

# STUDIES IN BIBLICAL THEOLOGY

Volume I

## Angelology

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Format revised by Rev. Richard W. Rutherford, M.C.M., M.Div. Revisions were to: (a) Scale the 8.5 x 11 format to 7 x 8.5. (b) To divide Volume One into four sections: Bibliology, Theology Proper, Angelology, and Anthropology. (c) To create consistency in margins, indentations and outline numbering. All content concerning theological study is unchanged.

## PREFACE

The following study was compiled as a result of the need for a class-room handbook in Biblical Theology. It was compiled by Stanton W. Richardson, M A. while teaching at the St. Paul Bible College.

Dr. Richardson recognized the fact that many good works had been written on Christian Doctrine. Yet, some were not suited for Bible College use because of their complexity and depth. Still others did not seem to come up to the level demanded by Bible College students.

Dr. Richardson also recognized the impossibility of covering such material thoroughly and completely within the given time restraints. However, this text should serve as a guide in the various studies in Biblical Theology and that the guidance will always be directed to the Holy Scriptures.

Dr. Richardson noted that these studies did not necessarily constitute the official statement or theology of the then St. Paul Bible College. They were merely compiled by him for class-room use.

The American Standard Version of the Bible was the original reference throughout these Studies. It was Dr. Richardson's desire that The New American Standard Version replaces the ASV in these studies.

It was Dr. Richardson's prayer that "every student who uses these Studies will always endeavor to permit the Word of God to be the final authority, and that the convictions of this writer will not be adopted unless such adoption comes as the result of a study of the Word of God for himself."

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## SURVEY OF WORK

This text is compiled so as to cover one unit's work. The study given is not intended to be exhaustive. At best a text like this will serve as a guide to further study of the Bible and other writings on theology.

Angelology is the doctrine of Angels.

Though the Scriptures have much to say about angels, there is today a general belittling and rejection of this doctrine. The Gnostic worship of angels (Col. 2:18), the scholastic speculations of the Middle Ages, and the exaggerated conception of witchcraft in more recent times have helped to bring about this reaction to the teaching of the Scriptures.

The predictions of a revival of spiritism in the latter days (1 Tim. 4:1), the actual practice of Spiritualism in our day (Deut. 18:10-12; Isa. 8:19,20), the worship of demons in heathen lands (1 Cor. 10:20,21; cf. Rev. 9:13-21), the opposition of evil spirits to Christian progress (Eph. 6:12), and the prediction that Satan will be cast down to earth before his final judgment (Rev. 12:7-9), show that the doctrine of angels is a most important one.

## I. THE ORIGIN OF ANGELS.

### A. THAT ANGELS DO NOT EXIST FROM ALL ETERNITY IS EVIDENT FROM THE SCRIPTURES WHICH SPEAK OF THEIR CREATION.

1. Neh. 9:6: “Thou hast made heaven, the heaven of heavens, with all their host.”

2. Ps. 148:2, 5: “Praise ye him, all his angels: praise ye him, all his host . . . Let them praise the name of Jehovah; for he commanded, and they were created”;

3. Col. 1:16: “For in him all things were created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him.”

4. This is implied also in the statement in 1 Tim. 6:16: “Who only hath immortality.”

### B. THE TIME OF THEIR CREATION IS NOWHERE DEFINITELY INDICATED, BUT IT IS MOST PROBABLE THAT THEIR CREATION IS IMPLIED IN THE STATEMENT IN GEN. 1:1.

1. It may be that God created them immediately after He had created the heavens and before He created the earth; for according to Job 38:4-7, “the sons of God shouted for joy,” when He laid the foundation of the earth.

2. While the Scripture gives no definite figures, we are told that the number of angels is very great (Dan. 7:10; Matt. 26:53; Heb. 12:22).

## II. THE NATURE OF ANGELS.

Accepting the fact of angels we naturally inquire next into the nature of angels. This subject is a matter of revelation and not of philosophical speculation.

### A. THEY ARE NOT GLORIFIED HUMAN BEINGS.

1. Matt. 22:30 says that we shall be like the angels, but it does not say that we shall be angels.

2. In the coming age believers are to judge angels (1 Cor. 6:3), which is different from saying that we shall be angels.

3. The “innumerable host of angels,” is distinguished from the “spirits of just men made perfect” (Heb. 12:22, 23). It is unscriptural to sing, “I would be an angel and with the angels stand.”

### B. THEY ARE INCORPOREAL.

1. Ps. 104:4: “Who maketh his angels winds” (marg.); quoted in Heb. 1:7.

2. Note also Heb. 1:14: “Are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation?”

3. This fact seems also to be clear from Eph. 6:12, where Paul says that “our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.”

4. The reference to the “sons of God” in Gen 6:2 probably means the descendants of Seth as compared with the sons of Cain.

5. Angels often revealed themselves in bodily form (Gen. 18:2; Judges 2:1; 6:11-24; Matt 1:20; Luke 1:26; John 20:12; Heb. 12:2).

6. Nevius says concerning evil spirits, that one of their most common characteristics in China is the “instinct or longing of the spirit for a body to possess, and their possessing the bodies of inferior animals as well as man. So in Scripture we have spirits represented as wandering about to seek rest in bodies, and asking permission to enter into swine (Matt. 12:43; 8:31).” (Demon-possession, p. 258).

### C. THEY ARE A COMPANY AND NOT A RACE.

1. Heb. 13 :22: “But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels.”

2. They neither marry nor are given in marriage, nor yet do they die (Luke 20:34-36).

3. Three times angels are called “sons of God” in the Old Testament (Job 1:6; 2:1; 38:7); but never do we read of “sons of angels.”

4. We have already said that Gen. 6:2 probably refers to the descendants of Seth and represents the godly part of the race as intermarrying with the descendants of Cain, the ungodly part.

5. There seems to be no sex among the angels, although the word “angel” in Scripture is always in the masculine gender. But this is also the gender used of beings in whom sexual distinctions do not exist (Gray, Spiritism and the Fallen Angels, p. 64).

6. It is a remarkable fact that no provision has been made for the salvation of fallen angels. Heb. 2:16: “For verily not to angels doth he give help, but he giveth help to the seed of Abraham.”

7. We have said above that they are a company and not a race. Strong says: “This may be one reason why salvation was provided for fallen man, but not for fallen angels. Christ could join himself to humanity by taking the common nature of all. There was no common nature of angels which he could take” (op. cit., p. 448).

D. THEY ARE GREATER THAN MAN IN KNOWLEDGE, THOUGH NOT OMNISCIENT.

1. 2 Sam. 14:20: “My lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth”;

2. Matt. 24:36; “but of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only”;

3. Luke 4:34: “art thou come to destroy us? I know thee who thou art, the Holy One of God”;

4. 1 Tim. 5:21: “I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things”;

5. 1 Peter 1:12: “which things angels desire to look into.”

6. That they are personal agents is implied in the fact that they are a company; the same thing is evident from the teaching concerning their wisdom and knowledge.

E. THEY ARE STRONGER THAN MAN, YET NOT OMNIPOTENT.

1. Ps. 103:20: “Bless Jehovah, ye his angels, that are mighty in strength, that fulfill his word, hearkening unto the voice of his word”;

2. 2 Peter 2:11: “Whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord”;

3. 2 Thess. 1:7: “at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire.”



4. Illustrations of the power of an angel are found in the freeing of the apostles from prison (Acts 5:19; 12:7, 23), and the rolling away of the stone from the tomb of Christ (Matt.28 :2). On this latter incident Strong remarks thus: "A wheel of granite eight feet in diameter and one foot thick, rolling in a groove, would weigh more than four tons" (op. cit., p. 445). How sufficient angels are to minister to man.'

### III. THE FALL OF ANGELS.

#### A. THE FACT OF THEIR FALL.

1. Seven times in Gen. 1. (vv. 4, 10, 12, 18, 21, 25, 31) God declares that what He had made was good. The last of these verses says: "And God saw everything that he had made, and, behold, it was very good." Surely the angels were perfect when originally created. The language in Ezek. 28:15 seems to be symbolic and to refer to Satan; if this be so, then Satan is definitely said to have been created perfect.

2. But other Scriptures represent some angels as evil (Ps. 78:49; Matt. 23:41; Rev. 9:11; 12:7-9).

a. This is because they left their own principality and proper habitation (Jude 6), and sinned (2 Pet. 2:4).

b. Satan, no doubt, was their leader in the apostasy. Isa. 14:12 seems to speak of him as the day star and the son of the morning, and to bewail his fall. Ezek.28:13-17 likewise seems to describe his fall.

c. There can be no question, therefore as to the fact that there was a definite fall on the part of some of the angels.

#### B. THE TIME OF THEIR FALL.

1. Scripture is silent on this point, but it is clear that the fall of the angels occurred before the fall of man, inasmuch as Satan entered the Garden in the form of a serpent and induced Eve to sin. It is clear also that sin originated in heaven and not upon earth. But we cannot say definitely just how long before the incident in Eden the angels fell.

2. Those who consider the creation days long epochs will naturally think of this fall as taking place somewhere during this long period; those who hold that Gen. 1:2 represents the outcome of some great catastrophe will naturally place the fall of angels somewhere between vv 1 and 2.

### C. THE CAUSE OF THEIR FALL.

1. Here we come face to face with a deep mystery.
  - a. How could holy beings fall?
  - b. Clearly, their sin was not due to God's efficiency, to His presenting motives to sin, to His withdrawal from them or to their weakness. All these explanations have been suggested, but they all, either directly or indirectly, make God the Author of Sin. However, God cannot be the Author of sin, either by creating the angels with a nature in which sin was a necessary incident, or by withdrawing the grace which was necessary to keep them holy.
  
2. If there is a symbolical element in Ezekiel's lamentation over the king of Tyre (Ezek. 28:11-19), then we have here some hints as to Satan's fall.
  - a. The prophet seems to delineate the history of the Tyrian king in language borrowed, for the most part, from the nature and fall of this being.
  - b. This being the case, we have the intimation that great prosperity and beauty were connected with this fall (vv. 16, 17). Paul seems to have this in mind when he speaks of pride as the "condemnation of the devil" (1 Tim 3:6).
  - c. Isa. 14:13,14 probably is another description of the fall of Satan, and if so, we have here the additional suggestion that undue ambition was connected with his fall.
  - d. But even so, we must admit that we cannot account for the origin of either pride or ambition. We are left, therefore, with no other recourse than to accept the Scripture doctrine that the sin of the angels arose in their free act of revolt against God. Further than this we cannot go.

D. THE RESULT OF THEIR FALL. Briefly several results of their fall may be noted.

1. Some of them were cast down to hell (Tartarus, only here) and are there held in chains until the day of judgment (2 Pet. 2:4).
2. Some of them are free and engage in definite opposition to the work of the good angels (Rev. 12:7-9; Dan. 10:12, 13, 20, 21; Jude 9).
3. All of them lost their original holiness and became corrupt in nature and conduct (Matt. 10:1; Eph. 6:11, 12; Rev. 12:9).
4. There may also have been an effect upon original creation. We read that the ground was cursed because of Adam's sin (Gen. 3:17-19) and creation is groaning because of the fall (Rom. 8:19-22).
5. They will in a future day be cast to the earth (Rev. 12:8, 9) and, following their judgment (1 Cor, 6:3), into the lake of fire (Matt. 23:41; 2 Pet. 2:4; Jude 6).

IV. RANK AMONG THE ANGELS. The Scriptures indicate that there are organizations and various ranks and endowments among the angels.

A. RANK AMONG THE GOOD ANGELS.

1. The Angel of Jehovah.

a. Beginning with the highest we have the angel of Jehovah. The principal references that speak of Him are the following: Gen. 16:7-13; 18:16-22; 19:1; 22:11-18; 32:24-30; Ex. 3:2-4 ff.; Num. 22:22 ff.; Judges 2:1-4; 6:11-22; 13:2-20; 2 Sam. 24:16, 17; 1 Kgs. 19:5-7; 2 Kgs. 1:3, 13; 19:33; Zech. 1:11-19; 3:1-6.

b. Pardington says: "The names given to this Heavenly Being are: the Angel, or the Angel of Jehovah; the Angel of the Presence; the Angel, or Messenger, of the Covenant. He can be no other than a pre-incarnate manifestation (a Christophany) of the Logos, Christ Himself." (Outline Studies in Christian Doctrine, p. 117).

c. Strong says that "(a) the angel of Jehovah identifies himself with Jehovah; (b) he is identified with Jehovah by others; (c) he accepts worship due only to God"; and he adds that in the Old Testament, with the single exception of Hag. 1:13, the phrase "angel of Jehovah" seems always to designate the pre-incarnate Logos" (op. cit., p. 319).

2. The Cherubim.

a. The cherubim are mentioned in Gen. 3:24; 2 Kgs. 19:13; Ezek. 10:1-20; 28:14-16. Seiss says: "To cover and guard, is thought to be the proper signification of the word 'cherub.'" (Lectures on the Apocalypse, I. P.237).

b. Ottman says, the cherubim are "higher than angels or archangels, and connected with the throne of God in the administration of His government"; they are "'living beings,' ambassadors extraordinary of God, and not merely symbols of impersonal forms of government." (Unfolding of the Ages, pp.124,123).

### 3. The Seraphim.

a. These are mentioned by name only in Isa. 6:2,6. Geo. W. Davis says regarding the cherubim and the seraphim that “as an order of created beings, they are one, but in service they differ. As agents of judgment, they are cherubim; as guardians of holiness, they are seraphim.” He also says: “The vision of the Apocalypse presents the ‘living ones’ as possessing the characteristics of both”; and that “when both are combined, the future office, sphere, and glory of the redeemed church is symbolized, in its heavenward and earthward relation.” (The Patmos Vision, p. 75).

b. The picture in Isa. 6 represents the seraphim as worshiping the Lord in His temple in the attitude of deep humility, and as cleansing the prophet from his uncleanness. In both ministries they are concerned with holiness rather than justice or might.

### 4. The Archangels.

a. The term 'archangel' occurs but twice in Scripture: 1 Thess. 4:16; Jude 9. Of all the angels mentioned, Michael is the only one that is called an archangel. He has his angels (Rev. 12:7), and is prince of the people of Israel (Dan. 10:13, 21; 12:1).

b. The Apocryphal Book of Enoch, Ch. 20:1-7, enumerates six “angels of power,” viz., Uriel, Raphael, Raguel, Michael, Zariel, and Gabriel. The variant reading in the margin adds Remiel as the seventh. And in Tobit 12:15 we read: “I am Raphael, one of the seven holy angels who offer up the prayers of the saints and enter in before the glory of the Holy One.” While we fully recognize the apocryphal character of these books, they, nevertheless, show what the ancients believed in this respect.

### 5. The Ordinary Angels.

a. Of these there are myriads:

(1) Daniel says: “Thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him.” (Dan. 7:10; cf Rev. 5:11).

(2) The Psalmist says: “The chariots of God are twenty thousand, even thousands upon thousands: the Lord is among them, as in Sinai, in the sanctuary.” (Ps. 68:17).

(3) Our Lord told Peter that His Father would send Him more than twelve legions of angels, if He asked Him (Matt. 26:53).

(4) And in Hebrews we read of 'innumerable hosts of angels' (12:22).

b. No doubt there are still other gradations among them, though the Scriptures are silent on this point. They are described as winged beings, in accommodation to us, and as Calvin says: "Not without cause, to assure us that when occasion requires, they will hasten to our aid with incredible swiftness, winging their way to us with the speed of lightning." (Institutes, I. p.147).

B. RANK AMONG THE EVIL ANGELS. Here, too, there are gradations, though it is not possible to trace the relationships very satisfactorily. But clearly at the head of them all is Satan.

1. Satan.

a. He is called the "god of this age" (2 Cor. 4:4), the head of the fallen angels (Matt. 25:41; Rev.12:7), and the prince of the demons (Matt. 12:24; Rev. 16:13,14).

b. Satan is definitely mentioned in the Old Testament in Gen.3:1-15; 1 Chron. 21:1; Job 1:6-12; 2:1-7; Zech. 3:1, 2.

c. In the New Testament Satan is mentioned frequently. We refer only to Matt. 4:1-11; Luke 10:18,19; John 13:2,27; 1 Peter 5:8; Rev. ch. 12; 13:1-4; 20:1-3; 20:7-10).

2. Thrones, dominions, principalities, powers.

a. We admit that in Col. 1:16 these terms embrace good and evil angels, and so also in Eph. 1:21; but in Rom. 8:38; Eph. 6:12; Col. 2:15 they definitely refer to evil angels only.

b. Note the significant term in Eph. 6:12, "The world-rulers of the darkness." On this point we may say with Heidel (ISBE, s.v. Principality): "While Paul clearly recognized a hierarchy of such powers (Col. 1:16) . . . , it is not certain that he had elaborated a system of aeons to serve the purposes of metaphysical theology and ethics." It is probable that the "prince of the kingdom of Persia" (Dan 10:13) and the "prince of Greece" (Dan.10:20) are two of these princes with their principalities.

### 3. Demons.

a. The term “demon” never occurs in the Authorized Version, either in the singular or plural; but in the American Standard Version we twice have “demons” in the Old Testament (Deut. 32:17; Ps. 106:37) and sixty-three times in the Greek New Testament, besides thirteen instances of the verb. Both the noun and the verb are in the A.S.V. translated by “demon” or “demons”, instead of by “devil” or “devils”, as in the A.V. This is, of course, a great improvement, for the Scriptures teach that there is but one being who is the devil, and that there are many demons.

b. See for example the two references in the Old Testament (above) and Matt. 4:24; Luke 4:33; 10:17; 1 Tim 4:1; Jas 2:19; Rev. 9:20; 16:14

c. What are demons? What the demons are is more or less of an unsettled question. Three principal views are being held.

(1) That they are “the souls of dead men, particularly the spirits of those who bore a bad character in this life.” This is the view of Seiss (Lectures on the Apocalypse, II. p.99). He claims that many heathen authors, Philo, Josephus, and practically all of the early Christian writers held this theory (ib.) But to this we object that the Scriptures everywhere represent the unsaved as in Sheol or Hades and not as roaming around on the earth (Ps. 9:17; Ezek. 32:17-24; Luke 16:23; Rev. 20:13).

(2) That they are the fallen angels which are not confined in chains of darkness (Rev. 12:7,9; Dan. 10:13,20).

(a) This is the traditional view and there is much to commend it. It makes it unnecessary for us to look for a distinction between the fallen angels and the demons, and it avoids postulating a distinct order of beings in the absence of definite statements in Scripture to that effect.

(b) There are, however, two things against the view:

1] In the first place, the Scriptures represent the fallen angels as in conflict with the good angels rather than with man;

2] and in the second place, they never represent men as possessed by fallen angels.

(3) That they are the disembodied spirits of a pre-Adamic race.

(a) This is the view of Pember (Earth’s Earliest Ages p. 72), Ottman (op. cit., p. 218 ff.), and Pardington (op. cit., p. 122); Nevius also is friendly to this view (op. cit., p.269 f.).



(b) Certainly demons and unclean spirits are one and the same (Matt. 8:16; 10:1,8; Luke 10:17,20). So, apparently, are also demons and the “hosts of wickedness in the heavenly places” (Eph. 6:12).

(c) This view is thought to explain why demons seek re-embodiment.

(d) The destruction spoken of in 2 Peter 3:5,6 might refer to a judgment upon such a pre-Adamic race, whereby God's perfect creation was changed into the chaos described in Gen. 1:2. No argument can, however, be based on the word “replenish” in Gen. 1:28, since the Hebrew word really means to “fill,” although the context may change that meaning into “refill,” as in Gen. 9:1.

(4) At any rate, the demons are under the leadership of Satan (Matt 12:24-26; Rev. 16:13), and through them Satan achieves a measure of omnipresence and omniscience.

## V. THE WORK OF ANGELS.

### A. THE WORK OF GOOD ANGELS.

#### 1. Work in connection with Christ.

- a. They announced the coming of Christ (Matt. 1:20; Luke 1:26-37),
- b. They announced also the birth of Christ (Luke 2:8-15),
- c. They ministered to Christ after the temptation (Matt. 4:11),
- d. They strengthened Him in the Garden (Luke 22:43),
- e. They rolled away the stone and entered the sepulcher (Matt. 28:2-7; Mark 16:5-7),
- f. They accompanied Him at the ascension (Acts 1:11),
- g. They will accompany Him at His second coming (Matt. 16:27; Matt 25:31).
- h. In the Garden Jesus said that the Father would send Him more than twelve legions of angels, if He asked Him to (Matt. 26:53).
- i. They are represented as eager to look into the things pertaining to our salvation (1 Peter 1:12).

#### 2. Their work in General.

- a. They stand in the presence of God and worship Him.
  - (1) Ps. 148:2: "Praise ye him, all his angels: praise ye him, all his host";
  - (2) Matt. 18:10: "In heaven their angels do always behold the face of my Father who is in heaven."
  - (3) Heb. 1:6: "and when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him."
  - (4) Rev. 5:11: "and I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; . . . saying with a great voice, Worthy is the Lamb that hath been slain," etc.
- b. They produce effects in nature.
  - (1) Rev. 14:18 we read of the angel "that hath power over fire,"
  - (2) Matt. 28:2; an earthquake is associated with the descent of an angel.

- c. They have a part in the affairs of nations.
  - (1) 2 Sam 24:16: “And when the angel stretched out his hand toward Jerusalem to destroy it,” etc.,
  - (2) Dan. 10:13: “Michael, one of the chief princes, came to help me”; cf 12:1;
  - (3) Isa. 37:36: “and the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and four-score and five thousand”;
  - (4) Acts 12:23: “and immediately an angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost.”
- d. They assist, protect, and deliver God's people.
  - (1) Gen. 19:11: “and they smote the men that were at the door of the house with blindness”;
  - (2) 1 Kgs 19:5: “an angel touched him, and said unto him, Arise and eat,”
  - (3) Ps. 91:11: “he will give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone”.
  - (4) Dan. 3:28: “who hath sent an angel and delivered his servants that trusted in him”
  - (5) Dan. 6:22: “my God hath sent his angel, and hath shut the lions’ mouths, and they have not hurt me.” cf. Acts 5:19; 12:11.
- e. They:
  - (1) Guide God's servants and encourage them (Acts 8:26; 27:23),
  - (2) Bear the saved home when they die (Luke 16:22),
  - (3) Gather the harvest at the end of the age (Matt. 13:29,40,49),
  - (4) Gather the elect when Christ returns (Matt. 24:31),
  - (5) And stand before the gates of the New Jerusalem (Rev. 21:12).

## B. THE WORK OF EVIL ANGELS.

### 1. The Character and Work of Satan.

#### a. That he is a person is clear:

(1) From the personal pronouns applied to him (Job 1:8,12; 2:2,3,6; Zech. 3:2; Matt. 4:10; John 8:44);

(2) From the personal attributes ascribed to him (Isa.14:13,14--will Job 1:9,10-knowledge);

(3) And from the personal acts performed by him (Job 1:9-11; Matt. 4:1-11; John 8:44; 1 John 3:8; Jude 9; Rev. 12:7-10).

b. We have already studied his fall and its results; we now consider his character and work.

(1) His Names. In the Scriptures this powerful creature is referred to by about a dozen different names.

(a) Satan (1 Chr. 21:1; Job 1:6; Zech. 3:1; Matt 4:10; 2 Cor. 2:11; 1 Tim. 1:20). This term means "adversary" (1 Pet. 5:8), i.e., one who takes a stand against another. He is the adversary of both God and man.

(b) Devil (Matt. 13:39; John 13:2; Eph. 6:11; Jas. 4:7). This name occurs only in the New Testament. As the devil he is the slanderer accuser of the brethren (Rev. 12:10). "He slanders God to man (Gen 3:1-7), and man to God (Job 1:9; 2:4)" (Evans, Great Doctrines, in loc.).

(c) Tempter (Matt. 4:3; 1 Thess 3:5). This name indicates one of his chief aims, viz., to induce man to sin. He would cause man to disobey God and His Word by presenting the most attractive motives to sin.

(d) Wicked one (Matt. 13:19,38; Eph. 6:16; 1 John 2:13,14; 5:19). Satan is the author of sin in the universe (Isa. 14:13,14) and in the earth (Gen. 3:1-7). He is wicked in both character and conduct.

(e) Beelzebub (Matt. 10:25; 12:24~27). According to Smith, this term means "lord of the house" (Smith-Peloubet Bible Dictionary, s.v.).

(f) Prince of the power of the air (Eph 2:2). This shows that he is over the hosts of evil spirits (Cf.. Matt. 12:24,26).

(g) Dragon (Isa. 51:9; Rev. 12:3,7; 13:2; 20:2). This is a "great monster, whether of the land or sea," the term "being indeed more usually applied to some kind of serpent or reptile, but not exclusively restricted to that sense" (Smith-Peloubet Bible Dictionary, s.v.).

(h) Serpent (Gen 3:1; Isa. 27:1; Rev. 12:9; 20:2). By this term his crookedness (Job 26:13) and deceitfulness are pointed out (2 Cor. 11:3).

(i) Belial (2 Cor. 6:15), This term means worthlessness, and hence recklessness, lawlessness. See 2 Thess. 2:7, marg. of Scofield Bible.

(j) Lucifer (Isa. 14:12). This may refer to his brightness (Ezek. 28:12,13; cf. 2 Cor. 11:14).

(k) Prince of this world ( John 12:31; 14:30; 16:11). This points to his influence over the governments of this world (cf. Matt. 4:8,9),

(l) God of this world ( 2 Cor. 4:4). This associates him with the false religions of the world. As such he has his “ministers” (2 Cor. 11:15), “doctrines” (1 Tim 4:1), “sacrifice” (1 Cor.10:20), and “synagogues” (Rev. 2:9).

(2) His Work Directly.

(a) Generally speaking, Satan’s object is expressed in Isa. 14:14: “I will make myself like the loft High” (Assuming Isaiah 14 symbolizes Satan).

(b) The Word of God represents him as having power, a throne, and great authority (Rev. 13:2; Matt. 4:8, 9). To achieve this purpose he sought to tempt Christ to bow down to him (Matt. 4:9); and that effort failed to induce Him to worship him (Luke 4:6,7). Had Christ failed Satan would have achieved the first part of his purpose to establish his rule in the earth.

(3) His Work Indirectly. Satan employs various methods in the realization of this purpose. Since he cannot attack God directly, he attacks God’s master-creation, man.

(a) The Scriptures mention the following methods used by

Satan:

- 1] Lying (John 8:44; 2 Cor 11:3)
- 2] Tempting (Matt. 4:1)
- 3] Robbing (Matt. 13:19)
- 4] Harassing (2 Cor. 12:7; Job 1 and 2)
- 5] Hindering (Zech. 3:1; 1 Thess 2:18 ; Eph 6:12).
- 6] Sifting (Luke 22:31)
- 7] Imitating (2 Cor 11:14,15; Matt. 13:25)
- 8] Accusing (Rev. 12:9,10)
- 9] Smiting with disease (Luke 13:16 cf. 1 Cor. 5:5)
- 10] Possessing (John 13:27)
- 11] Killing and devouring (John 8:44; 1 Pet. 5:8).

(b) The believer must not let Satan gain an advantage over him by remaining ignorant of his devices (2 Cor. 2:11):

1] But should be sober and vigilant and resist him (1 Pet. 5:8 Eph 4:27; Jas 4:7).

2] He should not speak lightly of him (2 Pet. 2:10); Jude 8,9)

3] But put on the whole armour of God and take his stand against him (Eph. 6:11).

## 2. The Work of the other Evil Angels.

a. If the evil angels are distinct from the demons, then we know very little of the activity of the evil angels.

b. It is, however, clear that they observe God's people in their worship (1 Cor. 11:10) and service (1 Cor. 4:9); that they trouble them (Ps. 78:49) and seek to separate them from Christ (Rom. 8:38); that they oppose the good angels in their work (Dan 10:13,20; Rev. 12:7); and in general cooperate with Satan in the carrying out of his purposes (Matt, 25:41). Beyond that we know very little of their activity.

3. The Work of demons. Assuming that the demons, unclean spirits, and evil spirits of Scripture are one and the same, we may set forth the teaching concerning them as follows:

a. They inflict disease (Matt. 9:33; 12:22; Luke 9:37-42). Parrington says: "Following the teaching of the Gospels, we should be careful to make a clear distinction between demoniacal possession on the one hand and purely physical sickness and mental disease on the other hand. Instances of the latter are: Matt. 4:24; 8:16; 9:20-35; 10:1; 14:35; Mark 1:32,34; 3:15; Luke 4:40; 6:17,18; 9:1"

(Outline Studies in Christian Doctrine, p. 124).

b. They cause mental disorders (Mark 5:4,5; Luke 8:35). Many psychopathic cases, no doubt, come under this class.

c. They induce moral impurity (Matt. 10:1; Mark 5:13). Lev 18:6-30 presents a long list of sexual sins and declares that because of them God will cast the Canaanites out of their lands, and Deut 18:9-14 says that it is because of their Spiritism that He will do this.

d. They propagate false doctrines (1 Kgs. 22:1-23; 2 Thess. 2:2; 1

Tim. 4:1). Seduction is said to be one of their methods.

e. They oppose God's children (Eph. 6:12). It is against them that we must put on the whole armour of God.

f. They possess human beings and sometimes animals also (Matt. 4:24; Mark 5:8-14; Luke 8:2; Acts 8:7; 16:16). A distinction must be made, however, between demon influence and demon possession: the former is the temporary operation of the demons from without, the latter the more permanent operation from within.

g. They are used by God in the carrying out of His own purposes (Judg. 9:23; 1 Sam. 16:14)

(1) He will especially so use them during the tribulation period (Rev. 9:1-12; 16:13-16).

(2) They employ miracles and lying wonders in the accomplishment of their work (Rev. 16:14; 2 Thess. 2:9).

4. Demonology. There are three types of demonology that should be specially mentioned.

a. The first is of the nature of fortune telling.

(1) On the lowest plane this may be nothing more than a measure of foresight, or crass superstition.

(2) To the latter belongs "augury or fore telling the future by means of natural signs, such as the flight of birds, the disposition of the entrails (Ezek. 21:21); hydromancy or fore telling from the appearance of water poured into a vessel or of objects dropped into the water (Gen. 44:5); and also astrology or the determination of the supposed influence of the stars on the destiny of a person (of Isa. 47:13)" (Davis, Bible Dictionary, s.v. Divination).

(3) Whenever persons attempt to read the future by a kind of inspiration or divine afflatus (Acts 16:16), they are in reality doing so by demon assistance.

b. The second form is the worship of demons and demon possession.

(1) We learn that apostate Israel sacrificed to demons (Deut. 32:17; Ps. 106:37), and that the gods of the heathen are demons (1 Cor 10:10).

(2) In Acts 17:22 Paul calls the Athenians "very religious," but the Greek word really means "fearing the gods more than is usually the case" (cf. Word Pictures, III. 284, f.).

(3) And in some heathen lands (Africa, for example) the natives

avowedly worship demons.

(4) During the tribulation period there will be open worship of Satan (Rev. 13:4) and renewed demon activity (Rev. 16:13,14).

(5) There is no doubt, today also much demon possession. Nevius' book Demon Possession and Allied Themes, is a careful study of this whole subject by a sane and scholarly writer. He presents proof of demon possession in China, India, Japan, and other heathen lands, as well as in Christian countries. There will be an increase of this scourge in the last days (Rev. 16:13,14).

c. The third form is that which is known as Spiritualism, though it would be more correct to call it Spiritism.

(1) Speaking of this term Gray says: "The dictionary defines it as the belief that the spirits of the dead communicate with and manifest their presence to men." He adds: "It is supposed that they usually do this through the agency of a human person called a medium" (Spiritism and the Fallen Angels, p. 36).

(2) Even such scientists as Alfred Russell Wallace, Sir. V.m. Crookes, and Sir Oliver Lodge have delved into Spiritism; but the Scriptures pronounce judgment upon all who have familiar spirits (Lev. 20:27) and warn believers against consulting such spirits (Lev. 20:6; Isa. 8:19,20).

(a) The witch of Endor (1 Sam 28:3,14),

(b) Simon Magus (Acts 8:9-24),

(c) Elymas the sorcerer (Acts 13:6~12),

(d) The damsel with the spirit of Pythe, the same as that which guided the Delphic Oracle (Acts 16:16-18), apparently come under this head.

(3) The Bible speaks of it as sorcery (Ex. 7:11; Jer. 27:9; Dan. 2:2; Acts 8:9; Rev. 9:21) and witchcraft (1 Sam 15:23; Micah 5:12; Nah 3:4).

d. CONCLUSION concerning Demonology. With regard to all forms of demonism the Scriptures exhort us:

(1) To try the spirits (1 John 4:1; 1 Cor.12:10),

(2) To have no fellowship with such as commune with demons (Lev. 19:31; 1 Cor. 10:20; 2 John 10,11), much less to go after them ourselves (Deut. 18:10-14; Isa. 8:19); but rather

(3) To put on the whole armour of God for the conflict with them (Eph. 6:12,13), and

(4) To give ourselves to prayer (Eph. 6:18).



## VI. THE DESTINY OF ANGELS.

A. THERE IS EVERY REASON TO BELIEVE THAT THE GOOD ANGELS WILL CONTINUE IN THE SERVICE OF GOD THROUGHOUT ALL ETERNITY.

1. But as for the evil angels we are informed that they will have their part in the lake of fire (Matt.25:41).

2. It appears that at the coming of Christ believers will have a part in judging the evil angels ( 1 Cor. 6:3).

B. WE MAY BRIEFLY TRACE THE HISTORY OF SATAN FROM THE BEGINNING TO THE END, REMEMBERING THAT THE HISTORY OF SATAN IS ALSO THE HISTORY OF ALL THE FALLEN ANGELS, EXCEPT THOSE WHICH ARE CONFINED IN TARTARUS UNTIL THE DAY OF JUDGMENT (2 PET. 2:4).

1. We first find him in heaven (Luke 10:18; Isa. 14:12 ef Ezek. 28:14).

2. No one can tell how long he lived in the enjoyment of God's favor; but there came a time when he and many other angels with him fell ( see discussion above).

C. WE FIND HIM IN THE GARDEN OF EDEN, BY MEANS OF A SERPENT (GEN. 3:1-15; EZEK. 28:13). HERE HE BECAME THE AGENT IN THE FALL OF MAN.

D. THEN WE FIND HIM IN THE AIR, WITH ACCESS TO BOTH HEAVEN AND EARTH (JOB. 1:6,7; 2:1,2; EPH. 2:2, 6:12).

1. This seems to have been his headquarters ever since the fall of man.

2. From his headquarters somewhere in the air he exercises his powers through world-rulers, through principalities, through the spiritual hosts of wickedness (evidently fallen angels).

3. His kingdom (Matt 12:26) finds its rule in the world as indicated from the statement that Satan is the god of this world (2 Cor. 4:4). His rule is evidently in the realm of fallen nature as indicated in John's statement, "For all that is in the world, the lust of the flesh, the lust of the eyes and the vain-glory of life, is not of the Father, but is of the world" (1 John 2:16).

E. IN THE NEXT PLACE WE NOTE THAT HE IS TO BE CAST TO THE EARTH (REV. 9:1; 12:9,10,12,13).

1. This will apparently take place during the coming tribulation period. We may be glad to note that his presence on earth will be "short."

2. This is not to say that Satan has not had access to the earth before nor that he is actually cast out of heaven (God's dwelling place) at this time. It seems that Satan lost his first estate with God millenniums ago. During the tribulation period he will evidently leave his place in the air where he is already in power and invade the earth to display and exercise his powers in a manner never seen before.

F. FROM THE EARTH HE WILL BE CAST INTO THE ABYSS (REV. 20:1-3).

1. The term "bottomless pit" is an incorrect translation of the Greek word.

2. This will take place when Christ comes back to earth to set up His kingdom. Satan will be bound and confined in the abyss for a thousand years.

3. Then he will be loosed "for a little season," and again attempt to frustrate the purposes of God on earth (Rev. 20:3, l.c., 7-9). But This plans will be thwarted. Fire will come down out of heaven and destroy the armies which he has marshaled, and he himself will be cast into the lake of fire (Rev. 20:7-10).

4. Then at last, he and his angels will be cast into hell (Matt. 25:41), where they will be tormented for ever and ever.