



## ¿Culto a los Ángeles?

(Serie “Las Palabras Duras de la Biblia”, #22)

[Audio del Sermón](#)

### Colosenses 2.18–19 (RVR60)

<sup>18</sup>Nadie os prive de vuestro premio, afectando humildad y culto a los ángeles, entremetiéndose en lo que no ha visto, vanamente hinchado por su propia mente carnal, <sup>19</sup>y no asiéndose de la Cabeza, en virtud de quien todo el cuerpo, nutriéndose y uniéndose por las coyunturas y ligamentos, crece con el crecimiento que da Dios.

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In **Colossians 2:18** Paul warns Christians against the worship of angels. What does this mean? Why would anyone worship angels?

Angels are spiritual beings who can be quite impressive. Not only do we have the witness of the Old Testament in which a number of people show reverence for the angel of the Lord, but even late in the New Testament period the prophet John is tempted to fall down and worship an angel, not just once, but twice (**Rev 19:10; 22:8–9**). So we see that the writers of the New Testament themselves could feel the power of such a temptation.

### Apocalipsis 19.10 (RVR60)

<sup>10</sup>Yo me postré a sus pies para adorarle. Y él me dijo: Mira, no lo hagas; yo soy consiervo tuyo, y de tus hermanos que retienen el testimonio de Jesús. Adora a Dios; porque el testimonio de Jesús es el espíritu de la profecía.

### Apocalipsis 22.8–9 (RVR60)

<sup>8</sup>Yo Juan soy el que oyó y vio estas cosas. Y después que las hube oído y visto, me postré para adorar a los pies del ángel que me mostraba estas cosas. <sup>9</sup>Pero él me dijo: Mira, no lo hagas; porque yo soy consiervo tuyo, de tus hermanos los profetas, y de los que guardan las palabras de este libro. Adora a Dios.

We do not know the full context of what was going on in Colossae, for Paul never explains it. Whatever was happening there, the Colossians obviously already knew about it, and Paul does not know that his letter will be read centuries later by Christians who will have no knowledge of the Colossian situation. Yet while we do

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not know the full extent of the practices being urged on the Colossians, some of the elements are clear in this passage.

First, the people promoting angel worship had experienced visions. That is the point of the reference to “what he has seen” (the NSRV refers to this correctly as “visions”). Visionary experiences were well known in the early church and, indeed, throughout the history of Christianity. However, not every vision is for public consumption. Paul notes in **2 Corinthians 12:4** that what he had seen in heaven he was not permitted to report. John in Revelation is permitted to report much, but not all, of what he saw and heard. A person without maturity or who fell prey to temptation might easily report on a vision that was not supposed to be told (assuming that the vision was from God in the first place).

### **2 Corintios 12.4 (RVR60)**

*<sup>4</sup>que fue arrebatado al paraíso, donde oyó palabras inefables que no le es dado al hombre expresar.*

Second, the person or persons engaging in this activity is puffing himself up. This indicates that the person considered himself to be someone special because of the revelation he had received. This is in fact a significant temptation. He had heard information that others must have. It is clear to all that he is the person who has been chosen to mediate this revelation to the community. If this process is successful, such a person receives special status, this status hooks him, and he becomes proud.

Third, the focus of the vision is on two things. On the one hand, it is on some type of false humility. That could be the particular practice of fasting or devotion that the recipient of the vision was engaging in when the vision came. It could be some practice he believed that the angelic messenger revealed to him. Whatever it is, it is a practice through which a person humbles himself or herself. It is a rule or law through which a person can “get more holy,” more perfect (**Col 2:20–23**). Such a position ignores the fact in Christ Christians have received all the status and holiness they will ever receive. One does not earn a higher status with God; it has all come in Christ (**Col 2:9–10**).

### **Colosenses 2.20–23 (RVR60)**

*<sup>20</sup>Pues si habéis muerto con Cristo en cuanto a los rudimentos del mundo, ¿por qué, como si vivieseis en el mundo, os sometéis a preceptos <sup>21</sup>tales como: No manejes, ni gustes, ni aun toques <sup>22</sup>(en conformidad a mandamientos y doctrinas de hombres), cosas que todas se destruyen con el uso? <sup>23</sup>Tales cosas tienen a la verdad cierta reputación de sabiduría en culto voluntario, en humildad y en duro trato del cuerpo; pero no tienen valor alguno contra los apetitos de la carne.*

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### Colosenses 2.9–10 (RVR60)

*<sup>9</sup>Porque en él habita corporalmente toda la plenitud de la Deidad, <sup>10</sup>y vosotros estáis completos en él, que es la cabeza de todo principado y potestad.*

On the other hand, the vision (or the report that the people gave of it) focused on angels. “If you get to know these angels as we do, then you will get inside information too.” In some systems of Jewish and Christian thought the angels were named. In others they were ranked, and the goal was to get to know the more highly ranked angels. Or it may be that these people in Colossae only thought that special honor should be paid to a particular revealing angel. All of this does one thing: it takes the focus off Christ. Paul points out that “he [the person teaching on angels] has lost connection with the Head” (Col 2:19).

### Colosenses 2.19 (RVR60)

*<sup>19</sup>y no asiéndose de la Cabeza, en virtud de quien todo el cuerpo, nutriéndose y uniéndose por las coyunturas y ligamentos, crece con el crecimiento que da Dios.*

If one knows Christ, one does not need to know the angels, their ranks or their names. They are all servants of the One the Christian already knows. The Bible does incidentally reveal the names of a few angels, but it always keeps its focus on Christ or God. If the names of the angels or even their presence were removed, but the revelation were retained, nothing of great significance would be lost. To focus on the angels is to detract from Christ and thus to lose a grip on the “Head.”

That is probably why John reports his two attempts to worship angels in Revelation. Perhaps some reader would be tempted to give honor to the various angels who mediated such a great revelation. John is crystal clear: don’t even think of it. If honor is given to Christ and God, the angels will be quite pleased, for then they have done their job as servants.

Religious experience is great. God grants it because it is good for us. Yet it is also dangerous. True experiences can be distorted. The temptation is always there to focus on our experience or to use our experience as a lever to gain personal status or power. This does not invalidate the experience (while there are demonic visionary experiences, Paul gives no hint here that these visions were not true visions from God), but it does distort it. Instead of leading the person to a greater devotion to Christ (that type of devotion that faces martyrdom fearlessly), such a use of visionary experiences turns the person from his or her focus on Christ, and can shift a whole group as well. The person becomes the “mediator” between Christians and some angel or angels, using rites about which God does not care a snap, however pious they may seem.

In Revelation there is a role for angels. They stand along with the redeemed before the throne of God and of the Lamb. That is the image to keep in mind: redeemed human beings and angels stand side by side looking at one and the same

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focus, God. Once this is grasped, both angels and visionary experiences will be kept in their proper perspective.<sup>1</sup>

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## ANGELES

**creados por Dios:** Sal 148:2-5; Ne 9:6; Col 1:16

**categorías de:**

- el ángel del Señor: Ge 16:7-13; 21:17-20; 22:11-18; 31:11-13; Ex 3:2, 4; Jue 2:1-4; 6:11-27; 13:3-23; Zec 3:1-10; 12:8; Hch 7:30-35
- querubines: Ge 3:22-24; Ex 25:18-19, 20, 22; 1 R 6:23-29; Heb 9:5
- serafines: Is 6:2-3, 6
- ángeles escogidos: 1 Ti 5:21
- ángeles caídos: 2 Pe 2:4; Jud 6; Ap 12:7-9 (cp. Mt 25:41)

**actividades de los ángeles:**

- dan mensajes de Dios: Mt 1:20; 2:13; 28:2-7; Lc 1:11-20, 26-38; 2:9-15; 24:23; Hch 1:10-11; 10:3-7
- ayudan en juicios: 2 S 24:16; Hch 12:23; Ap 16:1-12, 17-21
- ministran a creyentes: 1 R 19:6-8; Sal 34:7; 91:11; Da 3:28; 6:22; Hch 12:5-10; Heb 1:14
- sirvieron a Jesús: Mr 1:13; Lc 22:43
- adoran a Dios: Lc 2:13-14; Heb 1:6

**características:**

- pueden aparecerse como hombres: Ge 18:2, 22; 19:1; Da 10:16-21; Hch 10:3, 30-31; Heb 13:2
- expresan emociones: Job 38:7; Lc 15:10
- son muy fuertes: Sal 103:20; 2 Pe 2:11
- creados con inmortalidad: Sal 148:2, 6; Lc 20:36
- no se reproducen: Mr 12:25
- tienen voluntad: Heb 1:6; Jud 6
- existen como seres espirituales: Heb 1:14
- tienen intereses intelectuales: 1 Pe 1:12

**mencionados por nombre:**

- Gabriel: Da 8:16; Lc 1:13, 31
- Miguel: Da 10:13; Jud 9; Ap 12:7

**juicio de:** Mt 25:41; 1 Co 6:3

**prohibido adorarlos:** Col 2:18; Ap 19:10; 22:9

**número de:** Heb 12:22; Ap 5:11<sup>2</sup>

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<sup>1</sup> Kaiser, Walter C., Jr. et al. *Hard sayings of the Bible*. Downers Grove, IL: InterVarsity, 1996. Print.

<sup>2</sup> [LBLA indice de topicos](#) 2000 : n. pag. Print.

## 27 Datos Sobre Los Ángeles

1.	They are mentioned 273 times in 34 biblical books.	
2.	They were all created by God.	Gen. 2:1; Neh. 9:6; Eph. 3:9; Col. 1:16
3.	They report directly to God.	Job 1:6; 2:1
4.	They were present at the Creation of the world.	Job 38:1, 4, 7
5.	They announced Jesus' birth to the shepherds.	Luke 2:10-14
6.	They do not marry.	Matt. 22:30
7.	They were created to live forever.	Rev. 4:8
8.	Their purpose is to glorify God.	Rev. 4:8
9.	Some angels help human beings.	Heb. 1:14
10.	Some angels harm human beings.	Mark 5:1-5
11.	They are spirit beings.	Ps. 104:4; Heb. 1:7, 14
12.	They are invisible beings.	Rom. 1:18-32; Col. 2:18; Rev. 19:10; 22:9
13.	They are innumerable.	Deut. 33:2; Ps 68:17; Dan. 7:9-10; Matt. 26:53; Heb. 12:22; Rev. 5:11
14.	They possess intelligence.	Dan. 9:21-22; 10:14; Rev. 19:10; 22:8-9
15.	They possess will.	Isa. 14:12-15; Jude 6
16.	They display joy.	Job 38:7; Luke 2:13
17.	They display desire.	1 Pet. 1:12
18.	They are stronger than men.	Ps. 103:20; 2 Thess. 1:7; 2 Pet. 2:11
19.	They are more intelligent than men.	Dan. 9:21-22; 10:14
20.	They are swifter than men.	Dan. 9:21; Rev 14:6
21.	They are not omnipresent.	Dan. 10:12
22.	They are not omnipotent.	Dan. 10:13; Jude 9
23.	They are not omniscient.	Matt. 24:36
24.	Some are cherubim.	Ezek. 1:1-28; 10:20
25.	Some are seraphim.	Isa. 6:1-8
26.	The majority remained true to God.	Rev. 5:11-12
27.	They will join all believers in the heavenly Jerusalem.	Heb. 12:22-23

**ángel** Traducción de un término hebreo (*mal·ak*) y un término griego (*ángelos*) que significan «mensajero». Se aplica a seres humanos (Job 1:14; 1 R 19:2; Hag 1:13; Lc 7:24; 9:52, etc.), pero de manera muy especial a un orden de seres sobrenaturales y

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celestiales cuyo ministerio es actuar como mensajeros y agentes de Dios en la realización de la voluntad divina.

Los ángeles se mencionan muchas veces en ambos testamentos y Cristo mismo afirmó que hay un orden de seres angélicos en el universo (Mt 18:10; 24:31, 36; Lc 15:10).

Los ángeles fueron creados (Col 1:16) en estado de santidad (Jud 6) antes de la creación del mundo (Job 38:6, 7). Son seres espirituales (Heb 1:14) que pueden tomar forma corpórea, aunque no tienen cualidades físicas como los humanos. Su apariencia es masculina (Gn 18:2, 16; Mc 16:5, etc.). No pueden reproducirse ni tampoco morir (Mt 22:30; Lc 20:36). Existen en gran número (Heb 12:22; Ap 19:1). Poseen inteligencia (1 P 1:12), sensibilidad (Lc 15:10) y voluntad (Jud 6). Se les llama «santos» (Mt 25:31), «escogidos» (1 Ti 5:21) e «hijos de Dios» (Job 1:6), y se dice que están en el cielo» (Mt 18:10).

Las Escrituras hablan de ángeles que pecaron (Jud 6; 2 P 2:4). (Demonios; Satanás.) Aquí se trata solamente de los que no han caído de su estado original. Pablo menciona «principados y potestades en los lugares celestiales» (Ef 3:10). Dos ángeles se mencionan por nombre: Gabriel (Lc 1:26) y Miguel (el arcángel, «uno de los principales príncipes», Dn 10:13, Jud 9). Se habla también de serafines (Is 6:1-3) y querubines (Gn 3:22-24).

Los ángeles alaban a Dios (Ap 4-5), cuyo rostro contemplan siempre en el Cielo (Mt 18:10), y ejecutan su palabra (Sal 103:20). En cuanto a Cristo, se dice que fue «visto de los ángeles» (1 Ti 3:16). Predican (Lc 1:26-33) y anuncian su nacimiento (Lc 2:13), le protegen en su infancia (Mt 2:13), le asisten en la tentación (Mt 4:11), están listos para defenderle (Mt 26:53), le confortan en Getsemaní (Lc 22:43), remueven la piedra del sepulcro (Mt 28:2), anuncian la resurrección (Mt 28:6) y la Segunda Venida (Hch 1:10, 11). Hay varios ministerios que los ángeles cumplen en relación con la experiencia del creyente (Lc 15:10; 16:22; Hch 8:26; 12:7; 27:23, 24; 1 Ts 4:16; 1 Ti 5:21; Heb 1:14). Intervienen también en la vida de las naciones (Dn 10:21; 12:1; Ap 8; 9; 16) y de los individuos no salvos (Gn 19:13; Mt 13:39; Hch 12:23; Ap 14:6, 7).

El hombre ha sido hecho «poco menor que los ángeles» (Sal 8:5), pero al unirse con Cristo por medio de la fe es exaltado sobre ellos (Heb 1-2). Los ángeles le sirven (Heb 1:14), pero Él les excede en conocimiento espiritual respecto a la manifestación de la gracia de Dios en Cristo (1 P 1:10-12), y un día los juzgará (1 Co 6:3). La Biblia prohíbe que se rinda adoración a los ángeles (Col 2, 18; Ap 19:10; 22:8, 9)<sup>3</sup>

<sup>3</sup> Nelson, Wilton M., y Juan Rojas Mayo. *Nelson nuevo diccionario ilustrado de la Biblia* 1998 : n. pag. Print.

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