

Study of Angels, Demons & Satan

Introduction: Why is understanding the Bible's teaching on angels so crucial?

1. Because God has revealed these truths in His word.

Note the number of times throughout the Bible that angels are mentioned:

In the Old Testament:

- ⇒ The Pentateuch: 32 times
- ⇒ The Books of History: 46 times
- ⇒ The Prophets: 25 times
- ⇒ The Books of Poetry: 10 times

In the New Testament:

- ⇒ The Gospels: 52 times
- ⇒ The Book of Acts: 21 times
- ⇒ The Epistles: 31 times
- ⇒ The Book of Revelation: 73 times

2. Because angels have a significant role in history & our lives.

Heb. 1:14 Are they [angels] not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

3. Because Satan & demons *want* to have such a role in our lives!

1Pet. 5:8 Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

4. Because Satan & demons will only increase their influence as time passes.

2Th. 2:7 For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way. 8 Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; 9 that is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, 10 and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.

What is the origin of angels?

1. Jesus created them directly & personally.

Col. 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

2. Though individual creations, they were all created in one act and at one time.

Psa. 148:2 Praise Him, all His angels;
Praise Him, all His hosts!
Psa. 148:3 Praise Him, sun and moon;
Praise Him, all stars of light!
Psa. 148:4 Praise Him, highest heavens,
And the waters that are above the heavens!
Psa. 148:5 Let them praise the name of the LORD,
For He commanded and they were created.

3. How many angels did God create?

- a. He created an indefinite and inconceivably large number. There are said to be “myriads upon myriads.”

Heb. 12:22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels,

Rev. 5:11 Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands,

Dan. 7:9 “I kept looking
Until thrones were set up,
And the Ancient of Days took *His* seat;
His vesture *was* like white snow
And the hair of His head like pure wool.
His throne *was* ablaze with flames,
Its wheels *were* a burning fire.
Dan. 7:10 “A river of fire was flowing
And coming out from before Him;
Thousands upon thousands were attending Him,
And myriads upon myriads were standing before Him;
The court sat,

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And the books were opened.

- b. Since the second heavens were created for their dwelling places it is suggested that there is probably at least as many angels as there are stars and planets.

Eph. 3:8 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, 9 and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; 10 so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.

Eph. 1:19b These are in accordance with the working of the strength of His might 20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come.

4. They seem to have been created at the beginning of the first day of creation week.
 - a. They were part of the “all” that Jesus created.

Col. 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

- b. But they were around to observe & to shout when God created the earth.

Job 38:4 “Where were you when I laid the foundation of the earth?

Tell Me, if you have understanding,

Job 38:5 Who set its measurements? Since you know.

Or who stretched the line on it?

Job 38:6 “On what were its bases sunk?

Or who laid its cornerstone,

Job 38:7 When the morning stars sang together

And all the sons of God shouted for joy?

After an introduction and opening challenge to Job (38:1-3), Yahweh interrogates Job about the created order (38:4-39:30), and concludes by extending an invitation for Job to respond (40:1-2). In the first speech Yahweh considers the structure of the world (38:4-24) and the maintenance of the world (38:25-39:30).

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He presents himself first as Creator and then as Lord (Hartley, The Book of Job, p. 489)

In the ancient community the laying of a foundation stone for a public building such as a temple was a high occasion and was commemorated by a festive ceremony. On the occasion of laying the earth's cornerstone, the morning stars were assembled as an angelic chorus to sing praises to God for the glory of his world. At the moment the stone was set in place the sons of God, i.e., the angels, broke out in joyous singing, praising God, the Creator. Since no human being was present at this occasion, the inner structure of the universe remains a secret hidden from mankind (Hartley, p. 495).

5. Because they were the direct creation of God they are called “sons of God”. Note below those given this title:

- a. Adam is called “the son of God.”

Luke 3:38 the son of Enosh, the son of Seth, the son of Adam, the son of God.

- b. Jesus is so called.

John 11:4 But when Jesus heard this, He said, “This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it.”

John 1:18 No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

- c. Angels are also called by this phrase.

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

Job 2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD.

Job 38:7 When the morning stars sang together and all the sons of God shouted for joy?

- d. Followers of Jesus are also call by this title.

Rom. 8:14 For all who are being led by the Spirit of God, these are sons of God.

Rom. 8:19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God.

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Gal. 3:26 For you are all sons of God through faith in Christ Jesus.

6. Various terms & titles are used of angels.

a. Men (language of appearance).

Gen. 18:1 Now the LORD appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day. 2 When he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw them, he ran from the tent door to meet them and bowed himself to the earth,

Gen. 19:1 Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed down with his face to the ground.

b. Sons of God.

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

See also 2:1 & 38:7

c. Watchers, i.e., they watch over the affairs of nations.

Dan. 4:13 'I was looking in the visions in my mind as I lay on my bed, and behold, an angelic watcher, a holy one, descended from heaven.

14 'He shouted out and spoke as follows:
"Chop down the tree and cut off its branches,
Strip off its foliage and scatter its fruit;
Let the beasts flee from under it
And the birds from its branches.

17 "This sentence is by the decree of the angelic watchers
And the decision is a command of the holy ones,
In order that the living may know
That the Most High is ruler over the realm of mankind,
And bestows it on whom He wishes
And sets over it the lowliest of men."

d. Holy ones

Psa. 89:7 A God greatly feared in the council of the holy ones,
And awesome above all those who are around Him?

Deut. 33:2 He said,
"The LORD came from Sinai,
And dawned on them from Seir;
He shone forth from Mount Paran,

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And He came from the midst of ten thousand holy ones;
At His right hand there was flashing lightning for them.

e. Sons of the Mighty One

Psa. 89:6 For who in the skies is comparable to the LORD?
Who among the sons of the mighty is like the LORD,

f. Ministering spirits

Heb. 1:14 Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

g. Princes

Dan. 10:13 “But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.

Several matters must be kept in mind in determining the identity of this “prince.” First, he held some relation to the kingdom of Persia. Second, though called a “prince”, he must have been more than human to be able to resist this high angel and even to make necessary the assistance of the archangel Michael (v. 13). Third, since he resisted this messenger sent by God, he must have been opposed to God’s will; therefore, he must have been an emissary of Satan, one of the numerous fallen angels called demons. Fourth, the relation which this “prince” held to the kingdom of Persia was a continuing one, for Daniel’s visitor later stated that he must return to “fight” with him again (v. 20). These matters taken together show that this adversary was a demon, no doubt of high rank, assigned by the chief of demons, Satan, to Persia as his special area of activity. The nature of that activity may be conjectured as providing hindrance to God’s will in whatever way Persia was concerned. More particularly, it would have involved God’s people there, prompting the Persian king to show ill-will and disfavor toward them, refusing their requests and bringing hardship in general. Because Greece also would have a similar “prince” assigned to her in due time (cf. v. 20), and God’s people would be under Greece’s jurisdiction following Persia’s fall to Greece, the suggestion seems reasonable that Satan often assigns special emissaries to influence governments against the people of God. Certainly this chapter has much to contribute regarding the nature of struggles between the higher powers in reference to God’s program on earth (Leon Wood, A Commentary on Daniel, pp. 272-3).

h. Each seems to have individual names. Some are mentioned by their names.

Dan. 9:21 while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering.

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Luke 1:26 Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth,

What are angels like?

They are individual beings, and, though spirits, experience emotions; they render intelligent worship (Ps. 148:2); they behold with due understanding the face of the Father (Matt. 18:10); they know their limitations (Matt. 24:36), their inferiority to the Son of God (Heb. 1:4-14); and, in the case of the fallen angels, they know their ability to do evil. The angels are individuals, yet, though sometimes appearing in a separate capacity, they are subject to classifications and varying ranks of importance (Chafer, Systematic Theology, Vol II, pp. 10-11).

1. Angels possess a personality similar to humans, but patterned after their Creator.

The definition of personality does not find its roots in what man is, but in what God is. God is basically a person. Scripture reveals God as having one essence and manifesting His existence in three persons. This is the doctrine of the Trinity in which we recognize God the Father, God the Son, and God the Holy Spirit. As a person, God has the ability to create persons other than the persons of the Godhead. It is conceivable that these persons may be human (generally recognized) or angelic. In each case, then, a genuine person should genuinely correspond to what God is or has in the line of personality, for He is the archetype of all persons (Dickason, Angels Elect and Evil, p. 29).

- a. Angels have the ability to think, or process ideas.

Rev. 10:5 Then the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven, 6 and swore by Him who lives forever and ever, WHO CREATED HEAVEN AND THE THINGS IN IT, AND THE EARTH AND THE THINGS IN IT, AND THE SEA AND THE THINGS IN IT, that there will be delay no longer, 7 but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He preached to His servants the prophets.

Luke 1:13 But the angel said to him, “Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will give him the name John.

- b. Angels have the ability to feel, or express emotion.

Job 38:7 When the morning stars sang together
And all the sons of God shouted for joy?

Luke 15:10 “In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”

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Is. 6:3 And one called out to another and said, “Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory.” 4 And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.

- c. Angels have the ability to decide, or make choices.

1Pet. 1:10 As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, 11 seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. 12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

Heb. 1:6 And when He again brings the firstborn into the world, He says, “AND LET ALL THE ANGELS OF GOD WORSHIP HIM.”

2. Angels’ essence & physical appearance are similar, but different to that of humans.
 - a. They are spirit beings.

Heb. 1:13 But to which of the angels has He ever said,
“SIT AT MY RIGHT HAND,
UNTIL I MAKE YOUR ENEMIES
A FOOTSTOOL FOR YOUR FEET”?

Heb. 1:14 Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

Luke 24:36 While they were telling these things, He Himself stood in their midst and said to them, “Peace be to you.” 37 But they were startled and frightened and thought that they were seeing a spirit. 38 And He said to them, “Why are you troubled, and why do doubts arise in your hearts? 39 “See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have.”

- b. Do not confuse “spirit” with “nothing-ness” or non-material.

As compared with human and animal existence, the angels may be said to be incorporeal (i.e., without a physical body), but only in the sense that they do not sustain a mortal organization. The Scriptures imply that the angels do have embodiment. God is a Spirit, yet, when addressing the Jews, Christ said of the Father, ‘Ye have neither heard his voice at any time, nor seen his shape’ (John 5:37; cf. Ex. 33:23; Ezek. 1:1-28; Ps. 104:1-2). It is essential to a spirit that it have localized, determinate, spiritual form. Too often the problem is confused by

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imposing upon spiritual beings those limitations which belong to humanity. For the saints in heaven there is promised a “spiritual body”—a body adapted to the spirit of man (1 Cor. 15:44). Such, indeed, is the body of the glorified Lord (Phil. 3:21). There are many kinds of bodies even on the earth, the Apostle points out (1 Cor. 15:39-40), and goes on to say: “There are also celestial bodies, and bodies terrestrial.” It is small evidence that there are no celestial bodies, if the issue rests on no more than the truth that man has no power to discern such bodies. Spirits have a definite form of organization which is adapted to the law of their being. They are both finite and special. All this may be true though they are far removed from this mundane economy. They are able to approach the sphere of human life, but that fact in no way imposes upon them the conformity to human existence. The appearance of angels may be, as occasion demands, so like men that they pass as men. How else could some “entertain angels unawares” (Heb. 13:2)? On the other hand, their appearance is sometimes in dazzling white and blazing glory (Matt. 28:2-4). When Christ declared, “A spirit hath not flesh and bones, as ye see me have” (Luke 24:37-39), He did not imply that a spirit has no body at all, but, rather, that they do have bodies which in constitution are different from those of men. In a discreet and prudent manner Dr. William Cooke has canvassed the complicated field of truth relative to the nature and corporality of the angels thus:

“. . . Here, however, a question arises—are angels so spiritual as to be absolutely immaterial like God? Or are they enshrined in a refined material fabric? . . . The term spirit, applied to them, does not of itself absolutely decide the question; for as that word in both Hebrew and Greek is primarily a material term, indicating wind, air, or breath, it may without violence be applied either to a pure spirit or to a refined material nature. It is true that, on the appearance of angels to man, they assumed a visible human form. . . . Theologically, there is nothing incongruous or improbable in the supposition that angels are invested with a refined material nature. Heaven is undoubtedly suitable as a habitat for such. Enoch and Elijah were exalted body and soul to heaven by translation; the glorified humanity of our Lord is there enthroned; and angels, though enshrined in a material fabric, may dwell in the splendours of the Divine presence. . . . yet, as it is a law of adaptation, that no such gross materiality as “flesh and blood” can enter that region of blessedness, it follows that if angels are enshrined in a material frame, it must be so refined in its nature as to exclude all that involves the possibility of decay, and any organization with animal appetites and wants” (Chafer, Vol II, pp. 12-13).

c. That which is “spirit” can have physicality.

An excursus on Paul’s flow of thought in 1 Corinthians 15:35-50:

1. The issue: What will the resurrection body be like (35)?
1Cor. 15:35 But someone will say, “How are the dead raised? And with what kind of body do they come?”
2. Paul gives 3 analogies contrasting current bodies & resurrection bodies (36-41).
 - a. From agriculture: a planted seed dies only to produce a crop (36-38).

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1Cor. 15:36 You fool! That which you sow does not come to life unless it dies; 37 and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. 38 But God gives it a body just as He wished, and to each of the seeds a body of its own.

b. From “living flesh”: men, animals, birds & fish differ in skin type (39).

1Cor. 15:39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fish.

c. From inanimate objects: splendor varies between earth & solar objects (40-41).

1Cor. 15:40 There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

3. Paul applies his 3 analogies to the differing qualities of current and coming bodies (42-44a).

1Cor. 15:42 So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; 43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; 44a it is sown a natural [yuciko/β] body, it is raised a spiritual [pneumatiko/β] body.

SOWN	VERSE	RAISED
Perishable	42	Imperishable
Dishonor	43a	Glory
Weakness	43b	Power
Natural	44	Spiritual

4. These two types of bodies have contrasting origins (44b-49).

a. Adam & Jesus are contrasting sources of body types (44b-45).

1Cor. 15:44b If there is a natural body, there is also a spiritual body. 45 So also it is written, “The first MAN, Adam, BECAME A LIVING SOUL.” The last Adam became a life-giving spirit.

b. The natural came first, the spiritual second (46).

1Cor. 15:46 However, the spiritual is not first, but the natural; then the spiritual.

c. Adam suited us to live in an earthly context, Jesus suited us to live in a heavenly context (47).

1Cor. 15:47 The first man is from the earth, earthy; the second man is from heaven.

d. People inherit both earthy & heavenly qualities from their progenitors (48).

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1Cor. 15:48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.

e. Our entering into the heavenly outfit is as sure as we now live in the earthly (49).
1Cor. 15:49 Just as we have borne the image of the earthy, we will also bear the image of the heavenly.

5. Paul's conclusion: natural bodies cannot inhabit God's kingdom (50)!
1Cor. 15:50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.

- d. Thus, angels' essence is spirit while displaying themselves in various physical forms.
 - i. Cherubim (a class of spirit beings?)

Gen. 3:24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.

Ex. 37:7 He made two cherubim of gold; he made them of hammered work at the two ends of the mercy seat; 8 one cherub at the one end and one cherub at the other end; he made the cherubim of one piece with the mercy seat at the two ends. 9 The cherubim had their wings spread upward, covering the mercy seat with their wings, with their faces toward each other; the faces of the cherubim were toward the mercy seat.

Ezek. 10:14 And each one had four faces. The first face was the face of a cherub, the second face was the face of a man, the third the face of a lion, and the fourth the face of an eagle.

- ii. But note a different type of Cherub

Ezek. 1:4 As I looked, behold, a storm wind was coming from the north, a great cloud with fire flashing forth continually and a bright light around it, and in its midst something like glowing metal in the midst of the fire. 5 Within it there were figures resembling four living beings. And this was their appearance: they had human form. 6 Each of them had four faces and four wings. 7 Their legs were straight and their feet were like a calf's hoof, and they gleamed like burnished bronze. 8 Under their wings on their four sides were human hands. As for the faces and wings of the four of them, 9 their wings touched one another; their faces did not turn when they moved, each went straight forward. 10 As for the form of their faces, each had the face of a man; all four had the face of a lion on the right and the face of a bull on the left, and all four had the face of an eagle. 11 Such were

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their faces. Their wings were spread out above; each had two touching another being, and two covering their bodies.

Ezek. 10:15 Then the cherubim rose up. They are the living beings that I saw by the river Chebar.

iii. Seraphim

Is. 6:1 In the year of King Uzziah's death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. 2 Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew. 3 And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory." 6 Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs.

iv. The "four living creatures"

Rev. 4:6 and before the throne there was something like a sea of glass, like crystal; and in the center and around the throne, four living creatures full of eyes in front and behind. 7 The first creature was like a lion, and the second creature like a calf, and the third creature had a face like that of a man, and the fourth creature was like a flying eagle. 8 And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, "HOLY, HOLY, HOLY is THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME."

e. At least some angels have the ability to "shape-shift."

- i. The Lord with two angels appearing as human males appeared to Abraham & were involved in the judgment of Sodom & Gomorrah.

Gen. 18:1 Now the LORD appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day. 2 When he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw them, he ran from the tent door to meet them and bowed himself to the earth,

Gen. 19:1 Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed down with his face to the ground.

- ii. Two angels appeared as men at Jesus' empty tomb.

Luke 24:1 But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared. 2 And they found the stone rolled away from the tomb, 3 but when they entered, they did not find the body of the Lord Jesus. 4 While they were perplexed about this, behold, two men suddenly stood near them in dazzling

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clothing; 5 and as the women were terrified and bowed their faces to the ground, the men said to them, “Why do you seek the living One among the dead?”

- iii. Two angels (the same two?) appear to the disciples as Jesus ascends into the third heaven.

Acts 1:10 And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. 11 They also said, “Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.”

- iv. Daniel saw an angel in human form, but one who possessed highly out-of-the-ordinary characteristics for a human.

Dan. 10:4 On the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the Tigris, 5 I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with a belt of pure gold of Uphaz. 6 His body also was like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult.

- f. But some difficulties arise concerning angelic physicality. Do all angels possess physicality and must it be displayed at all times?
 - i. Regarding the aforementioned “shape-shifting” abilities, can angels choose NOT to appear in the sense of losing their physicality?
 - ii. To what does Paul refer when he mentions Christ having created “visible and invisible”?

Col. 1:15 He is the image of the invisible God, the firstborn of all creation. 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

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- iii. How is it that God must give the ability (at least on one occasion) to view, not only angels, but also horses & chariots?

2Kings 6:15 Now when the attendant of the man of God had risen early and gone out, behold, an army with horses and chariots was circling the city. And his servant said to him, "Alas, my master! What shall we do?" 16 So he answered, "Do not fear, for those who are with us are more than those who are with them." 17 Then Elisha prayed and said, "O LORD, I pray, open his eyes that he may see." And the LORD opened the servant's eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha. 18 When they came down to him, Elisha prayed to the LORD and said, "Strike this people with blindness, I pray." So He struck them with blindness according to the word of Elisha.

- iv. How do multiple indwelling demons inhabit a single body at the same time? Do these possess no physicality or simply a different type than we currently can understand?

Luke 8:26 ¶ Then they sailed to the country of the Gerasenes, which is opposite Galilee. 27 And when He came out onto the land, He was met by a man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs. 28 Seeing Jesus, he cried out and fell before Him, and said in a loud voice, "What business do we have with each other, Jesus, Son of the Most High God? I beg You, do not torment me." 29 For He had commanded the unclean spirit to come out of the man. For it had seized him many times; and he was bound with chains and shackles and kept under guard, and yet he would break his bonds and be driven by the demon into the desert. 30 And Jesus asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. 31 They were imploring Him not to command them to go away into the abyss.

- v. How is the lust (necessity?) of demons to inhabit human bodies (especially) related to their physicality? Is this drive based upon some "need" for fulfillment or completion, or is there a different drive involved?

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Luke 8:32 Now there was a herd of many swine feeding there on the mountain; and the demons implored Him to permit them to enter the swine. And He gave them permission.
33 And the demons came out of the man and entered the swine; and the herd rushed down the steep bank into the lake and was drowned.

What can angels do?

From the throne of God and from the seat of honor, commands are given to angels to work in behalf of and for the benefit of the believers, who will inherit salvation. Whereas Jesus sits enthroned in majesty and grandeur, angels are ministering spirits. They must obey and serve. Not a single angel is excluded. Even archangels, including Gabriel and Michael, are sent by God to work in the interest of the saints (Luke 1:11-38; Jude 9)

. . . Angels announce the law of God (Acts 7:35; Gal 3:19; Heb 2:2); deliver messages to God's people (Isa. 6:6-7; Dan. 8:18-19; 9:20-23; 10:12, 14; Luke 1:18-19); minister to the needs of the people of God (1 Kings 19:5, 7; Ps. 91:11-12; Matt. 18:10; Acts 7:38; 12:15; 1 Cor. 11:10); are appointed guardians of cities and nations (Ezek. 9:1; Dan. 10:13, 20-21; 11:1; 12:1); and will gather the elect at the time of Christ's return (Matt. 24:31; Mark 13:27). However, the angels have not been commissioned to teach or preach to the elect. Nor are they given power to govern God's people, although the angels attend in the presence of God and share his plans (Zech. 1:12-13) (Kistemaker, Simon J., Hebrews, pp. 49-50).

1. Some abilities of angels compared to those of humans:
 - a. They have power exceeding man's, but not unlimited.

Psa. 103:20 Bless the LORD, you His angels,
Mighty in strength, who perform His word,
Obeying the voice of His word!

2Pet. 2:10b Daring, self-willed, they do not tremble when they revile angelic majesties,
11 whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord.

2Sam. 24:16 When the angel stretched out his hand toward Jerusalem to destroy it, the LORD relented from the calamity and said to the angel who destroyed the people, "It is enough! Now relax your hand!" And the angel of the LORD was by the threshing floor of Araunah the Jebusite.

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- b. They have knowledge exceeding man's, but not unlimited.

Matt. 24:36 “But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone.”

1Pet. 1:12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

- c. They have wisdom which exceeds man's and yet it is not unlimited.

2Sam. 14:19 So the king said, “Is the hand of Joab with you in all this?” And the woman replied, “As your soul lives, my lord the king, no one can turn to the right or to the left from anything that my lord the king has spoken. Indeed, it was your servant Joab who commanded me, and it was he who put all these words in the mouth of your maidservant; 20 in order to change the appearance of things your servant Joab has done this thing. But my lord is wise, like the wisdom of the angel of God, to know all that is in the earth.”

- d. They can move very swiftly in space, though they are limited by space.

Dan. 9:20 Now while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God in behalf of the holy mountain of my God, 21 while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering.

- 2. Angels serve & worship God in the same sense that humans do.

Rev. 22:8 I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. 9 But he said to me, “Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God.”

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3. Angels execute God's judgment on mankind.

2Sam. 24:15 So the LORD sent a pestilence upon Israel from the morning until the appointed time, and seventy thousand men of the people from Dan to Beersheba died. 16 When the angel stretched out his hand toward Jerusalem to destroy it, the LORD relented from the calamity and said to the angel who destroyed the people, "It is enough! Now relax your hand!" And the angel of the LORD was by the threshing floor of Araunah the Jebusite. 17 Then David spoke to the LORD when he saw the angel who was striking down the people, and said, "Behold, it is I who have sinned, and it is I who have done wrong; but these sheep, what have they done? Please let Your hand be against me and against my father's house."

As in the critical days of Sennacherib's attempted siege of Jerusalem (cf. 2 Kings 19:35 = Isa 37:36; cf. 2 Chronicles 32:21), so also in the days of David's extremity the "angel of the LORD" is the instrument of the divinely-sent plague (v.16). For centuries the identity of the angel of the Lord has been a subject of vigorous debate. Although many have taught that the angel was Jesus Christ in a preincarnate form (cf. J. Borland, Christ in the Old Testament [Chicago: Moody, 1978]; Reymond, Jesus, Divine Messiah, p. 1), such a view severely weakens (1) the uniqueness of the Incarnation and (2) the basic argument of Hebrews 1, which goes to great lengths to point out that Jesus is far superior to all of God's angels.

Since the Hebrew word for "angel" also means "messenger," it is perhaps better to understand the angel of the Lord as a special messenger from the court of heaven who bears all the credentials of the King of heaven and can therefore speak and act on his behalf. He can use the first person pronoun of himself as though he were the sender (cf. Judg 6:16), or he can use the third person pronoun in reference to the sender (cf. Judg 6:12; cf. esp. Judg 13:3-23 for various titles given to the angel of the Lord: "man of God," "angel of God," "man," "God," "the LORD"). In either case, he symbolizes the presence of the King who sends him. Thus when the angel of the Lord appears, the Lord himself is symbolically present (for discussion cf. Oehler, Theology of the Old Testament, pp. 129-34; Youngblood, The Book of Genesis, pp. 166-67). In any event, surely the angel and the Lord are not simply to be equated without further ado. Indeed, in v.16 they are clearly distinguished from each other ("the LORD ... said to the angel"; cf. also the parallel text in 1 Chronicles 21:15, which states that "God sent an angel" (EBC, Regarding 2 Samuel 24, electronic.).

Rev. 16:1 Then I heard a loud voice from the temple, saying to the seven angels, "Go and pour out on the earth the seven bowls of the wrath of God."

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4. Angels accompany Jesus at His return to earth in order to assist Him.

Matt. 16:27 “For the Son of Man is going to come in the glory of His Father with His angels, and **WILL THEN REPAY EVERY MAN ACCORDING TO HIS DEEDS.**

Matt. 25:31 “But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.

- a. They bring the lost together & incarcerate them.

Matt. 13:30 Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, “First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.” . . . 37 And He said, “The one who sows the good seed is the Son of Man, 38 and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; 39 and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. 40 “So just as the tares are gathered up and burned with fire, so shall it be at the end of the age. 41 “The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, 42 and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. 43 “Then **THE RIGHTEOUS WILL SHINE FORTH AS THE SUN** in the kingdom of their Father. He who has ears, let him hear. . . . 49 “So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, 50 and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.

- b. They bring the saved together from around the globe.

Matt. 24:29 “But immediately after the tribulation of those days **THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL** from the sky, and the powers of the heavens will be shaken. 30 “And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the **SON OF MAN COMING ON THE CLOUDS OF THE SKY** with power and great glory. 31 “And He will send forth His angels with **A GREAT TRUMPET** and **THEY WILL GATHER TOGETHER** His elect from the four winds, from one end of the sky to the other.

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Dan. 7:13 “I kept looking in the night visions,
And behold, with the clouds of heaven
One like a Son of Man was coming,
And He came up to the Ancient of Days
And was presented before Him.

Dan. 7:14 “And to Him was given dominion,
Glory and a kingdom,
That all the peoples, nations and men of every language
Might serve Him.
His dominion is an everlasting dominion
Which will not pass away;
And His kingdom is one
Which will not be destroyed.

- c. They will bind & imprison Satan as the Millennium begins.

Rev. 20:1 Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. 2 And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; 3 and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

- d. They will be present (participate?) at the suffering of God’s enemies.

Rev. 14:9 Then another angel, a third one, followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives a mark on his forehead or on his hand, 10 he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. 11 “And the smoke of their torment goes up forever and ever; they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.”

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5. They observe the activities of believers to gain insight into God.

1Cor. 4:8 You are already filled, you have already become rich, you have become kings without us; and indeed, I wish that you had become kings so that we also might reign with you. 9 For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men.

Eph. 3:8 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, 9 and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; 10 so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.

1Pet. 1:12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

1Cor. 11:10 Therefore the woman ought to have a symbol of authority on her head, because of the angels.

Note: While observing God's people do they actually pray for us?

Rev. 8:3 Another angel came and stood at the altar, holding a golden censer; and much incense was given to him, so that he might add it to the prayers of all the saints on the golden altar which was before the throne. 4 And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. 5 Then the angel took the censer and filled it with the fire of the altar, and threw it to the earth; and there followed peals of thunder and sounds and flashes of lightning and an earthquake.

6.

Matt. 18:10 ¶ “See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven.