

INTRODUCTION

Next to the doctrine of last things, the spirit world is perhaps one of the most absorbing doctrines to study. This is true for two reasons. **First**, because of its impact and interaction on a human level. **Second**, because of its exploitation by Hollywood with its promotion and support of the demon world.

The purpose of our study will be centered on three distinct areas. **First**, good angels or angels in general, **second**, fallen angels or demons, and **finally**, Satan himself.

The existence of angels is verified throughout Scripture being referenced in 34 books of the Bible (17 Old Testament; 17 New Testament). There are a number of different words used in Scripture to define angelic beings.

Angels are spirit beings; however, their involvement in our lives is far greater than we have, perhaps, ever imagined. Demonology/Satanism is rampant in our society/culture. Only a fool would deny its existence. Satan desires to destroy the believer, yet we are not ignorant of his devices. It is imperative that we equip ourselves for the battle that is inevitable against our opponent.

PART 1 - ANGELS

I. WHAT ARE ANGELS?

A. Angels Are Spirit Beings

1. They Are Referred To As 'Ministering Spirits' (Heb. 1:14).

Thomas Aquinas said that "Angels are minds (persons) without bodies."¹

"Physical Manifestations recorded in Scripture must be regarded as appearances assumed for the occasion."²

2. They Are Referred To As 'Evil Spirits' (Luke 8:2).

As a spirit being, they are essentially and primarily God-oriented. It does not necessitate formlessness or invisibility, only that a 'body [shell]' is at times necessary but secondary to them being a spirit being.

B. Angels Bear All The Marks Of Personality

They are rational creatures who speak, manifest emotions, and are self-determined, self-conscious, moral, etc. They have the 'ear-marks' of being image-bearers (i.e., intellect, volition, and emotion) without being image-bearers. Thus, non-redeemable.

1. Personable Beings Speak (Zech 6:5; Matthew 28:5; Luke 1:13, 30, 35; 2:10; Acts 12:8; Rev. 17:7).

Angels have the properties of speech. They can communicate their thoughts to one another and to humans. Why did angels speak? To communicate revelation. Do angels speak to us today? No, why? Because we have a completed canon.

2. Personable Beings Desire To Learn (1 Peter 1:12)
3. Personable Beings Manifest Wisdom (2 Samuel 14:20)
4. Personable Beings Worship (Isaiah 6:3; Rev. 4:8)

C. Angels Appear Similar in Form To Humanity (Genesis 18:2; 19:1-8)

We should not conclude that angels necessarily have 'bodies.' They are essentially spirits, invisible beings. However, it should be noted that whenever angels did reveal to humanity, it is always in bodily form. They do not show up as dogs and cats (etc.).

D. Angels Are Not Infinite (Limitless) Beings but Are Finite (Limited) Creatures Who Are Ultimately Subject to The Time-Space-Mass world.

However, their powers and properties exceed those of men (Daniel 9:21-23; 10:10-14; Matthew 24:36; 2 Peter 2:11).

"They are restricted to acting within the limits of this permission."³

II. WHO CREATED ANGELS?

A. The Method of Their Existence

Angels were created by God and as such are part of the time, space, mass world (Colossians 1:16; Psalm 148:2, 5; Nehemiah 9:6). They were created in the opening moments of day one of creation (Job 38:4-7).

"It is said angels are a company (there is no genetic or hereditary connection) not a race. God created all angels at one time in mass. For a further discussion as to whether angels can or cannot procreate see **Who Are the Nephilim and What Is Their Origin?**"⁴

B. The Moment of Their Existence

They were apparently created at the opening moments of the rough creation as seen in Job 38:6, 7 when compared to Genesis 1:1.

III. HOW ARE ANGELS GROUPED?

Angels are classified into two distinct categories. In both categories there are varying levels of operation (Romans 8:38; 1 Cor. 15:24; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10,15). It is obvious that there are various levels of authority and activity in the spirit realm.

A. There Are Good Angels

1. Good Angels Are Called "Holy" (Matt. 25:31; Mark 8:38; Luke 9:26; Rev. 14:10).

This is an innumerable host of angels worshipping God and waiting to do His bidding. Angels are also referred to as 'holy ones' (Ps. 89:5, 7) in the sense that they are 'set apart' by God and for God as attendants to His holiness.

- Psalm 89:5 The heavens will praise Your wonders, O LORD; Your faithfulness also in the assembly of the holy ones. 6 For who in the skies is comparable to the LORD? Who among the sons of the mighty is like the LORD, 7 A God greatly feared in the council of the holy ones, and awesome above all those who are around Him? [NASB]

2. Good Angels Are Called "Elect" (1 Tim. 5:21)

a. Archangels (1 Thess. 4:16; Jude 9)

1a. Michael "Who is like God"

1aa. His Designation / Position

Michael is an archangel (Jude 9) of which Gabriel could very well be a part (Daniel 10:13). Even though Michael is part of the archangel realm he still maintains a position of distinction (Dan. 12:1; Rev. 12:7).

2bb. His Duty / Profession

His primary responsibility is to minister **in behalf of the nation of Israel** (Rev. 12:7; Dan. 10:13,20,21; 12:1).

2b. Gabriel "God's Hero"

1aa. His Designation / Position

Gabriel's position is not specifically stated. He could be part of the 'chief princes' mentioned in Daniel 10:13. He stands in God's presence (Luke 1:19).

2bb. His Duty / Profession

He is involved in the pronouncement and execution of God's kingdom on earth.

- Proclaimer of Meanings (Dan. 8:15-22; 9:20-27).

- Predicted Jesus' Birth (Luke 1:11, 19,26).
- Proclaimed Jesus' Birth (Luke 2:13).
- Protected the Christ Child (Matt. 2:13).

b. Cherubim

Cherubim is often found with the plural 's'. However, the -im ending in Hebrew makes it plural. Thus, the 's' is redundant. The word Cherubim/Cherub occurs in sixty-six verses in the Hebrew Bible. Often, however, it refers to their decorative function within the temple proper.

1a. Their Location

1aa. In The Garden Of Eden (Gen. 3:24)

2bb. In The Tabernacle And Temple (Ex. 25:17-22; 1 Kings 6:23; Ez. 41:18)

2b. Their Function

They are proclaimers and protectors of God's glorious presence (Ez. 10:20; 11:22), His sovereignty, and His holiness (Ez. 10:7).

c. Seraphim "Burning Ones"

1a. Their Description

The word is translated "fiery serpent" in Num. 21:6, 8; Deut. 8:15; Isa. 14:29; 30:6 and 'burned' in Isaiah 44:19.

2b. Their Function

They praise and proclaim the holiness of God and man's need to be cleansed of sin. They are found only in Isaiah chapter six (6:2, 6).

d. The Angel of The LORD/Lord

1d. Old Testament / It Is Used Fifty-Two Times.

1dd. Clearly Identified As God

(Gen. 16:7-13; Num. 22:22-35; Judges 2:1-5; 6:11-23; 13:3, 8-22; 1 Kings 19:4-8; 2 Kings 1:3-4)

2dd. Involved With Promises That Only God Can Utter (Gen. 22:11-18)

3dd. Receives Worship
(Exodus 3:2-6)

4dd. Receives Offerings
(Judges 13:16-22)

5dd. His Name Is Wonderful
(Judges 13:18)

6dd. He Is Distinct From 'God The Father'
(Zechariah 1:12-13)

The angel of the Lord in the OT appears to be the preincarnate Christ. These are referred to as **Christophonies**. Christ appears in bodily form prior to His incarnation.

e. Angel

The Hebrew word *malak* simply means ‘messenger’; it may refer to a human messenger (1 Kings 19:2) or a divine messenger (Gen. 28:12). As a divine messenger an angel is a ‘heavenly being charged by God with some commission.’ The word is found 197 times in the Old Testament. The Greek word *angelos* occurs 181 in the New Testament; however, of men it is used only six times. The word *angelos* is similar to the Hebrew word *malak*.

f. Sons of God

Angels are called ‘sons of God’ in that, in their unfallen estate, they are God’s sons as a consequence of their creation (Job 1:6; 2:1; 38:7). This phrase is also used in Genesis 6:1-4, however, it’s debated whether the reference is to mankind or angelic beings (fallen angels; cf. 2 Pet. 2:4; Jude 6).

g. Host

Angels are referred to as the ‘host,’ which can be understood to denote the armies of heaven (Ps. 89:6, 8; 1 Sam. 17:45; cf. 2 Kings 6:8-23; Dan. 4:34-35). The phrases used to describe the angels in this manner are ‘host of heaven,’ and as the millions of heavenly beings that surround God they are called ‘hosts’ in the phrase ‘Lord of hosts’ (Isa. 31:4-5).

B. There Are Evil Angels

We will come to this category under fallen Angels.

IV. WHY DO ANGELS EXIST?

A. In Relation to God The Father (Rev. 5:11,12; 7:11; 8:1-4)

Theirs is a God centered life.

1. They Praise God (Psalm 148:1,2)
2. They Worship God (Psalm 29:1; Nehemiah 9:6)
3. They Rejoice In The Work Of God (Job 38:6,7)
4. They Serve God (Psalm 103:20)

“The term emphasizes their message-bearing role.”

5. They Appear Before God at Certain Times (Job 1:6, 2:1)

B. In Relation To Jesus Christ

See also “Gabriel” above.

1. Protected Him from Danger (Matthew 2:13)

Not only is this seen in His birth, but was also at His crucifixion (Matt. 26:53).

2. Strengthened Him In Gethsemane (Luke 22:43) and at His temptation (Matt. 4:11)

Ministering in Matt 4:11 is diakonew. Strengthening in Luke 22:43 is Enischuw "To make strong, to strengthen."

3. Opened The Tomb And Announced The Resurrection (Matthew 28:2)

Again, this also points to their tremendous strength.

4. Desire To Understand The Atonement (I Peter 1:2)

Angels, being confirmed in their holiness and without free-will as we knew it, are curious about the redemption secured by Christ. They marvel over its extent (quantity) and significance (quality).

5. Predict His 2nd advent (Acts 1:11)

Angels cannot predict the future, but in their superior intellectual capacity they have a far greater grasp of, not only available facts, but how those facts harmonize and apply.

6. Attend His 2nd advent (Matthew 25:31)

C. In Relation to The Nations

1. Watch Over The Affairs Of Nations (Daniel 4:13, 17, 23)
2. Control In The Affairs Of Nations (Daniel 10:10-13, 20,21; 11:1)

There is spiritual warfare taking place on a national and international level that somehow affects life on a human plan.

D. In Relation to The Unsavd

1. Inflict Judgment (Acts 12:23)
2. Gather The Unsavd At The End Of The Age (Matt. 13:39,40)
3. They Bind And Imprison Satan (Rev. 20:1,2)

In looking at the above it can be seen that the angelic realm is extremely active in the affairs of this world. More so than we would think or tend to believe. The next question deals with the saints in particular and the relationship that the angelic realm sustains to us.

V. HOW DO ANGELS INTERACT WITH HUMANS?

There are several statements in the Bible that suggest rather strongly that good angels are intimately involved in our affairs.

- A. They Minister To The Believer (Hebrews 1:14)

How do they minister/serve to us?

- B. They Observe Church Activity (I Timothy 5:21)

They are seen as witnesses to our activities.

- C. They Are Agents of Revelation from God (Galatians 3:19; Revelation 1:1) prior to the completion of the biblical canon.

Angels no longer communicate to us directly.

- D. They Are Bearers of Answers to Prayer (Acts 12:5-7)
- E. They Provide Guidance and Direction (Acts 8:26; 10:1-8; 11:13,14)
- F. They Encourage The Believer In Danger (Acts 27:23,24)
- G. They Accompany The Believer At Death (Luke 16:22; Jude 9)
- H. They Will Gather the Elect of Israel At the Revelation of Jesus Christ (Matthew 24:31; I Thess. 4:16 attend or accompany)

It is utterly amazing when you think of their interaction in our lives. If we had to see the spirit realm, the atmosphere around us would be crackling with angelic activity. Though unseen the spirit world is real and formidable.

What of Guardian angels?

First, what are they, then is it possible? Typically, guardian angels are seen as protecting angels that keep us from injury or harm. They are seen as somehow intervening in our lives when in moments of danger. Hebrews 1:14 speaks of ministering spirits and Daniel 6:22 speaks of this protecting angel, as well as, Daniel 10:21. See also Ps. 91:11, 12; Matt. 4:6.

Is there such a thing? If there is, it wouldn't surprise me. Are angels active in our lives protecting us from demonic activity? Perhaps, however, we are not capable of experiencing it. It would probably be along providential lines as opposed to supernatural lines.

"Angels minister for us; the Holy Spirit ministers in us (John 14:16, 16; Heb. 1:13,14). They guard our bodies and pathways; He guards our spirits and guides us in the right way."⁵

"We must conclude that there is insufficient evidence for the concept of guardian angels."⁶

VI. ANGELS AND THE NEW TESTAMENT BELIEVER / FROM ROMANS TO REVELATION

- A. They Are the Opposite of All Those Who Fell (Romans 8:38)
- B. They Are Witnesses of Our Activities (1 Cor. 4:9; 1 Tim. 3:16; 5:21; Rev. 3:5 (w/ Luke 12:8-9).
- C. They Are Inferior to Man Administratively (1 Cor. 6:3; Heb. 2:5).

After the second coming of Jesus, the veil that now separates the spiritual from the physical shall be torn down (Matt. 6:10). Interaction between the two elements will be normal.

- D. They Are Superior to Man Anatomically (Heb. 2:7)
- E. They Are Not to Be the Objects of Our Attention (Col. 2:18)
- F. They Were Agents of Special Revelation (Gal. 3:19; Heb. 2:2; Rev.1:1).
- G. They Are “Curious” Of Redemption And Rejoice In Its Human Fulfillment (1 Peter 1:12; Luke 15:7, 10)

In eternity the church will reveal just how great God’s grace truly is. The angels rejoice because redemption speaks of divine triumph. Salvation is the fulfillment of God’s plan in the exaltation of Himself through the redemption of undeserving sinners.

¹ (Monsir, Catholic World, p.77-78; March/April 1995)

² (angelophanies) Erickson, p.146; Introduction to Doctrine

³ Erickson, p.147; Introduction Christian Doctrine.

⁴ Michael S. Heiser <https://blog.logos.com/who-or-what-were-the-nephilim/>

⁵ Dickason, Angels, p.101.

⁶ Erickson, 148, Intro. Christian Doctrine.

PART 2 - DEMONS

VII. DEMONS AND THE NEW TESTAMENT BELIEVER

A. Demons Were Created by God and For God (Col. 1:16)

There are a number of theories about the origin of demons, including, spirits of deceased evil people, spirits of a pre-Adamic race, offspring of angels and women, and that of fallen angels. No doubt more theories abound, but all should be tested and filtered through the biblical text.

B. Demons Seek to Seduce / Deceive Us Away from Orthodox Doctrine (1 Tim. 4:1)

C. Demons Seek to Seduce Us into Believing the Doctrine of Demons (1 Timothy 4:1)

D. Believers are exhorted to discern/test the spirits whether they are of God (1Cor. 12:10; 1 John 4:1).

E. Believers Can Wrestle with The Spirit World (Eph. 6:12).

The understand the context to suggest that this “wrestling” takes place in two distinct areas: prayer and sowing seed.

F. Demons Are Disarmed by The Cross and Have Been Made An Example (Col. 2:15).

Martin Luther saw demons everywhere, unfortunately we see demons nowhere. The spirit world is as real as the physical world in which we exist.

G. Some demons are currently bound (2 Peter 2:4).

Scripture indicates there are two groups of fallen angels. One group is the demons who are free and active in the world. Other fallen angels are bound in confinement. Some are mentioned as being confined to *tartarus* (translated ‘hell’ in 2 Peter 2:4); they are confined because of some enormous sin (some relate this to Genesis 6 in suggesting the ‘sons of God’ were angels). Jude 6 may refer to the same confinement. Another group of fallen angels are kept confined in the pit (Luke 8:31; Rev. 9:2). They were ‘apparently too depraved and harmful to be allowed to roam upon the earth.’

H. Demons and their final judgment

The pronouncement of judgment on demons is inextricably linked to the judgment on Satan. Matthew 25:41 clearly connects the fate of the devil and the fate of demons to eternal fire and judgment (cf. Rev. 19:19-21; 20:1-15; Jude 6; 2 Pet. 2:4). Although it may appear that the enemy is *winning* or at the very least *gaining ground*, the reality is that the power of Satan and his hoard of demons have been conquered through the cross of Jesus Christ (Col. 2:8-15).

VIII. THE DOCTRINE OF DEMON POSSESSION

“The concept of demon possession comes from the Greek verb which means “to be possessed of a demon.” (Arndt & Gingrich) or demonized. Theologically this means that the person is completely controlled and victimized by one or more demons.

The simple verb form occurs only in Matt. 15:22, but the participial form [**demonized**] occurs 12XNT (Matt. 4:24; 8:16, 28, 33; 12:22; 15:22; etc.).

In this study there is overlap between Satan and his emissaries the demons. Satan is seeking domination, but he does it through his emissaries.

There are three initial questions wishing to be addressed. **First**, what is demon possession? **Second**, how does it happen? And **finally**, can Christians be demon possessed? Possessed as in to own or control.

A. What Is Demon Possession?

Demon possession is a physical and mental/emotional domination of an individual by a fallen angel.

B. How Does It Happen?

It is a gradual process whereby the individual gradually surrenders to the fallen angel, allowing it to enter, only to later become dominated by the fallen angel.

C. Can Christians Be Demon Possessed?

This issue is debated by those who give weight to experience. However, there are four reasons as to why the Scripture teaches believers cannot be demon possessed.

1. Because Of Our Present Position (1 Cor. 12:13; 3:16; 6:19).
2. Because Of Our Present Protection (John 10:28-30, Eph 1:13).
3. Because Of Our Present Power (1 John 4:1-4).
4. Because Of Our Present Purpose (1 Cor. 6:19b, 20; 2 Cor. 5:15).

D. If A Christian Cannot Be Possessed, Can He Be Attacked?

It must be remembered that Satan/demons are created beings under the authority of God and are thus limited in power. In our context, attack means to allure or to entice. It does not mean to impel or move upon.

With some qualification, I would argue that Satan’s attack is always providential, never supernatural. It is a “winning over” or a “persuading of” by means of secondary causation. He uses circumstances within events. Satan does not move tables or fling things at believers. Zombies do not walk and demonized individuals are not mutated, multi-appendage freaks experiencing nuclear melt-down as commonly portrayed in horror films. Do we allow experience to have any voice in these matters? Our difficulty comes in cultures where the gospel is not present and Satan has had a strong presence for generations.

PART 3 - SATAN

IX. THE STUDY OF SATAN

The New Testament evidence for Satan's existence is extensive. Every New Testament writer and nineteen of the books refer to him (cf. Matt. 4:10; 12:26; Mark 1:13; 3:23, 26; 4:15; Luke 11:18; 22:3; John 13:27; etc.). Christ Himself refers to Satan twenty-five times. The fact of Satan's existence finds ultimate support in the truthfulness of Christ's words.

Satan or the Devil are two titles whereby he is identified. Each title (and there are many) highlight a different character trait or activity he is engaged in. Originally Satan was a created, holy angel who apparently occupied the highest position among angels. From this lofty position he fell (1 Timothy 3:6). Since his demise he is bent on thwarting / frustrating the work of God. His activity is virtually non-stop.

A. His Activities

1. He Slanders And Opposes God (Gen. 3:4,5)
2. He Counterfeits God And His Work (2 Cor. 11:14,15)
3. He Accuses And Slanders Believers (Rev. 12:10)
4. He Sows Tares Among The Believers (Matt. 13:39)

He brings people in who wear sheep's clothing, but inwardly are still wolves.

5. He Incites Persecution Against Believers (Rev. 2:10)
6. He Tempts Believers To Sin (1 Cor. 7:5)
7. He Harasses Believers (2 Cor. 12:7)
8. He Deceives The Nations (Rev. 20:3)
9. He Blinds The Minds Of Unbelievers (2 Cor. 4:4)
10. He Takes The Word From Unbelievers (Matt. 13:19)

In all of this activity it must be remembered that Satan is a created being just like you and me. His activity though relentless and powerful is limited. Because of this he engages a host of ungodly and immoral evil angels.

B. His Appellations

1. Satan (1 Chron. 21:1)

The name "Satan" means "Adversary or one who withstands." It is found forty-nine times in the Bible.

2. The Devil (Rev. 20:2)

The name "Devil" means "slanderer, to accuse falsely."

3. Beelzebub (Matt. 10:25; 12:24,27; Mark 3:22; Luke 11:15,18,19)
4. Belial (Deut. 13:13)
5. Serpent (Rev. 12:9)

The serpent was an emblem of cunning and craftiness. The serpent that deceived Eve was regarded by the Jews as the devil.

6. Tempter (Matt. 4:3)
7. Wicked one (Matt. 13:19,38; John 17:15; Eph. 6:16)
8. Prince Of Demons (Matt. 12:24)
9. God Of This World (2 Cor. 4:4)
10. Prince Of The Power Of The Air (Eph. 2:2)
11. Prince Of This World (John 12:31)
12. Dragon (Rev. 12:3,7,9)
13. The Deceiver (Rev. 12:9)

C. His Origin

Originally Satan was a created, holy angel who apparently occupied the highest position among angels. From this lofty position he fell (1 Tim. 3:6; Jude 8,9).

1. Isaiah 14:1-20

Notice several thoughts that suggest rather strongly that this is referring to Satan.

- a. The Reception He Receives In Hell (v.9)
- b. The Name Given To Him, Lucifer (v.12)

The name "Lucifer" is used only here and means, "Morning-star".

- c. The Language Employed To Describe His Sin (vv.13,14)

Five times Lucifer utters the words, "I will".

- 1a. I Will Ascend Into Heaven (V.13)
- 2b. I Will Exalt My Throne Above the Stars of God (V.13)
- 3c. I Will Sit Also Upon the Mount of The Congregation in The Sides of The North (V.13)
- 4d. I Will Ascend Above the Heights Of The Clouds (V.14)
- 5e. I Will Be Like the Most High (V.14)

It is interesting when examining Revelation 12:7-9 that Michael's name means "who is like God" is seen throwing out of heaven he who sought to be like God!

- d. The Judgment Pronounced Against Him (v.15)

2. Ezekiel 28:12-17

The same thoughts on Isaiah 14 can apply equally to Ezekiel 28.

D. His boundaries

(See handout: "Satan's Descent into The Lake of Fire")

X. HOW DOES THE DEVIL / DEMON ATTACK THE INDIVIDUAL?

It must be remembered that Satan cannot make you do anything against your will. Obedience and disobedience are an act of your will. You make a choice.

Initially, there are three key passages with this thought: 1 Peter 5:8; 2 Cor. 2:11; and Eph. 6:11.

First Peter 5:8 tells us that the devil is like a lion pursuing its prey. He is wanting to devour or literally, “drink down, to swallow down” the believer. Second Corinthians 2:11 tells us that we are not ignorant of his devices. The word means, “that which he thinks.” We can know what the devil is thinking. And finally, Ephesians 6:11 uses the word “wiles” which transliterates into our language as “methods”. We can know what the devil will use to bring us down. Thus, the devil has a plan or method.

- A. He/They Seek To Lead The Believer Away From The Truth (1 Timothy 4:12; 2 Corinthians 11:14). He/They seek to keep the truth from the unbeliever (2 Corinthians 4:4; Mark 4:15)
- B. He/ They Seek To Make Us Believe Lies (John 8:44; Revelation 12:9-10). In the garden of Eden (Genesis 3:1) and with Christ in the wilderness (Matthew 4:6)
- C. He/ They Can Bring Physical Ailments (2 Corinthians 12:7).

XI. HOW IS THE BELIEVER TO ARM HIMSELF AGAINST DEMONIC ATTACKS?

- A. We Need to Be Watching (2 Corinthians 2:11; 1 Peter 5 :8)

The word “Sober” means, “To be calm and collected in spirit.” The idea is that of having your wits about you.

- B. We Need to Be Wrestling (Eph. 6:11-16).

As I have noted before we engage the spirit realm when we pray to God and when we proclaim the gospel.

- C. We Need to Be Resisting (James 4:7; Peter 5:9; Eph. 6:14)

The word “Resist” means, “to set one’s self against, to withstand, to oppose.” It is through the little things that Satan gains a strong hold in our life. We must give ourselves over to doing battle with the spirit world. It is as we draw near to God, that we distance ourselves from the demonic realm. Yet, in drawing near, they increase their efforts against us.

APPLICATION

- Angels are real.
- Demons and the Devil are real.
- In Christ, we have nothing to fear.