

# ANGELS & DEMONS

-Heavenly beings both  
Good and Evil-

*“For by Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things were created through Him and for Him.”*

- Colossians 1:16



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## INTRODUCTION:

One of the interesting things about the study of angels and demons is that while most Christians are curious about this subject, very few classes have been taught concerning them. Some believe that the study of angels and demons is of little or no consequence to faith and salvation, and therefore is not necessary. That is not the case. As a matter of fact, avoidance or indifference to a study like this is a contributing reason for some of the confusion and error that has been fostered about these heavenly creatures.

Some have thought that nothing can be definitively learned about these creatures because of their heavenly nature. Consider this fact: there is more information on angels and demons in scripture than there is on baptism. Angels are found in over half of the books of the Bible. It may also be a surprise to some to discover that there are more references to angels in the New Testament than in the Old Testament.

As we introduce this subject we should also mention what angels are NOT:

- Women/babies with wings that play on harps (this shows how heavily influenced people can be simply from art).
- Dead saints that can be prayed to (this shows how some can be more influenced by pagan superstitions than by scripture).
- Divine beings (this reflects the ignorance on the subject. While angels will have powers given *from* God, they will not have powers *equal* with God. The term “heavenly” does not necessarily mean “divine” as we will see in this study).

Many ancient cultures have had a tradition of angels, yet none more highly developed than the Judeo-Christian tradition. It seems all traditions have been contaminated with paganism and superstition to some degree. It is only when we study the scriptures themselves that we can come to a solid understanding of the subject of angels and demons. Even if we can't know *everything* about angels and demons, we can learn enough from the Bible to have a more precise insight of their origin, and a proper respect for their nature and purpose.

I don't expect this study to answer all of your questions, but I do hope to open your minds and thinking for a sharper perspective of these heavenly beings and thereby a greater reverence for our Creator through the marvel of His creation.

All creatures in heaven and earth testify to the majesty of God. To God be all the glory.

- Kenny Marrs



# A BRIEF STUDY OF ANGELS

## Definition:

Angel - (Gk. *Angelos*) (Heb. *Malak*) = **messenger**

(Gk. *Angello* = to deliver a message)

The word actually says nothing about the **nature** of the being, but speaks instead to its **function**.

In its fullest sense a “messenger” in the Bible can be:

- 1) Super-human – Gen. 28:12; John 20:12
- 2) Human – Hag. 1:13 (prophet); Mal. 2:7 (priests);  
Mal. 3:1, Mt. 11:10 (John the Baptist); Jas 2:25 (spies)
- 3) The Messiah – Mal. 3:1 (“Messenger of the Covenant”)

## I. Names / terms used of angels

1. Saints – Deut 33:2; Psa. 89:5 “*Saints*” = sanctified ones, holy ones
2. Watchers – Dan. 4:13, 17, 23
3. Holy Ones – Dan. 4:13, 17, 23
4. Heavenly Host (army) – 1 Kings 22:19, Luke 2:13-15
5. Chariots – Psa. 68:17; 2 Kings 6:16,17; Zech 6:5 ?
6. Sons of the Mighty (“Bnai Elim”) – Psa. 89:6; 29:1
7. Sons of God (“Bnai Elohim”) – Job 1:6; 2:1; 38:7

note: Term “Elohim” is used for both God and angels- Psa. 8:5; Heb 2:7  
Angels are “elohim” and as a family or class are “sons of Elohim.”  
Angels are never called the sons of the LORD (“Bnai Jehovah”).

## II. Origin of angels

1. Created beings - Psa. 148:2-6; Neh. 9:6; Col. 1:16; John 1:3  
**Therefore, while immortal:**
  - a. Not eternal as the “everlasting God” 1 Chron 16:36
  - b. Still subject to God’s judgment / punishment 2 Pet 2:4
2. Created before the worlds Job 38:4-7  
**Therefore:**
  - a. Not the disembodied spirits of the faithful dead...  
as some have supposed in Acts 12:15

### III. Appearance of angels

1. Gen 18 – appeared as common men
  - a. Gen 18:8 ...they could eat
2. Gen 19:1-5; Heb. 13:2 – sometimes indistinguishable from humans
  - a. Gen 19:5...they **appeared** to have normal bodily functions...
3. Acts 6:15 – sometimes an angel’s face could be readily distinguished from a man’s face
4. Daniel 9:21; Rev. 14:6 – appeared as flying creatures
  - a. No scriptural reference to any angel having “wings”
  - b. Exodus 25:20, Isaiah 6:2, Ezekiel 1 – not speaking of angels
5. Judges 13:6; Matt 28:3; Luke 1:12,29 – sometimes had an awesome and/or troublesome countenance

\*It becomes apparent that angels could change their form and appearance to suit the circumstance. They could appear and then disappear at will.

### IV. Purpose and function of angels

1. Created to be ministers (those who help or aid) as well as messengers:
  - A. Ministers to the **saints** on the earth Hebrews 1:14  
Lot – Genesis 19  
Shadrach, Meshach, Abed-nego – Daniel 3  
Daniel – Daniel 6:22  
Elijah – 1 Kings 19:5-7  
Peter – Acts 5:19; 12:7
  - B. Ministers to **God** Daniel 7:10; Psalm 91:11,12; 104:4; Mark 1:12  
They praise Him – Psalm 103:21; 148:1ff.  
They assist His Son – Matt. 4:11; Luke 22:43  
They punish evil – Gen 19:13; 2 Samuel 24:16; Acts 12:23  
Will assist the Lord in the final day – 2 Thess. 1:8; Jude 14,15
  - C. Ministers to the **nations** Daniel 10:13, 20, 21  
“Prince of Persia” – vs 13  
“Prince of Greece” – vs 20  
“Prince of Israel” (Michael) – vs. 13, 21

2. Ministering spirits doesn't mean "**Guardian angels**"

A. Passages used to support the belief: Matt 18:10; Heb 1:14; Acts 12:15

Note:

**Matt 18:10** – Jesus said the “little ones” (disciples, verse 5) angels are in *heaven*...not on earth. Jesus' point is, if the angels are concerned about the “little ones” (disciples) we should not despise or look down upon any of our brethren. Nowhere in scripture is there any suggestion that there is one angel for one person. The term “guardian angel” is not found in scripture.

**Heb 1:14** – A general statement, contextually showing the inferiority of angels to Jesus. It doesn't specify how or who the angels will minister to, other than a general serving “for” (not “to”) those are to inherit salvation. No specific assignments are implied.

**Acts 12:15** – The disciples *assumed* it was an angel designated specifically for Peter but they did not witness it. Though many held the opinion, these disciples were not inspired and there is no scripture that teaches privately assigned angels for each man.

B. *“..a favorite opinion of past “church fathers” that every individual was under the care of a particular angel who is assigned to him as a guardian...the Jews entertained this belief, as do the Moslems. The heathen held it in a modified form...There is, however, nothing to support this notion from the Bible.”*

- McClintock and Strong  
*Cyclopedia, Vol. 1, p. 228*

3. Specific work of Angels

A. Announce / Forewarn Gen. 18-19 (Sodom); Lk. 1:13 (John the Bapt);  
2:9-11 ( Christ)

B. Guide / Instruct Exo. 14:19; Gal. 3:19

C. Guard / Defend Psa 91:11; 2 Kgs 19:35

D. Agents in Destruction / Punishment Gen 19:13

E. Assist in Judgments 2 Thess 1:7,8; Mt. 25:31

4. While angels are keenly interested in God's eternal plan, they are...

A. **Limited** in *Knowledge* 1 Pet 1:12

B. **Limited** in *Authority* Jude 9

C. **Limited** in *Power* Dan 10:13

## V. Nature of angels

1. Created without gender Matt 22:30; Luke 20:35,36
  - A. the “bodies” of angels: don’t marry (non-sexual), don’t die (immortal)
  
2. Created in a class or position “above” mankind Psalm 8:5; Heb 2:7
  - A. 2 Peter 2:11 angels are “...greater in power and might..”
  - B. Rev. 7:1-2 Shows their power over the elements at times

NOTE: Though angels are greater in power, they are not more precious than man. There is no reference to any love or emotional connection between God and angels. Every mention of love in the Bible is for man. Further, Jesus was not crucified for any angel.
  
3. NOT created with the same powers or authority as Jehovah
  - A. Not omniscient (all-knowing) Matt 24:36; 1 Peter 1:12
  - B. Not able(?) or willing(?) to rebuke Satan Jude 9
  - C. Refuse to accuse “false teachers” 2 Peter 2:11
  - D. Not worthy of, nor would accept worship Rev 19:10; 22:8,9
  
4. Created with a personality (3 necessary elements):
  - A. Intelligence 1 Peter 1:12
  - B. Emotions Job 38:7; Luke 15:10
  - C. Will (power of choice) Psalm 103:20; 2 Peter 2:4; Jude 6
    - 1) Galatians 1:8,9 angels evidently have the power to teach something other than what God authorized (not robots) note: 2 Cor 11:4, 13-15
    - 2) Isaiah 14:12-15 opinion divided as to whether this is Satan, or King of Babylon (vs. 4)...or both.
  
5. Created with different rank and powers Colossians 1:16; Jude 9
  - A. Daniel 10:13 “...prince of the kingdom of Persia withstood me..”

Seems each nation may have an angel or “prince” and some  
May be able to prevail over others
  
  - B. **Michael** (“who is like God”):
    - 1) The Archangel Jude 9
    - 2) The great prince... of “your people.” Daniel 12:1; 10:21
    - 3) Fought against Satan Rev 12:7
  
  - C. “...**an** archangel...” 1 Thessalonians 4:16
    - 1) Possibly more than one?
  
  - D. **Gabriel** (“man of God”):
    - 1) Came to interpret Daniel’s vision Dan 8:16
    - 2) Came to answer Daniel’s prayer Dan 9:21
    - 3) Announced birth of John the Baptist Luke 1:19  
“...who stands in the presence of God...”
    - 4) Announced birth of Jesus to Mary Luke 1:26ff

E. **Cherubim** (plural of Cherub)

- 1) Guarded gate to Garden of Eden Gen 3:24
- 2) Images of cherubim in the tabernacle & temple
  - a. Woven in the curtains Exo. 26:1,31
  - b. Standing on the Mercy Seat Exo 25:18-22
  - c. Standing in the Most Holy Place 2 Chron 3:10
  - d. Evidently not a violation of Exo 20:4  
(cherubim were not of “heaven...earth...sea” ?)
- 3) God “rode” on cherubim 2 Sam 22:11
- 4) God spoke from “between” them Exo 25:20-22
  - a. Stood on the Ark of Testimony & over the Mercy Seat
- 5) Sometimes cherubim had 4 faces Ezekiel 1:10
  - a. Lion (king)
  - b. Ox (powerful servant)
  - c. Man (sympathetic with human trials?)
  - d. Eagle (one coming from sky to snatch up...or one who sees from above?)  
Note: though not stated, the creatures described in Ezekiel 1 were cherubim...see Ezekiel 10:20-22
- 6) Sometimes cherubim had 2 faces Ezekiel 41:18,19

- Cherubim are specially exalted creatures (Ezekiel 1:10) who are in some way associated with the glory of God (Heb 9:5). Cherubim are always associated with God’s throne (Psalm 80:1; 99:1; 1 Samuel 4:4). They are never called “angels,” perhaps because they are not messengers in their duties...they never carry revelation or instruction from God to man. They seem to designate the place of abode of the presence of God. As witnesses of the blood-sprinkled Mercy Seat, they are the proclaimers and protectors of God’s glorious presence, His sovereignty, His mercy and His holiness. Some suggest that Satan was a cherub before his fall (Ezekiel 28:12-15).

F. **Seraphim** (“burning ones”) only reference in Bible - Isaiah 6:2-7

- 1) Like the cherubim, they are associated with the Throne of God
- 2) Seraphim praise and proclaim God’s holiness (3 times=perfect)
- 3) Six wings: 2 covered face (can’t face the full glory of God)  
2 covered feet (reverence and humility: standing on “holy ground”)  
2 flew with (swift to do God’s bidding)
- 4) They seem to be instrumental in removing sins Isaiah 6:7
- 5) The connection of “fire” seems to suggest an all-consuming:
  - a. Passion of praise to God
  - b. Purification of sins to man

- It has been suggested that as Cherubim are associated with the Ark of the Covenant that stood in the Most Holy Place (where the presence of God dwelled) and the Seraphim are associated with the Altar of Incense that stood in the Holy Place (just outside the veil)...so the Cherubim stand within to demonstrate and proclaim the glory of God's presence, while the Seraphim not only attend to God at His Throne, they also go without to administer God's redemptive power.

## VI. The "Angel of the LORD" ("LORD" = Jehovah)

The term "*The Angel of the LORD*" is used at least 54 times in the Old Testament. "*Angel of God*" is used at least 5 times in the Old Testament as the equivalent to "*The Angel of the LORD*." Yet, after the birth of Christ, we never find the specific title "*The Angel of the LORD*" again in the Bible. We find "an *angel of the LORD*" 11 times in the New Testament, but this can be understood as a generic designation for any of God's angels.

This Angel carries an air of mystery. Who is He? He seems far more than an ordinary angel (if we can say an angel is ordinary). I believe the following passages suggest this Angel may possibly be in some fashion a manifestation of Jehovah Himself. Notice:

### A. "The Angel of the LORD" is always identified with God:

- 1) Gen 16:7,10 This Angel promises to do what only God could do  
vs. 13 Moses records that Hagar spoke to the LORD (Jehovah)
- 2) Gen 22:11,12 Angel said Abraham didn't withhold his son from "Me"  
vs. 16 This Angel calls Himself "...the LORD" (Jehovah)  
vs. 17 This Angel would bless and multiply Abraham  
vs. 18 This Angel blesses Abraham for obedience to His voice
- 3) Exodus 3:2ff The Angel appears in the "burning bush" to Moses  
vs. 6,14 Angel identifies Himself as God "I AM WHO I AM"
- 4) Judges 2:1-4 Angel says He led them out of Egypt & made a covenant  
vs. 2 Angel said Israel didn't obey His voice
- 5) Judges 6:12-24 "Angel of the LORD" & "LORD" used interchangeably  
Note the progression of Gideon's response:  
vs. 13 "...my lord" (master, ruler, sir) *adoni*  
vs. 15 "...my Lord" (God) *adonai*  
vs. 22 "...Lord God" (Jehovah) *YHWH*

- 6) Judges 13:3,6,16-22 Angel says His name is “Wonderful” (vs. 18)  
 Vs. 21,22 like Hagar, Abraham and Gideon, Manoah saw an earthly, bodily manifestation of Jehovah...this explains his fear
- 7) Zech 3:1-5 High priest & Satan standing before the Angel of the LORD  
 Vs. 2 Jehovah speaks and commands Joshua to be cleansed  
 Vs. 5 Joshua clean before the presence of the Angel of the LORD
- 8) Related passage:  
 Isaiah 63:7-13 - The “Angel of His Presence” is the Savior and redeemer of His people in verse 9 (see Jacob’s statement in Gen 48:16). Notice this passage uses “Jehovah,” “Savior,” “Angel,” “Redeemer” and “Holy Spirit” in the same context.

**B. “The Angel of the LORD” is seen as distinct from Jehovah at times:**

- 1) Zechariah 1:12; 1 Chron 21:15- Angel of LORD speaking with LORD

**C. Consider His peculiar title:**

“The title *Elohim* (“the mighty one”) was used of both the true God and the gods of the heathens. But the title “Jehovah” (Hebrew: *Yahweh*) was reserved for the God of Israel...angels in general are called “sons of God” (*bene elohim*), but never “the sons of Jehovah” (*bene Yahweh*). Therefore, since this one has the singular and peculiar title “Angel of Jehovah” (*malak Yahweh*), we may suspect that he was more than an angel, perhaps Jehovah Himself.”

- C.F. Dickason, Angels: Elect & Evil p.78

**D. Consider the ancient Jewish understanding and interpretation:**

“...the ancient Jews in their traditions regarded the Angel of the Lord, in every instance, not as an ordinary angel, but as the only mediator between God and the world, the author of all revelations, to whom they gave the name *Metatron*. They called him “the angel of the countenance” (see Isaiah 63:9), because he always sees and beholds God’s countenance, and they speak of him as the highest revelation of the unseen God, a partaker of His nature and of His majesty. They speak of him as the Shecinah. A talmudical statement declares ‘the Metatron, the Angel of the Lord, is united with the most high God by oneness of nature’...These ancient Jewish sources identify, therefore, the Angel of the Lord, whom they call Metatron, with the Messiah and as one with God.”

A.C. Gaebelein, What The Bible Says About Angels, p. 20

## **E. Notice the parallel in the Angel of the LORD and the ministry of Christ**

- 1) Comfort                      Gen 16:7-13  
    Luke 4:16-19
  
- 2) Intercession                Zech 1:12,13  
    Heb 7:25
  
- 3) Advocacy                    Zech 3:1-7  
    1 John 2:1,2
  
- 4) Confirmation                Gen 22:15-18  
    of God's Covenant        Rom 15:8
  
- 5) Commission                Exo 3:7,8  
    Matt 28:19,20
  
- 6) Protection &  
    Deliverance                Psalm 34:7; 2 Kings 19:35  
    Heb 2:14,15; Rom 11:26
  
- 7) Revelation  
    of God                        Exo 3:2,4,6,14  
    John 14:9; 17:6
  
- 8) Judgment                  1 Chron 21:14-18  
    2 Thess 1:7
  
- 9) Interesting to note also Malachi 3:1 where "My messenger" (angelos) is a reference to John and the "Messenger of the covenant" is Christ.

## **F. What or Who then is the "Angel of the LORD?"**

Exodus 6:2-8 tells us that God had a name (YHWH = JEHOVAH) that was His alone. It seems inconsistent that one other than Jehovah would take this name.

Most likely, "the Angel of the LORD" was a theophany (a manifestation of God in visible and bodily form before the incarnation of Christ). The similarities in purpose, power and presence between this Angel and the Messiah seem to be more than coincidental. Like Jesus Christ, we find the Angel of the LORD speaking for God, and giving commands as God, petitioning God on behalf of others, warning the faithful and administering punishment to the disobedient. The Angel of the LORD was a limited manifestation of the "Word" (Logos) that we read of in John 1:1-18.

Consider the following:

“The angel (malakh) of God or Jehovah is a frequent mode of God’s manifestation of Himself in human form, and for occasional purposes. It is a primitive conception, and its exact relation to God, or its likeness to man, is nowhere fixed. In many passages, it is assumed that God and His angel are the same being, and the names are used synonymously...in other passages the idea blurs into varying degrees of differentiation... But everywhere, it fully represents God as speaking or acting for the time being; and it is to be distinguished from the subordinate and intermediate beings of later angelology. Its identification with the Messiah and the Logos is only true in the sense that these later terms are more definite expressions of the idea of revelation, which the angel represented for primitive thought.”

*International Standard Bible Encyclopedia, Vol. II, p. 1253*

### **Concluding thoughts:**

“When we consider what glorious beings the angels are, and yet that they are but creatures of, and servants to, the God whom we serve, waiting before His Throne, and humbly attending His commands; this consideration, if we let it sink deeply into our hearts, must needs possess us with most awful apprehensions of the glorious majesty of our God at all times, but especially in our approaches to Him in worship, and fill us with the greatest reverence and humility. We should do well often to call to mind Daniel’s vision, to whom was represented the ‘Ancient of Days sitting upon His throne, a thousand thousand ministering unto Him, and ten thousand times ten thousand standing before Him.’

“With what reverence should we behave ourselves in our address to the Divine Majesty, before whom the Seraphim themselves hide their faces! And if they cover their feet, are conscious to themselves of their natural imperfection, compared to the infinitely glorious God; how should we clods of earth, we vile sinners, blush and be ashamed in His presence, assuming no confidence to ourselves, but what is founded on the mercies of God and the merits of our Redeemer and Advocate, Jesus Christ!

“And when we find ourselves inclined to pride and vanity, to think highly of ourselves and of our service to God, let us reflect at what a vast distance we come behind the holy angels; how far short our poor, lame, imperfect services are of their holy and excellent ministry. Yet, when we think of the ministry which the angels perform towards God, and for us; let us at the same time propound them to ourselves, as patterns and examples for our imitation.”

- Bishop Bull (1643-1710)

## QUESTIONS FOR FURTHER DISCUSSION:

- Did angels (“sons of God”) marry women (“daughters of men”) in Gen 6:2? Were their offspring “freaks” or possibly demons?
- If angels in heaven could “fall away,” could saints in heaven also “fall away?” 1 Tim 5:21; 1 Peter 1:2-7
- How will Christians “judge” angels? 1 Cor 6:3
- What does “...*the woman ought to have a symbol of authority on her head, because of the angels.*” in 1 Cor 11:10 mean?

# A BRIEF STUDY OF DEMONS

**Definition:** In the N.T. three different Greek words are translated “demon” and a fourth word (angel) is used in reference to them.

*Daimon* = 1. A god, a goddess; an inferior deity, whether good or bad.  
2. In the N.T. an evil spirit  
- Thayer’s Lexicon

*Daimonion* = 2. A spirit, a being inferior to God, superior to man.  
- Thayer’s Lexicon

“The word *Daimon* or *Daimonion* seems originally to have had two closely related meanings; a deity and a spirit, superhuman but not supernatural...a general reference to vaguely conceived personal beings akin to men and yet belonging to the unseen realm...”  
-International Standard Bible Encyclopedia

*Pneumata* = “spirit” used 43 times interchangeably with and in reference to demons e.g. Luke 10:17-20

*Angelos* – compare Matt 25:41 with Matt 12:24,26

## Greek Usage and Myths:

The word “demon” descended from the ancient verb “*daioo*” which means “to discriminate, to know.” *Daimon* simply indicated a person of intelligence, a knowing one. It became the title of honor especially of philosophers. Aristotle was called a demon.

Platonists elevated the spirits of departed heroes, public benefactors and distinguished men into a species of Demigods, or mediators between themselves and the supreme divinity. Some of these became objects of worship.

Hesiod quoted Plutarch: “The spirits of mortals become demons when separated from their earthly bodies. The demons of the Greeks were the ghosts...of departed men; and that they go up and down the earth as observers and even rewarders of men...”

## **Jewish Usage and Myths:**

The Hebrew possesses no precise equivalent for the Greek term “Daimon,” but at least five different Hebrew words are translated “demon” in the O.T.

- 1) *Shedim* (Dt. 32:17; Psalm 106:37) Always in the plural, this word has the idea of rulers or lords. It speaks of idols as lords, since the Hebrew regarded images as visible symbols of invisible demons.
- 2) *Seirim* (Lev 17:7) The Hebrews were to sacrifice at the altar of the tabernacle and not to sacrifice in the desert to “he-goats” (satyr). Jeroboam I appointed worship for the Seirim (2 Chron 11:15), and Josiah “broke down the high places at the gates (shearim),” which is to be read *Seirim* (2 Kings 23:8). These goat-like conceptions represented demon-satyrs. Isaiah’s reference to them dancing in the desolated Babylon is translated in the Septuagint by *daimonia* (Isa 13:21; 34:14).
- 3) *Elilim* (Psalm 96:5) This passage identifies demons with idols and suggests demonism as the dynamic of idolatry.
- 4) *Gad* (Isa 65:11) Those that forsake Jehovah “set a table for Gad,” (Fortune -ESV). Gad or Fortune was the name of the pagan deity worshipped by the Babylonians. This idolatry was elsewhere called the worship of Baal, or Bel.
- 5) *Qeter* (Psalm 91:6) The “destruction (qeter) that lays waste at noonday” was regarded as an evil spirit, contagion, pestilence.

Josephus used the word to refer always of evil spirits, and said “Demons are no other than the spirits of the wicked, that enter into men and kill them, unless they can obtain some help against them.”

Some Jews believed demons were of both sexes, and they co-habited with Adam and Eve for 130 years after creation. One tradition tells of two angels, Assael and Shemachai, how they loved the daughters of men and descended from heaven to earth. One returned to heaven and did not sin, but the other remained. He accomplished his desire, and his offspring became demons.

**Reminder:** Traditions, thoughts and doctrines of men (both old and new) may become widely accepted, but that does not mean they are true.

## **I. Nature of demons**

A. There are over 73 references to “demons” in the N.T.. Jesus spoke to them and about them. They are obviously not imaginary, but were real beings with a distinct nature and function. Notice:

- 1) They could speak            Luke 4:33-37, 41; 8:31
- 2) They could recognize        Luke 4:34,41; 8:28; Acts 19:15
- 3) They could fear                James 2:19
  - a. Feared Jesus                Luke 8:28
  - b. Feared the “abyss”        Luke 8:30,31
- 4) They were evil                 Luke 7:21; 8:2,29
- 5) Some were more wicked than others    Matt 12:45
- 6) Knew their time and power were limited    Matt 8:29

B. Demon possession was often associated with other health disorders, but were not the same thing.

- 1) A distinction between possession and disease - Matt 8:16; 10:1
- 2) Demon possession may have caused attendant problems in some cases, but not necessarily in all of them
  - a. Matt 9:32; 12:22-24        possession was the problem
  - b. Matt 4:24; Mk 1:32        possession was not the only problem

## **II. Some of the proposed explanations of their origin:**

- A. Spirits of the departed wicked (angels were the departed righteous)
- B. Offspring of angels and the daughters of men: Gen 6:1-4
- C. Fallen angels    2 Pet 2:4; Jude 6 (the most probable)

There are varying ideas about the origin and nature of demons, most are speculative and some simply appeal to the sensational. A study of the Bible tells us that whatever demons may have been, they were created (Col 1:16), they were active in the first century, and they were ultimately under the control of God (Luke 4:36; 8:31; 10:17).

### III. Work of demons:

- A. To serve and assist Satan Matt 12:24,26 (he is their ruler); 25:41
  - 1) Satan is NOT omnipresent, omnipotent or omniscient...yet his presence, power and doctrines were greatly extended through demons. Because of demons, Satan's power and influence was felt in many places simultaneously. Pooling their resources, demons multiplied the effects of Satan's evil everywhere.
  
- B. Possession (an exclusively N.T. phenomena...no possession in O.T.)
  - 1) Held complete control over the victim Matt 17:14-18
    - Note: They were super-human, not super-natural. They were given power over men, but had no control over the elements (nature) as Jesus had demonstrated Matt 8:26,27
      - a. Super-human strength Luke 8:29
      - b. Super-human presence (the fact that demons could enter a man's physical body indicates they were not confined by physical barriers or spatial limitations...unless Christ intervened).
      - c. Super-human intelligence (they knew the identity of Christ, their own place of confinement and future judgment, and evidently some limited knowledge of future (hidden) things Acts 16:16ff)
  - 2) They went in and out of men at will Luke 11:24-26; 8:30ff
  - 3) This possession was always as an affliction of some type/degree
    - a. Rev 9:1-11 may have some relevance to this fact
  - 4) They could "possess" animals Mk 5:13
  - 5) They lived in: mountains (bodily) Mark 5:5  
among tombs (bodily) Mark 5:2  
"dry places" (when taken out of a body) Luke 11:24  
note: there was no "rest" when out of a body
  - 6) Readily seen to be different from magic Acts 19:11-20
  
- C. Deceived and seduced people away from the truth by false doctrines
  - 1) 1 Tim 4:1-3
  
- D. Inspired and promoted idol worship
  - 1) 1 Cor 10:19-22; Rev 9:20; Psalm 106:37

## IV. Purpose of demons

- A. To assist Satan in his fight against God
  - 1) As subjects in Satan's kingdom, they fought against God Rev 12:7
    - a. Tried to prevent establishing of God's kingdom  
Matt 4:8,9 - Satan wanted control
    - b. Has been suggested they tried to reveal Christ's identity before He could complete His ministry Mk 1:34; Luke 4:41 (?)
- B. To (unwittingly) assist God in manifesting Christ's power/authority
  - 1) Jesus demonstrated His power over Satan 1 John 3:8; Luke 4:36
  - 2) The demons activities were limited to Jesus' ministry and the early church  
Note: There is no scriptural record of any demon possession before Christ and only 4 cases after (Acts 5:16; 8:7; 16:16; 19:12). In addition, there is no mention of demon possession in any of the epistles, neither is the power to cast our demons included with the list of spiritual gifts in 1 Cor 12.
- C. What I believe we have in the N.T. phenomenon of demon activity, is that the evil of Satan and his angels were allowed to work and wage warfare on earth (Rev 12:12). Satan and his angels tried desperately to destroy the Messiah, yet, in doing so, Jesus was able to demonstrate to the world His power and authority over hell. Without a visible, powerful adversary, men may not have fully accepted the claims of deity that Jesus was making. In other words, the demons actually helped the Lord verify the "good news" of the gospel.
- D. See the chart on page 22: The devil and his angels "fell" from heaven in their rebellion. While on earth, they fought to gain the control of men's minds, to disrupt God's plan of redemption, and subsequently gain the control of heaven. However, through the resurrection of Christ, Satan and his angels were conquered and "chained" (lost control of people's bodies) in "...everlasting chains under darkness for the judgment of the great day" (Jude 6).
- E. Demons have no power today to come upon us against our will and cause us to do anything that we do not have control over. Any loss of control today is initially self-inflicted.

Notice:

James 1:13-15; 4:7 – God will not force evil upon man

# A BRIEF STUDY OF SATAN

## **Introduction:**

Without question, Satan is the most mysterious and troubling of all the characters in the Bible. It may seem strange to wait and study Satan at the end of these lessons but it may help that by studying first the nature, work and purpose of angels and demons, we can then have a fuller and more focused picture of this unique creature called the devil.

As with angels and demons, there is much that we cannot know definitively about Satan, but there is more than enough information recorded in both the Old and New Testaments that we can have a fairly accurate picture of Satan's origin, work, power, purpose and ultimate demise. Satan has certainly made his mark across the canvas of time – and that is no mistake.

A study of Satan will ultimately take us directly to the world of divine providence. While we cannot know the secret things of God (Deut. 29:29), studying providence opens the door to an amazing revelation of God's purpose and power. To see how God has used Satan and evil for His own purpose is both a marvel and a mystery (read Joseph's assessment in Gen 45:5-8).

Many questions will be raised, and many, many questions will go unanswered in this life about Satan; but enough answers from God will come to us that we can be informed, reassured and forever amazed at the great eternal plan He always had in His mind.

Make no mistake, the record of Satan and his activities will always demonstrate one universal, irrefutable and eternal truth: The God of all creation is always in control.

## **I. Origin**

There can only be two choices in understanding the origin of Satan.

Either: 1) Satan was eternal – (from everlasting to everlasting)...or...

2) Satan was created – (had a beginning)

Just as in the study of angels and demons, so the language in multiple scriptures of both the Old and New Testament do not allow for any other being to be equal with the triune God (The Father, Son and Spirit). Read Isaiah 40:18,25,28; 42:8,9; 43:11-13; 44:24; 45:5,6,12,18,21; 46:5,9,10. Consider the thought of John 1:1-3. Re-read the scripture on the cover of this booklet: Colossians 1:16

Whatever else we may think about Satan, the scriptural affirmation that the devil was *created* is a primary consideration in understanding the dynamic between God and Satan ...in heaven, earth and hell.

## II. The names of Satan

A. The proper names used are as follows:

- 1) Satan = the adversary (derived from the Aramaic) 1 Peter 5:8
- 2) Devil = the accuser, slanderer, maligner (diabolos)

B. However, there are other references to Satan that further describe his character:

The tempter – Gen 3:1-3; Matt 4:1-11

The deceiver – John 8:44; 2 Thess. 2:9-12

The accuser – Zech 3:1-3; Rev 12:10

The wicked one – 1 John 5:19

Belial (worthless or wicked) – 2 Cor 6:15

C. Other references speak to the limited authority of the devil:

The ruler of this world – John 12:31

The god of this age – 2 Corinthians 4:4

The prince of the power of the air – Ephesians 2:2

D. Some have interpreted Isaiah 14:12-15 as a reference to Satan and his name being “Lucifer.”

E. Animals have been used metaphorically to illustrate Satan:

Serpent – Gen 3:1

Dragon – Rev 12:9

Wolf – John 10:12

Lion – 1 Peter 5:8

F. Notice the multiple descriptions in Revelation 12:9,10

G. The ancient Jews called Satan “Beelzebub” (Baal-Zebub = lord of the fly) a Philistine god of Ekron (2 Kings 1:2,3,6).

### **III. Work of Satan**

- A. Objective: to lead mankind into rebellion against the God of heaven and earth, and thus take control over all of creation.
- B. Method: To lie, deceive and tempt man by any means available through the flesh
  - 1. 2 Cor. 11:14 – Can and will disguise himself as an angel of light
- C. The names, titles and descriptions of Satan tell us much about his ways. It certainly appears from the sum of scripture that Satan is obsessed in his opposition to God. Satan has never waivered from his pursuit to have all men bow to him and reject the God of all creation. Why? What would drive this creature to such extremes? Pride? Yes (1 Tim 3:6). Anger? Arrogance? Jealousy? Moral emptiness? Self-delusion? Desperation?

We will never know the full story while we live here on earth, but we must never forget that the devil is looking to destroy man (1 Peter 5:8). The Apostle John said the devil is filled with great wrath because he knows his time is short (Rev 12:12). These facts alone should sober every right thinking person.

### **IV. The end of Satan**

- A. Though we may not know the full circumstance, nor have the exact timeline given to us (things/events in heaven are not under the restraints of time); there are some statements in scripture that will give us certain “clues” concerning the fall and end of the devil.
- B. Gen 3:15 – The calamitous end of the devil is prophesied at the very beginning.
- C. Rev 12:7-9 – A confrontation in heaven lead to the devil being cast out
  - 1. 1 Tim 3:6 – An insight as to why Satan was “condemned”
- D. John 12:31 – As Christ is preparing to pay the cost for all sin, He sees this as the end of Satan’s rule upon the earth.
- E. Matt 16:18 – Jesus’ personal guarantee to Peter that Satan will not conquer or destroy the church
- F. Matt 25:41 – A place of punishment is prepared for the devil and his angels. See: 2 Peter 2:4; Jude 6

## **Putting the pieces together:**

We learn that Satan rebelled against God at some point while existing in the presence of God (Rev 12:7). The passages in Isaiah 14:12-15 and Ezekiel 28:11-19 are so unique they may very well be describing this fall. As previously noted in the section on cherubim, some consider that Satan may have been a created cherub with a power and position that was unrivaled among creation (Jude 9). As creatures with a free will, some of the angels followed Satan and together they were cast out of heaven (2 Peter 2:4; Jude 6; Rev 12:9).

While Satan was granted limited power over man in the days of Job, and then later in the days of Jesus, demons demonstrated a power over men's bodies that no mortal man could control; the devil was eventually "bound" (could no longer afflict the bodies of men) after he had fulfilled God's purpose. Just as in the days of Job, the Lord had allowed the devil and his demons limited power over the bodies of men; this offered a visible means of the Savior's power over hell. Until Jesus came, no one could cast out a demon. Demons were Hell's proof of its power over man at that time. But when Jesus cast out demons, He made the specific point that His power over Satan was a sign the Kingdom of God had now come upon them. (Matt 28:26-28). All authority in heaven and earth was now given to the Son of God (Matt 28:18).

## **Conclusion:**

After carefully reading the scriptures, considering all the scenarios as revealed in the Bible, hearing Satan challenge God in the book of Job and watching his futile attempt to tempt the Son of God, we can conclude that Satan is a loser in this heavenly showdown.

Don't misunderstand, the devil cannot be summarily dismissed; NO man can stand against the devil alone. Without the Son of God in our lives we are powerless against the wiles and power of hell. However, when we take in the whole panorama of the devil's history, we never find a time when Satan has any lasting victory. Consider the following efforts to overthrow God:

The devil failed with Job (Job's faithfulness proved God's point). The assassination attempt through King Herod was a failure. The temptations in the wilderness were a disaster. The seeming victory at Calvary was short-lived and three days later when Jesus walked out of His grave and into eternity, the devil's fate was forever sealed. The history of Satan is a history of failure. Granted, the epoch history of Satan is more colossal than any created entity; but when all is said and done...it is still a failed attempt to rule heaven and earth. God wins.

# THE FALL OF SATAN

