

ANGELS

The study of angels is a much neglected topic and it would increase the Bible understanding to study about angels. In addition to this it would help to combat the false doctrines that are widespread in the religious world.

I What are angels?

A Lexical definitions of the words.

1-Definition of the Hebrew word מַלְאָךְ (pronounced *mal-ah`ch`*): “one sent, a messenger.” (Gesenius, p. 475)

2-Definition of the Greek word ἄγγελος (pronounced *angelos*): “a messenger, envoy, one who is sent” (Thayer, p. 5)

3-Webster’s definition: “A messenger, esp. of God; one of a class of spiritual beings, attendants of God, ordinarily represented as a human form with wings. A spirit, good or bad; a person of heavenly virtues or charms.”

B Definitions from usage of the words translated angel:

1-John the baptizer was a messenger (angel) Mk. 1:2.

2-John’s disciples were messengers (Lk. 7:24).

3-All the apostles were messengers (Lk. 9:52).

4-The spies sent to Jericho were messengers (Jas. 2:25).

5-Paul’s thorn in the flesh was a messenger of Satan (2 Cor. 12:7).

6-Jacob sent messengers (Gen. 32:3, 6, etc.).

7-Moses sent messengers (Num. 20:14, 21:22, 22:5, Deut. 2:26, etc.).

8-The spies were messengers (Josh. 6:17 and 25).

9-Joshua sent messengers to the tent of Achan (Josh. 7:22).

10-Gideon sent messengers (Jgs. 6:35).

11-Any thing or person that brought a message would be a messenger (angel).

12-The name Malachi means “messenger.”

II What was the function or work of spirit beings called *angels*?

A They are ministering spirits (Heb. 1:14-2:2).

1-They were spirit beings (Heb. 1:14).

2-They minister to us by means of the Old Testament Scriptures that they helped to deliver (Heb. 2:2 and Acts 7:53).

3-They may minister in other ways, but it is not safe to assume where the Scriptures have not spoken (Deut. 29:29).

B They are the fellow-servants of Christians (Rev. 22:8-9).

1-They are superior to men (Heb. 2:6-7).

2-Man must not worship them even though they are superior to us (Rev. 22:9 and Col. 2:18).

III What is the nature of angels?

A They never die (Lk. 20:36).

1-They are created beings (Job 38:7 and Ps. 148:2-5).

2-They obtained their immortality from God (1 Tim. 6:16).

B They are sexless beings who do not marry (Mt. 22:30).

1-The sons of God who married in Gen. 6:1-2 were righteous men not angels.

a-Every created thing reproduces “after its own kind” (Gen. 1:11-12, 21, and 24-25).

b-If angels married women, this would violate this principle and would be confusion (just as bestiality – Lev. 18:23).

2-These sons of God would be the descendants of Seth (righteous men) and the daughters of men were wicked women.

C They are wise and powerful but:

1-Not omnipotent (2 Sam. 24:15-16).

2-Not omnipresent (Dan. 9:21-23).

3-Not omniscient (Mt. 24:36, 2 Sam. 14:20 and 1 Pet. 1:12).

D They are invisible.

1-Balaam could not see the angel (Num. 22:31).

2-Elisha's servant could not see the angels (2 Kgs. 6:15-17).

3-At times they have manifested themselves to men in different forms (Heb. 1:6-7).

a-As a burning bush (Acts 7:30 & 35).

b-As fire (Heb. 1:6-7).

c-As men (Gen. 19:1-17).

F At least some angels are not the departed spirits of men who have died.

1-They existed prior to the creation of the world (Job 38:7).

2-The fact that saints will be equal to angels in the resurrection does not necessarily make them to be angels (Mt. 22:30).

a-However, they could become angels.

b-Either the brethren held to a false doctrine or one becomes an angel after his death (Acts 12:15).

G Angels are, or were, able to be tempted and sin.

1-Some angels have sinned and fallen (2 Pet. 2:4 and Ju. 6).

a-Sin is a transgression of the law (1 Jn. 3:4).

b-Therefore, angels either are or were under some form of law.

2-These angels will be judged by saints (1 Cor. 6:3).

IV The number of angels.

A They are without number (Heb. 12:22).

B Jesus was able to summon twelve legions of angels to protect Him (Mt. 26:53).

1-This would amount to one legion of angels for each apostle.

2-Jesus did not need the apostles to defend Him.

V The order and rank of angels.

A The cherubim (These are probably common angels, but this is not certain.)

1-Definition of *cherubim*: “divine steed ... one who is near to God, ministers to him, one admitted to his presence.” (Gesenius, pp. 413-414)

2-Instances of this word being used.

a-The cherubims guarded paradise (Gen. 3:24).

b-The cherubims watched over the mercy seat (Ex. 25:22 and Heb. 9:5).

c-Cherubims are in the presence of God (Ps. 18:10, 80:1, and 99:1).

d-Cherubims were carved on the walls of the temple (1 Kings 6).

B The seraphim (These are probably ruling angels, but this is not certain)

1-Definition of *seraphims*: “bright or shining angels ... but the verb has a sense of burning, not of shining, and it is better, comparing ... to understand princes, nobles of heaven ... since the Hebrew is elsewhere used of a poisonous serpent.” (Gesenius, pp. 795-796)

2-Instances of this word being used.

a-This Hebrew word is translated “fiery serpent” in Num. 21:6, 8, Deut. 8:15, Isa. 14:29, and 30:6.

b-This word is translated “seraphims” in Isa. 6:2 and 6.

c-It is possible that Heb. 1:7 is an example of parallelism where the angels are the ministers and the wind is a parallel to the fire. This would make sense, if the seraphims were angels (cf. above where the seraphims – fiery angels are being contemplated).

VI How do they serve God and man?

A They worked to perform miracles at the direction of God.

1-Herod was smitten of worms (Acts 12:23).

2-The angel of Numbers 22 was invisible and caused the donkey to speak.

3-Many other instances of angels working miracles can be cited.

B They may function in the providence of God. However, this functioning in providence cannot be verified by the Scriptures.

1-Some have linked Acts 8:26-40 with providence.

a-This is a reference to miraculous activity.

b-This opens the floodgate to Pentecostalism.

2-Some have linked Acts 12:1-17 with providence.

a-This is a reference to miraculous activity.

b-This opens the floodgate to Pentecostalism.

C They may be involved in prayer in some manner (Rev. 8:3-5).

1-It is not possible to determine what the angels might be doing in aiding with the prayers of the saints.

2-It is not safe to go beyond the Scriptures (Deut. 29:29).

3-The book of Revelation is a book of figures (Rev. 1:1) that must be carefully interpreted. (It is possible that this is figurative language and angels have nothing to do with prayer.)

D Do they work as “guardian angels” for Christians (Ps. 34:7 and Mt. 18:10)?

1-Ps. 34:7 probably refers to the ministry of angels in providence that is not a direct influence upon the person, but a means of providing the opportunity to serve God.

2-Mt. 18:10 only speaks of “their angels” (it says nothing about the angels except that they behold the face of God, which means that they are in heaven).

a-One has to assume that these angels are *guardian angels* before coming to such a conclusion. This is the Roman Catholic doctrine of patron saints through whom they pray and who supposedly help them to keep from sinning.

b-Let us paraphrase Mt. 18:10: “the least among the disciples of Christ whom the ministers of the church might be disposed to neglect from their apparent insignificance, are in such estimation elsewhere that the angels do not think it below their dignity to minister to them.”

c-Another possibility with Mt. 18:10 is that he might be referring to their angels after their death. If we become angels after we die. (cf. Acts 12:15).

d-Another possibility with Mt. 18:10 is that these angels may be assigned to aid in delivering the prayers of the saints to God.

e-Another possibility with Mt. 18:10 is that these angels may perform some unknown work for God in behalf of the Christian.

f-If the angels “always behold the face of my Father who is in heaven.” (Mt. 18:10), they cannot be with the little ones on the Earth at the same time. (This follows because they are not omnipresent.)

ὁρᾶτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς

g-We will become equal unto the angels in the resurrection (Lk. 20:34-36).

3-If Christians have “guardian angels,” why do Christians have accidents?

4-If Christians have “guardian angels,” why do Christians sin?

E Angels are involved in the escorting of the spirits of the righteous into the Hadean realm in some manner (Lk. 16:22).

1-It is not possible to determine how they assist in this activity.

2-We know that they do the bidding of the Lord and that we will be aided by them, but little more.

3-This might be what the angels of Mt. 18:10 were doing in the work for the “little ones.”

F Angels were involved in delivering the Old Testament Scriptures.

1-The Law of Moses was ordained by angels (Acts 7:53 and Gal. 3:19).

2-The Old Testament was spoken through angels (Heb. 2:2).

3-This is one way in which they are ministering spirits to Christians (Heb. 1:14).

VII Should we obey angels if they delivered a message from God to us today?

A Several religious groups have claimed that angels have spoken to them and delivered a message from God to them.

1-The Mormons claim that an angel (Moroni) delivered a message to Joseph Smith.

2-The Moslems claim that an angel (Gabriel) delivered a message to Mohammed.

3-Other groups (such as the Seventh Day Adventists) make similar claims.

B The preaching of any other message other than the gospel is prohibited (Gal. 1:6-9).

1-Even if an angel delivered the message, it must be rejected if it is different than the gospel (New Testament-Gal. 1:8). Our standard is the Scriptures, not a claim of man.

2-The old prophet claimed that an angel had spoken unto him (1 Kgs. 13:18).

3-If angels are directed by God to deliver a message to man, they cannot contradict anything that God has either said or caused to be written because God cannot lie (Num. 23:19, Tit. 1:2 and Heb. 6:18).

VIII Is Jesus an archangel as the Jehovah's Witnesses teach?

A What is an archangel?

1-The Greek word ἀρχάγγελος (pronounced *archangelos*) is a compound word meaning: “[fr. ἄρχι, q. v., and ἄγγελος], *archangel*, i. e. chief of the angels ... or one of the princes and leaders of angels.” (Thayer, p. 76) “*archangel* a member of the higher ranks in the heavenly host” (BAG, p. 110)

2-Daniel says that there are several archangels in Dan. 10:13.

B Jesus is never called an archangel.

1-The Jehovah's Witnesses try to equate Jesus to Michael the archangel.

a-Michael is the only archangel named in the Scriptures.

b-Michael is mentioned in Dan. 10:13, 21, and 12:1 as being a prince.

α-Michael is said to be “one of the chief princes.” (Dan. 10:13)

β-This implies that Michael is one of a plurality of archangels (chief princes).

γ-The Jehovah's Witnesses teach that there is only one archangel (Michael).

c-Michael is mentioned as disputing with the devil about the body of Moses (Ju. 9).

α-It is possible that the “body of Moses” is equal to “the nation of Israel” just as the “body of Christ” is “spiritual Israel – the church.”

β-It is also possible that this is a reference to the actual (physical) body of Moses. This interpretation seems unlikely, but it is possible.

d-The word *Michael* means:

α-“Who is like God?” (Thayer, p. 415)

β-“Who is like unto Jehovah?” (Gesenius, p. 469)

γ-This is a question not a statement of a fact.

2-The word *archangel* is only found in Ju. 9 and 1 Thess. 4:16.

C Jesus is not and was not an angel (created being).

1-He was made lower than the angels while in the flesh (Heb. 2:9).

2-The promises made to the Son were not made to angels (Heb. 1:13).

a-Obviously Jesus was not an angel, since this promise was not made to angels.

b-Jesus is in a different class than angels (He is Deity).

3-The angels worship Jesus (Heb. 1:6).

4-Jesus was a messenger, and from the strict definition of the word *angel* he was an angel.

5-Jesus was not an angel in the sense of being a created being.

IX The work of angels in the life of Jesus.

A The work of angels in announcing His birth and early life of Jesus.

1-An angel (Gabriel) announced the birth of Jesus to Mary (Lk. 1:26-38).

2-An angel announced the birth of Jesus to Joseph (Mt. 1:20-25).

3-An angel announced the birth of Jesus to the shepherds (Lk. 2:8-15). And a multitude of angels glorified God at the birth of Jesus (Lk. 2:13-15).

4-After the Wise-men left the house, an angel appeared to Joseph to send them to Egypt (Mt. 2:13).

5-After the death of Herod an angel appeared to Joseph to tell him to return to Israel (Mt. 2:19-20).

B The work of angels in His temptation.

1-Angels ministered to Jesus after His temptation (Mt. 4:11).

2-It is not known how they ministered; it may have been that they gave Him food and water.

C The work of angels in the Garden of Gethsemene.

1-An angel strengthened Jesus (Lk. 22:43).

2-The angels were able to defend Jesus (Mt. 26:53).

D The work of angels in His resurrection.

1-An angel rolled the stone away from the tomb of Jesus to enable people to see that Jesus was resurrected (Mt. 28:2-7).

2-Angels announced to Mary that Jesus was resurrected (Jn. 20:12-13).

a-The angels appeared in a human form (Mk. 16:5-7 and Lk. 24:4-7).

b-They were frightening (Lk. 24:5).

E The work of angels in His ascension.

1-Angels announced that the Lord had ascended and would return (Acts 1:10-11).

2-This may be what Paul is speaking of in 1 Tim. 3:16.

F The work of angels in His reign.

1-The angels worship Jesus (Heb. 1:6-7).

2-Angels serve as witnesses of charges made to us in the Scriptures (1 Tim. 5:21).

3-Jesus shall return with His angels at the second coming (1 Thess. 4:16 and 2 Thess. 1:7).

X The work of angels in the early church.

A The work of angels with the apostles.

- 1-They announced the ascension of our Lord (Acts 1:10-11).
- 2-An angel released the apostles from prison (Acts 5:19-20 and 12:7-11).
- 3-An angel comforted Paul (Acts 27:23-24).
- 4-The apostles were a spectacle to angels (1 Cor. 4:9).

B The work of angels with other disciples.

- 1-An angel instructed Philip to go to Samaria (Acts 8:26).
- 2-An angel instructed Cornelius to send for Peter (Acts 10:3-8, 22, and 11:13).

XI The work of angels in the modern church.

A Things that righteous angels do for modern-day Christians.

1-Angels may help in some manner in our prayers (Rev. 8:3-5). (The book of Revelation is figurative language [Rev. 1:1]. σημαίνω “to give a sign, to signify, indicate” [Thayer, p. 573])

a-Because this language is highly figurative, this might not be teaching that angels aid us in prayer.

b-Our prayers are through Jesus, not through angels.

2-Angels escort the righteous into paradise (Lk. 16:22).

3-Angels may aid God in affecting providence, but since this has not been revealed by God to mankind there should not be assumptions about what is done (Deut. 29:29).

B Things that righteous angels do not do for modern-day Christians.

1-Angels do not take away man’s free-will (Isa. 7:13-15).

2-Angels do not enable men to work modern day miracles (1 Cor. 13:8-10).

3-Angels do not contradict the Scriptures in any manner in their service to God.

SATAN

It is important that Christians know as much about Satan as possible in order to be aware of his methods.

I What names are applied to this person?

A Satan (Job 1:7 etc.)

Job 1:7 And Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it.

1-Definition: שָׂטָן “adversary ... as in war, an enemy ... and whoever opposes himself to another” (Gesenius, p. 788). Strong’s # H7854

2-Definition: Σατάν “*adversary* [one who opposes another in purpose or act]; the appellation is given to **1.** the prince of evil spirits, the inveterate adversary of God and of Christ ... **2.** a Satan-like man” (Thayer, pp. 571-572).

3-This Hebrew word is translated *adversary* in a number of Old Testament passages. (Num. 22:22 etc.)

B Beelzebub (Mt. 12:24) or Baalzebub (2 Kgs. 1:2).

1-Definition of Baalzebub: *Baal* “To have dominion over, to possess” (Gesenius, p. 130). *Zeboob*: “a fly,” (Gesenius, p. 237). Therefore, the lord of flies, or lord of the dungheap.

2-Definition of Beelzebub: Βεελζεβούλ “the prince of evil spirits ... *lord of dung* or of *filth* ... *lord of flies*” (Thayer, p. 100).

3-Satan is the prince of all that is vile in the sight of God.

a-The Jews considered him to be the prince of the demons (Mt. 12:24).

b-Sin is spoken of as being filthy or vile (Jas. 1:21).

C Prince of this world (Jn. 12:31, 14:30, and 16:11).

1-Satan held the threat of death over mankind until the cross. Since sin brings the penalty of death, man should be sentenced to death for his first sin.

2-Jesus paid the price for our sins (Rom. 5:18).

a-By the sacrifice of Jesus, death lost its power over mankind (Rom. 6:9).

b-Death had a sting because of condemnation (1 Cor. 15:56).

c-Satan was cast out when Jesus proved that God was righteous in not destroying mankind (Jn. 12:31 and 16:11).

D Serpent and dragon (Rev. 12:9).

1-It is possible that Satan used a physical serpent as a tool to tempt Eve (Gen. 3:1-15). It is also possible that the word “serpent” applies to Satan in a figurative sense.

2-Satan brought death by means of his lies (Jn. 8:44).

3-Satan was and still is the source of temptation (Jas. 1:14-15).

E Adversary (1 Pet. 5:8).

1-This is the meaning of the Hebrew word translated *Satan* “adversary ... as in war, an enemy ... and whoever opposes himself to another.” (Gesenius, p. 788)

2-ἀντίδικος (pronounced *antidikos*) “An opponent in a suit at law ... univ. an adversary, enemy” (Thayer, p. 50).

a-Therefore Satan stands before God and accuses us of wrongdoing, just as he did Job. (Job 1).

b-The only thing that can make God just in not punishing us for sin is the blood of Christ (1 Pet. 3:18 and Rom. 5:9).

F The Devil (Rev. 12:9 & 20:2).

1-The word devil διάβολος (pronounced *diabolos*) is translated from the Greek word which means: “a false accuser.” (Thayer, p. 135)

2-This word is translated:

a-slanderer (1 Tim. 3:11).

b-*false accuser* (2 Tim. 3:3 and Tit. 2:3).

c-The *Devil* (Mt. 4:1 etc.).

G The god of this world (2 Cor. 4:3-4).

1-Satan blinds the minds (thoughts) of the unbelieving in order to keep man in ignorance.

2-One either serves God or Satan (Mt. 12:30).

a-Those who do not serve God are serving (worshipping) Satan.

b-A god is whatever is served or revered.

H He is known of as Belial (2 Cor. 6:15).

1-Βελίαλ “[worthlessness, wickedness], *Belial*, a name of Satan ...” (Thayer, p. 100).

2-“without benefit, ... unprofitableness, worthlessness, what is useless.” (Gesenius, p. 122)

J Names and passages that are wrongly applied to Satan.

1-Lucifer (Isa. 14:4 and 22 [cf. vs. 12 - KJV]).

2-Ezek. 28:12-13 refers to the king of Tyre, not Satan.

3-The claim is usually made that these passages (“1” and “2” above) are passages that use Satan as an example of what these men were doing. This would be similar to the Lord’s words in Mt. 16:23. Certainly it is possible for this to be true, but it seems unlikely.

II What is the origin of Satan?

A The Godhead created all things (Gen. 1:1).

1-The Holy Spirit was active in the creation (Gen. 1:1-2).

2-Jesus was involved in the creation (Jn. 1:1-3 and Col. 1:16).

a-Jesus was involved in the creation of principalities and powers (Col. 1:16).

b-If Satan was included in the principalities and powers that Jesus overcame (Col. 2:14-15), then Jesus is greater than Satan. It is possible that these “principalities and powers” were human powers, not angelic powers.

c-Therefore, Satan was created by the Godhead.

B What was the nature of Satan when God created him?

1-All things that God created were good (Gen. 1:31).

2-Satan was created by God.

3-Therefore, Satan was created good.

C It is apparent that Satan fell from his original state.

1-The Scriptures do not explicitly say that he is a fallen angel.

a-Angels have fallen (2 Pet. 2:4 and Ju. 6).

b-On the other hand, the Scriptures do not explicitly say he is *not* a fallen angel.

2-Passages which are purported to teach that Satan is a fallen angel.

a-Lk. 10:17-18 (Refers to demons being cast out).

b-Rev. 12:7-9 (Refers to a spiritual battle between the church and Satans’ forces.)

3-It is this author’s conviction that Satan is probably a fallen angel who sinned because of pride.

a-He may have sinned because of being lifted up to a position of authority (1 Tim. 3:6), perhaps as an archangel.

α-This passage could be saying that Satan became puffed up and fell because of being puffed up.

β-This passage could be saying that Satan condemns us (I prefer the first explanation).

b-Eliphaz (who may not be inspired) asserts that angels sinned (Job 4:18).

4-If Satan were an archangel who fell from his state because of his pride, this would explain several passages of Scripture.

a-If Satan were a ruling angel who ruled over Michael, it would explain Michael's failure to rebuke Satan and his waiting for God to rebuke Satan (Ju. 9).

b-David had waited for the Lord to rebuke Saul because he had been anointed by God (1 Sam. 26:8-10).

III The nature of Satan.

A Limitations of Satan.

1-Satan is not omnipotent (Job 1:12, 2:6, and Jas. 4:7).

2-God is greater than Satan (1 Jn. 4:4).

3-Satan is not omnipresent (Jas. 4:7 - above).

B Characteristics of Satan.

1-He was the first sinner (1 Jn. 3:8).

2-He is the father of liars (Jn. 8:44).

3-He is deceptive (2 Cor. 11:14-15).

4-He uses snares (1 Tim. 3:7).

5-Ignorance of his devices can cause Satan to have an advantage over us (2 Cor. 2:11).

IV How does he tempt mankind? (1 Jn. 2:15-17)

A The lust of the flesh. (The word translated *lust* is also translated *covet* and *desire*.)

1-Hunger (Lk. 16:21 and 22:15).

2-Thirst

3-Sexual desires (Mt. 5:28).

B The lust of the eye.

1-Coveting another person's property (Acts 20:33).

2-Seeing anything possessed by another and wanting it even if we have to sin to get it.

C The pride of life.

1-Pride has caused the downfall of many people (Pro. 16:18 etc.).

2-Pride causes people to commit sins and others not to admit their sins.

V How does Satan influence mankind?

A The possible modes of his influence.

1-Direct without agents.

2-Indirect with or through agents.

B Satan fights against the effects of the word of God.

1-He attempts to choke the effects of the word of God (Lk. 8:9-15).

2-He attempts to take away the word of God (Lk. 8:12 - above).

3-He persecutes the recipients of the word (Mt. 5:10-11).

C The Scriptures reveal that Satan influences indirectly or through his agents.

1-He disguises himself (2 Cor. 11:14).

2-He operates through his messengers (Mt. 25:41).

VI Satan's tactics.

A Satan attempts to create doubt in the mind of the servant of God, just as he did Eve (Gen. 3:1-2).

1-Doubts about the existence of God (Ps. 14:1 and Rom. 1:21).

2-Doubts about whether we have the word of God.

a-The integrity of the text.

b-The accuracy of the translation.

c-About possible lost books.

3-Doubts about whether we understand the Bible.

a-"That's just your interpretation."

b-We can understand the word of God (Jn. 8:32).

B Satan attempts to deceive the servant of God (Gen. 3:1-2).

1-By half-truths (Amos 7:10-11).

2-By lies (Jn. 8:44).

3-He snares people (1 Tim. 3:7 and 2 Tim. 2:26).

C Satan denies the word of God (Gen. 3:4).

D Satan tries to divert our attention from important matters to matters of lesser importance (Acts 6:1-7).

1-Satan employs this method after the other three have failed.

2-This is probably Satan's most effective method when he confronts the Christian.

DEMONS

Introduction: A number of religious groups have claimed that demon possession continues into the present time. This is a very important question because many doctrines hang on the answer to this question.

I Definitions

A Various views on what demons were.

- 1-The departed spirits of wicked men.
- 2-Fallen angels.
- 3-Pre-Adamic race.
- 4-Offspring of marriages of angels to women.
- 5-The figment of people's imaginations.
- 6-Mental diseases.
- 7-Epilepsy.

B Lexical definitions. (Englishman's Greek Concordance, p. 131)

- 1-δαίμων: (pronounced *daimōn*) “**1.** in Grk. auth. *a god, a goddess; an inferior deity, whether good or bad;*” (Thayer, p. 124).
- 2-δαμώνιωδης: (pronounced *daimōniōdēs*) “(δαμόνιον, q.v., and εἶδος), *resembling or proceeding from an evil spirit, demonlike*” (Thayer, p. 124).
- 3-δαμόνιον: (pronounced *daimonion*) “**1.** *the divine Power, deity, divinity; so sometimes ... 2. a spirit, a being inferior to God, superior to men.*” (Thayer, p. 123)
- 4-δαμωνίζομαι: (pronounced *daimōnizomai*) “*to be under the power of a demon.*” (Thayer, p. 123)
- 5-Thayer's definitions are probably wrong (he derived them from his theological background).

C Definitions from non-biblical writers.

1-Ignatius quotes Jesus as saying: “Lay hold and handle me, and see that I am not a demon without body.” (Ig. Smy. 3)

a-Ignatius interprets a resurrected spirit to be a demon (he uses the word *demon* in the way it was used by the people of that time).

b-This can only be understood if the word *demon* were applicable to both good and evil spirits of human beings who had died.

2-Josephus said: “Demons, which are no other than the spirits of the wicked, which enter into men that are alive.” (Wars, 7, 6, 3).

3-Philo spoke of demons as being both good and evil spirits and the same as human souls. (Philo, *On The Giants*, IV, 16; *A Treatise Concerning the World*, III)

C Definitions from usage in the Scriptures.

1-The King James Version translates these words as *devils*. This is an incorrect translation. The ASV rendering of these words as demon(s) is better.

2-The word translated *devil* διάβολος, which refers to Satan, is a different word than the word employed here.

D Are demons the figment of overworked imaginations or perhaps merely diseases?

1-Demons were not the result of man’s superstition.

a-They talked with Jesus (Mt. 8:29).

b-They believed (Jas. 2:19).

c-They tremble (Jas. 2:19).

d-They will be tormented (Mt. 8:29).

2-Demons were not mental diseases.

a-Repeat all the arguments under “1” (above).

b-Some of those possessed of demons also lost their minds (Lk. 8:35).

3-Demons were not epilepsy.

a-Some had epilepsy who were not possessed by demons (Mt. 4:24).

b-Some of those possessed by demons also had epilepsy (Mt. 17:14-18).

E Demons are the servants of Satan.

1-Beelzebub is the prince of demons (Mt. 12:24).

2-When demons were cast out of people, Satan fell (Lk. 10:17-18).

F Rule of Bible interpretation: All words employed in the Bible are to be understood in the sense in which they were used by the common people of that land and time unless the Scriptures specifically limited the word either by a direct statement or by implication.

1-Since the words translated *demon* were used by the people of New Testament times to mean the spirit of a person who had died, it must mean that in the New Testament.

a-This follows because in no instance does either Jesus, an apostle, or a prophet redefine these words.

b-The only way this argument can be answered is by:

α-either demonstrating that the Scriptures redefine this word,

β-by demonstrating that the definitions given are incorrect,

γ-or by demonstrating that this rule of hermeneutics is unsound.

2-This was the idea of the Greeks of Athens (Acts 17:18).

a-The word translated *gods* is δαίμόνιον which is elsewhere translated *demon* (ASV).

b-They understood that he spoke of a man who ascended to heaven. They viewed it as saying that Jesus became a god (δαίμόνιον - a lesser god) at his ascension. Of course, their conception of the Lord was wrong.

3-Some claim that the spirits of evil persons could not come out of Hades (Lk. 16:26).

a-This neglects the fact that God could allow them to leave Hades, if He so desired.

b-If this passage (Lk. 16:26) proves that wicked persons could not leave Hades, why does it not also prove that righteous persons could not leave Hades?

c-God certainly allowed righteous persons to leave Hades (Jn. 11:43-44).

4-Some claim that the spirits of evil persons could not have the supernatural knowledge demons seemed to have (cf. Lk. 4:34).

a-The man (possibly Paul) who was caught up into paradise (2 Cor. 12:2-4) was not allowed to utter things which he saw in paradise.

b-It is apparent that supernatural knowledge would be gained by being in paradise, why would it be impossible for supernatural knowledge to be gained in Tartarus?

5-Some claim that the spirit of a human who was in Hades would want to be missionary minded, rather than to do evil acts. Lk. 16:27-28 is the usual proof text for this assertion.

a-The rich man was still selfish (he was only interested in his immediate family).

b-If these evil spirits thought that they could thwart the plans of God, they might have reasoned that God would have to cease their punishment.

II What is the nature of demons?

A They are spirit beings (Mt. 8:16).

1-They do not have flesh and bones, since a spirit does not have flesh and bones (Lk. 24:39).

2-God is the Father of spirits (Heb. 12:9).

3-They must have been created.

a-Everything God created was good (Gen. 1:31).

b-Demons were created.

c-Therefore, demons were created good and became evil.

B The nature of demons.

1-There are different kinds of demons (Mk. 9:29).

2-Some were evil or unclean (Lk. 4:33).

a-This implies that the word is used in a broader sense than just evil spirits.

b-It should be noted that almost every usage in the New Testament is a reference to an evil spirit (Acts 17:18 is one notable exception).

3-They were intelligent beings (Lk. 4:34).

a-They knew Jesus (Lk. 4:34).

b-They were aware of the judgment (Lk. 4:34).

4-They sought out human bodies in which to dwell (Mt. 12:42-45).

a-This characteristic is totally in harmony with a demon being a human spirit.

b-There is no reason to believe that angels ever desired to inhabit a human body.

C Demons totally controlled the bodies of those they inhabited.

1-The inhabiting of the human body by a demon was against the will of the one being inhabited (Lk. 9:42).

2-Demons often caused harm or injury to the one being inhabited (Mt. 17:15-18).

III What was the nature of those who were inhabited by demons?

A At least some of those being inhabited by demons were not evil persons.

1-Some were little children (Mt. 15:22, 17:18, and Mk. 7:25-30).

a-The little daughter of Mk. 7:25 (θυγάτριον [pronounced *thygatrion*] means: “*a little daughter*” [Thayer, p. 293] “dim. of θυγάτηρ *little daughter*” [BAG, p. 365]).

b-Most likely the little daughter of Mk. 7:25 was below the age of accountability.

2-Since children are not evil (Isa. 7:16) demons probably inhabited the bodies of some innocent persons.

B Some were guilty of sin.

1-Some were adults (Lk. 8:1-2 etc.).

2-Since all have sinned and fallen short of the glory of God (Rom. 3:23) these were guilty of sin.

IV What happened when one was possessed of a demon?

A Demon possession often caused disease.

1-Demons caused some to be blind (Mt. 12:22).

2-Demons caused some to be dumb (mute-Mt. 9:32-33 and Mt. 12:22).

3-Demons caused some to be both dumb (mute) and deaf (Mk. 9:25).

B Some claim that demon possession brought supernatural powers.

1-The maid had power to soothsay given by a demon (Acts 16:16-18).

a-This was certainly not miraculous, but might have been from information gained while in the Hadean realm (the demon knew Paul and Silas).

b-Soothsaying was pure fakery in all other passages of Scripture, why not here?

2-The Gerasene demonic could break chains and fetters (Mk. 5:2-4).

a-This might have been done by means of focused human strength.

b-Humans have been known to lift an automobile off another person when they were under great stress, but were unable to lift the automobile under normal conditions.

3-There is nothing in these two incidents (1 and 2) that require them to be miraculous.

V The end of demon possession.

A The prophets foretold of the end of demon possession.

1-Zechariah prophesied of the end of unclean spirits in the land of Israel (Zech. 13:1-2).

2-There will be those who claim to have cast out demons (Mt. 7:22-23).

B The Scriptures teach, by implication, that demons ceased to inhabit human bodies in AD 70 (cf. Zech. 13:1-2 and Mic. 7:14-15).

1-The casting out of demons was to last as long as tongue speaking (Mk. 16:17-18).

2-Prophesying ceased when the perfect came (1 Cor. 13:8-10).

3-The last recorded instance of demon possession is in Acts 19:15-16.

4-Proof that demon possession was limited to the miraculous period of the New Testament. (Mt. 12:28).

a-Form of the argument:

If S, then N

S is true

Therefore N is true.

b-The term labeled “S” is the sufficient condition, the term labeled “N” is the necessary condition.

c-This means that the act of casting out demons was sufficient to prove that the kingdom of God has come.

d-This also proves that it is necessary for the kingdom of God to be coming (or to come) for there to be casting out of demons. (Since the kingdom of God has already come [past tense], we infer that casting out of demons is not for today.)

VI What is the final end of demons?

A They will be judged.

1-They must have been under law at some time, and sinned.

a-Without law there is no sin (Rom. 4:15).

b-Sin is a transgression of law (KJV) or lawlessness (ASV-1 Jn. 3:4).

2-Their judgment will be based upon their works (Rev. 20:13).

B They will be tormented (Jas. 2:19).

1-They feared that they might have to go into the abyss (Lk. 8:31).

a-The abyss is the same as Hades (Rom. 10:7).

b-An angel had the key to the abyss (Rev. 9:1).

c-The beast came up out of the abyss (Rev. 11:7).

d-Satan is bound in the abyss (Rev. 20:1-3).

e-The abyss is a pit (Rev. 9:1-2).

f-Tartarus is a pit (2 Pet. 2:4).

2-Tartarus is the abode of the wicked dead, part of Hades, which will be cast into the lake of fire (Rev. 20:14).

a-When demons were cast out they went back into the abyss (Lk. 8:31).

b-Since Hades will be cast into the lake of fire, demons will be in the lake of fire.

VII Answers to some arguments on the identity of demons.

A Demons are not the offspring of angels and women who married. This is the claim of the Pseudepigraphic book of Enoch, which teaches this doctrine.

1-This is claimed from Gen. 6:1-2.

a-Angels do not marry (Mt. 22:30).

b-Angels are spirit beings who do not have fleshly bodies (Lk. 24:39).

c-Reproduction between angels and men would violate the principle that created things reproduce after their own kind (Gen. 1:11, 12, 21, 24, and 25).

2-The expression “sons of God” refers to other than angels (Eph. 3:14-15).

a-God has a family both in heaven and on the earth (Eph. 3:14-15).

b-It refers to righteous men (Gal. 3:26-27).

c-The most reasonable interpretation is that it refers to the sons of righteous men who married wicked women because of their beauty.

B Demons are not a pre-Adamic race.

1-There is no evidence that such a race existed.

2-All that God created was good (Gen. 1:31).

3-Adam was the man through whom sin entered into the world (Rom. 5:12), not a pre-Adamic race.

VIII The worship of Satan and demons.

A Satan/demon worship in the Old Testament.

1-The Children of Israel were instructed to only worship God (Deut. 6:13).

2-They sinned when they worshipped demons (Deut. 32:17 and Ps. 106:37-38).

B Satan/demon worship in the New Testament.

1-Satan desired worship (Mt. 4:8-10).

2-The Greek idolatry was demon worship (1 Cor. 10:20-21).

a-Many of the idols the Greeks worshipped were statues of men who, by performing some great feats, had (supposedly) become a god (δαμόνιον).

b-This conforms to the prior definition of a demon.

3-The Scriptures speak of “doctrines of demons.” (1 Tim. 4:1)

a-This could be doctrines that demons teach, their doctrines (1 Tim. 4:1).

b-This could be doctrines relating to demons (the worshipping of demons-humans who had become gods). This seems to be the most reasonable interpretation.

C Demon worship is a sin (Rev. 9:20).

1-Man is to worship only God (Mt. 4:10).

2-God is jealous and will not allow man to worship any man (Mt. 10:25-26).

IX Why is there so much concern about demons today?

A Ignorance of the biblical teaching.

1-Pentecostalism has fostered this error (Eph. 4:8-13).

a-If one miraculous gift continues today, then all continue (Eph. 4:8-13).

b-Since the Pentecostals claim that one miraculous gift continues, they imply that all of them continue (Eph. 4:13).

2-Premillennialism has also fostered this error.

a-Errors on the book of Revelation.

α -The doctrine that the book of Revelation refers to the events of the end time, and that it teaches of a literal – one thousand year reign of our Lord must allow for demon possession during the end time.

β -The demons of Rev. 16:14 and 18:2 must refer to demon possession in our present time if their interpretation of the book of Revelation is correct.

γ -Logical argument:

First Premise: If demon possession ceased in the first century, then the events of Rev. 16:14 and 18:2 must have been fulfilled in the first century.

Second Premise: Demon possession ceased in the first century.

Conclusion: The events of Rev. 16:14 and 18:2 must have been fulfilled in the first century.

b-Errors on Zech. 13:1-2.

B Desire for the spectacular.

1-This has been fostered by, movies, books, etc.

2-The rise in the occult has resulted from atheism (Rom. 1:19-31).

C Desire to justify oneself.

1-The “devil made me do it” attitude.

2-Many have claimed they were demon possessed when they sinned.

a-This preacher heard people claim that their smoking was a result of demon possession. This is a common usage of the word *demon*, it is of course not according to the Scriptures.

b-This preacher saw, on TV, a woman claim that demon possession had caused her to be unfaithful to her husband.

X Why did God allow demons to possess people?

A It required a miracle to cast out demons (Mk. 16:17-18).

1-The purpose of the miracles worked by the apostles was to confirm the words they spoke (Mk. 16:20).

2-The casting out of demons was evidence that Satan was fallen (Lk. 10:18).

3-Jesus despoiled principalities and powers (Col. 2:15), it is possible that these principalities and powers were human governments.

B Demon possession was obviously something God allowed in order to display the power of God over Satan.

1-Satan could not say that God had placed a hedge around Jesus to protect him from temptation.

2-Satan made this kind of an accusation about Job (Job 1:10-12).

a-If Satan accused God of giving Job an unfair advantage, he most certainly would claim that God was placing a hedge around Jesus.

b-God allowed Satan to have more freedom, during the age of miracles. Satan's power was limited.

3-Some have suggested that demon possession was the antithesis of the incarnation of the Son of God.

4-Since it required a miracle to cast out a demon, if demons inhabit people today, we must either have miraculous gifts of the Holy Spirit or God is leaving us powerless against them.

a-Therefore it is inconsistent to argue that miracles have ceased and that demons possess people today.

b-Some well-meaning members of the Lord's church think that demons still possess people, today. They cannot cast them out; therefore those so possessed are left to Satan and cannot repent. They must assert that these people are lost and cannot be saved, and we cannot help them.

XI Exorcism

A Definitions of the words.

1-The Greek words:

a-ἐξορκίζω (pronounced *exorkizo*): “**1.** to exact an oath, to force to an oath, ... **2.** to adjure.” (Thayer, p. 224). The noun form of this word is found in Acts 19:13, where it is translated *exorcists*. Word found only in Mt. 26:63.

b-ἐξορκιστής (pronounced *exorkistees*): “[ἐξορκίζω]; **1.** he who exacts an oath of another. **2.** an exorcist, i. e. one who employs a formula of conjuration for expelling demons.” (Thayer, p. 224). Word found only in Acts 19:13.

2-The English word *exorcise* “To expel or cast out by conjurations, prayers, and ceremonies; to purify from unclean spirits by adjurations an ceremonies; to deliver from the influence or presence of malignant spirits or demons.” (Webster, p. 308).

B Erroneous views of the world.

1-Views of false teachers in the Scriptures.

a-Some thought that demon possession would continue until the second coming (Mt. 7:21-23).

b-Some thought that they could say magical words over the demoniac and cast out the demons (Acts 19:13-16).

2-Views from secular writers of Bible times.

a-Views held by the Jews (Tobit 6:6-17, 8:2-3, etc.).

Tobit 6:6-17 The young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gall of the fish? 7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed. 8 As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed. 9 And when they were come near to Rages, 10 The angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife. 11 For to thee doth the right of her appertain, seeing thou only art of her kindred. 12 And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty

of death, because the right of inheritance doth rather appertain to thee than to any other. 13 Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage chamber. 14 And now I am the only son of my father, and I am afraid, lest I go in unto her, I die, as the other before: for a wicked spirit loveth her, which he hurteth no body, but those which come unto her; wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said unto him Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it: 17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

TOBIT 8:2-3 And as he went he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith. 3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

b-Josephus speaks of incantations, which he claims were given to the Jews by King Solomon (Antiquities 8, 2, 5).

God also enabled him to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return, and this method of cure is of great force unto this day; for I have seen a certain man of my own country whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this:-He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demons through his nostrils; and when the man fell down immediately, he abjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon as he went out of the man to overturn it, and thereby to let the spectators know that he had left the man; and when this was done the skill and wisdom of Solomon was shewn very manifestly: for which reason it is, that all men may know the vastness of Solomon's abilities, and how he was beloved of God, and that the extraordinary virtues of every kind with which this king was endowed, may not be unknown to any people under the sun; for this reason, I say, it is that we have proceeded to speak so largely of these matters.

a-Josephus was a Pharisee.

b-The Pharisees claimed to be able to cast out demons (Mt. 12:27 & Lk. 11:19).

c-Since the Pharisees followed human traditions, they probably claimed that Solomon had passed down the ability to cast out demons to them.

C Biblical teaching on this subject.

1-What was involved in true casting out of demons.

a-Demons were cast out by the authority of Jesus (Acts 16:18, Lk. 10:17, etc).

b-It is of note that the word *exorcise* was neither used of the Lord nor of the apostles.

c-There were neither incantations nor rituals practiced by the Lord or the apostles.

d-Actually neither the Lord nor the apostles practiced exorcism (oathing out a demon), they merely spoke and the demons were cast out.

2-What were the purposes of casting out of demons?

a-The prove that Jesus had authority over Satan (Lk. 4:36).

b-To prove that the kingdom of God was soon to come (Mt. 12:28 and Lk. 11:20).

c-To prove that Jesus was stronger than Satan, or was able to bind him (Mt. 12:29, Mk. 3:27, and Lk. 11:21-22).

d-To prove that the word the apostles preached was from God (Mk. 16:20).

BIBLIOGRAPHY

Apocrypha, The. London: Oxford University Press.

Bauer, Walter; Arndt, William; Gingrich, Wilbur (1957). *A Greek-English lexicon of the New Testament and other early Christian literature*. Chicago: The University of Chicago Press.

Gesenius, William (1974). *Hebrew and Chaldee lexicon*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

Josephus, Flavius. *The Complete Works of Flavius Josephus*. Grand Rapids, MI: Kregel Publications, 1973.

Philo. (Translated by C. D. Yonge, 1993). *The works of Philo*. Peabody, MA: Hendrickson Pub.

Thayer, Joseph (1970). *Greek-English lexicon of the New Testament*. Grand Rapids, MI: Zondervan Pub. House.