

When Were the Angels Created?



Does it matter what we think about this?

Solo Scriptura

Genesis 1:3 (KJV) — 3 And God said, Let there be
light: and there was *light*.

Acts 12:7 (KJV) — 7 And, behold, *the angel of the Lord* came upon him, and a *light shined* in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

2 Corinthians 11:14 (KJV) — 14 And no marvel; for Satan himself is transformed into an *angel of light*.

Exegesis v. Eisegesis

Genesis 1:5 (KJV) — 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

John 8:12 (KJV) — 12 Then spake Jesus again unto them, saying, **I am the light of the world:** he that followeth me shall not walk in darkness, but shall have the light of life.

Genesis 2:1 (KJV) — 1 Thus *the heavens and the earth* were finished, and all the host of *them*.

Genesis 1:8 (KJV) — 8 And God called the firmament
Heaven. And the evening and the morning were the
second day.

Job 38:4–7 (KJV) — 4 Where wast thou when I *laid the foundations of the earth?* declare, if thou hast understanding.
5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? 6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; 7 When *the morning stars sang together, and all the sons of God* shouted for joy?

The text “laid the foundations” is יָסַד (yasad). Virtually every Hebrew lexicon states that *yasad* means *to establish, found* or something similar.

Job 1:6 (KJV) — 6 Now there was a day when the *sons of God* came to present themselves before the LORD, and Satan came also among them.

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And it came to pass on a day, that, behold, *the angels of God* (ἄγγελοι τοῦ θεοῦ) came to stand before the Lord, and the devil came with them. (Lancelot Charles Lee Benton, *The Septuagint Version of the Old Testament*)

The Testimony of Jesus

The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both.

(Patriarchs and Prophets, p. 36.2a)

About the throne gathered the holy angels, a vast, unnumbered throng—“ten thousand times ten thousand, and thousands of thousands” (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity.

Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will.

(Patriarchs and Prophets, p. 36.2b)

The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due.

Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love. (*Patriarchs and Prophets*, p. 36.2c)

Lucifer in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance and shone around him brighter and more beautiful than around the other angels; yet Christ, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created. Lucifer was envious of Christ, and gradually assumed command which devolved on Christ alone. (*The Story of Redemption*, p. 13.1)

The great Creator assembled the heavenly host, that He might in the presence of all the angels confer special honor upon His Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. (*The Story of Redemption*, p. 13.2a)

The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host. Especially was His Son to work in union with Himself **in the anticipated creation of the earth and every living thing that should exist upon the earth.** His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him. (*The Story of Redemption*, p. 13.2b)

It was the highest crime to rebel against the government of God. All heaven seemed in commotion.

The angels were marshaled in companies, each division with a higher commanding angel at its head.

Satan was warring against the law of God, because ambitious to exalt himself and unwilling to submit to the authority of God's Son, heaven's great commander.

(The Story of Redemption, p. 17.2)

All the heavenly host were summoned to appear before the Father, to have each case determined. Satan unblushingly made known his dissatisfaction that Christ should be preferred before him. He stood up proudly and urged that he should be equal with God and should be taken into conference with the Father and understand His purposes. God informed Satan that to His Son alone He would reveal His secret purposes, and He required all the family in heaven, even Satan, to yield Him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy of a place in heaven. (*The Story of Redemption*, p.18.1a)

Then Satan exultingly pointed to his sympathizers, comprising nearly one half of all the angels, and exclaimed, “These are with me! Will you expel these also, and make such a void in heaven?” He then declared that he was prepared to resist the authority of Christ and to defend his place in heaven by force of might, strength against strength. (*The Story of Redemption*, p.18.1b)

Good angels wept to hear the words of Satan and his exulting boasts. **God declared that the rebellious should remain in heaven no longer.** Their high and happy state had been held upon condition of obedience to the law which God had given to govern the high order of intelligences. But no provision had been made to save those who should venture to transgress His law. Satan grew bold in his rebellion, and expressed his contempt of the Creator's law.

(The Story of Redemption, p.18.2a)

This Satan could not bear. He claimed that angels needed no law but should be left free to follow their own will, which would ever guide them right; that law was a restriction of their liberty; and that to abolish law was one great object of his standing as he did. The condition of the angels, he thought, needed improvement. Not so the mind of God, who had made laws and exalted them equal to Himself. The happiness of the angelic host consisted in their perfect obedience to law. Each had his special work assigned him, and until Satan rebelled, there had been perfect order and harmonious action in heaven. (*The Story of Redemption*, p.18.2b)

Then there was war in heaven. The Son of God, the Prince of heaven, and His loyal angels engaged in conflict with the archrebel and those who united with him. The Son of God and true, loyal angels prevailed; and **Satan and his sympathizers were expelled from heaven.** All the heavenly host acknowledged and adored the God of justice. Not a taint of rebellion was left in heaven. All was again peaceful and harmonious as before. Angels in heaven mourned the fate of those who had been their companions in happiness and bliss. Their loss was felt in heaven. (*The Story of Redemption*, p.19.1)

The Father consulted His Son in regard to at once carrying out their purpose to make man to inhabit the earth. He would place man upon probation to test his loyalty before he could be rendered eternally secure. If he endured the test wherewith God saw fit to prove him, he should eventually be equal with the angels. He was to have the favor of God, and he was to converse with angels, and they with him. He did not see fit to place them beyond the power of disobedience. (*The Story of Redemption*, p.19.2)

The Father and the Son engaged in the mighty, wondrous work they had contemplated—of creating the world. The earth came forth from the hand of the Creator exceedingly beautiful. (*The Story of Redemption*, p.20.1)

Chronological Progression of Events

- ✱ Satan is at war with the law of God — 17.2
- ✱ Satan's rebellion hits its zenith — 18.1
- ✱ God declares that Satan and his sympathizers cannot remain in heaven — 18.2
- ✱ There is war in heaven and Satan and his sympathizers were expelled — 19.1
- ✱ The Father consulted His Son in regard to at once carrying out their purpose to make man to inhabit the earth — 19.2
- ✱ The earth was made after Satan was expelled — 20.1

Sin originated with him, who, next to Christ, stood highest in the favor of God, and highest in power and glory among the inhabitants of Heaven. Before his fall, Lucifer was the covering cherub, holy and undefiled. The prophet of God declares, “Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” [Ezekiel 28:15.] Peace and joy, in perfect submission to the will of Heaven, existed throughout the angelic host. Love to God was supreme, love for one another impartial. **Such was the condition that existed for ages before the entrance of sin.** (*The Spirit of Prophecy*, vol. 4, p 316.3)

This condition of things had **existed a long period of time before Satan was unmasked** and the evil ones expelled.

(Letters and Manuscripts, vol, 21, Lt 162, 1906, par. 7)

In great mercy, according to His divine character, **God bore long with Lucifer.** (*Patriarchs and Prophets*, p. 39.2)

There is no question, then, that if the angels are included in the works of God during these six days, they are that light which was called “Day,” and whose unity Scripture signalizes by calling that day not the “first day,” but “one day.” (Augustin, *The City of God*, book XI, chapter 9)

