

# Angelology TH 701

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## ANGELOLOGY

### TH 701

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## I. INTRODUCTION

A. The study of angels, or “Angelology,” falls under the heading of “Theology Proper,” and under the sub-heading the “Works of God—Creation.” Angels were created by God during the Creation Week of Genesis One.

B. The teaching about angels is replete throughout the OT and NT, occurring in the various books of the Tanak and throughout the Gospels, Acts, Epistles, and Revelation.

C. The study of angels does not occur in the Bible as deliberate focused instruction, because their references are incidental in and oblique to the teaching of any passage. Therefore, teaching about angels is indirect, inferred, and minimized. They are the incidental vehicles to larger themes in biblical theology.

D. The sub-headings “Satanology” and “Demonology” follow because Satan and his demons are fallen angels.

E. Modern western man has rejected Christianity and substituted a religiosity based on a metaphysical angelology devoid of the Bible, Christ, or God. The interest in and worship of angels is rampant in the west, and results in a spiritual proclivity to invoke demons and embrace demonic experiences to one’s personal detriment, destruction, and demise. The angel said to John, “*Worship God*” (Rev. 19:10).<sup>1</sup>

F. Apparently from Scriptural testimony, the first century Jews had a vast knowledge of and great appreciation for angels, whereas the Gentiles had little of either.<sup>2</sup>

G. Finally, the Lord Jesus Christ believed in and taught about angels throughout His earthly ministry (cf. Mt. 13:39 *et al*).

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<sup>1</sup>“*And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God*” (Rev. 22:8-9).

<sup>2</sup>“*Being made so much better than the angels...*” (Heb. 1:4). Reference to τῶν ἀγγέλων occurs 11x in Heb. 1:4 to 2:16.

## II. NOMENCLATURE

### A. The name Angel

1. The Hebrew מַלְאָךְ (*malak*) means “messenger” and occurs 214x in the OT, ranging from Gen. 16:7 to Mal. 3:1. Interestingly, the Indonesian word for angel is *Malaikat*.

2. The Greek ἄγγελος (*angelos*) means “messenger” and occurs 186x in the NT,<sup>3</sup> ranging from Mt. 1:20 to Rev. 22:16. The *Vulgate* translated the Greek as *angelum*, the German as *Engel*, and the Swahili translated it *malaika*.

### B. Specific Titles

1. בְּנֵי הָאֱלֹהִים (*beney ha'elohiym*) “the sons of God”—Gen. 6:2, 4; Job 1:6; 2:1.

2. בְּנֵי אֱלִים (*beney 'eliym*) “sons of the mighty” (Ps. 29:1—Hebrew in title; cf. Ps. 89:6).

3. קְדוֹשִׁים בְּקִהָל (*qedoshiym beqahal*) “the congregation of the saints” (Ps. 89:5; especially v. 7).

4. צְבָא הַשָּׁמַיִם (*tzeva hashamayim*) “the host of heaven”(Neh. 9:6 *et al*).

5. עִירִינִי (*'iyriyn*) “watchers” (Dan. 4:13, 17, 23).

6. כּוֹכְבֵי בֹקֶר (*cocvey voqer*) “the morning stars” (Job 38:7).<sup>4</sup>

7. שְׂרָפִים (*seraphiym*) “seraphim” (Isa. 6:2, 6). They have six wings.

8. כְּרֻבִים (*cerubiym*) “cherubims” (Gen. 3:15 [63x]). Cf. χερουβιμ (*cheroubim*) “cherobims” (Heb. 9:5). They have four wings.

9. רוּחֹת (*ruchoth*) “spirits” (Ps. 104:4).

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<sup>3</sup>Curiously, ἄγγελος occurs only 175x in the Westcott-Hort CT.

<sup>4</sup>Apparently some angels are the stars in the heavens (Rev. 6:13; 8:10-11; 9:1ff.; cf. Job 25:5 and 15:15).

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10. מְשָׁרֵת (*meshareth*) “ministers” (Ps. 104:4).

11. ἀρχάγγελος (*archangelos*) “archangel” (I Thes. 4:16; Jude 1:9).

12. ἀστὴρ (*aster*) “star” or ἀστέρων (*asteron*) “stars” (Rev. 8:10-11; 9:1; 6:13 [?]).

13. ζῶον (*zoon*) “beast” (Rev. 4:6 ff.).

### C. Specific Names

1. מִיכָאֵל or Μιχαήλ “Michael” ([15x] Dan. 10:13; Jude 1:9). His name means “who is like God.”

2. גַּבְרִיאֵל or Γαβριήλ “Gabriel” ([4x] Dan. 8:16; 9:21; Lk. 1:19, 26.). His name means “mighty one of God.”

## III. THE EXISTENCE AND CREATION OF ANGELS

A. The Lord Jesus Christ taught the existence of angels.

1. Angels care for little ones (Mt. 18:10).

2. Christ had access to angelic help (Mt. 26:53).

B. The Creation of angels.

1. They were created during the Creation Week (Gen. 1:1 ff.; Col. 1:16).

2. They were created perfect (Ezk. 28:14-15).

3. They were created for Christ’s glory (Rev. 4:11).

4. They were created early in the Creation Week (Job 38:7; Gen. 1:9 ff.).

## IV. THE PERSONALITY OF ANGELS

A. They have intellect (II Sam. 14:20).

B. They worship God (Isa. 6:1 ff.; Ps. 148:2).

C. They have intellectual limitations (Mt. 24:36).

D. They have a capacity for learning (I Pet. 1:12).

### V. THE NATURE OF ANGELS

A. They are incorporeal.

1. They are רִיחָוִת “*spirits*” [French: *vents*] (Ps. 104:4).

2. They are λειτουργικά<sup>5</sup> πνεύματα “*ministering spirits*” (Heb. 1:14).

3. They may be cast out of man and enter into other flesh (Mt. 8:16 ff.).

4. They may indwell man (Mt. 12:45).

5. They may manifest as young attractive men<sup>6</sup> (Gen. 18:2; 19:1-12).

B. They are a company, not a race—they do not marry because they have no need to produce offspring (Mt. 22:30).

C. They do not die (Lk. 20:36).

D. They are a higher order than Man (Heb. 2:7)

1. They are greater in knowledge than man, but not omniscient (II Sam. 14:20).

2. They are greater in strength than man, but not omnipotent (II Pet. 2:11).

3. They are greater in mobility, but not omnipresent (Zech. 1:11).

E. They are not glorified human beings (Heb. 12:22-23).

F. The number is vast

1. רִבְבָה “*ten thousands*” (Dt. 33:2).

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<sup>5</sup>This *hapax legomena* is cognate to the verb λειτουργέω (3x) for liturgical service (cf. Acts 13:2).

<sup>6</sup>The reference to two women with storks’ wings is not necessarily alluding to feminine angels, but representing the Babylonian system of the ultimate harlot (Zech. 5:5-11; Rev. 17 and 18).

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2. μυριάσιν “*innumerable*” (Heb. 12:22).

3. μυριάδες μυριάδων, καὶ χιλιάδες χιλιάδων “*ten thousand times ten thousand, and thousands of thousands*” (Rev. 5:11).

### IV. THE CLASSES OF ANGELS

A. The Elect Angels (I Tim. 5:21).

B. The Fallen Angels (Rev. 12:9).

C. The Angels which kept not their first estate (Jude 1:6).

### V. THE ORGANIZATION OF ANGELS

A. ἀρχάγγελος “*archangel*” (Jude 1:9).

B. θρόνοι “*thrones*” (Col. 1:16).

C. κυριότητες “*dominions*” (Eph. 1:21; Col. 1:16; II Pet. 2:10; Jude 1:8).

D. ἄρχαι “*principalities*” (Rom. 8:38; Col. 1:16).

E. ἐξουσίαι “*powers*” (Col. 1:16).

F. δυνάμεις “*might*” (Eph. 1:21).

G. τοὺς κοσμοκράτορας τοῦ σκότους “*the rulers of darkness*” (Eph. 6:12).

H. τὰ πνευματικὰ τῆς πονηρίας “*spiritual wickedness*” (Eph. 6:12).

I. הַשָּׂרִים הַרְאֲשֵׁינִים “*the chief princes*” (Dan. 10:13).

### VII. THE ANGEL OF THE LORD

A. The expression the “*angel of the Lord*” (Gen. 16:7 to Acts 12:23).

1. The Hebrew מַלְאָךְ יְהוָה “*the angel of Jehovah*” (48x).

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2. The Greek ὁ ἄγγελος Κυρίου<sup>7</sup> “*the angel of the Lord*” (9x).

B. The references for the “*angel of the Lord.*”

1. In the Old Testament.

- a. He met with Hagar (Gen. 16:7-11).
- b. He met with Abraham (Gen. 22:11-15).
- c. He met with Moses (Ex. 3:2).
- d. He met with Balaam (Num. 22:22-35).
- e. He met with the children of Israel (Jdg. 2:1-4).
- f. He met with Israel (Jdg. 5:23).
- g. He met with Gideon (Jdg. 6:11-22).
- h. He met with Manoah’s wife (Jdg. 13:3-21).
- i. He met with David (II Sam. 24:16; I Chr. 21:12-30; Pss. 34:7; 35:5-6).
- j. He met with Elijah (I Ki. 19:7; II Ki. 1:3-15).
- k. He met with the Assyrians (II Ki. 19:35; Isa. 37:36).
- l. He met with Zechariah (Zech. 1:11-12).
- m. He met with Satan and Joshua (Zech. 3:1-6).
- n. He will meet with the house of David (Zech. 12:8).

2. In the New Testament.

- a. He met with Joseph (Mt. 1:20-24; 2:13, 19).
- b. He met with the women at the tomb (Mt. 28:2).

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<sup>7</sup>The only NT reference with the article is Mt. 1:24.

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- c. He met with Zacharias (Lk. 1:11).
- d. He met with the shepherds (Lk. 2:9).
- e. He met with the imprisoned apostles (Acts 5:19)
- f. He met with Moses (Acts 7:30).
- g. He met with Peter (Acts 12:7).
- h. He met with Herod (Acts 12:23).

### C. The Person of the Angel of the Lord.

- 1. He was Jehovah God (Gen. 16:13).
- 2. He was Spirit and God (Ex. 3:2).
- 3. He was visible to Balaam's animal (Num. 22:23).
- 4. He was visible to Gideon who feared since he was in the presence of deity (Jdg. 6:12-23).
- 5. He was distinct from Jehovah (Jdg. 13:16).
- 6. In the OT, the angel of the Lord was an obvious Theophany, or better yet, a Christophany—the pre-incarnate Lord Jesus Christ.
- 7. In the NT, it is difficult to reconcile the pre-incarnate Christ manifestation during the period of Christ's incarnation. The angel of the Lord may then be a created angelic messenger from the Lord (however see "the angel of God" references below).

### D. The Angel of God

- 1. The OT expression מַלְאָךְ אֱלֹהִים occurs 10x (cf. Gen. 21:17; 31:11; Ex. 14:19; Jdg. 6:20; 13:6, 9; I Sam. 29:9; II Sam. 14:17, 20; 19:27).
- 2. The NT expression ἄγγελος τοῦ Θεοῦ occurs 3x (Acts 10:3; 27:23; Gal. 4:14).<sup>8</sup>

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<sup>8</sup>These three NT passages suggest that the angel of God is deity!

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E. The Sent Angel (Ex. 23:20-21; 33:2; Num. 20:16; I Chr. 21:15; II Chr. 32:21).

F. The Redeeming Angel **הַמְּלַאֲכָה הַגֹּאֲלָה** (Gen. 48:16).

G. The Angel of His Presence (literally the angel of His face[s]) **מְלַאֲכָה פְּנֵי** (Isa. 63:9).

H. The Angel of His Covenant **מְלַאֲכָה הַבְּרִית** (Mal. 3:1). Of course, this is prophecy about the Lord Jesus Christ.

### VII. THE MINISTRY OF ANGELS

A. Relative to unbelievers.

1. They announce great judgments (Gen. 19:13; Rev. 14:6).
2. They will reap in judgment at the end of the age (Mt. 13:39).
3. They rejoice in the salvation of sinners (Lk. 15:7, 10).

B. Relative to believers.

1. They minister to believers (Heb. 1:14; I Ki. 19:5-8).
2. They help in answering prayers (Acts 12:7; Rev. 8:1-5).
3. They observe Christian activities (I Tim. 5:21).
4. They encourage believers in danger (Acts 27:23-24).
5. They are present in NT assembly services (I Cor. 11:10; Eph. 3:10).
6. They are interested in doctrinal truth (I Pet. 1:12).
7. They care for believers at death (Lk. 16:22; Jude 1:9).
8. They are fellowservants<sup>9</sup> with believers (Rev. 19:9; 22:9).

C. Relative to the Jewish Nation

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<sup>9</sup>Literally “co-slaves” (σύνδουλος).



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1. They ministered for physical healing in certain cases (Jn. 5:3-4).<sup>10</sup>
2. They administrate God's plan for the nation (Dan. 10:21 ff.).
3. They will be instruments of divine judgment during the Tribulation (Rev. 8, 9, 16).
4. They will accompany Christ at the Second Coming (Mt. 25:31-32).
5. They were instrumental in giving the Law (Acts 7:53; Gal. 3:19; Heb. 2:2).
6. The archangel Michael has authority over Israel (Dan. 12:1).

### D. Relative to Christ

1. They predicted Christ's birth (Lk. 1:26-33).
2. They announced His birth (Lk. 2:13).
3. They guarded the infant Jesus (Mt. 2:13).
4. They ministered to Christ after the temptation (Mt. 4:11).
5. They were capable of defending the Lord (Mt. 26:53).
6. They ministered to Him in Gethsemane (Lk. 22:43).
7. They rolled away the stone of the tomb (Mt. 28:2).
8. They announced Christ's resurrection (Mt. 28:6).
9. They ascend and descend upon the Son of man (Jn. 1:51; *vide* Gen. 28:12).

## VIII. SATANOLOGY

### A. The Existence and Names of Satan

1. The Existence of Satan

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<sup>10</sup>The CT omitted v. 4.

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- a. Man has acknowledged the existence of Satan (II Cor. 2:11)
- b. Angels acknowledge the existence of Satan (Jude 1:9).
- c. Christ acknowledged the existence of Satan (Mt. 13:39; Lk. 10:18).

### 2. The Names and Titles of Satan<sup>11</sup>

- a. שָׂטָן (*satan*) “Satan” or “adversary”<sup>12</sup> (Num. 22:22 to Zech. 3:2 [33x]).
- b. הֵיִלֵּל (*heylel*) “Lucifer” (Isa. 14:12). The *Vulgate* is the source for translation “Lucifer” meaning “light bearer.” The *Geneva* (1560) and *Douay-Rheims* (1899) continued with this term before and after the 1611 *KJV*. The *NKJV* (1982) continued with this title. The *NIV* has given the same title (“morning star”) for Satan with that of Christ in Rev. 22:16, confusing and confounding the distinct identities of the persons involved!
- c. לִיָּיָתָן (*livyathan*) “leviathan” (Isa. 27:1). This refers to the enemy (enemies) of God, presumably Satan and his devotees.
- d. רַהַב (*rahav*) “Rahab”<sup>13</sup> ([12x] Isa. 51:1). This refers to the arrogant and proud enemy of God.
- e. ὁ πειράζων (*ho peirazon*) “the tempter” (Mt. 4:3; I Thes. 3:5).
- f. τῷ Βεελζεβούλ (*to beelzeboul*) “Beelzebub”<sup>14</sup> ([7x] cf. Mt. 12:24).
- g. ἄρχοντι τῶν δαιμονίων (*archonti ton daimonion*) “the prince of the devils” (Mt. 9:34; 12:24; Mk. 3:22; Lk. 11:15).
- h. ὁ ἄρχων τοῦ κόσμου τούτου (*ho archon tou kosmou toutou*) “the prince of this world” (Jn. 12:31; 16:11).

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<sup>11</sup>Some have attempted to attribute the name עֲזָאזֵל (“scapegoat”) to Satan, but these seems ill-founded since the scapegoat represents the Lord as the One taking away sin (Lev. 19:8, 10, 26).

<sup>12</sup>The angel of the Lord was an “adversary” or “satan” before Balaam (cf. Num. 22:22).

<sup>13</sup>This is a different noun from *Rahab* (רַהַב) the harlot (Josh. 2:1). רַהַב vs. רַהַב. Cf. (Παάβ Jam. 2:25)

<sup>14</sup>The *Tyndale* translation followed that of the *Vulgate*, spelling the indeclinable noun as “Beelzebub.”

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i. ὁ Θεὸς τοῦ αἰῶνος τούτου (*ho theos tou aionos toutou*) “the god of this world” (II Cor. 4:4).

j. Βελίαλ (*belial*) “Belial”<sup>15</sup> (II Cor. 6:15).

k. ἄγγελον φωτός (*angelon photos*) “an angel of light” (II Cor. 11:14).

l. τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος (*ton archonta tes exousias tou aeros*) “the prince of the power of the air” (Eph. 2:2).

m. τοῦ πονηροῦ (*tou ponerou*) “the wicked” (Eph. 6:16; I Jn. 3:12).

n. Ἀβαδδὼν [ἄβδδ] (*abaddon*) “Abaddon” and Ἀπολλύων (*apolluon*) “Apollyon” (Rev. 9:11).

o. δράκων μέγας πυρρός (*drakon megas purros*) “great red dragon” (Rev. 12:3).

p. ὁ ὄφις ὁ ἀρχαῖος (*ho ophis ho archaios*) “the old serpent” (Rev. 12:9).

q. διάβολος (*diabolos*) “Devil” ([17x] Rev. 12:9).

r. ὁ κατηγορὸς (*ho kategoros*) “the accuser” (Rev. 12:10).

### B. The Personality of Satan

#### 1. Personal Pronouns are used about him.

a. “*thou, thy, thine*” (Job 1:8, 12).

b. “*thee*” (Zech. 3:2).

c. “*thee*” (Mt. 4:10).

#### 2. Personal attributes are ascribed to him

a. He has personal intellect (II Cor. 11:3).

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<sup>15</sup>The CT changed the spelling of the final *lambda* to *rho* (i.e., Βελιάρ), reflecting the Asian confounding interchange between the “l” and “r” consonants.

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b. He has personal emotions (Rev. 12:17).

c. He has personal will (II Tim. 2:26; Isa. 14:13 ff.).

3. Personal Acts are performed by him.

a. He speaks (Job 1:9).

b. He tempts (Mt. 4:1-11; Lk. 4: 1 ff.).

c. He murders and lies (Jn. 8:44).

d. He contends (Jude 1:9).

e. He accuses (Rev. 12:10).

4. He is treated as a free, moral agent.

a. In his creation (Ezk. 28:15).

b. In his judgment (Mt. 25:41).

### C. The Original State and Fall of Satan

1. His Person

a. He was a created being (Ezk. 28:15).

b. He was of the class of cherubims (Ezk. 28:14).

c. He was created perfect (Ezk. 28:15).

2. His Privileges

a. He was the summation of wisdom and beauty (Ezk. 28:12).

b. He had a special place of prominence around God's holy throne (Ezk. 18:13).

c. He has a God-given throne for rulership (Isa. 14:13).

### 3. His Fall (Isa. 14:12 ff.)

#### a. The Sin: “*Pride*”<sup>16</sup> (I Tim. 3:6; Isa. 14:13-14).

1) “*I will ascend into heaven*”

2) “*I will exalt my throne above the stars of God*”

3) “*I will sit also upon the mount of the congregation, in the sides of the north*”

4) “*I will ascend above the heights of the clouds;*”

5) “*I will be like the most High*”

#### b. The Time (After the 6<sup>th</sup> Day of Creation [cf. Gen. 1:31] and before man’s fall [on the 8<sup>th</sup> ?]; perhaps the sin occurred on the 7<sup>th</sup> Day when God rested)

#### c. The Consequences:

1) He received corrupted wisdom (Ezk. 28:17).

2) He was cast out of God’s mountain (Ezk. 28:16).

3) He will be destroyed by his sin (Ezk. 28:16, 18).

4) His sin and fall will be exposed to mankind (Ezk. 28:17-18; Isa. 14:16).

5) He will be brought down to hades and the pit (Isa. 14:15).

### D. The Judgments on Satan.

1. Satan was cast out of his original position in Heaven (Ezk. 28:16).

2. Satan was cursed in Eden (Gen. 3:14-15).

3. Satan was judged at the Cross (Jn. 12:31).

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<sup>16</sup>τὸ φρόω (cf. also I Tim. 6:4 and II Tim. 3:4).

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4. Satan will be cast out of Heaven at midpoint of Tribulation (Rev. 12:13).
5. Satan will be confined to the ἄβυσσος during the Millennium (Rev. 20:2).
6. Satan will be cast into τὴν λίμνην τοῦ πυρὸς at the end of the Millennium (Rev. 20:10).

### E. The Work of Satan

#### 1. Satan's work relative to Christ.

- a. He has led a conspiracy against Christ since the beginning (Isa. 14:12 ff.; Gen. 3:1-4, 15).
- b. He tempted Christ (Mt. 4:1-11; Lk. 4:1 ff.).
- c. He attempted to thwart Christ's ministry (Mt. 2:16; Jn. 8:44).
- d. He indwelt Judas to betray Christ (Jn. 13:27).

#### 2. Satan's work relative to the World.

- a. He directs the world system (Jn. 12:31; 16:11; I Jn. 5:19).
- b. He controls world leaders (Isa. 14:1 ff.; Ezk. 28:1 ff.; I Chr. 21:1).
- c. He deceives the world (Rev. 20:3).
- d. He will gather the nations to Armageddon (Rev. 16:13-14)

#### 3. Satan's work relative to Unbelievers.

- a. He blinds men to the truth (II Cor. 4:3-4).
- b. He promotes false religions and cults (Jam. 3:15; I Jn. 2:16).<sup>17</sup>

1) By using false prophets (Dt. 13:1-5; I Jn. 4:1-3).

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<sup>17</sup>Satan is the consummate pantheist, teaching all is God including himself. Through false religions and cults he teaches that man must advance out of hindered deity to full deity in the πλήρωμα to godhood (cf. Col. 2:4-10).

2) By teaching false doctrine (I Tim. 4:1 ff.).

3) By attacking the doctrine of the incarnation (I Jn. 2:22; II Jn. 1:7; I Tim. 3:16; I Jn. 5:7).

c. He snatches the seed of the Word of God (Lk. 8:12).

d. He counterfeits God's Program.

1) By using a counterfeit Gospel (Gal. 1:6).

2) By using a counterfeit Church (Rev. 2:9; 3:9).<sup>18</sup>

3) By using a counterfeit Ministry (II Cor. 11:13-15).

4) By using a counterfeit Christ (II Cor. 11:3; Rev. 13:1 ff.).

4. Satan's work relative to Believers.

a. His titles (see above) are related to his work against believers.

1) He is likened unto Fowler ψῆγῆ (Ps. 91:3).

2) He is likened unto the Sower τοῦ σπείροντος (Mt. 13:18, 24-25).

3) He is likened unto a Wolf τὸν λύκον (Jn. 10:12).

4) He is likened unto a Roaring Lion λέων ὠρυόμενος (I Pet. 5:8).

5) He is likened unto a Serpent ὁ ὄφις (Rev. 12:9; 20:2).

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<sup>18</sup>The Synagogue of Satan movement historically advanced to include "churches" which held to works salvation (Gal. 1:2, 6) and then baptismal regeneration, culminating in the visible catholic church movement heresy (RCC), the invisible catholic church heresy (Protestantism), the mystical body of Christ notion, based on the erroneous platonic teaching that the "true" body of Christ is invisible and is manifested in local churches, and that this "true" body receives entrance through the Holy Spirit baptizing repentant believers into the invisible church (I Cor. 12:13 [sic]). This heresy diminishes, deceives, denigrates, devastates and destroys the Lord Jesus Christ's golden candlestick movement by promoting a favorable mindset for ecumenicism, parachurch ministries, fundamentalism, church-hopping, and an anti-baptism/church membership attitude within Christianity (Rev. 1:20; 2:1 ff.).

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b. His work is in opposition to God's will for believers.

1) He brings bodily affliction (Job 1-2).

2) He attempts to have believers pervert the Word of God (Gen. 3:1-5; II Cor. 2:11).

3) He tests believers (Lk. 22:31).

4) He slanders them before the Lord (Rev. 12:10).

5) He tempts with fleshly sins

a) He tempts believers to lie (Acts 5:3).

b) He tempts Christian couples with fornication (I Cor. 7:5).

6) He incites persecutions against believers (Rev. 2:10).

7) He hinders believers in their service for Christ (I Thes. 2:18).

8) His devices (νόημα) are to take advantage of Christians by thwarting their efforts to forgive, comfort and love repentant Christians (II Cor. 2:5-11).

c. The Believer's defense against Satan.

1) Believers should use the whole Christian Armor (Eph. 6:11-18).

2) Believers should resist the Devil (Jam. 4:7)..

3) Believers should look to Christ's intercessory ministry (Jn. 17:15).

4) Believers should be on guard (I Pet. 5:8).

5) Believers should not speak contemptuously of Satan (Jude 1:8-9).



## IX. DEMONOLOGY

### A. The Origin of the Demons.

- 1) The Greeks maintained that they are souls of departed evil people.
- 2) The Gap-Theorists maintained that they are dis-embodied Spirits of the Pre-Adamic Race.
- 3) Others maintain that they are the offspring of angels and antediluvian women.
- 4) The Bible teaches that they are Fallen Angels.
  - a) Satan is the prince of the demons (Mt. 12:24).
  - b) Satan has ranks of angels (Eph. 6:11-12).
  - c) Some demons are confined, suggesting those who fell in the sin of Gen. 6:1-4 (II Pet. 2:4; Jude 1:6).
  - d) Some of the angels are evil (Ps. 78:49; Mt. 25:41; Rev. 9:11; 12:7-9).
  - e) Some of the angels are deceitful (I Ki. 22:22).

### B. The Nature of Demons

1. They are spirit beings (Eph. 6:12).
2. They have limited knowledge.
  - a) They know Jesus (Mk. 1:24).
  - b) They know they are doomed (Mt. 8:29).
  - c) They are believing monotheists (Jam. 2:19).
  - d) They teach basic Gnosticism in their theology (I Tim. 4:3).
3. They are unclean and immoral.

a) They are unclean (Mk. 7:25) and their doctrine leads to immorality (I Pet. 2:1 ff.).

b) They attempted moral perversion and pollution of the human race by breeding with mankind (Gen. 6:1-4; II Pet. 2:4; Jude 1:6; cf. the *incubus* for the occultic input).

1) The enormity of this sin must be seen in the light of the seed promise (Gen. 3:15).

2) Contextually, this has nothing to do with the “daughters of Cain,” but with the daughters of Seth (cf. 5:7 *et al*).

3) Satan apparently tampered with the genetics of mankind,<sup>19</sup> producing a race of “giants” (רְפָאִים and נְפִילִים) which could not possibly produce the fulfillment of the seed promise.

4) The punishment fit the crime; God destroyed this world wide perverted attempt of a half-breed human race!

### C. The Names and Classes of Demons.

1. שְׂדֵיִם (*shediym*) “devils” (Dt. 32:17; Ps. 106:37).

2. שָׂעִיר (*sa'iyir*) “devil, goat, satyr” ([99x] Lev. 17:7).

3. לִילִית (*lilith*) “screech owl” (Isa. 34:14).

4. δαιμόνιον (*daimonion*) “devils” ([60x] Mt. 7:22 *et al*).<sup>20</sup>

5. θεοῖς (*theoīs*) “gods” (Acts 17:18).

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<sup>19</sup>If man through scientific advances can tamper with genetics today, who is to say that Satan could not have tampered centuries earlier in his devilish ingenuity to thwart the seed promise fulfillment through a human-giant “race.”

<sup>20</sup>Several verb/participle forms are cognate to the noun δαιμόνιον. The verb δαιμονίζομαι (13x) means to be possessed by a demon (Mt. 4:24). The adjective δαιμονιώδης occurs once in Jam. 3:5 as “devilish.” The *hapax* adjective δεισιδαιμονέστερος occurs in Acts 17:22 as “too superstitious,” meaning literally “fear of demons.” Luke employed Festus’ term δεισιδαιμονία (“fear of demons”) for the Christian religion in Acts 25:19.

6. τὰ πνεύματα (*ta pneumata*) “*the spirits*” (Mt. 8:16).

a) πνευμάτων ἀκαθάρτων (*pneumatōn akathartōn*) “*unclean spirits*” (Mt. 10:1).

b) πνευμάτων πονηρῶν (*pneumatōn ponerōn*) “*evil spirits*” (Lk. 7:21).

c) πνεύματα πονηρότερα (*pneumata ponerōtera*) “*spirits more wicked*” (Mt. 12:45).

d) Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν (*to pneuma to alalon kai kophon*) “*dumb and deaf spirit*” (Mk. 9:25).

e) πνευμάτων πονηρῶν καὶ ἀσθενειῶν (*pneumatōn ponerōn kai astheneiōn*) “*evil spirits and infirmities*” (Lk. 8:2).

7. Μολόχ Ῥεμφάν (*moloch...remphan*) “*Moloch...Remphan*” (Acts 7:43).<sup>21</sup>

8. πνεύματα δαιμονίων (*pneumata daimonion*) “*spirits of demons*” (Rev. 16:14).

9. Λεγεὼν (*legion*) “*Legion*” (Mk. 5:9, 15; Lk. 8:30).<sup>22</sup>

9. The Sinning Angels of “*Tartarus*” ταρταρώσας (II Pet. 2:4).<sup>23</sup>

10. The Free Demons (Rev. 12:7-9; Ps. 78:49; Rev. 9:14).

11. Demons (Mt. 25:41; Mk. 6:13; Lk. 11:15-19). See “The Organization of Angels.”

12. Satan (see above).

### D. The Work of Demons.

1. Relative to the Cosmos.

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<sup>21</sup>This is a targummed citation from Amos 5:26 which Hebrew reads מִלְכָּם כַּיּוֹן.

<sup>22</sup>A Roman Legion consisted of several thousand soldiers. The fact that the demons entered about 2000 swine probably indicates the number of demons, since they were many (Mk. 5:9, 13).

<sup>23</sup>This location is biblical, and the Greek mythologists employed the term for the place, which term Peter inscripturated.

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- a. They attempt to thwart God's plan (Dan. 10:10-14).
- b. They are an extension of Satan and his devices (Eph. 6:11-12; II Cor. 2:11).
- c. They are ultimately under God's authority and are His instruments (I Sam. 16:14; I Ki. 22:5-23; II Cor. 12:7).
- d. They inflict diseases, blindness, and dumbness (Mt. 9:33; 12:22).
- e. They desire to possess flesh (man and animal), not for incorporation necessarily, but to thwart God's plan (Mt. 4:24; Mk. 5:13; Mt. 8:28 ff.).
- f. They may indwell unbelievers (demon possession)<sup>24</sup> and oppress unbelievers and believers (demon oppression).

### 2. Relative to the Believer.

- a. They corrupt sound doctrine (I Tim. 4:1-3).
- b. They corrupt godly wisdom (Jam. 3:15).
- c. They corrupt Christian fellowship (I Cor. 10:20 ff.).
- d. They oppose the Christian's spiritual growth (Eph. 6:12).
- e. They can control (fill) believers (Acts 5:3).

### E. The Destiny of Demons.

1. The Free Angels will be cast into the abyss (Lk. 8:31; Rev. 9:11).
2. The imprisoned ones will be loosed in the Tribulation (Rev. 9:8-11, 14-16; 16:13-14).
3. They will all be judged and cast into the Lake of Fire (I Cor. 6:3; Rev. 20:10).

*Finis*

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<sup>24</sup>Cf. Mt. 8:16. However, they cannot indwell believers, since they are indwelt with God (I Cor. 6:19-20; I Jn. 4:4).

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