

## Restoration

By now your head is spinning. I have introduced a theory about the creation of the universe that most of you have never heard of before. Furthermore, I have supported this theory with Scripture. You have seen how Genesis 1:2 is a picture of a damaged earth and in Isaiah 45:18 God says he did not create it this way, but rather he created it "to be inhabited." Last lesson we saw that Lucifer was seen in "Eden the garden of God" before his fall (Ez. 28:13). That gives further credence to the argument that the earth existed in a pristine form long before Genesis 1:2 where it is seen "tohuw wa bohuv" damaged.

We deduce from this that Lucifer (and we assume other angels) had access to this pristine earth, when it was perfect as created by God "to be inhabited." Admittedly, the evidence though fairly solid is a bit spotty, and we are forced to take what we do know and extrapolate the events in between. If the earth was created perfect in Genesis 1:1 but is damaged in Genesis 1:2, and Lucifer walked in Eden when it was pristine sometime after Genesis 1:1 but before Genesis 1:2 when it was damaged and someone was "locked out" (Job 38:8-11), we extrapolate the following timeline:

- Angelic creatures are created first. They were present at the creation of the heavens and the earth (Job 38:4-7).
- Quite probably the heavens and the earth, which were created to be inhabited (Isa. 45:18), were created for them.
- Earth and the rest of the universe were created perfect sometime well prior to Genesis 1:2 and well before 6,000 years ago, perhaps billions of years before. Scripture is silent on the time. We only have science to suggest a possible time span.
- Lucifer (and we assume other angels) had access to this pristine world. In his pre-fall form, he walked in Eden.
- Lucifer rebelled against God, and we have what is the beginning of the angelic conflict.
- Quite probably Lucifer and his minions were using earth during this rebellion, some have speculated as a headquarters from which to stage the rebellion.
- The earth was placed under judgment by God as a result of this war. What He created perfect, He made "tohuw wa bohuv." The Hebrew text in Genesis 1:2 says it *became* that.
- Lucifer, now called Satan, was tried and sentenced to the Lake of Fire, but he appealed his sentence.
- As part of God's plan to demonstrate the fairness of His judgment against Satan. He proposed to create mankind, but man, being lower than the angels, needed a place to inhabit. God's use of Earth for man may also have symbolic importance to the trial because it was possibly the site of the rebellion by Satan.
- God then restored earth to its former splendor for man to occupy, and we see this in the second part of Genesis 1:2 and the following verses.
- The "six days of creation" are really six days of restoration.
- And they did take place some 6,000 years ago.

So, God renewed the earth during those six days 6,000 years ago? Let's go back to Genesis 1:2 and pick up where we left off.

The second part of the verse goes like this, “And the Spirit of God moved upon the face of the waters” Not only is this the first place in Scripture that we see the Third Person of the Trinity, the Holy Spirit, but we see him doing something to “the face of the waters.” The KJV says He “moved upon.” The Hebrew word is *rachaph raw-khaf*, which means to flutter, to move, to shake, and its primitive root means to brood. If you approach the passage with the predisposition that this is creation and not restoration, then the translation “moved” can make sense. But if you are seeing restoration here, perhaps another translation might work better. Many have suggested the correct translation should be “brood” as a mother hen broods over her eggs. In fact this same word is used in Deuteronomy 32:11 in the context of an eagle brooding over her young. I believe we have a picture of incubation, as God warms earth as a hen warms an egg to bring it to life.

Consider the analogy to man. Man is born into this world a sinner under the penalty of sin, which is death, and is spiritually dead. Like the lifeless primitive earth seen in Genesis 1:2 the spiritually dead person is enveloped in darkness with no hope of eternal life once he reaches the point of accountability. Like what the Holy Spirit did for primitive earth, brooding over it and restoring vitality, He brings the clarity of the Gospel to man, and man can find eternal life.

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

“Renewing” is the Greek *anakainosis an-ak-ah'-ee-no-sis*; and means renovation or renewing, taking something damaged and making it new again. In like manner, what we are seeing in the Hebrew of Genesis 1:2 is the Holy Spirit taking something that is damaged and making it new again.

In the following verses in Genesis we see the restoration of earth and the appeal trial phase of the Angelic Conflict as it begins. Lets take a closer look at these angelic beings and Lucifer’s fall.

## Angels

In the following verses of Genesis what we see is really a restoration of earth to its former perfect status. Our premise is that the earth was somehow involved in the beginnings of the angelic conflict. Now, what do I mean by that?

There is an unseen spiritual war going on around us we will be calling the “angelic conflict.” It began with the fall of Lucifer and will continue until the end of time. To understand the angelic conflict we must first understand these creatures we call angels. Let’s establish some facts about them. First of all the Bible assures us that they do exist, and there is nothing there to suggest they are humans who have died and gone to heaven and been “promoted” to angelic status. Quite the contrary, angels are a distinct race of beings, and the Bible goes into considerable detail describing some of them.

The word translated “angel” in both the Hebrew and the Greek means messenger, and the majority of them seem to have that responsibility in some form. There are two major divisions of angelic beings: “good” or holy or elect angels and fallen angels also called demons. At one time there was only one category of angels and no such thing as fallen angels. It was not until Lucifer led one-third of them into rebellion against God that the category of fallen angels came into existence.

Angels are all created beings and do not reproduce themselves (Mt. 22:30; Mark 12:25; Eze. 28:13, 15; Col. 1:16; Rev. 10:6), but we will see in a future lesson that they are capable of sexual activity. They are eternal and cannot die (Lu. 20:36).

We know from Job 38:7 that angels were created sometime before the creation of the heavens and the earth. How long before? We don’t know. I can’t prove it scripturally, but I personally believe the heavens and the earth were originally created for angels, and this likely occurred soon after they were created. There is a passage that seems to suggest this possibility.

In Jude 1:6 we see a reference to a group of angels who “kept not their first estate, but left their own habitation,” and they are seen in chains under darkness until the judgment day.

This word “estate” is arche *ar-khay'* and means magistrate, power, principality, principle, rule. It carries the idea of order, time, place, or rank – a position or a place. “Habitation” is *oiketerion oy-kay-tay'-ree-on*; and means a residence (literally or figuratively): a habitation or a house. This would re-enforce the idea that these fallen angels had a position of responsibility, an estate, which they abandoned. Furthermore, habitation would suggest they had a place where they were generally to be. Granted, that could have been heaven. Evidently, in the rebellion, the fallen angels abandoned their position and responsibilities and left their place of habitation. Well, where did they go if there was only heaven?

Angels exist in numbers far beyond our comprehension.

Re 5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.

“Ten thousand times ten thousand” plus “thousands of thousands” is 100,000,000 plus. Taken literally this would be between 100,000,000 and 200,000,000. And that represents 2/3 of all angels because fallen angels are not present in this picture. But the number is probably more figurative, thus not an attempt to number them, rather to express their vast numbers as more than we can comprehend. I believe it is safe to assume they may number far more than 200,000,000.

Unlike God, angels are not omnipotent nor are they omnipresent but are confined by space and time. We see a perfect example of this in Daniel 10. Here Daniel has been fasting and praying for twenty-one days, and he has a vision in which he sees an angel. In verses 5 and 6 Daniel describes him. This only one example where it would suggest they can manifest themselves in a visible form that man can see.

In verse 11 through 14 the angel speaks to Daniel and tells him a story, that he was sent by God immediately after Daniel started his prayers twenty-one days before, but he was impeded in his journey by “the prince of Persia.” The Hebrew word is translated “withstood” in the KJV and “resisted” in the NIV, which is the more accurate translation contextually. The angel did battle with this prince of Persia. Only by Michael being summoned to help him was this messenger angel able to defeat the Prince of Persia. Well, guess what the Prince of Persia was? He wasn’t a human being, for angels are far more powerful than humans. This “prince” was a demon.

The point is the messenger sent from God had to travel from heaven and was hindered in his journey. This would imply that angels are neither omnipresent nor omnipotent. What I conclude from this is that angels are restricted to time and space much like man is. They cannot be in the future or past, but are confined to the present time. And they cannot be in more than one place at a time. That re-enforces for me the idea that the heavens and the earth were originally created as a physical environment for the angels.

We know angels were created before man because we see them mentioned as present at the creation of the heavens and the earth. And they are not mortals who have died and gone to heaven and “been promoted” so to speak. They are created beings and do not reproduce themselves. What else do we know about angels?

They have a hierarchy. That’s right, there is no equality in heaven, not for angels and also not for man. There appears to be nine orders in three rankings. Each of these seem to be a separate “race” or “subspecies” of angelic being, and each seems to have different authority and different responsibilities and, in some cases, different physical appearances.

If you will look at Colossians 1:12-17 you will see a reference to “thrones, dominions, rulers, and authorities.” Then look at Romans 8:31-39 and find a similar reference to “angels, principalities, and powers.” Now look at Ephesians 2:1-10 and you will see a reference to “principalities and powers” and “rulers of the darkness of this world.” In 1 Peter 3:18-22 we have

“angels and authorities and powers.” What does all this mean? These are references to the angelic hierarchy and some of the orders in it.

In his book *Angels - an Endangered Species*, Malcolm Godwin attempts to develop these various orders. Though Mr. Godwin does not appear to be a believer, judging by some of his writings, his study of the angelic hierarchy seems Biblical. Godwin believes there are three levels of hierarchy beginning closest to God and moving outward toward man. In this transition, the characteristics, authority, access to God, function, and appearance of angelic creatures change.

According to Godwin there are three different “races” or ranks of angelic beings. The highest rank consists of the Seraphim, Cherubim, and Thrones. The middle rank includes Dominions, Virtues, and Powers, and the lowest order includes Principalities, Archangels, and Angels.

The highest rank, the Seraphim, Cherubim, and Thrones are closest to God and surround the throne of God. The Seraphim are pictured in direct communication with God and chanting “holy, holy, holy.” They are seen as having six wings...

**Isa. 6:1-2** In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. <sup>2</sup> Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew.

**Rev. 4:6-8** ... And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: <sup>7</sup> the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like an eagle in flight. <sup>8</sup> And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say, “Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!”

In addition to the six wings they have many eyes. Seraphim are rather frightful looking creatures.

Cherubim are often pictured as very close to the Throne of God, and one of their number is Lucifer who was created as an anointed cherub.

**Ezekiel 28:12-18** ... You were the signet of perfection, full of wisdom and perfect in beauty. <sup>13</sup> You were in Eden, the garden of God; every precious stone was your covering, sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, emerald, and carbuncle; and crafted in gold were your settings and your engravings. On the day that you were created they were prepared. <sup>14</sup> You were an anointed guardian cherub. I placed you; you were on the holy mountain of God; in the midst of the stones of fire you walked. <sup>15</sup> You were blameless in your ways from the day you were created, till unrighteousness was found in you.

Here we have a picture of Lucifer, including a very good description of his appearance mostly in hyperbole to emphasize his very great beauty. Cherubim evidently are quite beautiful and not as

frightening as the Seraphim. They are believed to have only four wings and are single headed—rather human looking. They are assigned duties as guardians of God and His virtue.

In an ancient Sumarian text some 6,000 years old, we have a pictogram of a “Ka-ri-bu.” “Ka” is the head crying out, “Ri” is a winged form suggesting protection, and “Bu” is a sharp spear or sword, a winged armed guardian. Is this an extra-biblical picture of a Cherubim – Ka-ri-bu? We also see huge creatures guarding ancient Assyrian temple entrances with winged bodies of lions or bulls and faces of men. Another extra-biblical picture of Cherubim?

In its guardian status, a cherub stood guard with a flaming sword at the entrance of the Garden of Eden after Adam and Eve were cast out to keep them from eating at the Tree of Life. Two are seen over the mercy seat of the Ark of the Covenant as guardians of God’s righteousness and justice. They were seen on the veil that hung between the outer holy place and the inner Holy of Holies in the Temple. Ezekiel 10 describes cherubs and possibly also seraphim.

The third group are the Thrones also called Ophanim or Galgallin. They are described in Jewish lore as the great “wheels” and “many-eyed ones” and are pictured in Ezekiel 1 as the wheels of the chariot. While cherubs seem to be God’s charioteers, Thrones appear to be the wheels. They are also described as “burning fires of coal.” Enoch calls them “angels of the fiery coals.” UFO enthusiasts latch onto the Thrones as possible early flying saucers. According to Rabbinical writings the ruling prince of this order is Raphael

Not much known about the Second Triad and most of it is extra-biblical. Dominions are specifically mentioned in numerous passages of Scripture and are variously called Dominions, Lords, Kuriotetes or in Hebrew, Hashmallim. According to Dionysius these angels regulate the others.

The order called Virtues are alternately called Malakim or Dunamis or Tarshishim and are often associated with heroes and those who struggle for good.

Powers are also called Dynamis, Potentates, and Authorities. They appear to be some kind of border guard between fallen angels and heaven. One angel in this order mentioned is called Camael, who is said to be commander of 144,000 angels of death, destruction, punishment, and vengeance. Some of the things attributed to Camael suggest that he is one of the fallen angels. Powers are often specifically mentioned as one group we are at war against, and it has been suggested that most of the fallen angels came from this group. One called Beleth is called a Duke of Hell and commands 85 legions. Another called Uvall also became a Duke of Hell and appears to be some sort of demon pimp, and as his specialty procures the love of women for his supplicants. Understand that much of this detail comes from various extra-biblical writings and may not be accurate.

The Third Triad is believed to be closest to mankind and interacts with man more than the others. These angels are usually pictured as having a very human form and appearance. Principalities, also called Princedoms, are seen as an order that is in charge of nations and great cities on earth. We get a glimpse of one of these fellows in Daniel, the angel bringing the vision to Daniel was resisted for 21 days until re-enforcement was called for in the form of Michael. He is identified

extra-biblically as one called Dubbi-el – the bear deity. Another of this order is Nisrock, originally an Assyrian deity seen in occult writings as the chef to the demon princes of hell

Then we have the “magnificent seven” – archangels. It is believed these are the seven angels who stand before God in Heaven. The Koran mentions only four and names them as Micha-el, Gabri-el, Rapha-el, and Uri-el. The other three candidates come from this list: Metatron, Remi-el, Sari-el, Ana-el, Ragu-el, and Razi-el, all mentioned by various, sometimes questionable, sources as archangels.

Dionysius tells us Archangels are messengers who carry divine decrees. Micha-el is the most well known. He and Gabri-el are the only two named in the Bible, unless you also count Rapha-el who is mentioned in the non-canonical Catholic book of Tobit. It is believed that it is Micha-el pictured in Revelation 20 who will descend from heaven with the key to the abyss and great chains in his hand to incarcerate Satan at the end of the Tribulation. He is seen as Satan’s direct adversary as in Revelation 12:1-9.

Micha-el is usually pictured with an unsheathed sword and is the protector of Israel. In one of the Dead Sea scrolls, *The war of the sons of light against the sons of darkness* Micha-el leads a host against the dark legions of Belial, Prince of Darkness.

Gabri-el is thought to be a female by some, but the name means “divine husband.” Gabri-el is governor of Eden and some believe ruler of the Cherubim, and according to Scripture, is the angel of the annunciation (Luke 1:8-31).

Raphi-el appears to be chief of the order of Virtues and guardian of the Tree of Life. He is also known as “The shining one who heals.” The Hebrew word *rapha* means healer. His name and story are revealed in the Catholic book of Tobit.

The last group is simply called “Angels.” These appear to be closest to humankind and include what we call “guardian angels.” They are believed to be ministering angels to mankind. The Talmud speaks of every Jew being assigned 11,000 guardian angels at birth.

What conclusions shall we draw?

- Angelic beings exist in a series of ranks and order
- What I have presented here may not be completely accurate because of the many extra-biblical sources I used for reference.
- There may be some overlapping because more than one name has become connected to an order, thus actually fewer orders
- Also some of these may actually be designations for demon ranks.
- We just don’t have enough Scriptural data to be dogmatic about some of this.
- What you should understand from all this is there are different kinds of angels, perhaps as many as nine in three tiers
- They do have different responsibilities, duties, and ranks
- There also seem to be some differences in appearance, although it may be that they simply appear to man in different ways according to the situational need.

- This is a very complex group of beings, and we know very little about them beyond a certainty that they exist in very large numbers and a diversity of rank.

Angelic creatures are very unlike man in many ways. For one they are created, and it is assumed from Colossians 1:16-17 that they were all created at one time. Each angel as a direct creation of God, has an immediate and personal relationship with its Creator. Fallen angels have forfeited this relationship.

Man was originally created then was given the ability to reproduce. Nothing in Scripture indicates angels can reproduce themselves or that they are subject to death. They do not increase or decrease in number. There is, however, a passage in Genesis 6 that suggests that angels at one time were able to copulate with humans and produce a hybrid offspring. We will look at this passage in some detail later in this study.

Created man, Adam and the woman, enjoyed a relationship with their Creator before the fall. That relationship was destroyed by sin. Fallen man regains that lost relationship with his Creator only as a result of the new birth. Apart from regeneration, fallen man remains separated from God even into eternity. There is nothing in Scripture to suggest that redemption is possible for fallen angels. The reason usually given is that they, unlike man, were already in their eternal status when they fell.

According to Scripture, man was created a little lower than angels (PS. 8:4-5; Heb. 2:6-7). It isn't clear whether this refers to estate or inherent qualities, probably both. The Bible says man was made in the image of God, but no such statement is made of angels. Angels are spirit beings and have no physical bodies but seem to desire embodiment whenever possible (Mat. 8:31; Mr. 5:12; Lu. 8:32). There is nothing to suggest that angels have a soul, rather they are pure spirit.

Man, on the other hand is both body and soul. Man's body is not merely the infliction of a penalty on man but is significant to his experience both during his physical existence on earth and in the afterlife. It is very clear that regenerate man receives a new body at the resurrection, one like that of Jesus when He was resurrected (Ac. 2:31; 1 Co. 15:42-44, 49-50, 52-54). Man is promised a spirit body compatible with his spirit being (1 Co. 15:44). This would suggest that a body, be it the original corruptible one or the new, incorruptible, resurrection body, is essential to man's experience.

While fallen man is dichotomous, regenerate man is trichotomous and possesses a body, soul, and a human spirit. The human spirit connects man to two worlds, that of the mundane human existence and the spirit realm of angels and God. The human spirit is that part of man that is the conduit through which he has a relationship with God. Without the human spirit, man has no relationship with his Creator. The human spirit is the product of divine generation through the process we refer to as the new birth, or regeneration, or born again. As Jesus told Nicodemus in John 3:6 "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It is the generation of a human spirit by God the Holy Spirit in the born again believer that makes him a literal son of God. Such is never said of the unregenerate.



Since angels are limited to a spirit existence, and the fact that man has a body, soul, and spirit, means that man has the broader and richer experience. Martensen in his *Dogmatics* states, “Although the angel, in relation to man, is the more powerful spirit, man’s spirit is nevertheless the richer and more comprehensive... It is precisely because the angels are only spirits, not souls, that they cannot possess the same rich existence as man, whose soul is the point of union in which spirit and nature meet.” That might help explain why they seem so interested in man.

Angels live and move by divine enablement. Michael the archangel, when in a contest with Satan, called upon God for help (Jude 1:9).

Angels are free moral beings and held their own destiny in their own hands by the exercise of their free choice. Those who chose to rebel against God must ultimately face the penalty for their poor decision and give an account to their Creator (Ezek. 28:16-17; Mat. 25:41).

Though there is ample Scriptural evidence to establish a hierarchy of ranks among angels, but there is no evidence suggesting some are more intelligent than others. They are individual beings and though spirits, experience emotions and render intelligent worship (Ps. 148:2). They know their limitations (Mat. 24:36) and are inferior to the Son of God (Heb. 1:4-14), and in the case of fallen angels, clearly understand their ability to do evil.

Though angels are spirit beings and have no body, they apparently can take on the appearance of a man even to the point of having a localized physical form (Ezek. 1:1-28), or else why would we be warned in Hebrews, “Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares” (Heb. 13:1-2). Angelic apparitions in Scripture have often been in the form of a man.

Though man was created a little lower than angels, ultimately redeemed man, destined to be conformed to the image of Christ, will be elevated above angels, and will sit in judgment on them (1 Co. 6:3).