



Hebrew Backgrounds	Genesis and Numbers
Greek Developments	Daniel 8-10
Angels in Philosophy	Paul's Letters
Angels in Art and Poetry	Psalms
Angels in the Digital Age	Revelation

<http://hardlylastword.wordpress.com/angels/>

Christian-Era Angel Thinking

- Latin the first language to make distinction between messengers (*nuntii*) and angels (*angeli*)
- Angelology serious business for Christian theology, especially when mixed with Greek philosophy
- 5th century: St. Augustine and Pseudo-Dionysius
 - Angels among the heavenly lights on the fourth day of creation (*City of God*)
 - *Celestial Hierarchy*: Three threefold Orders of Celestial Intelligences:
 - Seraphim, Cherubim, Thrones
 - Dominions, Virtues, Powers
 - Principalities, Archangels, Angels
 - All Celestial Intelligences are angels, but not every angel is a seraph
- 13th century: St. Thomas
 - Angels are forms without matter, intelligence without body
 - Therefore the consequences of their good works and sins are not mediated
 - Angels, unlike human beings, contemplate the essence of God
- 16th century: John Calvin
 - Medieval angelology is mere speculation, and there is no need for guardian angels
 - Called Pseudo-Dionysius sophomoric
- 19th century: Alexander Campbell
 - Warns both against seeing spirits around every corner and discounting the importance of the invisible wars between angels and demons

Some Angel-thinking in Paul

- 1 Corinthians 6:1-6—Church's future judging of angels used for ethical teaching
- 1 Corinthians 13:1—Ability to speak in tongues of angels as gift of Spirit
- 2 Corinthians 11:12-15—False apostles like false angels
- Galatians 1:6-9—Even an angel carrying a false gospel is accursed
- Galatians 3:19—Law of Moses “ordained through angels”
- Colossians 3:18—Warning against worship of angels
- 1 Thessalonians 4:13-16—“with the archangel's call and with the sound of God's trumpet”
- 1 Timothy 5:21—Paul calls on angels as witnesses to his warning