

Angels.

1. Created by God and Christ. Ne 9:6; Col 1:16.
2. Worship God and Christ. Ne 9:6; Php 2:9-11; Heb 1:6.
3. Are ministering Spirits. 1Ki 19:5; Ps 68:17; 104:4; Lu 16:22; Ac 12:7-11; 27:23; Heb 1:7,14.
4. Communicate the will of God and Christ. Da 8:16,17; 9:21-23; 10:11; 12:6,7; Mt 2:13,20; Lu 1:19,28; Ac 5:20; 8:26; 10:5; 27:23; Re 1:1.
5. Obey the will of God. Ps 103:20; Mt 6:10.
6. Execute the purposes of God. Nu 22:22; Ps 103:21; Mt 13:39-42; 28:2; Joh 5:4; Re 5:2.
7. Execute the judgments of God. 2Sa 24:16; 2Ki 19:35; Ps 35:5,6; Ac 12:23; Re 16:1.
8. Celebrate the praises of God. Job 38:7; Ps 148:2; Isa 6:3; Lu 2:13,14; Re 5:11,12; 7:11,12.
9. The law given by the ministration of. Ps 68:17; Ac 7:53; Heb 2:2.
10. Announced
 - a. The conception of Christ. Mt 1:20,21; Lu 1:31.
 - b. The birth of Christ. Lu 2:10-12.
 - c. The resurrection of Christ. Mt 28:5-7; Lu 24:23.
 - d. The ascension and second coming of Christ. Ac 1:11.
 - e. The conception of John the Baptist. Lu 1:13,36.
11. Minister to Christ. Mt 4:11; Lu 22:43; Joh 1:51.
12. Are subject to Christ. Eph 1:21; Col 1:16; 2:10; 1Pe 3:22.
13. Shall execute the purposes of Christ. Mt 13:41; 24:31.
14. Shall attend Christ at his second coming. Mt 16:27; 25:31; Mr 8:38; 2Th 1:7.
15. Know and delight in the gospel of Christ. Eph 3:9,10; 1Ti 3:16; 1Pe 1:12.
16. Ministration of, obtained by prayer. Mt 26:53; Ac 12:5,7.
17. Rejoice over every repentant sinner. Lu 15:7,10.
18. Have charge over the children of God. Ps 34:7; 91:11,12; Da 6:22; Mt 18:10.
19. Are of different orders. Isa 6:2; 1Th 4:16; 1Pe 3:22; Jude 1:9; Re 12:7.
20. Not to be worshipped. Col 2:18; Re 19:10; 22:9.
21. Are examples of meekness. 2Pe 2:11; Jude 1:9.
22. Are wise. 2Sa 14:20.
23. Are mighty. Ps 103:20.
24. Are holy. Mt 25:31.
25. Are elect. 1Ti 5:21.
26. Are innumerable. Job 25:3; Heb 12:22.

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¹Torrey, R. (1995, c1897). *The new topical text book : A scriptural text book for the use of ministers, teachers, and all Christian workers*. Oak Harbor, WA: Logos research Systems, Inc.

ANGELS : 21 FACTS ABOUT ANGELS

They are mentioned 273 times in 34 books of the Bible, 17 OT and 17 NT books.

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

²Willmington, H. L. (1987). *Willmington's book of Bible lists*. Wheaton, Ill.: Tyndale House.

THE DOCTRINE OF ANGELS

DO ANGELS REALLY EXIST?

Nobody can prove conclusively that angels do not exist since no human being can know all the possible creatures that could exist. The best one can do is to say that as far as his human knowledge is concerned he does not believe angels could exist. And yet, many do acknowledge, apart from what the Bible says, that there seems to be an order of creatures above human beings. Of course, if one admits the biblical evidence, there is no problem in proving the existence of angels. Indeed, the evidence is overwhelming.

The teaching about angels is widely diffused throughout Scripture. The mention of angels is not confined to one book or one writer or one period. Their existence is mentioned in at least thirty-four books of the Bible and from the earliest (whether Job or Genesis) to the last. Furthermore, our Lord spoke of the real existence of angels on occasions when it would not have been necessary to do so. Some have tried to claim that Christ spoke of angels and demons and Satan simply because He was accommodating Himself to the ignorance of the people of His time. In other words, they claim that He was playing to the grandstands when He talked about spirit beings. But there are instances when this could not have been His motive, so the only conclusion one can reach is that He too believed in their real existence (Mt 18:10; 26:53).

WHAT ARE ANGELS LIKE?

Angels are personal beings; that is, they possess intelligence (1 Pe 1:12), feelings (Lk 2:13) and will (Jude 6). They are spirit beings (Heb 1:14), though unlike God. They are limited by having some sort of angelic bodies, yet they are not so limited as man is. Apparently they are without the power to reproduce after their kind; that is, baby angels are never born (Mk 12:25); they do not die (Lk 20:36); and they are always designated by the masculine gender in the Scriptures (Gen 18:1–2, but see Zec 5:9 for a possible exception). They have wings with which they fly (Is 6:2), and they are innumerable (Heb 12:22).

But one of the most interesting characteristics of angels is the fact that they are organized. Michael is the only angel designated an archangel (Jude 9) though there may be others (since in Dan 10:13 he is called one of the chief princes). Under these top rulers there seem to be other governmental angel functionaries (Eph 3:10). Believers seem to have a guardian angel assigned to them (Heb 1:14), as do children (Mt 18:10). Some apparently have to do particularly with the worship of God (the seraphim, Is 6:1-3), and others guard His holiness (cherubim, Gen 3:22–24). There is a very important practical point to this: If angels need to be organized in order to do God's will effectively, then so do God's people need to be organized for the same reason.

WHAT DO ANGELS DO?

The ministry of angels seems to fall into well-defined categories involving their work on behalf of various individuals or groups.

Their ministry to Christ. There was an extra measure of angelic activity during our Lord's lifetime. For instance, they predicted His birth (Lk 1:26–33), they announced His birth (Lk 2:13), they protected Him as a baby (Mt 2:13), they strengthened Him after His temptation (Mt 4:11), they were prepared to defend Him from His enemies (though He did not call upon them, Mt 26:53), they strengthened Him in Gethsemane (Lk 22:43), they rolled away the stone from the tomb and announced His resurrection (Mt 28:2, 6).

Their ministry to believers. In general angels help believers (Heb 1:14). Specifically, this may include being involved in answering prayer (Ac 12:7), giving encouragement in times of danger (Ac 27:23–24) and caring for believers at death (Lk 16:22; Jude 9). In addition, believers minister to angels by showing them what redemption means in life (1 Co 4:9; Lk 15:10).

Their ministry to the nations of the world. We have already noticed that Michael is designated the archangel. He is also specially related to Israel as her guardian (Dan 12:1). It seems, too, that other nations have angels assigned to them (Dan 10:21). Clearly, angels will be involved in executing the judgments of the tribulation period on the nations of the world at that time (Rev 8, 9, 16).

Their ministry to unbelievers. It was an angel who smote Herod which resulted in his death as punishment for his arrogance (Ac 12:23). At the end of the age, angels will act as the reapers who separate the righteous from the wicked (Mt 13:39).

These are some of the things good angels do. Evil angels are also involved in the affairs of men and the world, but more of this later. Of course, God would not have to use angels in carrying out the details of His plan, but He has chosen to do so. This does not mean that we worship angels any more than we would

worship the circumstances or the friends God might use in carrying out His plan. But since He has chosen to use them, we should give due consideration and thanks to God for angels. In an old church in Scotland are inscribed these words which put the matter in proper balance: “Though God’s Power Be Sufficient to Govern Us, Yet for Man’s Infirmities He appointeth His Angels to Watch over Us.”

THE DOCTRINE OF SATAN

DOES SATAN REALLY EXIST?

Like the matter of the existence of angels, the existence of Satan probably could not be proved to the man who refuses to accept the evidence of the Bible on the subject. But if he did he would find ample evidence. It is (1) widespread (found in at least seven Old Testament books and referred to by every New Testament writer) and (2) based on Christ’s own words (Mt 13:39; Lk 10:18; 11:18). Again these are instances where He did not need to speak of Satan if He were merely accommodating His teaching to the supposed ignorant beliefs of the people.

WHAT IS SATAN LIKE?

Satan is a real personality. The Bible teaches that he possesses intelligence (2 Co 11:3), has emotions (Rev 12:17) and has a will (2 Ti 2:26). Furthermore, he is treated by God as a morally responsible person, not a thing (Mt 25:41).

Satan is a creature, not the Creator (Eze 28:14). Therefore, he does not possess attributes which God alone has, like omnipresence, omniscience, and omnipotence. In other words, he possesses creaturely limitations. To be sure, he is of a higher order of creatures than human beings are, but he is not God. Furthermore, because he is a creature, the Creator can and sometimes does place additional limitations on him (Job 1:12).

He is a spirit being. He belonged to the order of angels called cherubim (Eph 6:11–12; Eze 28:14). Apparently he was the highest created angel (Eze 28:12), and because of this retains a great deal of power even in his fallen state (see his being called “the god of this age,” 2 Co 4:4, ASV margin, and “the prince of the power of the air,” Eph 2:2).

He is an antagonist of God and His people. The very name Satan means adversary (see 1 Pe 5:8), while the word devil means slanderer (see Rev 12:10). His contentious character is seen also in other designations which the Scripture gives to him, namely, evil one (1 Jn 5:19, ASV), tempter (1 Th 3:5), murderer (Jn 8:44), liar (Jn 8:44), confirmed sinner (1 Jn 3:8). In order to promote this opposition, Satan can appear like a wily serpent (Rev 12:9), or a ferocious dragon (Rev 12:3), or an attractive angel of light (2 Co 11:14). These abilities obviously make him more deceptive in carrying out his program.

WHAT WAS SATAN’S SIN?

Satan’s sin was done from a privileged position. He was not a deprived creature who had not drunk deeply of the blessings of God before he sinned. Indeed, Ezekiel 28:11–15 declares some astounding things about the privileged position in which he sinned. That this passage has Satan in view seems most likely if one eliminates the idea that it is a mythical tale of heathen origin and if one takes the language at all plainly and not merely as filled with Oriental exaggerations. Ezekiel “saw the work and activity of Satan, whom the king of Tyre was emulating in so many ways.”¹ Satan’s privileges included (1) full measure of wisdom (v. 12), (2) perfection in beauty (v. 12), (3) dazzling appearance (v. 13), (4) a place of special prominence as the anointed cherub that covered God’s throne (v. 14). Verse 15 (ASV) says all that the Bible says about the origin of sin—“till unrighteousness was found in thee.” It is clear, however, that Satan was not created as an evil being, for the verse clearly declares he was perfect when created. Furthermore, God did not make him sin; he sinned of his own volition and assumed full responsibility for that sin; and because of his great privileges, it is obvious that Satan sinned with full knowledge.

Satan’s sin was pride (1 Ti 3:6). The specific details of how that pride erupted are given in Isaiah 14:13–14 and are summarized in the assertion, “I will be like the most High” (v. 14).

HAS SATAN BEEN JUDGED OR WILL HE BE?

Satan has been judged and he will be judged again. There are at least six judgments which Satan has experienced or will experience: (1) He was barred from his original privileged position in heaven (Eze

¹ C. L. Feinberg, *The Prophecy of Ezekiel* (Chicago: Moody, 1969), p. 161.

28:16). (2) A judgment was pronounced on him in the Garden of Eden after the temptation of Adam and Eve (Gen 3:14–15). (3) The central judgment (because it is the basis of all others) was at the cross (Jn 12:31). (4) He will be barred from all access to heaven during the tribulation period (Rev 12:13). (5) At the beginning of the millennium he will be confined in the abyss (not, as incorrectly translated, bottomless pit) (Rev 20:2). (6) At the conclusion of the millennium he will be cast into the lake of fire for all eternity (Rev 20:10).

WHAT DOES SATAN DO?

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.

WHAT IS THE BELIEVER'S DEFENSE AGAINST SATAN?

1. Twice in the New Testament 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. 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. 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. The believer should be informed and thereby alert to Satan's attacks (1 Pe 5:8).

5. 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. 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.

THE DOCTRINE OF DEMONS

WHO ARE THE DEMONS?

The origin of demons has been a matter of speculation for centuries, not only among Christian thinkers but also among the heathen. The Greeks said that they were the souls of departed evil people. Some Christian writers have suggested that demons are the disembodied spirits of a pre-Adamic race. Though there is nothing antisciptural about this view, there is nothing scriptural about it either, for the Bible nowhere speaks of the existence of such a race. More likely, demons are angels who fell with Satan who is called the prince of the demons (Mt 12:24). However, it is quite clear in the Bible that there are two groups of fallen angels—one that have a certain freedom to oppose God and His people and another who are confined (2 Pe 2:4; Jude

6). Though there is considerable (and often needlessly heated) disagreement over why this second group is in prison, it seems that it is because they are the ones who committed the unnatural sin recorded in Genesis 6:2–4. Even among those demons who are relatively free, the activities of some seem to be restricted to certain periods of history (see Rev 9:14; 16:14). Thus my suggestion concerning the origin of demons looks like this:

WHAT ARE DEMONS LIKE?

Since demons belong to the same order of being as angels, they possess similar characteristics. They are spirit beings, though this does not mean they are omnipresent. Exactly the opposite is true—they are localized at any given moment. Notice that the demon in Matthew 17:18 is called an unclean spirit in the parallel account in Mark 9:25.

Demons, like angels and Satan, display a great deal of intelligence. The Bible gives indications that they knew Jesus (Mk 1:24), they knew their own eventual doom (Mt 8:29), they are acquainted with the plan of salvation (Ja 2:19), and they have and promote a well-developed system of their own doctrine (1 Ti 4:1–3). Apparently their doctrinal deception will become increasingly active at the close of the church age.

WHAT DO DEMONS DO?

In general, demons, like Satan, attempt to thwart the purpose of God in every way possible (Dan 10:10–14; Rev 16:13–16). In doing this they extend Satan’s activity, and the very number of demons engaged as emissaries of Satan is what makes Satan seem to be omnipresent, though he is not.

In particular, demons can inflict diseases (Mt 9:33; Lk 13:11, 16), they can possess animals (Mk 5:13) and, as mentioned above, they promote false doctrine (1 Ti 4:1). Sometimes God uses demons in carrying out His plans (1 Sa 16:14; 2 Co 12:7). This reminds us that even these creatures are under His complete and constant control.

Demons also seem to be concerned with the affairs of nations. Daniel 10:13 speaks of “the prince of the kingdom of Persia” who seems to be a spirit being who resisted the coming of an angel to bring Daniel a message. That prince was himself resisted by Michael the archangel, which means that he must have been a very powerful demon. We have already seen this same suggestion in the evil power behind Babylon and Tyre (Is 14, Eze 28), and the book of Revelation often gives the idea of evil spirit beings deceiving the nations (Rev 16:13–14). In Isaiah 24:21 (ASV) God finally punishes the “host of the high ones on high, and the kings of the earth upon the earth.” A fair conclusion from these passages is simply that there is a cosmic warfare involving the nations of the earth, and some demons are powerful enough to sway the affairs of nations. What this may mean in international affairs is not easy to discern, but that it means something significant even today seems clear.

IS THERE SUCH A THING AS DEMON POSSESSION?

The possibility of demon possession demands serious consideration because not only has it been and is it being accepted as a fact in many places, but apparently the Lord recognized it as a real thing.² Furthermore, He and His disciples distinguished between normal physical illnesses which were cured by laying on of hands or anointing with oil, and cases of demon possession which were cured by commanding the demon to come out (Mt 10:8; Mk 6:13).

The only way to try to define demon possession is by the characteristics of the clearly diagnosed cases in the Bible, and this is not easy because sometimes demon possession showed the symptoms of ordinary diseases (Mt 9:32–33). Nevertheless, demon possession seems to mean that a demon or demons reside within a person, exerting direct control on that person’s mind and/or body.

It is probably a good idea to make a distinction between demon possession and demon activity or influence, though it may be little more than an academic distinction. If there is a distinction, then in demon possession the base of the demon’s operations is within the person possessed, while demon influence is from outside the person’s being. However, the symptoms or characteristics may very well be the same whether the demon is operating from within or without. Yet if you ask whether a Christian can be demon possessed, seemingly the answer should be no, simply because the indwelling of the Holy Spirit would seem to forbid a rival power like a demon from also possessing him at the same time. But if you ask whether a Christian can

² See the discussion of voodoo in “Haiti,” in *The West Indies*, Life World Library (New York: Time, 1963), pp. 55ff.

be affected seriously by a demon, the answer is certainly yes; the effect of such demon activity may be the same as characterizes demon possession. As stated, sometimes physical disease is the result of demon possession or activity (Mt 9:32–33), and sometimes mental derangement is due to demons (Mt 17:15), but not always (see Dan 4).

When a person appears with an emotional or mental problem, the cause may be single or multiple, usually the latter, and that is why it is often difficult to unravel the problem. Medical help may be all that is necessary, or it may be required in order to bring the person to the place where a spiritual or demonic problem may then be dealt with. Demons can be cast out, but this is no light thing. The Lord reminded us that there is the danger of a demon returning to his former victim accompanied by worse spirits (Lk 11:24–26). Also, when a demon is cast out he will undoubtedly seek embodiment in some other person.³

THE DESTINY OF DEMONS

Some demons are temporarily confined. For instance, some who were free during the lifetime of Christ were cast into the abyss (Lk 8:31), and some who are now confined will be loosed to do their work during the coming tribulation days (Rev 9:1–11; 16:13–14). However, eventually all demons will be cast with Satan into the lake of fire forever (Mt 25:41).

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³ A good discussion appears in J. Stafford Wright, *Man in the Process of Time* (Grand Rapids: Eerdmans, 1956), pp. 128–36.

³ Ryrie, C. C. (1995, c1972). *A survey of Bible doctrine*. Chicago: Moody Press.

ANGELOLOGY: DOCTRINES OF ANGELS, SATAN, AND DEMONS

DOCTRINE OF ANGELS

DEFINITION OF ANGELS

There are a number of different words used in Scripture to define angelic beings.

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). The basic meaning of the word is “one who is sent.” As a divine messenger an angel is a “heavenly being charged by God with some commission.”¹ The word is found 103 times in the Old Testament. The Greek word *angelos* occurs 175 times in the New Testament; however, of men it is used only 6 times. The word *angelos* is similar to the Hebrew *malak*; it also means “messenger...who speaks and acts in the place of the one who has sent him.”²

Sons of God. Angels are called “sons of God” in that in their unfallen estate they are God’s sons by His creation (Job 1:6; 38:7).³

Holy ones. 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.

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). The phrases used to describe the angels in this manner are “host of heaven” (1 Sam. 1:11), and as the millions of heavenly beings that surround God they are called “hosts” in the phrase “Lord of hosts” (Isa. 31:4).

EXISTENCE OF ANGELS

The existence of angels is uniformly presented in Scripture. Thirty-four books of the Bible make reference to angels (seventeen in the Old Testament; seventeen in the New Testament). Critical to the belief in angels is the relationship of angels to Christ. Christ was helped by angels following His temptation (Matt. 4:11); He referred to the resurrected state as comparable to angels (Matt. 22:29–30); He taught that angels would regather the nation Israel at the time of His return (Matt. 25:31–32, 41). The existence of angels is tied to the reliability of the testimony of Christ.

NATURE AND ATTRIBUTES OF ANGELS

Angels are spirit beings. Although angels may reveal themselves to mankind in the form of human bodies (Gen. 18:3) they nonetheless are called “spirits” (Heb. 1:14), suggesting they do not have corporeal bodies. Hence, they do not function as human beings in terms of marriage (Mark 12:25) nor are they subject to death (Luke 20:36).

Angels are created beings. The psalmist calls upon all nature to praise God for His creation. Along with the celestial bodies the Lord created the angels by His word (Ps. 148:2–5). Job was reminded that the angels sang praise to God when they were created (Job 38:6–7). Christ created the angels that they might ultimately give praise to Him (Col. 1:16).

Angels were created simultaneously and innumerable in number. The statement of creation in Colossians 1:16 points to the creation of angels as a singular act; the act of creating angels does not continue.⁴ Because the angels are incapable of reproducing (Matt. 22:30), their number remains static. The number of their creation is “myriads” (Heb. 12:22). Although the term *myraids* (Gk. *uriasin*) literally

¹ 1. Gerhard von Rad, “*Mal’āk* in the Old Testament,” in Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, 10 vols. (Grand Rapids: Eerdmans, 1964), 1:76–77.

² 2. H. Bietenhard, “Angel,” in Colin Brown, ed., *New International Dictionary of New Testament Theology*, 4 vols. (Grand Rapids: Zondervan, 1975), 1:101.

³ 3. Roy Zuck, “Job,” in *The Bible Knowledge Commentary*, 2 vols. (Wheaton: Victor, 1985), 1:719.

⁴ 4. The aorist *ektisthe* views “the whole of creative activity is summed up in Christ including the angels of heaven and everything on earth.” A. T. Robertson, *Word Pictures in the New Testament*, 6 vols. (Nashville: Broadman, 1930), 4:478.

means ten thousand, here it denotes “countless thousands” (cf. Rev. 5:11).⁵ The repetition of myriads in Revelation 5:11 suggests the number of angels is countless.

Angels are a higher order than man. Mankind, including our incarnate Lord, is “lower than the angels” (Heb. 2:7). Angels are not subject to the limitations of man, especially since they are incapable of death (Luke 20:36). Angels have greater wisdom than man (2 Sam. 14:20), yet it is limited (Matt. 24:36). Angels have greater power than man (Matt. 28:2; Acts 5:19; 2 Pet. 2:11), yet they are limited in power (Dan. 10:13).⁶

Angels, however, have limitations compared to man, particularly in future relationships. Angels are not created in the image of God, therefore, they do not share man’s glorious destiny of redemption in Christ. At the consummation of the age, redeemed man will be exalted above angels (1 Cor. 6:3).

CLASSIFICATION OF ANGELS

Angels who are governmental rulers. Ephesians 6:12 refers to “ranking of fallen angels” : *rulers* are “those who are first or high in rank” ; *powers* are “those invested with authority” ; *world-forces of this darkness* “expresses the power or authority which they exercise over the world” ; *spiritual forces of wickedness* describes the wicked spirits, “expressing their character and nature.”⁷ Daniel 10:13 refers to the “prince of the kingdom of Persia” opposing Michael. This was not the king of Persia but rather a fallen angel under Satan’s control; he was a demon “of high rank, assigned by the chief of demons, Satan, to Persia as his special area of activity”⁸ (cf. Rev. 12:7).

Angels who are highest ranking. Michael is called the *archangel* in Jude 9 and the great prince in Daniel 12:1. Michael is the only angel designated archangel, and may possibly be the only one of this rank. The mission of the archangel is protector of Israel. (He is called “Michael your prince” in Dan. 10:21.) There were *chief princes* (Dan. 10:13), of whom Michael was one, as the highest ranking angels of God. *Ruling angels* (Eph. 3:10) are also mentioned, but no further details are given.

Angels who are prominent individuals. (1) Michael (Dan. 10:13; 12:1; Jude 9). The name *Michael* means “who is like God?” and identifies the only one classified as an archangel in Scripture. Michael is the defender of Israel who will wage war on behalf of Israel against Satan and his hordes in the Tribulation (Rev. 12:7–9). Michael also disputed with Satan about the body of Moses, but Michael refrained from judgment, leaving that to God (Jude 9). Jehovah’s Witnesses and some Christians identify Michael as Christ; this view, however, would suggest Christ has less authority than Satan, which is untenable.

(2) Gabriel (Dan. 9:21; Luke 1:26). His name means “man of God” or “God is strong.” “Gabriel seems to be God’s special messenger of His kingdom program in each of the four times he appears in the Bible record.... He reveals and interprets God’s purpose and program concerning Messiah and His kingdom to the prophets and people of Israel.”⁹ In a highly significant passage, Gabriel explained the events of the seventy weeks for Israel (Dan. 9:21–27). In Luke 1:26–27 Gabriel told Mary that the One born to her would be great and rule on the throne of David. In Daniel 8:15–16 Gabriel explained to Daniel the succeeding kingdoms of Medo-Persia and Greece as well as the untimely death of Alexander the Great. Gabriel also announced the birth of John the Baptist to Zacharias (Luke 1:11–20).

(3) Lucifer (Isa. 14:12) means “shining one” or “star of the morning.” He may have been the wisest and most beautiful of all God’s created beings who was originally placed in a position of authority over the cherubim surrounding the throne of God.¹⁰ (See additional discussion under “Origin and Nature of Satan.”)

⁵ 5. William F. Arndt and F. Wilbur Gingrich, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, revised by F. Wilbur Gingrich and Frederick W. Danker (Chicago: U. of Chicago, 1979), p. 529.

⁶ 6. Henry C. Thiessen, *Lectures in Systematic Theology*, revised by Vernon D. Doerksen (Grand Rapids: Eerdmans, 1979), pp. 135–36.

⁷ 7. Charles Hodge, *A Commentary on the Epistle to the Ephesians* (Reprint. London: Banner of Truth, 1964), pp. 378–79.

⁸ 8. Leon Wood, *A Commentary on Daniel* (Grand Rapids: Zondervan, 1973), p. 272.

⁹ 9. C. Fred Dickason, *Angels: Elect and Evil* (Chicago: Moody, 1975), p. 70.

¹⁰ 10. J. Dwight Pentecost, *Your Adversary the Devil* (Grand Rapids: Zondervan, 1969), p. 20.

Angels who are divine attendants. (1) *Cherubim* are “of the highest order or class, created with indescribable powers and beauty.... Their main purpose and activity might be summarized in this way: they are proclaimers and protectors of God’s glorious presence, His sovereignty, and His holiness.”¹¹ *They stood guard at the gate of the Garden of Eden*, preventing sinful man from entering (Gen. 3:24); were *the golden figures covering the mercy seat above the ark in the Holy of Holies* (Exod. 25:17–22); and attended the glory of God in Ezekiel’s vision (Ezek. 1). *Cherubim had an extraordinary appearance with four faces—that of a man, lion, ox, and eagle. They had four wings and feet like a calf, gleaming like burnished bronze.* In Ezekiel 1 they attended the glory of God preparatory for judgment.

(2) *Seraphim*, meaning “burning ones,” are pictured surrounding the throne of God in Isaiah 6:2. They are described as each having six wings. In their threefold proclamation, “holy, holy, holy” (Isa. 6:3), it means “to recognize God as extremely, perfectly holy. Therefore, they praise and proclaim the perfect holiness of God. The seraphim also express the holiness of God in that they proclaim that man must be cleansed of sin’s moral defilement before he can stand before God and serve Him.”¹²

MINISTRY OF ANGELS

Ministry to God. The cherubim have a ministry to God in defending the holiness of God; Seraphim have a ministry to God in surrounding the throne of God as they attend to His holiness.

Ministry to Christ. Angels have a significant ministry to Christ from prior to His birth until His Second Advent. The fact that angels have this important ministry to Christ also emphasizes His deity; just as the angelic beings surround the throne of the Father so the angels attend to God the Son.

(1) Angels predicted His birth (Luke 1:26–38). Gabriel came to Mary explaining that her child would be called “Son of the Most High,” who would also rule on the throne of David, His father, having an eternal kingdom.

(2) Angels protected Him in infancy (Matt. 2:13). An angel warned Joseph of Herod’s intention and told Joseph to flee to Egypt until the death of Herod. An angel also instructed Joseph when it was safe to return to the land of Israel (Matt. 2:20).

(3) Angels ministered to Him after the temptation (Matt. 4:11). The ministry probably included encouragement following the exhaustion of forty days of temptation, as well as supplying him with food as an angel did to Elijah (1 Kings 19:5–7).

(4) Angels strengthened Him at Gethsemane (Luke 22:43). Just as Christ had a spiritual battle with Satan at His temptation, so Christ had a spiritual battle at Gethsemane concerning the cross. Angels strengthened Him as He wrestled in prayer in anticipation of His crucifixion.

(5) Angels announced His resurrection (Matt. 28:5–7; Mark 16:6–7; Luke 24:4–7; John 20:12–13). The angels invited the women to enter the empty tomb to see the empty wrappings that they might be certain of the resurrection and proclaim it to the world. The angels reminded the women of Jesus’ earlier promise that He would rise on the third day.

(6) Angels attended His ascension (Acts 1:10). As angels surround the throne of the Father, so angels attended the triumphal ascension of the Son into glory and reminded the onlookers of Jesus’ future triumphant return.

(7) Angels will attend His Second Coming (Matt. 25:31). Angels will prepare the world for the return of the Son by regathering Israel to the land preparatory for their Messiah’s return and rule (Matt. 24:31). As God the Son returns to earth He will be attended by a host of angels, adding to the splendor and glory of His triumphal return (Matt. 25:31).

Ministry to believers. Angels are termed “ministering spirits” in Hebrews 1:14. The Greek term for *ministering* (“*leitourgika*”) does not convey the idea of slavery, but of official functioning. They have been duly commissioned and sent forth with the responsibility of aiding believers.”¹³ The following responsibilities are carried out in angels’ ministry to believers.

(1) Physical protection. David experienced physical protection by the angel when he was forced to flee to the Philistines (Ps. 34:7). Angels may frustrate the plans of the enemies of God’s people (Ps. 35:4–5). Angels

¹¹ 11. Dickason, *Angels: Elect and Evil*, pp. 61, 63.

¹² 12. *Ibid.*, p. 66.

¹³ 13. Homer A. Kent, Jr., *The Epistle to the Hebrews* (Grand Rapids: Baker, 1972), p. 46.

protect from physical harm those that seek refuge in the Lord (Ps. 91:11–13). They released the apostles from prison (Acts 5:19) and Peter from prison (Acts 12:7–11). They will protect the 144,000 in the Tribulation (Rev. 7:1–14).

(2) Physical provision. An angel brought physical nourishment for Elijah when he was weakened from a lengthy journey (1 Kings 19:5–7).

(3) Encouragement. During the storm at sea an angel encouraged Paul, reminding him he would arrive safely at Rome to bear witness for Christ (Acts 27:23–25).

(4) Direction. An angel directed Philip to witness to the Ethiopian eunuch (Acts 8:26); an angel arranged the meeting of Cornelius and Peter that brought the Gentiles into acceptance in the believing community (Acts 10:3,22).

(5) Assist in answers to prayer. There seems to be a relationship between the prayer for Peter's release from prison and the angel's releasing him (Acts 12:1–11). Similarly, Daniel's prayer was explained by the angel (Dan. 9:20–27; cf. 10:10–12:13).

(6) Carry believers home. Luke 16:22 describes the death of Lazarus and the angels carrying him to Abraham's bosom. This may be the way God causes all His dying saints to be "absent from the body...at home with the Lord."

Relationship to unbelievers. Angels have been and will be involved in meting out judgment on unbelievers. Angels announced the coming destruction of Sodom because of those people's sin (Gen. 19:12–13); prior to the climactic bowl judgments angels will announce the destruction of the world powers along with those that worshiped the beast (Rev. 14:4, 7, 8–9, 15, 17–18). Angels are seen judging the people of Jerusalem for their idolatry (Ezek. 9:1–11); an angel struck Herod Agrippa I for his blasphemy so that he died (Acts 12:23). Angels will also be instrumental in judgment at the end of the age when they cast unbelievers into the furnace of fire (Matt. 13:39–42); angels will sound the trumpet judgments during the Tribulation (Rev. 8:2–12; 9:1, 13; 11:15); angels pour out the bowl judgments upon the earth (Rev. 16:2–17).

DOCTRINE OF SATAN

EXISTENCE OF SATAN

The primary witness to the reality and existence of Satan is not experience or sensational stories but the testimony of Scripture. Both the Old Testament and New Testament affirm the reality and existence of Satan. When Genesis 3 discusses the serpent, it is recognized that the serpent was Satan and that the judgment pronounced (Gen. 3:15) must be a reference to him. Satan is specifically mentioned in Job 2:1 as he came to accuse Job before God. In 1 Chronicles 21:2 Satan led David to take a census of the Israelites. In Zechariah 3:1–2 Satan is seen accusing the nation before God.

Although Satan is not so-named in Isaiah 14:12–17 and Ezekiel 28:11–19, these passages are understood with good reason to refer to his original state and subsequent fall.

The New Testament evidence for Satan's existence is extensive. 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. The fact of Satan's existence finds ultimate support in the veracity of Christ's words.

Aside from prefall terms like *Lucifer* or *cherub*, there are many names for Satan in both Testaments that cumulatively establish his existence and evil character.

PERSONALITY OF SATAN

Satan exhibits attributes of personality. Scripture mentions three major features of personality when discussing Satan. Satan reflects *intellect* in that he schemes and is crafty in his work (Eph. 6:11). His work of

deception¹⁴ indicates his ability to think and plan a course of action that will be successful in deceiving people (Rev. 12:9). His knowledge and facility with Scripture (in deception) further illustrates his intellect (Matt. 4:5–6). Satan’s *emotion* is seen in his desire to exalt himself above the rule of God (Isa. 14:12–17);

NAMES OF SATAN

Name	Meaning	Citation
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

note the “I will’s”). Satan desires to trap new converts through their conceit (1 Tim. 3:6). Recognizing he has only a short time on earth, Satan vents great wrath (Gk. *thumon*), “burning anger” (Rev. 12:12). 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 exhibits actions of personality. Satan speaks (Job 1:9–10), tempts Christ (Matt. 4:3), plans (Eph. 6:11), and accuses believers (Rev. 12:10).

Above all, Satan is deceptive, scheming to defeat Christians. His intent and opposition to believers is graphically portrayed in 1 Peter 5:8. In his opposition he is as ferocious as a lion, continually walking about with the intent of devouring someone. He continually brings legal accusations against Christians (Rev. 12:9–10). He schemes (Gk. *methodeia*) against Christians to make them fall (Eph. 6:11).

All of these elements demonstrate that Satan is a person.

ORIGIN AND NATURE OF SATAN

Satan’s original state. Ezekiel 28:12–15 describes Satan prior to his fall.¹⁵ He enjoyed an exalted position in the presence of God; 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). After he became God’s chief adversary (Heb. *Satan*) he is never again called by any of these honorable titles. But in his prefall splendor he was filled with wisdom and beauty, and he was blameless (Ezek. 28:12, 15).

¹⁴ 14. The present participle *planon* indicates the habitual action of something that is characteristic of the person.

¹⁵ 15. There is considerable discussion concerning the interpretation of this passage; however, the text must pass beyond the king of Tyre since expressions such as “perfect in beauty,” “you were in Eden,” “anointed cherub,” “you were on the holy mountain of God,” and “you were blameless” are hardly descriptive of that heathen king. These statements must be understood as referring to Satan as a high ranking angel prior to his fall.

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). The statement indicates Satan must have had extraordinarily high rank that led to his pride. Isaiah 14:12–14 further describes the sin that led to his downfall. 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.

JUDGMENT OF SATAN

Satan fell 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 was pronounced in Eden. God informed Satan that he would have 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).

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).

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 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. 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).

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.¹⁶ 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

¹⁶ 16. This view also depends on a gap of time between Genesis 1:1 and 1:2 which is not supported by the Hebrew grammar, cf. Weston W. Fields, *Unformed and Unfilled* (Nutley, N.J.: Presbyterian & Reformed, 1976).

relationship.¹⁷ In addition, there is no indication that Nephilim were demons; rather, they were probably “heroes” or “fierce warriors.”¹⁸

Fallen but unconfined angels. This view, which is preferable, is held by Hodge, Strong, Morgan, Gaebelein, 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.”¹⁹ 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. 9:3–11).

CLASSIFICATION OF ANGELS²⁰

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; cf. 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.²¹ Even though this passage refers to unbelievers, Satan can also influence the thinking of believers (2

¹⁷ 17. C. F. Keil and F. Delitzsch, *Biblical Commentary on the Old Testament*, 25 vols. (Reprint. Grand Rapids: Eerdmans, 1968), 1:131.

¹⁸ 18. Milton C. Fisher, “*Nfpîlm*,” in *Theological Wordbook of the Old Testament*, 2 vols. (Chicago: Moody, 1980), 2:587.

¹⁹ 19. Merrill F. Unger, *Demons in the World Today* (Wheaton: Tyndale House, 1971), p. 16.

²⁰ 20. This chart is adapted from Charles C. Ryrie, *A Survey of Bible Doctrine* (Chicago: Moody, 1972), p. 97.

²¹ 21. Fritz Rienecker, *A Linguistic Key to the Greek New Testament*, edited by Cleon Rogers (Grand Rapids: Zondervan, 1980), p. 463.

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 singleminded 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 Philippians 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. 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.²²

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.²³ 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).

FOR FURTHER STUDY ON ANGELOLOGY

HOLY ANGELS

²² 22. Charles C. Ryrie, *Study-Graph: Bible Doctrine II* (Chicago: Moody, 1965).

²³ 23. See Merrill F. Unger, *Demons in the World Today*, pp. 102–8.

- ** H. Bietenhard. "Angel." In Colin Brown, ed., *New International Dictionary of New Testament Theology*, 4 vols. Grand Rapids: Zondervan, 1975. 1:101–4. Articles on "Gabriel" and "Michael" are also included as well as an extensive bibliography.
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⁴Enns, P. P. (1997, c1989). *The Moody handbook of theology* (287). Chicago, Ill.: Moody Press.