

Angels – A Biblical Study “Angels, Principalities, Powers”



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Section One

WHY STUDY ANGELS?

Angels are mentioned in the Bible over 270 times, which is comparable to Jacob (363), Abraham (294), Paul (228) and Peter (193). They are beings created by God at some point in eternity. Much of what is understood about angels is learned from tradition versus Scripture. Why should we care about a biblical-based knowledge of angels? The simple answer is – God led the writers of scripture to write about them – so it is important to understand what God intended for us to know about angels. Knowledge of angels help us to think more accurately about biblical theology and the supernatural reality of God. What God wants us to know about angels contributes to our understanding of our eternal destiny and life, because it was God’s will that He created angels to be His agents to serve His family.

Angels are heavenly beings. In Genesis 1:26 we read God’s declaration: “Let us make mankind in our image.” We have understood this statement to mean man being created in the image of God (Trinity / Body, Soul, Spirit), but the verse uses the plural “our image.” The plural use of “our image” means that it extends to other beings beyond God Himself – it includes angels, which are the images of God in His spiritual, eternal world. It is important to understand that angels are created beings of God and they “image” God, just as man is an “image” of God. The reality of Genesis 1:26 is that God is speaking to angels when He is making the statement that He is going to make “mankind” in “our image.” This understanding is supported when we look at Isaiah 6:2-8 (“who will go for us”) and at Psalm 8:5-6, where mankind is compared to angels: “for You made him a little lower than the angels.” Angels and mankind are made in the image of God; and they were present when God declared that He was going to “make man in our image” (Genesis 1:26).

Therefore, it is important to understand what God intended for us to understand about angels as we read and study the Bible; because such study will lead us to better understand our own spiritual life and relationship to God. It is this understanding that will provide strength and depth to the truth that God wants a family relationship with mankind – as ‘children of God’ (John 1:12; Romans 8:14-17; II Corinthians 6:16-18; Galatians 3:26-4:7; I John 3:10-12, cf. II Samuel 7:12-14). John wrote in I John 3:10, that mankind are either “children of God” or “children of the devil,” which means that the “images” that God created can become either “good images” and “evil images” based on their will and choice.

Just as we see that there are good men and evil men, there are good angels and evil angels. All angels, good and evil, know God. At one time all angels had direct access to God. It is important to understand angels, good and evil, to understand what has occurred in their past and how God has handled their decisions; and to understand their role and influence with mankind, which is either good or evil. Both good and evil angels have had and continue to have an influence on mankind; good angels serve the LORD and do His bidding; evil angels serve

Satan, a fallen angel, and work to counter the LORD's work with mankind and to thwart His will from being done, which is to have a "family relationship with mankind." ¹

Angels, good and evil, operate in a spiritual dimension that God created. This spiritual dimension is known by man but it is not totally understood by man. The Bible is the source of our knowledge of angels and it gives us insight, as determined by God through the writers of scripture, to their being, their eternity and their influence. Paul specifically wrote about this in Ephesians 6:12-13 - ***For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore, take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.*** So, it is important that we know what God has told us about angels, good and evil, so we can effectively "wrestle" against those angels who are "spiritual hosts of wickedness" as we live here on earth.

Also, the study of angels will provide us with needed insight to help us understand Old Testament behavior and actions; and provides us with insight on certain scriptures that are challenging to understand such as Psalm 82:1-6; Psalm 89:5-9; Genesis 6:1-4; I Kings 22:19-23; II Chronicles 18:18-22; and I Peter 3:18-22 to name a few.

Scripture tells us that we are surrounded by a great cloud of witnesses (Hebrews 12:1) and suggests that we may be unaware of how angels are interacting with us at times (Hebrews 13:2). Knowing more facts about the angels, good and bad, and how they work can help us be more aware of their influence in or on our lives. Not only does understanding angels help us understand our spiritual walk and the warfare we are in here on earth, it also provides us with clarity of our eternal relationship with God and what our eternal reality will be.

For all believers, we will spend our eternity with God in heaven, which will be on the "new earth" (Revelation 21-22; cf. Genesis 2:8,15), the renewal and reinstatement of the Garden of Eden. All believers will spend their eternity in the New Jerusalem and the "new earth," which will be the new "Eden." As "children of God," we will be transformed to be like Christ (I Corinthians 15:35-58; I John 3:1-3) for eternity. We will also be "ruling and reigning" with Christ for eternity (Revelation 3:21), which includes "judging" angels (I Corinthians 6:1-3), because we will be rulers of earth, as seen in Revelation 21-22. Our position of "judging" is based on the fact that Christ is King; and He is our brother (Hebrews 2:10-13) and we are His family. This is another reason to study and learn about angels, because it will help us more clearly understand our status and our purpose in eternity.

Section Two

ANGELS: GOD'S CREATION

Angels: Terminology and Names

What does “angel” mean as we read this term in the Bible? There are various terms in Scripture that reference “angels.” Angels are known variously as: “messengers,” “spirits,” “stars,” “holy ones,” “Sons of God,” “ministers,” “watchers,” “hosts,” “mighty ones,” “cherubim,” and “seraphim.” Understanding the terms used to identify an “angel” will help us understand the purpose of angels. In the Old Testament we see various Hebrew words used to identify and refer to angels: “*mal’akh*” and “*mal’akim*” (meaning messengers); “*ruah*” (meaning spirit); “*kokebim*” (meaning stars); “*qedosim*” (meaning holy ones); “*elohim*” (meaning ‘gods’ / ‘divine beings’); “*srt*” / “*seret*” (meaning ministers); “*ir*” / “*irin*” (meaning watcher); “*saba*” / “*sebaot*” (meaning host); “*gibborim*” / “*abbirim*” (meaning mighty ones); “*kerubim*” (cherubim) and “*serapim*” (seraphim). The preponderance of references to angels is found in the Old Testament, so we will examine the Hebrew terms that refer to “angels.”

In I Kings 22:19-23 (cf. II Chronicles 18:18-22) angels are referred to as “*host of heaven*” and “*a ... spirit*” (‘*ruah*’). In Psalm 104:4 (cf. Hebrews 1:5-7), we read, “*Who maketh his angels spirits; his ministers a flaming fire,*” which ties the Hebrew word “*mal’akh*” (‘messenger’) with “*ruah*” (‘spirit’). In Hebrews 1:7, we see the translation of the Hebrew “*mal’akh*” to the Greek word “*angelos*,” which in the English is translated to “angels.” Both words mean “messenger,” and they may refer to an angelic or a human messenger. (Note: In the New Testament, the primary word used in reference to “angels” is “*angelos*,” which means “messenger.”) In Psalm 103:20-22 we read that “angels” (‘*mal’akim*’) are “mighty ones...who do His word, obeying” and “His hosts, His ministers, who do His will.”

Angels are referred to as “stars” (‘*kokebim*’) in I Kings 22:19, II Chronicles 18:18, Psalm 103:21 and Nehemiah 9:6. The word “host” often occurs in relationship with “stars” (cf. Daniel 8:10-11). A familiar passage which best presents “hosts” as angels is Job 38:5-7, where we see scripture identifying “morning stars” and “sons of God” were observers of God’s creation (including man). The same words are used in Isaiah 14:13, where we read “I will ascend to heaven; above the stars of God.”

Angels are referred to as “*elohim*” in Psalm 82:1 and 6-7 (cf. Psalm 89:5-7 – “assembly of the heavenly ones,” assembly of the saints” is the interpretation of the Hebrew plural use of “*elohim*”). “*Elohim*” as used in these passages is plural, not singular, which is why Jesus used this reference when He responded to the Pharisee’s in John 10:25-38. “*Elohim*” when singular is a reference to YAHWEH – God is the supreme “*Elohim*,” angels are lesser “*elohim*.” Often, we automatically interpret “*elohim*” to be “*Elohim*,” and when we do that, we miss the true meaning of Scripture. We see the use of “*elohim*” in Judges 11:24 (“your god”), I Kings 11:33 (“god,” “goddess”) and I Samuel 28:13 (“a spirit”). “*Elohim*” is a term that tells us where an entity belongs in terms of its nature. God (YAHWEH – “*Elohim*”) is the all-powerful “*elohim*”

(Psalm 72:18, 115:3; Jeremiah 32:17). YAHWEH (“Elohim”) is the sovereign King over other “*elohim*” (I Kings 22:19; Psalm 95:3; Daniel 4:35); the creator of “*elohim*” (Deuteronomy 4:19-20, 17:2-3, 29:25-26, 32:17; Nehemiah 9:6; Job 38:7); and is the supreme “*elohim*” that is to be worshiped (Psalm 29:1-2; Nehemiah 9:6). ²

Angels are referred to as “ministers” in Psalm 103:20-21 and Psalm 104:4. Angels are referred to as a “watcher” in Daniel 4:13,17 and 23. Angels are referred to as “hosts” in I Kings 22:19, Psalm 103:21, Psalm 148:2, Jeremiah 33:22, Nehemiah 9:6, and Daniel 4:35. Angels are referred to “mighty ones” in Psalm 78:24-25 (translated as “angels”) and Psalm 103:20. It should be noted that the phrase “LORD of hosts” means “YAHWEH, the Almighty”, which conveys the designation that the LORD is the uncontested supreme power of all heavenly powers (I Samuel 4:4; II Samuel 6:2; cf. Psalm 80:1-2, Psalm 99:1).

Cherubim and Seraphim are Hebrew terms that describe the same function: they are divine beings, which are ‘guardians of the presence of God.’ Cherubim and Seraphim are classified as ‘angels’ that are ‘hybrid divine beings’ with specific roles and function. (Note: they are the only beings described as having wings; all other angels in scripture described in scripture do not have wings identified with their being.) Cherubim and Seraphim protect those welcomed in the sacred space they guard and they are a terror to those who are unwelcomed in the sacred space they guard (Ezekiel 10:1-5, cf. Exodus 37:1-9; Isaiah 37:16, Psalm 80:1). Ezekiel 1:5-25 and Ezekiel 10:1-21 describe the cherubim; and they have been assigned to guard the garden of Eden and the tree of life (Genesis 3:24). Seraphim are mentioned only once in the Bible, which is found in Isaiah 6:2-3,6-7. “Seraphim” means “fiery ones,” and this word is used to describe “fiery serpents” in Numbers 21:6,8 and Deuteronomy 8:15 (cf. Isaiah 14:29, 30:6). It is clear that the role of the Cherubim and Seraphim is to protect and guard the sanctity of God’s presence.

The New Testament terms for angels, “*angelos*” (“messengers”) and “*pneumata*” (“ministering spirits”), are used in reference to ‘good angels’ (cf. Luke 1:26-35; Acts 12:1-11). Fallen angels (‘evil angels’) in the New Testament are referred to as ‘demons’ (‘*daimon*’ – Mark 5:1-13). There are 180 references to “angels” and 75 references to “demons” in the New Testament.

Angels: God’s creation

Angels are God’s creation. In Genesis 1:1 and 2:1-2 we read that God created the heavens and the earth, and everything in them. In Colossians 1:16, we read, “*For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.*” The Bible states clearly that, as it is with all creatures, God created the angels as well (Nehemiah 9:6).

There is no specific reference to the creative act of God in creating angels, but angels observed the creation of heaven and earth (Job 38:4-7). Scripture indicates that when God created the foundations of the earth, the angels were already in existence. In Genesis 2:1, we read that before the creation of Adam and Eve, “the heavens and the earth were finished, and all the host of them.” Therefore, we can assume that the angels were created before all other living creatures, including human beings.

However, we cannot determine the precise moment when angels were created; and Scripture does not indicate or mention which was the first angel ever created. But it is certain that angels are a creation of God and there is no question that angels were created by God for a purpose.

Angels: Number

The Bible indicates that an incalculable number of angels were created by God and exist today. The Bible doesn't mention how many angels were created, but scripture indicates that it is a very large number (Psalm 68:17, Daniel 7:10, Hebrews 12:22, Revelation 5:11).

Angels: Spirit Beings

God created angels as spirit beings. As spirit beings, angels do not have earthly, physical bodies like human beings have (Psalm 104:4; cf. Hebrews 1:14), but they are real, tangible beings that exist in the spiritual realm (a dimension). It is their spiritual being that apparently gives them “greater might and power” (II Peter 2:11) than human beings who were created out of dust by God (Genesis 2:7).

In I Kings 22:19-23, we see the embodiment of angels (*'ruah'*); here angels have tangible bodies. In Judges 9:22-23, I Samuel 16:14-16, I Samuel 18:10-11, Isaiah 19:13-14 and Isaiah 37:5-7 we see angels (*'rauh'*) described as “spirit,” a non-human spirit being state. Angels, as spirit beings, live in the spiritual realm; which the spiritual realm is clearly noted by the use of the Hebrew word “*samayim*” in Psalm 89:5-7, Job 15:15 and Deuteronomy 33:26-28.

The home habitation of good angels is the spiritual realm in heaven (Mark 13:32; Galatians 1:8). The current habitation of evil angels (demons) is the spiritual realm on earth and in hell / abyss (cf. Mark 5:6-13; I Peter 3:19-20).

Angels: Purpose

Each angel was created for a specific task or mission. Angels were created by God to serve and obey Him (Psalm 103:20-21). Angels were created to glorify and worship God the Father and God the Son (Hebrews 1:6; Revelation 4:8). Angels worship Him (Isaiah 6:2-3); bring messages from Him (Luke 1:11-22, 26-38); fight enemies (cf. II Kings 6:14-17; Daniel 10:10-14); and protect and intervene for His people (Psalm 91:11-12). Angels are creations of God that do what He commands them to, both in heaven and on earth.

Angels are involved with believers at the end of time (I Thessalonians 4:16-18; Matthew 24:30-31; Mark 13:24-27; cf. I Corinthians 15:52) and as servants of the LORD at the end of time; cf.

Matthew 13:27-30, 36-43). Angels will accompany Christ at His Second Coming (Matthew 16:27, 25:31; Mark 8:38; II Thessalonians 1:7-8). Angels are involved in the accountability of man as he stands before God the Father (Luke 9:26; Revelation 3:5). Angels may be involved with believers at the time of their physical death (Luke 16:22).

Angels: Being, Form and Presence

Angels, as spiritual beings, do have being, form and presence. So, what does the being and form of angels look like? Most angels recorded in the Bible have the appearance and form of a man. Some of them have wings, but not all. Some are larger than life. Others have multiple faces that appear like a man from one angle, and a lion, ox, or eagle from another angle. Some angels are bright, shining, and fiery, while others look like ordinary humans. Some angels are invisible, yet their presence is felt, and their voice is heard. So, the being and form of an angel is varied.

We know that angels, as spiritual beings, do not have physical bodies like man (Hebrews 1:14, Luke 24:39). It is interesting to note that Christ's statement in Luke 24:39 indicates the reality of "spirits." However, the Bible presents various descriptions of angels in their various service to the LORD: angels with human form (Genesis 18:1-5; Daniel 9:21-22; Luke 1:11-13, 18-29, 24:4-7); angels with wings (Exodus 25:18-20; I Kings 6:23-28; Isaiah 6:2-3; Ezekiel 1:4-28); and angels with distinct features (Ezekiel 1:5-14; Matthew 28:2-3; Revelation 10:1-7). In some cases, even though the angels looked like men, they still struck fear upon those who saw them (Judges 13:3,6, Luke 1:11-12,30, Luke 24:4-5). In Acts 12:7, an angel gives forth light and he strikes Peter to wake him up and then lifts him up.

Each individual angel has its own unique essence and is therefore a distinct being, as different from one another. Scripture appears to indicate that angels do not have companion relationships as humans do as they do not marry (Matthew 22:29-30). As spiritual beings, there is no indication that they procreate, therefore there is no need for them to have sexual relationships, and scripture is silent on their capability of having sexual relationships (cf. Genesis 6:1-4). The being and form of angels is varied as we see in scripture, but their presence is real and their impact on mankind is real as they serve the LORD.

Angels: Eternal

Angels were created to live for eternity. Scripture tells us that angels do not experience death (Luke 20:36). They were created at one point in time and will exist for eternity. They are eternal beings – just like man.

Angels: Not Omnipresent, Omnipotent, Or Omniscient

Angels have certain limitations. They are not all-knowing, all-powerful, and everywhere present. Angels do not know particular events to occur in history, unless God wills that knowledge for a particular angel (Matthew 24:36; Mark 13:32). Angels do not know precisely how God's salvation plan for humans works out; they are curious observers (I Peter 1:10-13)

and they rejoice when a human sinner repents (Luke 15:10). They can be in only one place at a time (Daniel 10:11-14).

Angels: Powerful

Angels “excel in strength” (Psalm 103:20). Angels are very powerful (II Peter 2:11; Revelation 10:1). In II Kings 19:35 (cf. Isaiah 37:36), one single angel defeated an army of a hundred and eighty-five thousand Assyrian soldiers. Note: The term “Angel of the Lord” is also used as a reference to Christ in the Old Testament (Exodus 3:2-6). ³

Angels: Wise and Intelligent

Angels can discern good and evil and give insight and understanding. Angels are infused with knowledge from God of created things, including human nature (it is not noted that angels go through an education process like mankind does). This is observed in II Samuel 14:17 when the woman spoke to David and in Daniel 9:20-22 when Daniel was visited by Gabriel.

Angels: Emotions

Angels experience intense movements in their will, which are emotions. Angel emotions are different from but similar to human emotions. Angels have personalities that differ from one another, similar to humans. Scripture tells us that angels shouted for joy when God created the earth (Job 38:7); they praise (Psalm 148:2), they bless (Psalm 103:20). Jesus Christ said that the angels are joyful when a single sinner repents (Luke 15:10). Angels are capable of expressing joy for witnessing God’s power and grace in action (Luke 2:3-14).

Angels: Communicate

Angels communicate one with another and other beings God created (I Kings 22:20-22). God determines when and how angels can communicate with humans (Daniel 9:22; Acts 8:26, 12:7-8). Note: Angels ‘say’ throughout Scripture (cf. Revelation 5:8-14, 7:11-12), only once does Scripture state that they ‘sing’ (cf. Job 38:7). ‘Singing’ is primarily a human attribute.

Angels: Uniqueness

Scripture indicates that angels do not marry or reproduce (Matthew 22:30); as the context is intimate relationship of marriage. Scripture does not indicate that they are neither male or female, but all terms used in Scripture referring to angels are masculine; and they are seen as male and named as male. Scripture does not indicate if angels are capable of sexual relationships.

Angels: Movement

Angels have the ability to move from location to location (cf. Acts 12:10); they move to the location where they serve the Lord in obedience through their intellect and will (Daniel 9:21; Revelation 14:6). Angel movement is proof of angel existence and life. It is important to note that angels are not described as having wings by any human observers except for Cherubim and Seraphim.

Section Three

ANGELS: THEY ARE NOT GOD

Angels are not to be worshiped. Good angels are aware of their status and purpose, so they refuse the worship of humans (Revelation 19:10, 22:8-9). Evil angels seek to be worshipped (Matthew 4:8-9). Good angels are sometimes mistaken for God by humans and humans seek to worship them, but they reject it, as they are not meant to be worshiped. Angels are magnificent creatures, and a human being may be drawn to worship them, as happened to John in Revelation 19:10. However, the angel himself forbade John from worshipping him and told him to worship God alone. The scene repeats in Revelation 22:8-9, and the angel rebuked him again. The apostle Paul warns his readers to “Let no man beguile you of your reward in a voluntary humility and worshipping of angels” (Colossians 2:18). There is no doubt that Scripture forbids people from worshipping the angels, no matter what circumstance; but this happens when man worships demons through idol worship (cf. Joshua 24:14-15; Judges 3:7; I Kings 16:31-33, II Chronicles 28:1-2). God alone is the one who deserves our worship.

Section Four

ANGELS: WILL AND CHOICE

Angels: Report to God

Angels report to God (Job 1:6; Job 2:1). As noted, scripture tells us about angels reporting to God in His heavenly court. To “report” / “present” implies that a command or task has been given and that there is accountability for the task assigned (cf. Job. 2:1-7); it implies that obedience to a command or task given is being examined. Reporting indicates that obedience is being examined, which indicates that ‘will and choice’ are involved (cf. Matthew 6:10). God has a heavenly council (I Kings 22:19, Psalm 82:1; 89:7) made up of angels, which have responsibilities for which they report directly to God. Satan (Lucifer) was one of these angels of God’s heavenly council before his fall (cf. I Kings 22:19), which was caused by Satan’s desire was to be “God” so that all would worship him (Matthew 4:8-11).

Daniel 7:9-11 provides us with additional insight to angels reporting to God by describing the scene in heaven where the angels are seated in the court room to hear the case against the beast; a party that is seated in a court room or assembled meeting indicates that they had decision making authority (Daniel 7:11). Angels are seen executing judgment in II Kings 6:14-17. It is interesting to look at Acts 7:38,53, Galatian 3:19 and Hebrews 2:2 and see ‘angels’ having a role in giving the Law to Moses (cf. Deuteronomy 33:1-4). Their role in giving the Law would have come directly from a command of the LORD.

Angels: Will

Angels have the ability to exercise their own will. Angels have an intellect and a will, just like humans. This is clearly identified in Isaiah 14:12-14: “How you have fallen from heaven, O

morning star, son of the dawn! ...You said in your heart, "I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. I will ascend above the tops of the clouds; I will make myself like the Most High" (Isaiah 14:12-14, NIV). Angels who exercised their will and rebelled against God, they will be punished for their rebellion (Isaiah 24:21-23). They choose not keep their positions of authority, they abandoned their home, and now God keeps them in darkness, bound with everlasting chains for judgment on the great Day (Jude 6; Revelation 20:10). Even the archangel Michael, when he was disputing with the devil about the body of Moses exercised a decision of the will because he did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!" (Jude 9). Job 4:17-19 and Job 15:14-16 indicate that angels can error, which indicates they have a will (cf. I Corinthians 6:3).

Angels: Choice

Angels, as created beings, have choice. At one point after their creation, angels freely choose whether to accept or reject their mission and purpose for which God created them. Their choice is forever locked into their will without remorse; as angels today (good/evil) are permanently tied to the choice they made (cf. Mark 5:6-13); God did not provide a path or program for reconciliation. Angels, after their choice, are tied eternally to their decision – just as mankind is eternally tied to their decision. While some angels rebelled against God, the vast majority stayed faithful to Him (Revelation 5:11-12; cf. 12:4a, 7-8).

Angels: Will and Choice

Angels have will and choice as they serve the Lord. In I Kings 22:19-23, we see the active engagement of angels with God. The LORD (YAWHEW) calls out a question in I Kings 22:19:20: "who will persuade Ahab to go up, that he may fall at Ramoth Gilead?" From that question the LORD asked, we see that there was conversation between the angels who stood before Him. And from that discussion, one angel (most likely Satan, cf. Job 1:6-12, 2:1-6) came forward with a response (v.21): "I will persuade him." From that statement the LORD asks him a question (v.22): "In what way?" The angel responded with his plan (v.22): "I will go out and be a lying spirit in the mouth of all his prophets;" to which the LORD responded (v.22): "You shall persuade him and also prevail. Go out and do so" (cf. II Chronicles 18:18-22). These verses clearly show the will and choice of angels in their service to the LORD. Angels are not preprogrammed, autonomous robots for the LORD; good angels serve the LORD to carry out His will; within God's sovereignty, evil angels carry out their will.

Another interesting passage that may indicate angels will and choice is found in I Corinthians 11:10, where an interpretation of Paul's comments indicates that he may feared that angels could be tempted sexually by women (this is a plausible reference to sexual activity which could result in children given the context of verses 7 through 12; cf. Genesis 6:1-4). It should be noted that baptism not only demonstrates a believer's public profession of faith in obedience to Scripture, it is a public sign to the angels, good and fallen, that a believer is a follower of Christ.

Section Five

ANGELS: GOD'S SOVEREIGN DESIGN AND STRUCTURE

Angels: Hierarchy and Rank

Scripture uses specific words that appear to identify a hierarchical order among angels. God is a God of structure and organization, so it is reasonable to believe that He created the complete hierarchy of angels when He created angels. The use of “thrones,” “dominions,” “principalities,” and “powers” in Colossians 1:15-18 and Ephesians 1:15-23 suggest a hierarchy of beings in these categories, but it doesn’t mention the angels explicitly. Ephesians 6:12 suggests that “principalities” and “powers” refer to demons, not the holy angels.

Words used in Old Testament scripture appear to explicitly identify angelic organizational and hierarchical structure. Terms of government and organization are used to describe angelic function in the Old Testament: “assembly” (*edah*); “council” (*sod* – session, company of persons, intimate secret / secret council); congregation (*qahal*); “assembled meeting” (*moed* – assembly convened for a specific purpose, place of meeting, appointed time); and “court” (*din*). We see these words used in Job 15:8; Psalm 82:1,6-7; Psalm 89:6-7; Jeremiah 23:18,22; Isaiah 14:13; and Daniel 7:9-10 to describe a ‘heavenly assembly / heavenly council.’ Terms of rank and purpose are used in the Old and New Testament in relation to angelic beings such as “sons of God,” “angels,” and “princes,” which indicate a hierarchy, which we will examine.

Scripture does not explicitly describe the angelic hierarchy, but the terms “sons of god,” “angels,” and “princes” used in the Old Testament indicate a hierarchy, which is consistent with the character and attributes of God. God is not the author of confusion and chaos, but is a God of organization and structure characterized by balance, harmony, clarity and coordination; confusion and chaos are specifically results of sin and judgment. The three terms that indicate hierarchy and rank within the angelic realm are: “assembly/council,” “sons of God,” and “angel.” The term “prince” (*sar* – chief leader, chief hand, general, commander) is also relevant to a hierarchical structure. This is evidenced in Daniel 10:13,20, where Michael, a “prince” archangel is in battle with the “prince of Persia.” (Note: “*Sar*” is used in Joshua 5:13-15 to identify Christ as the “Commander (*prince*) of the army of the LORD”- cf. Revelation 19:11-16.) ⁴

To understand the hierarchy, it is important to have a foundation for the understanding we have of the angelic hierarchy. In the beginning, God created heaven and earth (Genesis 1:1) at which time angels were created. Angels, led by Lucifer, rebelled; and sin and judgment created chaos (Genesis 1:2). And from that point God created (Genesis 1:6-10) the world we know, including mankind. The purpose of His creation of mankind was to create beings in His image that He could fellowship with as a family (Genesis 1:26-28; Genesis 2:8,15,18; Genesis 3:8). The creation of man caused an angel ‘prince’, by the name of Lucifer, to be angry and jealous.

Lucifer's ('Satan') pride and jealousy created his desire to destroy God's family relationship with mankind (Genesis 3:1-7). His efforts to destroy mankind and God's plan for a family relationship with mankind are well documented in scripture; i.e., Genesis 6:1-7; Exodus 14; Matthew 2:13-18.

A study of scripture indicates that God divided mankind into 70 nations (Genesis 10) after the flood; and put "princes / sons of God" in place to oversee those nations (Deuteronomy 32:7-10; Daniel 10:13-14, 20-21; cf. Ephesians 2:1-2, 3:10).⁵ These "princes" failed in their oversight (cf. II Kings 18:31-35 / Isaiah 36:13-20; Psalm 82). It is with this as background that helps us understand the action of God in selecting Abraham (Genesis 12:1-3, cf. Exodus 23:20-23; Deuteronomy 7:7-9) to be a nation under His oversight, through which He would defeat Satan and his "princes" through Christ (John 12:30-32). This understanding is supported by the actions of Jesus and Satan in Matthew 4:8-11; and by Jesus' actions in Luke 10:1-23, where He sent out 70 to declare that the Kingdom of God is at hand; and by the words He spoke in John 12:30-32 (cf. Ephesians 2:1-2).

There is one angel "prince" named; and he is identified as an "archangel." That angel is Michael. In Daniel 10:13,20 and Daniel 12:1, Daniel identifies the archangel as "Michael" (cf. Jude 9). Michael is referred to as "one of the chief princes." Since he is described as "one of the chief princes," it is possible that there are other archangels, but we cannot be sure. The Greek word used in Jude means "a chief angel," which suggests that an archangel is in a leadership or commanding position to other angels (f. I Thessalonians 4:16; Revelation 12:7-8).

Other divine beings, identified as angels, are "cherubim" and "seraphim," which have specific roles. Cherubim are mentioned in Genesis 3:24, Ezekiel 10:1-22, and Psalm 18:10. There were two golden images of cherubim on the mercy seat, at the top of the Ark of the Covenant (Exodus 25:18-22, 2 Chronicles 3:7-14). Seraphim are only mentioned in Isaiah 6:2-7. The text describes them as "each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew" (Isaiah 6:2). These are tall angels, each with six wings, and they can fly.

Angels: Names

The three angels are mentioned by name in the canonical books of the Bible. They are: Gabriel, Michael, and the fallen angel Lucifer, or Satan. (Daniel 8:16, 9:21, 10:12-13, 12:1; Luke 1:19,26; Isaiah 14:12; Luke 10:18).

Following are artist's depictions of angels. Of note, all artistic renditions of angels show them having wings, but nowhere in scripture is this indicated except for Cherubim and Seraphim.

Michael is the only archangel named in the Bible (Daniel 10:13,21; Jude 9; Revelation 12:7-8).



The angel Gabriel is named in Daniel 8:16, 9:21; and Luke 1:19,26.



The angel Lucifer / Satan is named in the Isaiah 14:12 and Luke 10:18.



Section Six

ANGELS: SERVANTS OF GOD

Angels: Worship and Praise the LORD

The angels not only obey and submit in service to the LORD, but they also worship Him. We find several references in Scripture about angels praising and worshipping God (Psalm 29:1-2, 103:20-22; Psalm 148:1-5; Nehemiah 9:6; Luke 2:13-14; Seraphim - Isaiah 6:2-3; Revelation 4:8). In Hebrews 1:5-6 and Revelation 5:11-12, the angels' worship is directed to Jesus Christ, the Son of God.

Angels: Subject to Christ

Christ Jesus is the Lord of all creation (cf. John 1:1-3; Colossians 1:13-17). The angels submit to His authority (Hebrews 1:6,13). Angels are Christ's servants and are not to be worshipped, they are subject to Christ (Philippians 2:10-11; I Peter 3:22). Scripture also presents scenes of angels ministering to Jesus (John 1:51, Matthew 4:11) and accompanying Him upon His return (Matthew 16:27, Matthew 25:31, Luke 9:26). All noted scriptural references indicate that angels are in submission to His authority.

Angels: Messengers of God

In the Bible, one of the most common tasks that God assigns to His angels is to bring messages to humans and reveal the Lord's plans to them (Revelation 22:6-9). Here are some examples: 1) An angel met Hagar in the desert and told her that her son was going to be a great nation (Genesis 21:17-18); 2) an angel told Elijah to "arise and eat" (I Kings 19:5-8); 3) the angel Gabriel announced to Zacharias that his wife Elisabeth was going to get pregnant (Luke 1:11-22); 4) the angel Gabriel also announced to Mary her pregnancy and that she was going to give birth to Jesus Christ, the Son of God (Luke 1:26-38); 5) an angel announced the good news about Jesus's birth to the shepherds (Luke 2:8-15); 6) an angel instructed Joseph about what he should do regarding Mary and the baby Jesus (Matthew 1:20, 2:13, 2:19-20); 7) angels told the women that Christ Jesus had resurrected from the dead (Matthew 28:2-7, Luke 24:4-5); 8) an angel of the Lord told Philip to go to the desert (Acts 8:26); 9) an angel instructed Cornelius to invite the apostle Peter to come to his house (Acts 10:3-8,22); 10) an angel told Paul that he and the sailors were going to survive the shipwreck (Acts 27:23-24); 11) John wrote the book of Revelation to record what angels of God were directed to show him (Revelation 1:1-2).

Angels: Carry Out the Judgment of God

God is patient and long-suffering when it comes to people's sins (Psalm 78:38, 2 Peter 3:8-9). However, God will judge people for what people do that is offensive to Him and a sin against Him (Romans 1:18, 2:5). The Bible tells us of occasions when God orders angels to carry out His righteous judgment against sinners: 1) an angel of God was sent to oppose Balaam and take his life (Numbers 22:21-35); 2) God sent an angel to punish Jerusalem (2 Samuel 24:16-17, 1 Chronicles 21:15); 3) an angel of the Lord took King Herod's life (Acts 12:21-23); and 4) Christ Jesus will send His angels to cast offenders into the "furnace of fire" (Matthew 13:41-42,47-50).

Angels will participate in carrying out God's will and judgment in the coming events at the end times. The Bible tells us about the events that angels will be involved in: 1) angels will be with Christ Jesus upon His return (Matthew 16:27; Matthew 25:31; Luke 9:26; II Thessalonians 1:7); 2) Jesus will send angels to gather His people (Matthew 24:31); 3) seven angels will blow their trumpets, which will bring calamities upon the world (Revelation 8:6); 4) angels will be present in the "heavenly Jerusalem" (Hebrews 12:22); 5) angels ("hosts") will be with the LORD in His army at Armageddon (Isaiah 13:4-6, 10-13); and 6) an angel will bind Satan and "cast him into the bottomless pit, and shut him up, and set a seal upon him" (Revelation 20:1-3). The book of Revelation contains other texts that show angels participating in the final events (Revelation 10:1, 14:6-8, 16:1, 18:1-2,21, 19:17, and others).

Angels: Missions and Service

The Bible tells us of service assignments and missions that angels have received from the Lord to carry out.

Cherubim were placed at the East of the Garden of Eden, along with a flaming sword, to protect the way to the tree of life (Genesis 3:24).



Seraphim protect God's presence in heaven (Isaiah 6:2-3, 6-7)



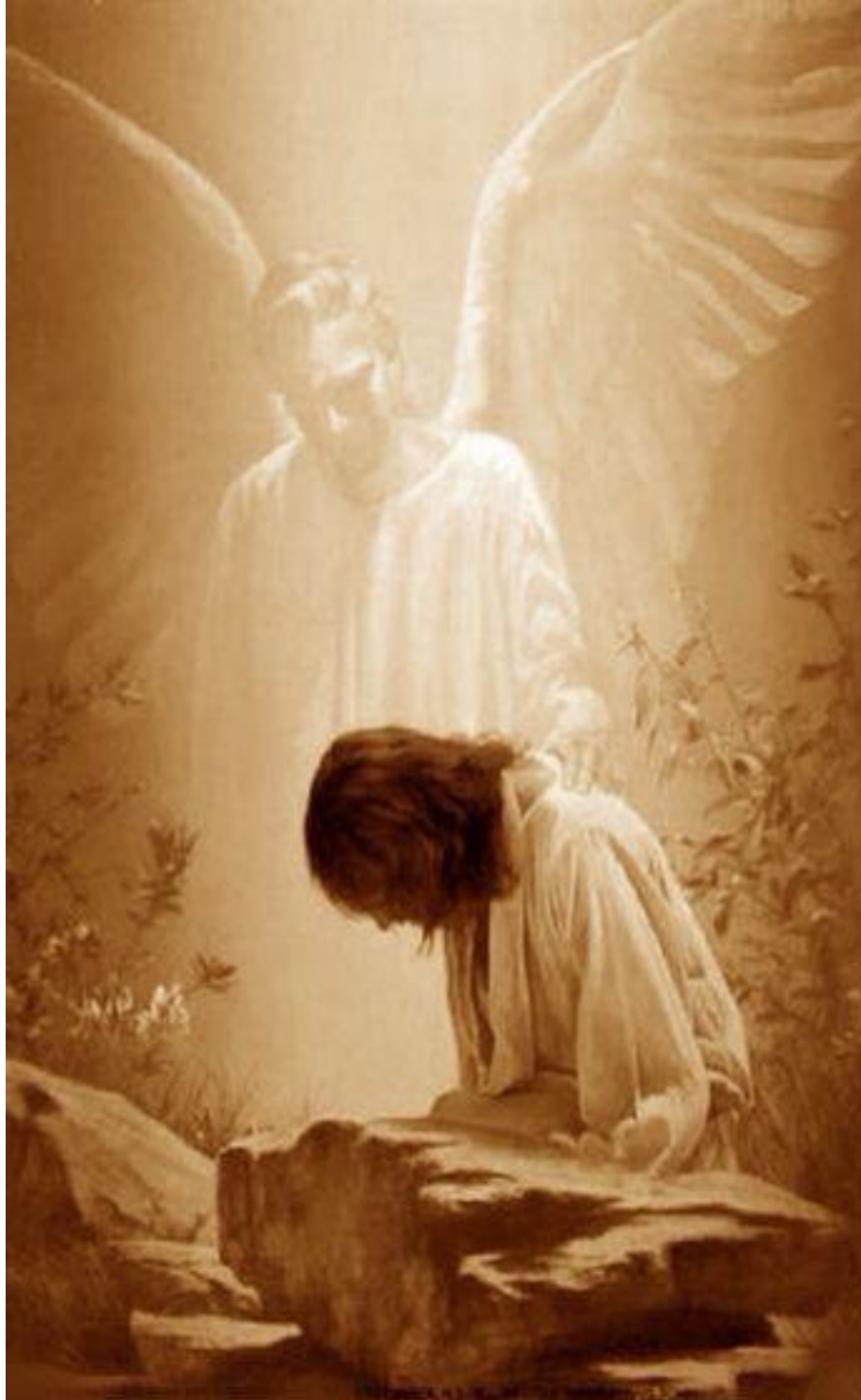
God sends angels to patrol the whole earth (Zechariah 1:10-11).



An angel brought food to Elijah (1 Kings 19:5-7).



An angel ministered to Jesus (Matthew 4:11) and strengthened Jesus while He was praying in the Garden of Gethsemane before His arrest (Luke 22:43). An angel rolled back the stone placed at the door of Jesus's tomb (Matthew 28:2); and angels were present at Jesus's empty tomb (Matthew 28:5-6; Luke 24:4-5; John 20:11-13).



Angels: Participate In and Observe

Angels participate in and observe God's judgment of mankind (Revelation 3:5) and of Satan and his evil angels (Revelation 12:7-9). Angels participate in and observe worship of Christ as King (Revelation 5:8-13). Angels, as an "assembly," participate and observe believers being presented to Christ (Hebrews 2:10-18) in a scene that is reminiscent to introducing a new family member into a family in their new home.

Is it possible that angels serve as witnesses at the Great White Throne Judgment (Revelation 20:11-15; cf. Deuteronomy 17:6, 19:15; Matthew 18:16; Hebrews 10:28, 12:1) in light of Matthew 7:21-23 and 12:36-37?

Angels: Fight Against Fallen Angels - Demons

The Bible tells us that God's angels fight against Satan's fallen angels, the demons. Scripture tells us that a demon (a being identified as the 'prince of the Persian kingdom,' which most Bible scholars believe is a title to a high-ranking demon) fought the angel Gabriel for 21 days until the archangel Michael arrived to help him (Daniel 10:13-14). Michael also fought the devil for Moses's body (Jude 9). Michael will lead God's angels in the final battle against Satan and his demons (Revelation 12:7-8).

Section Seven

ANGELS AND MANKIND

Angels: Interest in Humanity

Angels have been and will be involved and interested in what is happening in the lives of human beings (I Peter 1:12). Angels do not know what graces God will give to certain humans; however, they can observe the effects of God's grace (Luke 15:10). Angels are far more active in the life of humans than we realize. Angels can prompt and guide the actions / thoughts of humans, but cannot violate our free will (cf. Matthew. 1:20-24; Luke 24:4-8).

The angels, both holy and unholy, marvel at God's wisdom as they observe Jews and Gentiles united in one body (Ephesians 3:9-10; Hebrews 12:1).

Angels: Interaction with Humanity

Even though angels are spirits / spirit beings (Hebrews 1:6-7,14), they interact with the physical world (cf. Acts 5:19). They cannot be seen by humans unless the God allows it (Numbers 22:31; II Kings 6:17; Luke 2:13-14). They are observed in bodily form and interacting with human beings as God allows (Genesis 18:1-8, Luke 1:11-20,26-38). They affect the physical world when fulfilling a mission from God (Isaiah 37:36; Daniel 6:22; cf. Peter – Acts 5:19, 12:6-10).

Angels delivered apostles from prison (Acts 5:18-21, 12:7-11). An angel comforted Paul (Acts 27:21-26). Angels brought messages to people in dreams (Matthew 1:20-24, 2:13,19) and visions (Luke 1:8-23, 26-28; Acts 10:3-7). Angels announced the birth of Christ to shepherds (Luke 2:9-10). An angel spoke to mankind (Matthew 28:1-7; John 20:11-13). An angel struck

Peter (Acts 12:7). An angel appeared to Philip (Acts 8:26). Angels ministered to Jesus (Matthew 4:11; Mark 1:13). An angel rolled back the stone from the tomb opening and sat on it (Matthew 28:2). Angels interpreted visions seen by John (Revelation 1:1, 4:1, 10:7-10, 17:1,17, 21:9-10, 22:1,6,8).

Angels often go unnoticed in their interaction with us as humans (Hebrews 13:2). Since angels are spirits and don't have physical bodies, they often go unnoticed by us, even though they can interact with the physical world.

Angels: Protection Providers

God assigns angels to protect those who fear Him (Psalm 34:7; Psalm 91:11-12, cf. Satan's testing - Luke 4:9-11). Here are some examples of angels sent by God to guard His people and those who feared Him: an angel of the Lord accompanied Israel during their travels from Egypt to the Promised Land (Exodus 14:19, 23:20); God sent an entire army of angels that were ready to defend Elisha and his servant from the enemy's soldiers (II Kings 6:17); Jesus Christ said that, if He called to His Father, there would be "twelve legions of angels" at His disposal to protect Him (Matthew 26:53). Of course, He did not call upon the angels because He needed to die on the cross to fulfill the Father's plan and to pay for our sins.

God's use of angels to protect those who fear Him is observed when Jesus was tempted by the devil to cast Himself down from the pinnacle of the temple (Matthew 4:5-7). Satan told Him that He should do it because God would send His angels to protect Him, quoting Psalm 91:11-12. Scripture indicates that each person who is an "heir of salvation" will be ministered to by an angel from the moment of their conception to protect them as God leads them to salvation: "*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*" (Hebrews 1:14). Matthew 18:10 is often quoted by people who believe in guardian angels, that is, that a specific angel is assigned to each person to guard them throughout their whole life. It is important to note that the pronoun used in Matthew 18:10 is collective and refers to the fact that believers are served by angels in general. These angels are pictured as 'always watching' the face of God so as to hear His command to them to help a believer when it is needed. There is no doubt that God sends angels to protect His children (Hebrews 1:14), but there is no clear text that affirms that sort of specific lifetime assignment.

Angels are used by God to intervene on behalf of those who believe in Him. Following God's orders, angels not only deliver messages to His people but also intervene for them (Psalm 34:7). Here are some examples: 1) a single angel struck down the entire army of Assyria and delivered God's people from them (II Kings 19:35; Isaiah 37:36); 2) an angel of God shut the lions' mouths and kept them from hurting the prophet Daniel (Daniel 6:22); 3) an angel opened the prison doors and took the apostle Peter and the others out (Acts 5:19-20); and 4) an angel rescued Peter from prison and certain death (Acts 12:5-17).

Section Eight

FALLEN ANGELS: SERVANTS OF SATAN

Good angels help us to act in accord with our created nature as rational human beings, fallen angels the opposite. Good angels bring to mind imagery that helps us do the right thing according to God's will; the fallen angels the opposite. The degree and kind of temptation from fallen angels is determined by God according to what is necessary for our salvation. Angels don't know what is happening in your intellect and will, but they can surmise it by watching our reactions and behavior.

Fallen angels do control empires, nations and territories on planet Earth under the leadership of the devil, who is the ruler of this world. Every nation, city or small town has felt the demonic undercurrents of Satan's wickedness. He is now in the process of gathering together the nations of the world for the final, great battle against Christ at Armageddon where he will be defeated by Christ Himself and his reign of power on this earth will permanently end.

Satan himself states that he is the ruler of the world and those fallen angels who rule the world with him (Matthew 4:8-9). Jesus Himself acknowledged Satan's rule in John 12:30-32: "Jesus answered and said, "This voice did not come because of Me, but for your sake. Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all peoples to Myself." Jesus stated this again in John 16:8-11: "And when He (Holy Spirit) has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world (Satan) is judged." Paul also wrote about Satan's rule of this world in Ephesians 2:1-2: "And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience;" and in Ephesians 6:12: "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places."

Fallen Angels: Demons

Fallen angels are evil angels known as demons. Scripture provides abundant evidence of the existence of demons. We know from scripture that Satan fell from heaven (Isaiah 14:12); and other angelic beings joined in with Satan, shared in Satan's fall and became evil (Ezekiel 28:18; Matthew 25:41; Revelation 12:4). We also know that fallen angels know Christ because of their time in heaven; and He knew them (cf. Mark 1:23-24,34).

All references to demons (fallen angels) occurs in the New Testament. In the Greek, two words are translated similarly in the New Testament but their meanings are slightly different. The word "*diabolos*" is translated 'devil' and refers to the devil himself. Another word, "*diamon*," is translated 'devils' or 'demons;' and is found more than 75 times in the New Testament.

Demons are fallen angels who rebelled against God in heaven and were cast out of the presence of God. When Jesus described hell, he called it “eternal fire prepared for the devil and his angels” (Matt. 25:41). In Revelation 12:4, John described the fall of Satan noting that the devil took a third of the angels in heaven with him. When Satan fell, a third of the angels which he had supervision over appears to have followed him in rebellion against God. I believe that this is foundation to conclude that Satan was one of three angels responsible over other angels, along with Gabriel and Michael.

Satan’s fallen angels (demons / evil spirit beings) are able to move about and influence behavior within the transcendent (meaning beyond or above the range of normal or merely physical human experience) dominion. The most alarming characteristic they hold is how they are able to manipulate humans; and to do that, they often test a person’s faith in God and present men with demonic-based idols to worship. This is clearly seen in the Old Testament.

Genesis 6:1-4 is key to understanding fallen angels and their impact on mankind. Opinions and arguments abound on the understanding of the “sons of God” written about in Genesis 6:1-4. I believe that I Peter 3:19-20 helps clarify Genesis 6:1-4; simply stated - the “spirits in prison” in I Peter 3:19 are the “sons of God” in Genesis 6:1-4 (cf. II Peter 2:4; Jude 6).⁶ It is my belief that the “children” who became “mighty men who were of old” were human that were conceived either by demons or men who were possessed by demons (cf. Mark 5:1-13). In my opinion, the evil angels that were the cause of God’s wrath in Genesis 6:1-4 were again at work after the flood (cf. Genesis 6:4 – ‘giants...and also afterward’) and were the force behind the building of the tower of Babel (Genesis 11:1-9), which was a tower to worship a demon, El, represented by the sun.⁷ When God punished man at the tower of Babel for their worship of a demon, via El, and He imprisoned those evil angels (I Peter 3:19-20) so they could not again disrupt God’s plan for His family. However, after the dispersion of mankind by God, those men who were born in the evil angel/daughter of man lineage continued to have children who became known and identified as the Amorites or Canaanites in scripture. It is this lineage that is the origin of the “giants” in Canaan (Numbers 13:31-33; Deuteronomy 2:9-11); of which Shion, king of the Amorites (Deuteronomy 2:18-25) and Og, king of Bashan were two men in the lineage of the giants, the “mighty men of old” (Deuteronomy 3:1-11). It is of note that the latter giants of this lineage, as noted in scripture, were the Philistines with Goliath and his brothers (cf. I Samuel 17).

The Amorites/Canaanites were the people who worshipped demonic idols: 1) El (El was known as the supreme god of the Canaanites; the father of gods and men and the creator deity; who was depicted as a bull and known for his tremendous power and strength); 2) Baal (Baal was the son of El, a god under El, the fertility god and god of storms); 3) Asherah (El’s wife, a mother-goddess) and 4) Molech (a god under Baal). All of the named gods are known to be demonic gods; to which man worshipped as idols, demonic idols (cf. Acts 7:41-43). These gods were noted in the New Testament through the use of the term “Beelzebub” which means

6 Appendix Six

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‘prince of Baal’ (Luke 11:15-26).⁸ When Israel prepared to enter the Promised Land, God instructed Israel to utterly and completely destroy all the people who lived in Canaan that worshipped the identified demonic inspired and controlled religions (Deuteronomy 2:34, 3:6). Why? Because the Amorites / Canaanites were people who were descendants of the “mighty men of old,” men who were directly and willfully worshipping demons because of their lineage; and they had directly influenced other peoples to join in their demonic idol worship (Deuteronomy 18:9-14, 20:16-18, cf. Deuteronomy 7:21-26).

However, demons have no direct power over believers like God does. If they did, we would all have been attacked by now. But, since they do not have the power to directly control us, they seek to influence and manipulate us. It appears that man can allow a demon to control them, either by choice or by non-vigilance (Matthew 12:43-45; cf. Romans 12:1-2). In Jesus Christ’s teachings and ministry, He often confronted demons and their activities, i.e., demonic possession of individuals (Matthew 12:22-29, 15:22-28, 17:15-16; Mark 5:1-16). In His ministry, Christ demonstrated His power over demons and, furthermore, He gave His disciples power to cast out demons (Matthew 10:1).

Demons do possess men. This appears to be an attribute that only fallen angels have (Jude 6). And it appears that sometimes this possession begins when children are young (Matthew 15:22, 17:15-16). And it appears that man can be possessed numerous times (Luke 11:15-26).

Fallen Angels: Characteristics of Demons

Here are the dangerous characteristics demons possess that we, as Christians, should keep an eye for.

Demons: Have Power

In Ephesians 6:10-12, we are told to stay strong because we are not dealing with the flesh or tangible and visible beings like humans. Instead, we are against the “rulers, authorities, and powers” of the dark world. Satan has control over all demons and their goal is to be an army to defeat God. Job and Paul experienced the power of demons in their lives (cf. Job 1:12; 2:6-7; I Thessalonians 2:18). Hence, we as children of God need to put on the Armor of God (Ephesians 6:13-18). Additionally, Ephesians tells us that we must be against the spiritual forces of evil in the heavenly realms. From this, we are able to understand that each demon has its function. These are also why demons have different names and not just one. “Demons” is the general term used to identify these evil forces.

Demons: Attack

Demons attack in a number of ways (cf. Job 1:12, 2:7). One way is through physical disease or malady. There are many reasons why a person may experience physical illness or mental distress. Sometimes it is the result of God’s judgment for sin (1 Cor. 11:30). But on some occasions, physical disease and affliction is demonic based. Jesus cast a demon out of a dumb

man who immediately began to speak (Matthew 9:32, 33), and a blind man began to see when the demon went out of him (Matthew 12:22). Job was afflicted physically with boils covering his body, the result of satanic activity (Job 2:1-10). Physical afflictions are not always symptoms of demon activity, but demons are capable of and do occasionally cause physical pain and suffering. In at least two cases of demon possession treated by Jesus during his ministry, the demons had so affected the minds of the victims to cause abnormal behavior. One man lived among tombs, a practice considered unclean during this time, and created a disturbance day and night (Mark 5:3-5). In another case, a young boy possessed with a demon involuntarily went into an apparent convulsion when he encountered the presence of Jesus (Luke 9:37-42). In both instances, the victims engaged in some form of self-destruction and physical mutilation of the body. After the demon was cast out of the person, the problems disappeared.

Demons attack through moral impurity. For the Christian, our final moral code of ethics is the Bible. Those who oppose God oppose the morality of the Bible. Demons are instrumental in leading both the saved and unsaved into moral compromise. One of the often-used names for demons in the Bible is 'unclean spirit,' an appropriate name, as they tarnish everything they influence. When Israel left Egypt, God gave them the land of Canaan that they were to cleanse from idol worship. One of the reasons God wanted them to cleanse the land was the people of that land had given themselves to the worship of demonic gods, which included the pervasive use of immoral sexual activities related to worship of idols (Leviticus 18; Deuteronomy 18; cf. 18:9-14).

Demons attack through the teaching of false doctrine and/or false religion. Paul discussed one main work of demons when he warned Timothy of conditions "in the latter times." "Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons" (1 Timothy 4:1-2). Paul knew of Satan's work to deceive with false doctrine / false religion (cf. 1 Thessalonians 3:5). Demons are the source of many organized doctrines of the false religions. Even in the early church, there were false apostles (Revelation 2:2) and false doctrines (Revelation 2:14) that had to be opposed. The Bible teaches the coming of an antichrist during the Great Tribulation but, by the end of the first century, John wrote, "Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore, we know that it is the last hour." (1 John 2:18). The word 'anti' had a twofold designation; first it meant 'against' Christ, but the secondary meaning was the most evident, it meant "in substitution for," or "instead of," Christ. The existence of 'antichrist' leaders throughout the church age is the result of demon activity. Their main activity is to foster a 'substitute religion' in place of Christ and his doctrine.

Demons: Can Possess

"Demonic possession" is a unique attribute or characteristic of a fallen angel and it is shown differently multiple times in the New Testament. One example was while Jesus was in Gergesenes, He met two men possessed by the demon known as Legion (Matthew 8:28 – 34, Mark 5:1 – 20, Luke 8:26 -39). Here, it is shown that the demon feared Jesus who held power and authority given by God. Indeed, demons can "possess" people by entering into them.

However, a true believer in Christ cannot be demon possessed. There is a distinct difference between being possessed by a demon and being oppressed or influenced by a demon. Demon possession involves a demon having direct/complete control over the thoughts and/or actions of a person (Matthew 17:14-18; Luke 4:33-35; 8:27-33). Demon oppression or influence involves a demon or demons attacking a person spiritually and/or encouraging him/her into sinful behavior. If we permit them, demons can influence our thoughts, actions, and words. Indeed, this is very unsettling to think about. But the Bible offers a solution – the demons cannot possess someone under the influence of God’s love, and who is in Christ. Believers are told to resist the devil (James 4:7; 1 Peter 5:8-9), not to cast him out.

Demons: Entice and Influence People

While demons have different characteristics, one thing remains consistent, their ability to influence, entice and confuse people by creating doubt (cf. Genesis 3:1-14). Demons are nowhere as powerful as our God. So, they resort to searching and aiming for our weaknesses; and when they find our weaknesses, they take advantage of it. 1 John 4:1-4 reminds us of how we should always remember that the One within us is stronger than the one who is of the world. Whatever the demons offer, we should not be swayed or confused or enticed by what is being offered.

The main mission of the demons is to make humans sin. The more we sin, the farther we are separated from God. Since demons cannot attack something near the presence of the Lord, they want us to separate from God’s presence so they can attack us with ease. Demons don’t follow just a single pattern or method into enticing us. Demons can strike us through fear, flesh, deceit, greed, hate, temptations, and even with our self-image. There are countless ways demons can entice and influence us but, for our part, we only have one answer to all these and that’s our relationship with God. Demons cannot touch what God holds (John 10:27-29).

Fallen Angels: Names of Demons in the Bible

“Flesh”, “devil”, “world” and “enemy” are some of the generic terms used to refer to demons. Fallen angels / demons are plural; they come in levels with different purposes, just as angels. Some fallen angels are identified with their own name. Here are some of the mentioned names of demons in the Bible along with their different purposes, history, and specializations.

Satan

Among the names of demons, Satan is the most known and feared demon. However, he was not born or destined to be a demon. Lucifer/Satan was a recipient of many blessings from the Hands of God. He was created and established as a guardian cherub until he sinned, “You were blameless in your ways from the day you were created till wickedness was found in you. Through your widespread trade, you were filled with violence, and you sinned” (Ezekiel 28:12–15).

In the New Testament, Jesus says that He saw Satan fall from heaven “like a flash of lightning” (Luke 10:18). Satan is a fallen angel; and he led one-third of the angels in heaven in rebellion

against God. Satan is the genesis of original sin – pride. Satan is the power and force of evil, which he carries out through his fallen angels, demons. Satan is in the evil around us today, in every sin we commit.

Satan attacks us in the manner of temptation just as he did Jesus; he is always prowling in hopes for someone to devour (1 Peter 5:8). Based on the nature that is revealed about Satan, he is the type to entice people into abandoning their beliefs and sin more. Satan entices us to sin by presenting and enticing us through our natural desires (money, success, relationships, fun, fame, selfishness) to sin, rebel against and reject God.

It is a common misconception that Satan rules Hell and that Hell is his current home. Satan does not rule Hell and it is not his current home. His current home is earth. One day we will be imprisoned in Hell, the Lake of Fire, for eternity, just like any other sinner that rebels against God (Revelation 20:10). One-third of angels who followed Satan and rebelled against God will also face the same destiny, separated from God and Heaven forever in the Lake of Fire (cf. Revelation 12:3-4).

Molech

While it was not directly stated in the Bible that Molech is a demon, the act of worshipping his name was an issue for Israel in the Old Testament (Leviticus 20:2). The act of worshipping false gods is equated to demonic acts; therefore, demons are involved in worshipping idols. Molech is a name that God commanded His people not associate with (Leviticus 18:21). Molech was a Canaanite god. One of the most documented practices of Molech worship was that of human sacrifice. Molech worship reached its peak during the reign of Solomon and would not be abolished until the time of captivity in Babylon (I Kings 11:7).

Legion

With many names of demons, we can see that they are unlike God for there is more than one demon; we have only one God. This is well-depicted through Legion; a demon Jesus spoke to in Mark 5:1 – 20. When Jesus arrived at the country of Gadarenes, He met a possessed man outside a cemetery. This man was unlike any other, no one was strong enough to subdue him. They tried binding him with chains and shackles but, none of these worked as well. So, Jesus asked this man his name. He replied with “My name is Legion, for we are many” (Mark 5:2, 7-10; Luke 8:30 – 31). When Jesus spoke to the man, the Demons within him referred to themselves as Legion, for there was not one demon but many.

Demon possession can include more than one demon. In this case, a Roman legion consists of about three thousand to six thousand soldiers. This made sense as to how the unclean spirit or demon was immensely powerful in terms of physical power. Although the possibility of having thousands of demons is terrifying, here’s something we should always remember – It doesn’t matter if there are thousands if not, millions of demons. If we have Christ, then One Man is more than enough.

Abaddon (Hebrew)/Apollyon (Greek)

Abaddon is one of the most frightening examples of demons mentioned in the Bible. Abaddon is described by John during the 'Seven Trumpets' prophecy in Revelation 9:11: "They have as king over them the angel of the bottomless pit. His name in Hebrew is Abaddon, and in Greek he is called Apollyon." When the fifth trumpet is blown, the 'abyss' will open and demonic locusts will be released to torture those who have not received God's seal. Their leader will be Abaddon, one of Satan's underlings and leader of the 'abyss'. Abaddon will have a simple mission, inflicting pain and suffering on those who have not responded to God and accepted Jesus Christ as their savior.

Fallen Angels: Destiny

When Jesus encountered a demon-possessed man during his earthly ministry, the demons asked, "Have you come here to torment us before the time?" (Matthew 8:29). Demons understand something of their eternal destiny as the phrase "before the time" could mean that they feared premature expulsion from the man, but it probably is better understood to the eternal judgment in the Lake of Fire (Matthew 25:41, cf. Revelation 20:10). The destiny of demons can be summarized in three phases of confinement.

Present Confinement

Some demons are currently confined. John described the release of some of these demons in the form of demonic locusts during the Great Tribulation, when they will come from the bottomless pit to afflict the people (Revelation 9:1-11). Jude identified another group of demons whom God "he has kept in eternal chains under gloomy darkness until the judgment of the great day" (Jude 6). The sin of these angels was so horrendous that they will never again experience any degree of liberty (II Peter 2:4).

Millennial Confinement

During the Great Tribulation, there "are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty." (Revelation 16:13-14). As demons are in part responsible for the battle of Armageddon, it is reasonable to expect they would be prevented from making war during the millennial reign of Christ. While their millennial destiny is not specifically identified in the Bible, most commentators would agree that they would be confined with Satan, their leader, in the bottomless pit (Revelation 20:3). They certainly are not active during Christ's reign on the earth.

Eternal Confinement

A key thought to keep in mind when attempting to understand hell is this: "Why did God create hell in the first place?" The answer to that question is found in Jesus' Olivet Discourse (Matthew 25:41): "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.'" The 'Lake of Fire' was "prepared for the devil and his angels" when they rebelled against God. Fallen angels are subject to God's judgment, as indicated by the punishment of fallen angels that engaged in corrupting mankind (Genesis 6:1-4; cf. Luke 8:31; II Peter 2:4; Jude 6); just as Satan is subject to God's judgment (Revelation

20:2-3, 10). Demons are apparently aware that someday they will be eternally confined to the lake of fire (Matthew 8:29)

Fallen Angels: Can Believers Have Demons?

The short answer is no. Satan and his demons may tempt us, but they cannot dwell within us. In John 14:15-17 we read: "If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you." The Holy Spirit indwells and lives in every believer. In John 14:23, Jesus tells us; "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make Our home with him." Not only does the Holy Spirit dwell in every Christian, but the Father and the Son, through the Spirit, dwell in every Christian. No demon, nor the devil himself, can dwell in a Christian if the Father and the Son or the Holy Spirit are dwelling in that Christian. God and the devil cannot dwell in the same place or in the same person. God emphasizes in His Word the Holy Spirit lives within those who have repented of their sins, have accepted Jesus as their Savior, and have thus been born into the family of God (Romans 8:9 – "You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.") The Holy Spirit who lives in a born-again child of God bears witness with that person's spirit that he is a child of God. If the devil or a demon lived in that Christian, and possessed that Christian, the Holy Spirit could neither dwell in that person or bear witness that such a person was a child of God.

Fallen Angels: Spiritual Battle

One of the chief difficulties of living for God today is not the social pressures or inconvenience of life; it is the spiritual battle in which we are engaged. In addition to our own deceitful heart and sinful desires, our enemies are demons. Paul observed, "For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places" (Ephesians 6:12). The phrase "the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil" refers to demons and their activities. Part of the work of demons, particularly as it relates to the Christian life, is doing battle with Christians on the spiritual level. This condition is the reason behind the apostolic imperative, "Put on the whole armor of God, that you may be able to stand against the schemes of the devil." (Ephesians 6:11). Without spiritual help from God, the Christian is unable to win the battle against demons.

It cannot be denied that the thought of fallen angels and demons is scary. But we have the power to be victorious (James 4:7); and we know that Christ on the cross defeated Satan and his evil angels (Colossians 2:11-15). The work of Christ on the cross spells the ultimate doom of Satan and his host of fallen angels. The 'disarming' of the angelic rulers and authorities refers to Christ's defeat of Satan and his evil demons by His death and resurrection. The 'public spectacle' refers to Jesus' disgracing of the powers of evil when He died on the cross by bearing

the sin that was their claim and hold on human beings (cf. II Corinthians 2:14-16). It is not clear whether Paul meant that Christ made a public display of His victory over the powers of evil Himself or through the cross. The Greek phrase '*en auto*' can mean either in Him or in it. In either case the meaning is clear. The 'triumphing over them' refers to Roman practice of a triumphant general leading a parade of victory, where the defeated foes are driven in front of the chariot of the triumphant general as involuntary witnesses to the victor's superior might. This scene is confirmed by Peter in I Peter 3:18-19, where Christ announces His triumph over sin, Satan, death and hell to the fallen angels who were permanently bound in hell because of their heinous wickedness (cf. Genesis 6:1-6). This is why we should be in the Word daily, in prayer daily, in fellowship with other believers daily; and why we should choose, act, and speak carefully.

In 1 Peter 5:8, we are given an important warning; to stay sober because the enemy is waiting like a lion for someone to devour. As we have noted, demons are fallen angels with a mission to promote sin, induce temptations, torment, or frighten us or to basically do anything that will keep us away from God (Revelation 12:7-9). Demons are not omniscient, and their power is limited to that of which God allows.

Section Nine

Believers: Judges of Angels

Scripture tells us that God made humans "a little lower than the angels" (Psalm 8:5), but this position will change when we meet Christ because we will be "sons of God" (I John 3:2) and "heirs of God and joint heirs with Christ" (Romans 8:17). Our position changes from one of being "lower than the angels" to one that is "higher than the angels" because we are in Christ (Hebrews 1:4-6). This is what makes us different than angels. God created angels, but they were not a part of His family. He desired a family and the intimate relationships that are inherent in a family. God did not sacrifice His son for angels; He sacrificed His only Son for those who will become (and are) His family.

Because of our position of being in His family and because angels do have will and choice, the Bible teaches that angels are not exempt from judgment. Paul asked the Corinthians, "Do you not know that we are to judge angels?" (I Corinthians 6:3). Scripture indicates that it will be the believer's responsibility to represent God in the role of judge. This will begin in the millennial kingdom where we will serve as judges similar to the judges who ruled before Israel's first king. As judges, we will be given a position of authority over angels; and it appears from the context of scripture (I Corinthians 6:1-6) that this position of "judge" will be for eternity. Angels will be in a subservient status to glorified believer who are members of God's family in eternity (Hebrews 2:5-16).

Conclusion

Angels, as we have studied in scripture, provide us with insight to God's plan and our role in eternity. Good angels are amazing spirit beings that serve the Lord faithfully; and they serve us as God leads them. We also know that we are living in and among Satan and his evil angels,

who are working full-time to turn mankind from God and who are working tirelessly to oppress believers from living victoriously in Christ. As Paul wrote in Ephesians 6:12: "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms." If we want to obey God and resist the devil we are in for a struggle. It is not easy to become a mature Christian nor is it automatic. It takes diligent, sustained effort (cf. Philippians 2:12-13; II Peter 1:5-7). This struggle does not take place primarily on or at the physical level. It is essentially warfare on the spiritual level with an enemy that we cannot see. This enemy is Satan and his evil angels, as well as the philosophies and feelings that he promotes and that people implement. Paul continues in Ephesians 6:13-20 with a description of the spiritual armor, which we are to put on to fight these spiritual enemies.

Angels are God's creation. We learn much about our future in Christ when we observe the life and being of angels, good and evil. We should be thankful to God for His grand design and our salvation! Let us be found faithful in our study of His Word and in our prayers, worship, and gratitude that is given daily to God!

Section Ten

Believers: Armor of God

Ephesians 6:10-20

A true believer who is living a Spirit-controlled life (cf. Eph. 4:1-6:9) can be sure to be engaged in spiritual warfare (cf. Eph. 6:12) with Satan and his demons. Paul closes his letter to the Ephesians with instruction on how to prepare for, engage in, and win this spiritual warfare.

The LORD provides believers with sufficient and effective armor and weapons to combat Satan and his demons in this spiritual warfare. Paul, through the leading of the Holy Spirit, identifies 6 necessary pieces of spiritual armor with which God provides to equip believers to resist and overcome Satan and his demon's assaults. Ruth Paxton wrote in her book *The Wealth, Walk and Welfare of the Christian*, this statement: "In Christ we inherit not only all the love of God but all the hate of the devil." This is a true statement. Satan is engaged in an all-out war against Christ and His children; and we must prepare ourselves for this battle. This cosmic struggle is real, which becomes more evident as each day passes. It is necessary that we, as believers, know how to properly engage the forces of Satan victoriously in this battle.

6:10 – Paul begins his exhortation with "Finally," which means "for the rest" and introduces what the Ephesian believers needed to do. The translation "be strong" is a passive or middle imperative in the Greek text. This phrase means two things; 1) to allow the Lord to strengthen you (passive) and 2) to strengthen yourself in the Lord (middle imperative). It is the Lord who provides the power in both cases. Three different Greek words for power are used in this verse; translated as "strong," "strength," and "might," which instructs us that all of the LORD's power and strength is available to us in our spiritual warfare with Satan.

It is important to note that Satan's power is already broken and defeated through Christ's death, burial and resurrection; which forever conquered Satan and the power of sin and death (Rom. 5:18-21; I Cor. 15:56-57; Heb. 2:14). Yet the battle wages between Christ and Satan even to today, which requires that believers to be vigilant using the Lord's power through the strength of the Holy Spirit and the Word of God to live victoriously here on earth, Satan's home.

6:11 - In order to be strong in the Lord (v. 10) the believer must "put on" (cf. 1 Thess. 5:8) the full armor of God. God supplies the armor for the believer (cf. Isa. 11:5; 59:17), but the believer must engage their will and take action to "put on" God's supplied armor. "Put on" conveys the idea of permanence, meaning it should be a life-long attire. Paul expresses the proper combination of God's divine provision ('armor') and man's co-operation ('put on'). The purpose of accepting and putting on the full armor that God provides for waging spiritual warfare is to equip one's self to firmly withstand all of Satan's attacks.

The phrase "to stand" is not a reference to being like a defense wall that passively stands to guard a city against an assault. It is a reference to soldiers being engaged in a battle fighting, where they are both defending themselves (defensive) and attacking (offensive). There is a difference between defensive and offensive warfare. Defensive warfare is to protect ground that is in your possession. Offensive warfare is to gain ground that is not in your possession. This is the difference between the warfare waged by the LORD and the warfare waged by us. The LORD's warfare was offensive; ours is defensive. The LORD warred against Satan and defeated him at the Cross. Christ won the victory, but Satan continues to battle. Today we war against Satan to maintain the victory which LORD has already gained. But we must make full use of God's armor to 'stand' the ground that has been already won; meaning we must fight against Satan, stand up against him and repulse his attacks.

Satan's attacks are real. Satan rules this world and his plans are carried out through his schemes ('wiles') and his demons. His schemes are 'wily' and come upon us from a very intelligent and experienced strategist. Satan uses schemes such as: 1) mixing truth with error (Gen. 3:4, 5, 22); 2) misquoting Scripture (Matt. 4:6); and 3) masquerading as an angel of light (II Cor. 11:14). Satan consistently aims his personal attacks at getting people to doubt, to deny, to disregard, and to disobey the revealed will of God (cf. Gen. 3; Matt. 4). Satan also uses the world system and our flesh, our sinful human nature, as tools (i.e., sin, immorality, false religion, enticement, etc.) to defeat us. The world system seeks to get people to believe that they do not need God but can get along very well without Him (1 John 2). The flesh tempts us to think that we can find satisfaction, joy, and fulfillment in the physical, material level of life (Rom. 7).

6:12 - If we want to obey God and resist the devil we are in for a struggle. The term "wrestle" means 'hand-to-hand' combat. This struggle does not take place on the physical level ('flesh and blood'), it is 'hand-to-hand' combat on a spiritual level with an enemy that we cannot see. This enemy is Satan and his demons.

Some commentators believe that Paul described four different orders of fallen angelic beings here. This may or may not be applicable, but the four terms used of our spiritual enemies in this verse do identify four characteristics of all of them.

1. "Principalities/Rulers" identify authority.
2. "Powers" identify strength.
3. "Rulers of the darkness/World forces of this darkness" identify evil character and forceful influence in the world.
4. "Spiritual hosts of wickedness/Forces of wickedness" 'in the heavenly places' identify Satan and his fallen angels and their arena of operation, which surrounds our world.

Satan and his fallen angels are very powerful; they are evil; they are well organized; and they control this world. Because of their power, our spiritual growth and walk is a 'wrestling match.' It is not easy to become a mature Christian nor is it automatic. It takes diligent, sustained effort (cf. Phil. 2:12-13; 2 Pet. 1:5-7) to grown in Christ.

6:13 – Paul summarizes what he has just written about. He emphasizes the necessity of the believer's appropriating God's full armor by 'taking it up' and 'putting it on' so they can withstand the attacks of Satan and his demons. Paul repeats himself here because of the urgency of taking up God's provisions in view of the serious struggle ahead that believers face Since the fall of man, every day has been and will be evil. Every day of temptation is an evil day for the Christian. It is a day of battle. This will be true until Christ comes again and establishes His kingdom here on earth.

Watchmen Nee wrote this in his book *Sit. Walk. Stand.*: "When you fight *to get* the victory, then you have lost the battle at the very outset. Suppose Satan sets out to assault you in your home or in your business. He creates a situation with which you cannot possibly deal. What do you do? Your first instinct is to prepare yourself for a big battle and then to pray to God to give you the victory in it. But if you do so, defeat is sure, for you have given up the ground that is yours. The starting-point of your defeat as a Christian is the moment when you begin to reckon that *you* must win. When you say, 'I *hope* I shall overcome', you relinquish to the enemy, by those very words, the ground that is yours in Christ. What then should you do when he attacks? You should simply look up and praise the Lord. 'Lord, I am faced with a situation that I cannot possibly meet. Thine enemy the devil has brought it about to compass my downfall, but I praise Thee that Thy victory is an all-inclusive victory. It covers this situation too. I praise Thee that I have *already* full victory in this matter *in Thee*.'"

6:14-20 – Ephesians 6:14-20 is a long-running sentence in the Greek text. The main verbs in this sentence are 'stand' (v. 14) and 'take' (v. 17). They are imperatives, denoting urgency (cf. vv. 11, 13). Four participles follow in verses 14-16 that describe how to 'stand.' The first three participles that explain how to stand fast are: "having belted" (v. 14), "having put on" (v. 14), and "having strapped on" (v. 15). The fourth participle is "taking up" (v. 16).

6:14 – Paul calls for the Ephesian believers to 'stand.' This is the third time that Paul has called for them to 'stand' (vv. 11, 13). As a believer, we are to take a firm position in the spiritual

battle with Satan and his demons. As a believer who is victorious over Satan because of Christ's victory over Satan, we are to take a stand daily against Satan and his evil forces.

Paul uses the armored Roman infantryman to describe God's protection, because armored Roman infantrymen were commonplace throughout the Roman empire. Paul described the items that the Roman infantryman wore in the order in which he would have put them on. He first put on, over his tunic (a loose sleeveless shirt that reached to his knees), a belt that would hold both the breastplate and scabbard (sheathe) in place. The belt is the most critical part of the armor, because it held up the tunic in battle to free movement (this was known as "girding") and it carried the weapon of war to be close at hand. The belt of the believer is 'truth.' The full truth of God (i.e., the Word of God), combined with the believer's spiritual integrity, are together the only adequate foundation for a defense against Satan (cf. 4:25). "Girding the waist" means preparation for engaging in battle.

The breastplate covered the soldier's body from his neck to his thighs, covering his full torso. It protected his heart and vital organs. It was usually made of tough leather or heavy material, even bronze or chain mail. The 'putting on' of the 'breastplate of righteousness' means integrity and clear conscience. The righteous conduct (personal righteousness though obedience to and communion with Christ) of a believer is in view here along with the righteousness of Christ. Because righteousness and holiness are such distinctive characteristics of God Himself, it is not hard to understand why this is the chief protection to be used against Satan and his demons – and his schemes. Our relationship with God, as built on the 'truth' of the Word of God, is vital in our battle against Satan.

6:15 - Roman infantrymen wore tough sandals studded with sharp, thick nails on the bottoms to increase traction, especially needed in hand-to-hand combat. The "preparation of the gospel of peace" refers to the powerful gospel of salvation and peace that the believer has that enables him to stand his ground when attacked. The gospel, which has brought peace to the believer, enables them to stand firmly on the defense against temptation. It is the confidence of knowing that he is at peace with God and that God is his strength (Rom. 8:31, 37-39). Likewise, the gospel is what enables us to move forward on the offense against our enemies (cf. Isa. 52:7); and it provides the foundation of unity within and among believers.

6:16 - The Roman soldier's shield was made of wood covered with leather in order to make it flame retardant. It was rectangular in shape and about two and one-half feet wide by four feet long. With this large shield the soldier could protect his whole body. Before battle, the soldiers wet the leather covering with water to extinguish the arrows. They would then close ranks with these shields, the first row holding theirs edge to edge in front, and the rows behind holding the shields above their heads. In this formation they were practically invulnerable to arrows, rocks, and even spears.

The faith that provides a defense for the believer is the simple faith one has in trusting in God. It is this faith that is able to extinguish all the flaming arrows of the evil one. First, it is trust in all

that God has revealed through His Word, and secondly, it is the active application ('obedience to His Word') of that trust at the moment of spiritual attack. The believer's continual trust ('faith') in God's Word is paramount ('above all') to protect him from temptation and every sort of evil. "The flaming arrows of the evil one" represent whatever Satan uses to assault the believer. All sin comes when the believer falls prey to Satan's lies and promises of pleasure and satisfaction ('flaming arrows').

6:17 - The second main verb in this long sentence (vv. 14-20) is "take" or, better, "receive" or "accept" (Gr. *dexasthe*). In addition to standing firm, having received, and having already put on four pieces of armor, the believer also needs to receive ('take') and put on two more; a helmet and a sword.

Since Christians are to put the 'helmet of salvation' on. A helmet protects the head, which is always a major target in hand-to-hand combat. The salvation being referred to here is salvation that has already occurred. The believer's salvation has already delivered the believer from condemnation. Satan seeks to destroy the believer's assurance of salvation. Salvation is guaranteed and nothing can take it away (Rom. 13:11; I Thess. 5:8; cf. Isa. 59:17). We have already received salvation from condemnation.

This assurance of salvation is similar to a helmet being put on because it involves a mental choice, namely, trusting in God rather than self, as well as obedience to Him. Confidence in God protects our thinking while we are under attack.

The sword (Gr. *machaira*) carried by the Roman infantryman was short and two-edged. Soldiers used it to thrust and cut in hand-to-hand combat. In Paul's armor description this sword is the soldier's only offensive weapon. The "word of God" is similar to this short sword for the believer. The word 'word' (Gr. *rhema*) here refers to the utterance of God rather than to the written Word or the living Word of God (Gr. *logos*). The Holy Spirit both gives the word (*rhema*) and empowers it as we use it. It is His sword (cf. Isa. 49:2). So, this is referring to the spoken or applied words of Scripture that we use to counteract the particular temptation that we face. It is the appropriate Scripture spoken or put to use by the believer in a given instance of temptation (e.g., Matt. 4:4, 6, 10). Harry Ironside stated: "Do not make a mistake here; the sword of the Spirit is not the Bible. This Bible is not the sword of the Spirit, it is the armory. There are thousands of swords in here and every one of them is powerful and two-edged." Just as Jesus used the words of Scripture to answer Satan (cf. Matt. 4:4, 7, 10) so we, as believers, can and should use the words the Spirit has inspired to drive away Satan.

6:18 - Prayer and alertness (two participles in the Greek text) describe how we should receive our present deliverance and use the word appropriate to our trial. We should be in constant prayer, both in preparation for our spiritual battles and as we engage our enemy (cf. Mark 14:34-38; Col. 4:2). The Spirit prays for us (Rom. 8:26) and enables us to pray, as He enables us to do everything else. Praying in the Spirit involves praying confident of God's help as we pray in harmony with the Spirit's desires, with the Spirit's enablement, and because of His grace (cf. Rom. 8:26-27; 1 Cor. 12:3; Gal. 4:6; Jude 20).

John MacArthur wrote” This verse introduces the general character of a believer’s prayer life: 1) “all prayer and supplication” focuses on the variety of prayer; 2) “always” focuses on the frequency of prayer (cf. Rom. 12:12; Phil. 4:6; I Thess. 5:17); 3) “in the Spirit” focuses on submission, as we line up with the will of God (cf. Rom: 8:26-27); 4) “being watchful” focuses on the manner of prayer (cf. Matt. 26:41; Mark 13:33); 5) “all perseverance” focuses on the persistence of prayer (cf. Luke 11:9, 18:7-80; and 6) “all saints” focuses on the objects of prayer (cf. I Sam. 12:23).

6:19-20 – In closing this sentence, Paul sensed his own great need for the prayer support. It must have seemed wrong to the Ephesians that an ambassador of Christ should be in chains. This is one of those verses that helps us see how Paul viewed himself. He was in heavenly places, but he was also in earthly confinement. An encounter with spiritual enemies awaited him when he would make his defense before Emperor Nero. Paul wanted the right words and boldness to characterize his witness. "Speech" probably refers to clarity of communication, and "boldness" to courage. He needed these things in all of his ministry opportunities but especially in the defense that he anticipated giving in the imperial court (cf. Acts 28:30-31).

"The word for 'boldness' is made up of two words meaning 'all' and 'speech.' It signifies the attitude when one is confident, secure and the words flow freely. Paul was requesting prayer for boldness and faithfulness to continue to proclaim the gospel no matter the cost. Note that Paul did not ask the Ephesian believers to pray for his comfort or safety, but for the effectiveness of his witness and ministry.

Conclusion:

God has given us specific instruction in Scripture about how to combat Satan’s attacks. We are to resist the devil (1 Peter 5:8-9), flee the temptations of the world system (the lust of the flesh, the lust of the eyes, and the pride of life; 1 John 2:15-17; 1 Tim. 6:11; 2 Tim. 2:22), and deny the flesh (Rom. 6:12-13; 7:18-24; 8:13).

It is important that we know our enemy, Satan and his demons, and have a healthy respect for his prowess. If we underestimate our spiritual enemy, we shall see no need for God's armor. We will enter into battle unarmed – and we will be quickly defeated. But we, as believers, have in this passage of Scripture, the whole set-up of an army. One: the Commanding General, the Lord Jesus Christ. Two: the never-ending power to operate, the Holy Spirit of God. Three: the protection to enter into battle, the whole armor of God. Four: the supreme weapon, the Word of God. And Five: the signal corps for communication, prayer; which keeps us in constant touch with the Commanding General and His source of supplies.

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Appendix One

Why did God create man? Why is there spiritual warfare?

Thoughts for consideration:

- A. God (God the Father, God the Son, God the Holy Spirit) created angels first, then 'heaven and earth' (Job. 38:4-7; Gen. 1:1), then mankind (Gen. 2:4-7). This is the established, defined sequence of God's acts of creation. Is there a reason why this is the sequence?
- B. God created angels first, as indicated in Job 38:4-7. God created them to be eternal ministers to serve Him. God created angels for a purpose of serving Him and doing His will (Matt. 6:10); they were created to perform service for God's will – and they were created with a will. It appears that heaven and earth was the location for angel habitation (Gen. 1:1). Angels, heaven and earth were perfect and without sin at this time.
- C. Then God encountered iniquity (evil/sin) in one of His creations...one of His highest archangels, Lucifer (Ezek. 28:15); his iniquity was caused by pride, an act of will and rebellion, as he wanted to be "God" (Isa. 14:12-14). Did this event deeply hurt God? Was He impacted by one of His highest creations revolting and rebelling against Him?
- D. This disrupted the relationship between God and His created angels because perfection and holiness were no longer the status of the heavens and earth He created (Job 15:14-16). Since righteousness and unrighteousness cannot coexist – and light and darkness cannot coexist (II Cor. 6:14), the holiness of God demands punishment of sin (Zeph. 3:5; cf., Gen. 2:17; II Thess. 2:6; Heb. 12:29).
 - 1. At the time of this event, it appears that God allowed His created angel beings, since they have a will, to make a decision about whom they would follow. It appears that a majority of His created angel beings choose to remain obedient to God in their ministry to God; and a minority chose to rebel against God as they desired to be "God." The decision that they made at this point is permanent, God did not provide them with a future opportunity to repent (cf. Matt. 8:29; Luke 4:34, 41).
 - 2. God punished the disobedient, evil angels by removing them from their habitation in heaven (Isa. 14:12-15) and destroying their habitation on earth (Gen. 1:2). This is the reason that they are often referred to as "fallen angels." Note: God is not the author of confusion and chaos – nor does He abide in darkness. God does destroy the habitation of sinners when He judges willful wickedness, i.e., the flood (Gen. 6-7), Sodom and Gomorrah (Gen. 19:1-28), the Tribulation (Rev. 6-18).
- E. Question: Did the angel's sin create a desire within God to seek to have a perfect relationship with an eternal being He created without the possibility of evil ever being found in them? I believe so...and that is the reason why God created mankind as an eternal being in His image. God desired to have a perfect relationship with a being He created for eternity. And that relationship is within the bounds and structure of family

(being made in His image), not a relationship of service (being made for service). Man was created in God's image as an eternal member of God's family without sin (Gen 2:25).

1. Note: Creation and man were created with no death being present, just as angels.
 2. Note: Mankind was created in the image of God with God-given talents and the ability to pro-create; whereas angels were not created in the image of God, but in a distinct, unique image with given responsibilities of service, with no ability to pro-create.
- F. Question: But how would God assure that an eternal being He created in His image be able to exist eternally without the possibility of ever having iniquity being found in that being? I believe that is the reason God created a decision point for mankind by placing the Tree of the Knowledge of Good and Evil in the habitation He had created for mankind (Gen. 2:7-9). This decision point that required an act-of-the-will on the part of mankind to remain holy and righteous in their relationship with God. This decision point was not challenged by man in the place of communion between God and man, the Garden of Eden, until a fallen angel, Lucifer, engaged in deceiving man. Lucifer deceived man by creating doubt in God's word and by raising the specter to "be like God" (Gen. 3:1-4). Man was tempted, and through an act-of-the-will disobeyed God; the pride of man caused man's fall (in the same way and manner as Lucifer fell). Creation and man were created with no death, but now death was introduced and entered into mankind because of disobedience (sin – cf., Gen. 3:19; Rom. 6:23).
1. God removed man from the Garden of Eden - and He states that He will crush Satan - through Christ (Gen. 3:15). But why would God sacrifice His only Son to defeat Satan (cf. John 3:16)? Why would God create a path for mankind to make a choice, through an act-of-the-will, between salvation (redemption) or condemnation? Because God desires a family relationship between one of His created beings and Himself that would be eternal without the possibility of sin, death or Satan interrupting or disrupting that perfect and holy relationship.
 2. God provided a way and means for mankind, within the age and ability to comprehend and be accountable, to make a choice. God provided mankind with the means to be declared righteous before Him, through the gift and sacrifice of His only Son as Savior (cf. John 3:16,36; Phil. 2:5-11; Rom. 10:9). When mankind places their belief and faith in Christ, they enter into God's family (cf. John 1:12; Gal. 3:26, 4:6; Rom 8:16; I John 3:1-2; II Cor. 6:18). God's family will be with Him for eternity without the possibility of disobedience or rebellion (i.e., sin or death) because sin, death, and Lucifer and all his angels will be placed in the lake of fire, for eternity without the possibility of escape (Rev. 20:10-15; cf. Rev. 19:11).
- G. God has designed the perfect plan to assure that the eternal being He created in His image is able to exist eternally without the possibility of ever having iniquity being found in His presence or His creation for eternity. I believe that God's decision to create man was based upon the reality of a broken relationship between God and His created angel servants. He knew that "family," designed on the foundation of His relationship with His

Son and based on His plan of redemption through His Son, would be eternal without the possibility of sin and death interrupting or disrupting that family relationship. And that is the reason for the Scripture and the Gospel.

- H. Question: So why did Satan (i.e., Lucifer, serpent) tempt mankind and deceive them so they would disobey and rebel against God? And why is Satan so active in his rebellion against God that he is working all the time to fight against God, seeking to defeat Him and His plan? And why are we, as believers, drawn into this spiritual battle (Eph. 6:12)?
1. Satan tempted Adam and Eve to sin because he personally knew that sin would result in God's punishment (because he knew his sin had resulted in his being removed from his position and place in heaven). Adam and Eve were punished by God removing them from the Garden of Eden (Gen. 3:22-24).
 2. God, in His punishment, pronounced a curse on Satan (Gen. 3:14-15), Eve (Gen. 3:16) and Adam (Gen. 3:17-19). Yet, in God's pronouncement of His punishment, He made it clear that through mankind, Satan would be mortally defeated (Gen. 3:15). At this point, Satan began his war against God because he now knew that through the seed of Adam and Eve he would be defeated. Satan's spiritual warfare against God started in Genesis 4 and continues to this day. Satan is battling God's plan to have mankind, who are currently "lower than the angels" (Heb. 2:7) become "children of God" (Rom. 8:14-17; cf., I Pet. 3-5) and in so doing becoming "greater than the angels" (I Cor. 6:3).
 3. Satan has been battling God (and God's plans) daily since he was cast out of heaven; he is battling God by seeking to eliminate mankind, thereby defeating God's plan for mankind to become members of His family for eternity.....and we are drawn into that battle.
 1. Satan seeks to kill men who obey God (i.e., Cain killing Abel – Gen. 4:6-8 – continuing until Christ judges on the Great White Throne – Rev. 20: 7-15).
 2. Satan sought to destroy God's image by corrupting mankind (Gen. 6:1-6).
 3. Satan sought to turn all nations, i.e., mankind, from worshipping God to worshipping themselves (Gen. 11:1-9 – tower of Babel). Note: God established 70 kingdoms on earth that still exist today (Gen. 10; cf. Gen. 10:32; Luke 10 – 70 disciples were sent out to prepare the way for Christ).
 4. Satan sought to eliminate and/or disrupt the lineage of Abraham, the man God selected for the lineage of Christ (Gen. 16 – 17).
 5. Satan sought to physically destroy and eliminate the nation of Israel (cf. Exodus 14 and numerous times throughout the O.T. and will continue to seek physically destroy the nation of Israel prior to Christ's second coming (Luke 16:8-24; cf. Rev.19:19).
 6. Satan sought to corrupt the lineage of Abraham to eliminate or corrupt the birth of Christ through foreign gods (Num. 33:52-55; Deut. 20:16-18; i.e., Israel did not obey God – and Satan had victories but God always provided a remnant of believers).
 7. Satan sought to kill Christ, so the plan of God would be thwarted (Matt. 2:13-18; cf., Rev. 12:1-5).

8. Satan sought to tempt Christ to obey and worship him, so the plan of God would be thwarted (Matt. 4:1-11).
 9. Satan killed Christ in an attempt to eliminate Him from setting up the Kingdom, but Christ prevailed over death in a show of God's power over death and Satan (Matt. 26 – 28).
 10. Satan seeks to destroy the church and the witness of the gospel (Acts 2 – Rev. 3; cf., Matt. 24:38-39; Rev. 13:5-17).
 11. Satan seeks to destroy Christ at His Second Coming (Rev. 19:19)
 12. Satan seeks to destroy Christ and His Kingdom (Rev. 20:7-9).
4. Satan continues his battle daily with God ... and believers are in the middle of that battle (Eph. 6:10-20).
- I. Ending: Satan, sin and death are defeated and sentenced to an eternity in the Lake of Fire – God wins (Rev. 20:10-15). God, His Family and His angels will live for eternity in a new heaven and earth – without the possibility of Satan, sin or death ever being present – without the possibility of rebellion against God (Rev. 21-22).
 - J. I believe that this is God's plan on how He assured Himself that an eternal being He created that had choice and will, an eternal He created in His image, would be able to exist eternally with Him without the possibility of ever having iniquity being found in earth or heaven again.

Appendix Two
"Sons of God"
"b'nai ha elohim" / "beney elohim" / "benei ha-elohim"

"The Story of Flood You Did Not Know"

Israel Institute of Biblical Studies: February 2, 2017

Author: Julia Blum

SONS OF GOD

"First of all, let us try to understand who "the sons of God" were. The Hebrew words translated "the sons of God" are *b'nai ha Elohim*, בְּנֵי־הָאֱלֹהִים. Does the Torah mean angels, or just "the sons of rulers", or "the sons of the nobles", as some Jewish translations translate *b'nai ha Elohim* here? We have "the sons of the princes" in *Targumim*, and "the sons of the Judges" in Midrashim – in fact, the "angelic interpretation" (that they were angels, or some kind of divine beings) is almost non-existent in Judaism. Many of you probably know that the noun אֱלֹהִים (Elohim) is in a plural form, and it can be read not only as "God", but also as 'gods" or even "lords, rulers", and this is exactly how the Jewish commentaries choose to read this word in this particular verse.

However, if we study the use of this expression בְּנֵי־הָאֱלֹהִים in Tanach, we will see a completely different picture. There is no better commentary to the Bible than the Bible itself, and for that reason, we will use the "derash" technique to compare our passage with other similar passages. The expression "sons of God" doesn't occur many times in Tanach. The next time we encounter this expression is in **Job 1:6**: "*Now there was a day when **the sons of God** came to present themselves before the Lord, and Satan came also among them.*" We have the same expression again in **Job 2:1**: "*Again there was a day when **the sons of God** came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.*"

Nobody questions the meaning of "the sons of God" here: We all know that these verses describe the Divine Council – a meeting in Heaven – therefore, the "sons of God" here are obviously not humans, but angels, who are meeting with God. Notice that the words in Hebrew translated as "the sons of God" here, are exactly the same as in **Genesis 6:2**: בְּנֵי הָאֱלֹהִים – *b'nai ha Elohim*.

The next (and the last, at least in Hebrew) reference to "the sons of God" in Tanach is again in the book of Job, in chapter 38. In **Job 38:7**, speaking about the creation of the universe, God is saying: "*I laid the foundations of the earth... When the morning stars sang together, and all **the sons of God** shouted for joy.*" From this verse^[1], we can see that the "sons of God" existed even before the earth itself was created. This indicates that every use of the term: *b'nai ha Elohim* or *b'nai Elohim* in the Old Testament, is, in fact, a reference to angelic beings. Thus, we can conclude that "the sons of God" in Genesis 6 also refers to angels."

“The Benei Elohim, the Watchers, and the Origins of Evil”

The Torah.com

Dr. Miryam Brand: Associate Fellow at the W.R. Albright Institute of Archaeological Research, Jerusalem

“Watchers” is a translation of the Aramaic עירין (lit. the awake ones) found in Daniel (4: 10, 14, 20) that probably originates from the tradition that angels do not sleep. The angels in question are those who appear as *benei ha-elohim* in Gen 6:1-4, in the story that immediately precedes the flood account.

בראשית 1:א וַיְהִי כִּי הִסֵּל הָאָדָם לְרַב עַל פְּנֵי הָאֲדָמָה וּבָנוּת וַיִּלְדוּ לָהֶם: ^{2:א} וַיִּרְאוּ בְנֵי הָאֱלֹהִים אֶת בָּנוֹת הָאָדָם כִּי טֹבֹת הֵנָּה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ:

Gen 6:1 And it was, when men began to multiply on the face of the earth, and daughters were born to them, ^{6:2} that the *benei ha-elohim* (lit. “sons of God”) saw the daughters of men that they were fair; and they took wives from whomever they chose.”

^{3:א} וַיֹּאמֶר יְיָ הֵנָּה לֹא יָדוֹן רוּחִי בָאָדָם לְעַלְמָם כִּשְׁגָם הוּא כְּשֶׁר וְהָיוּ יָמָיו מֵאָה וָעֶשְׂרִים שָׁנָה: ^{3:א} הַנְּפִלִים הָיוּ בְּאֶרֶץ בְּיָמֵים הָהֵם וְגַם אַחֲרָי כִּן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל בָּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מְעוֹלָם אֲנָשִׁי הַנְּשִׁים:

^{6:3} And YHWH said: “My spirit shall not abide in man forever, for that he also is flesh; and his days be a hundred and twenty years.” 6:4 The *nephilim* were on the earth in those days, and also after that, when the *benei ha-elohim* came to the daughters of men, and they bore children to them; these were the mighty men that were of old, the men of renown.”

Appendix Three

“Angel of the Lord” – “Christ” in the Old Testament

Following are scripture verses that indicate that Christ appeared at various times in the Old Testament. These appearances are known as a Theophany or Christophany. A theophany is a physical appearance of God to a human being. A Christophany is a physical appearance of the preincarnate Christ, the Son of God, to one or more individuals. A number of the theophanies and Christophanies refer to the “Angel of the LORD.”

Genesis 12:1-7 – Abraham and the Lord

Genesis 14:18-20 - Melchizedek (cf. Heb. 7:3)?

Genesis 16:2-4 (7-14)– Hagar and the birth of her son

Genesis 18 – Abraham and Sarah; and Lot

Genesis 22:11-18 – Abraham and Isaac

Genesis 31:11-13 – Jacob and his command

Genesis 32:22-32 – Jacob and his wrestling match

Exodus 3:2-6 – Moses and the burning bush

Exodus 23:20-24 – Moses and Israel

Exodus 24:9-13 – Moses and Aaron

Numbers 22:22-28 – Balaam and his donkey

Deuteronomy 31:14-23 – Moses and Joshua

Joshua 5:13 - 6:2 – Joshua and the Commander

Judges 2:1-5 – Joshua and Israel

Judges 5:23 – Deborah and Barak

Judges 6:11-27 – Gideon’s calling

Judges 13:2-21 – Manoah and his wife, birth of Sampson

II Kings 19:35 – Isaiah and Hezekiah

Job 38-42 – Job and God

Daniel 3:24-25 – Christ in the fiery furnace

Daniel 8:15-16 – Daniel at the banks of Ulai

Daniel 10:5-6 – Daniel at the Tigris

Appendix Four

Angel Hierarchy – Observations – Canonical Bible

As a matter of record, Scripture does not clearly indicate or describe an angelic hierarchy or rank of authority. It would be interesting to learn a bit more about angels, their organization and their power, but God, in His wisdom, has decided not to reveal much to man about the angelic world. The observations of Scripture indicate a hierarchical organizational structure for angelic beings as implied by Paul in Ephesians 6:12. Following are observations about angelic hierarchy.

Highest Order

The highest order angelic beings, as determined by man, are Seraphim and Cherubim. These beings have been classified as angels by man based on their description in the Bible. But God, who created them, may not view them as angels. These spiritual beings, created by God, are close to Him and interact directly with Him.

Seraphim: Seraphim are observed to be defenders of God's throne (Isa. 6:2). Seraphim sit closest to the throne of God. They are represented as 'standing above' ('surrounding') God. The seraphim repeatedly proclaim God's supreme holiness by calling out to each other in God's presence: "And they were calling to one another: 'Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory'" (Isa. 6:3). The seraphim also serve as God's agents of purification, as demonstrated by their cleansing of Isaiah's sins before he began his prophetic ministry (Isa. 6:6-7). Seraphim are fiery beings that have six wings and four heads (Isaiah 6:2; Rev. 4:6-8). Note: "Seraphim", in the original Hebrew, means "fiery serpents" (Num. 21:6, 8; Deut. 8:15), which were sent by God to inflict a penalty for sin on the people of Israel.

Cherubim: Cherubim are observed to guard sacred space (cf. Gen.3:24). The Bible refers to Cherubim (plural of Cherub) at least 30 times in the Old Testament, with the books of Ezekiel (12), followed the book of 1 Kings (6), containing the most references. In Exodus 25:18-22 they are described in their representation the Ark of the Covenant; and their function is described as protecting the place where God will meet and speak with man (cf. II Chron. 3:8-14; Isa. 37:16). God is described as riding a cherub in Psa. 18:10. In Ezekiel 1:4-14 and 10:1-22, they are described as having four faces and four wings covered with eyes (Ezekiel 1:4-14, 10:1-22). Scripture indicates that Satan was once a Cherubim* (Ezek. 28:14, 16).

Functional Hierarchy Order

The functional hierarchy orders of angels are identified by description of name, position title or service; with name being the authority over position, with position with authority over service.

Archangels: Archangels do not possess wings and they appear to look like a human. Their duties include protecting nations and bringing God's messages to humans. Two archangels are identified in Scripture: Michael (Dan. 10:21, 12:1; Jude 9), the protector of Israel, and Gabriel (Dan. 9:21; Luke 1:11-20, the messenger of God). There appear to be others but they are not named in Scripture.

Position Titles: Dominions, Powers, Principalities. It is thought that angels who occupy these positions have the ability to give commands and carry out responsibilities or tasks. Following is a general construct of dominions, powers, principalities; and these application of position titles have a greater reference to fallen angels (Jude 6 – ‘abode’ meaning ‘positions of authority’) then good angels. It appears that angels who are in a dominion have the ability to give commands and responsibilities to other angels. It appears that that angels who are in powers have world-wide responsibilities related to governing. It appears that angels who are in principalities are given individual nation governance responsibilities with the ability to influence human religions (Dan. 10:13). Little is known from Scripture to support this categorization of angelic positions, but the phrase “rulers of darkness” appears to lend support to these categorizations (Eph. 6:12).

Note: The phrase “*principalities and powers*” occurs six times in the Bible (KJV, NKJV, and MKJV). Other translations of the Bible translate the phrase “*principalities and powers*” as “rulers and authorities,” “forces and authorities,” and “rulers and powers.” In most places where these phrases appear, the contexts make it clear that it refers to the vast array of evil and malicious angels who make war against the people of God. The principalities and powers of Satan are usually in view here, where angelic beings wield power to oppose everything and everyone that is of God.

Service: Guardian and Service Angels. The guardian and/or service angel appears to be the lowest of angel hierarchy. These angels are the most accessible angels to humans and are appointed to each one of us who are believers (Matt. 18:10; Heb. 13:2, cf. Acts 12:15) – as protectors (Psa. 34:6-7, 91:11; Heb. 1:14). The service angels appear to perform assigned tasks to support mankind in life (Luke 1:11; Acts 8:26, 12:5-10) – and possibly death (Luke 16:22).

Scripture References of Interest for Dominions, Powers and Principalities

Job 38:33 (ESV): God is talking to Job and states: “Do you know the ordinances of the heavens? Can you establish their rule on the earth?”

Romans 8:37-39 (NIV): ³⁷ No, in all these things we are more than conquerors through him who loved us. ³⁸ For I am convinced that neither death nor life, neither angels nor demons,^[a] neither the present nor the future, nor any powers (‘heavenly rulers’), ³⁹ neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

Ephesians 1:19-21 (NASB): ¹⁹ and what is the surpassing greatness of His power toward us who believe. *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.

Ephesians 3:10-11 (ESV): ¹⁰ so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. ¹¹ This was according to the eternal purpose that he has realized in Christ Jesus our Lord,

Colossians 1:16 (KJV): For in Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through Him and for Him.

Colossians 2:14-15 (NIV): ¹⁴having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross. ¹⁵And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross. (cf. I Peter 3:19-22; II Peter 2:4,11)

I John 4:1 (KJV): Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Revelation 2:13 (NIV): ¹³I know where you live—where Satan has his throne. Yet you remain true to my name. You did not renounce your faith in me, not even in the days of Antipas, my faithful witness, who was put to death in your city—where Satan lives.

Resource:

What is Satan – A Seraph, A Cherub, or an Angel” (Portions follow....)

***Chris L. Verschage: Following Messiah.Org**

IS SATAN A FALLEN ANGEL?

The typical description by most Christians of Satan is that he’s “a fallen angel.” Part of this speculation comes from 2 Corinthians: *For such men are false apostles deceitful workers, disguising themselves as apostles of Christ. And no wonder, for **EVEN SATAN DISGUISES HIMSELF AS AN ANGEL OF LIGHT.** Therefore, it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds.* (2 Corinthians 11:13-15) Obviously, **if SATAN DISGUISES HIMSELF AS AN ANGEL OF LIGHT**, then an “Angel of light” is not who he truly is. It’s a mask, a false front, a disguise, something that he pretends to be. So, if he’s pretending to be an “angel of light,” then logically, he must be something else other than an “angel.” In the Scriptures, Satan is pictured coming before God with the angels, the sons of God (Job 1:6; 2:1), but nowhere does it identify him as an angel. Also, in Zechariah 3, when Joshua is standing before the Angel of the Lord, and Satan on his right hand to accuse him, it still does not identify Satan as an angel. Instead, in Revelation 12:9, we learn the following: *And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and **HIS ANGELS** were thrown down with him.* Although the Bible does not identify Satan as an angel, it does teach that there are angels who work for him and serve his needs.

“IS EZEKIEL 28 ABOUT SATAN?”

Although Ezekiel 28 is specifically addressing the overthrow of the “king of Tyre,” I do believe that there is enough textual evidence here to support the idea that this passage is discussing more than just the king of Tyre. Instead, I believe that a portion of this text about the fall of the king of Tyre is also being used to present us with a picture of the fall of Satan.

In Ezekiel 28:13, this verse begins by saying, “*You were in Eden, the garden of God.*” Obviously, there’s no chance that the king of Tyre could have been in Eden; however, we know that the serpent, who is called Satan (Revelation 12:9), was, in fact, in the garden of Eden.

In verse 14, we are finally given information about this heavenly being. *You were the **ANOINTED CHERUB** who covers, and I placed you there. You were on the holy mountain of God; you walked in the midst of the stones of fire.* (Ezekiel 28:14) Obviously, a man, the king of Tyre, is **NOT** an “**ANOINTED CHERUB**,” indicated that both the king of Tyre and this **ANOINTED CHERUB** suffered a similar fate, they both were thrown down from their positions of power and authority, which is why the king of Tyre is being used to present us with a glimpse into the fate of this **ANOINTED** heavenly being. Consequently, I believe that as we continue on, we will find that there’s more textual evidence to strongly suggest that this heavenly being, who was cast down from his position of power and authority, is Satan. And as a result, then, this identifies Satan, not as one of the *Seraphim* or a “fallen angel,” but as a **fallen Cherub**. As a cherub, then, this means that Satan also has a human form with “four faces and four wings.” His legs are straight, and his feet are “like a calf’s hoof.” He, like the other cherubs, have “the face of a man, the face of a lion on the right and the face of a bull on the left, and the face of an eagle” (Ezekiel 1:5-12). This is definitely not the way that Satan is also pictured. There are no horns, no tail, and no pitchfork, and he definitely isn’t red all over. Much like the angels and cherubs, the picture of Satan that’s often presented does not line up with the biblical record.

In verses 15, we read, *You were blameless in your ways from the day you were created, **UNTIL** unrighteousness was found in you.* When God originally created Satan, he was “blameless in his ways.” He was not created as a sinful, evil being, but like humanity, it is apparent that all of the heavenly being created by God were also given the freedom of choice. Satan was perfect, “blameless in his ways,” **UNTIL** he chose to rebel, and Satan must be quite a charismatic speaker because he convinced one-third of the angels to join him in his rebellion (Revelation 12:4); therefore, proving that the angels, likewise, have the freedom to choose. And then Satan, the serpent, deceived the first man and first woman, Adam and Eve (Heb. *Chavah*) to make the same choice that he and the one-third of the angels who followed him made, to rebel against God. And since that time, Satan and his angels have been convincing people to do the same thing over and over and over again.

But let’s continue, By the abundance of your **TRADE** you were internally filled with violence, and you sinned; therefore, I have cast you as profane from the **MOUNTAIN OF GOD**. And I have destroyed you, **O COVERING CHERUB**, from the midst of the stones of fire. (Ezekiel 28:16) In this verse, we read, “By the abundance of your **TRADE** you were internally filled with violence, and you sinned.” What was this “**TRADE**”? And how did it internally fill him “with violence,” and result in him “sinning”? The word translated as “**TRADE**” is the Hebrew word **r’chullatecha** (Strong’s #7404), and means “traffic” or “merchandise.” Today, I think we could include the idea of “peddling.” But what the king of Tyre and Satan were each “peddling” led to their downfall, and as we will see, also led to the downfall of others. It is for this reason, that God cast him as something “profane” (common, average; opposite of holy) from the “**MOUNTAIN OF GOD**.” And God destroyed him, “**O COVERING CHERUB**,” so again, God identifies him as a **CHERUB**, but this time as the “**COVERING CHERUB**.” Perhaps, Satan was originally one of the two covering cherubs over the throne of God, but due to his sin, he was

stripped of his name, his office, his position, and even his authority in heaven, and he was branded with the name “**SATAN**” (Adversary, Opponent).

And what led him to believe that he could his own god? We are told in the next verse: *Your heart was lifted up because of your **BEAUTY**; you corrupted your wisdom by reason of your **SPLENDOR**. I cast you to the ground; I put you before kings, that they may see you.* (Ezekiel 28:17) Satan got wrapped up in his own beauty and splendor, and as a result, he thought he could be a god as well, and that all those in heaven should bow down in reverence to him as they do God. And so, his pride and narcissistic belief that he should be the center of all things were the seeds that led to his downfall.

And apparently, he was not only beautiful to behold – contrary to the ugly, hideous picture we commonly have of him – but he was also extremely charismatic and convincing. *By the multitude of your iniquities, in the unrighteousness of your trade, you profaned, you profaned your sanctuaries.* (Ezekiel 28:18a) The term “sanctuaries” may be a reference to not only to God’s temple in heaven, the three heavens, but the angels who were corrupted into following him. So, what did God do as punishment besides throwing him down from the “Mountain of God”? *Therefore, I have brought fire from the midst of you; it has consumed you. And I have turned you to ashes on the earth in the eyes of all who see you.* (Ezekiel 28:18b) According to the text, God brought “fire from the midst of you,” the fire of his pride, anger, hatred, jealousy, and it consumed him, turning him “to ashes on the earth.” The word “ashes” here is a description of his appearance. He is now burnt, dark, ashen in appearance, the opposite of the beauty that he once possessed. The statement that he would be thrown “on the earth in the eyes of all who see you” is yet future.

In Revelation 12, we are told that there will be a war in heaven between Michael and his angels, and Satan, the Great Dragon, and his angels. And that Satan and his angels would be thrown down to earth (Revelation 12:7-9). *All who know you among the peoples are appalled at you; you have become terrified, and you will be no more.* (Ezekiel 28:19) During the tribulation, Satan will be on the earth with humanity, but he will know then that his time will be short, so he will seek to destroy as many of God’s people as possible. Believers will be “appalled” at him, but once the Lord returns, he will be “terrified,” realizing his coming punishment in the bottomless pit and, then, into the Lake of Fire and Brimstone where his memory among God’s people “will be no more.”

CONCLUSION

As we’ve seen, the best textual evidence seems to point to Satan originally being one of the covering cherubs over the throne of God. However, he became enamored with his own looks and beauty, became filled with pride and rebellion, and began to spreading it to the angels within God’s Kingdom. A third of the angels joined him in his rebellion and were cast out of heaven, and their names were erased from the writings of God.

Appendix Five 70 nations of Genesis 10

Genesis 10:1 – “Now these are the records of the generations of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood.”

Genesis 10:32 – “These are the families of the sons of Noah, according to their genealogies, by their nations; and out of these the nations were separated on the earth after the flood.”

From “Got Questions”

“Genesis chapter 10, commonly known as the Table of Nations, is a list of the patriarchal founders of seventy nations which descended from Noah through his three sons, Shem, Ham, and Japheth. Twenty-six of the seventy descended from Shem, thirty from Ham, and fourteen from Japheth. Genesis 10:32 sums up the chapter succinctly: “These are the families of the sons of Noah, according to their genealogies, by their nations; and out of these the nations were separated on the earth after the flood.” Chapter 11 recounts their division at Babel.

The text seems to imply, though it never explicitly states, that the list was intended to be an exhaustive account. It has traditionally been interpreted as such. Nevertheless, this interpretation is speculative.

In summary, the Table of Nations presents the biblical, ethnological view that all nations descend from Noah through three of his sons, Shem, Ham, and Japheth. It is not known whether the list of seventy was meant to be exhaustive or if there were some nations left out, intentionally or accidentally. The accuracy of what we do know about the Table has been called into question by skeptics whose polemical objections tend to be defective and insubstantial. Due to the archaic nature of the source material, the veracity of the Table ultimately remains undeterminable. In the end, those who accept it do so by faith, taking it for granted as part of a larger, justifiable perspective. Those who reject it essentially do so for the same reasons.”

From “The Torah.com” website – Prof. John Day, June 2023

“There is nothing really comparable to the table of nations (Gen 10) anywhere else in the Hebrew Bible.^[1] It presents itself as a genealogy of Noah’s three sons, Shem, Ham, and Japheth, but it is actually a list of places and nations that extends in all directions:

East – to south-west Iran (Elam)

West – to southern Spain (Tarshish)

South – to East Africa (Seba) and Yemen (Sheba)

North – to Ukraine (Ashkenaz: the Scythians)

Genesis 10 contains 70 names of nations or cities, a number that was symbolic of totality. Similarly, the descendants of Jacob were 70 in number (Gen 46:37; Exod. 1:5).

Deuteronomy preserves a hint of this tradition:

דברים לב:ח בַּהֲנַחֵל עֲלֵיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם יַצַּב גְּבֻלַת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל.

Deut. 32:8 When the Most High gave the nations their inheritance, when he separated the sons of men, he fixed the boundaries of the peoples according to the number of the **sons of Israel**.

Although the Hebrew Masoretic text reads “sons of Israel” (*bene yisra’el*), the version of this passage in the Septuagint and in the Qumran text 4QDeut^j indicates that originally the verse read “**sons of God**” (*bene ’elohim*), meaning that God divided the nations based on the number of his sons.^[5] Later we find the notion of seventy angels of the nations in 1 Enoch 89:59; 90:22, 25.”

NOTE: “1 Enoch” is a writing considered to be an apocrypha book. The Apocrypha are a collection of 27 writings that are not considered “Scripture.” The Apocrypha was not a part of the O.T. Hebrew Torah, and the Jews never recognized the Apocrypha as Scripture. But interestingly, the Apocrypha is included in the Septuagint at the time of Christ’s ministry, which He quotes in Mark 7:6-7 (cf. Isaiah 29:13). The Apocrypha was included in all English versions of the Bible until A.D. 1629. Interestingly, the original King James version (1611) kept the Apocrypha in its printed version until 1885. It is interesting to note that a quote from “1 Enoch” is found in Jude 14-15. It cannot be questioned that Jesus and the Apostles were acquainted with the Apocrypha, but their focus was on the recognized Scriptures, the Hebrew Torah.

The Apocrypha is not recognized as Scripture; and is not a part of the Bible today. The determination of what writings should be regarded as “Scripture” was undertaken by the Council of Nicea in A.D. 325 and the First Council of Constantinople in A.D. 381, which decided a book should be included in the Bible if it was:

- *Written by one of Jesus’ disciples, someone who was a witness to Jesus’ ministry, such as Peter, or someone who interviewed witnesses, such as Luke.*
- *Written in the first century A.D., meaning that books written long after the events of Jesus’ life and the first decades of the church weren’t included.*
- *Consistent with other portions of the Bible known to be valid, meaning the book couldn’t contradict a trusted element of Scripture (the recognized Hebrew Old Testament).*

Since A.D. 400, the current Bible, without the Apocrypha, has been recognized as “Scripture” – a collection of 66 books (39 O.T. / 27 N.T.), written by more than 40 authors, over a period of 2,000 years, without contradiction.

Prior to the Tower of Babel – Genesis 11:1-9. The nations were established prior to the confusion of language noted in Genesis 11:1-9, so linguistic alignment with the geography observed by the nation locations outlined for Shem, Ham and Japheth is not a solid criticism of the 70 nations.

Deuteronomy 32:8 KJV

*When the Most High divided their inheritance to the nations,
When He separated the sons of Adam,
He set the boundaries of the peoples
According to the number of the ^[a]children of Israel.⁹*

Deuteronomy 32:8 NIV

*When the Most High gave the nations their inheritance,
when he divided all mankind,
he set up boundaries for the peoples
according to the number of the sons of Israel.^[a]¹⁰*

“Children of Israel” is universally understood to mean the descendants of Jacob (later renamed Israel). But this isn’t even close to the original wording. The Masoretic text reads “the number of the sons of Israel”. Stepping back to the Greek in the Septuagint (before Christ), it reads “the number of the angels of God.” Stepping back further to earlier Hebrew, as recently uncovered in the Dead Sea Scrolls, it reads “the number of the sons of God.” The idea appears to be this: Each of the nations had a designated angel (son of God), such as the way the angel Michael is known as the representative of Israel. When the angels war, the nation’s war. While that nation is in power, their angel is in power, and vice versa.

Jewish Rabbinical Teaching” (Reference as it relates to the original Hebrew)

Dr. H. Dubbelman

“History shows a lot of conflict between nations. An obvious explanation is that economic and political tensions are the cause. But could spiritual powers also play a role here? In the Bible book Daniel 10: 13-21 you can read that there are angels who rule over world empires, nations and their cultures. In Daniel 10:13 it says: But the prince of the kingdom of the Persians stood against me for 21 days. But Michael, one of the chief princes, came to my aid. So that I prevailed there among the kings of the Persians [1]. The angel of the Persians wanted to expand his empire, partly to subdue Israel (The Complete Jewish Bible with Rashi Commentary, 2016).

In the text Daniel 10: 20-21 it is written: Do you know why I have come to you? Immediately I must return to fight with the prince of Persia, and as soon as I have gone out, see, the prince of Greece will come.... And not one stands firmly with me against them, save for your prince Michael.

There also appears to be a difference between angelic princes and principal angelic princes. This prince Michaël differs from the other princes [2] (Dr. F. de Graaff, Anno Domini 1000 - Anno Domini 2000, 1976). According to Jude 9, Michael is an archangel and the guardian angel of Israel (Rashi, Daniel 12).

9 LXX, DSS *angels of God*; Symmachus, Lat. *sons of God*

10 Masoretic Text; Dead Sea Scrolls (see also Septuagint) *sons of God*

Question

When there is “no one stands by me” then there must be more angels or princes of nations, communities and cultures? An attempt is made to clarify this on the basis of literature. Before going into this, a detailed description of the angel Michael follows.

The angel Michael [3]

Michael is a great prince in the heavenly realms. He is an Archangel No. 1, advocate and protector of Israel. Michael fights against the hostile angelic princes of Israel. During Israel's exile he assists them (Dr. R. Boon, *About the Good Angels*, 1983 and *The Complete Jewish Bible with Rashi Commentary on Daniel 12*, 2016).

Seventy nations and their angels

It is surprising that other divine beings are described in the Jewish pantheon. These beings assist God in governing both the heavenly realms and the earth (Howard Schwartz, *The Mythology of Judaism*, 2004).

Humanity was divided by God into 70 different peoples / nations or language groups [4] (*The Zohar*, volume III, 1984). Each people with their specific guardian angel and religion / culture and angel prince and their own angel [5]. God thus delegates tasks / assignments to the angels and holds them accountable for them (Chaim Luzzatto, *Derech Hashem*, 1997). Despite the fact that currently people from different countries are mixed in the current nations / peoples through emigration, among other things, they come from the original 70 nations / peoples and cultures (Aish.com, October 2016). That is why it is referred to as multicultural societies.

The texts in Daniel 10, 11 and 12 open a chink in the heavenly veil over the Heavenly Court. The angelic princes of the various nations make their pleas and counter-pleas here (Avraham ben Yaakov, *Azamra*, 10/1/2016). In the *Zohar*, volume III, the angelic princes of Egypt, Babel and Rome are mentioned. In Isaiah 19: 1 it says that the idols of Egypt tremble before Him. This text is explained in the *Zohar*, volume III, 1984: These gods are not mere idols made of stone and wood. They are spiritual powers in the heavenly places and earthly spiritual powers. When Israel was in captivity in Egypt, God watched them. The people of Egypt and their gods (the angelic prince and lower spiritual powers) had to render an account to God for the way they treated the People of Israel. When they treated the people well, Egypt became a world power. After the period of Joseph, Egypt oppressed the people of Israel, and they were punished.”

Appendix Six

I Peter 3:18-22

Peter wishes to encourage the believers that in their suffering they should be reminded that Christ suffered unjustly because it was God's will (I Pet. 3:17). He did so to strengthen their resolve to rededicate themselves to follow God's will wholeheartedly and confidently. He also wanted to assure them of their ultimate triumph in Christ.

In 3:18-22, he cited Jesus' resurrection and ascension into glory to assure them of their ultimate triumph in Christ. Peter explains in these verses the significance of Jesus' resurrection and exaltation, not only for believers, but also for the whole universe. This citation emphasizes the theme of Jesus' vindication. However, verses 18-22 contain some very difficult exegetical problems. 1) Who are the "spirits" who received a "proclamation" (v. 19)? 2) When did Jesus make this proclamation (v.19)? 3) What was its content (v.19)? 4) Why did Peter mention "Noah"(v.20)? 5) In what sense does "baptism" save us (v.21)?

3:18: "For" connects verses 18-22 with 13-17. In v.18 "Christ also" recalls and resumes the example of Jesus Christ that Peter cited in 2:21-25 where Peter used the same phrase to introduce Jesus Christ as an example of suffering. Suffering for doing 'good' versus 'evil' is the point of comparison in both passages. In v.18 "once for" emphasizes the complete sufficiency of Jesus Christ's sacrifice; it does not need to be repeated nor does it need to be added to (human works). The emphasis is on the finality of His sacrifice ("once for sins), rather than on the extent of the atonement (i.e. 'once for all' mankind). Christ was a vicarious sacrifice: the Just One died for the "unjust ones" as their Substitute (1Pet. 1:18-19; 2:21-24; 4:1; cf. Isa. 53:11; Matt. 27:19; Luke 23:47; Rom. 5:6-10; 1 John 2:1, 29; 3:7). The purpose of Jesus Christ's death was to "bring us to (into fellowship with) God."

The phrase "having been put to death in the flesh, but made alive in the spirit" has received several different interpretations. The best interpretation, in my opinion, is that "flesh" describes Jesus' pre-resurrection condition (following the Incarnation) sphere of life, and "spirit" refers to His post-resurrection condition sphere of life; meaning the whole of Christ is being viewed here from different standpoints. Peter used the same terminology in 4:6, where he referred to Christians who had died but were now alive. The statement that Christ was 'made alive in the Spirit,' simply means that He was raised from the dead, not as a spirit, but as a tangible bod (as resurrection is always observed in the N.T.); and in a sphere of being (life) in which the Spirit and power of God are displayed without hindrance or human limitation.

3:19-20: Peter here introduces more information about Jesus' activity in His post-resurrection sphere of life (being) to encourage his readers.

The identity of the "spirits in prison" is problematic. The plural "spirits" describes human beings in only one other place in the New Testament (Heb. 12:23); whereas the use of plural "spirits" frequently describes evil spirit beings/angels (Matt. 10:1; Mark 1:27; 3:11; 5:13; 6:7; Luke 4:36; 6:18; Acts 5:16; Rev. 16:13; et al.). Therefore, we would expect that evil spirits/angels are in view in v. 19, but does what Peter said about them confirm this identification? He said they are

'now' in prison (cf. 2 Pet. 2:4), and that they "were disobedient ... in the days of Noah" (v. 20). Here are the most common views of this scripture.

1. One view is that between His death and resurrection, or after His resurrection, Jesus went to Sheol and preached good news to the "spirits", which were kept shut up (Jude 6; II Pet. 2:4) in Sheol awaiting the final judgment.
2. Another view is that these "spirits" were fallen angels. If they are fallen angels, Peter may have meant that after Jesus Christ defeated death, He announced to them that their doom was now sure because He had defeated death. He may have done this either by His resurrection itself, or by some special announcement to them.
3. Another view is that these "spirits" were the unbelievers who disobeyed God in Noah's day by rejecting his preaching. They are now embodied "spirits," since they died long ago and their bodies have not yet experienced resurrection. These embodied "spirits" are unbelievers are "in prison" now (i.e., Sheol), awaiting resurrection and judgment by God (cf. Rev. 20:11-15).

It is my belief that Jesus paid the penalty for sin by His death on the Cross (Rom. 6:23; II Cor. 5:21); He went to Sheol and there cast all the sin of mankind of all time into Hell (II Cor. 5:21; Acts 2:27). Then He declared to the unbelievers (and the fallen angels in Hell) His victory over sin, death and Satan; and confirmed their condemnation to Hell. This series of events occurred between His crucifixion and His resurrection; and these events purified Himself for His presentation to the Father in Heaven that He had completed His will as the perfect sacrifice for sin (John 20:17).

Peter, through the work of the Holy Spirit, tells the believers that God would bring them safely through their trials, just as He had brought Noah safely through his trials into a whole new world. The phrase "saved through the water" means that Noah and his family had been rescued in spite of the water (the judgment of God) not because of the water; water was the agent of God's judgment not the means of salvation. God had done this for Noah even though he and his family were a small minority in their day. Furthermore, as God judged the mockers in Noah's day, so will He judge those who are mocking today Him today through their rejection of Christ. Just as no unbeliever living at the time of Noah escaped God's judgment, men who reject Christ today will not escape God's judgment.

3:21: In the N.T. an 'antitype' is an earthly expression of a spiritual reality; it indicates a symbol, picture or pattern of a spiritual truth. Peter is teaching the believers that the fact that 8 obedient people were rescued from God's judgment by being in the ark; so, it is for men who believe in Christ for their salvation from God's judgment. Therefore, "baptism.... through the resurrection of Christ" saves men today just as the water that floated Noah's ark saved him, but drowned his unbelieving antagonists. Peter is not teaching that the act of baptism (the symbol of one's personal belief in the death, burial and resurrection of Christ for salvation) saves but rather that baptism is Christ's salvation and just like the provision of safety the ark provided Noah against God's judgment, so is the provision of safety from God's judgment provided by Christ for us who believe in Him. Baptism does not save us by cleansing us from the defilement

of sin, either physically or spiritually, but it does announce publicly that the person baptized has placed his or her faith in Jesus Christ. The flood in Noah's day was a "type" (i.e., a divinely intended foreshadowing) for baptism. God washed away from the earth its past evils and sins with the Flood so Noah and his family could start life anew. The flood was for Noah a 'baptism', just as the passage through the Red Sea was for the Israelites, and by this 'baptism' in the flood Noah and his family were transferred from the old world to the new; from immediate destruction to a 'restored' life; from the companionship of the wicked to communion with God. Peter's point about baptism was this: through water baptism one makes a public profession of faith in Christ in their community, which can lead to persecution. However, by that act of baptism, one also testifies to their ultimate victory over their persecutors; therefore, because they had taken a stand for Jesus Christ, they could be sure that He would stand with them (cf. 2 Tim. 2:12).

This interpretation of "baptism" is validated by the phrase "not the removal of the filth of the flesh". Peter is not talking here about baptism having the capability of imparting salvation, but rather to clarify that Noah was kept out of the water while the water was destroying those who did not believe in God (suffering God's judgment for sin). Noah being in the ark saved him from God's judgment and it prefigures that those who in Christ will be saved from God's judgment of sin by eternal damnation in hell. This is confirmed by the phrase "the answer of a good conscience toward God". The word "answer" has the idea of pledge, meaning to agree with certain conditions of a covenant or agreement. What saves a sinful person from God's judgment is not an external act of man (baptism/good works) but the agreement with God to get into the ark of safety from God's judgment, which is Jesus Christ by faith in His death and resurrection.

Many people who believe in infant baptism use this verse in support of their belief. Most Lutherans, for example, believe that infant baptism guarantees the salvation of the child until he or she becomes old enough to make the faith of the parents, expressed in having their baby baptized, their own (cf. Matt. 28:19; Mark 16:16). This belief in infant baptism holds that the Lord theoretically bestows on the child "a good conscience toward God," which is the evidence of salvation. Then at about 12 years of age, Lutheran children go through instruction to "confirm" them in the faith. Lutherans believe that infant baptism guarantees the salvation of children, in case they die before making their parent's faith their own. They see a parallel with the Jewish practice of circumcision in the Old Testament. Roman Catholics and many Presbyterians also baptize infants for the same purpose. The problem with this interpretation, from my viewpoint, is that Scripture nowhere else makes baptism a condition for salvation. In fact, it consistently warns against adding anything to faith for salvation. Circumcision did not save children under the Old Covenant; any more than baptism does under the New Covenant.

3:22: Therefore, salvation comes, not by baptism or other works of men, but by faith in Jesus Christ— whose "resurrection" and ascension testify to God's acceptance of, and satisfaction with, His sacrifice (1 John 2:2). I Corinthians 1:17 clarifies that baptism is not required for justification, and Acts 10:47 shows that baptism is a step of obedience for Christians. After Christ accomplished His work on the cross and was resurrected from the dead, He was exalted to the place of prominence, honor, majesty, authority and power at the right hand of God.

There God has "subjected" all things, even the "powers" behind those who persecute believers, "to Jesus Christ (Him)" because of His death and resurrection (cf. v. 18). This should be an encouragement to all of us who believe in Christ.

Appendix Seven

Genesis 11:1-9 – Tower of Babel

Genesis 11:1-9 explains the division of the earth in Peleg's time ("in his days the earth was divided," 10:25). The main emphasis in this section is not the building of the tower of Babel, but the dispersion of the people. This is demonstrated by the literary structure of a chiasmic pattern in this passage, verses 1 through 9.

- A All the earth had one language (v. 1)
- B there (v. 2)
- C one to another (v. 3)
- D Come, let's make bricks (v. 3)
- E Let's make for ourselves (v. 4)
- F a city and a tower
- G And the LORD came down to see (v. 5; cf. 8:1)
- F' the city and the tower (v. 5)
- E' that the humans built (v. 5)
- D' Come, let's confuse (v. 7)
- C' everyone the language of his neighbor (v. 7)
- B' from there (v. 8)
- A' (confused) the language of the whole earth (v. 9)

The people after the flood were united by a common language and common culture. They used their unity to build a tower that would reach into heaven to worship 'gods' and to achieve God-like power and authority. God interrupted their plans and judged them in two ways. One, by disrupting their ability to communicate one with another in a common language; and two, by scattering everyone over the face of the whole earth with different languages and cultures. This judgment may be compared to man's fall in Genesis 3 and the sons of God / daughters of men rebellion in Genesis 6:1-4, both of which triggered catastrophic divine judgments.

Chronologically, God's judgment at Babel preceded the genealogies in chapter 10. The Tower of Babel judgment occurs just prior to the calling of Abraham, which suggests that post-Flood humanity was just a sinful, if not worse than pre-Flood humanity. God, in His judgment at the Tower of Babel, scattered mankind throughout the earth with different languages and cultures, and He turned His focus to one man, Abraham, and moved forward with a covenant with Abraham (Gen. 12:1-3) to bring mankind back to Himself through a Messiah (Savior).

A commentator wrote this explanation of Genesis 11:1-9: "By placing the narrative (of the tower of Babel) between two genealogies of 'Shem,' the author (Moses) establishes a relationship between the central point of the narrative—'Let us make a name ['Shem'] for ourselves' (11:4)—and the central point of the patriarchal narratives—'and God said, "I will make your name ["Shem"] great"' (12:2a). Thus, the genealogies of 'Shem' provide a narrative link between the story of the fall of Babel (Babylon) (11:1-9) and the account of the call of Abraham (12:1-3)." The event of the tower of Babel is a critical turning point in Scripture, as God moves from dealing with all of mankind to dealing with one man (Abraham) and one nation (Israel).

The rest of Scripture (Genesis 12 through Acts 9) deals with the nation of Israel and the Redeemer of mankind that will come from the nation of Israel, Jesus Christ. Once Jesus Christ meets the righteous demands of God the Father, God moves once again to dealing with all of mankind (Acts 10 through Revelation 22).

11:1-2 - Moses recorded that mankind, after debarking from the Ark, migrated "east" (v. 2, specifically southeast) to the plain of Shinar (cf. 10:10). This was in the Mesopotamian basin (modern Iraq). It is interesting to note that God placed a Cherubim at the 'east' to guard Eden from being entered into by mankind. In the Genesis narratives, when man goes 'east,' he leaves the land of blessing (Adam from Eden – Gen. 3:24, and Lot from the Promised Land – Gen. 13:11) and they end up in a place where they experience God's judgment (Babel – Gen. 11:8-9, and Sodom - Gen. 13:9-13). Both are known today for the judgment that occurred.

11:3-4 - The motivation for mankind to build a "tower" was to make "a name" for themselves; meaning that they wanted to establish world domination, authority, and power in God's place (cf. Psalm 14:1-3). The purpose of man building a tower was to establish a center by which they might achieve God-like authority to establish world domination through a one-world government. Mankind was building the tower to demonstrate their power and to worship 'gods,' which were fallen angels, demons. Both the motive to build the tower and the objective of the tower were ungodly. The "tower" was intended to serve as a "ziggurat" (i.e., a rectangular, stepped tower, sometimes surmounted by a temple) that would be used for religious purposes. Ziggurats have been considered as an earthly imitation of the heavenly residence of the 'gods.' It is believed that at the foot of the tower of Babel there was a temple to worship 'gods; and it believed that there were plans to place a temple area at the pinnacle of the tower of Babel that would serve as a habitation for the 'gods.' The precise design and use of the tower of Babel is unknown, though it is widely agreed that it was built to form a stairway between the 'gods' of the spiritual realm and earth (cf. Jacob's ladder - Gen 28:12).

It is very possible that the 'sons of God' (cf. Gen. 6:4 – "and also afterward") were again active at this time, as the descendants of Ham (cf. Gen. 6:6-20) became great enemies of Abraham and Israel. There is an indication that Nimrod, a descendant of Ham and Cush (cf. Gen. 10:8-10), was the leader that organized the building of the tower of Babel. The building of the tower of Babel occurred shortly after the Flood, so the context of I Peter 3:19-20, II Peter 2:4-6 and Jude 6-7 could apply to activity of 'sons of God' at the time of the building of the tower of Babel. The descendants of Nimrod included Sihon, king of the Amorites, and Og, king of Basan (cf. Num. 21:21-35; Deut. 2:20 – 3:11).

11:5-6 - Mankind undoubtedly expected to ascend to heaven to meet and/or worship 'gods,' not the true living God. However, God Himself descended to earth to meet them. Mankind was so united that they would do all they desired to do. If God had allowed this building to continue, the results would have been even worse—and more serious—than they were at this time. Unless God intervened, nothing would stop man in their pride and their arrogant

independence from and rebellion against God. If they were not stopped, Satan would have experienced victory by completely corrupting and turning mankind against God.

11:7 - God's statement ("Come, let Us go down") mimics the language man used to begin the building of the tower in verse 4 ("Come let's build"; cf. 1:26); and it is the same words used by God in Genesis 1:26 ("Let Us make man in Our own image"). God judged mankind's sin by confusing their language. The confusion of language involved more than just the introduction of new words and dialects, since a single language produces the thousands of new words through time (lexicalization). God's judgment creating confusion of language created a disruption of the original unity of culture, emotion, desire, thought and will that men had experienced at that time. The inward unity of man had already been disrupted by sin, but now this judgment resulted in a disruption that was permanent and complete because mankind became permanently divided. Some scholars believe that this judgment resulted in ethnic and racial distinctions in mankind that we see today, as the Table of Nations in chapter 10 implies.

11:8 - The judgement of confusing language led to the scattering of mankind "over the face of all the earth" (cf. v. 9; Gen. 10:5,32). God did not allow human (and 'angel') rebellion to reach the level that it did before the Flood. This is the third great judgment on sinful mankind, the first two being Adam and Eve's expulsion from Eden, and the second being the Flood.

11:9 - Moses now introduces "Babel." "Babel" sounds like the Hebrew word for "confuse" (*balal*), and it means "the gate of gods" in Akkadian. From this time forward, mankind has not experienced unity but only division, cultural discrimination and war.

The story of Babel is important for several reasons:

1. It explains the beginning of, and reason for, the various languages of mankind.
2. It provides a good foundation to explain the origin of the "races" and cultures within humankind.
3. It demonstrates the inclination of fallen man to rebel against God, and his effort to provide for his needs in his own way, rather than by trusting and obeying God.
4. It illustrates that man's rebellion against God results in: (a) broken fellowship between God and man; and man with man, and (b) failure to realize God's intention for man in His creation, namely, that he have dominion over the earth and to rule the earth effectively and peacefully.
5. It provides the historical background for what follows in Genesis; 1) the selection of Abraham (God has been dealing with mankind prior to the Tower of Babel, after the Tower of Babel He deals with Abraham and the nation of Israel until Christ's sacrificial death), 2) it explains how the nations were scattered abroad and the beginning of kingdoms from the lineage of Noah's sons, and 3) it explains why God issued such stern commands to the nation of Israel to eliminate the nations of the Amorites and Canaanites.

Note: This was the original "Babylon" (the Greek form of "Babel"), that is the city most characterized in the Bible by rebellion against God's authority, and the desire to earn salvation by works, idolatry, and self-assertion. It stands as a symbol of organized rebellion against God elsewhere in Scripture, and God will eventually destroy it (Rev. 17 and 18).

Appendix Eight Fallen Angels – Beelzebub

Luke 11:14-26

Luke had stressed the Spirit's influence in Jesus' life and ministry, but the religious leaders of the day rejected that possibility, concluding rather that Satan controlled Jesus, cf. Beelzebub (v.15).

11:14-16 - Luke presents the setting for the confrontation that followed. Jesus cast a demon out of a man whom it had made mute (v. 14). This sign of His power amazed the people that observed it. Some of them attributed Jesus' power to Satan (v.18). "Beelzebub" is the most common interpretation of the Greek text. "Beelzebub" came from the Hebrew *baal zebul* meaning "prince Baal" or "Baal the prince." (Note, "Beelzebub" has come to us from the Latin interpretation.) Baal was the chief Canaanite deity, and the Jews regarded him as the personification of all that was evil and Satanic (cf. Matt. 10:25).

11:17-20 - Jesus knew the thoughts of his critics by their request for a greater sign (v. 16). Jesus argued, first, that the head of an army would hardly work with his enemy against his own troops. Second, if Satan was behind Jesus' exorcisms, it was logical to assume that he was behind the exorcisms that some recognized Jewish exorcists performed. Jewish exorcists practiced incantations against demons effectively (cf. Acts 19:13-14). God gave the Jewish exorcists their power too. Jesus' antagonists would have been unwilling to concede that Satan was behind these Jewish exorcisms. They wanted to maintain a double standard, believing that their approved exorcists operated with God's power, but Jesus used Satan's power. Satan would not empower them to cast out his own agents.

11:21-22 - The strong man in this parable is Satan, and the stronger man is Jesus. Satan had amassed much booty in terms of human captives, and he had kept these people imprisoned under his power. Jesus had come, had attacked Satan and had overpowered him. He had removed Satan's armor, namely, his demons, and had set free those whom he had taken captive.

11:23 - Jesus reminded His hearers that whoever was not on Jesus' side was on His enemy's side. Changing the figure from battle to reaping and herding, He made the same point again. Laborers in God's field, and among God's flock, who do not gather people, like sheaves into a barn or sheep into a fold, scatter them abroad. There is no neutral ground. People either accept Jesus or oppose Him.

11:24-26 - These verses are a word of warning to Jesus' critics. They were "scattering" rather than "gathering" (v. 23). It is the climax of Jesus' argument. The critics were criticizing against Jesus casting out demons, which some of these critics were evidently doing. When they cast out demons, they did not seek to replace the cast-out demon with something stronger, namely, the life of God that entered those who believed in Jesus (gospel, cf. John 3:16). A formerly demon-possessed person who did not believe on Jesus was in greater danger after his exorcism than he was before it; because it is worse to exercise God's expulsive power in exorcising a demon without preaching the gospel to people. When this occurs, the expelled demon could return to inhabit this spiritually empty life with additional demons.