

# ANGELOLOGY AND OMNI PRESENCE, POWER, AND KNOWLEDGE

Pastor Houston Taylor

## 1. Preface

I had not planned to write this book or any other book but got led into reviewing what I felt were erroneous teaching regarding God's Omnipresence and Omniscience. However, whether you know about the erroneous teachings, this book can enlighten any reader regarding the Omnipresence, Omnipotence, and Omniscience of God and the ministry of angels in our world.

To share a little background on myself for those who do not know me, I am a college student in his senior year about to graduate with five bachelor's degrees of science in Religion. My areas of Concentration are Biblical and Theological Studies, Global Studies, Christian Leadership, Evangelism, and Apologetics, with a minor in Christian Ministries. I want to give recognition and appreciation to my wife, church family, and like-minded brothers and sisters who share their thoughts with me during my examination and investigation into new, 21st Century Angelology Teachings that are arising. Remember that not everyone will agree with me in my premises and conclusions, but all people are in different stages of Christian growth in discovering the God of the Christian faith. But by reasoning, many truths can be obtained, doubts conquered, relationships salvaged, and salvation achieved.

I am not an expert in the area of angelology or on the omnipresence, power, and knowledge of God, but I will attempt to answer some of the questions that seem to be of an ambiguous nature that obscures God's transcendency and immanency concerning the ministration of the angels, unholy angels, and the Spirit of God in this book. This book came about because of these differences in Christian worldviews of God's Spirit and the ministration of the angels. Some are seeking to diminish God at the expense of finding their ministry uniqueness in the ministry of God's angels. It would almost seem shameful to even have to write a book to defend God's omnipresence and omniscience.

This book is a holy ground as we look into the atmosphere of heaven, and hopefully, we keep this in mind as the pages unfold into this angelic realm of perfect selfless environment, the heavenly angelic host, but more importantly, the heavenly atmosphere of God and His only begotten Son. God gives his son, and his son comes to our rescue.

All conversations regarding this topic should be presented in a manner that the heavenly host would want to listen in and draw near. This dialogue should exalt God above all creatures in the universe, which He is above all things indisputably. This book is an ongoing project and not an end in itself to this controversial topic concerning God's Spirit, Omnipresence, Omni Power, and Omniscience compared to the ministry of angels.

This is not an exhaustive exegetical or biblically theological approach to discredit other doctrines but instead takes a non-exhaustive biblically theological, exegetical, and scholarly approach to settle disputable philosophies, views, concepts, eisegesis formulations, opinions, and speculations. However, this broad topic regarding God's Spirit and the work of God's angels prospectively warrants further study.

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## 2. Introduction

Hello, Father & Son worship and fellowship groups.

Unfortunately, some new ideas and concepts about angels and the Holy Spirit are floating around that should be addressed. This book will attempt to address some of the issues that are currently confusing many of the brothers and sisters among us. The points and views in this book may or may not apply to everyone who is teaching these new concepts in the points of concern mentioned within in its entirety. However, all points and views that are addressed have been taught by different individuals advocating that the Omnipresence, Omniscience, and Omnipotence of God is strictly through and by the angels as the new angelology concept.

One of the major concerns is that these angel advocates are replacing God's Spirit with the angel's work, and from here, this paper will address those accusations. The angel advocates will be referred to as angelologists, although not all angelologists will believe the same, as reflected by this certain referenced group. The group that will be referred to here as angelologist is a group formulated from the One True God movement, which has broken away from the Seventh Day Adventist Church and will be addressed as angelologists throughout this book for the sake of space and time.

There was a question asked to an angelologist, "Are you saying that the angels are the Holy Spirit?" The immediate answer was, "The angels are holy, and they were made to be a spirit by God, so yes." Then under further questioning in this interview process, the next line of questioning was about God's omnipresence, omniscience, omnipotence, and the interviewee or angelologist insisted that God could only be omnipresent, omniscient, omnipotent strictly through the angels. I was the interviewer during these visits, but for the sake of the interviewee's privacy, they shall remain anonymous in this paper as we do not attack people's characters. This paper is not designed to attack or cause harm to people but to call to the attention possible teachings that may be doctrinally erroneous in some locations. Also, I consider the interviewee's brothers and sisters and would not want to harm them in any way, shape, or form. Furthermore, these new angelology concepts are believed by many more people than the few interviewed as it appears to be spreading.

Any theology that diminishes God in any capacity is a dangerous theology. Already in this theology, there is a denial of God's all-knowing, omnipresence, and all-power ability. There are a number of problems with this new theology. First, there is danger in speculation on the nature of the Holy Spirit, and many people do not realize what this means to speculate about God's nature. To examine the nature of something would be to examine the inner workings of

that object or thing. As noticed above, that is happening in this angelology teaching regarding the Holy Spirit.

The second great disappointment in this new ideology is that it becomes a selfish obsession by some of the hearers and the teachers and alludes to a selfish atmosphere surrounding angels, which would be absurd. What is meant by this is that a recognition of angels is presented as the Omnipresence while diminishing God before the people and causing God to become something less than what a plain, thus saith the Lord states. This is happening even to the extent of reminding people to remember the angels when they are praying to God. Does not the doctrine of pantheism do the same damage to God before the people on the opposite end of the spectrum? This new theme is dangerously close to angelic worship directing the minds of many away from the Sovereign of the Universe.

The third point is that these angelologists say this is salvific in Christianity. They are making this belief a test of faith, which becomes a creed. So, instead of an all-inclusive gospel, this teaching becomes exclusively for the righteous elite, leading to a cultish religious culture. A person would have to question how to win souls by pointing people to the angels while teaching, behold the holy spirit. There is not a single spirit of prophecy quote or Bible text to support this atrocity that opposes a true atmosphere of the heavenly realm. Anything that would seem to damage or diminish God and a heavenly atmosphere is, per se, an atrocity and dangerously close to taking God's Name in vain. Any story, teaching, or saying about angels or God that contradicts the Bible should be rejected by the Christian, especially when those claims use science or philosophy to prove their claims.<sup>1</sup>

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<sup>1</sup> Sense and Nonsense about Angels, episode 4.

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### 3. Holy Ground

Certain people among this new angelology group within the One True God movement are stating that God's Spirit cannot leave his body. When it comes to pure speculation on the nature of God or any conversation about the nature of God, silence is golden (Ministry of Healing, 429.3). I have asked a few people who made these statements what made them an authority on God's nature. If they can tell people what God can and cannot do, then they must know what material God is made of and what makes God divine with all understanding of God's substance as well. Of course, that would be absurd, and these presumptuous propositions are subjective truths. If the premise is wrong, the conclusion is also certainly wrong. No one has lifted the veil in the secret things concerning God and lived. Better yet, no one has lifted the veil on the secret things of God. A person can no more know what God can and cannot do than he can know God's limitations, strengths, abilities, power, might, or God's knowledge as far beyond what a finite mortal mind could even handle. people can only know what God has revealed to them, and that's as much as this paper can examine and its limitations. There is a beautiful quote by E. G. White that states,

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*Man cannot by searching find out God. Let none seek with presumptuous hand to lift the veil that conceals His glory. "Unsearchable are His judgments, and His ways past finding out." Romans 11:33 (/en/book/1965.57589#57589). It is a proof of His mercy that there is the hiding of His power; for to lift the veil that conceals the divine presence is death. No mortal mind can penetrate the secrecy in which the Mighty One dwells and works. Only that which He sees fit to reveal can we comprehend of Him. Reason must acknowledge an authority superior to itself. Heart and intellect must bow to the great I AM. {MH 438.5}*<sup>1</sup>

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Some things God has not revealed about himself to humanity, and man should not speculate on God's nature. God has revealed much to man through his word, and staying within his word is a safety net for the believer. People who try to claim that God can not separate His Spirit from His form could be comparing God to their own humanistic beliefs and views God from an intrinsically humanistic confine. One example of comparing God to the creature can be seen in this quote from Isaiah,

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12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure,

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<sup>1</sup> The ministry of healing, e. g. white, 438.5.

and weighed the mountains in scales, and the hills in a balance? 13 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? 14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? 15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. 16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. 17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

18 To whom then will ye liken God? or what likeness will ye compare unto him? 19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. 20 He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. 21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? 22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: 23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity. 24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. 25 To whom then will ye liken me, or shall I be equal? saith the Holy One. 26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? 28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding (Isa.40:12-28).<sup>2</sup>

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In verse 25, the passage asks a question, “Whom shall you liken me?” when people suggest or state what God can and cannot do in regards to his spirit and form, what do they base their findings on? It is a terrible mistake to suggest that God’s spirit cannot depart from God’s form. This statement is made by an individual who is comparing God to finite man. Man’s spirit leaves man’s body man dies. However, the Bible was very clear that God is a spirit where man is

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<sup>2</sup> Unless otherwise noted, all biblical citations are from KJV, Isa.40:12-28.

human in nature and receives the spirit, which quickens his mortal body to make the person alive. God has a form, and he is also a spirit. There cannot be much more known about the nature of God beyond what the Bible teaches, which will be covered more in this book. God also makes his angels ministering spirits; these angelic beings are celestial but not terrestrial as man. Even this is beyond humanity's knowledge other than what the Bible clearly provides for the edification of the saints. In the state of the dead doctrine, it's very clear that the spirit which came from God returns to God. Man's body returns to the earth, and their precious soul is considered resting until the resurrection. Again, as a reminder, God cannot die. This book will go into greater detail on these topics and more.

Much More to Come!