

Bible Doctrines 1

Session 5 - Angelology (*angels, Satan, demons*)



THE EXISTENCE OF ANGELS

- I. Biblical Revelation
 - A. Acceptance of the Bible's revelation will lead to the reality that angels exist.
 - B. Angel = "messenger or ambassador"; OT -213 times; NT - 176 times
- II. Definition: *Angels are created, spiritual beings with moral judgment and high intelligence, but without physical bodies.* (Grudem, 397)

THE CREATION OF ANGELS

- I. The Fact of their Creation
 - A. Ps. 148:5 - they are created beings
 - B. Matt. 22:30 - do not procreate
- II. The Agent of their Creation
 - A. John 1:1-3 - all things are created by Christ
 - B. Col. 1:16 - angels are specifically created by Him
- III. The Time of their Creation: Job 38:7 - so prior to the creation of the earth
- IV. The State of their Creation
 - A. Holy - even after the Fall, good angels are called holy - Mark 8:38 (contrasting those who rebelled against God - Matt. 25:41)
 - B. Creaturely - created beings, distinct from humans (Heb. 1:14); limited in knowledge, power, and activity (1 Pet. 1:11-12) and subject to judgment (1 Cor. 6:3)

THE ORGANIZATION OF ANGELS

- I. The Number of Angels - innumerable (Heb. 12:22; Rev. 5:11)
- II. The Fact of their Organization - good and bad are organized by governmental classifications (Eph. 3:10; 6:12)
- III. The Ranking of Angels
 - A. The Archangel (high-ranking angel) Michael (Jude 9; 1 Thess. 4:16) - appears to be the guardian angel of Israel (Dan. 10:12, 21; Rev. 12:7)
 - B. Chief Princes (Dan. 10:12) - a group of superior angels with Michael as the foremost
 - C. Governmental Rulers - rulers or principalities, authorities or powers, thrones or dominions - all denoting angels' roles in governing the universe
 - D. Cherubim - a high-ranking order since Satan was one; guardians of God's holiness (the Garden of Eden, used in the décor of the Tabernacle and Temple)
 - E. Seraphim - only in Is. 6 with the duty to praise God
- IV. Particular Angels
 - A. Gabriel - "hero of God", functions as an important messenger
 - B. Angel of Yahweh - a pre-incarnate appearance of Christ (Christophany); speaks as God, identifies as such, and carries out God's priorities; appearances of this angel cease after the incarnation of Christ

THE MINISTRY OF ANGELS FOR GOD

I. To God: defending and proclaiming holiness

II. To Christ

- A. Predicted His birth (Luke 1:26-38)
- B. Protected Him in infancy (Matt. 2:13; 20)
- C. Ministered to Him after 40-day temptation (Matt. 4:11)
- D. Strengthened Him in Gethsemane (Luke 22:43)

III. To Believers - "ministering spirits" (Heb. 1:14)

- A. Physical protection (Ps. 34:7)
- B. Physical provision (as to Elijah in 1 Kings 19:5-7)
- C. Encouragement (as to Paul in a storm (Acts 27:23-25)
- D. Direction (as to Philip to witness to Ethiopian (Acts 8:26)
- E. Assist in answers to prayer (Peter's release from prison, Acts 12)
- F. Carries believer's home (Lazarus carried to paradise, Luke 16:22)

IV. To Unbelievers

- A. Giving judgment on unbelievers (Sodom, Gen 19)
- B. Tribulation agents (Rev. 4-19)

V. Summary of Angelic Service

- A. The worship of God (Isa. 6:3; Rev. 4:8)
- B. As messengers of God (Dan. 9:22; Luke 1:11, 26; 2:9; Rev. 1:1)
- C. As soldiers in spiritual combat (Dan. 10:13f; Rev. 12:7)
- D. As ministers to God's people (Heb. 1:14)

VI. Watchfulness of Angels

- A. Fact of their watchfulness—spectators of God's redemptive work (Job 38:7; Luke 15:10; 1 Cor. 4:9; 11:10; Eph. 3:10; 1 Tim. 3:16; 1 Pet. 1:12)
- B. Objects of their watchfulness
 1. Observed God's creation and rejoiced (Ps. 38:7)
 2. Observe God's joy when a sinner repents (Luke 15:10)
 3. Observe God's manifold wisdom in the unfolding of His redemptive plan (1 Pet. 1:12; Eph. 3:10). The verb conveys the idea of bending over to see something more clearly or to look intently (see also Jam. 1:24).

VII. Reason for their Watchfulness

- A. The Two Kingdoms and the Angelic Conflict
 1. As holy creatures, they are concerned for the worship and glory of God that is His due
 2. The Book of Revelation concerns the two kingdoms: the kingdom of the world (Satan's kingdom) and the kingdom of God. (mentioned 30 times)
- B. The root of the angels' keen interest in what God is doing today is the rebellion and fall of Satan.
 1. Observed when he sought to usurp God's sovereign rule
 2. Appears that one-third of the angelic hosts chose to follow Satan Rev. 12:3-4

THE EXISTENCE OF SATAN

I. Intro materials

- A. Seven OT books and every NT writer refer to Satan
- B. The term, devil, as Satan, means, "slanderer, defamer, one who accuses falsely."
- C. Genesis 3 refers to the serpent as Satan and that the judgment pronounced (Gen. 3:15) is a reference to him.
- D. Satan is specifically mentioned in Job 2:1 as he came to accuse Job before God.

- E. In 1 Chronicles 21:2 Satan led David to take a census of the Israelites and David suffered the consequences
- F. In Zechariah 3:1-2 Satan accuses the nation before God. Although Satan is not so-named in Isaiah 14:12-17 and Ezekiel 28:11-19, these passages are understood to refer to his original state and subsequent fall.
- G. Christ refers to Satan twenty-five times. His teachings assume and affirm Satan's existence.

II. The Personality of Satan

- A. Satan reflects **intellect** in that he schemes and is crafty in his work (2 Cor. 11:3; Eph. 6:11).
- B. His **knowledge** and facility with Scripture (in deception) further illustrates his intellect (Matt. 4:5-6).
- C. Satan's **emotion** is seen in his **desire** to trap new converts through their conceit (1 Tim. 3:6). Additionally, he vents great **wrath** (Rev. 12:12). Knowing his time is short.
- D. Satan demonstrated his **will** in attempting to entice Christ to sin (Matt. 4:3). Satan's will is most clearly reflected in his wish to be like God (Isa. 14:13-14).
- E. He is referred to as a person in both Testaments (Job 1; Matt. 4:1-12).

III. Satan's Names

- A. Satan (Hebrew) means "adversary, opposer", the Devil (Greek) means "slanderer"
- B. Lucifer (son of the morning)
- C. Beelzebub (Lord of the flies - Matt.12:24)
- D. Belial (lawless - 2 Cor.6:15)
- E. Evil one (1 John 5:19)
- F. Tempter (1 Thess.3:5)
- G. Prince of this world (John 12:31)
- H. The god of this age (2 Cor.4:4)
- I. Prince of the power of the air (Eph.2:2)
- J. The accuser of the brethren (Rev.12:10)
- K. Angel of light (false light - 2 Cor.11:14)
- L. Serpent (Rev.12:9)
- M. Dragon (Rev.12:3)

IV. Satan's original state. - Ezekiel 28:12-15

- A. Created and thus accountable, yet filled with wisdom and beauty, and he was blameless
- B. Spirit being - Called the "anointed ... covering cherub" who enjoyed the position of highest honor before God

V. Satan's fall. (Ezekiel 28 and Isaiah 14)

- A. Became God's chief adversary (Heb. Satan) he is never again called by any of these honorable titles.
- B. Sin was found in him (Ezek. 28:15). Really the only verse in the Bible that states exactly the origin of sin. (Ryrie, 143)
- C. Used his position for personal profit - to traffic self-promotion, thus cast from the presence of God (28:16)
- D. 1 Tim. 3:6 - was puffed up, became arrogant
- E. Five "I will's" emphasize his sin (Isa 14:13-14)...it was a direct challenge to the power and authority of God. (Ryrie, 145)

VI. Indirect Activity of Satan: Satan is seeking to oppose God's plan by promoting evil in every way possible. He works indirectly through the world and flesh

- A. World (in which he has great freedom and power -John 12:31; 1 John 5:19) to make sin available, if not inevitable, and fully justified
- B. Flesh (Gal.5:19-21) to make sin attractive, desirable Flesh

VII. Direct Activity: He works directly by deception, temptation, attack and possession

- A. In Christ's ministry

1. He tempted Christ (Matt.4:1-11).
 2. He attempted to thwart Christ's work (John 8:44; Matt.16:23).
 3. He possessed Judas to accomplish the betrayal (John 13:27).
- B. In unbelievers
1. He blinds their minds to not understand of the gospel (2 Cor.4:4).
 2. When the gospel is heard or understood, he tries to hinder its effect (Luke 8:12).
 3. He uses persecution (Rev.2:10) and false religions (Rev.2:13) to hinder the effect of the gospel.
- C. In believers
1. He tempts believers (to pride - 1 Chron.21:1-8; to materialism - John 2:15; James 5:1-7; to immorality - 1 Cor.7:5; to lie - Acts 5:3; to discouragement - 1 Pet.5:6-10; to be unforgiving - 2 Cor.2:10,11).
 2. He hinders the ministries of believers (1 Thess.2:18; Rev.2:10).
 3. He promotes false teaching among believers (1 John 4:1-4).
 4. He promotes anger, bitterness, and division (Eph4:26, 27; 2 Cor2:5-11).
 5. He spotlights our sin (Reb. 12:10)

THE JUDGMENT OF SATAN

I. Satan fell from his original exalted position.

- Lucifer led a host of angels, possibly one-third of all the angels, from heaven in his fall (Ezek. 28:16-17; Rev. 12:4).

II. Satan's ultimate defeat was pronounced in Eden.

- Given a minor victory ("you shall bruise him on the heel"), but Christ would have a major victory through the cross ("He shall bruise you on the head" Gen. 3:15).

III. Satan was rendered powerless through the cross.

- A. Christ's substitutionary death defeated Satan, rendering him impotent
- B. Satan had the power of death over people but that power was broken through Christ (Heb. 2:14).
- C. Eternal punishment to come (Rev. 20:7-10)

THE REALITY OF DEMONS

I. The testimony of our Lord - cast out demons and gave that authority to his disciples and did not rebuke them for their acceptance of them (Luke 10:17)

II. All NT writers (save Hebrews) mention demons (over 100 total times) - example 1 Cor. 10:20-21

III. Much less mentioning in the OT (Dt. 32:17)

THE ORIGIN OF DEMONS

I. Spirits of deceased evil people. View of Philo, Josephus, some early Christian writers, and ancient Greeks. Proved false by Scripture because evil people are in Hades after death (Luke 16:23, Heb 9:27).

II. Spirits of a pre-Adamic race. Based on the "gap theory" between Genesis 1:1 and 1:2. Genesis 1:3 describes the recreation. The original creation of humanity that fell is now the spirits of demons.

- A. The problem with this view is that it depends on a creation of humanity prior to Genesis 1 and 2, and there is no biblical warrant for such a view.
- B. Romans 5:12 makes it clear that it was through Adam, not some pre-Adamic creature, that the conditions of sin and death began

- III. Offspring of angels and women. Based on the “sons of God” in Genesis 6:2 were angels who had intercourse with the “daughters of men,” and produced a resultant offspring, the Nephilim (Gen. 6:4), who were demons.
 - A. This was not an unnatural union for the phrase “took wives for themselves” refers to a marriage relationship, not an illicit relationship.
 - B. There is no indication that Nephilim were demons; rather, they were probably “heroes” or “fierce warriors.”
- IV. Fallen angels. This view is best:
 - A. When Lucifer rebelled against God he fell from his place of prominence and led with him a host of lower-ranking angels.
 - B. Lucifer, now called Satan, is the “ruler of demons” (Matt. 12:24). Matthew 25:41 also refers to “the devil and his angels,” which would refer to demons; similarly, Revelation 12:7 mentions “the dragon and his angels.”

CHARACTERISTICS OF DEMONS

- I. Not human- Called spirits, that is, ones without fleshly bodies (Matt. 8:16; Luke 10:17, 20).
- II. Not omnipresent- Can be in only one place at one time. The demons indwelt the two men of the Gadarenes, and when they were expelled they indwelt the swine. In each case they were localized (Matt. 8:28-34; cf. Acts 16:16).
- III. Not omniscient- Demons were aware of the identity of Jesus (Mark 1:24); they were also aware of their ultimate destiny (Matt. 8:29), but don’t believe it! Paul refers to “doctrines of demons” (1 Tim. 4:1), indicating that they propagate their false teaching through their emissaries. They are not, however, omniscient or they would be like God; only God is omniscient.
- IV. Not omnipotent- Because of the indwelling demons the man of the Gerasenes could break shackles and chains because of his unusual strength (Mark 5:3-4). The demon in the boy sought to have the boy commit suicide by throwing him into fire and water (Mark 9:22). Demon possession impaired a man’s speech (Matt. 9:32) and kept a girl in cruel slavery (Matt. 15:22), yet demons are limited in their power; they cannot do the work of God (John 10:21).

ACTIVITIES OF DEMONS

- I. In Relation to Satan - Demons extend Satan’s activities so much that one might think Satan himself is doing it all (Eph. 6:11-12)
- II. In Relation to God - as rebels, they oppose his plan, yet are accountable to Him and can be used by Him (2 Cor. 12:7)
- III. In Relation to Religion
 - A. They Promote Idolatry - 1 Cor. 10:20
 - B. They Promote False Religion - I John 4:1-4; 1 Tim. 4:1-4
- IV. In Relation to the Nations: Dan. 10:13; Rev. 16:13-16 - warfare between the angels and demons which involves the affairs of the nations of the earth

“What this may mean in international politics staggers the imagination, for there is not reason not to believe that it is still going on today.” (Ryrie, 165)
- V. In Relation to People
 - A. Affliction
 - 1. Demons inflict disease: Luke 13:11 testifies a woman had a crippling sickness “caused by a spirit”; Luke 13:16- further declares that “Satan has bound for eighteen long years” this woman in her suffering. Is not always possible to identify the distinction. Can only come as God permits (Job 1:12; 2:6; cf. 2 Cor. 12:7-10).

- B. Perversion: Demons influence the mind.
 - 1. Satan initially deceived Eve by perverting the truth and changing Eve's thinking
 - 2. Satan and his demons influence the thinking of people through blinding their minds (2 Cor. 4:4). This passage indicates Satan inhibits the ability to think or reason.
 - 3. Satan can also influence the thinking of believers (2 Cor. 11:3); he can lead believers away from "the simplicity and purity of devotion to Christ." Satan can thus lead the believer away from a single-minded devotion to Christ.
 - 4. James 3:15 indicates earthly wisdom is demonic and leads to jealousy and strife.
 - 5. The solution to demonic influence of the mind is to bring the thought process into subjection to Christ (2 Cor. 10:5; Philippians 4:6-8).
- C. Possession
 - 1. Definition- A demon residing in a person, exerting direct control and influence over that person, with certain derangement of mind and/or body.
 - a. Demon possession is to be distinguished from demon influence or demon activity in relation to a person. The work of the demon in the latter is from the outside; in demon possession, it is from within.
 - b. By this definition a Christian cannot be possessed by a demon since he is indwelt by the Holy Spirit. However, a believer can be the target of demonic activity to such an extent that he may give the appearance of demon possession.
 - 2. Characteristics - varied, from mild to bizarre (NT examples include physical abnormalities, tendencies towards self-destruction, insanity, super-human strength, occult powers)
 - 3. Responsibility - resist the devil, be on guard, be filled (controlled) by the Spirit

LESSONS FROM THE ANGELS

- I. Pride is dangerous and at the root of sin and God's wrath. Thus, don't put a new convert in a position of authority (1 Tim. 3:6-7).
- II. Despite Satan's reality, we are each responsible for our own choices as our temptation comes from our own lusts (James 1:14).
- III. He is worthy! This is demonstrated by the angel's faithful proclamation.

...greater is He who is in you than he who is in the world.

1 John 4:4