

**Doctrine of Angels, Demons and Satan**  
**Study 5**

## **I. Introduction**

### ***A. God's creation contains that which is both seen and unseen.***

- 1. We are familiar with men who have been created in the image of God.**
- 2. The unseen realm is one that generates a lot of interest. Angels, demons and even Satan himself are often referred to in Scripture.**
- 3. These beings are seen in Scripture both ministering to and menacing mankind.**

### ***B. There is much spurious writing on this topic but as with all doctrines the Christian must let the Word of God be our guide.***

- 1. In this chapter there is a study of angels, demons and Satan.**
- 2. Among some of the topics that will be considered with regard to these beings are their nature, ministry, creation and destiny.**

## **II. Angels**

### ***A. The reference to angels is found in the Old Testament as well as the New Testament.***

- 1. Louw-Nida define angels as “a supernatural being that attends upon or serves as a messenger of a superior supernatural entity.”<sup>1</sup>**
- 2. In the Old Testament, the Hebrew word is מַלְאָךְ (*mal'āk*) and in the New Testament the *angelos* Greek word is ἄγγελος.**

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<sup>1</sup> Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 143.

3. Both **מַלְאָכִים** (*mal'āk*) and **ἄγγελος** (*angelos*) are used to refer to either a human messenger or spiritual beings created by God.<sup>2</sup>

4. Attention will now be given to explore the biblical record of the existence, creation, nature, organization and ministry of these spiritual beings that are the servants of the Lord.

## **B. Existence of Angels**

1. The Bible makes reference to spiritual beings who serve the Lord and minister to mankind, dwelling in an unseen realm.

a) From Genesis to Revelation there are 175 references to these supernatural messengers of the Lord.

2. Affirmation to the existence of these supernatural finite beings comes from the **λόγος** (Logos) Himself.

a) Jesus referred to these servants of the Lord in the Olivet Discourse as a gathering of the elect from the four corners of the earth (Matt 24:30-31).

**Matthew 24:30–31** (NKJV) <sup>30</sup> Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. <sup>31</sup> And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

b) That the **λόγος** speaks of their existence and future ministry at His Second Coming should be all the evidence needed to prove they are real.

## **C. Creation of Angels**

1. Paul declares in **Colossians 1:16** “For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.”

a) This is a clear testimony to angels, mankind and all in existence finding their beginning in Christ.

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<sup>2</sup> William D. Mounce, *Mounce's Complete Expository Dictionary of Old & New Testament Words* (Grand Rapids, MI: Zondervan, 2006), 20.

**b) Job references the joy of these finite beings in the day of their creation.**

Job 38:6–7 (NKJV) <sup>6</sup> To what were its foundations fastened? Or who laid its cornerstone, <sup>7</sup> When the morning stars sang together, And all the sons of God shouted for joy?

**c) While angels are amazing beings it should be noted that they are still creations and are not worthy of the worship that belongs to God alone.**

Revelation 19:10 (NKJV) <sup>10</sup> And I fell at his feet to worship him. But he said to me, “See *that you do not do that!* I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy.”

**2. The number of these servants of the Lord known as angels is unknown, however, their numbers are believed to be very large.**

**a) Passages such as Deuteronomy 33:2, Psalms 68:17, Hebrews 12:22 and Revelation 5:11 give indication according to Grudem that this represents “an amazingly large number.”<sup>3</sup>**

#### ***D. Nature of Angels***

**1. While man has been created in the image of God and is able serve and worship Him, we are not the only ones in God’s creation who possess personhood.**

**a) Angels are represented in Scripture as powerful, intelligent and faithful servants of the Lord.**

**2. Angels are noted in Scripture as beings that are spirit and not corporeal (having a material body) (Heb 1:14).**

Hebrews 1:14 (NKJV) <sup>14</sup> Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

**a) That angels lack a physical body is further illustrated in Paul’s comment that fallen angels lack “flesh and blood” (Eph 6:12).**

Ephesians 6:12 (NKJV) <sup>12</sup> 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*.

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<sup>3</sup> Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House, 2004), 399.

b) As Erickson concludes his thoughts on the spiritual nature of angels he writes, “...it seems safe to conclude that angels are spiritual beings; they do not have physical or material bodies.”<sup>4</sup>

3. While angels are spirit beings there is ample reference to angels in Scripture appearing with bodies.

a) Scripture records angels appearing in physical form to Abraham and Lot, Daniel and Mary to name a few.

b) It is best to conceive of these appearances as temporary manifestations for the purposes of God—angelophanies.

c) It should be noted that in some places the Angel of the LORD is an appearance of God (Gen 16:7–13; 18:1–21; 19:1–28).

d) This is distinct from the appearances of the created beings also referred to as angels.

4. Angels are not subject to the same physical limitations man experiences.

a) Paul Enns writes that, “Angels are not subject to the limitations of man, especially since they are incapable of death (Luke 20:36). Angels have greater wisdom than man (2 Sam. 14:20), yet it is limited (Matt. 24:36). Angels have greater power than man (Matt. 28:2; Acts 5:19; 2 Peter 2:11), yet they are limited in power (Dan. 10:13).”<sup>5</sup>

b) This is not to say that angels are infinite beings for they do indeed possess limitations such as not being able to enjoy the intimacy of marriage or the fullness of the future glorified state of the redeemed (1 Cor 6:3).

## **E. Organization of Angels**

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<sup>4</sup> Millard J. Erickson, *Christian Theology*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2013), 409.

<sup>5</sup> Paul P. Enns, *The Moody Handbook of Theology*, (Chicago: Moody Press, 1989), WORDsearch CROSS e-book, 288.

**1. Angels are part of a structure of rank and order (Eph 6:12). Jude 9 speaks of Michael as being an archangel.**

**a) This title indicates that Michael is one who has a greater rank and holds more authority than others.**

**b) Gabriel is another angel of great importance that appears delivering messages of God to his servants (Dan 8:16; 9:21; Luke 1:19; 1:26–27).**

**2. Besides mentioning these two angels by name Scripture also speaks of two classes or orders of angels.**

**a) The first are Seraphim who are seen worshiping the Lord in His throne room (Isa 6:2–3).**

**b) The second order of angels are the Cherubim.**

*(1) Enns writes, Cherubim are “of the highest order or class, created with indescribable powers and beauty...Their main purpose and activity might be summarized in this way: they are proclaimers and protectors of God’s glorious presence, His sovereignty, and His holiness.”<sup>6</sup>*

*(2) Cherubim are first seen guarding the entrance of the Garden in Genesis 3:24.*

*(3) We also read that their image was used widely in the construction of the Tabernacle/temple (Exodus 25:22).*

**c) A third type of angel mentioned in Scripture are the living creatures.**

*(1) They are around the throne of God and have appearances like an eagle, ox, man and lion (Ezekiel 1:5-14 and Rev 4:6-8).*

Revelation 4:6–8 (NKJV) <sup>6</sup> Before the throne *there was* a sea of glass, like crystal. And in the midst of the throne, and around the throne, *were* four living creatures full of eyes in front and in back. <sup>7</sup> The first living creature *was* like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature *was* like a flying eagle. <sup>8</sup> *The* four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: “Holy, holy, holy, Lord God Almighty, Who was and is and is to come!”

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<sup>6</sup> Ibid., 290.

## **F. Ministry of Angels**

1. This last topic is probably the one that holds the greatest interest to men.
2. Outside of being servants of God as previously mentioned, angels also interact with mankind.

a) Hebrews 1:14 states of angels, “Are they not all ministering spirits sent forth to minister for those who will inherit salvation?”

b) Donald Guthrie commenting on this verse writes, “heavenly messengers are occupied in a ministry directed towards the salvation of men.”<sup>7</sup>

3. The natural question that rises from this verse is “in what way do they minister to us?”

a) The Moody Handbook of Theology offers the following six points of service of angels to men: (1) Physical protection (Psa 34:7), (2) Physical provision (1 Kings 19:5–7), (3) Encouragement (Acts 27:23–25), (4) Direction (Acts 8:26), (5) Assisting in answers to prayer (Acts 12:1–11), (6) Carry believers home (Luke 16:22).<sup>8</sup>

4. Believers should be grateful to God for these ministering spirit beings yet they are not to be the focus of our worship.

## **III. Demons**

*A. Closely related to the discussion of angels are the beings referred to in the Bible as demons.*

1. These beings are prominently present in the New Testament in the Gospels and the book of Acts.
2. As Jesus and the disciples go about serving the Father, demons are presented as possessing people and disrupting ministry.

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<sup>7</sup> Donald Guthrie, *Hebrews: An Introduction and Commentary*, vol. 15, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1983), 84

<sup>8</sup> Enns, *The Moody Handbook of Theology*, 291.

### 3. Let us now consider

- a) The reality,
- b) Nature.
- c) Activities of these fallen beings.

## **B. Reality of Demons**

1. Both the Old and New Testaments are replete with references to the existence of these fallen beings.

2. The New Testament uses multiple terms in referring to demons.

- a) William Mounce offers the following summary of these terms,

*(1) “δαίμόνιον (daimonion),...denotes a “demon.”*

*(2) They are called by various names: evil spirits (Lk 8:2), unclean spirits (Mk 1:26), spirits (Mk 9:20; Lk 9:39), “spirit of an unclean demon” (Lk 4:33), and rulers, authorities and powers (Eph 3:10; 6:12; Col 2:15).*

*(3) These terms are basically synonymous and are often used interchangeably within a single passage (Lk 8:2; 9:42).<sup>9</sup>*

**Luke 8:2 (NKJV) <sup>2</sup> and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons,**

3. There were many recorded occasions where Jesus cast out these evil spirits from people who were possessed by them (Matt 12:22–29; 15:22–28; Mark 5:1–16).

- a) These accounts give us clear affirmation that Jesus both believed in the existence of demons and had power to stop their activities.
- b) Furthermore, Jesus announced at the end of the gospel of Mark that those who believe in His name would cast out demons (Mark 16:15–18).

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<sup>9</sup> Mounce, *Mounce's Complete Expository Dictionary*, 167.

c) Ryrie boldly states, “To deny the reality of demons requires ignoring or denying the truth of many passages in Scripture.”<sup>10</sup>

### **C. Nature of Demons**

1. These beings are fallen angels.

a) Packer states, “The demons were fallen angels, deathless creatures serving Satan... Having joined Satan’s rebellion, they were cast out of heaven to await final judgment.”<sup>11</sup>

b) While there is no place that explicitly states that “demons are fallen angels” it seems reasonable that this is a well-founded conclusion.

2. 2 Peter 2:4 and Jude 6 are two passages that refer to the disobedience of angels.

2 Peter 2:4 (NKJV) <sup>4</sup> For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment;

Jude 6 (NKJV) <sup>6</sup> And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;

a) Berkhof, commenting on these verses writes, “two passages in Scripture which clearly imply that some of the angels did not retain their original position, but fell from the state in which they were created.”<sup>12</sup>

b) In Matthew 12:24-26 Satan is represented as the leader of demons so it is therefore likely that Satan led this rebellion in heaven, leading a multitude of angels in this deception.

Matthew 12:24–26 (NKJV) <sup>24</sup> Now when the Pharisees heard *it* they said, “This *fellow* does not cast out demons except by Beelzebub, the ruler of the demons.” <sup>25</sup> But Jesus knew their thoughts, and said to them: “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. <sup>26</sup> If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?”

### **D. Activities of Demons**

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<sup>10</sup> Ryrie, *Basic Theology*, 180.

<sup>11</sup> Packer, *Concise Theology*, 67.

<sup>12</sup> L. Berkhof, *Systematic Theology* (Grand Rapids, MI: Wm. B. Eerdmans publishing co., 1938), 148.



**1. The realm of fallen angels is a kingdom of darkness that stands in direct opposition to the work and will of God among men.**

**a) These fallen beings seek to accomplish their nefarious plans through lies (John 8:44) and deception (Rev 12:9).**

**b) One of God's highest priority is to see men and women receive the redemption found in the gospel.**

**c) Demons stand in opposition to this redemption and are at work to keep men from believing the gospel (2 Cor 4:4).**

**2 Corinthians 4:4 (NKJV) <sup>4</sup> whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.**

**d) Paul told Timothy in 1 Timothy 4:1–3 that these fallen spirits are the source behind the perversion of sound doctrine.**

**1 Timothy 4:1–3 (NKJV) <sup>1</sup> Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, <sup>2</sup> speaking lies in hypocrisy, having their own conscience seared with a hot iron, <sup>3</sup> forbidding to marry, *and commanding* to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.**

**e) A prominent work of demons in the gospels was that of possessing individuals (Matt. 4:24; 12:22; Mark 5:15–18; Luke 8:36; John 10:21).**

**f) Additionally, it is recorded that demons were often the cause of physical affliction.**

**g) In the gospels, blindness, muteness and seizures were attributed to the work of demons (Matt 9:33; 12:22; 17:15–18; Luke 8:27–29).**

**2. It should be noted that although demons can afflict people physically it does not mean that all illness is the cause of demonic activity.**

**a) Consider that Trophimus, a traveling companion of Paul, endured a trip-ending sickness and no there is no mention that demonic activity was associated with his ailment (2 Tim 4:19-20).**

b) Ryrie states on this subject, “Of course, not all physical or mental problems result from demonic activity; actually, the Bible distinguishes natural illnesses from demonic ones (Matt. 4:24; Mark 1:32, 34; Luke 7:21; 9:1).”<sup>13</sup>

c) **The only sound biblical conclusion is that some sickness is caused by the activity of demons and some is simply the result of living in a fallen world.**

3. It should be understood that although these fallen angels are beings that have some superior qualities to men, Christ has given the believer victory over them.

a) Packer states, “Though demons can give trouble of many kinds to regenerate persons in whom the Holy Spirit dwells, they cannot finally thwart God’s purpose of saving his elect any more than they can finally avoid their own eternal torment.”<sup>14</sup>

b) Paul wrote in Colossians 2:15 that Jesus triumphed over spiritual powers at the cross providing the believer ultimate victory.

Colossians 2:15 (NKJV) <sup>15</sup> Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

c) Paul wrote in Ephesians 6:10-13 that the believer can stand strong against this host of wickedness.

d) The believer should never feel helpless or out-matched for John writes, “**You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world**” (1 John 4:4).

4. One further point with regard to the activity of demons is whether or not a believer can be possessed by a demon.

a) By possession we mean, “**completely dominated by a demon, so that a person has no power left to choose to do right and obey God.**”<sup>15</sup>

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<sup>13</sup> Ryrie, *Basic Theology*, 189.

<sup>14</sup> Packer, *Concise Theology*, 68.

<sup>15</sup> Grudem, *Systematic Theology*, 424.

**b) The Bible states in Romans 6:14 that sin cannot have dominion over a believer's life.**

Romans 6:14 (NKJV) <sup>14</sup> For sin shall not have dominion over you, for you are not under law but under grace.

**c) In writing to the believers, Paul stated that Christ and Belial cannot dwell together for the believer is the temple of God (cf. 2 Cor 4:14–16).**

2 Corinthians 4:14–16 (NKJV) <sup>14</sup> knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present *us* with you. <sup>15</sup> For all things *are* for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God. <sup>16</sup> Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day.

**d) No teaching in the Bible.**

*(1) If a believer can be possessed then God gave us zero information that this could be the case and zero information on how to minister to one in that state.*

*(2) I find that silence an strong indication that a believer indwelt by the Spirit of the living God able to be possessed.*

**e) While it is possible for an unbeliever to become possessed by a demon this possibility is removed at the time of salvation for believers.**

**f) That being said, the possibility of demons oppressing, harassing and influencing believers is a reality (Luke 4:2; 2 Cor. 12:7; Eph. 6:12; James 4:7; 1 Peter 5:8).**

Luke 4:2 (NKJV) <sup>2</sup> being **tempted** for forty days by the devil. And in those days He ate nothing, and afterward, when they had ended, He was hungry.

2 Corinthians 12:7 (NKJV) <sup>7</sup> And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, **a messenger of Satan to buffet me**, lest I be exalted above measure.

Ephesians 6:12 (NKJV) <sup>12</sup> 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*.

James 4:7 (NKJV) <sup>7</sup> Therefore submit to God. **Resist the devil and he will flee from you.**

1 Peter 5:8 (NKJV) <sup>8</sup> Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, **seeking whom he may devour.**

**5. In closing this section, believers will do well to take heed to Paul's instruction, "nor give place to the devil" (Eph 2:7).**

a) Through spiritual laxity the believer turns over more and more influence to a spiritual host of wickedness.

b) Walking in sobriety and obedience to the Lord will ensure that the believer will be ready for every season of temptation (1 Cor 10:12–13).

1 Corinthians 10:12–13 (NKJV) <sup>12</sup> Therefore let him who thinks he stands take heed lest he fall. <sup>13</sup> No temptation has overtaken you except such as is common to man; but God *is* faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear *it*.

## IV. Satan

***A. The leader of fallen angels is the one known in Scripture as Satan.***

1. The Old Testament makes reference to Satan eighteen times and the New Testament references him thirty-six times.
2. Mounce provides the following understanding from both the Greek and Hebrew in establishing what this name means, “Σατανᾶς... *Satanas* is a Gk. word formed from the Hebrew word *śāṭān*, which means “adversary.” It is the name given to the ruler of evil spirits. In the NT “Satan” is a personal name for this diabolical creature, while “the devil” is more like a title.”
3. In similar fashion to the study on angels, consideration will be given to the existence, origin, activities and destiny of Satan.

### ***B. Existence of Satan***

1. That Satan exists as an adversary in the pages of Scripture is an undeniable reality.
  - a) With every writer of the New Testament and seven books from the Old Testament referencing him it is clear that Satan is an actual being in existence.
  - b) Not only are the writers of the New Testament convinced of Satan’s existence but Jesus Himself made reference to Satan twenty-five times in the Gospels.

**c) If one takes Scripture to be the inspired Word of God, and they should, the reality of an adversary named Satan is the only reasonable conclusion.**

**2. This adversary is not a personification of evil or a reflection of the trouble that lies within men.**

**a) Satan is one that possesses personhood.**

**b) He has intellect, a will, emotions and is identified with personal pronouns to and with.**

**c) Satan is a real adversary that Peter warns us is on the prowl looking to destroy the faith of believers (1 Pet 5:8).**

### **C. Origin of Satan**

**1. On the discussion of Satan and his origins it will be helpful to recall that Satan is the leader of fallen angels (Matt 12:24).**

**2. It is believed that Satan is a fallen angel as well and thus created by God at the same time all other angels were made (Job 38:6–7).**

**3. Some have mistakenly conceived Satan as a counterpart of God but this is a gross misunderstanding.**

**a) God has no equal and Satan is merely a created being.**

**4. Although some reject the interpretation that Ezekiel 28:11–19 and Isaiah 14:12–14 offer valuable information on the fall of Satan, it seems to this author that these passages are worthy of consideration.**

**Ezekiel 28:11–19 (NKJV)** <sup>11</sup> Moreover the word of the LORD came to me, saying, <sup>12</sup> “Son of man, take up a lamentation for the king of Tyre, and say to him, ‘Thus says the Lord GOD: “You *were* the seal of perfection, Full of wisdom and perfect in beauty. <sup>13</sup> You were in Eden, the garden of God; Every precious stone *was* your covering: The sardius, topaz, and diamond, Beryl, onyx, and jasper, Sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes Was prepared for you on the day you were created. <sup>14</sup> “You *were* the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones. <sup>15</sup> You *were* perfect in your ways from the day you were created, Till iniquity was found in you. <sup>16</sup> “By the abundance of your trading You became filled with violence within, And you sinned; Therefore I cast you as a profane thing Out of the mountain of God; And I destroyed you, O covering cherub, From the midst of the fiery stones. <sup>17</sup> “Your heart was lifted up because of your beauty; You corrupted your wisdom for the sake of

your splendor; I cast you to the ground, I laid you before kings, That they might gaze at you. <sup>18</sup> “You defiled your sanctuaries By the multitude of your iniquities, By the iniquity of your trading; Therefore I brought fire from your midst; It devoured you, And I turned you to ashes upon the earth In the sight of all who saw you. <sup>19</sup> All who knew you among the peoples are astonished at you; You have become a horror, And *shall be* no more forever.” ’ ’ ”

Isaiah 14:12–14 (NKJV) <sup>12</sup> “How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations! <sup>13</sup> For you have said in your heart: ‘I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; <sup>14</sup> I will ascend above the heights of the clouds, I will be like the Most High.’ ”

a) **aBoth Paul Enns and Charles Ryrie present these passages as having reference to Satan.**

b) **Ryrie on using Ezekiel 28 writes the following,**

c) **It would, of course, not be unusual for a prophetic passage to refer both to a local personage and also to someone else who fully fulfills it.**

d) **This is true of many passages that relate both to King David and Jesus Christ.**

e) **It is also true of the reference to the prince of the kingdom of Persia in Daniel 10:13, a reference that must include a superhuman being related to the kingdom of Persia.**

f) **So for Ezekiel 28 to refer both to the then-reigning king of Tyre as well as to Satan would not be a unique interpretive conclusion.<sup>16</sup>**

**5. Viewing these passages as offering insight into the creation and fall of Satan does not negate the belief that certain historical figures were in the immediate view of the prophets.**

a) **Ezekiel 28:16–17 and Revelation 12:4 make reference to the day in which Satan rebelled against God along with a third of the angels of heaven.**

Ezekiel 28:16–17 (NKJV) <sup>16</sup> “By the abundance of your trading You became filled with violence within, And you sinned; Therefore I cast you as a profane thing Out of the mountain of God; And I destroyed you, O covering cherub, From the midst of the fiery stones. <sup>17</sup> “Your heart was

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<sup>16</sup> Ryrie, *Basic Theology*, 162.

lifted up because of your beauty; You corrupted your wisdom for the sake of your splendor; I cast you to the ground, I laid you before kings, That they might gaze at you.  
Revelation 12:4 (NKJV) <sup>4</sup> His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.

b) Ezekiel refers to the day he was created (Eze 28:13, 15) and that Satan was an anointed Cherub (Ezekiel 28:14).

6. According to Isaiah 14 it was the pride of Satan that moved him to rebel, causing him to try to exalt himself above God.

a) Enns writes of Satan, “After he became God’s chief adversary (Heb. *Satan*) he is never again called by any of these honorable titles. But in his pre-fall splendor he was filled with wisdom and beauty, and he was blameless (Ezek. 28:12, 15).”<sup>17</sup>

b) Satan was a perfect creation of God that became filled with pride and rebelled against the Lord.

c) It has been his aim since the creation of mankind to lead them in that same rebellion.

#### **D. Activities of Satan**

1. Scripture shows Satan as an adversary against God, mankind and God’s plan to redeem man through the work of Jesus Christ.

a) At the very beginning of creation, Satan came tempting man and leading him to sin against God.

b) God, now needing to provide salvation for His fallen creation, sent Jesus Christ to be the second Adam (Rom 5:12–15) offering life to all who would receive Him (John 1:12–13).

2. Satan’s attempts to thwart this redemption is seen throughout the Old Testament attacking the lineage of the coming Redeemer (Gen 11:30; Gen 25:11; Esther).

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<sup>17</sup> Enns, *The Moody Handbook of Theology*, 294.

a) Once the Christ was born Satan sought to destroy the young child.

b) Failing to have him destroyed Satan then turned his attack directly against Christ, tempting Him to abandon the redemptive plan of God and worship him

3. Today Satan is hard at work blinding men to their need for the gospel (2 Cor 4:4).

a) In addition, Satan is attempting to devour the faith of those who have put their trust in Him (1 Pet 5:8).

b) The great news for the believer is that Christ has already won the victory (Col 2:15) and now we wait for the Lord to make all things subject to Him (1 Cor 15:20–28).

### **E. Destiny of Satan**

1. The final judgment of Satan is a day that will come in the future.

2. As noted above Satan was unsuccessful in his attempts to stop God's plan of redemption.

3. The believer today continues to wrestle against Satan and his demonic horde but a glorious day is coming when he will no longer have influence over mankind.

4. This judgment is recorded in the book of Revelation and is a two-part judgment that is separated by the 1,000 year reign of Christ upon the earth.

a) The first phase of this judgment will be initiated at the Second Coming of Christ when Satan will be bound for 1,000 years in the abyss and unable to deceive anyone (Rev 20:2–3).

Revelation 20:2–3 (NKJV) <sup>2</sup> He laid hold of the dragon, that serpent of old, who is *the Devil* and Satan, and bound him for a thousand years; <sup>3</sup> and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.



b) Some interpret this binding as an event currently under way but John Walvoord correctly argues, “If Satan is actually deceiving the nations today, as the Scriptures and the facts of history indicate, then he is not now locked in the Abyss, and the thousand-year Millennium is still future.”<sup>18</sup>

c) At the end of this imprisonment Satan will be released to deceive those who were born during the thousand year reign.

d) At the end of this rebellion he will be banished into the lake of fire for all of eternity (Rev 20:7–10).

**Revelation 20:7–10** (NKJV) <sup>7</sup> Now when the thousand years have expired, Satan will be released from his prison <sup>8</sup> and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number *is* as the sand of the sea. <sup>9</sup> They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them. <sup>10</sup> The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet *are*. And they will be tormented day and night forever and ever.

e) This will end Satan’s rule of lies and deception.

f) Man will never again face this formerly anointed Cherub who rebelled against God.

## V. Conclusion

***A. Angels, demons and Satan are those beings God has created in the unseen realm.***

***B. The idea that all of these beings were created by God and were good is well established in Scripture. Angels who resisted the rebellion of Satan serve and worship the Lord to this very day.***

***C. Included in their work is ministry to believers. One day soon Christ will come again and defeat the powers of darkness and eventually eternally banish these deceptive creatures to a place of doom.***

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<sup>18</sup> John F. Walvoord, “Revelation,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 979.

***D. Until that time believers must walk soberly knowing their adversary lurks about to destroy them.***

***E. All believers should pay careful attention to the instruction given by Paul on how to withstand the wiles of the devil given in Ephesians 6.***

