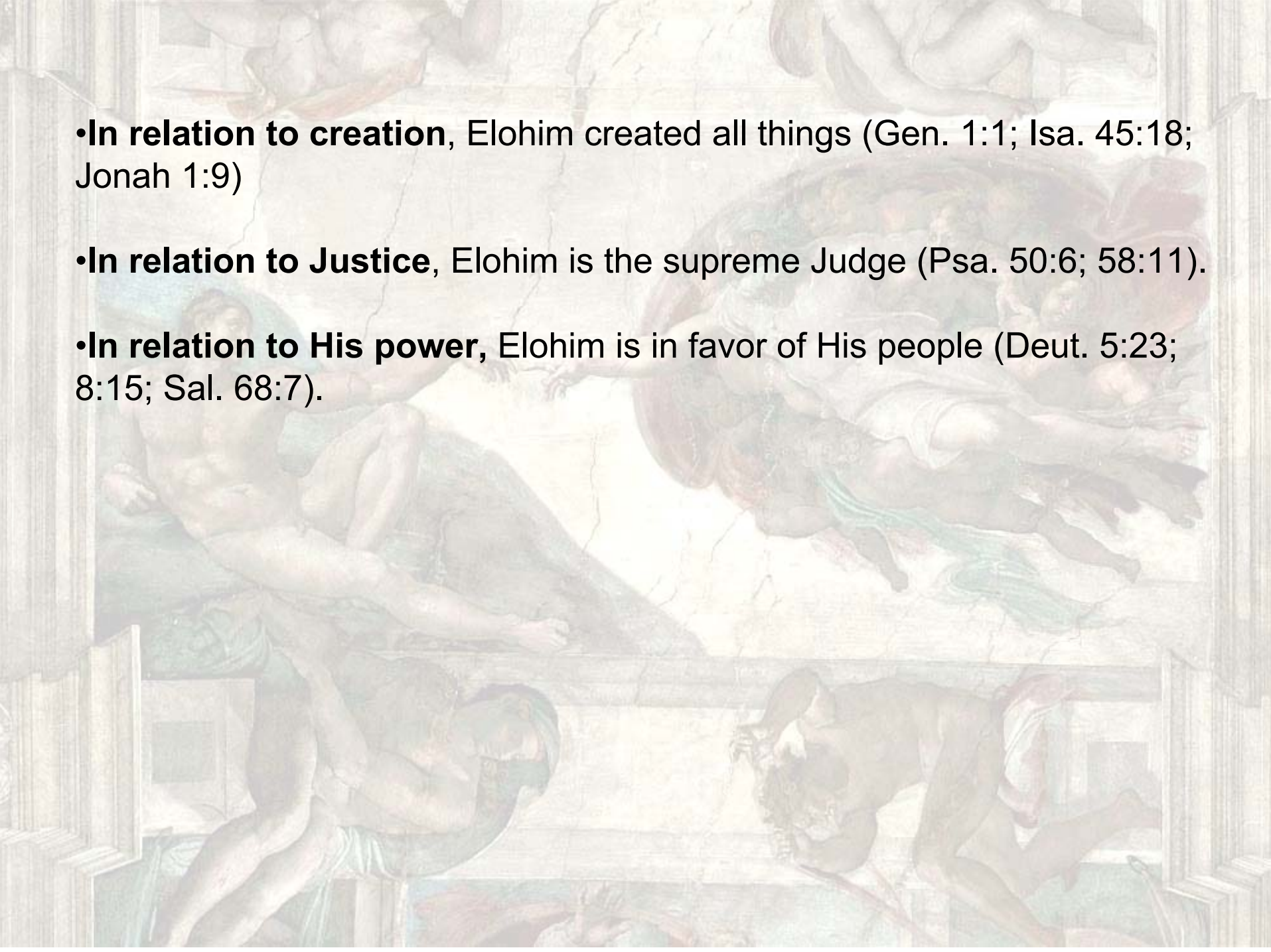
The names of God provide additional revelation provided by Him about His character.

I. Elohim

Appears 2,570 veces in reference to God in the O.T. **Appears 2,310 in reference to the true God.** Is used in Gen. 35:2; Exo. 12:12; 18:11; 23:24 as references to false gods.

God — the name of the Supreme Being, signifying in Hebrew, “Strong,” “Mighty.” It is expressive of omnipotent power; and by its use here in the plural form, is obscurely taught at the opening of the Bible, a doctrine clearly revealed in other parts of it, namely, that though God is one, there is a plurality of persons in the Godhead - Father, Son, and Spirit, who were engaged in the creative work (Pro 8:27; Joh 1:3, Joh 1:10; Eph 3:9; Heb 1:2; Job 26:13) . **JFB Commentary**

In relationship to His Sovereignty, Elohim describes Him as “the God of the whole earth “ (Isa. 54:5), “God of all flesh” (Jer. 32:27), “the God of Heaven” (Neh. 2:4), “*God is God of gods, and Lord of lords..*” (Deut. 10:17).

- 
- **In relation to creation**, Elohim created all things (Gen. 1:1; Isa. 45:18; Jonah 1:9)
 - **In relation to Justice**, Elohim is the supreme Judge (Psa. 50:6; 58:11).
 - **In relation to His power**, Elohim is in favor of His people (Deut. 5:23; 8:15; Sal. 68:7).

Compound Names of God

- ***El-Shaddai.***

Under this name God chose to reveal & comfort to the patriarchs to confirm the covenant with Abraham.

The application of the name shows ***the God Almighty*** (Gen. 17:1; 28:3; 35:11; Exo. 6:3; Psal. 91:1,2).

- ***El Elyon (עליון 'elyôn)***

It means the “***Most High God***” and it places emphasis on His sovereignty, supremacy and dominion upon all creation.

This name was first used by ***Melchizedek*** the king of Salem:

Gen 14:18 And Melchizedek the king of Salem brought forth bread and wine. And he was the priest of ***the most high*** God.

It is mentioned again in Isaiah 14:14 describing the fall of Satan and then is mentioned again in the year 1000 B.C. in the Psalms and Daniel. (Psal. 9:2; Da. 7:18,22,25,27).

• ***El Olam*** (עולם עלם 'olââm)

It means “The Everlasting God”, “The Eternal One”,

Psa 100:5 For Jehovah *is* good; His mercy *is everlasting*; and His truth *endures* to all generations.

Gen 21:33 And Abraham planted a tree in Beer-sheba, and called there on the name of Jehovah, *the everlasting God*.

• ***El Roi*** (ראה ra'âh)

It means “the God who sees”

Gen 16:13 And she called the name of Jehovah who had spoken to her, You *are* a God of vision! For she said, Even here have I looked *after Him that sees me?*

Context

Gen 16:15 And Hagar bore Abram a son. And Abram called his son's name, which Hagar bore, Ishmael.

Gen 16:16 And Abram was eighty-six years old when Hagar bore Ishmael to Abram.

The Unpronounceable name of God “YHWH (יהוה)”

- This is God’s personal name, sacred and unpronounceable to the Hebrews. The name was considered so holy that Hebrews started using the term “Adonai”.
- By the sixth & seventh century A.D the vowels of “Adonai” were combined with YHWH and term *Yahweh* (*Jehovah*) came to existence.
- Yahweh occurs 5,321 times in the Old Testament!
- This name was first used by Eve after the birth of Cain (Gen. 4:1). People in the days of Seth used this name (Gen. 4:26) It was also used by Noah (Gen. 9:26), Abraham (Gen. 12:8; 15:2,8).
- What’s the meaning of Yahweh?
God is His wisdom and sovereignty chose to reveal the meaning of this name to Moses

• **Exo 6:3** and I appeared unto Abraham, unto Isaac, and unto Jacob, as **God Almighty**; but by my name **Jehovah (LORD)** I was not known to them

• The deepest meaning of the name was revealed in:

Exo 3:14 And God said to Moses, **I AM THAT I AM**. And He said, So you shall say to the sons of Israel, **I AM** has sent me to you.

Exo 3:15 And God said to Moses again, You shall say this to the sons of Israel, **Jehovah (LORD)** the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. **This is My name forever, and this is My title from generation to generation.**

• Jehovah emphasizes His Immutability (John 8:58) & Omnipresence (Exo. 3:12).

• Moses understood very well the meaning of Jehovah. In an unstable situation, looking for freedom & the promise land Jehovah provided a point of reference to overcome the circumstances.

Compounds name of Jehovah

1. Jehovah-**Jireh**....The Lord will provide (Gen. 22:14)
2. Jehovah-**Nissi**...the Lord is my Banner (Exo. 17:8-15)
3. Jehovah-**Shalom**....The Lord is peace (Jdg. 6:23,24)
4. Jehovah-**Sabbaoth**...the Lord of hosts (1 Sam. 1:3)
5. Jehovah-**Roi**....The Lord my Shepherd (Psal. 23:1)
6. Jehovah-**tsidkenu**...the Lord our righteousness (Jer. 23:6)
7. Jehovah-**rapha**...the Lord heals you (Exo. 15:26)
8. Jehovah-**shamma**...the Lord is there (Eze. 48:31).
9. Jehovah- **Maccaddeshcem**.. The Lord you Sanctifier (Exo. 31:13)

•Although these compounds Are not additional names of God, but designations and titles, they do provide additional facets of His Character.



•Adonai

It means lord, master, owner (Gen. 19:2; 40:1; 1 Sam. 1:15)

Gen 18:12 Therefore Sarah laughed within herself, saying, After my being old, shall I have pleasure, my **lord** (Abraham) being old also?

Jos 5:14 And He said, No, but I have come as the Commander of the army of Jehovah. And Joshua fell on his face to the earth. And he worshiped and said to Him, What does my **Lord** say to His servant?

The new Testament equivalent is Kurios “lord”

•God (Theos)

In the New Testament **Theos** is the most frequent reference or designation of God. It is used as designation for the true God as well as for pagan gods (Acts. 12:22; 14:11;17:23; 19:26-27; 1Cor. 8:5; 2Thes. 2:4), in reference to the devil (2Cor. 4:4).

In Romans 9:5; John 1:1,18; 20:28 y Titus 2:13 is used as reference of Jesus.



•**Lord (Kurios)**

Appears 717 times in the New Testament. Luke mentions it 210 times and Paul 275 times. Kurios expresses the idea of authority and supremacy.

Jesus was called Kurios while in His earthly ministry in John 20:28 “*my Lord, my God*”.

Jesus’ resurrection from the dead and exaltation in heaven places Him as Lord of the universe (Act. 2:36; Phil. 2:11)

•**Father (πατήρ patēr)**

In the Old Testament God was known to be our Father. As a matter of fact he’s called “Father” 15 times. Yet there was a veil that separated the Holy of Holies from the rest of the temple and the people.

It is in the New Testament where God is called Father 245 times. Jesus introduces an INTIMATE father that provides grace and peace (Eph. 1:2; 1Thesa. 1:1); every good gift (San. 1:17) & commandment (2Jn. 4)

Christ's Hypostatic and the Trinity



Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Understanding the Two Natures of Christ

- Was Jesus 50% Man and 50% God?
- Was He 100% God and 0% Man?
- Was HE 100% God and 100% Man?

- 1 Tim. 2:5

"For there is one God, and one mediator also between God and men, the man Christ Jesus."

- 1 John 5:20

²⁰ We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true--even in his Son Jesus Christ. He is the true God and eternal life.

Understanding Christ's Hypostatic

As God...

He is worshiped (Matt. 2:2,11; 14:33).

He was called God (John 20:28; Heb. 1:8)

He was called Son of God (Mark 1:1)

He is prayed to (Acts 7:59).

He is sinless (1 Pet. 2:22; Heb. 4:15).

He knows all things (John 21:17).

He gives eternal life (John 10:28).

All the fullness of deity dwells in Him (Col. 2:9).

As Man...

He worshiped the Father (John 17).

He was called man (Mark 15:39; John 19:5).

He was called Son of Man (John 9:35-37)

He prayed to the Father (John 17).

He was tempted (Matt. 4:1).

He grew in wisdom (Luke 2:52).

He died (Rom 5:8).

He has a body of flesh and bones (Luke 24:39).

The Trinity

- The doctrine of the trinity is not truth form natural theology, but of revelation
- The Athanasian Creed:
“*We worship one God in the trinity, and the trinity in unity; we distinguish among the persons, but we do not divide the substance*”
- This doctrine is not in conflict with the unity of God
- Classic text: Matt. 3:16,17
*As soon as **Jesus** was baptized, he went up out of the water. At that moment heaven was opened, and he saw the **Spirit of God** descending like a dove and lighting on him. ¹⁷ And a voice from heaven said, "**This is my Son**, whom I love; with him I am well pleased.*“

The Trinity

	<u>Father</u>	<u>The Son</u>	<u>Holy Spirit</u>
Eternal	Psalm 90:2	Micah 5:2	Rom. 8:11
Omnipresent	1 Kings 8:27	Matt. 28:20	Psalm 139:7-10
Omniscient	1 Jn. 3:20	Jn. 16:30; 21:17	1 Cor. 2:10-11
Omnipotent	Gen. 17:1	Matt. 28:18	Luke 1:35
Immutable	James 1:17	Heb. 1:13; 13:8	Rev 19:10
Called God	Phil. 1:2	Jn. 1:1,14; col.2:9	Acts 5:3-4
Creator	Isa. 64:8	Jn. 1:3; Col. 1:15-17	Job 33:4, 26:13
Resurrects	1 The. 1:10	Jn. 2:19; 10:17	Rom. 8:11
Indwells	2 Cor. 6:16	Col. 1:27	Jn. 14:17
Sanctifies	1 Thes. 5:23	Heb. 2:11	1 Pet. 1:2
Life Giver	Gen. 2:27	Jn. 1:3; 5:21	2 Cor. 3:6,8
Searches/ heart	Jer. 17:10	Rev. 2:23	1 Cor. 2:10

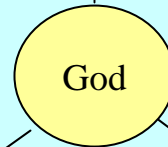
DT 6:4 **Hear, O Israel: The LORD our God, the LORD is one**

The Father

Lord
Creator
Eternal
Omnipotent
Omniscient
Immutable

Creator (Mt. Ge. 1:2)
Eternal (He. 9:14)
Omniscient (1 Cor. 2:10)
Omnipotent (Lk. 1:35)
Omnipresent (Psal. 139:7-10)

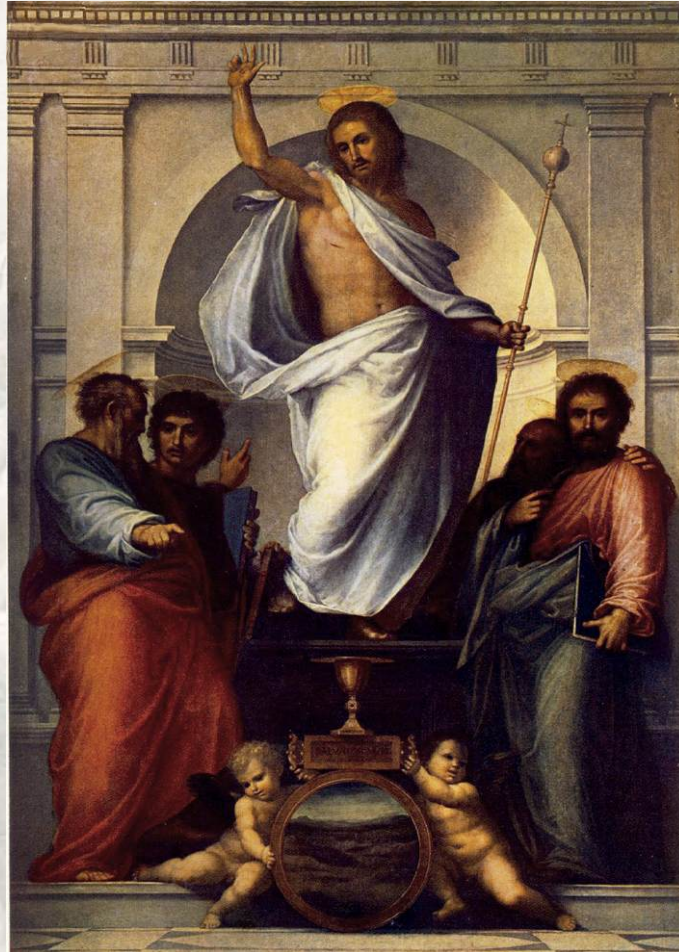
Eternal (Jn. 17:5,24)
Omnipresent (Mt. 28:20)
Omniscient (Jn. 16:30)
Omnipotent (Jn. 5:19)
Immutable (He. 1:12; 13:8)
Forgive sins (Mt. 9:2,6)
Creator (He. 1:10-12)



The Holy Spirit

The Son

The Biblical Canon



God can allow error, but He does not produce error. Since God inspired the Bible it does not contain error!

The Issue of Inspiration of the Scriptures

• **Inspiration** has to do with the recording of truth. The Spirit of God moved upon men to write sixty six books of the Bible (Acts 1:16; Heb. 10:15-17; 2 Pe. 1:21).

Scripture is fully and verbally inspired, God breathed (2 Tim. 3:16)

• **Authority:** The Bible carries divine Authority. Man, creed, and Church are all subject to the authority of Scripture!

• **Inerrancy:** Not only the Bible is Scripture inspired and Authoritative, it is also inerrant and infallible.

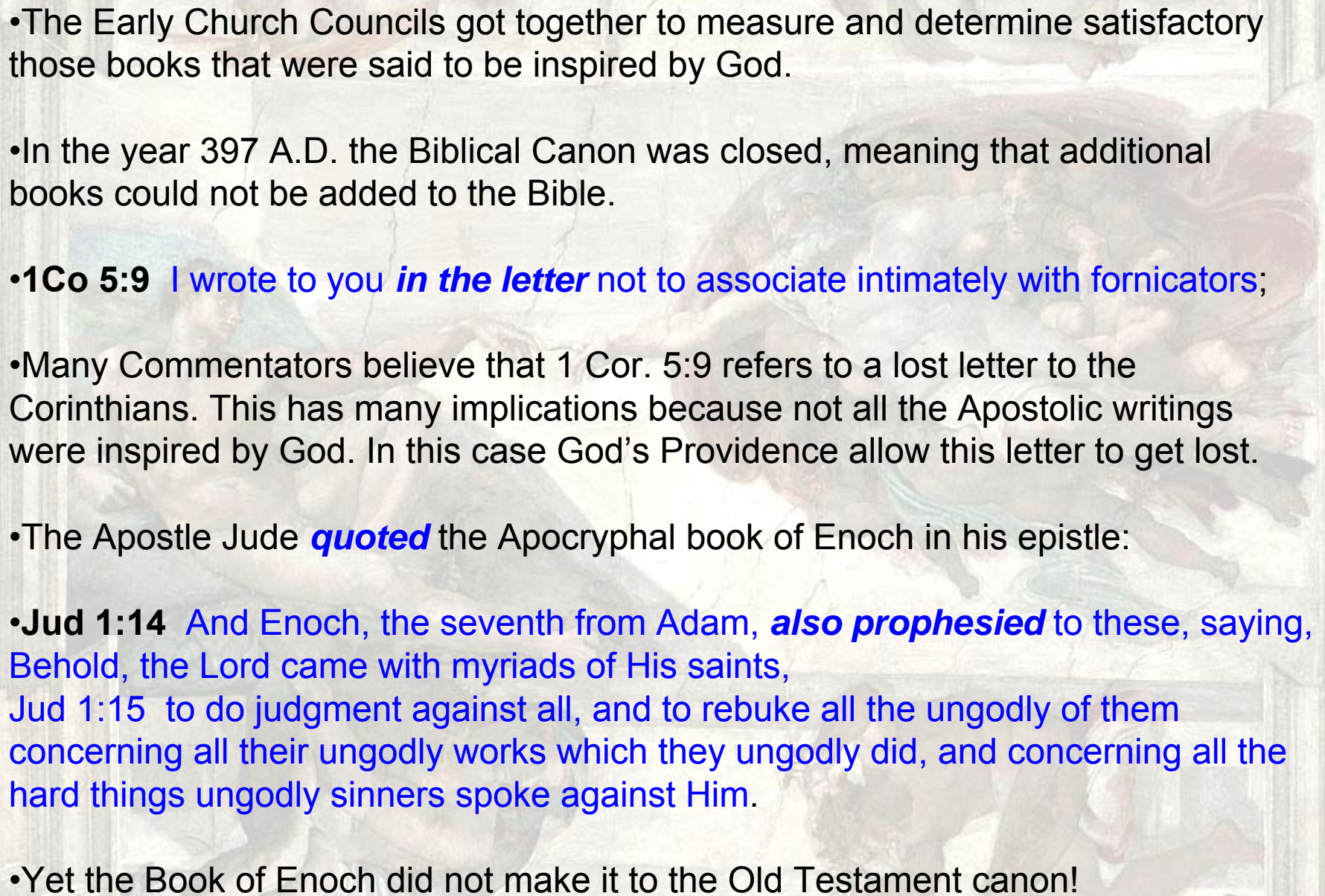
• By this we mean that it is without error in the original manuscripts. It is inerrant in all that affirms!

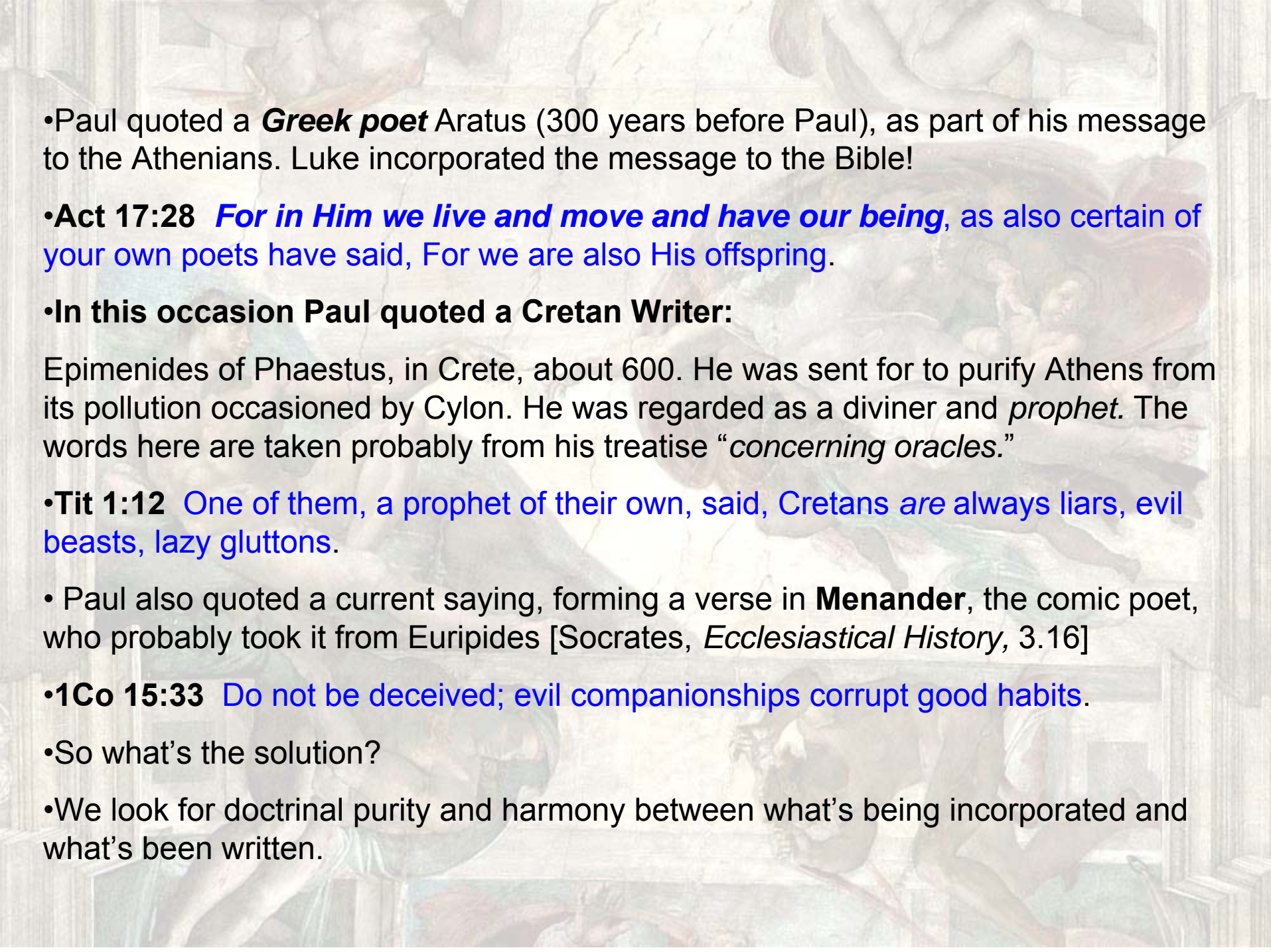
• **Illumination:** The one who inspired men in the writing of Scripture, illuminates the minds of those who read it.

• Why? Because of sin and the darkened mind no one can understand the Scriptures without the Holy Spirit's illumination (1 Cor. 2:6-16; 1 John 2:20,27)

The Biblical Canon

- The word Canon is derived from the Greek “***Kanon***”, which is a measurement rod.
- The Early Church Fathers used this term in reference to the Apostolic Creeds.
- In the middle of the IV century the term ***Kanon*** was used in reference to the 66 books in the Bible.
- How can the Catholic Bible has 72 Books? Who decided which books are inspired by God?
- What were the requirements to qualified as Canonical Writings?

- 
- The Early Church Councils got together to measure and determine satisfactory those books that were said to be inspired by God.
 - In the year 397 A.D. the Biblical Canon was closed, meaning that additional books could not be added to the Bible.
 - 1Co 5:9** I wrote to you *in the letter* not to associate intimately with fornicators;
 - Many Commentators believe that 1 Cor. 5:9 refers to a lost letter to the Corinthians. This has many implications because not all the Apostolic writings were inspired by God. In this case God's Providence allow this letter to get lost.
 - The Apostle Jude *quoted* the Apocryphal book of Enoch in his epistle:
 - Jud 1:14** And Enoch, the seventh from Adam, *also prophesied* to these, saying, Behold, the Lord came with myriads of His saints,
Jud 1:15 to do judgment against all, and to rebuke all the ungodly of them concerning all their ungodly works which they ungodly did, and concerning all the hard things ungodly sinners spoke against Him.
 - Yet the Book of Enoch did not make it to the Old Testament canon!



•Paul quoted a **Greek poet** Aratus (300 years before Paul), as part of his message to the Athenians. Luke incorporated the message to the Bible!

•**Act 17:28** *For in Him we live and move and have our being, as also certain of your own poets have said, For we are also His offspring.*

•**In this occasion Paul quoted a Cretan Writer:**

Epimenides of Phaestus, in Crete, about 600. He was sent for to purify Athens from its pollution occasioned by Cylon. He was regarded as a diviner and *prophet*. The words here are taken probably from his treatise “*concerning oracles.*”

•**Tit 1:12** *One of them, a prophet of their own, said, Cretans are always liars, evil beasts, lazy gluttons.*

• Paul also quoted a current saying, forming a verse in **Menander**, the comic poet, who probably took it from Euripides [Socrates, *Ecclesiastical History*, 3.16]

•**1Co 15:33** *Do not be deceived; evil companionships corrupt good habits.*

•So what’s the solution?

•We look for doctrinal purity and harmony between what’s being incorporated and what’s been written.

Old Testament Canon

Internal Evidence

- The Law: A number of references in the O.T declare the writings of Moses as Authoritative (Jos. 1:7,8; 1 Kin. 2:3, Ezr. 6:18; Neh. 13:1; Dan. 9:11, Mal. 4:4)
- The Prophets: They deliver God's oracles in the Lord's name and their prophecies were considered as authoritative. (Dan. 9:2 - Jer. 25:11-12; Jos. 6:26 - 1 Ki. 16:34)

The Dead Sea Scrolls Evidence

- These scrolls are Rabbinical commentaries of the Old Testament, and it simply shows that the Old Testament books were recognized as canonical between the Old and New Testament period.
- 175 of the 500 scrolls are biblical. There are copies of the books of the O.T. In general all the books of the Old Testament are represented in the scrolls, except the Book of Esther.
- Now keep in mind that non-biblical literature is also found in the scrolls. So appearing in the scrolls do not make them canonical.

Apocryphal Books of the Old Testament

•These are books written by Jews between the Ministry of Malachi and the writing of the Book of Mathew (250 B.C.)

1. I, II, III, IV de Maccabees
2. I & II Esdras
3. Judith
4. Tobit
5. Bel and the Dragon (Daniel chapter 14)
6. Susanna (Daniel 13)
7. Prayer of Manasseh
8. The Prayer of Azariah and the Song of the Three Young Men (Daniel 3)
9. Baruch (chapter 1-5 de Jeremiah)
10. Epistle of Jeremiah (Baruch Chapter 6)
11. Wisdom
12. Sirach (Ecclesiasticus)
13. Psalm 151

•Out of this list six books are included in Catholic Bible: I & II Maccabees, Baruch, Ecclesiastes, Judith y Tobit.

Contents of These Books

The Old Testament Apocrypha covers a broad range of subjects and represents different varieties of literary form. For purposes of convenience they may be classified under the following division:

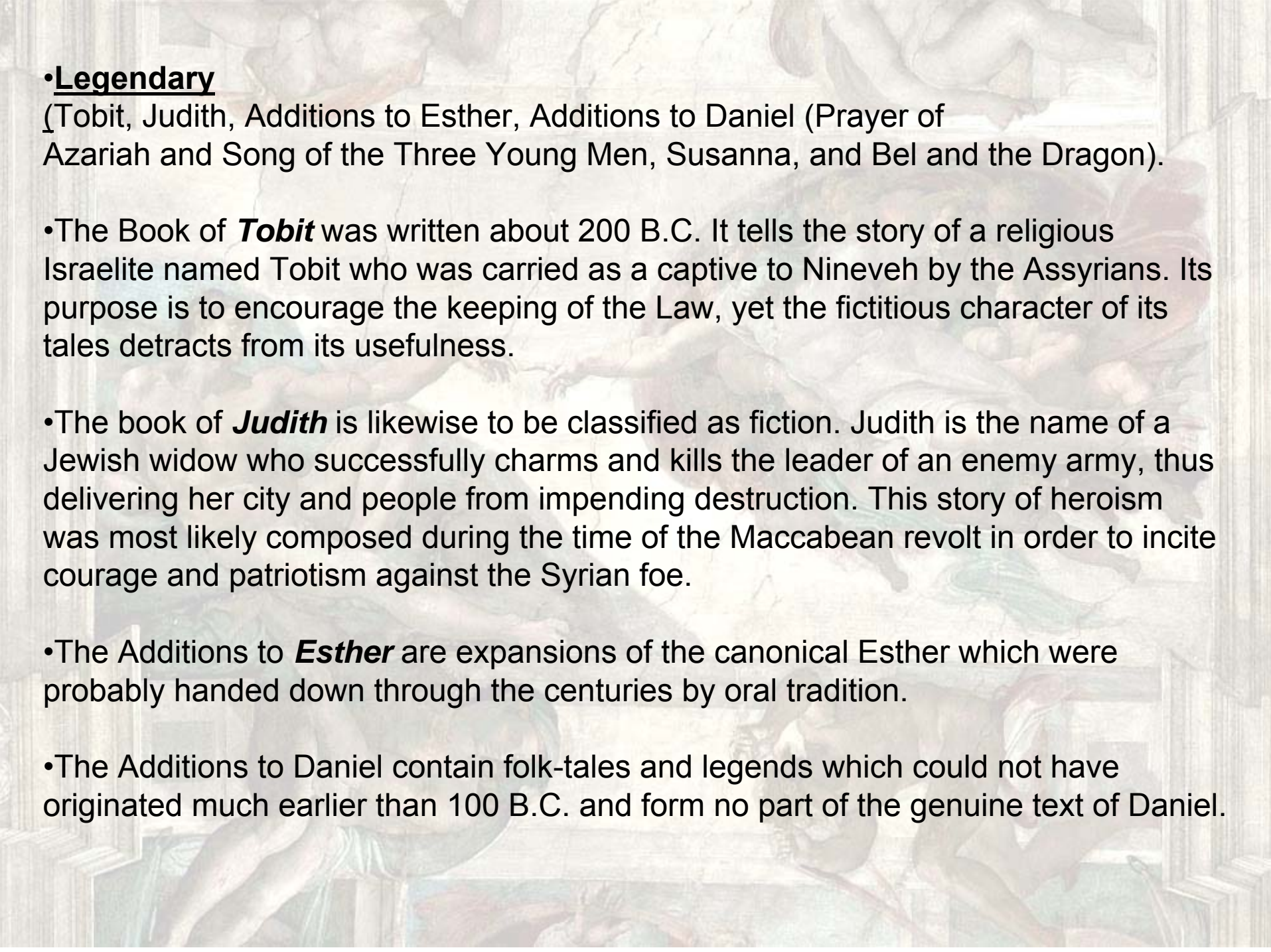
- **Historical**

I Esdras is an ill-arranged collection of much of the material found in The canonical Ezra (Esdras is a Greek form for Ezra), and includes also worthless And legendary accounts which are not supported by the books of Ezra, Nehemiah And II Chronicles.

It is also known as the "Greek Ezra" in contrast to the "Hebrew Ezra" (the Canonical Ezra).

I Maccabees is an important source of information on Jewish history during the second century B.C. The book derives its name from Maccabeus the surname of the Judas who led the Jews in revolt against Syrian oppression. It was written probably during the early part of the first century B.C.

II Maccabees concerns the same general period, but is not as historically reliable as I Maccabees.



•**Legendary**

(Tobit, Judith, Additions to Esther, Additions to Daniel (Prayer of Azariah and Song of the Three Young Men, Susanna, and Bel and the Dragon).

- The Book of ***Tobit*** was written about 200 B.C. It tells the story of a religious Israelite named Tobit who was carried as a captive to Nineveh by the Assyrians. Its purpose is to encourage the keeping of the Law, yet the fictitious character of its tales detracts from its usefulness.
- The book of ***Judith*** is likewise to be classified as fiction. Judith is the name of a Jewish widow who successfully charms and kills the leader of an enemy army, thus delivering her city and people from impending destruction. This story of heroism was most likely composed during the time of the Maccabean revolt in order to incite courage and patriotism against the Syrian foe.
- The Additions to ***Esther*** are expansions of the canonical Esther which were probably handed down through the centuries by oral tradition.
- The Additions to Daniel contain folk-tales and legends which could not have originated much earlier than 100 B.C. and form no part of the genuine text of Daniel.

•**Prophetic** (Baruch, Letter of Jeremiah, Prayer of Manasseh, II Esdras).

Baruch purports to come from the hand of Jeremiah's friend of that name. The contents of the book not only make this claim impossible, but help to fix the real date of composition at some point after 70 A.D.

The letter of Jeremiah, which for no good reason is often appended to Baruch, is a brief notation on the vanities of idolatry.

The Prayer of Manasseh, written perhaps in the second century B.C., is a prayer put in the mouth of King Manasseh after he was taken captive to Babylon.

II Esdras is a collection of materials written at different times (from c. 100 B.C. to c. 200 A.D.). It is of such inferior quality that it is unquestionably non-canonical.

•**Ethical** (Ecclesiasticus, Wisdom of Solomon)

Ecclesiasticus, or the Wisdom of Jesus the Son of Sirach, is one of the chief works of the Apocrypha. It was written by a Palestinian Jew about 200 B.C. in a style similar to the wise sayings of the Book of Proverbs.

The Wisdom of Solomon is a book of ancient Jewish philosophy. It is evidently to be traced back to the city of Alexandria and to the first century A.D.

Sample of Apocryphal Literature

- **Eccl. 31:21** If you cannot avoid overeating at a feast, leave the table and find relief by vomiting.
- **Tobit 4:10** Because **that alms do deliver from death**, and suffereth not to come into darkness.
- **Tobit 6:6-7** Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gal of the fish?
And he said unto him, Touching the heart and the liver, **if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.**
- **Judith 1:1.** In the twelfth year of the reign of **Nabuchodonosor, who reigned in Nineve**, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,
- Compare with Daniel 4:30
- **Bar 3:4** O Lord Almighty, thou God of Israel, **hear now the prayers of the dead** Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.

Canonical Proof

- The Hebrews were the guardians of the Old Testament (Romans 3:2) & they never considered the Apocryphal books as inspired by God.
- Jesus and the Apostles never quoted nor endorsed them as inspired books.
- None of them quoted the Apocryphal writings
- I Maccabees 4:46; 9:27,14:14 rejects divine inspiration!
- The absence of “Thou said the Lord!”
- These books lack Prophetic and Messianic content.
- These books endorse false doctrines:
And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon **he made a reconciliation for the dead, that they might be delivered from sin** (II Mac. 12:45)

External Evidence

Hebrews had 24 books in the Old Testament and they divide the Old Testament in 3 parts:

The Law (5),

Genesis, Exodus, Deuteronomy, Numbers, Leviticus.

The Prophets (8)

Joshua, Isaiah, Judges, Jeremiah, (I & II counted as one book) Samuel, Ezekiel, (I & II counted as one book) Kings, **The Minor Prophets (12) are counted as 1 book**

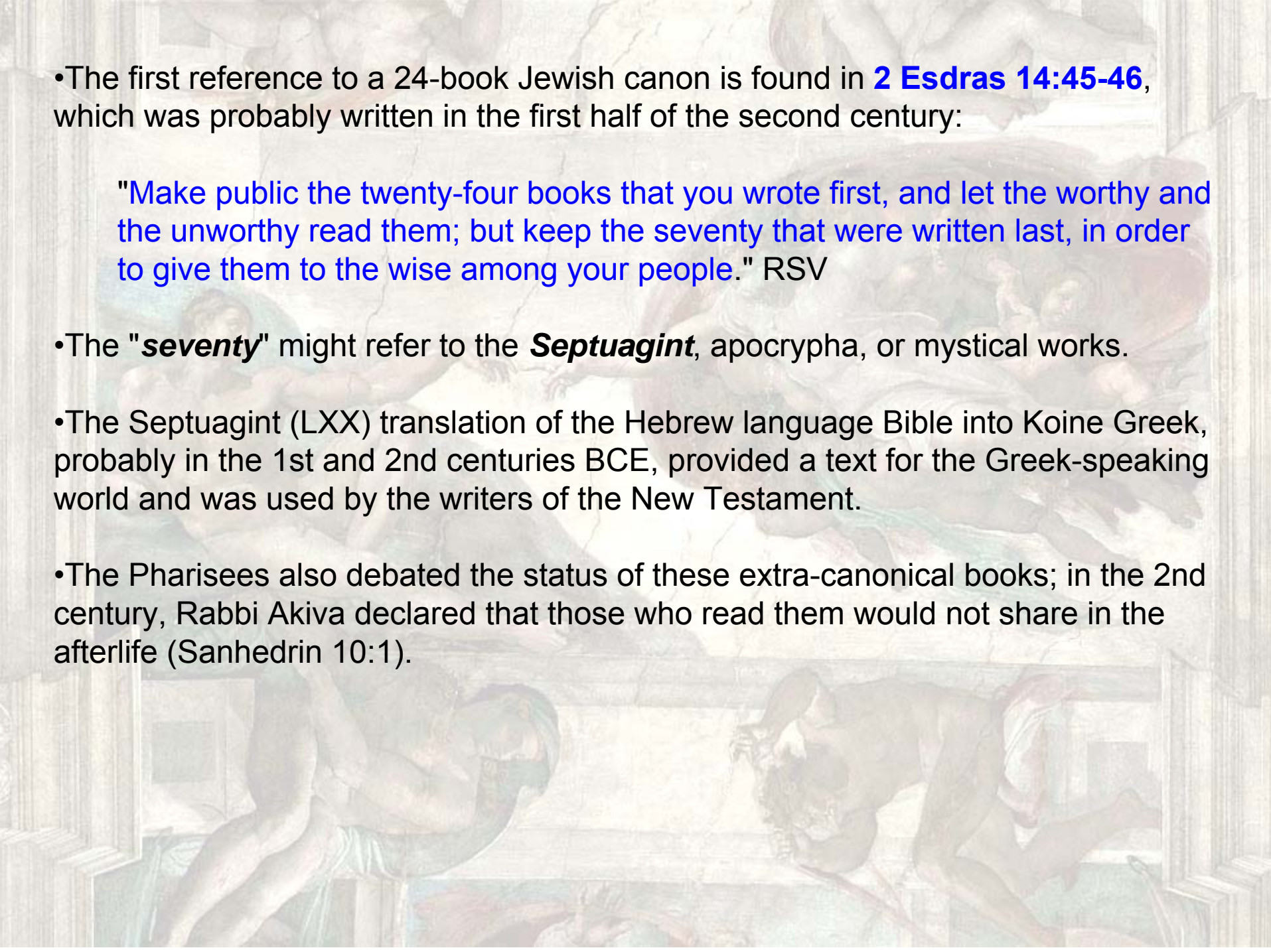
The Kethubhim (11 in total)

Poetic Books: Psalms, Proverbs, Job,

The Megilloth: Songs of Solomon, Lamentations, Ruth, Ecclesiastes, Esther

The non-prophetical historical books: Daniel, Ezra, Nehemiah, and (I & II counted as one) Chronicles

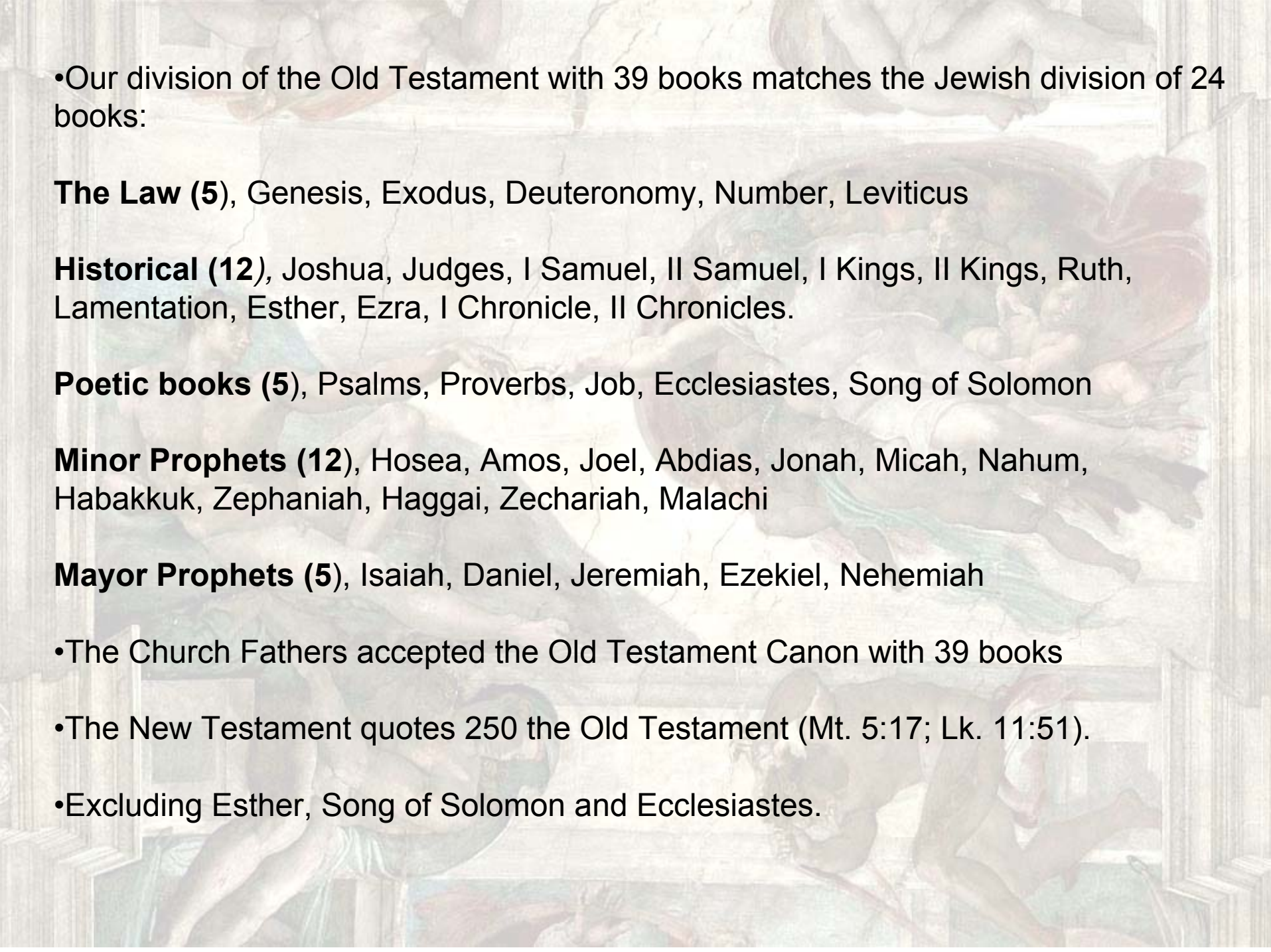
Josephus refers to sacred scriptures divided into three parts: the five books of the Torah; thirteen books of the Nevi'im, and four other books of hymns and wisdom. The number of 22 books mentioned by Josephus does not correspond to the number of books in the current canon. Some scholars have suggested that he considered **Ruth part of Judges**, and **Lamentations part of Jeremiah**. Other scholars suggest that at the time Josephus wrote, such books as Esther and Ecclesiastes were not yet considered canonical.



- The first reference to a 24-book Jewish canon is found in **2 Esdras 14:45-46**, which was probably written in the first half of the second century:

"Make public the twenty-four books that you wrote first, and let the worthy and the unworthy read them; but keep the seventy that were written last, in order to give them to the wise among your people." RSV

- The "**seventy**" might refer to the **Septuagint**, apocrypha, or mystical works.
- The Septuagint (LXX) translation of the Hebrew language Bible into Koine Greek, probably in the 1st and 2nd centuries BCE, provided a text for the Greek-speaking world and was used by the writers of the New Testament.
- The Pharisees also debated the status of these extra-canonical books; in the 2nd century, Rabbi Akiva declared that those who read them would not share in the afterlife (Sanhedrin 10:1).



•Our division of the Old Testament with 39 books matches the Jewish division of 24 books:

The Law (5), Genesis, Exodus, Deuteronomy, Number, Leviticus

Historical (12), Joshua, Judges, I Samuel, II Samuel, I Kings, II Kings, Ruth, Lamentation, Esther, Ezra, I Chronicle, II Chronicles.

Poetic books (5), Psalms, Proverbs, Job, Ecclesiastes, Song of Solomon

Minor Prophets (12), Hosea, Amos, Joel, Abdias, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

Mayor Prophets (5), Isaiah, Daniel, Jeremiah, Ezekiel, Nehemiah

- The Church Fathers accepted the Old Testament Canon with 39 books
- The New Testament quotes 250 the Old Testament (Mt. 5:17; Lk. 11:51).
- Excluding Esther, Song of Solomon and Ecclesiastes.

New Testament Apocrypha's

Gospels

Gospel of Thomas, Gospel of Peter, Papyrus Fragments of Unknown Gospels, Jewish Christian Gospels (Gospels of Hebrews, Nazarenes, Ebionites), Gospel of the Egyptians, Secret Gospel of Mark, Gospel of Nicodemus (Acts of Pilate and Descent to Hades)

Birth and Infancy Gospels

Protevangelium of James

Infancy Gospel of Thomas

History of Joseph

Infancy Gospel of Matthew

Arabic Infancy Gospel

Latin Infancy Gospel

Post-Resurrection Gospels (Dialogues and Revelations)

Apocalypse of Peter*, Epistle of the Apostles*, Questions of Bartholomew

, Testament of our Lord, Testament of our Lord in Galilee, Apocryphon of James*

, Book of Thomas, Sophia of Jesus Christ, Dialogue of the Saviour, First

Apocalypse of James, Coptic (Gnostic) Apocalypse of Peter*, Gospel of Mary

, Letter of Peter to Philip (2nd part)*, Pistis Sophia, Books of Jeu



Apostolic Acts

Acts of Andrew, Acts of John, Acts of Paul, Acts of Peter, Acts of Thomas, Acts of Peter and the Twelve Apostles

Apostolic Epistles

Epistle of the Apostles*, Apocryphon of James*, 3 Corinthians (part of Acts of Paul), Laodiceans, Letter of Peter to Philip (1st part)*, Correspondence of Paul and Seneca, Epistle of Titus

Other Apostolic Literature

Preaching of Peter, Prayer of the Apostle Paul, Second Apocalypse of James, Pseudo-Clementine literature, Accounts of the Dormition/Assumption of the Virgin

Apocalyptic and Prophetic Literature

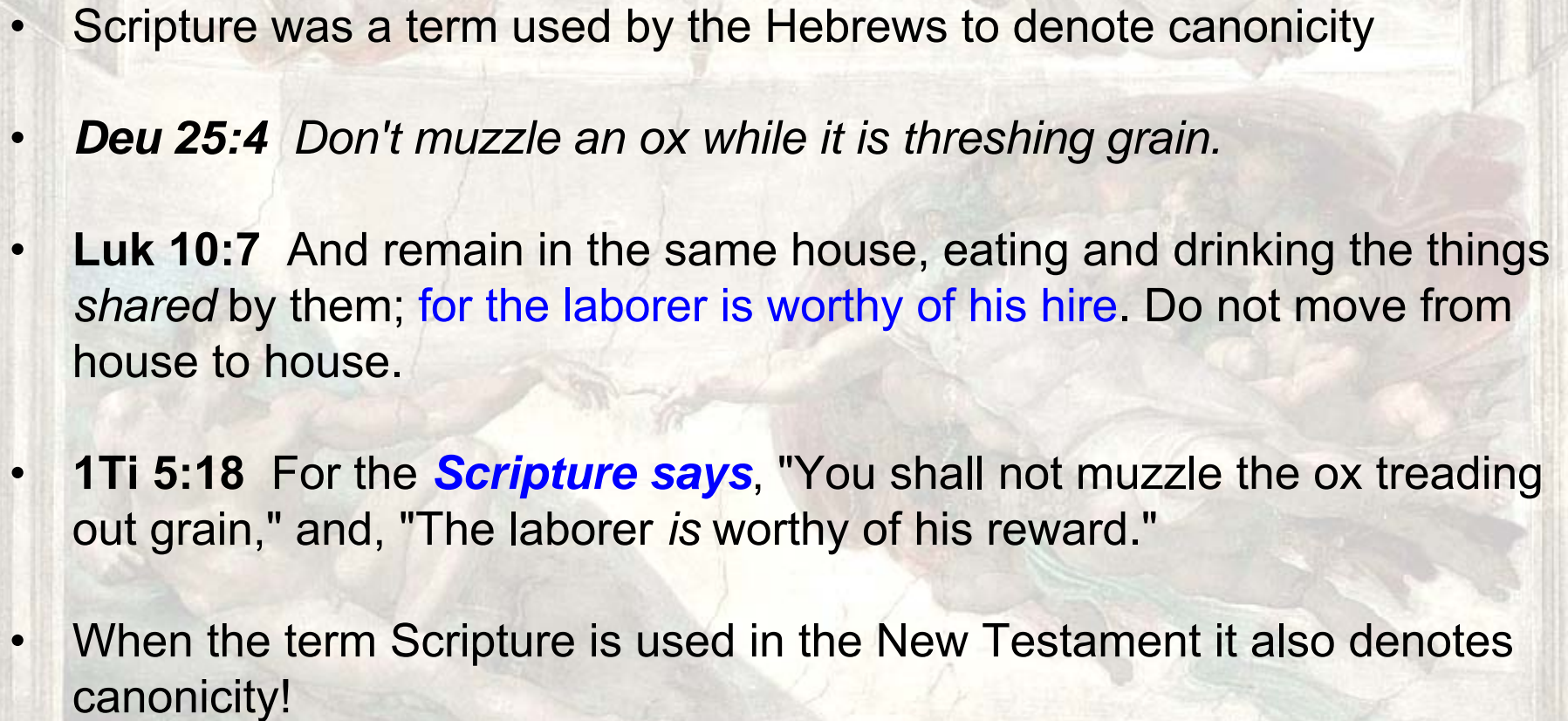
Apocalypse of Peter*, *Ascension of Isaiah*, Apocalypse of Thomas, Apocalypse of Paul, Coptic (Gnostic) Apocalypse of Paul, Coptic (Gnostic), Apocalypse of Peter*, *(Christian) Sibylline Oracles*, 5 Ezra, 6 Ezra, Coptic, *Apocalypse of Elijah*, Apocalypses of the Virgin Mary, *Greek Apocalypse of Ezra*, *Apocalypse of Sedrach*, *Latin Vision of Ezra*, *Questions of Ezra*, *Apocalypses of Daniel*, *Seventh Vision of Enoch*

New Testament Canonicity Requirements

- In order for a book to be included in the New Testament Canon they had to meet the following requirements:
- The book had to be written by an Apostle or have his approval. For example Peter was the source of information for the Gospel of Mark. Paul was the source of information for the writings of Luke.
- It must be historically reliable. Does it portrait historical events accurately? Authorship? When? Where?
- Its content must be doctrinally in harmony with the rest of the Bible. (Gal. 1:8).
- Was it accepted by the early Church?

1Th 2:13 And for this cause we thank God without ceasing, that when you received *the* Word of hearing, of God, you welcomed *it* as the Word of God, not as a word of men, but as it is, truly *the* Word of God, which also effectually works in you who believe.

2Pe 3:16 as also in all his letters (Paul), speaking in them of these things; in which are some things hard to be understood, which the unlearned and unstable pervert, ***as also they do the rest of the Scriptures, to their own***

- 
- Scripture was a term used by the Hebrews to denote canonicity
 - ***Deu 25:4*** *Don't muzzle an ox while it is threshing grain.*
 - **Luk 10:7** And remain in the same house, eating and drinking the things *shared* by them; **for the laborer is worthy of his hire**. Do not move from house to house.
 - **1Ti 5:18** For the ***Scripture says***, "You shall not muzzle the ox treading out grain," and, "The laborer *is* worthy of his reward."
 - When the term Scripture is used in the New Testament it also denotes canonicity!

The New Testament Canon

- The New Testament canon as it is now was first listed by St. Athanasius, Bishop of Alexandria, in 367, in a letter written to his churches in Egypt, Festal Letter 39. Also cited is the Council of Rome, but not without controversy.
- That canon gained wider and wider recognition until it was accepted at the Third Council of Carthage in 397.
- Even this council did not settle the matter, however. Certain books continued to be questioned, especially James and Revelation
- The New Testament has 27 Books:
 - 4 Gospels:** Mathew, Mark, Luke and John (not synoptic gospel)
 - 1 Historical Book:** Acts
 - 13 Pauline Epistles (letters):** Romans, 1 & 2 Corinthians, Galatians, Ephesians, Colossians, Philippians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon
 - 5 Hebrew Epistles:** Hebrews, 1 & 2 Peter, James and Jude
 - 4 John's Epistles:** I,II, III John and Revelation

Angelology



Eph 6:12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the world's rulers, of the darkness of this age, against spiritual wickedness in high *places*.

•Angelology is branch of Systematic Theology that studies the origin, nature, fall ,classification, work and final destiny of Angels

•Origin: The Bible establishes the creation of angels:

Psa 148:2-5 Praise Him, all His angels; praise Him, all His hosts. Praise Him, sun and moon; praise Him, all stars of light. Praise Him, heavens of heavens, and waters that *are* above the heavens. Let them praise the name of Jehovah; for He commanded, ***and they were created.***

Col 1:16 For all things were created in Him, the things in the heavens, and the things on the earth, the visible and the ***invisible, whether thrones or dominions or principalities or powers, all things were created through Him and for Him.***

The time of their creation is not clear, although is implied to be before Gen 1:1:

Job 38:4-7 *Where were you when I laid the foundations of the earth? Tell if you have understanding! Who has set its measurements, for you know? Or who has stretched the line on it? On what are its bases sunk, or who cast its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?*

•Clearly Angels rejoiced during the creation of our planet



- They are Incorporeal**

They are called “winds” (Psal. 104:4), spirits (Heb. 1:7).

Heb 1:14-15 But to which of the angels, did He say at any time, "Sit on My right hand until I make Your enemies Your footstool?"

Are they not all *ministering spirits*, sent forth to minister for those who shall be heirs of salvation?.

They possess a Spiritual body that allows them to manifest physically (Gen. 18,19; Lk. 1:26; Jn. 20:12; Heb. 13:12)

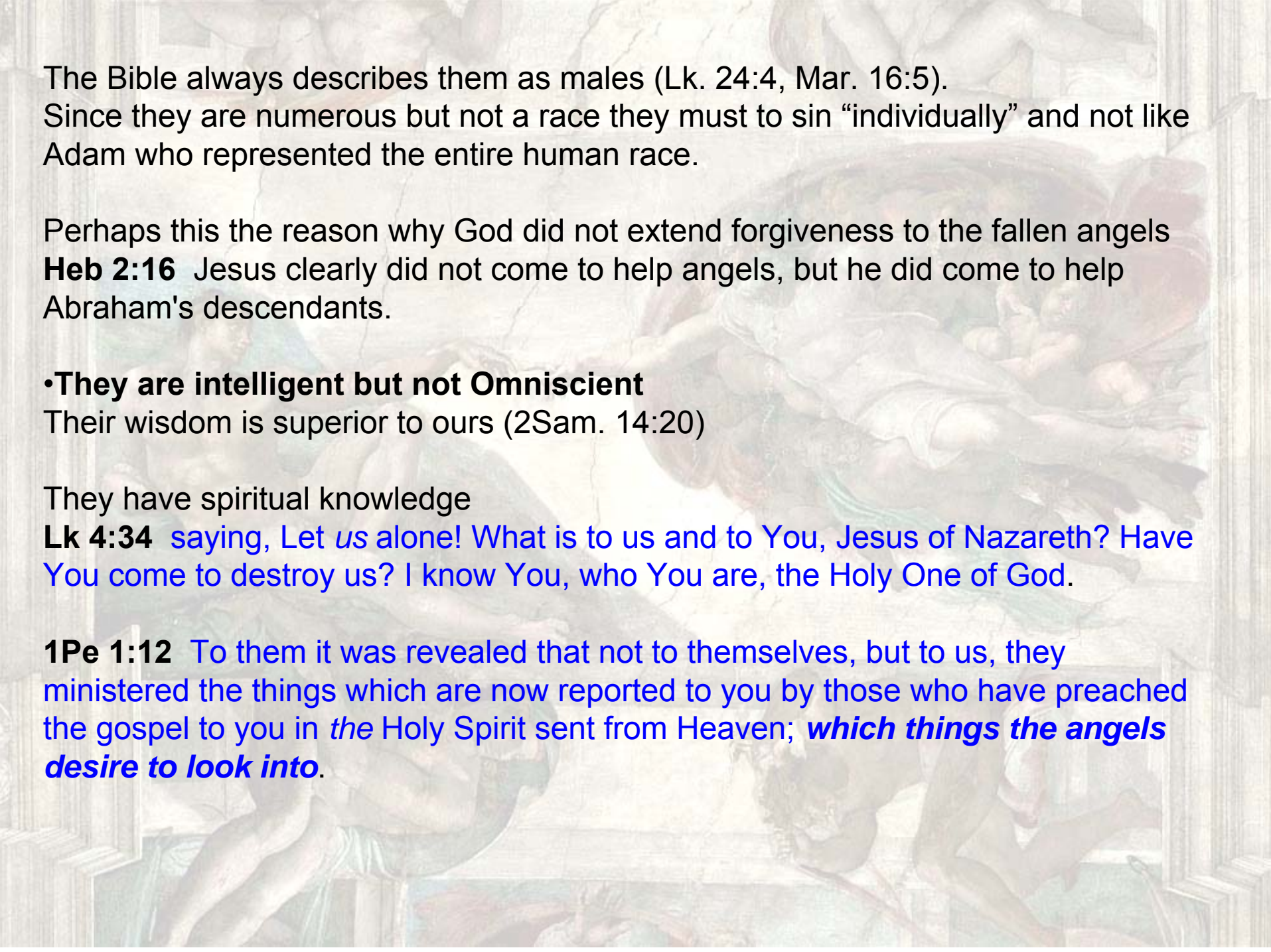
Joh 20:12 And *she saw* two angels in white sitting there, the one at the head and the other at the feet, where the body of Jesus had lain.

- They are not a Race**

They are a numerous but they are not a race (Psal. 148:2).

Marriage is not an option (Lk. 20:34-36).

They are referred as “sons of God” in the O.T. (Job 1:6; 2:1; 38:7; Gen. 6:2-4) but we never read the expression “sons of angels”



The Bible always describes them as males (Lk. 24:4, Mar. 16:5).

Since they are numerous but not a race they must sin “individually” and not like Adam who represented the entire human race.

Perhaps this the reason why God did not extend forgiveness to the fallen angels

Heb 2:16 Jesus clearly did not come to help angels, but he did come to help Abraham's descendants.

•**They are intelligent but not Omniscient**

Their wisdom is superior to ours (2Sam. 14:20)

They have spiritual knowledge

Lk 4:34 saying, Let *us* alone! What is to us and to You, Jesus of Nazareth? Have You come to destroy us? I know You, who You are, the Holy One of God.

1Pe 1:12 To them it was revealed that not to themselves, but to us, they ministered the things which are now reported to you by those who have preached the gospel to you in *the* Holy Spirit sent from Heaven; ***which things the angels desire to look into.***



- **They are Powerful but with Limitations**

- **2Pe 2:11** Where angels, *who are* greater in power and might, do not bring a reproaching accusation against them before *the* Lord.

- **2Th 1:7** and to give rest with us to you who are troubled, at the revealing of the Lord Jesus from Heaven with the angels of His power

- Their power was exhibited in the way they liberated the Apostles (Acts 5:19; 12:7)

- When they rolled Jesus' tomb (Mat. 28:12).

- Their power varies with their classification:

Dan 10:12-13 Then he said to me, Do not fear, Daniel; for from the first day that you set your heart to understand and to chasten yourself before your God, your words were heard. And ***I have come for your words***. But the ruler of the kingdom of Persia withstood me twenty-one days. But lo, Michael, one of the chief rulers, came to help me; and I remained there with the kings of Persia.

Cosmic Treason

Cosmic Revolution

We know that Angels were created in a perfect state (without sin) and this is implied about all creation in:

Gen 1:31 And God saw everything that He had made, and behold, *it was very good*. And the evening and the morning were the sixth day.

Sin was introduced into this planet by Adam. Therefore the Angelical rebellion took place in the heavens..

When did it Happen?

Before the creation of mankind. Some theologians believe that there is time-gap between Gen 1:1 and Gen 1:2

Gen 1:2 And the earth was *without form and empty*. And darkness was on the face of the deep. And the Spirit of God moved on the face of the waters

Jer 4:23-26 I looked on the earth, and, lo, *it was without form and void*; and the heavens, and they *had* no light. I looked on the mountains, and, lo, they quaked; and all the hills were shaken. I looked, and, lo, *there was* no man, and all the birds of the heavens had fled. I looked, and, lo, the fruitful place *was* a wilderness, and all its cities were broken down before the face of Jehovah, *before His fierce anger*.

Isa 24:1 Behold, Jehovah *maketh the earth empty, and maketh it waste*, and turneth it upside down, and scattereth abroad the inhabitants thereof.

•Some theologians believe (*this is just a theory*) that in Genesis 1:2 the earth was without form empty because of God's judgment expressed in the verses above. God's judgment was related to the Angelical revolution.

•**Why did the angels rebelled against God?**

What's sin? Sin is cosmic treason. Is any action in direct opposition to God's expressed will. ***God Being perfect and Omniscient, He created a a world with the possibility but not the necessity of sin.***

Posse peccare et posse non peccare, they had the ability of sinning or not sinning. And since they are not race they individually sinned against God. They were not fooled like Eve. They sinned with full knowledge about the character of God.

After the Fall

•They lost their state of holiness and become **totally corrupted** (Mt. 10:1; Eph. 6:11; Rev. 12:9) & Some of them were cast out to the bottomless pit, Abyss (ταρταρόω, tartaroo) 2 Peter 2:4 y Jude 1:6.

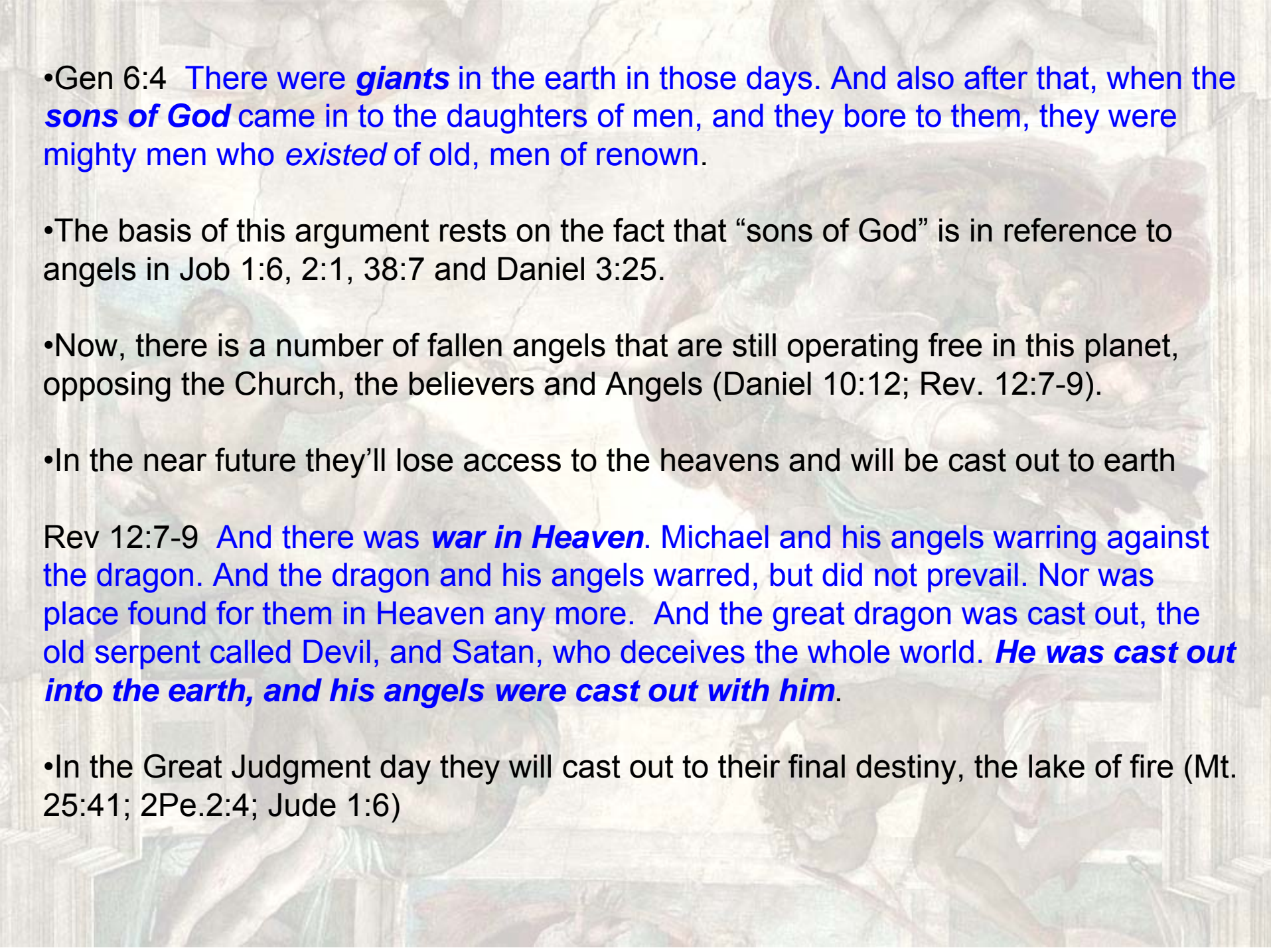
•How can other fallen angels were left free?

Jud 1:6 And those angels not having kept their first place, but having deserted their dwelling-place (οἰκητήριον oiketeirion), He has kept in everlasting chains under darkness for the judgment of a great Day.

•The word “Oiketerion” implies that the Angelical rebellion was universal and not just a local event in the universe. Perhaps these group of fallen angels were the “agitators” spreading inflammatory words against God.

•Some theologians offer a different theory. They believe that this group of fallen angels actually had relation with humans and procreated a Hybrid race:

Gen 6:1-3 And it happened, when men began to multiply on the face of the earth, and when daughters were born to them, **the sons of God** saw the daughters of men, that they *were* good. And they took wives for themselves from all whom they chose. And Jehovah said, My spirit shall not always strive with man, in his erring; he is flesh. Yet his days shall be a hundred and twenty years.



•Gen 6:4 There were **giants** in the earth in those days. And also after that, when the **sons of God** came in to the daughters of men, and they bore to them, they were mighty men who *existed* of old, men of renown.

•The basis of this argument rests on the fact that “sons of God” is in reference to angels in Job 1:6, 2:1, 38:7 and Daniel 3:25.

•Now, there is a number of fallen angels that are still operating free in this planet, opposing the Church, the believers and Angels (Daniel 10:12; Rev. 12:7-9).

•In the near future they’ll lose access to the heavens and will be cast out to earth

Rev 12:7-9 And there was **war in Heaven**. Michael and his angels warring against the dragon. And the dragon and his angels warred, but did not prevail. Nor was place found for them in Heaven any more. And the great dragon was cast out, the old serpent called Devil, and Satan, who deceives the whole world. **He was cast out into the earth, and his angels were cast out with him.**

•In the Great Judgment day they will cast out to their final destiny, the lake of fire (Mt. 25:41; 2Pe.2:4; Jude 1:6)

The Classification Of Angels

•The Good Angels

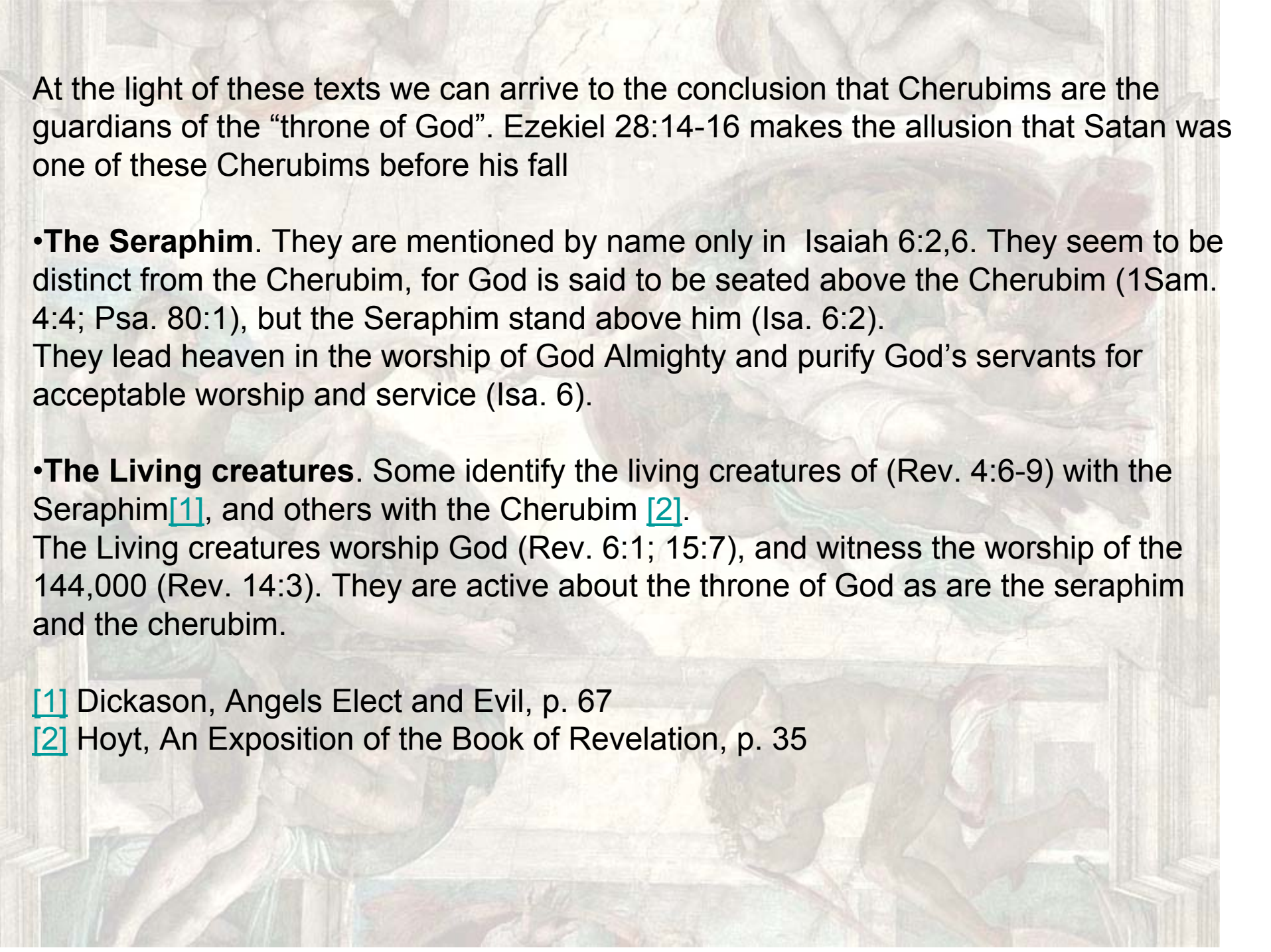
The word Angels means “messenger” in Hebrew and Greek. The context is the only way to distinguish if is in reference to humans or angels.

Luk 7:24 And when the messengers ([aggelos](#)) of John had departed, He began to speak to the people concerning John. What did you go out into the wilderness to see? A reed shaken with the wind?

There are multitudes of Angels (Dan. 7:10; Rev. 5:11), that are organized in legions (Mt. 6:53), they can appear individually (Acts. 5:19), in couples (Acts. 1:10), or in group (Lk. 2:13)

•**The Cherubims.** They are mentioned in Gen. 3:24; 2 Kings. 19:15; Eze. 10:1-22; 28:14-16. The meaning of the word is not clear but seems to indicate that they are “guardians”.

In Gen. 3:24 a Cherubim guarded the garden of Eden. There were two Cherubims on the top of the ark of the covenant (Exo. 25:19; 1 Kings. 6:23-28); Also they were wrought into the texture of the inner curtains and veil of the tabernacle (Exo. 26:1,31); in addition they were carved on the doors of the temple (1 Kings. 6:32,35).



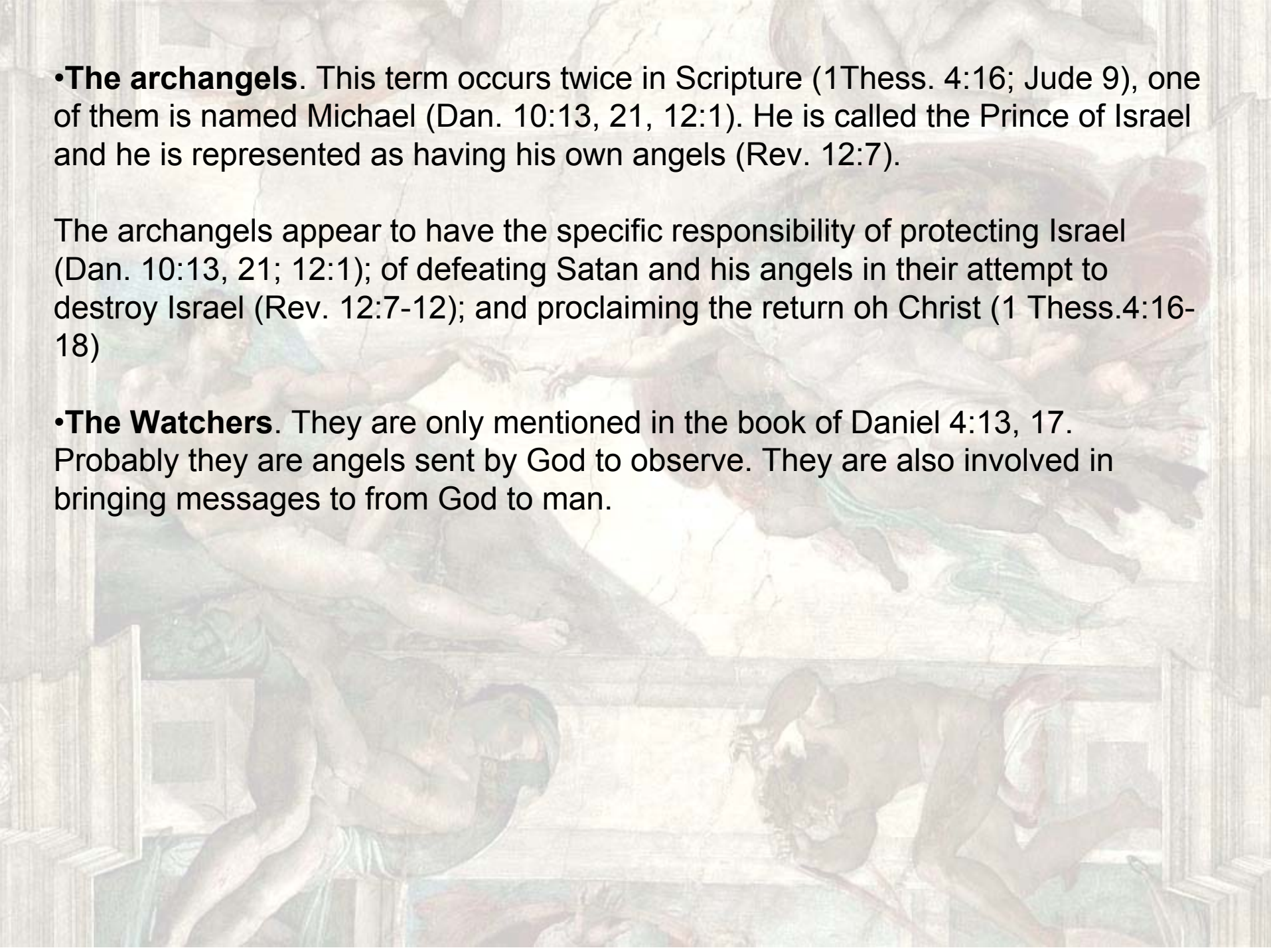
At the light of these texts we can arrive to the conclusion that Cherubims are the guardians of the “throne of God”. Ezekiel 28:14-16 makes the allusion that Satan was one of these Cherubims before his fall

•**The Seraphim.** They are mentioned by name only in Isaiah 6:2,6. They seem to be distinct from the Cherubim, for God is said to be seated above the Cherubim (1Sam. 4:4; Psa. 80:1), but the Seraphim stand above him (Isa. 6:2). They lead heaven in the worship of God Almighty and purify God’s servants for acceptable worship and service (Isa. 6).

•**The Living creatures.** Some identify the living creatures of (Rev. 4:6-9) with the Seraphim^[1], and others with the Cherubim ^[2]. The Living creatures worship God (Rev. 6:1; 15:7), and witness the worship of the 144,000 (Rev. 14:3). They are active about the throne of God as are the seraphim and the cherubim.

^[1] Dickason, Angels Elect and Evil, p. 67

^[2] Hoyt, An Exposition of the Book of Revelation, p. 35



•**The archangels.** This term occurs twice in Scripture (1Thess. 4:16; Jude 9), one of them is named Michael (Dan. 10:13, 21, 12:1). He is called the Prince of Israel and he is represented as having his own angels (Rev. 12:7).

The archangels appear to have the specific responsibility of protecting Israel (Dan. 10:13, 21; 12:1); of defeating Satan and his angels in their attempt to destroy Israel (Rev. 12:7-12); and proclaiming the return of Christ (1 Thess.4:16-18)

•**The Watchers.** They are only mentioned in the book of Daniel 4:13, 17. Probably they are angels sent by God to observe. They are also involved in bringing messages to from God to man.

Organization

•Good Angels

Col 1:16 For all things were created in Him, the things in the heavens, and the things on the earth, the visible and the invisible, whether *thrones* or *dominions* or *principalities* or *powers*, all things were created through Him and for Him.

Some Theologians believe that Paul included in this brief list both Angels and Fallen Angels. In other Texts Paul refers to fallen angels directly (Rom. 8:38; Eph.6:12; Col. 2:15)

Rom 8:38-39 For I am persuaded that neither death, nor life, nor *angels*, nor *principalities*, nor *powers*, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

It seems that Thrones are in the immediate presence of God. Dominions are subject to Thrones. Principalities are in charge of regions and countries. The archangel Michael is in charge to protect Israel (Dan. 10:21); and there are Principalities that control Persia (Iran) and Greece (Dan. 10:20).



- **Fallen Angels**

- *The angels that are kept in prison*

They are only mentioned in 2 Pe. 2:4 y Jude 1:6-7

Jud 1:6-7 And those angels not having kept their first place, but having deserted their dwelling-place, He has kept in everlasting chains under darkness for the judgment of a great Day; as Sodom and Gomorrah, and the cities around them, in like manner to these, committing fornication, and going away after other flesh, laid down an example before-times, undergoing vengeance of everlasting fire.

Some believe, as we mentioned earlier that these angels are in prison for their sexual involvement with the daughters of man. Verse seven may hint to the nature of their depravity.

- *Free Angels*

These are always mentioned in connection with Satan. (Mat. 25:41, Rev. 12:7-9); or separated (Psalm 78:49; Rom. 8:38; 1 Cor. 6:3; Rev. 9:14). Paul mentions them explicitly in Eph. 6:12 y Col. 2:15. In their limited freedom they wage war against the saints, opposed the Church and they inhabit in the atmosphere. In the near future they will be cast out to the earth (Rev. 12:7-9).



- *Demons*

They are mentioned frequently in the gospels.

They are spiritual beings (Mar. 9:25),

They are under Satan's rule (Lk. 11:15-19).

Capable of causing Muteness (Mat. 9:32), blindness (Mat 12:22), personal damage (Mar. 9:18), and other deformities (Lk. 13:1-17).

They specialized in corrupting our sound doctrine (1 Tim. 4:1-3)

They specialized in perturbing fellowship between God's people (1 Cor. 10:20).

- Is there any difference between demons and fallen angels that are free?

- Some think they are the same.

- Some think they are the spirits of pre-adamic race that participated in the rebellion against God.

- As punishment they lost their bodies and they seek to relief their status by possessing people.

The Creation & Fall of Lucifer

•The general consensus is that Satan is the personification of wickedness and not an actual being. The Bible states that he was created being that got corrupted

•When was Satan created?

All we know that he already existed in the garden of Eden (Gen. 2:8). Therefore his creation and fall from grace must to happen prior the creation of man.

The book of the Prophet Ezekiel makes allusion to Satan's creation:

Eze 28:12 Son of man, lift up a lament over the king of Tyre, and say to him, So says the Lord Jehovah: You seal the measure, full of wisdom and perfect in beauty.

*Eze 28:13 **You have been in Eden the garden of God; every precious stone was your covering, the ruby, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the turquoise, and the emerald, and gold. **The workmanship of your tambourines and of your flutes was prepared in you in the day that you were created.*****

*Eze 28:14 **You were the anointed cherub that covers, and I had put you in the holy height of God where you were; you have walked up and down in the midst of the stones of fire.***

*Eze 28:15 **You were perfect in your ways from the day that you were created, until iniquity was found in you.***

•Is not unusual in the Bible to address two persons at the same time. This was the case with the Old Testament references to King David and Jesus.

•In this case Ezekiel was addressing King of Tyre from verses 1-11, but then on the only one that qualifies as a cherub that was present in the garden of Eden is Satan.

•So Satan was created in a state of innocence or without sin. The following verses narrate his sin:

Eze 28:16 By the multitude of your goods they have filled your midst *with* violence, and you have sinned. So I cast you profaned from the height of God, and I destroy you, O covering cherub, from among the stones of fire.

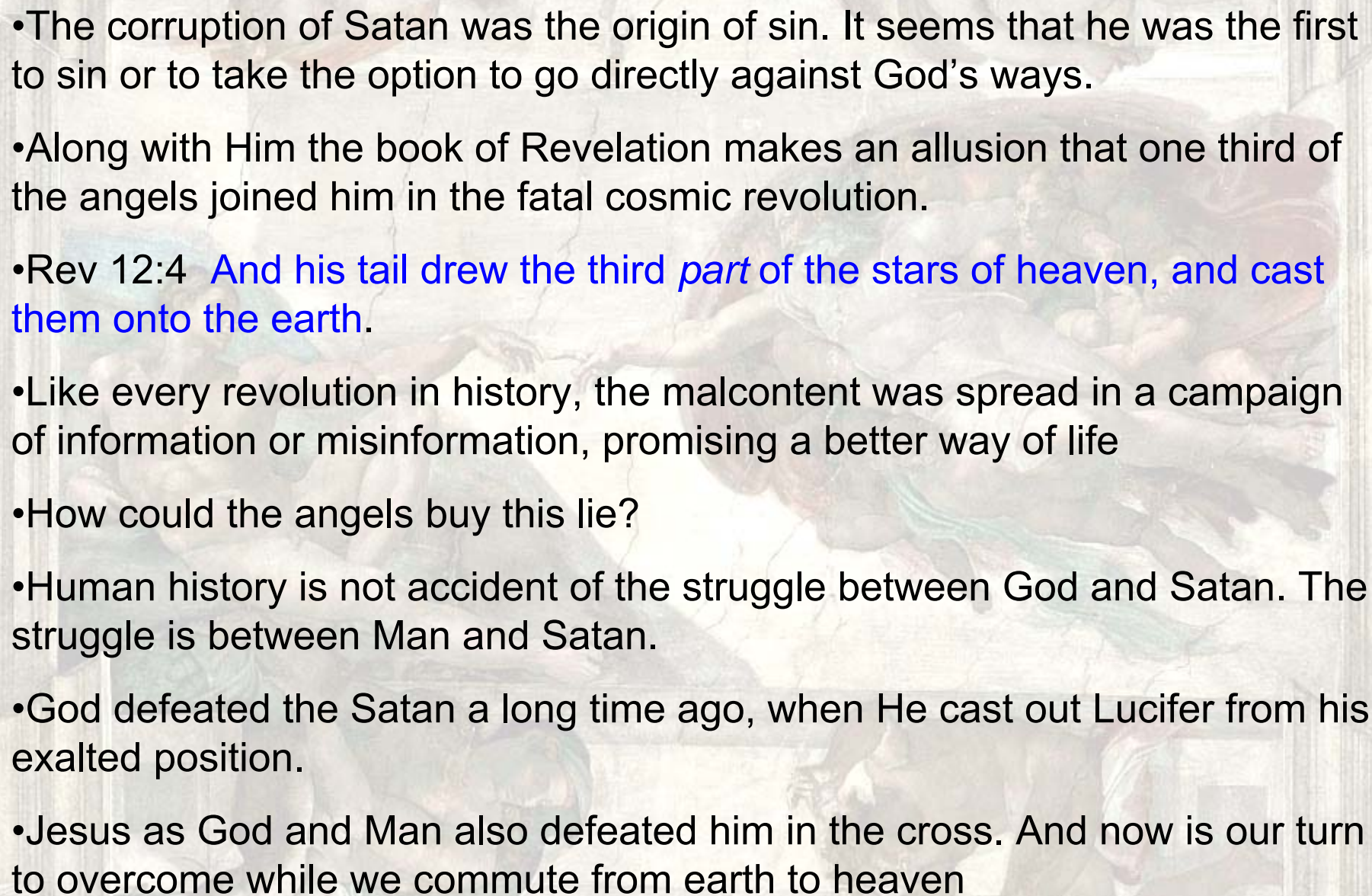
Eze 28:17 Your heart was lifted up because of your beauty; you have spoiled your wisdom because of your brightness. I will cast you to the ground; I will put you before kings, that they may behold you.

Isa 14:12 How you are fallen from the heavens, O shining star (Lucifer), son of the morning! *How* you are cut down to the ground, you who weakened the nations!

Isa 14:13 For you have said in your heart, I will go up *to* the heavens, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation, in the sides of the north.

Isa 14:14 I will go up above the heights of the clouds; I will be like the Most High.

Isa 14:15 Yet you shall be brought down to hell,

- 
- The corruption of Satan was the origin of sin. It seems that he was the first to sin or to take the option to go directly against God's ways.
 - Along with Him the book of Revelation makes an allusion that one third of the angels joined him in the fatal cosmic revolution.
 - Rev 12:4 *And his tail drew the third part of the stars of heaven, and cast them onto the earth.*
 - Like every revolution in history, the malcontent was spread in a campaign of information or misinformation, promising a better way of life
 - How could the angels buy this lie?
 - Human history is not accident of the struggle between God and Satan. The struggle is between Man and Satan.
 - God defeated the Satan a long time ago, when He cast out Lucifer from his exalted position.
 - Jesus as God and Man also defeated him in the cross. And now is our turn to overcome while we commute from earth to heaven

