

THE ANGELOLOGY
ACCORDING TO THE LATER JEWISH LITERATURE
(APOCRYPHA · PSEUDEPIGRAPHA)*

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GENERAL INTRODUCTION

The belief in the existence of the Angels as spiritual beings permeates the entire history of the Jewish Literature from the beginning of the Old Testament to the times of the New Testament. But, while the teaching about the Angels undoubtedly is contained in all the books of the Jewish religious thought we could say that the procedure of this doctrine is not unique and in the same degree elaborate in the history of the people of Israel. The first books of O. T., chronologically speaking, contain allusions to the existence of Angels, while more elaborate doctrine sprung up at the times of the exile and affect that

Many factors have operated in the systematic doctrine of the later Judaism, as we will see later, about the «Spirits» or the «hosts» of the heavens or «Angels» as these beings are usually called in the various books.

The doctrine about the Angels has influenced the life and the religious thought of Judaism, especially the times around the N.T. period and in connection with the ideas of messianism, eschatology, last Judgment and the future life composes the most important features of the religious world of the post-exilic Judaism. This influence is not limited to the Jewish people but was spread to the different religious and philosophical movements and vice-versa. The contact and communication of the Jews during the exile and the dispersion with different kinds of people and civilizations could not help but to influence them and put the stamp of their thought on Jewish literature. Especially with the Angelology it is beyond doubt that this doctrine has received the influence of Persian and Babylonian thought. Many details of those people's be-

* The reader must have in mind that, according to our opinion, the Apocrypha correspond to the Deuterocanonica and the Pseudepigrapha to the Apocrypha.

belief in Angels occur in those books of Jewish literature which were produced in Persia or Babylonia or in cities under the influence of their civilization. Eventually the belief in Angels passed from the O.T. to the N.T. with all the forms that it took in the thought of the different authors.

To try to define the different aspects of the Angelology of the O.T. particularly of the Apocrypha and Pseudepigrapha it is not an easy attempt. Not because of the extent of the topic, but because of the many elements related to this teaching of the Angels, which elements are scattered throughout the relative books. What we have tried to do is to trace the doctrine of the O.T. concerning the Angels with special attention to the development, that it took in the books of later Judaism and in the period near to the N. T. times.

Creation of the Angels

The teaching of the Creation of the Angels according to the Canonical Apocrypha and Pseudepigrapha books of the O.T. is not unique.

Mainly there are two theories explaining the creation of the Angels which set the fact in two different days from the days of the creation of the world.

The first one is that contained in the book of Jubilees according to which the Angels were created on the first day.

«For on the first day he created the heavens which are above and the earth and the waters and all the spirits which serve before him - the Angels of the present and the Angels of Sanctification».

For supporting the above theory we have many passages serving as witnesses. The well-known passage of the book of Job is one of the oldest evidenced which was considered by the Early Christian Fathers and the Church in general as the echo of the fact of the creation of the Angels. This passage does not indicate the fact of the Angel's creation on the first day but presupposes it on the third day of creation in which the Stars were made and when all the Angels praised God for the stars creation. «When the morning stars sang together and all the Sons of God shouted of joy» (Job 38:7).

The Angels are named in Job «Sons of God» and this is one of the many terms used in the O.T. for the Angels. In Patristic literature, St. Epiphany (Haer. 63, chapter 4) seems to accept this theory and concludes that the Angels were created in the first day simultaneously with the heavens and the earth.

Nearly two centuries earlier this idea is attested in Hermas (vis. III.4) where their work is defined.

«Those are the holy angels of God, the first created» to whom God surrendered all His creation to increase and build and dominate all his creation.

As to the creation of the Angels on the second day we find the phrase in the Jerusalem Targum T on Gen 1:26. There the creation of the Angels is assigned to the second day. To explain this difference we could say that in the enumeration of the works of the first day a divergency is observed between Jubilees (Epiphanius and Syncellus) and the Midrash Tadshe. When Jubilees gives «Angels», the Midrash gives «the wind». The ground for this divergency is manifest. If we examine Gen. 1:1-4 we find that the list of seven works is drawn from these verses and that the idea of the creation of the Angels is simply a development of the word «Spirits» (rough). But the Midrash Tadshe shuns such an inference from Gen. 1:2 the Talmudic Judaism held that the Angels were created on the second or the fifth day. In Ber rabba I according to R. Jochanan it was on the second day (Ps. 115 4,5-Jerusalem Targum on Gen. 1:26), but according to R. Chamina on the fifth (see Gen. 1.20; Is. VI,6) and R. Luniani bar Tabrai says that they were not created on the first day lest it should be said that they had assisted God in the creation.

Philo (Leg. Allegor. 1,2) represents the creation of the Angels as accomplished on the seventh day.

According to the later Judaism, (Ben rabba 3:99), four things were created on the first day, mountains, heaven earth, light. On the second — the firmament hell and the Angels. On the third — trees, green things and paradise. On the fourth — sun, moon, and stars. On the fifth — birds, fishes and the leviathan. On the sixth - Adam and Eve, and worms.

Theories About Their Origin

As we saw, the O.T. assumes the existence of Angels and the belief goes back beyond the historic period. But interesting attempts have been made to explain the origin of the Idea of the Angels. Most important of these are the following three:

1. It has been suggested that these beings, subordinate to Jehovah and His servants, are the Gods of the nations degraded and reduced to a secondary place by the increasing prevalence of the monotheistic conception in Israel.

According to Davinson, there is little or nothing in O.T. to support this theory. Israel probably speculated little on the Gods of the nations except of those, such as Egypt and Babylon, with whom they came into contact. And though Jehovah be greater than all Gods (Ex. 18), He nowhere regards them as His ministers, but manifests the strongest hostility to them (e.g. those of Egypt)(Ex. 12,12, 15,19, Ezk. 30,13, of Babylon Is 21,9, 46,12 and Generally Zeph. 2,11). The monotheism of Israel did not subordinate the Gods to Jehovah as His ministers, but rather denied their existence and described them as vanities (nonentities). (Ps. 96,4-5. Jer. 10,5-11).

The fact that Jehovah is companied or contrasted with the Son of Elohim in Heaven, Ps 89,6-8 and also with the Elohim or Gods of the nations, (Ps. 86,8, 96,4-5, 97-9), is certainly remarkable but scarcely sufficient to establish the identity of the two, and if in Later times the Idea finds expression, that God had subjected the nations to the rule of Angels, while the rule of Israel was reserved for Himself (Dt. 32,8-9 in Septuagint, Sir. 17,12, Dn 10,13.20, 12,1). This is hardly and old idea that the Angels were the Gods of the nations reappearing in an invented form but a new idea suggested to Israel «by its own religious superiority to the nations, and perhaps its way of explaining heathenism».

2. Another view goes back to what was presumably the oldest phase of Shemitic religion for an explanation. Men, conscious of being under the influence of a multitude of external forces peopled the world with spirit, whose place of abode they thought to be great stones, umbrageous trees, fountains, and the like. Gradually these varied spirits came to be regarded as possessing a certain unity of will, and action, and by a further concentration they became the servants of one supreme will, and formed the host of heavens.

Such speculations regarding possible processes of thought among the family out of which Israel sprang, in periods which precede the dawn of history are not without interest. They lie, however, outside O.T. which, as has been said, assumes the existence of Jehovah's heavenly retinue. The God of Israel is above all things a living God who influences the affairs of the world and men, and rules them. If He uses agents, they are supplied by the «ministers» that surround Him. This is true even in the oldest period of the Literature (Gen 28 and 32. Jos. 5, 13 and Is. 6, where one of the seraphims ministers purification and forgiveness to the prophet). The idea is even more common in the later Literature (Ps. 103,20,21). Jehovah's hosts are also ministers who do His pleasure, (Ps. 1, 48,2). In Job 1,6, 2,1. it is the Sons of the Elohim who

present themselves to report upon the condition of the earth and men. In the 33,23 the interpreting Angel is one among thousand and 4,18 His «servants» are also his «Angels» (messengers).

Naturally, however, as the idea of ministering hosts belongs to the conception of Jehovah as sovereign, some of the breadth with which the idea is expressed may be due to the poetical religious imagination, as when God's warriors are represented as mighty in strength (Ps. 103, 20), as «heroes» with whom He descends to do battle with nations (Zec. 14,5); as myriads of chariots (Ps. 68,17) and as chariots and horseman of fire (2 Kings 6,16, 17 Is. 66,45, Dt. 32,2, Dn 7,10). In particular these hosts accompany Jehovah in His self-revelation for judgment and Salvation (Dt. 33,2, Zec, 14,5, Jb 3) and in N.T. this trait is transferred to the parousia of Christ (ut 25,31).

3. Finally, to mens eyes the myriads of stars, clothed in light and moving across the heavens seemed animated, and there was a tendency to identify them with the angelic host - an identification made easier by the belief that men's life was greatly under the influence of the stars (Job 38,33). In Job 38,7 the morning stars are identical with the Sons of the Elohim.

The idea that the stars are angels received large development in the book of Enoch (18,13-10) and even Rev. 9, 1. 11 - a Star and the Angel of the Abyss are identified.

Difference Between the Pre-Exilic and Post-Exilic Development of the Idea of the Angels

In the pre-exilic period of the Jewish Religious thought there is but little mention of Angels; This is due, according to Oesterley, to the fact that at one time the angels were Gods, and the worship of the God of Israel, always in danger of contamination in pre-exilic time, rendered necessary to suppress reference to beings to whom worship had been offered in the past.

In the pre - exilic Jewish Literature there is not a fully developed doctrine of Angels, although there are many references to the existence of Angels to their functions and their names.

But in these references there is not a clear distinction between the Angels and Jehovah. Sometimes the angel of God is identified with God himself (Gen. 16:7-12, 31:11, 48:16, Exod. 3,2, Numb. 22:35, Judges 6:11). In these passages the Angels has taken the place of God, who had previously been thought of as Himself associating with men.

In other passages the Angels are differentiated from the God, the though a mysterious connection between them is postulated (Ex. 23:20-22).

In passages such as Gen 28:2 where a number of Angels are mentioned in connection with God, we have as Oesterbey asserts, a remnant of an earlier stage of belief, namely poly-demonism. As many of the authors support during the age of the prophets and the Law, angels had practically no functions to discharge. Israel had to deal directly with God Himself. No intermediaries needed. But during the period of exile and after that we have a great development of the Angelology with an elaborate hierarchy with functions assigned to those spiritual beings names attributed to them, and a moral distinction take place among them.

We could summarize the difference between the pre-exilic and post-exilic periods of Jewish literature about the doctrine of the Angels in three fundamental particulars.

1. In the post-exilic period the doctrine of Angels assumes a systematic form. It is from now on that one can speak of Jewish Angelology in the strict sense.

2. Secondly, a certain number of Angels receive names, which means that their personality becomes more definite, and

3. Functions are assigned to Angels in a far more express and detailed manner than ever occurs in the Old Testament. Their activity among men becomes much more pronounced, they have a part in the government of the world which in the Old Testament is attributed to the Almighty.

This elaborate development of the Angelology is not an accident. It is due mainly: 1. to the change of the doctrine of the God in these later times, according to which God is not interfering in human manner directly as it was happening before, but He was removed far from the world and so became a transcendental being. The necessity, therefore, or the bridging the gap which was created between God and men was the reason for the development of the intermediaries, doctrine which takes a different form in later period, especially in the wisdom of Solomon as we will see.

2. To a growing feeling against Anthropomorphic conception of God.

3. A tendency to personify abstract conceptions such as the «Spirit» of a nation and a further tendency to locate these personifiedfor-

ces in the supersensible world, from whence they ruled the Destinies of man (Davidson).

4. To the stimulus of contact with Persian thought. It is possible but not certain that the Seven Archangels are connected with the Zoroastrian Amesha-Spentas (Pfeiffer).

A great difference in the Angelology between these two periods is also the fact that in the post-exilic times we find the conception of the Elemental Angels dominating over the natural phenomena, especially in the book of Enoch.

The doctrine of the intermediaries eventually can be traced in the book of the New Testament and it is hard to deny that this doctrine played a great part in the various movements of the heresies during the first centuries of our era, particularly in Gnosticism.

Varius aspects of Angelology in the Post-Exilic Jewish Literature

The doctrine of the Angels almost appears in many books of the post-exilic period especially in the Apocrypha and Pseudepigrapha, where this teaching takes, as we saw, a more systematic development and seems to play a most important part in the ordinary life of the later Judaism.

Mention of the Angels we have in many books with details and full description of their functions and their nature, while in a few of them no mention of Angels appears as if, it occurs, incidentally and has not the form of a detailed doctrine.

In the book of Judith there is no mention of Angels. Several references we have in the Additions to Daniel in the story of Susanna (44,45), the prayer of Azariah (26,37) and in «Bel and the Dragon» (34,39). In the prayer of Manasses the Angelic host is spoken of in verse 15. In the Epistle of Jeremias (verse 7) a guardian angel is spoken of as being with the captives in Babylon. In the Addition of Esther (Fourth Addition XV 13 in R.V.) where Esther compares the King to an angel of God, the belief in angels is incidentally referred to. In 2 Maccabees (3:24, 11:6-10, 15:11-16) somewhat fantastic representation of the activity of Angels is given. Even the nature of the Contents of Ecclesiastics is such, that one does not look for such reference to Angels nevertheless, in two passages there is a distinct mention of them.

The first is referred to the limited power of God's «Holy ones» (Eccl. 42:16 17) and the second is speaking of the function of the Angels being servants and performers of the will of God. (43.26).

In the book of Tobit the doctrine of Angels is more elaborate than in any earlier or contemporary writing comparable indeed to that of later books. We could say that this book is used as a bridge between the two scenes of the Angelology, the one preceding it and the other following it and where the development of the Angelology approaches its culmination, particularly in the Books of Daniel, Enoch, Ethropic, Enoch, Jubilees and in Revelation of the New Testament.

The book of Daniel having been influenced by the Persian Angelology according to eminent authors' researches: (mention of the Seven classes and of the Hierarchy of the Angelic powers 10:13, names them, etc.), lies on the outer most edge of the Old Testament revelation and seems to be among the most evident representations of the doctrine of the Angelology.

In the books written in the period between the 2 Maccabees and 2(4) Esdra there is not any mention or reference to Angels.

In the 4 Esdras, in the «Salathiel Apocalypse» a greatly developed Angelology appears. Here we have references of the seven Archangels standing at the head of the Angelic host.

A new aspect of the Angelology is occurred explicitly in the Wisdom of Solomon, where the place of Angels as mediators is taken by the Wisdom or by the Word, the development of Doctrine having eliminated Angelology altogether, (10:17, 18. 18:15,16).

After that part of Literature, containing a form of the doctrine of the Angels more elaborate than the pro-exilic Jewish literature and having obvious traces of Persian and Babylonian Angelology as well as Demonology. The more developed forms of this doctrine appear in the books of Jubilees, I Enoch, III Enoch, the Book of Adam and Eve, the Testament of the Twelve Patriarchs reaching a culmination in the Revelation of the New Testament, the doctrine of which has greatly influenced. Traces of this later developed Angelology can be found in many books of the New Testament especially in the Epistles of Jude and II Peter, particularly dealing with the fall of the Angels and their destiny.

In the book of Enoch the Angelology appears in a very developed form. Especially in the two first parts, I. Angels and universe (6-36) and 2. The Parables (or Similitudes) of Enoch (37-71). We have mentions of the Seven Archangels and millions of Angels dominating over man and the natural phenomena as we will see on the chapter of the Angels Functions.

In Chapter 40 there are the names of four of the Archangels and then come the Cherubin, Seraphim, Ophanim, the Angels of Peace, Angels of Principalities and powers, Watchers, Angels of Punishments. In the II Enoch and in the description of Enoch's journey in the Sixth heaven, the author speaks of about Seven bands of Angels, very bright and very glorious and «whose faces shine more than the suns shining» and their works are described with details.

Another development of Angelology and mainly of Demonology appears in the Testaments of the twelve Patriarches. (The book's conception of Beliar, occurring in the New Testament is very advanced for this early date of writing of the book). Mention of the 4 Archangels we have in the book of Adam and Eve, where the Michael's special concern is with the care of Man's bodies (cf. Apoc. Moses 32,3). In another respect the author follows the practice of the later Jews in ascribing great efficacy to the prayers not only of the righteous but of Angels for the departed. In this case he opposes the teaching of 2 Enoch (53:1) who, unlike Philo, attacked this practice.

Finally, very important information about the angels in the near to the New Testament times is found in the other Apocalyptic literature which flourished contemporarily with the New Testament literature and the traces of which can be in the Apocalypse or Revelations of St. John. One of these Apocalypses is the IV Esdras, as we saw before. Another book of the same type is the III Baruch, which was written about the same time with IV Esdras and although these books were forgotten very soon by Jews, both of them enjoyed much popularity among the Christians.

In the book of III Baruch the most characteristic doctrinal feature is the teaching as to the Mediation of Angels (Chapters 11-17). Of this teaching of Mediation we don't have latter information in the Apocrypha books of the Old Testament as we find in the Pseudepigrapha. Among the passages, which explicitly teach Angelic Mediation are: 1 Eth. Enoch 9:3, 15:2, 40:6, 47:2, 99:2,16, 104:1 Test. Levi. 3:5, Test. Abraham 14.

In the Apocalypse of Baruch the only advanced form of Angelology there is in the introduction of the three classes of Angels, who intercede for the three classes of man. In other respects its doctrine does not differ from that of I Enoch, Tobit and Test. Levi. The doctrine of Angelology of the III Enoch is related to the underlying idea of an advanced conception of the divine transcendence. At no point in the narrative is the veil that hides God lifted, and we are not permitted to

behold even Michael's communion with Him, In I God is more remote for His transcendence is modified by no Angelic mediation.

Doctrine of the mediation of Angels owes their origin in part to a feeling that such teaching was one-sided and closed the door to communion with God. Gnosticism was an elaborate attempt to bring a transcendent God into some sort of touch with the world, through a hierarchy of mediators. But such teaching as appears in II Baruch does not go beyond beliefs that were current in some Jewish circles.

Summarizing we could say that the Apocrypha books of the Old Testament contain a more advanced type of Angelology than that of the Canonical books of the Old Testament which doctrine finds its culmination especially in the books of Jubilees, I Enoch, Apocalyptic Literature and the early movements of the Christian era (Gnosticism) with obvious traces in the books of the New Testament. Although the belief in Angels and generally in the spiritual world is of Basic interest among the Jewish religion from its beginning the teaching of this belief was not fully developed because of many factors at the early times but took its complete form at the times after the exilic period and early to the New Testament era.

Angel's Ranks and their Names

In the early Jewish literature two groups of Angels are mentioned. The first of these two groups is of a higher order. They are called Seraphs (שרפים) who stand before God when He appears high and lifted up upon a throne. They have three pairs of wings - one pair for flying, another for covering their face so that they may not look on God, and a third pair to cover their legs, for they are naked and nakedness is unfit for God's eyes. Their services are to proclaim the holiness of Jahvel (Isa. 6:2-3). This is all perfectly clear but one is mistaken if one expects to learn anything from it, for the passage is quite unparalleled. Seraphs are not known anywhere.

The second group is the Cherubs (כְּרוּבִים), which similarly it is supposed to be of a higher order. Jahveh rides through the air upon them - though at the same time he is soaring on the wings of the wind (2 Sam. 22:11, Ps. 18:10). The Cherubs bear up the firmament, above which the glory of God appears. They have feet, for they walk, and wings for they fly (Ezekiel 10:1, 5:10). Each of them has four faces, four wings and the likeness, of the hands of a man was under their wings. (Ezek. 10:20). They serve as covering, protecting, but also expelling forces in God's garden (Ezek. 28:13, 14,16). Jahveh places the Cherubs

at the East of the Garden of Eden to keep the way of the tree of life (Gen 8:24).

Many explanations have been given for their place in the Jewish Angelology. According to one suggestion, these groups are the last indistinguishable receding echoes of an ancient tradition. These groups are also mentioned in Enoch, with Ophainim, the angel of peach, angels of principalities and powers, watchers, angels of punishment.

In the post-exilic literature at the head of the Angels in the Jewish system are the seven Archangels: Uriel, Raphael, Raguel, Michael, Seragiel, Gabriel and Jeremiel.

They are mentioned for the first time by name in Enoch 20 and 40: 21, 2, but as supernatural beings. They are originally due to Ezekiel, and he was probably indebted for the conception to Babylonian belief. Elsewhere the Archangels are four in number (Enoch 42:9). Michael, Raphael, Gabriel, Uriel (also called Phamel. Enoch 40:9); they are identified with the four cherubim who are the bearers of the throne of God; This conception is also due to Ezekiel. These Archangels are also mentioned in the book of Tobit (12:15) although Raphael is more frequently mentioned in this book.

In the Salathiel Apocalypse where a greatly developed Angelology appears, of these «seven Archangels» only two are mentioned viz. Jeremiel, who guards the souls of the righteous in the chambers, where they are awaiting the final Judgment and resurrection (IV 23-27) and Uriel, who is sent to the Seer in order to show him the inscrutability of God's ways. (IV:1-11).

Also mention of these archangels (four of whom are mentioned by name) and of the Seraphim (one of whom is given the task of casting Adam's soul into the Acherusian lake) occurs in the Book of Adam and Eve. In this book we have reference to the «virtues» who support Eve in that hour of trial, watched her in Paradise. These are the guardians Angels of which our Lord speaks (Matt. 18:10) and which are perhaps first mentioned in Jubilees 35:17.

Under these Archangels there exists an innumerable company among which there are various orders. We could refer to the fact that the Rabbinical teachings of the subjects of the Angelology distinguishes between the Angels who vanish and the Angels who abide eternally. The former were Angels, who were created by God every day of the creation of the world in order to praise God and then disappear to be replaced daily by new angelic creations from the divine fire, or from the breath of God. (Bereshith Rabba, 78.1 in Weber, Judische Theologie

p. 166/1897). Of the latter there are ten orders. Their numbers are deduced from Day. VII, 10 («Ten thousand times ten thousand», and Job 25,3,4 from which it is gathered that they are innumerable.

In the Book of Jubilees we find that there are two supreme classes (II, 2, 18), 1. The Angels of the presence and 2. the Angels of the Sanctification.

There is a very large order of inferior Angels who presided over the natural phenomena.

The first two classes joined with Israel in observing the Sabbath and circumcision, and other elements of the law, as the feast of weeks (VI. 18). Their creation is placed on the first day of the creation of the world according to the Jubilees 11:2.

«For on the first day He created the heavens which are above and the earth and the waters and all the spirits, and the Angels of sanctification and the Angels of the spirit of the clouds, and of darkness and of snow and of ahil and of frost and the Angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of hear, and of winter and of spring and of autumn and of summer are of all the spirits of the creatures which are in the heavens and on the earth». Except of the two first classes all the other considered to be lower classes are according to the Talmud and no doubt to the Jubilees' author inferior to righteous Israelites.

In addition to these above, the guardian angels of individuals which the New Testament refers to in Matt. 18:10 and Acts 12:15 are mentioned, for the first time, in Jubilees 35:17.

In the Parables of the Book of Enoch (Chapters 37-71), we have the information for that ~~God is surrounded by Cherubim, Seraphim, and Ophanim, Angels, of power and angels of principalities, which suppose different orders or classes of the Angels.~~

In the same book the Angels of punishment also are mentioned for the first time. Another division of the Angels in different classes appears in the Secret book of Enoch (Chapter 20), where Enoch describes his journey through the seven heavens and the various kind of things which he saw there. In His description of the seventh heaven he gives the names of Angelic classes ordered into pair.

«... I saw there a very great light and fiery troops of great Archangels, incorporeal forces and dominions, orders and government cherubim and Seraphim, thrones and many-eyed ones, nine regiments». Such descriptions and divisions occur also in the New Testament especially in the Epistles of St. Paul (Col. 1:16, Eph. 1:21).

In the same book we find the title of the Archistratego attributed to the Archangel Michael (22:6) supporting once more the Idea of different angelic orders and their hierarchy.

Names and Appearance of the Angels

There are many names attributed to the Angels from the early times of their existence. What is characteristic in the Canonical books of the O.T. is that no proper names of Angels occur and that is due to the lack of ranks among them. What is mentioned in the O.T. very scarcely is the Cherubim and Seraphim. The first of which is of Babylonian origin and the second is mentioned once in the Book of Isaiah (Chapter 6). They are described to have six wings. Names of Angels we find in the later books of the O. T. and the Apocrypha as Michael (Dan. 10:13) Gabriel (Dan. 10:20-21), Raphael (Tobit 3:8).

Although we have mention of seven archangels or princes in the book of Ezekiel (9:2-4) as supernatural beings (Cf. Tobit 12:15), they are mentioned for the first time by name in the book of Enoch (Chapters 20 and 40:21). Their names are: Michael, Gabriel, Raphael, Uriel, Metatron, Sandalphon and Rediyas. In other parts, of four of them are mentioned. (Chapters 21:36). Also, mention of their names we have in the Book of Jubilees.

As to the form and appearance of the Angels, according to the Mishnah Shemoth Rabba XXV, they appear sometimes as men, sometimes as women, now in a sitting position now standing. At other times an angel comes in the wind or in the flame of fire. They have wings, although Philo says that they do not have, and can become visible or invisible at will. When appearing, they talk to men, walk and are called men (Dan. 9:21).

Functions and Duties of the Angels

In the early Jewish Literature, the functions of the Angels as servants and messengers of God are limited and infinite.

The reason which favoured the development of such a doctrine was the strict character of the Jewish monotheism, which did not permit any mediator in the relations and communications of the chosen people with God.

Nevertheless the character of the Angels serving God occurs throughout the O. T. The Angels serve God in two ways. First as beings which praise the Glory of God, surround His throne and accompany God carried on them all over the World. Such is the work of Cherubin, which

never appear as mediators and intercessors, nor serve as God's messengers to men. They were throne-bearers and custodians of sacred places (Gen. 3:24). About the same is the function of Seraphim, of which witnesses we have in Isaiah (Chapter 6).

Secondly as messengers of God in His relations to the world, they fulfill God's commands and, therefore, are called «His servants, executors of His will, performers of His word (Ps. 103:21, Job 4:18).

Generally speaking, we could say that the Angels in the O. T. serve God and operate in the moral and redemptive sphere, throughout the history of the world.

But in the Apocrypha and Pseudepigrapha, where the doctrine of the Angels approach its full development, and classes distinguish them among themselves their functions are given in details and their duties are very enlarged and unlimited. So the duties assigned to Angels in connection with mankind are numerous. In the Book of Jubilees we have detailed information of the Angels' functions, According to it, they brought Adam into the Garden of Eden and afterwards Eve (III 9:12) and instructed Adam in tillage in the Garden (III,15). They report to God all the sin committed on the earth (IV, 6). The orders called «Watchers» descended in the days of Jared to instruct the children of men (IV, 12). The Angel showed to Enoch all that was on earth and in the heavens during 294 years (IV,21) and conducted him into the Garden of Eden (IV,23). They bound the fallen Watchers in the depths of the earth (V,6); took to Noah the animals that were to enter the Ark (V,23). In the presence of an Angel bound nine-tenths of the Demons in the place of condemnation (X,9-11) and instructed Noah in the remedies against all disease (X,12). They accompanied the Lord in visiting the tower of Babel (X,23). An Angel bade Abram to go to the land of promise (XII,22) and instructed him in the knowledge of Hebrew and explained to him what he found unintelligible (XII,26,27). Angels announced to Abraham the birth of Isaac and admonished Sarah for laughing (XVI,1-4). Saved Lot from Sodom (XVI,7) blessed Abraham and disclosed to him what had been decreed about him (XVI,16). An Angel comforted Hagar (XVII, 11) and withheld Abraham's hand from sacrificing Isaac (XVIII, 10). Angels delivered the Israelites out of the Land of the Egyptians (XLVIII,13). An Angels made known to Moses the Sabbaths, years, weeks and Jubilees (L: 1-4), etc.

Besides all these above mentioned duties, the Angels especially in the Apocrypha assume the dominion over the natural phenomena,

and according to these functions they take various names. Characteristic of the Apocrypha's doctrine is that the seven Archangels are personifications of the various attributes of God and the means by which these attributes come to men. For example: Michael personifies God's mercy, loving-kindness and peace, Gabriel the strength of God, the divine justice and punishment of the wicked. Raphael personifies the Divine power of healing; Uriel the radiance emanating from the Divine nature.

Also these angels-princes enjoy the privilege of being within the Pargod, or the veil, whilst all the others only hear the Divine commands from behind their veil or curtain.

The association of the Angels with the cosmic or elemental forces is reserved in the N.T. (Rev. 14,18, 16,5). As to the connection of the Angels with the natural phenomena we have in Enoch 11,2, mention of the Angels of the elemental forces, which follow the Angels of the presence and sanctification and are inferior to them and to the righteous Jews.

In the II Enoch 19 and in the Sixth heaven during his journey we find the statement about these various functions of the Angels.

«..... and these make the orders and learn the goings of the stars and the alteration of the moon, or the revolution of the Sun.... and I saw angels, who are appointed every seasons and years, the Angels who are over rivers and sea and who are over the fruits of the Earth, and the Angels who are over every grass.....»

Another aspect of the functions of the Angels developed in the later Jewish Literature and having been influenced by Persian and Babylonian religions to which the Jews came in contact during their long exile, is the idea that every nation has its own guardian Angels (Dan. 10:13,20). For instance Michael was the guardian of Israel (Genesis rabba 78).

~~Due to the Apocrypha is also, the doctrine of the Angels as guardians of the individuals which the N.T. refers to in Matt. 18:10 (Cf. Acts 12:15). They bring the prayers of men before God. Witnesses to both of these classes of Angels we have for first time in Jubilees (15:31, 35:17).~~

~~«....There were the seventy Angels, who formed the Angelic patrons of the nations and the Angels who were the guardians of individuals». So we see that the Angel's activity among men and the world becomes much more pronounced, and they take a part in the government of the world, which in the Old Testament is attributed to the Almighty. Because of this enlargement of the Angels functions, Oesterley concludes that the effect of this doctrine was to remove God away from the~~

world and to represent His will and actions among men as being accomplished by Angels instead of being done directly by the word of God¹.

Finally the Angels as servants of God and guardians of men will serve the performance of the last judgment, will punish the Demons and fight the evil spirits (Cf. Matt, 25:31, 1 Thessal. 4:16).

1. W.O.E. Oesterley «The Belief in Angels and Demons».
