

## Are “angels” and humans somehow related ?

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*“As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.”*

### Revelation 1:20.

One of the issues which confuses, and clouds our understanding of God’s plan (the creation, the fall, the reconciliation, and the judgment), is our understanding of the term “angels,” and “man.” Are we in any way related to the angels of God’s creation--the host of heaven? Angels perform functions such as being messengers of God, and man was created to tend to God’s kingdom (the Garden of Eden). So, angels and mankind (et-adam), were both created by God, both created eternal in the original creation (**Gen. 2 & 3**). However, God doesn’t actually define us as different beings.

The host of heaven include angels, but the term “host” is not limited to “angels” (**Psalm 148:1-6**). Angels are messengers, and ambassadors, and the host of heaven are the “mass,” or “army of persons” (which includes messengers and ambassadors, etc.). Actually, angels have many descriptions, just as man in this age has many functions—messengers, warriors, guardians, reapers, ministers, pastors, etc. Obviously, today, we are not angels (eternal), while we exist in our human flesh (mortal), and we have a hard time thinking of adam (mankind—et-adam), being in an angelic state originally as an angel.

The assumption is that angels were created different than mankind, and that angels were not created out of the ground as adam (mankind), is described. But, this is only an assumption. Nowhere in Scripture does God tell us how the host of heaven were created, other than this reference to adam (mankind), in Eden. Angels were created to be eternal (just like mankind-adam), and created for specific functions (just like mankind-adam).

Most of us have formed our opinion of what an angel is, based upon stories we have been told, or books we have read, and traditions passed down to us. What does the word “angel” in the Bible mean to you? The word angel in the Bible is *not* a reference to a being created different from mankind (adam—actually et-adam in the Hebrew—mankind). The Hebrew word “angel” is a reference to *eternal* beings with various *functions* assigned to persons who are created to serve God. Pastors and priests are angels (**Rev. 2, 3**), created to serve God—their *function* makes them “angels” (in the service of God), not their *appearance*. Even flesh mankind (the fallen), will be resurrected to an eternal state at Christ’s return, to become like the angels (see scripture list at end of this study).

The Hebrew word “*malak*” translated as “angel,” means ambassador, teacher, messenger, or deputy—referring to their function, not their appearance. The Greek word “*aggelos*” translated as “angel,” means messenger, or pastor (**Rev. 2, 3**)—again referring to their function. The Greek word “*isaggelos*” means equal to, or similar to the angels (used in **Luke 20:36**), pointing to the resurrection where we cannot die anymore because we will be like, or equal to the angels—eternal.

God tells Moses to record for us what happened in the creation in Eden. God created all the host of heaven (**Gen. 2:1**), and the purpose of the Eden narrative is to inform us how sin affected those to be known as “mankind” (because these fallen beings will become flesh humans to be born into this world for the purpose of reconciliation back to God).

In **Psalm 148:1-6**, we are all listed together as angels, or the host of creation. All beings are angels (*eternal* beings with a *function*...created to serve God). All the host (all armies and nations), are angels (*eternal* beings with a *function*...created to serve God). All the sun, moon, and stars (symbolically all the righteous), are eternal beings with a function...created to serve God. All the waters above heaven (symbolically all those who remained true to God at the fall, and did not sin—**Gen. 1:6-7**), are part of the host of creation (*eternal* beings with a *function*—angels...created to serve God).

In **Hebrews 2:5-18**, Jesus was made temporally lower than the angels (to be able to die), and we are compared as also being temporally lower than the angels (condemned to die), so that salvation and reconciliation can take place for all of us who sinned in the past (**Rom. 5:12**), and who now trust in Jesus. The saved will be resurrected to their eternal state of angelic function. “Mankind” represents those eternal beings who have sinned, and who will need to be reconciled in the flesh.

Adam was an angel (defined biblically as an *eternal* being created to serve God—having a *function*). The only reference in the Bible to the creation of the host of heaven, or eternal beings created to serve God, is in **Genesis 2:4-3:24**, where the host of heaven in Eden are first mentioned—mankind, Satan, and the cherubim, who were all created to serve God. Those in Eden are delineated by their function, not by their appearance (Satan’s description as a snake is symbolic of evil, not a literal physical description). The term “mankind” as used in Genesis, is a reference to the “angels” who have fallen who will be called to salvation (**Eph. 1:4-5, 11**). God created us to live eternally with Him in Paradise as angels (supernatural), with a function. But, because of our sin in Eden, we are now born flesh (mankind), and must die (mortal).

By the end of the 7-Day creation narrative, note that all the host of *both* heaven and earth are finished (**Gen. 2:1**). There are no new beings being created today, according to the Bible. The focus of God in the story of Eden, is the creation of “mankind,” and not the rest of the angelic host, because those that fell (turned against God), will need to become flesh mankind (mortal), to die. “Mankind” is a reference to those (like Adam and Eve), who will become flesh after the fall, and die.

God speaks to us in His word in riddles and parables (Matt. 13:10-17). Whether we are called **angels** (Rev. 1:20; Ps. 148:2) **people, or armies** (Gen. 2:1; Ezek. 1:24; Rev. 19:14), **stars** (Rev. 12:1-2; Job 38:7), **host** (Gen. 2:1; Psalm 148:2), **trees** (Ezek. 31; Gen. 2:9), **stones** (Isa. 14:19; Ezek. 28:14-16; Matt. 3:8-10; Luke 19:40; 1 Pet. 2:4-5), **waters** (Rev. 17:15, 19:6; Psalm 148:4-6; Ezek. 1:24), or **sons of God** (Rom. 8:14-19; Job 38:7), in Scripture—all are part of the host of creation. We were all created with the same type of supernatural *body* in Eden (eternal), and simply assigned different *jobs* to serve God, which is the biblical definition of the term “angel,” not the definition we have invented today through traditions, and stories. Because of this, we should allow the Holy Spirit to lead our understanding of the host of heaven (who they are, and how we relate to them), rather than allow man’s traditions to control our thinking. We must use the totality of Scripture to find the truth.

Were we once in heaven, and part of the host of heaven? Our understanding (or paradigm), concerning origins, begins early in life. Early in life, we are told angels come from heaven. They are here to help us. They are invisible. We also learn that we humans are a special creation, and we are innocent little babies at birth. Later in life, we are told that angels are spirits (Heb. 1:14). We are told angels can “appear” human, but have no body. We are told that some angels fell from God, and these fallen angels are not eligible for salvation (2 Pet. 2:4; Rev. 12:4; Heb. 2:16 NASB). We also learn that we humans are all sinners (Rom. 3:23), and that we must be “born again”(receive our eternal spirit), in order to be reconciled back to God and paradise (John 3:3-7).

Questions arise: If our God is a loving and forgiving God, why are fallen angels supposedly not eligible for salvation, while fallen humans are? We know that salvation is planned from *before* the foundation of the world (Heb. 4:3; Eph. 1:4-5, 11; Rev. 13:8, 17:8), and that the creation of *all* the host, of *both* heaven and earth, is finished and complete at the end of the seventh day (Gen. 2:1). So, who is God arranging to save, if not the fallen host of heaven? To answer these questions requires us to open the Bible.

Does the Bible really say that babies are innocent? No (John 3:18; Psalm 51:5, 58:3 --see Original Sin Study). Does the Bible really say that the host of heaven are not allowed to be saved? No. The Bible actually points to a *reason* the host cannot be saved *while in heaven*. Jesus said in John 3:3-7, that two things are required for salvation.

*First*, one must be born flesh, and *then* one must be “born again,” or born of spirit (receive out eternal spiritual nature, the breath of eternal life). Jesus also revealed just a few verses later in John 3:13, the plan of heaven (John 3:12), that no human ascends into heaven, unless he first descends from heaven--even, or like, Jesus did (becoming flesh). Some say Jesus in John 3:13 is referring to His claim of authority concerning heavenly things

by indicating that He comes from heaven. But, we know that this verse must refer to God's plan of reconciliation, because others have ascended into heaven (such as Enoch and Elijah). The context here in John 3:13, is to both the physical and the spiritual, referring back to John 3:5-7, and John 3:12, and the need to be "born again." The context is to eternal life (verse 15), for all of us who have been separated from God. Therefore, this verse refers to anyone being born human (mortal), and not just to Jesus.

We learn in Hebrews 2:14-17, that Jesus gives salvation to those in the mortal flesh, not those in the supernatural eternal state. Just as Adam and Eve, in their eternal state in paradise, were expelled to this fallen temporary earth, and took on mortal flesh bodies (so as to die), so also all the rest of the fallen host of heaven must take on mortal flesh bodies to have an opportunity to be saved. We must note that some (not all) of the fallen host of heaven did deliberately leave heaven on their own while still in their supernatural state, and they are now bound in hell (2 Pet. 2:4; Jude 6-7; Gen. 6).

Why must Adam and Eve and the other fallen host of heaven first become mortal flesh in order to have an opportunity to be saved? Because it was while in the mortal flesh state that their sins were paid for and removed. Sin needs to be removed, and God requires death to remove them. Only a perfect being (God – perfect, sinless, uncreated, and eternal), could pay the price for our sin, but God is eternal and does not die. Therefore, God's Spirit entered into mortal flesh (Philip. 2:5-8; John 1:1-18, 6:33, 38; Heb. 2:9; Col. 2:8-9). In so doing God (Jesus) actually became sin (2 Corin. 5:21), and died bodily, thus eliminating that sin. An uncreated, eternal, sinless God could only become sin, and die to eliminate that sin, while in a mortal state. Because God is uncreated, eternal, and sinless, and will not abide with sin, those who are fallen must either be separated for all eternity from God, or somehow be cleansed from all sin.

Adam, Eve, and the fallen host must leave their eternal state, and become mortal to partake in God's plan for reconciliation. God loved us enough to lower Himself to indwell mortal flesh for a short period, so as to suffer and save those who will trust in Him. All souls who reject God's love, and who do not trust in Christ, will be separated from God and sent to hell (eternal separation), for all eternity.

Ever since the middle-ages, the traditional understanding is that angels, and man, are in no way related to each other in God's creation. This is because the understanding that we were all once host of heaven *together* seemed too mythical after the fourth century, even though the *early* Christians viewed us as all part of the host of creation.

This same argument (about the early Christian understanding being too mythical), was also made in the middle-ages concerning how to interpret Genesis 6, and the angels who joined together with flesh women of the earth. Scripture indicates that some of the host left heaven to take women for themselves on the earth. R. Kent Huges, H. H. Rowley, Brandon Byrne, and Herbert Lockyer, all tell us that the normal usage for the term "sons of God" in Genesis 6 is to the host of heaven (see the Genesis 6 section in the book *Eden to Evil*, Target Truth Ministries.com).

The Scriptures tell us that angels *in heaven* do not marry, and also that in the resurrection we will be like the angels (Luke 20:35-36; Matt. 22:30; Mark 12:25; 2 Pet. 1:4). Jesus even remarks that at the judgment, those who deny Christ will be cast into the fire *prepared for the angels* (Matt. 25:41). What did the early Christians say? Tertullian said: "*We shall be changed into the angelic substance*" (18). Gregory of Nyssa said the resurrection promises us nothing less than the restoration of the fallen to their ancient state, an angelic life (1-pg 73). Chrysostom said man led life like the angels, until the fall (1-pg 37). Gregory of Nazianzus tells us that man is a "*new angel*," meaning an angel now in a flesh body (1-pg 33).

Many wonder exactly why God uses such specific details like the 153 fish harvested on the right side of the boat in John 21:3-12. I'm not into all the number counting schemes many get into, but John was inspired by God on a couple of occasions to use very specific numbers, both in the book of John, and in the Revelation. Both the Hebrew and Greek languages used letters to refer to numbers, and numbers to refer to letters. Everyone recognizes that there is a letter to number representation in 666 used in Revelation 13. In the Hebrew, 153

translates to *Beni Ha-Elohim* (sons of God--“angels”), just as used in Genesis 6 where the fallen angels came to women before the flood of Noah (see the book “*Eden to Evil*”- Target Truth Ministries.com).

In the Greek, “sons of God” is also related to the number 153. In the Greek, the term “sons of God” translates to 3x7x153, which means “The perfection of God’s purpose is in the sons of God.” Here, in John, the *Beni Ha-Elohim* are not the fallen angels who are condemned by God (Jude 6), but, are the *Beni Ha-Elohim* who are reconciled and saved (Romans 5:10-12 - see the book “*Eden to Evil*”). God’s precise use of 153 to describe the fish harvested into His kingdom on the right side of the boat is to inform us that we have fallen (just like Adam and Eve fell). And, just as Adam and Eve were banished to the earth to die as humans, we also will die--having been born as flesh humans. Yet, God will save all those who trust in Him (John 3:1-7)--the perfection of God’s purpose--the reconciliation of the sons of God.

John Trench in his “*Notes on the Miracles of Our Lord*” noted that this “*definite number, even as the number of the elect, is fixed and pre-ordained...being equal to the angels.*” Augustine referred to the 153 as symbolically representing the saved. Jerome referred to the 153 as the elect gathered into the kingdom of God.

The issue is that *some people* read God’s Word to say that man was once part of the host of creation, but sinned, and has fallen out of God’s favor. And, fallen beings are now being born into this flesh age, so that some can be reconciled to God (saved), while others of the fallen host will remain condemned (John 3:18, 5:25-29). Others *believe* that people are a completely different creation, separate from the host of creation.

Man is obviously one of the host of heaven, because the host, including man, were created as supernatural material beings *before* the end of the creation event, and this creation is now finished...over...done.

- **Genesis 2:1** – Scripture says that all the host of both heaven and earth are *finished* by the end of the seventh day. What do the early Christians say? Basil the Great said that all beings were created before the foundation of the earth (1-pg 9). Basil the Great also said that Eden is called our ancient fatherland, our homeland (1-pg 54). Jerome said we were all planted (created), in the Garden of Eden as trees, together with Christ, the Tree of Life (1-pg 55 - see section on Trees). Tertullian said that all souls today know of good from their pre-existence. God created all of us souls when He created Adam (6-pg 415; 10-pg 27; Rom. 2:14-15).
- **Genesis 2:7** – Scripture says that in Eden, man was created as an eternal being (not to die). This creation event is seen by some as taking place on day six of the 7-day re-creation event, and by others, as part of the original creation event of the heavens and earth (Eden), which was *before* the 7-day re-creation event. Either way, by the end of the seventh day, all the host of heaven, and earth, were created, and the creation is complete--finished. Some question whether Eve qualifies as part of the host of heaven, because references to female angels are missing in Scripture. However, in Zechariah 5:9, we read of female host of creation involved in fulfilling God’s plan, which means Eve (a female being), fits also with Scripture as a part of the host of heaven. Eve (bearer of life), was created to be an eternal being, like Adam (mankind). Male and female (as we think of them in this flesh age), are not significantly different in references to the host of heaven.
- Mankind assumes a flesh body, a mortal body, after the fall from paradise (Eden), when mankind was banished from God’s kingdom (Gen. 3:22-24). Whereas, the other host who remain with God (the host of heaven, the sons of God, the stars which did not fall), maintain their supernatural material bodies (their eternal quality). What did the early Christians say? Tertullian said: “*We shall be changed into the angelic substance*” (18). Gregory of Nyssa said the resurrection promises us nothing else than the restoration of the fallen to their ancient state, an angelic life (4-pg 73). Chrysostom said man led life like the angels, until the fall (4-pg 37). Augustine states in *Confessiones XII* -17, 25, that God made matter common to things visible and invisible. A spiritual substance has matter. Origen states in *I Peri Archon* – VI, pg. xi, 170, that no created spiritual substance can exist that is not united to a body. Dionysius states in *De Divinis Nominibus*, Chapter 7 (Lecture 4), Spiritual substance is united to heavenly bodies. The conclusion reached by Mary Patrick Ph.D., and John Wellmuth Ph.D., in their book *St. Thomas Aquinas on Spiritual Matters* (16), was that spiritual substance is composed of matter and form. Augustine in *Enchiridion XXIX*, states that all angels are from the same species (kind).

A common understanding is that God's salvation plan is not for beings in the supernatural angelic state. *This is true.* In order for the fallen host, or "angels," to be saved, they must first become mortal flesh (just like Adam and Eve who were also created to be eternal). Jesus paid the price for salvation in the human flesh state, and shed His blood, the life force in the flesh (Lev. 17:11; Deut. 12:23). Jesus tells us that in order to obtain salvation one must *first* be born human (born of water), and *then* born of spirit (born again)--receive our eternal spirit of life, and have God, the Holy Spirit, indwell us (John 3:3-7).

Some *assume* that the reference to fallen angels being in hell (and therefore not eligible for salvation), includes *all* the fallen angels. This is *not* true. Only those fallen angels who left heaven on their own are in reference in 2 Peter 2:4. We read in Jude 6-7 that those angels who sinned similar to Sodom and Gomorrah (unnatural), who came directly to earth (Gen. 6), are bound, and held in hell. Likewise, in Hebrews 2:16 (NASB), when it states that God does not help angels, this is because salvation can only come through death (Heb. 2:14). Death is required for salvation (Heb. 9:15-28). The host of heaven are eternal. Only flesh dies. The fallen host of heaven, in order to be saved, must take on flesh as Jesus did, and face death.

Not all fallen angels will take on flesh. Some left heaven on their own (Gen. 6), and many fallen angels will still be in heaven until the very end (Rev. 12:9-17). Just as Adam and Eve lost their eternal state and were made mortal flesh beings (in order to be reconciled back to God), so, too, any of the host who fell must also first become flesh in order to be reconciled back to God. God became flesh through birth (Jesus). Likewise, the host of heaven must be born into this flesh age to be eligible for salvation. This is God's plan of love and forgiveness, to reconcile with the fallen host (Rom. 5:10-11).

Jacob's ladder (Gen. 28:12), has been a mystery for scholars since it was recorded in the Bible. Many understand it to mean that God will send angels to protect people. While this interpretation is a possibility, the ladder is more likely a picture of the host of heaven coming to the earth and then returning. This image of the ladder is in the context of the descendents of Jacob (verse 14), meaning that the fallen host must come to the earth (be birthed into this flesh age), and trust in God, in order to be reconciled back to God (to return). In John 3:13 we read that no one ascends into heaven unless he first descends to the earth (becomes flesh – John 3:5-6), just like Jesus did (the Son of Man, who is in heaven now again). Of course, just because one is born into this flesh age does not mean they will be saved (see Predestination Study - Target Truth Ministries.com).

The only reference in Genesis to the difference between man, the stars, the sons of God, the host, or the angels, is to our function, not our being. "Man" is to tend paradise. Whereas, "angels" are described as having other duties such as being messengers. We were all host of heaven. The verbs used to describe the "human" role in the garden, though traditionally translated "to dress (till) it, and keep it" (Gen. 2:15), are the Hebrew words *abad* and *shamar*, which actually mean to "worship and obey" God (17). The word "angel" means messenger. The host of heaven (the stars, the sons of God), are given different tasks to perform, but there is no definite indication in God's Word that our being (our supernatural bodies), were different in the beginning. We are all part of the host of God's creation, and no others are being created today (Gen. 2:1). Therefore, a baby is not a new creation. In fact, according to Scripture, a baby is sinful, even in the womb (see Original Sin Study - Target Truth Ministries.com).

Angel means messenger in the Hebrew. Angel does not mean a spirit being with no body (except for some wings), which is an image glamorized during the middle-ages. In John's Revelation from God (Rev. 1:20), the term "angel" is equated with God's messenger to each of the seven churches. The messengers to the churches are bishops, or pastors (human). However, a few interpret the "angel" as being a supernatural material being from heaven, which John was to write to--not the bishop or pastor himself. This would mean these seven church leaders were receiving their information from these beings (or "angels"), who supposedly got their information from John second-hand, and not directly from God.

It is true that messengers from God (angels), were often used to go between God and humans in the Old Testament, before Pentecost, before Jesus sent the Holy Spirit to indwell every Christian. But, John, here in Revelation, is not telling supernatural angels what God says. John is writing to the messengers (bishops) of the

churches (1 Corin. 3:16-17, 6:19; 2 Corin. 6:16). God did use angels to transport John to God's kingdom to witness the future events (Rev. 4), but the messages given to John were to be sent to the bishops, or pastors, of these seven churches--not sent to various supernatural beings. These are letters from John to the "angels" (bishops and pastors of these churches--human beings)—messengers in the flesh. Some people may be angels (Heb. 13:2), indicating we, in fact, share much in common.

Also, in Revelation 1:20, and Job 38:7, angels, messengers, or people, are described as stars. This also occurs in other places in the book of Revelation including Revelation 12:1-4, where it is interesting that the image of the woman has stars, and the dragon sweeps away one-third of the stars (one-third of the heavenly host fell). The woman has 12 stars (12 is the number in Hebrew for fullness, or completion--meaning this number represents the full number of the host of creation--i.e., the created beings betrothed to God, most of whom will one day be His bride--see Rev. 19). In Revelation 12:1-5, we read that from some of the stars (host) that are swept away, God selects His chosen (Israel), and from the tribe of Judah comes the Messiah (the Savior, Jesus), who was killed, then was resurrected, and is today again One with God the Father (John 10:30). All this history is pictured in Revelation 12:1-5, using angels (stars), and humans interchangeably.

In **Deuteronomy 32:7-8**, the Septuagint (Hebrew into Greek 300 years before Jesus), reads "angels of God" – *ben El*, not "sons of Israel—meaning the fallen have become the nations of the world. In Ezekiel 47:21-23, in the millennium to come, all the nations who trust in Christ will become one with the tribes of Israel again (the twelve stars *reunited* including all the sheep, stars, host, etc., who were lost – see Millennium Study, or Book *Revelation, Apostasy, End-Times, and "This Generation"* - [Target Truth Ministries.com](http://TargetTruthMinistries.com)).

"Stars" are symbolically beings in God's heavenly kingdom, which possess a supernatural material body (as do all the host). Humans are beings on earth with a flesh body (to be resurrected one day, and receive their supernatural material body, when they are reconciled back to God, or judged and sent to Hell – 2 Pet. 1:4). What did the early Christians say? Gregory of Nyssa said the resurrection promises us nothing else than the restoration of the fallen to their ancient state, an angelic life (1-pg 73). St. Ambrose said the resurrection, as the very form of the word shows, is this, that what has fallen should rise again (the word is not erect, but resurrect, to a supernatural state as in the previous age, Eden) (5-pg 474).

In **Genesis 2:1**, God tells us that all the creation is complete at the end of the seventh day, including *all* the host of the creation of *both* heaven and earth. The word "host," in the Hebrew, does not refer to some kind of angel spirit-being with no body (except for some wings, which is the image glamorized during the Middle-Ages). The word "host," in the Hebrew, means an "army of *people*," a "multitude of *beings*." What did the early Christians say? Tertullian said that all souls today know of good from pre-existence. God created all of us souls when He created Adam (6-pg 415), and (10-pg 27).

In **Deuteronomy 4:19**, Israel is warned not to worship the stars, or the host of heaven (those beings in God's kingdom in heaven). The warning is about worshiping someone else besides God, but the reference tells us that the host of heaven are also called stars.

In **Daniel 8:10-12**, the host of heaven, the stars, are priests that are killed.

In **Job 38:1-18** (considered the oldest writings in the Bible), God asks Job a rhetorical question: "Just where were you Job, when I (God), "laid" (changed/formed), the foundation of the Earth, and when all the stars of heaven (all the sons of God), shouted for joy?" Here the "stars of heaven" are described as "sons of God" (beings of God's creation, the host of creation, *before* even the foundations of the earth were "laid" – changed - Gen. 2:1). "Laid," in Hebrew, means "changed." In Job 38, God uses words such as "change," "make," "darkness," "death," etc., which all point to a re-creation because of sin (see the book "*Eden to Evil*"). We once were in Eden, but now are born into this 7-day creation.

R. Kent Huges, H. H. Rowley, Brendan Byrne, and Herbert Lockyer all tell us that the normal usage for the term "sons of God," is to the host of heaven (11, 13, 14, 15). When we are reconciled back to God and His



kingdom, we will be once again called sons of God (John 1:12; Rom. 8:14, 19; 1 John 3:1-2; 2 Pet. 1:4). The Septuagint (Hebrew to Greek 300 years before Christ), translated “sons of God” (“*bene Elohim*”), as “angels.”

So, whether we use the term “host of creation” (Gen. 2:1; Psalm 148:2), “stars of creation” (Rev. 12:1-2; Job 38:7; Dan. 8:10), “angels” (messengers—Rev. 1:20; Psalm 148:2), “trees” (Ezek. 31; Gen. 2:9; Dan. 4:19-22), “waters” (Rev. 17:15, 19:6; Psalm 148:2), “stones” (Isa. 14:19; Ezek. 28:14-16; Matt. 3:8-10; Luke 19:40; 1 Pet. 2:5), or “sons of God” (Rom. 8:14-19; Job 38:7), they all are cross referenced to man in God’s creation in the beginning. Augustine wrote in *Enchiridion XXIX*, that all angels are from the same species (kind). In other words, all the host of heaven are common to one another.

Now, the host of heaven do not have a flesh body like we do, just as we will not have a flesh body (like the one we have now), when we are resurrected back into God’s kingdom (1 Cor. 15). Scripture, however, links us together.

**Genesis 18:4-8** – The angels washed their feet and ate food.

**Genesis 19:3-10** – The angels ate and used their hands to grab Lot.

**Job 33:4-6** - Job and Elihu say they also were formed out of clay, and given the breath of God, just like Adam and Eve in the Eden creation.

**Luke 24:36-39** – Jesus appears in a supernatural material body, able to be touched, and able to eat.

**1 John 3:2** – We will be like Jesus.

**John 3:5-7** – We are spirit, as well as flesh. God is Spirit, and Jesus is God, but also physical (flesh). We are both spirit and physical flesh in this age, just as Christ was, and we will be like Him in the resurrection...supernatural.

**Luke 20:35-36** – We will be like the angels (see Matt. 22:30).

**Luke 24:28-48** – Jesus said “touch me,” and ate with the apostles.

**John 20:19-30** – Jesus said touch me.

**Matthew 22:30** – We will be like the angels in heaven, those of the resurrection. Note in verse 28 the question was concerning “humans” when resurrected, and Jesus answers referring to “Angels.”

**Matthew 27:52-54** – Many were resurrected and walked around at the time of Jesus’ resurrection.

**Mark 12:25** – We will be like the angels when resurrected (see Matt. 22:30).

**1 Corinthians 15:49** – We will be like the host of heaven.

**Ephesians 2:19** – We are fellow servants with the saints, and are of God’s household.

**Philippians 3:20-21** – We will be like Jesus.

**Hebrews 13:3** - We may encounter angels without knowing it.

**2 Peter 1:4** – We will have a divine nature.

**Revelation 19:10** – The angel said that he was a fellow servant with us, and our brother.

**Revelation 21:17** – Both humans and angels use the same measurements.

**Revelation 22:8-9** – We are like the sons of God (the heavenly host). The angel said he was a fellow servant with us, and our brother.

Scholars understand that man was created with a supernatural material body in Eden.

**Genesis 2:7** – The creation of man and woman is supernatural, eternal.

Homilies of Chrysostom, man lead a life like the angels until the fall (1-pg 37).

Many scholars believe that the host of creation do *not* have a supernatural material body, but that they are *spirit only*. This is primarily because of confusing demons (which are spirits - evil spirits), with angels (see the section on **Demons** in the book *Eden to Evil* at Target Truth Ministries.com).

**Hebrews 1:14** – Angels are called “ministering spirits.” However, this reference means having the spirit to minister, which humans also have. Humans have spirits, and they minister, but this doesn’t mean they are a spirit being only. Humans are flesh and bone, and angels have a supernatural body. The Greek people influenced our understanding today. The Greeks believed that only the spirit lives on, and the body is

meaningless. This led to the view of bodiless angels, or host of heaven. This also led to the early practice of flogging the body, or punishing the body as a way of striking evil (1 John 3:2; Rev. 21:17).

**Hebrews 12:22-24** – The general assembly of the host includes the myriad of angels, and all those already resurrected (the first-fruits of humanity - Matt. 27:50-54), as well as God (Jesus). The resurrected are a part of the myriad of angels. The myriad of angels include the host, and those resurrected. Note that spirits of those awaiting the resurrection are listed separately from those already resurrected.

**Acts 23:8-9** – Spirits are *different* from angels. They are listed separately.

Scholars understand that man, when resurrected, will have a supernatural material body, similar, in some way, to the host of heaven.

**1 Corinthians 15:42-44** – We will have a supernatural material body, like the host of creation, who also have a body.

**Matthew 22:30** – We (those of the resurrection), will be like the angels in heaven.

**2 Peter 1:4** – We will have a divine nature.

Gregory of Nicea said man needs to be restored to his ancient state with the angels before the fall (1-pg 73).

Tertullian said we will judge the angels that fell (1 Corin. 6:3), we will judge our brothers (6-pg 19).

At the resurrection to come of the marriage of the Lamb (Christ), and His bride (Christians – all those who trust in Christ only), both the *host* of God's kingdom, and the *resurrected* (the redeemed of the earth), will be present *together*.

**Revelation 19:1-10** – All righteous (saved), will join into the marriage supper. *Both* the *host* of creation, and the *reconciled* of earth.

**Matthew 22:1-14** – In verse 10, *both* the evil and the good are invited, *both* the fallen (earthly), and the host of creation (heavenly).

**John 10:1-18** – Note verse 16 refers to two groups of sheep: The host of heaven (those of the sheepfold of verses 1-5), and other sheep (the lost which are found, and saved). Jesus tells us, here, that all will become one flock (see “Other Sheep” Message at Target Truth Ministries.com).

**Luke 15** – The lost sheep, the lost coin, and the lost son, are all found and celebrated as being joined back together again.

**Matthew 13:24-30** – Jesus, here, is telling us a familiar story, a story told from the beginning in **Genesis 3** (in Eden), about the fall of man. We are all sinners at birth (weeds), even at conception, but, some of us are predestined (**Eph. 1:4-14**), to be sons of the kingdom (wheat). Only God knows who is predestined to be saved. That is why God tells the angels to wait until the final end of days to harvest the wheat, because some that may appear as weeds (bad), when mature, will be discovered to actually be wheat, and some who appear as wheat (good), when mature, will be discovered to actually be weeds.

Who did this? Satan. This happened “while *men* slept,” as it says in **Matthew 13:25**. But, here, the translation of “men” (plural), is misleading. In **Matthew 13:25**, the Greek word (translated in this case as “men”), is actually a word that means “a certain man,” and is a reference to God. In fact, this is the same word in the Greek as used in **Matthew 13:24** -- a certain *man*--not “men” (see Greek Amplified).

So, God planted the good seed (the host of creation in Eden), and wheat developed (good and fruitful).

**Matthew 13:25** needs to be translated correctly as “while **He** was sleeping,” and this is how it is translated in the Greek Amplified English version, which is the correct translation of the original Greek word. This means that while God was resting, Satan deceived some of the host of creation (1/3<sup>rd</sup> according to **Rev. 12:3-4**), and



they are pictured here, by Jesus, as becoming unproductive (unfruitful—weeds). Some of the host of God's creation have lost their eternal quality as good wheat, and have been “mutated,” damaged, and corrupted by false teaching. They have walked away from God, choosing the lesser good (self), rather than the greater good (God). Adam and Eve and Satan, in Eden, are the example of our fall. In the fall, Satan showed contempt for God, while Adam and Eve showed shame. Each of us used our freewill in the creation to sin against God, and God knows whether we showed contempt or shame.

We enter this age now as sinners, but some are predestined to be saved--to be sons of the kingdom. The fact that God rested does not mean that He was not in control. Rather, God trusted the heavenly host to obey, and God allowed us freewill not to follow Satan. God allowed us freewill, rather than maintain total control over our will. God wants to spend eternity with whoever truly loves Him freely. This means that we are responsible for our decisions, because each of us made a freewill decision to either trust in God, or deny God (and accept Satan, and the world's ways). God could have stopped Satan, but then, God would have had to deny us freewill. God has given us our freewill, and we have chosen (see **Studies** on Predestination, and also Original Sin at *Target Truth Ministries.com*, or the book *Eden to Evil*). We are born into this age because we all have chosen Satan's domain--earth. We are all sinners (**Rom. 3:10-12, 23, 6:23**).

So, here is the scenario:

At the creation, all of God's creation, in the beginning, is good (productive, fruitful wheat). All were originally created as good wheat, created by God to live eternally with God. Some became deceived -- accepted the word of Satan over God's Word (**Gen. 3; Rev. 12**). Some wheat were essentially “mutated,” or damaged by Satan, because they chose the lesser good (themselves), over the greater good (God), and these became like darnel plants (weeds)—unproductive—no fruit. Note that the heavenly host, and all the array of creation, are complete by the end of day 7 (**Gen. 2:1**). The word “host” (array), in heaven means “an army of people, or beings.” In other words, no new beings are being created today. This fall of the host occurred in Eden, prior to this age we live in now. All the host of heaven were created—some fell—and this age we now find ourselves in is the age of grace (unmerited favor) and reconciliation (restored to a relationship we have lost), for all those who will trust in Jesus.

As part of God's plan of salvation, these fallen unproductive wheat (the mutated host of creation—all of us), are now born into this age, and some of them will repent (change back), and become born again by the grace of God (**John 3:1-7; Eph. 2:1-9**). Some of the corrupted unproductive wheat are now indwelt by the Holy Spirit, and will become fruitful, and finally harvested as good wheat, and spend eternity in God's kingdom. They trust in Jesus, and are reconciled back to God. However, many of these fallen weeds (“mutated” host), do not change. They do not trust in Jesus, and they remain mutated (remain influenced by the great weed--Satan), and will not produce fruit, and will be weeded out in the judgment to come -- to spend eternity in torment (separated from God and Paradise) in hell (**Matt. 13:30; Rev. 14:14-20**).

Jesus is telling us that today, weeds are everywhere in the field (in the world). The weeds are members of our community, they are in our schools, some are our co-workers, our fathers and mothers, and some are even in the churches. Jesus tells us that even though many people look good, and seem good, and do good things, that in the end, many will be found not worthy by Jesus, because they don't worship God (**Matt. 7:21-23**). But, at the same time, many that appear as weeds to us, may actually develop into productive wheat, and will be welcomed into heaven. This is why Christ has the angels wait until the very last moment, until the world is fully mature, until all who are to be saved have made that decision to trust in Jesus, or continue to reject God. Then, Jesus will send the angels to harvest the earth, to end our days. And notice, the tares (the weeds) are harvested first at the end of time--not the righteous. The first to be removed will be those not worthy of the kingdom of God (**Matt. 13:30, 40-42**).

The Scriptural support for mankind being part of the host of creation is clear, but seems too *mythical* to many. The Scriptural support for angels being spirit only, from a different creation, and entirely separate from us, is very vague, but seems more “*natural*.” But, God's power, and purpose, is not limited by man's need for natural understanding, and rationalism. The Bible reveals the truth. God's plan is all about reconciling people *back*

into a relationship with God--a relationship we once had in Eden (the original creation – Gen. 2 & 3). A relationship we have lost, due to our sin (the fall – Gen. 3:1-15; Isa. 14:12-23; Ez. 28:11-19, Ez. 31; Rev. 12:1-9). We are born into this age (the 7-day re-creation – Gen. 1; Rom. 8:19-23), already condemned to hell (John 3:18). Those who trust in Christ will be *restored* to a relationship in Paradise with God. Home sweet home.

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