

MILILANI COMMUNITY CHURCH
ADULT SUNDAY SCHOOL CLASS

WHAT THE BIBLE TEACHES
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LESSON 8: ANGELS, SATAN AND DEMONS

BIBLIOGRAPHY:

Source material for this study comes from the following books:

The Moody Handbook of Theology, Paul Enns.
A Survey of Bible Doctrine, Charles C. Ryrie.
Angels: Elect and Evil, C. Fred Dickason.

Verses to Memorize

Psalm 91:11: *"For he will command his angels concerning you to guard you in all your ways."*
Hebrews 1:14: *"Are not all angels ministering spirits sent to serve those who will inherit salvation?"*

ANGELS

DEFINITION OF ANGELS

The Hebrew word for angel is malak meaning "messenger."

EXISTENCE OF ANGELS – Do angels actually exist?

The word "angel" is found 278 times in the Bible. The existence of angels is mentioned in at least thirty-four books of the Bible.

NATURE OF ANGELS – What are angels like?

- (1) Angels are personal beings with intellect, feelings and will (I Peter 1:12; Luke 2:13; Jude 6)
- (2) Angels are spirit beings (Hebrews 1:14)
- (3) Angels are created beings (Psalm 148:2-5; Job 38:6-7; Colossians 1:16).
- (4) Angels were created all at the same time (Colossians 1:16) and are uncountable in number (Hebrews 12:22; Revelation 5:11).
- (5) Angels do not reproduce (Matthew 22:30), and do not die (Luke 20:36)
- (6) Angels are always designated by the masculine gender (Gen. 18:1-20).

- (7) Angels are a higher order than man (Psa. 8:5; Heb. 2:7). They have greater wisdom and power than man (II Samuel 14:20; Matthew 28:2; Acts 5:19; II Peter 2:11).
- (8) Angels are not created in the image of God and do not share man's glorious destiny of redemption in Christ (I Peter 1:12; Hebrews 1:14).
- (9) At the consummation of history redeemed man will be exalted above the angels (I Corinthians 6:3).

ORGANIZATION OF ANGELS

- (1) Michael is the only angel called an archangel (Jude 9). He is also called the great prince in Daniel 12:1. His mission is protector of Israel (Daniel 10:21).
- (2) Ephesians 6:12 refers to the ranking of fallen angels (demons): *rulers, authorities, powers of this dark world, spiritual forces of evil in the heavenly realms*.
- (3) Daniel 10:13 refers to the "prince of the kingdom of Persia" opposing Michael. This was a demon of high rank, assigned by the chief of demons, Satan, to Persia as his special area of activity (cf. Revelation 12:7).
- (4) Cherubim. These are of the highest order or class of angels, created with indescribable powers and beauty. Their main purpose and activity is to be proclaimers and protectors of God's glorious presence, His sovereignty, and His holiness (see C. Fred Dickason, Angels: Elect and Evil 70). They guarded the gate of the Garden of Eden (Gen. 3:22-24). They were the golden figures covering the mercy seat above the ark (Exodus 25:17-22). They attended the glory of God in Ezekiel's vision (Ezekiel 1).
- (5) Lucifer (Isaiah 14:12). His name means "shining one" or "star of the morning." He may have been the wisest and most beautiful of all God's created beings and was originally placed in a position of authority over the cherubim surrounding God's throne (see Satan).
- (6) Seraphim. The word means meaning "burning ones" and they are pictured surrounding the throne of God (Isaiah 6:2). They praise and proclaim the perfect holiness of God. "Holy, Holy Holy."
- (7) Guardian Angels. Believers seem to have a guardian angel assigned to them (Hebrews 1:14), as do children (Matthew 18:10).

MINISTRY OF ANGELS – What do angels do for us?

Angels are called "ministering spirits" in Hebrews 1:14. The word conveys the idea of an official function. Following are some responsibilities in their ministry to believers:

- (1) Physical protection. David was protected by an angel (Psa. 34:7). Angels frustrate the plans of the enemies of God's people (Psa. 35:4-5). Angels

protect from physical harm those who take refuge in the Lord (Psa. 91:11-13). An angel released the apostles from prison (Acts 5:19). They will protect the 144,000 during the Tribulation (Rev. 7:1-14)

- (2) Physical provision. Angel fed Elijah (I Kings 19:5-7).
- (3) Encouragement. Angel encouraged Paul in a storm (Acts 27:23-25).
- (4) Direction. Angel directed Philip to witness to the Ethiopian eunuch (Acts 8:26).
- (5) Assist in answers to prayer. Peter's release from prison (Acts 12:1-11). Daniel's prayer (Daniel 9:20-27).
- (6) Caring for believers at the time of death (Luke 16:22).

Angels have been and will be involved in meting out judgment on unbelievers. Angels announced the destruction of Sodom and Gomorrah because of their sin (Genesis 19:12-13). An angel smote Herod, which resulted in his death as punishment for his arrogance (Acts 12:23).

At the end of the age, angels will act as the reapers who separate the righteous from the wicked (Matt. 13:39).

Angels will be involved in executing the judgments of the Tribulation period on the nations of the world at that time (see Rev. 8,9,16). Angels will sound the trumpet judgments during the Tribulation (Rev. 8:2-12; 9:113; 11:15). Angels pour out the bowl judgments upon the earth during the Tribulation (Rev. 16:2-17).

SATAN AND DEMONS

SATAN

EXISTENCE OF SATAN

OLD TESTAMENT. The Old Testament affirms the reality and existence of Satan (Gen 3:15; Job 2:1; 1 Chronicles 21:2; Zechariah 3:1-2). Isaiah 14:12-17 and Ezekiel 28:11-19, refer to his original state and subsequent fall.

NEW TESTAMENT. Every New Testament writer and nineteen of the books make reference 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 makes reference to Satan twenty-five times.

There are many names for Satan in both the Old and New Testaments that establish his existence and evil character (The following chart comes from the Moody Handbook of Theology, Paul Enns).

NAMES OF SATAN		
Name	Meaning	Bible Reference
Satan	Adversary	Matthew 4:10
Devil	Slanderer	Matthew 4:1
Evil One	Intrinsically evil	John 17:15
Great red dragon	Destructive creature	Revelation 12:3, 7, 9
Serpent of old	Deceiver in Eden	Revelation 12:9
Abaddon	Destruction	Revelation 9:11
Apollyon	Destroyer	Revelation 9:11
Adversary	Opponent	1 Peter 5:8
Beelzebul	Lord of the fly (Baalzebub)	Matthew 12:24
Belial	Worthless (Beliar)	2 Corinthians 6:15
God of this world	Controls philosophy of world	2 Corinthians 4:4
Ruler of this world	Rules in world system	John 12:31
Prince of the power of the air	Control of unbelievers	Ephesians 2:2
Enemy	Opponent	Matthew 13:28
Tempter	Solicits people to sin	Matthew 4:3
Murderer	Leads people to eternal death	John 8:44
Liar	Perverts the truth	John 8:44
Accuser	Opposes believers before God	Revelation 12:10

SATAN IS A PERSON

Satan has the attributes of personality.

- (1) Satan reflects *intellect* in that he schemes and is crafty in his work (Eph. 6:11; Rev. 12:9).
- (2) Satan's *emotion* is seen in his desire to exalt himself above the rule of God (Isa. 14:12–17); note the "I will's"). Satan desires to trap new converts through their conceit (1 Tim. 3:6).
- (3) 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).

Satan displays the actions of personality. Satan speaks (Job 1:9–10), tempted Christ (Matt. 4:3), accuses believers (Rev. 12:10), tries to defeat Christians (1 Peter 5:8),

brings accusations against Christians (Rev. 12:9–10), and schemes (Gk. *methodeia*) against Christians to make them fall (Eph. 6:11).

ORIGIN AND NATURE OF SATAN

Satan's original state. Ezekiel 28:12–15 describes Satan prior to his fall. The brilliance of heaven was his surrounding (28:13). He was called the “anointed ... covering cherub” who enjoyed the position of highest honor before God (28:14, 16). Isaiah refers to this supreme angel as “star of the morning (KJV *Lucifer*; NIV *morning star*), son of the dawn” (14:12). In his pre-fall splendor he was filled with wisdom and beauty, and he was blameless (Ezek. 28:12, 15).

Satan's fall. Satan's fall is described in both Ezekiel 28 and Isaiah 14. Because of his sin Satan was cast from the presence of God (Ezek. 28:16). The reason for Satan's downfall was his pride; his heart was lifted up because of his beauty, and his wisdom became corrupt (28:17). Satan must have had a high rank that led to his pride. In Isaiah 14:12–14 five “I will's” emphasize his sin (14:13–14). He desired to enter the very presence of God and establish his throne on God's throne above the other angels. He wanted to be like the “Most High.” For that reason God thrust him down out of heaven.

Satan's moral responsibility. Satan is a morally responsible person, accountable to God (Job 1:7). He does not have freedom in an unrestricted sense but is subordinate to and restricted by God.

THE SIX JUDGMENTS OF SATAN

Satan barred from his original exalted position. As the anointed cherub Satan led a host of angels, possibly one-third of all the angels, from heaven in his fall (Ezek. 28:16–17; Rev. 12:4).

Satan's ultimate defeat pronounced on him in Eden after the temptation of Adam and Eve. God informed Satan that Christ would defeat him through the cross (“He shall bruise you on the head” Gen. 3:15).

Satan was rendered powerless through the cross. Christ partook of humanity, and through His substitutionary death He defeated Satan, rendering him impotent in the believer's life. Satan had the power of death over people but that power was broken through Christ (Heb. 2:14; see also John 12:31).

Satan will be cast out of heaven during the Tribulation. The casting out of heaven (Rev. 12:13) is an act of judgment and probably refers to the stellar heavens, also known as the second heaven (not the presence of God).

Satan will be bound in the pit for 1,000 years at the beginning of the Millennium. At the triumphant return of Christ, Satan is bound for 1,000 years and shut up in the abyss, no longer able to deceive anyone on earth for the duration of the Millennium (Rev. 20:2–3).

Satan will finally be cast into the lake of fire for all eternity. At the end of the Millennium Satan is released whereupon he deceives many people, leads a rebellion against God, is defeated and finally cast into the lake of fire for eternity (Rev. 20:7–10).

SATAN'S STRATEGY

"Satan's avowed purpose is to thwart the plan of God in every area and by every means possible. To accomplish this he is promoting a world system of which he is the head and which stands in opposition to God and His rule in this universe. However, instead of promoting a kingdom whose characteristics are exactly opposite to the features of God's rule, he seeks to counterfeit God's program. Counterfeiting, of course, has a single purpose, and that is to create something as similar to the original as possible and to do it by means of a shortcut."

1. *In relation to the redemption of Christ*, Satan tried in the temptation to offer Him the rewards of redemption without the suffering of the cross (Mt 4:1–11). (See also Mt 2:16, Jn 8:44, Mt 16:23 and Jn 13:27 for other attempts to thwart Christ's purpose).
2. *In relation to the nations of the world*, Satan has been and is deceiving them particularly into thinking they can do what God alone can do (Rev 20:3). At the close of the tribulation period he will gather them together to the Battle of Armageddon (Rev 16:13–14).
3. *In relation to unbelievers*, Satan blinds their minds so that they will not accept the gospel (2 Co 4:4). He often does this by making them think that any way to heaven is as acceptable as any other. If the Word is planted, then he comes and snatches it away (Lk 8:12).
4. *In relation to the believer*, Satan may tempt him to lie (Ac 5:3), will accuse and slander him (Rev 12:10), hinders his work for God in any way possible (1 Th 2:18), employs demons to try to defeat him (Eph 6:11–12), tempts him to immorality (1 Co 7:5), sows tares among believers in order to deceive (Mt 13:38–39), and sometimes incites persecutions against them (Rev 2:10). In addition to these specifics he is always trying to get the Christian to follow a counterfeit plan instead of doing the will of God. This will, if possible, involve doing "good" (but not the best), though it may at times involve doing evil.

THE BELIEVER'S DEFENSE AGAINST SATAN

1. *Know that Christ prays for us*. Twice in the NT we are told that the Lord lives in heaven to make intercession for His people (Ro 8:34; Heb 7:25). This includes His asking the Father to keep His children from the evil one (Jn 17:15).
2. *Understand that God is teaching us*. The believer should also realize that on occasion God may use Satan to teach a particular lesson. When this happens, then the Christian's defense is to learn the lesson God has and to learn it well. This is what occurred with Job and Paul (2 Co 12:7–10).
3. *Don't take Satan lightly*. It is also necessary to have the proper attitude toward Satan. Though we have the power of God on our side, it is never wise to assume that victory is automatically guaranteed. Learn not to speak contemptuously of Satan's power but rather to depend on the Lord for victory (Jude 8–9).

4. *Be alert to Satan's attacks.* The believer should be informed and thereby alert to Satan's attacks (1 Pe 5:8).
5. *Stand decisively against Satan.* Taking a decisive stand is also required (Ja 4:7) and then using this stand as a base of operations on which to wage the continual warfare against our enemy.
6. *Use the armor of God.* God has provided armor for our defense (Eph 6:11–18). Each piece is important and serves its own special purpose. But we must take the armor which is offered and use it for our protection.

DOCTRINE OF DEMONS

ORIGIN OF DEMONS

There are a number of theories about the origin of demons. For the Christian each one must be tested by the insights of the Bible.

Spirits of deceased evil people. This was the view of Philo, Josephus, some early Christian writers, and ancient Greeks. This theory is proved false by Scripture because evil people are in Hades after death (Luke 16:23).

Spirits of a pre-Adamic race. This theory is based on the "gap theory" of an original creation of Genesis 1:1, rebellion and a fall of that originally created race between Genesis 1:1 and 1:2, and the resultant chaos. Genesis 1:3 describes the recreation. The original creation of humanity that fell is now the spirits of demons. 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. Furthermore, Romans 5:12 makes it clear that it was through Adam, not some pre-Adamic creature that the conditions of sin and death began in the cosmos.

Offspring of angels and women. This theory is based on the suggestion that the "sons of God" in Genesis 6:2 were angels who came to earth, had intercourse with the "daughters of men," and produced a resultant offspring, the Nephilim (Gen. 6:4), who were demons. This theory has several problems. The suggestion that sons of God refers to angels can be challenged; this was not an unnatural sexual union for the phrase "took wives for themselves" refers to a marriage relationship, never to an act of illicit sexual relationship. In addition, there is no indication that Nephilim were demons; rather, they were probably "heroes" or "fierce warriors."

Fallen but unconfined angels. This view, which is preferable, is held by Hodge, Strong, Morgan, Gaebelien, Unger, and others. It teaches that when Lucifer rebelled against God he fell from his place of prominence and led with him a host of lower-ranking angels. 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."

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 Pet. 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.” (Merrill F. Unger, *Demons in the World Today*, 16). Revelation 9 indicates these demons will be released from confinement during the Tribulation to afflict people who do not have the seal of God on their foreheads (Rev. 9:3–14).

CHARACTERISTICS OF DEMONS

Demons are spirit beings. They are beings called spirits, that is, ones without fleshly bodies (Matt. 8:16; Luke 10:17, 20).

Demons are localized but not omnipresent. They 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).

Demons are intelligent but not omniscient. Demons were aware of the identity of Jesus (Mark 1:24); they were also aware of their ultimate destiny (Matt. 8:29). 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.

Demons are powerful but not omnipotent. Because of the indwelling demons the man of the Gerasenes could break shackles and chains; no one was able to bind him 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).

ACTIVITY OF DEMONS

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. Sometimes there is a correlation between mental illness, sickness, and demonic activity; however, it is not always possible to identify the distinction and anyone attempting such a diagnosis should be cautious. Affliction by Satan or demons can come only as God permits (Job 1:12; 2:6; See also: 2 Cor. 12:7–10).

Demons influence the mind. Satan initially deceived Eve into sinning by perverting the truth and changing Eve’s thinking about God (Gen. 3:1–5). Satan and his demons continue to influence the thinking of people through blinding their minds (2 Cor. 4:4). This passage indicates Satan inhibits the ability to think or reason. Even though this passage refers to unbelievers, 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. James 3:15 indicates earthly wisdom is demonic and leads to jealousy and strife.

The solution to demonic influence of the mind is to bring the thought process into subjection to Christ (2 Cor. 10:5). A similar exhortation is given in Philipians 4:6–8.

The mind will be guarded when the believer entrusts every matter to God in prayer and meditates on the things that are true, honorable, right, and pure.

Demons deceive people. Paul was fearful of the fledgling Thessalonian church, that Satan may have enticed them to sin amid their suffering and persecution (1 Thess. 3:5). Although the Thessalonians had received the gospel with joy, their hope could be sidetracked through the onslaught of Satan.

Through his emissaries Satan also works in unbelievers; Paul refers to the prince of the power of the air “working in the sons of disobedience” (Eph. 2:2). The context indicates Satan deceives the unbelievers into living according to the lusts of the flesh and desires of the flesh and mind. Matthew 13:19 further indicates Satan’s deception in that he snatches the Word away when unbelievers hear it, thwarting their understanding.

Demons deceive nations. Demons will eventually gather the nations of the world together in rebellion against Christ. Demons deceive the nations through performing signs in order to incite them in warfare against the returning Messiah (Rev. 16:14).

DEMON POSSESSION

Definition of demon possession

Charles Ryrie defines demon possession as:

A demon residing in a person, exerting direct control and influence over that person, with certain derangement of mind and/or body. 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. 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.

Fact of demon possession. There was a great outbreak of demon activity and demon possession during Christ’s sojourn on earth, no doubt in opposition to His Messiahship. The gospels abound with accounts of demon possessed people (Matt. 4:24; 8:16, 28, 33; 12:22; 15:22; Mark 1:32; 5:15, 16, 18; Luke 8:36; John 10:21). Leaders in the early church such as Justin Martyr and Tertullian make reference to demon possession as does the *Shepherd of Hermas*.

Nature of demon possession. Demon possession evidences itself by a change in moral character and spiritual disposition. Frequently a different voice, a different educational level, or even a foreign language will reflect a difference in the affected person’s personality. The demons speaking through the man immediately recognized who Christ was (Mark 1:23–24), which meant he had supernatural knowledge and intellectual power. Another symptom of demon possession was exhibited by the man in the country of the Gerasenes with his supernatural physical strength and ability to break shackles and chains (Mark 5:3–4).

JUDGMENT OF DEMONS

Through the cross the power of demons has been conquered. Christ conquered Satan and his demons at the cross and made a public display of them—as a victor displaying the spoils of war (Col. 2:15).

At the return of Christ the demons will be cast into the lake of fire. Demons are associated with judgment against Satan (Matt. 25:41; Rev. 12:9), and therefore will be cast into the lake of fire with Satan (Rev. 19:19–21).