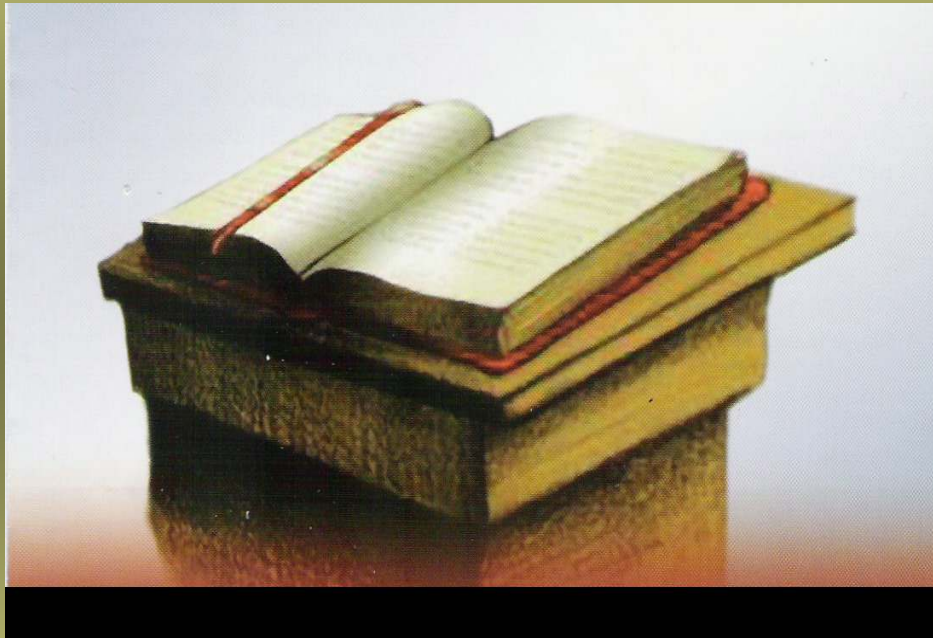


***“CREATION AND FALL
OF
MEN AND ANGELS”***



12 Lessons

**Produced by:
PAUL E. CANTRELL**

2005

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Lesson One

“The Creation of the Universe & All Living Things”

When did time begin? When did the heavens and earth come into existence? The two would seem to be tied together. The expression “in the beginning” carries with it the concept that they had a starting time. The meaning of the term “create” is to bring something into existence that had not existed before—thus, a beginning! In some sense, time began when the heavens and earth were created! ***“From the beginning of the creation”*** (Mk. 10:6; 2 Peter 3:4; Rev. 3:14) is the way the Lord expressed it in these references.

The very concept of creation (bringing something into existence that did not exist before) says that “matter” is not eternal. And all factual evidence points to this fact of creation (having a beginning point).

- a) Our universe is expanding outward from a beginning point.
- b) Our universe is slowly running down indicating a beginning also.
- c) Our universe shows signs of intelligent design by a designer.
- d) Only life can exist on our earth, which speaks volumes concerning a designer.
- e) The inability of “chance” to logically explain our orderly universe is obvious.
- f) And, without the concept of creation by God, there is no meaning or purpose to our existence on earth.

THE FIRST CONDITIONS OF THE HEAVENS & EARTH

What were the heavens and earth like when first brought into existence? There are two approaches given in answer to this question.

a) It was complete and perfect for what God designed it. But a time came when (for some reason unknown) the conditions were drastically changed. How much lapse of “time” was involved is not indicated at all before God began to bring order out of “chaos.” Thus, Genesis 1:2 is supposed to be the beginning of the “reworking” or “renovation” of the chaotic heavens and earth. This theory is felt necessary to help explain the extremely long time for the earth’s existence as calculated by some scientists. But it also helps to explain some passages that identifies Satan as the ruler of this world that may have brought about the chaotic condition.

b) Genesis 1:1 is a general statement of bringing matter into existence and the work God did on it over a period of 6 days. At this point in my study, I would prefer to believe this approach from what evidences we have from Scripture. Genesis seems to start with the general and then come back and give more specifics. If so, Genesis 1:2-31 is giving the process that was involved in the over-all creation of heaven and earth. Genesis 2 does start over again and gives more detail about the creation processes—especially in regards to man. The only mention of time in connection with creation is that it was done in six days—not six days and a previous time at another effort at creating.

BRINGING ORDER TO HEAVEN AND EARTH

Two words in particular are used to indicate the work of God—**Bara** and **Asah**. Bara (Genesis 1:1, 21, 27; 2:3-4; 5:1, etc.) is to create something out of nothing and Asah (Genesis 1:7, 16, 25, 26, 31; 2:3, 4; 5:1, etc.) is to form or make something out of existing matter. All three words are used in Isaiah 43:7 with reference to man's beginning. The phrase, "*let there be....*" (Genesis 1:3, 6, 9, 11, 14, 15, 20, 24, 26) seems to be used in connection with both Bara and Asah as a continuation of the creative act or forming or making process.

As God began to work on creating, forming and making of the heavens and earth, it seems to have been done in steps.

1. Creating the raw materials of the universe. Out of this matter, all other matter could be formed or fashioned as God desired. "*The earth was formless and void, and darkness was over the surface of the deep...*" Things are now ready to be finalized by God.

2. Light was created in the midst of darkness. (Gen. 1:3-5). A separation took place so there would be a clear distinction between the two. The Light was called Day. The Darkness was called Night.

3. An expanse or "space" was brought into existence. (Gen. 1:6-8). It was done by separating the waters from the waters. The Sun, Moon, and Stars may have already been a part of the original process of creation, but made functional on the 4th day of creation. The expanse was to be called Heaven.

4. Dry Land was brought into existence. (Gen. 1:9-10). It was evidently already there, but it was covered entirely by water. God caused a separation to take place so that dry land appeared and the waters were gathered into one place. The Dry Land was called Earth. The Waters were called Seas.

5. Vegetation and seeds were brought into existence. (Gen. 1:11-13). Grass, vegetables, plants, trees of all kinds were brought into existence with seed in them to reproduce after their kind. This is referred to as life, but unconscious life that was brought into existence.

6. God next made lights to be in the heavens. (Gen. 1:14-19). God causes the Sun, Moon, and Stars to come into existence, or caused them to give forth their light. Purpose of these bodies was to separate the day from the night on a daily basis. The Sun to give light for daytime and the Moon to give light for the nighttime....as well as the stars. They were also to be for signs and seasons as well.

To this point in the narrative, we have the beginnings of the Heavens and Earth. There is still the need for "conscious" life to be placed on the earth. For after all, that is what this creation is all about—especially for human life. Creation is not describable scientifically because it is a different process with which we are not familiar. Conclusions drawn based on the processes of nature now may not be valid in regards to the creation process.

God's creative process is coming close to the end. There is only "living" "conscious" creatures left to be brought into existence. Both words (Bara & Asah) are used to describe their creative process. There are three crucial points of creation:

- 1) **Genesis 1:1.** The creation of Heaven and Earth out of nothing. Then, the continued creative action in the form of "forming" or "making" is noted.
- 2) **Genesis 1:21.** The creation of "conscious" life for living creatures. Then, the continued creative action in the way of "forming" or "making" is noted also. Such brought water, land, and air living things into their full being.
- 3) **Genesis 1:27.** The creation of the "conscious" life for man. Then, the continued creative action in the way of "forming" or "making" is noted a third time. The more detail description of man's creation is given in Genesis 2:7, 18-25.

A difference was made between "non-conscious" life and "conscious" life. But also there was another distinction between those who have conscious life—those with lower consciousness and those with higher consciousness.

THE ORDER OF LIVING CREATURES

All has been done thus far to make life possible for living creatures. It is now time for them to be brought into existence. God deals first with the lower conscious life and later with man himself.

- 1) **Creating living creatures in the waters. (Genesis 1:20-22; 9:10; Acts 10:12).** These needed to be plentiful for God's future purposes, so the waters "teemed" with swarms of living creatures. Plant life seems to have been the basic food of man and the lower creatures until after the flood (Genesis 9:3). The conscious creatures are now definitely designed for our food.
- 2) **Creating living creatures in the air. (Genesis 1:20-23).** All kinds of birds with which to bless man's existence. Each was to bring forth after their kind. God commanded them to be fruitful and multiply.
- 3) **Creating living creatures on the land. (Genesis 1:24-25).** All kinds of creatures that live on the land—both cattle as well as wild beasts. Again, it emphasized that each would bring forth after its kind.

It is interesting to note that the Apostle Paul made this same distinction about living creatures. He said that all flesh is not the same. Man's flesh is different from the rest of living creatures. There is also a distinction between the flesh of animals, the flesh of fish, and the flesh of birds. (1 Corinthians 15:35-39).

SOME OBSERVATIONS ABOUT LIVING CREATURES

The Flood destroyed all living creatures on the earth and those that fly in the air unless Noah took a pair of them into the Ark in order to start the process all over again. With the basic groupings, it was possible to begin again as at the beginning of Creation. The evolving process is always within their kind, not crossing kind. The fossil records help to show this conclusively. So, all of the living creatures that presently live on land and in the air came from the ones that were in the Ark.

We are continually amazed at the variety of living creatures God has placed on this planet. They have all kinds of shapes, sizes, natures, and color. Some of which can be tamed and others not so easily tamed. Some live on grass or vegetation, while others live on meat. Some are for serving man, as well as some also for food. And it would seem obvious that all are for man's welfare and enrichment. God gives us all things to richly enjoy (1 Timothy 6:17). Some try to forbid the eating of certain foods, but they are wrong and to be marked as false teachers (1 Timothy 4:1-5).

It says that the waters were to bring forth living things. With sufficient instruments, 30,000 tiny creatures can be seen in a single drop of water! Each is a perfect specimen. Also, it seems that fish must reproduce into the thousands so that man's need for food is always there. All of this shows the great power of God, as well as His great wisdom. But it also shows the way that God providentially cares for His highest order of creatures—man!

QUESTIONS FOR DISCUSSION

- 1. What does the word, "Genesis," mean?**
- 2. What is the difference between these two words: Make & Create?**
- 3. What other book in the Bible begins with the phrase: "In the Beginning...."?**
- 4. What was the condition of the earth when first brought into existence?**
- 5. How long was it in this condition?**
- 6. What necessary things were done to prepare the earth for man's existence?**
- 7. In what two senses is the word "Day" used in Genesis 1-2?**
- 8. What did God call the expanse (firmament)?**
- 9. What did God do to bring about dry land?**
- 10. How did God provide for a continued existence of food for man and living creatures?**
- 11. Why were the lights placed in the heavens?**

- 12. What great distinction was made between the two lights?**
- 13. What is significant about the creative process?**
- 14. What is important for us to know about creation?**
- 15. Discuss the differences between “Bara” and “Asah” in the creative process of living creatures.**
- 16. Discuss the idea of the evolving of living creatures, and yet with their “kind.”**
- 17. What have you learned about the fossil records from the school studies?**
- 18. Discuss why God created so much variety in living creatures.**
- 19. Discuss why the difference in kinds of flesh.**
- 20. Discuss the concept of why the use of Create in the three different areas.**

Lesson Two

“The Origin and Nature of Man”

We are now ready to look briefly at the “crowning” of God’s creation—the ***“apple of His eye”*** (Psalm 8:5; 17:8; Hebrews 2:7)—man in all his glory and beauty. The Psalmists sang praises to God, not only for how man was made a little lower than the angels, but crowned him with glory and honor. And then, gave him dominion over all of God’s creatures. Man is certainly differentiated from the lower living creatures. But, the great honor given to the creation of man is that he is made in the image of God, which was said of no other (Genesis 1:26-27). A second and more detailed creation of man is recorded in Genesis 2:7, 18-22.

THE ORDER OF MAN’S BEGINNING

The sequence of the creation of man (both male and female) is given in two locations (Genesis 1:26-27; 2:7, 18-22). In the second account a distinction is made between that part of man that was created (something from nothing) and that part that was formed or made (from existing matter).

1. Man is a created being. (Genesis 1:27). In some way he was created in God’s Image or Likeness. It would seem obvious that this is what makes man different from the lower creatures. Some suggest that this difference is in his **intelligence, immortal soul or spirit, and his moral and spiritual nature.**

2. The forming or making of man. (Genesis 1:26-27; 2:7, 15-22). Not only did God create something about man, but he also made and formed him as well. Genesis 2:7 states that man was formed out of that which already existed—the dust of the ground. Then, when God breathed into his nostrils the breath (or spirit) of life, man became a living being (entity).

3. The forming or making of woman. (Genesis 1:26-27; 2:18-22). In creating the lower creatures, God provided a way of reproduction which entailed a companion(s) for living creatures. As Adam named all the animals, he observed that he alone had no companion like himself (Genesis 2:20). God put Adam to sleep and operated on him. He took one of his ribs out and made or formed another human that could be a companion for man and be able to reproduce after their kind (Genesis 2:21-22).

Man was created and formed as full-grown male and female. They became a most beautiful representation of Deity. He was made in order to communicate and fellowship with God—to relate to God as no other earthly creature can do. He alone was made to be susceptible to moral and spiritual influences.

Man’s superiority is seen in the giving of dominion over the creation of God. All are made subject to him (Genesis 1:26-27; Psalm 8:4-6). This privilege also brings with it the responsibility to care for God’s creation (Genesis 2:19-20; Psalm 115:16).

THE NATURE OF MAN

- 1. Man is a creature with choice.** (Joshua 24:15; Matthew 11:28-30). He has the power to resist being obedient to God or surrendering to doing the will of God (Mark 16:15-16; 2 Thessalonians 1:7-9). This means that he is a free moral agent who can abuse or properly use his power of choice. Satan is allowed to test man with motivations to evil actions, but on the other hand, there are also spiritual urges which encourage him to choose the high and nobler life. This indicates that man is a rational being who can examine evidence and draw proper conclusions. God expects of man to examine the evidence and hold to the good and reject the evil (1 Thessalonians 5:21-22; 1 Peter 3:21; Romans 12:1-2, etc.). Man will give an accounting for his improper use of his rational faculties (Acts 17:30-31; Romans 1:18, 22). When each individual reaches the capacity to know right and wrong, he is accountable before God for his conduct. (2 Corinthians 5:10-11; Hebrews 9:27). God has placed all men under His Law. This Law is the measurement or standard that man is to live up to or suffer the consequences (Ezekiel 18; 2 Corinthians 5:1-11). The wages of sin is death (Romans 6:23).
- 2. Man has a moral and spiritual capacity.** The Bible presents man as a creature of great value—just one individual is worth more than the whole world (Matthew 16:26). This concept of man is what underlies Western civilization and makes democracy possible. It is man's possibilities for good and evil, which can allow him to sink lower than animals; but through righteousness, which comes from complete dedication to God and to His will through Christ, he can rise to great heights and can indeed be holy. But man does not exist for his own selfish ends, but has a moral obligation to relate to his fellow human beings in a responsible manner. He should never harm others, but rather seek at all times to elevate both the individual and society (Matthew 22:34-40; Luke 9:23-24; Romans 12:20-21; 1 Corinthians 13:1-7, etc.). Man's great danger is his pride (where he worships himself) and his selfishness, where he does not show proper respect for God nor his fellowman. The great motivation of Christianity is love, which is in reality unselfishness. Jesus set the perfect example of unselfishness in coming to earth to die for man (Philippians 2:5-8). Unselfishness also deals with man's pride and causes him to be a better human being to live with.
- 3. Man has a personal Responsibility for his actions.** Man is not a robot, nor is he totally motivated by his needs, wants, circumstances, etc. Regardless of what causes man to engage in bad behavior, he is still responsible for his behavior. The fact that God commands all men to repent because He will judge his actions someday show clearly that man is a responsible being for all he does (Acts 17:30-31; 2 Peter 3:9). Man needs to accept this responsibility and not try to excuse his decisions and actions. He needs to use his intellect, sensibility, and his will to determine the right course of action for his life. By his intellect or reasoning power he can discern the difference between right and wrong. With his sensibility, he can see the need to do right. And with his will, he can make the proper choice. Simply put: Intellect is the soul knowing; Sensibility is the soul feeling (desires, affections); and Will is the soul choosing (end or means). This makeup of man shows clearly his superiority over the lower animal world about man.

THE ORIGINAL STATE OF MAN

Man was created as holy, upright, or sinless (Ecclesiastes 7:29). He was in a state where he did not know good or evil (Genesis 2:16-17). He lost this original uprightness when he disobeyed God. Sin entered man's world through Adam and all men since have sinned like Adam did in the beginning (Romans 5:12). Because of man's disobedience, it can rightfully be said of man that "***There is none righteous, no, not one...***" (Romans 3:10). As good as man may become, he will never be able to recover that first state of innocence and uprightness (Isaiah 64:6). Our very best can never reach the state of sinlessness (1 John 1:8-10).

Man's body was originally believed to be mortal, but was sustained or maintained by eating of the "tree of life." (1 Corinthians 15:45; Genesis 2:9) This apparently provided for checking the body's decay and preserving it in its youth. When he lost access to the tree of life, he no longer could escape the mortality of his body and would eventually die.

The make-up of man is said to be "***body, soul, and spirit.***" (1 Thessalonians 5: 23; Hebrew 4:12). God formed the body of man from existing matter, but breathed into his nostrils the breath of life (Genesis 2:7)—and man became a living being. While the terms "soul" and "spirit" seem to be separate entities in the above passages, they are seemingly used interchangeably in others (Genesis 41:8; Psalm 42:6; John 12:27; 13:21; Matthew 27:50 etc.). The word "soul" is connected both to "spirit" as well as to the "body" It is when the spirit is placed within the body of man that he becomes a living being (soul).

CONCLUDING THOUGHTS

All creation is completed and good (Genesis 1:4, 10, 12, 18, 21, 25, 31). All are functioning as designed by God. They all reflect His genius. Everything glorifies the Maker. But God only gave us the very bare essentials of His creative acts. They are not detailed out. Yet, the truth was factually stated.

God worked at creation for six days and then rested on the seventh day (Genesis 2:1-2). He was not tired because He is God (Isaiah 40:28). He ceased because he had finished His creation. This information is the only reason for a 7-day week. Days, months, and years are regulated by the heavenly bodies, but not the week.

REVIEW QUESTIONS

- 1. In what sense is man compared to angels?**
- 2. Why did God create woman out of the man?**
- 3. What is created and what was formed or made about man?**

- 4. In what way can man be called a rational being?**

- 5. What makes man's worth more than the whole world?**

- 6. What two attitudes of man causes him to do and say the wrong things?**

- 7. What commanded of God shows that man is responsible for his choices?**

- 8. What would cause man's mortal body not to die?**

- 9. What is the makeup of man?**

- 10. Is the soul and spirit the same thing within man?**

(True or False)

- 1. Angels are said to be created in the image of God.**
- 2. Genesis one and two are two different times of creation of humans.**
- 3. God made woman as an inferior human to the male.**
- 4. Man is superior to all created being.**
- 5. Man was created as a sinless being, but capable of sinning.**

Lesson Three

“The Origin and Nature of Angels”

Man is generally a curious being. When something is new or mysterious to him, he begins asking questions. When it comes to Angels, man has a lot of questions—not only because of the mysteriousness of them, but there are not a lot of questions answered to satisfy the curiosity of man. For example:

“Can angels be at two places at the same time?”

“How great was the interval between the creation of angels and their fall?”

“Did the sin of the first angel help to cause the sin of the rest of fallen angels?”

“Were there more angels that fell than those that remained with God?”

“Is our atmosphere the place of punishment for fallen angels?”

etc.....

We have no desire to go into a lot of speculation about angels and will try to confine ourselves to the basic information that we can glean from Scripture.

TERMS OR NAMES FOR ANGELS

The Hebrew word “Malak” and the Greek word “Aggelos” are both basically translated “messenger.” Our translators of the Greek New Testament have not translated this term, but transliterated it, when they believe that it refers to “celestial beings.” They have evidently used the English word “Angels” for “Malak” in the Old Testament when such refers to “celestial beings.” Both words are used with reference to humans who serve as “messengers” (Haggai 1:13; Malachi 3:1; Luke 7:24; James 2:25), but most of the references are to “celestial beings” that we refer to as “angels.”

Other terms are used to identify these beings, such as: (1) ***“sons of God”*** (Job 1:6; 2:1; 38:7); (2) ***“stars of God” or “stars of heaven”*** (Job 38:7; Isaiah 14:13; Revelation 12:4, 7); (3) ***“thrones, dominions, principalities, powers”*** (Colossians 1:16; Romans 8:38; Ephesians 1:21; 1 Peter 3:22; Colossians 2:15; Ephesians 6:12)(Possible reference to both good or bad angels); (4) ***“dignities”*** (2 Peter 2:10; Jude 8-9); (5) ***“hosts of angels”*** (Hebrews 12:22; Matthew 26:53; Luke 2:13; 1 Kings 22:19); (6) God is the ***“Lord of hosts”*** (1 Samuel 1:3); and possibly (7) ***“Seraphim”*** (burning ones—Isaiah 6:1-7) and ***“Cherubim”*** (Genesis 3:22-24; Exodus 26:31; 25:17-20). Three angels have names that have been revealed to us: ***“Michael”*** (Daniel 12:1; 10:13; Jude 9; Revelation 12:7), ***“Gabriel”*** (Luke 1:19, 26; Daniel 8:16; 9:21), and ***“Satan”*** (Revelation 12:9).

ORIGIN OF ANGELS

Since all things have been created by God (John 1:1-4), it would be logical to conclude that Angels are the creation of God (Psalm 148:1-6; Nehemiah 9:6; Colossians 1:15-17). He alone is the uncreated one (1 Timothy 6:16). The indication in Job 38:4-7 is that they were in existence before God laid the ***“foundation of the earth.”*** So, they would have been created before man was created. We do not know how long they have existed before man was created since there was no “time” before man was created??? We are not told how many have been

created, but several expressions are used to indicate that there are a lot of them: “Legion” (Matthew 24:53), “Multitude” (Luke 2:13), and “Innumerable (Myriads)” (Hebrews 12:22).

THE NATURE AND CHARACTERISTICS OF ANGELS

It is **not** said of Angels that they were created in the image of God as it was said of man (Genesis 1:26-27). They seem to be superior to man in various ways, but obviously not on a par with God (Psalm 8:4; Hebrews 2:7). As there are many forms of life below man that are visible and invisible to the naked eye, there also seems to be a possibility of the same above man that are invisible, but under God. There seems to be an ascending scale of created beings that serve the purposes of God and are helpful to man. In general, these beings possess:

- 1) Greater intelligence than man in our present state, but are not all-knowing like God (Daniel 8:13; 1 Peter 1:12; Matthew 24:36).
- 2) They have greater ability in mobility than man, but are not every-where present like God (Daniel 9:21-23). They can move in space from God to the earth.
- 3) They are powerful beings—more so than man, but are evidently limited in their use of that power (2 Peter 2:11).
- 4) Good angels are holy (sinless) beings (Mark 8:38). They need to be to be in the presence of God.
- 5) They have an overwhelming glory about them (Daniel 10:5-9; Matthew 28:1-4).
- 6) They are spirit beings, not physical (flesh and bones like man) (Job 4:18-19; Hebrews 1:14). They are not male nor female—neither do they marry (Matthew 22:30). They know nothing of growth, age, or death. (Luke 20:36)
- 7) Good Angels have a humility of spirit—they would not usurp the worship that belongs only to God (Revelation 19:10; 22:8-9). Such worship is forbidden by God that men worship Angels (Colossians 2:19; Exodus 20:1-3).
- 8) Like man, they seem to have the power of choice as to whether they will choose to obey God or not. Fallen angels would seem to indicate such. There is a stress on the concept of Angels being obedient or disobedient (Psalm 103:20; Jude 6; 2 Peter 2:4; Revelation 12:7).
- 9) They can manifest their presence to humans in various ways, often appearing as another human (Genesis 18:2; 19:3, 10-12; Judges 6, 13; Hebrews 13:2; Luke 1:26-35; 7:4).
- 10) There are indications of order as well as seniority among Angels. Michael, who stands for the people of God (Daniel 12:1), is called the chief prince (Daniel 10:13) and an Archangel (Jude 9). It is possible that Seraphim and Cherubim may be different order of Angels. If the terms “principalities and powers” (Colossians 1:16) has reference to angels, it is possible that these terms would indicate different orders of Angelic beings.

In the next lesson, we will continue this study of Angels in regards to their work and activity in relationship to God and man.

REVIEW QUESTIONS

- 1. What is the meaning of the words “Malak” and “Aggelos?”**
- 2. What are some terms that are used to refer to Angels?**
- 3. What three Angels do we know that have been named in Scripture?**
- 4. How do we know that God created Angels?**
- 5. Are Angels created in the image of God?**
- 6. What is unique about Angels traveling?**
- 7. What is unique about the power of Angels?**
- 8. Are Angels superior to man?**
- 9. What is an Archangel?**
- 10. Can Angels manifest themselves as human beings and be seen by man?**
- 11. What is significant about Angels being only spirit beings and not physical like man?**
- 12. Do Angels have the power of choice?**

Lesson Four

“The Work and Ministry of Angels”

A following quote is one man’s effort at a definition of an Angel: *“Angels are supernatural, celestial beings, of pure spirit, superior to humans and who have power, goodness, beauty, intelligence, and abilities, who serve God in many capacities, as messengers, or attendant spirits for a human or humans.”* While they are obviously not flesh and blood like humans, they have the ability to appear as such when the occasion calls for it. They could eat, be touched, be solid like us, and possibly do all the activities that men can do—but they are not humans!

Why did God create Angels? Why did God allow there to be good angels and bad? Does Satan have more angels than God has that are faithful to him? Does each individual on earth have an Angel assigned to him? Can Angels be hurt? Do Angels always win in their battles? On and on the questions could go.....and we are at a lost for an answer to most of them. In this lesson, we can look at the information that God has given us of the purpose and work of Angels. One of the obvious times of the appearances of Angels (in God’s recorded history in the Bible) seems to be at important, crucial times and events in human history which needed God’s special efforts.

THE WORK OF ANGELS IN SERVING GOD’S PURPOSES

Angels are pictured as being in the presence of God and have special tasks that are directed toward God or with God.

- 1) **They worship God.** (Psalm 29:1-2; 89:7; Matthew 18:10; Revelation 5:11).
- 2) **They rejoice with God in His God works.** (Job 38:1-7; Luke 15:10)

Angels execute God’s will by working in nature. (Psalm 103:20-22) They are able to take on various forms to accomplish their task:

- 1) **They take on human form.** (Genesis 18:2; Zechariah 5:9)
- 2) **They become or make use of wind, fire, chariots and horses, earthquakes, diseases, etc.** (Exodus 3:2; Psalm 104:4; 2 Kings 6:14-17; Matthew 28:2; Luke 13:11).

Angels serve God in various ways:

- 1) **They seem to have been involved in the affairs of nations in the past, at least.** (Daniel 10:12, 13, 21; 11:1; 12:1)
- 2) **They seem to have been involved in the early churches.** (Revelation 1:20).
- 3) **God has used them in the past to assist or protect individual believers.** (1 Kings 19:5; Psalm 91:11; Daniel 6:22; Matthew 4:11; Luke 16:22; Hebrews 1:14; Acts 12:15, etc.).
- 4) **They have been used to carry messages to various peoples.** (Genesis 16:7, 9-11; 22:15-19; Matthew 2:13, etc.).
- 5) **They have been used to punish sinful people.** (2 Kings 19:35; Acts 12:15, etc.)
- 6) **They transmitted the Law to Moses on Sinai.** (Galatians 3:19; Acts 7:53).
- 7) **They carried out deliverances and judgments that God commands.** (Genesis 19:15-22; 2 Samuel 24:15-16; Isaiah 37:36; Acts 12:20-25; Revelation 7:2, etc.)

- 8) **They fight against wicked angels.** (Revelation 12:7-9; 20:1-2, etc.).
- 9) **They will be with Jesus when He comes to judge the world.** (Matthew 25:31).

Angels served Christ in connection with His incarnation:

- 1) **Announcement of His birth and of His forerunner.** (Luke 1:8-20, 26-38).
- 2) **Told Joseph to take Mary to be his wife.** (Matthew 1:20-24).
- 3) **Announcement to the shepherds of Jesus' birth.** (Luke 2:9-15).
- 4) **Warned Joseph to take Jesus into Egypt.** (Matthew 2:13, 19-20).
- 5) **They ministered to Jesus after the 40 days temptation.** (Matthew 4:11).
- 6) **An Angel ministered to Him during His agony in Gethsemane.** (Luke 22:43).
- 7) **An Angel came and rolled away the stone from His tomb.** (Matthew 28:2).
- 8) **They announced His resurrection to the women.** (Luke 24:4-8).
- 9) **As Jesus ascended, they announced His return someday.** (Acts 1:11; 1 Thessalonians 4:16; 2 Thessalonians 1:7-8; Matthew 25:31; Revelation 14:10).

THE WORK OF ANGELS IN SERVING GOD'S PEOPLE

1. **They serve God's people.** (Hebrews 1:14; Psalm 91:11)
2. **They have helped to provide physical needs of believers.** (Genesis 21:15-19; 1 Kings 19:5-7).
3. **They helped Lot and his family to avoid destruction.** (Genesis 19:15-16).
4. **An Angel delivered Peter from prison.** (Acts 12:7-10).
5. **An Angel directed Philip to go speak to the Ethiopian.** (Acts 8:26).
6. **An Angel encouraged Paul in his shipwreck.** (Acts 27:23-24).
7. **An Angel took the soul of Lazarus into Abraham's bosom.** (Luke 16:22).

CONCLUDING THOUGHTS

While Angels are mentioned a great deal in both Old and New Testaments, we need to be very careful of the application that we make from these references. As far as the account in the Scriptures are concerned, their intervention in the affairs of men occur only occasionally and possibly as exceptions to the rule. They only carried out what God permitted or commanded. Angels do not come between us and God as mediators—they are not to be worshipped! Deity is not to be ascribed to them—they cannot do what God does, even though they do seem to have powers above that of man because of their work. Since they are purely spirit-beings, there is no way that we can fully understand them, but we have been given some insights to their work that God has given to them.

It is encouraging to know that God has created an order of beings that are especially designed, not only to carry out his plans and purposes, but that their work is primarily for the good of mankind in general and in particular God's redeemed people. It should be a means to understanding the dignity of our being as well as the boundless possibilities of our future existence with God.

REVIEW QUESTIONS

- 1. Is it possible to entertain Angels and not know it? (Hebrews 13:2)**

- 2. Can we know for sure that each of us has a guardian Angel? (Matthew 18:10; Acts 12:15; Psalm 91:11; Hebrews 1:14; Acts 27:23)**

- 3. Have Angels always delivered God's people from harm or difficult situations? If not, then how can we be sure they are still doing so now? (Daniel 3:28; 6:22; Acts 5:17-20; 12:6-17; Psalm 34:7).**

- 4. Is it Angels that work things out for our good? (Romans 8:28; 2 Peter 2:9; 1 Corinthians 10:13; Revelation 3:10)**

- 5. Do Angels appeared today in the form of a humans and let us know they are Angels? (2 Kings 6:8-23; Daniel 6:1-23)**

- 6. Do Angels suggest thoughts to our minds?**

- 7. Do Angels minister to only those who will be saved or to all men? (Hebrews 1:14)**

- 8. Can an Angel help us in the selection of a wife like one did for Isaac? (Genesis 24:7, 40)**

- 9. How positive are we, from Scripture, that Angels are working in behalf of God's redeemed people today?**

- 10. Do Angels aid in the conversions of people today as they did in the beginning of the church? (Acts 8:26; Acts 10:1-8; Luke 15:10)**

Lesson Five

“The Fall of Angels”

The study of Angels, even though very limited, can be a source of strengthening our faith in God and His efforts to redeem us. Angels actually seem to make up the greater number of beings in the heavenly realm and are a very definite part of heaven’s concern and care about God’s efforts to bring about the redemption of fallen man. Since we believe that Angels fell into sin before man did, it is reasonable to look at their fall first. Our study to this point has only looked at the “holy” Angels who have kept their first estate. All Angels were created “holy”—without sin! God is not the author or creator of evil—Satan is! But not all Angels remained in submission to the will of their Creator—thus, there are two groups of Angels (the obedient and the disobedient).

THE FALL OF ANGELS

We do not have an account of their fall like we do of man’s fall (Genesis 3). But the existence of Satan in the Garden of Eden would indicate that he and possibly the Angels that rebelled with him against God had already fallen (2 Peter 2:4; Jude 6). We do not know how many that rebelled, but the symbolism in Revelation 12:4 could be an indicator that a third of the Angels went with Satan.

Peter said the Angels sinned (2 Peter 2:4)! That infers they were moral beings that had the power of choice and were responsible before God for that choice. They chose to disobey God (they sinned)—they made the wrong choice. They listened to the lies of Satan rather than the truth from God (John 8:44). The possible indication in 1 Timothy 3:6 is that Satan fell because of his pride (see also Isaiah 14:12-14). The Angels that followed Satan may have fallen for the same reason that man fell—lies and pride! (Genesis 3). Each Angel was responsible and each received a just judgment upon themselves.

The desire of Satan (and his Angels) is to receive the worship that belongs only to God. Even idol gods are spoken of as “demon worship” (1 Corinthians 10:19-21). Satan tempted Christ with all the kingdoms of the world if He would bow down and worship him (Satan) (Matthew 4:8-10). Evidently, Angel worship was being advocated, even among Christians in the city of Colossae (Colossians 2:18). If Isaiah 14:12-14 is a description of the king of Babylon, it could also be a description of Satan himself—for he has the same ambitions. The description of the man of sin in 2 Thessalonians 2:3-4 depicts this same concept! Someone has drawn up a contrast between the Spirit of God and the spirit of evil (Satan):

- a) Dove versus a serpent.
- b) Father of lies versus Spirit of truth.
- c) Murderer from the beginning versus a life-giving spirit.
- d) The adversary versus the Helper.
- e) The slanderer versus the Advocate.
- f) Satan’s sifting versus the Master’s winnowing.
- g) A strong man fully armed versus a stronger than he.

- h) An evil one who works only evil versus a holy One who is the author of holiness and righteousness.

ACTIVITIES OF FALLEN ANGELS

1. **They have a leader.** (Ephesians 2:2; 6:12) There is only one devil. The King James Version that put “devils” should have translated the word “demons.” (James 2:19). He is the prince of the power of the air, of this world, the ruler of darkness (Ephesians 6:11-12). Satan is directly identified with “his” Angels (Matthew 25:41; Revelations 12:7; Revelations 20:10).
2. **Satan and his Angels are in direct opposition to God’s efforts to redeem mankind.** (Matthew 13:38-42). The very terms used of Satan (adversary, slanderer) shows this clearly. The indication, however, is that their power is limited towards man (Job 2:4-7). Neither Satan nor his Angels are omnipotent, omniscient, nor omnipresent. Men can “resist” their efforts through their faith in God (believing what God says, rather than what Satan says) (1 Peter 5:8-9). Satan and his Angels’ efforts are manifold:
 - a) They falsely accuse (Zechariah 3:1).
 - b) They try to get man to exalt himself above God (Daniel 11:36; 2 Thessalonians 2:4).
 - c) They use lies and craftiness to mislead mankind (Genesis 3:1, 4).
 - d) They make every effort to deceive man into believing them, not God (Revelation 12:9).
 - e) They will use persecution of all kinds to cause people to lose heart and give up (Revelation 12:13).

Mankind is warned to be watchful and vigilant and to be aware of Satan’s tactics and resist him steadfastly (1 Peter 5:8-9).

THE ABODE OF SATAN AND FALLEN ANGELS

It is important to realize that time or place is a limitation for man, not necessarily for Satan or fallen Angels. God uses both terms in connection with them, but this may be more accommodative than reality. Two sets of Scriptures need to be harmonized in connection with the location of fallen Angels. Peter’s account indicates that fallen Angels have been **“cast down to Tartarus (hell—should be in hadean realm) in chains of darkness, to be reserved for judgment.”** (2 Peter 2:4) Jude’s account indicates the punishment concept. However, Job’s account of Satan’s location was: **“roaming about on the earth and walking around on it.”** (Job 1:7). Also, the symbolic concept in Revelation 12:1-9 seems to indicate that Satan (and probably his Angels) are diligently working against the people of God on earth. The question could be asked: **“If these Angels were cast down into Tartarus to await final judgment, then how could they be loosed on earth to do their evil work among men?”** Tartarus, in the Greek usage, is identified with the place where evil men go upon death which is one of the location in Hades—the place of departed spirits. This poses a problem for me at this point in my study and I do not have any Scriptures that might help in this matter.

One other point to look at briefly is the reference in Genesis 6:1-4. Some would suggest that his may have been another example of the rebellion of Angels who took on human form and

had children by women on earth. This is probably more “far-fetched” than possible reality! The term “sons of God” do have reference to Angelic beings where used elsewhere (Job 1:6-7). But Jesus’ expression about Angels in Matthew 22:30; Luke 20:35-36 states that they do not marry nor are they given in marriage. All indications in Scripture are that God has limited not only Satan, but Angels in general in what they can and cannot do. The probable understanding of this passage is that the “sons of God” were the devout descendents of Seth. When they began to marry the “daughters of men” (Cain’s descendents), the whole race of mankind degenerated to the point of needing to be destroyed from the earth.

CONCLUDING THOUGHTS

We do not know a lot about the Angels that fell, but we have been given quite a bit of information about their leader! And, we presume, that what the leader does—so does his followers! But the real issue that faces both men and Angels is—do we believe God or not. What we say we believe is either confirmed by our actions or is a hypocritical statement. Fallen Angels did not believe and disobeyed God. And, it is also true of Fallen man—Adam and Eve did not believe God and disobeyed Him. The end of disobedience is eternal separation from God (Matthew 25:41; Revelation 20:10).

REVIEW QUESTIONS

True or False

1. The account of the fall of Angels is given in the book of Genesis.
2. Fallen Angels married women and had children by them.
3. God has banished fallen Angels into a place called “Tartarus.”
4. Satan and his Angels are omnipotent like God.
5. Worship of Angels is dealt with in the Colossian letter.
6. We know that 1/3rd of the Angels rebelled with Satan.
7. Satan fell because of his pride.
8. Satan and the fallen Angels were a creation of God.
9. Angels fell before man fell into sin.
10. Fallen Angels have already been judged.

Lesson Six

“The Fall of Man”

When God had finished with His creation of Angels, the Universe, and of man, everything was in readiness for God’s great scheme of things to get underway. Man had been formed from the dust of the earth (Genesis 3:19) and given life by “breathing into his nostrils the breath of life.” (Genesis 2:7) In some special sense man was made in the image of God, male and female both in God’s likeness (Genesis 1:26-27). And just like the Angels, man was given the power of choice, but with that choice there would be good or bad consequences (Galatians 6:7-8). We do not know how long (man’s terminology) that Angels existed before man’s creation. Neither do we know for certain how long man was in the Garden of Eden before being cast out, unless his age is begun at his creation, not at his fall and leaving the Garden (Genesis 5:5) (930 years). In this lesson, we will be looking at what brought about the fall of man and the consequences that followed.

THE ORIGIN OF SIN

It is interesting to note that Paul stated by inspiration that sin entered into the “world” by one man (Romans 5:12). But sin had already entered into the “universe” before man sinned. Sin seems to have originated with the Fall of Satan and those Angels that followed his rebellion against God. The following passages are believed to be a possible description of Satan’s fall, but in the context has an application in the human realm:

(1) The fall of the King of Tyre (Ezekiel 28:1-10, 11-19). The literal application of the terms and descriptions would not seem to fully fit the King of Tyre, but they may fit as an intertwining of Satan and the King of Tyre.

(2) The same may also be true of the fall of the King of Babylon (Isaiah 14:12-14).

Satan and the Angels who followed him were cast down out of heaven no longer to be in the presence of God as before. Their goal then is to cause the rebellion and fall of man, which they were able to accomplish. Man brought sin into this world in which man lives.

God not only created the man and woman for each other, but placed them in a beautiful garden that provided for them in every way, and as well gave them activity—purpose or meaning for their existence (Genesis 2:8-9, 15). However, as God had put the Angels to the test of whether they would love and serve Him; so, He gave man that same test. Man’s test of obedience was in connection with not eating of the tree of the knowledge of good and evil (Genesis 2:15-17). What value would there be in having the power of choice if there were no choices to be made? Not only did God give them a command to be obeyed, but He even told them of the consequence of the wrong choice—death!

WHY DO ANGELS AND MEN SIN?

Sin is defined in Scripture as “transgression” or “lawlessness” (1 John 3:4); “to go beyond and not abide in the teaching of Christ” (2 John 9); or “a failure to do the will of God” (James 4:17). The word “sin” literally means “to miss the mark.” In other words, it is a failure to live within the confines of the Will of God. God gave the boundaries in which both Angels and

men were to conduct themselves. When either steps outside of those boundaries, they sin, and are in rebellion to the God who created them. Since both Angels and men were allowed in the presence of God in some sense and would have a way of knowing enough about Him to want to serve Him, why would either want to rebel against such a God? Both had to be created in such a way that they could be tempted, but not forced to yield to the temptation. The old expression: *“The Devil made me do it!”* is definitely not correct! There is no evidence to support the idea that God forced Satan to sin against Him. Neither is there evidence that the serpent (Satan) forced Mother Eve to sin against God. They had the power of choice—and they made their choice, but it was wrong! And when the man and the woman were faced with their rebellion, they immediately offered excuses (Genesis 3:8-13). I wonder if Satan and the other fallen Angels did the same thing???

Man sinned because of two things in particular that are either clearly stated or clearly inferred:

- 1. When man gives in to his own desires (James 1:12-15).** The inspired Apostle John stated that there were three basic avenues of temptation: the lust of the flesh, the lust of the eyes, and the boastful pride of life (1 John 2:16). All three of these were evident in Eve’s temptation (Genesis 3:6): (1) She saw that the tree was good for food; (2) She saw that it was a delight to the eyes; and (3) She saw that it was desirable to make one wise. The temptation of Jesus shows this same thing: (1) Turn stones into bread; (2) Test God’s promise of His care over you; and (3) To be given all the kingdoms of the world, if He will worship Satan (Matthew 4:1-11).
- 2. Whether he believes or disbelieves God’s Word (Hebrews 3:12-19).** Mother Eve’s temptation caused her to disbelieve the Word of God. Her selfish desires led her to want to believe the “lie” of the serpent rather than what God had plainly stated. She was deceived into believing that she would not really die! The Hebrew writer puts the matter clearly—you either believe God or you do not! We must constantly guard against an evil heart of unbelief in departing from God. Whatever contradicts God’s Word proceeds from Satan! When Mother Eve sinned, she then became Satan’s instrument to seduce her husband to also sin. The influence of the woman over the man became evident, for Adam ate “not being deceived.”

THE CONSEQUENCES OF SIN

Angels sinned by leaving their proper abode, but man was driven from his place of living (Garden of Eden) and never allowed to go back in because of his sin (Genesis 3:22-24). He lost his lovely estate! But he lost far more than just his beautiful and desirable home—he lost his perfect relationship with God (Isaiah 59:1-2; Ephesians 2:1-2, 5), he lost his purity (Romans 3:10), and he would eventually lose his physical life (Genesis 3:22-24). But, there is more! Once that man sinned, he comes under the bondage of sin and has no power to break the bands that bind him. He has no way of removing the act, the guilt, or the penalty of his disobedience. He becomes the slave of sin (Romans 6:16-18). Without help from God, man would be hopelessly lost forever (Ephesians 2:12). He needs to be forgiven and delivered from sin’s servitude!

REVIEW QUESTIONS

True or False

- 1. Man sins only because he is in a fleshly body.**
- 2. Man should have been given the power of choice without consequences.**
- 3. Man inherits the sin of Adam and therefore is condemned from birth.**
- 4. Sin is committed only when one fails to do what God has commanded.**
- 5. Sin originated before man was created.**
- 6. Both Angels and men had to be tested to see if they would obeyed God.**
- 7. The falls of the king of Tyre and Babylon are basically re-enactments of Satan's fall.**
- 8. Man sins because he chooses to give in to his desires.**
- 9. Man sins because he chooses to believe a lie and not the truth of God.**
- 10. Disbelief leads to disobedience.**
- 11. The consequence of man's sin is at least four-fold.**
- 12. Adam sinned because he did not want to lose Eve.**
- 13. Fallen Angels offered excuses for their sin just like man did.**

Lesson Seven

“The Character of Sin”

Some years ago a French Philosopher made this observation: *“Man first became conscious of sin some 6,000 years ago. The cycle is just about completed—he is practically unconscious of it again.”* Our society does not like to use the word sin because it makes man accountable and responsible. They would like to erase the concept of sin altogether so they can do more sinning, but call it something else. But when men respects the Bible and are honest with themselves, sin will still be sin!

TERMS THAT IDENTIFY SIN

- 1. Evil.** Identified as that which ought not to be done or that which is morally or legally wrong. It is also identified as that which is troublesome, injurious, pernicious, destructive or baneful (Thayer’s definition). (Jonah 3:10).
- 2. Iniquity.** A person that does not adhere to Law either out of ignorance or not caring. It is to be unjust toward someone or wrong them. (Acts 2:40; Leviticus 16:21). “Sin” refers to the action, while iniquity may refer to the character or description of the action (Psalm 32:5). It is to forgive the badness or guilt of one’s sin.
- 3. Offense.** Refers to a trigger of a trap against which an animal strikes, springing the trap. It is a snare, stumbling block, or an occasion which leads to sin.
- 4. Transgression.** To go beyond or over. It is to do that which is not authorized by God or doing that which is forbidden. Not every sin is a transgression, but every transgression is a disregard of the Law. Sin is acting without law, whether a man is ignorant of it or not, but a transgression is going beyond a definitely known law.
- 5. Trespass.** To fall beside. It is a failure to do what is right. Both Trespass and Transgression have the same meaning in English.
- 6. Unrighteousness.** Injustice towards another person. A person may do what is right and not be a Christian.
- 7. Ungodliness.** A lack of reverence toward God.
- 8. Wickedness.** Similar to the idea of evil. It is malicious wrong doing.
- 9. Wrong.** In English, a man may do the wrong thing without committing sin, but in the Bible it is always an act of unrighteousness.

THE BIBLE’S CHARACTERIZATION OF SIN

- 1. Sin comes of evil parentage.** Sin is not of God, but is of the evil one (John 8:44; 1 John 3:8). Sin originated with the Devil. For one to continue to walk in sin shows who his real father is. To deny it is useless. The Devil loves evil, God hates every evil way. To be of God, we too must hate every evil way.
- 2. Sin is a deceiver.** Sin must work deceptively. To come parading as sin would defeat its purpose. Once that sin enslaves us, then who cares! But at first, he must come in a garb of pretended good. It is trying to do us a favor. Look at the Devil’s offer to Christ: ***“I will give you all the kingdoms of this world.”*** (Matthew 4:8-9). There is a real danger that one can become hardened through the deceitfulness of sin (Hebrews 3:13). It helps sin’s purpose if it can pose or

be similar to righteousness (Matthew 7:15; Matthew 23:27; 2 Corinthians 11:14). Sin promises great things, but cannot fully deliver. It promises us the moon, but gives us the grave (Hebrews 11:24-26). The outcome of sin is death (Romans 6:23).

3. Sin is a Robber. It robs us of our confidence in God. The Devil made God out to be a liar to mother Eve (Hebrews 3:12). Sin robs us of our time. It leads to wasted bodies, energies, health, possessions, as well as time. It enslaves men for years, so there is little time left to serve God (Ephesians 5:15-16). Sin robs us of helpful companions. You can always have evil companions to help you to sin (1 Corinthians 15:33), while the righteous want to help us to flee from sin (James 4:7). The Prodigal Son had plenty of help to get into the depths of sin, but where were they when he needed them most? To whom did he turn for help? Sin will rob us of our promise of Eternal Life in Heaven. This is the child of God's birthright. We were created to be with God. To lose Heaven is to lose our birthright (Revelation 21:8).

4. Sin is a Tyrant. He comes in as a temporary guest. "It won't hurt anything," "It is so small a thing," "It requires so little," "Nobody will ever notice." But soon, sin demands the best room in the house. One thing leads to another. One drink often leads to drunkenness. Going to a chaperoned dance often leads to night clubs, drinking, etc. Sin never stops short of tyrannic rule, if possible, to completely enslave us (John 8:34; Romans 6:16; 2 Peter 2:14, 19).

5. Sin is a Destroyer. It destroys relationships with both God and man (Isaiah 59:1-2). It destroys peace of mind. We no longer have a clear conscience. Peter wept bitterly after his sin of denying Jesus. Judas hanged himself in his remorse. We cannot be at peace with God, while we continue in the way of sin. It destroys man's will to serve God (2 Peter 2:20-22). Men can go to the point of sinning where he cannot be brought to repentance (Hebrews 6:4-6). Sin destroys the body (1 Corinthians 6:18; Galatians 6:7-8). It will ultimately destroy the soul in Hell (Romans 6:23).

CONCLUDING THOUGHTS

Jesus came to release man from the bondage and hold of sin—to set us free (John 8:32). He wants us to become a servant of righteousness (Romans 6:16-18). He offers to give us release from the burden of sin (Matthew 11:28-30). But this can only be done when we realize the true character of sin and what it has done to billions of people before us and continues to do to mankind today. We need deliverance and our only hope is to be found in God.

REVIEW QUESTIONS

True or False

1. The idea of sin is the invention of self-righteous people.
2. Sin can only deceive those who are unlearned of its ways.
3. Sin originated in this world through Adam and Eve.
4. Sin imitates righteousness, but righteousness never imitates sin.
5. Sin offers no real pleasures.

- ___ 6. Sin can make a person healthier and happier.
- ___ 7. We only sin when we are lead into it by evil companions.
- ___ 8. Sin's goal is to occupy our time with enjoyable things.
- ___ 9. Righteousness enslaves us to God, but Sin sets us free from such.
- ___ 10. Only the worse of sins can destroy our relationship with God.
- ___ 11. All sickness is the results of sin.
- ___ 12. Not every sin is a "transgression."
- ___ 13. Every "transgression" is a sin.

Lesson Eight

“The Non-Redemption of Fallen Angels”

Sin originated with the Fallen Angels! Indications would lead us to say that they sinned first before man. We do have a statement saying that Angels were witnesses to the creation of our Universe (Job 38:4-7). They are pure spiritual beings—not flesh and blood like man. Their falling into sin before God would possibly be different from the sin of man. For some reason God gives us no indication of the salvation or redemption of fallen Angels. In fact, there is a possible indication given in Hebrews 2:14-16 that a deliberate decision was made to redeem fallen man, but not fallen angels. We will look more at this later. However, the very silence of Scripture on the subject of Angel’s redemption does not automatically guarantee there is no plan of God to redeem them (or at least some of them). It could be possible that some were forgiven upon repentance, while others persisted in their rebelliousness.

NON-REDEMPTION OF FALLEN ANGELS INFERRED?

Even though there is no statement, that I am aware of, that God has or has **not** provided redemption for fallen Angels like He has for man, it is suggested that such is inferred from several statements of Scripture. The main one is found in Hebrews 2:14-16, where the writer points out that Jesus became a man (flesh and blood), so that He might be able through His death as a “perfect” man to destroy the Devil and his control over man. The Old KJV says that He ***“verily took not on him the nature of angels; but he took on him the seed of Abraham.”*** He took on the form of man to save man, but He did not take on the form of Angels to save them seems to be an inference from the statement. Later versions express it this way: ***“For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.”***(NASV).

2 Peter 2:4 would seem to infer that there is no redemption offered to Angels. ***“For if God did not spare angels when they sinned, but cast them into hell (Tartarus) and committed them to pits of darkness, reserved for judgment...”*** The very straight-forward punishment with no hope offered to them leaves a strong impression that no mercy will be offered them. Jude 6 would seem to indicate the same thing: ***“And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day...”***

From Jesus’ own statement, Hell (Gehenna) has been prepared for the Devil and his Angels (Matthew 25:41). Rebellious and unrepentant man will go there also. But there is no indication from Scripture that fallen Angels will escape this punishment, or be given an opportunity to repent.

Jesus identifies the Devil (fallen Angel?) not only as the Father of lies, but seems to indicate that there is no change in his actions (John 8:44). If there is no change, then Satan is set in his rebellion against God, possibly from the very beginning of his sinfulness. It is therefore possible that there is no avenue by which Angels can be redeemed.

REASONS OFFERED FOR NON-REDEMPTION OF FALLEN ANGELS

The Bible is concerned for and tells us about God's redemption of fallen man, but nowhere speaks of the redemption of fallen Angels. Suppositions have been offered as to the why this was not done. For what they are worth, the following can give you a few of these suppositions.

1. **Their guilt was greater!** Man's sin came because of being tempted and being deceived. Fallen Angels chose Satan as their leader (god) rather than the God of Heaven. They made their choice and suffered the consequences. That was it!
2. **Angels do not have a fleshly body like man.** The fleshly body offers more means of temptation that has to be dealt with.
3. **Angels are higher in intelligence and power and have a greater responsibility.** Their sin effected the world of humanity more so than man's sin did.
4. **If Angels are redeemed, it would have to be different from man's redemption.** Jesus was able to identify with man, take on flesh and blood as a man to be able to redeem man, but this could not be done with Angels.

The above must be understood to be mere suppositions. Even the inferences must be taken with reservation. If the question is asked, "*Can Satan be redeemed?*"—how would you answer such a question? The very thought of redeeming Satan would seem to be out of the question since he had been in the very presence of God, Himself, as one of His chief Angels. It is obvious that Satan stopped walking in truth when he rebelled against God and hasn't walk in truth ever since (John 8:44).

CONCLUDING THOUGHTS

Man can experience a joy that Angels cannot—the joy of redemption! What a great privilege God has given to mankind. And those who reject this redemption will be held accountable in the Day of Judgment. "*For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him....*"(Hebrews 2:2-3).

God's punishment of fallen Angels illustrates the terrible nature of sin and the depth of the ruin that it can bring upon both men and Angels. Such should cause a natural hatred of sin that has brought so much sickness, shame, sorrow, and destruction to our universe.

REVIEW QUESTIONS

True or False

- ___ 1. There is no doubt that fallen Angels have not been offered redemption.
- ___ 2. The penalty for Angels sinning was immediate punishment.
- ___ 3. Satan is said to be the father of lies.

- ___ **4. Those who lie follow in the footsteps of the Devil.**
- ___ **5. The differences between men and Angels is probably the reason for the last of redemption of fallen Angels.**
- ___ **6. Hebrews 2:16 definitely indicates that there is no redemption for Angels who sin.**
- ___ **7. There is a wide difference between the sin of Angels and the sin of man.**
- ___ **8. Fallen Angels committed what could be called a “sin unto death!”**
- ___ **9. Silence in Scripture among redemption of Angels does not guarantee that there is no redemption for them.**
- ___ **10. It is possible that some Angels were forgiven on repentance, while others persisted in their rebellion.**

Lesson Nine

“The Origin and Nature of Satan”

The misrepresentations and theories about Satan are many! Most of these come out of centuries of perversion of Scripture and man’s unwillingness to let God’s Word be the final answer to all questions. We believe that two lessons are needed in this series to help correct some of the misrepresentations and to give a true Biblical account of man’s greatest enemy. We need to know how to deal with him and to have a full assurance of our victory over him.

SATAN IS REAL!

Does the Bible really picture the Devil as a real being or is he just evil personified? Is the concept of the Devil man’s way of identifying the evil in his life? Has such a concept evolved to try to relieve man of his responsibility for his actions?

The reality of Satan is clearly stated in Scripture! He is mention more than all other Angels put together. The Scripture picture him as having personality:

- a) He can speak (Matthew 4:5-6).
- b) He can sin...showing the power of choice (1 John 3:8).
- c) He has the ability to tempt (both Jesus and mankind) (Matthew 4:3).
- d) He acts to snatch the word from man’s heart (Matthew 13:19).
- e) He can oppress people and posses them in a sense (Acts 10:38).
- f) He can be resisted (James 4:7)

Jesus certainly took him for real in His temptation period (Matthew 4). Jesus made it clear that the Devil and his Angels will be punished (Matthew 25:41; Revelation 20:10). To deny the Devil’s reality would of necessity require the denial of the reality of Angels as well.

SATAN’S ORIGIN

If Christ created all things, visible and invisible, then He created Satan! He did not create Satan, as Satan! God does not create evil, but does allow it. Rather, he created spirit beings that were holy with the power of choice (Psalm 148:2-5). If they chose to do evil, then sin would enter into the universe. The same would be true with man. He was created perfect, sinless, holy, but with the power of choice. He chose to do evil and caused sin to enter into man’s world. God created the man, but not the evil! Some Angels chose to rebel against God and were cast out from God’s presence (2 Peter 2:4; Jude 6). The Devil is identified with these fallen Angels (Matthew 25:41). He is identified as being a sinner from before the beginning of man’s world. What other conclusion could be drawn than that Satan is a fallen Angel, but evidently their leader.

The Devil cannot be eternal, co-existent with God. There would then no longer be “one” God, but two distinct Gods! That would make both good and evil eternal. Then, who would determine which is the “good guy” and the “bad guy?” The One True God of Heaven is pictured to us as “The Eternal One”—the only One! He is the One who determines who is good and bad.

SATAN'S FALL DESCRIBED

The inspired Prophets of the Old Testament could foretell coming events in history. As one reads some of these prophecies, we are made to wonder if there might be a dual purpose for them. There are two passages in the Old Testament that tell of the judgment of God against two different kings; but when you try to understand what is said, there seems to be more involved than the judgment of the kings. Many commentators leave towards the idea of what is being said of these kings could also be said of Satan and his fall. The idea being that the kings were so evil that they reminded God of Satan and thus the comparison was made. Be your own judge as you read and evaluate the two passages below.

EZEKIEL 28:11-19. Look at the descriptions given:

- a) A being that was perfect (who had the seal of perfection on him).
- b) He was full of wisdom and perfect in beauty.
- c) He was in Eden, the Garden of God.
- d) He was the anointed guardian Cherub placed in the Garden by God.
- e) He walked on the holy mountain of God (a term often used by Jehovah when speaking of heaven).
- f) He was blameless in his ways from the day God created him until unrighteousness was found in him.
- g) He was cast from the mountain of God, because he was found to be profane, sinful.
- h) His heart was lifted up because of his beauty, and he corrupted his wisdom because of his splendor/brightness.

“Lucifer” in Isaiah 14:12-14 means “shining one” or “day star.” If both of these passages are describing Satan’s fall (as well as these two kings’ fall), then Satan’s fall (and the evil Angels along with him) could have occurred in the Garden of Eden. It is possible that Satan was the Guardian Cherub that God placed in the Garden to protect Adam and Eve. Because of his jealousy of God, he betrayed the trust he was given and used the opportunity to tempt Adam and Eve to bring about the fall of mankind. (An interesting conclusion—theory?).

ISAIAH 14:12-21. Look at the descriptions given:

- a) He was described as the star of the morning or the son of the dawn.
- b) He said in his heart, I will ascend to heaven, I will raise my throne above the stars of God.
- c) He also said that he would sit on the mount of assembly.
- d) He desired to ascend above the heights of the clouds and make himself like the Most High.

Is this also a description of Satan’s sin against God—to become his own god like the True God of Heaven. 1 Timothy 3:6 would seem to indicate that he fell because of pride. He wanted, not to be like God in the good sense, but to replace God and become god, himself. Satan is obviously identified with the rulers of this world. The fall of these rulers could easily be a re-enactment of Satan’s own fall.

NAMES GIVEN TO SATAN

Someone has counted at least some 40 different terms that are used to identify Satan. Some of these terms seem to be used as names, while some are used as descriptions of Satan as a personal being. Some terms also describe his work. The following is a brief list of the better known ones:

Satan. Abaddon in Hebrew; Apollyon in Greek. It means “Destroyer.” Used 35 times.

Devil. Diabolos. It means “Accuser, Slanderer, Deceiver, Defamer.”

Beelzebub. It means “Prince of Demons.”

Dragon. The devourer.

Serpent. This comes from Satan’s use of the serpent in the Garden of Eden.

The evil one. This is used as the opposite of the Holy One. It indicates one that is fully given to evil.

Belial. It means “Worthless, Wicked.” It is the opposite of God who is good and righteous.

Prince of this World. One who rules over and has followers.

Liar, father of lies. As opposed to truth. He is the beginning of all lies.

Murderer. He was this from the beginning...illustrated in Cain’s killing of Abel. He has ever been such.....especially in the line of the Messiah.

CONCLUDING THOUGHTS

The terms that identify Satan vividly reveal him as being an enemy of both God and man. We must realize that evil and wickedness is here because both Angels and men chose such, not God. Satan is pictured as the leader of this rebellion against God. Therefore, all who rebel against God are under his leadership. While our curiosity may not be satisfied about some questions about Satan, God has given us ample information about our arch-enemy and the danger of his efforts to turn us from God that we should be able, with God’s help, to deal successfully with him and his wiles. Jesus said we cannot serve two masters—we need to make the choice to be on one side or the other. Which side are you on?

REVIEW QUESTIONS

True or False

___ 1. We need not be concerned about our disobedience to God.

___ 2. Hell was created for Satan and his rebellious Angels.

___ 3. Spirit beings can exist without a physical body.

___ 4. Satan is the personification of evil.

___ 5. The actions attributed to Satan proves that he is a real being.

___ 6. Satan, as Satan, is a created being.

- ___ 7. Satan is a being that will never cease to be.
- ___ 8. Satan is much like God in power, presence, and knowledge.
- ___ 9. Satan can be at all places at once like God.
- ___ 10. Lucifer or Day Star may be an original name for Satan.
- ___ 11. There are possibly 40 or more terms that are used to identify Satan and his efforts.
- ___ 12. Satan is called the “Prince of Demons” because he is the leader of the Demons.
- ___ 13. All who rebel against God are under Satan’s leadership.
- ___ 14. Satan’s fall is described in Ezekiel 28:11-19 and Isaiah 14:12-21.

Lesson Ten

“The Work of Satan”

“The Devil made me do it!” Yes or No? It is very vital how you answer this question. Much is in the balances over this issue. Why would someone say “YES” to this question?

- 1) Would it be based on the “Demon Possession” during the time of Christ on earth?

Demons were allowed to forced their will upon some people. The people were not responsible for the wicked actions that they committed because they were possessed. This is indicated by the story of the man who had the Demons cast out and afterwards the ***“man was dressed, and in his right mind.”*** (Luke 8:35). It is important to realize that these events seem to have been exceptions to the rule, not the rule.

- 2) Or, would it be influenced by the desire not to be responsible for one’s actions? This has been the common fault of mankind—wanting the privilege of choice, but not wanting to be responsible for shouldering the outcome of those choices. If we are honest with ourselves, we know that we are responsible.

We believe that the answer to the question must be a strong “NO!” While there might have been a few exceptional cases in Jesus’ day, we do not believe that such things exist today. The Devil does not and cannot work this way today.

CAN SATAN FORCE HIS WILL ON MANKIND TODAY?

If Satan can force his will on men today, then so can God! If the Devil can make me do something, then I am no longer responsible. I become a tool of Satan against my will. I have no control. But the same thing could be said of God. I become His tool against my will. I have no control. I am therefore no longer responsible. But there are multitudes of Scriptures that point out that man is a responsible being. Judgment Day says it loud and clear (2 Corinthians 5:10). The concept of reward and punishment make it very clear that man is responsible. Satan is not allowed to force me to do what I do not want to do.

We need to see that Satan has tried to be identified like God and His works, but they are in reality counterfeit by comparison. The following might serve to illustrate:

- 1) God has a throne....so does Satan.
- 2) God has Angels.....so does Satan.
- 3) God desires men to love and serve Him.....so does Satan.
- 4) God reigns.....so does Satan.

It seems that what God does, Satan wants to do. If God works direct, so does Satan. If God works indirect, so does Satan. But Satan is obviously limited in what he can do (Job 1:1-7), because he is not God! We again say, that “Demon Possession” was not only not the rule, but exceptions to the rule, but that God does not allow Satan to work that way since the first century. We would conclude then that neither God, nor the Devil, work direct on mankind today, but indirectly to influence and effect men’s lives.

- 1) God’s indirect approach to man:

- a) By the use of His written Word to influence & affect us.
- b) By the writings of men correctly based on the Word of God to influence us.
- c) By the lives and activities of righteous people.

- d) By the use of good events.
- e) etc.
- 2) The Devil's indirect approach to man:
 - a) He uses the things written down also:
 - The works of Atheists, Infidels, False Teachers, Lies, Fables, etc.
 - The accumulation of such works through the centuries.
 - False religious books, etc.
 - b) He uses TV, Pornography, Lewdness, etc.
 - c) He uses the lives and activities of unrighteous people to influence us.
 - He even uses parents & friends who do not know the truth.
 - Job's wife.... **"Curse God and die."**
 - Eve gave to her husband and he ate of it knowingly.
 - d) He uses bad events to hinder us.
 - God allowed bad events to happen in Job's life.
 - But Satan was not allowed to coerce or force invasion into Job's mind.

SOME "WILES" OF THE DEVIL

Satan has his wiles or cunning devices to attempt to turn men away from serving God and come into his service. Following are three basic means that he is able to use.

1. **Deception.** He is the great deceiver of mankind (Revelation 12:9; 2 Corinthians 4:4). In the first place, man can deceive himself (James 1:22). His own prejudices can lead him to believe something not to be true that is true or something false to be true (2 Thessalonians 2:10-12). This deception can also be by others who are already dupes of the Devil. They are already in his service doing his bidding. He uses them to accomplish his ends of deceiving us by wrong teaching or by reading their lies and accepting them. This deception can also be by the lives and influences of unrighteous people—peer pressure to conform (1 Corinthians 15:33). The prosperity of the wicked causes many to doubt God. This deception can be by lies. The Devil is the father of lies (John 8:44). God has the truth—one doctrine! Satan has many lies—many different doctrines and can use anyone that suits him. He is subtle in his use of these things and beguiling mankind by his trickery (2 Corinthians 11:3, 13-15). This deception can be by perversion also (Galatians 1:6-9). He can use the Word of God, but does it deceitfully (1 Thessalonians 2:3). He pretends to be a defender of God's Word, but in reality he perverts it (Mark 7:8-9). He causes people to think they do God service when they kill the true believer (John 16:2-3). But...Satan does not force his way into our minds, we must voluntarily let him in.
2. **Accusation.** Satan is the accuser of the brethren (Revelation 12:10). He brings those accusation before God as he points out that all men have sinned and violated God's law. The law demands punishment for such. So, if you are God and tell the truth, then carry out your threat! Satan can no longer bring such accusations before God, because of what Christ has done. God's plan to redeem man was just and upheld His Law. Christ paid the price for man so that man could be set free. But Satan does not want to hear such. God's forgiveness of man has been justly provided (Romans 3:23-26). But Satan would still like to get us to doubt this—to question and doubt my salvation, even though I have done God's will. He wants me to see my guiltiness and give up. He even wants to use others to

point out my sinfulness to cause me to quit, but he is not allowed to force his way into my mind.

- 3. Temptation.** Satan uses temptation to lure us away from serving God (1 Thessalonians 3:5). The Devil tempted Jesus face to face, but he is not allowed to do this with us, nor in our minds directly. Satan uses every other means at his disposal to tempt us—and he has plenty of them today. His temptations have validity because of what is within us (James 1:13-14; 1 John 2:15-17; 1 Corinthians 10:13). In Acts 5:3, how did Satan fill his heart to lie to the Holy Spirit? If he did it directly, then was Ananias responsible? How did Satan do it? He was drawn away of his own lust and enticed and was punished justly. In John 13:2, did Satan invade Judas’ heart without his consent? No, the problem was Judas’ own heart (John 12:6). Does 1 Peter 5:8 indicate that Satan can literally devour us against our will? How does Satan cast some into prison (Revelation 2:10)? Does he do it directly or is it done to the Christians through his dupes?

CONCLUDING THOUGHTS

Many do not realize that we are in a battle to the death! To teach that God’s people cannot fall from grace is blinded ignorance of Scripture and common sense. Satan knows better and is diligently after the followers of Christ. If God’s people could not fall, then he would just be beating the air vainly. God has given us the means with which to fight this great battle successfully (Ephesians 6:10-18). We need very much to know about and make use of this armor that God has provided. Our greatest assurance is in our faith (1 Peter 1:3-5)! We are fully assured of God’s love for us (Romans 8:38-39), and we also know that we can resist Satan and he will flee from us (James 4:7).

REVIEW QUESTIONS

True or False

- 1. Man cannot be a responsible being if Satan can force his will on us.
- 2. We are either a tool of Satan willingly or unwillingly.
- 3. God and Satan use very similar means to try to influence men.
- 4. Judgment Day is assured to man through the resurrection of Jesus that makes us accountable.
- 5. Satan is limited in power, presence, and knowledge.
- 6. God has One Doctrine, Satan has many different Doctrines he can use.
- 7. Satan can transform himself into an angel of light.
- 8. Satan cannot accuse God of anything.
- 9. God does not uphold his Law when he forgives the sins of mankind.
- 10. Satan directly entered into the mind of Ananias and made him lie to the Holy Spirit.

Lesson Eleven

“Demons and Evil Spirits”

There are over 100 references directly to “demons” (KJV—devils) in the Bible and about 80 of these are in the New Testament. Jesus is recorded as having spoken to them and exercised power over them to cast them out of people. From my study of the Bible I would tie “demons” and “evil spirits” together as the same thing. We will discuss this further in our lesson. Their reality should not be contested because they cannot be seen, for they are spirit beings. Where did they come from, how did they originate, what is their nature, and what is their work are all questions that we would like to have answered from the Bible. Otherwise, we would only be guessing about them.

THEIR ORIGINATION

There are several theories about their origin. To my knowledge, we are not plainly told in Scripture what their origin was. It may be of interest to you to see briefly some of the ideas that have been suggested by different persons.

- 1) **Demons (Evil Spirits) are not real, but a myth!** It is claimed that such are a carry-over from Greek mythology. The terms are used by Jesus and His Apostles as symbolic of evil and as an accommodation to the general superstition of the people. But there are too many references in Scripture that makes this hard to accept.
- 2) **They are departed spirits of wicked men.** It is advocated that these spirits escaped from Tartarus to do their evil work among men. This would seem to be in contradiction to Luke 16:19-31 that states departed spirits cannot leave their appointed areas in Hades, much less to come back on earth. There may be a possibility that God could allow them to leave their habitation for a short period of time to accomplish His purposes.
- 3) **They are created beings by the Devil for his use.** This explains their existence as evil beings and their reasons for being on earth, and as well why Satan is their leader. But, there is no such indication in Scripture of this idea. Besides, it is said that Jesus created all things (Colossians 1:16-17).
- 4) **Demons and Evil Spirits are fallen Angels.** What Scriptures we do have that would give us any indication would agree with this concept. It may be important to realize that the word Angel (Messenger) is a neutral term that can refer to either good or bad Angels. The word by itself would usually denote good Angels. Evil Angels are usually so designated (Matthew 25:41) in some way. Thus, Demons, Evil Spirits, or Unclean Spirits may be better terms to identify these evil Angels (1 Samuel 16:14; 1 Kings 22:22; Matthew 10:1). Evil Spirits would obvious be the messengers or servants of the Devil. It is interesting to note that the concept of Demons is connected to idolatry (Acts 17:18; 1 Corinthians 10:20-21).

Demons or Evil Spirits would be Satan’s Angels, servants, or helpers in his efforts to destroy the hopes of mankind any way they can.

THE NATURE OF DEMONS

They obviously do not have a body of their own like humans, but they were able to exist in a human body and even take over the speaking power of that body (Mark 1:21-27). The Evil Spirit said, *“Let us alone.”* The Evil Spirit knew Jesus and called Him the Holy One of God. The Evil Spirit reluctantly obeyed Jesus and came out of the person after convulsing him, but they were subject to Jesus’ authority.

Jesus met some men possessed by Evil Spirits and living in a graveyard (Matthew 8:28-34; Mark 5:1-20; Luke 8:26-39). Their condition was pathetic that led Jesus to cast the Evil Spirits out and give them peace. These Spirits had produced men who were exceedingly fierce so that people were afraid to pass by where they were. Mark’s account said that no man could tame them. These Spirits also caused these men to be naked and unclothed and had forced them away from their homes and into a graveyard. Like the lepers of that day, these could no longer live among normal people. These Evil Spirits caused the men to be restless, crying, and having no peace—even doing physical harm to themselves. They were out of their minds (right thinking), but when Jesus drove the Evil Spirits out they got dressed and were in their right mind. An interesting sideline note—the Evil Spirits wanted to be allowed to go into the herd of swine, which Jesus allowed. Demons actually believe in God, but tremble (James 2:19).

WHAT ABOUT DEMON POSSESSION?

God seems to have allowed Demon possession of people at this time. They were kept under God’s control. Both Jesus and His Apostles could exercise power over them. Jesus’ complete authority over them is obvious (Luke 11:20-22). They seem to have realized that these special privileges and powers were short-lived and would end soon. There is very little indication of Demon possession in the Old Testament. One exception was the Evil Spirit that was sent to Saul when he turned his back on God (1 Samuel 16:14). It may not have been Demon possession, but it vexed him. But the New Testament opens with Demon possession as a fact among the Jewish people.

The following characteristics of Demon possession can be seen from the previous passages and the additional ones included in this list.

- 1) They could inflict immense pain.
- 2) They could injure people mentally and physically.
- 3) They could cause dumbness, blindness, insanity, personal injury, deformities, etc.
- 4) They could possess men, women, and children (Matthew 4:24; Luke 8:2; 9:39; Mark 7:25).
- 5) One man had a legion of demons possessing him.
- 6) They could use the mind, bodies, tongues of those they possessed (Mark 1:26).
- 7) They could take possession of animals (Mark 5:13).
- 8) They could come into and go out of a person at will (Luke 11:24).
- 9) Demon possession and sickness were not identical. They were two separate things (Matthew 4:24; 8:16; 10:8; Mark 1:32, 34, etc.). One could cause the other (Matthew

8:28; Acts 19:13). Demon possession is not necessarily mental or nervous disorders (Matthew 9:32-33; 12:22).

DO WE HAVE DEMON POSSESSION TODAY?

I do not believe that such happens today as it did in the time of Christ for several reasons. There is no real indication in the New Testament that we can expect such. Jesus came for the purpose of destroying the work of Satan (1 John 3:8). He overthrew Satan's house (Luke 11:20-22), and Demons recognized their time was limited (Matthew 8:29). His power over them was an indication of His Messiahship (Luke 11:20). The disciples' power over Demons was an indication that they were servants of the Most High God (Mark 16:17-20).

If it is not allowed now, then why did God allow it then. God allowed special powers to be exerted during this brief time (both good and evil) for the purpose of helping people to see who was the real power of this universe. Satan and his followers were dealt a severe blow at Jesus' death (Hebrews 2:14; Colossians 2:15). This brief time was a time of miracles—special things happening for a purpose, but was not to continue. When Jesus began His public ministry, Satan's powers were open, visible, and obvious through these Evil Spirits. A special battle between God and Satan was shaping up. The culmination of God's plan of Redemption for man was about ready. If Satan and his Angels were to do anything—now would be the time! Thus, God allowed them special powers for a time....so, that the triumph of righteousness over evil would be seen by exerting superior power. This display of power continued into the early period of the church (Acts 5:16; 8:7; 16:16-18; 19:11-17). Some have concluded that when miracles ceased from God in the early church, then so did Satan's powers to possess people. Some suggest that this may have been the time when God cast them into Tartarus to await Judgment (2 Peter 2:4; Jude 6). If those Satan is bound, as one writer put it: "*Yet he is on a long chain.*" He can still tempt us, deceive us, and seduce us—**IF WE ALLOW IT!**

CONCLUDING THOUGHTS

We believe that Demons and Evil Spirits are real. We also believe that at one time they were allowed to possess people against their will. We now believe that they can no longer do so. But the battle is not over for Satan's influence is still rampant in the land. Please be aware that these few lessons are too brief to cover these subjects in completeness...you will need to do further study on your part to get a complete and true picture.

REVIEW QUESTIONS

True or False

- 1. We only have 20 or 30 passages that deal with Demons or Evil Spirits.**
- 2. Demons and Evil Spirits are not real, but just superstitions that Jesus made use of.**
- 3. Demons are believed to be the departed spirits of wicked men who have escaped Tartarus.**

- 4. The Devil has the power to create Evil Spirits.
- 5. The best indication of who Evil Spirits are would be fallen Angels.
- 6. Demons are connected with idols. To worship an idol is to worship demons.
- 7. Evil Spirits in a person enabled them to have greater strength.
- 8. Evil Spirits causes a person to be out of their mind.
- 9. Evil Spirits have no knowledge of God.
- 10. Demon possession and sickness are identical.
- 11. We do not have Demon possession today as they did in the first century.
- 12. Miraculous powers by both the good and bad were allowed by God for a purpose.
- 13. Demons and Evil Spirits are now bound and limited by God.

Lesson Twelve

“Man’s Need of Redemption”

In this section of our study we are looking not only at the Creation of men and Angels and all that this concept involves, but also the fall of both men and Angels. We are now ready to look at our last lesson of this section that looks briefly at Man’s Need of Redemption. We need to deal with the questions of why man is lost and what it means to be lost.

Words are used with the intent of conveying thoughts or ideas to other people. They can be used to express joy, anger, happiness, truth, sorrow, or even wrong or a lie. Some words bring pleasure just to hear them because of the desirable connotations connected to the words, such as: Mother, Father, Family, Home, Husband, Wife, Heaven, etc. But possibly the worst word in our language is the word **“lost”**—whether it refers to a child lost in a remote area; or a person falling off a ship and lost at sea; or where hundreds of lives are snuffed out at once (lost their lives); or an even greater concept: **“Lost for all eternity!”** Such a word can bring sorrow, fear, and even terror to our hearts.

Jesus also vividly expresses what it means to be lost in the parables of Luke 15 when He discussed the “lost sheep,” “lost coin,” or “lost son.” All three are trying to portray the idea of what it means to be lost or to be doomed to something terrible. Such are said to be “spiritually” dead in trespasses and sins (Ephesians 2:1, 5), having no hope (Ephesians 2:12; 1 Thessalonians 4:13-18), and after this life is over—to be eternally separated from God (Romans 6:23; 2 Thessalonians 1:7-10) in a place of punishment or torment (Matthew 25:41, 46).

WHY IS MAN LOST?

The simple answer is—man is lost because he sins! ***“For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law.”*** (Romans 2:12). We have already seen that sin is the breaking (transgressing) of the law of God (1 John 3:4). We know that the Jewish nation had been given God’s Law through Moses and Jesus has given us a New Covenant that contains the Law of God for men today. It should be easy to see then that when men break God’s law, he is under the curse of the law—which is death (Galatians 3:10). The problem that man has is not one of generally keeping God’s law, but keeping it perfectly! If we break God’s law in one place, we become guilty of sin and come under its curse (James 2:10; Romans 3:10, 19-20). And so, all the world has become guilty of sin—for all have broken God’s law.

A needed question that should be considered briefly here is—what about those people who do not have a Bible—are they lost also? Obviously, if there is no law, there can be no sin, and people then would not be lost (Romans 5:13-14). So, how can “all the world” become guilty of sin if they do not have a law to break? The answer must be that all the world does have law that God holds them accountable to (Romans 1:18). Paul, in discussing the Gentile world, states that even though the Gentiles did not have the “Law of Moses,” they were still held accountable to God for the “law written in their hearts!” (Romans 2:14-15). The whole world is lost because the whole world is under law to God and every one breaks that law and comes under the curse of

death. And...if they do not get forgiveness for breaking God's law, they continue in that lost condition.

When a man becomes lost, it is not God's fault, nor is it necessarily my fault! He is lost because he sins. Now a different principle enters into the picture. God has given His people the responsibility to take the Gospel to the whole world (Mark 16:15-16). Why? Because all are lost and need to be saved. If I do not do what I can to help get the gospel into the whole world, do I sin? And if I do not repent, am I lost? If men can be saved without the Gospel being preached to them (Mark 16:15-16, Romans 1:16), then do I do them a disservice by carrying the Gospel to them? Do I expose them to the danger of damnation by taking the Gospel to them? Is this what Jesus wants us to do???? Are not we who are Christians under debt to those who are lost to see to it that they have an opportunity to hear how God wants to save them (Romans 1:14-16)?

WHY DOES MAN NEED REDEMPTION?

Redemption is just another word for saying that a lost person needs to be saved from the penalty of death that the law pronounces upon him. But why does man need redemption from that penalty? Can't he deliver himself from the curse of the law? The answer has to be "NO!" Or all that God has done to redeem man through Christ has been in vain! Man's grave problem with sin is that once he does sin, he is under bondage to sin. He can't break its hold over him. He has no power to remove the sin—and thus, remains under its curse. Romans 6:16-18 shows that we become the slave of the one we choose to serve. If we want to be freed from sin's bondage, we must turn to God for the help. Thus, man needs Redemption and only God can provide it.

CONCLUDING THOUGHTS

This section of study ends with an emphasis upon man's need of redemption because of his fall. The next section will go more into detail on how man can be redeemed and what God has in store for man in eternity.

Review Questions

True or False

- 1. Since most of mankind has not had the Bible, they have no law to break and thus are not lost.
- 2. We do the people's of the world a disservice by carrying the Gospel to them—especially if they reject it.
- 3. Christ died to save man from the curse of the Law.
- 4. Man is lost because he has broken God's law.
- 5. The whole world is lost because of sin.
- 6. It is God's fault that man is lost.
- 7. Man has no power to break the bondage of sin by himself.
- 8. Both men and Angels are lost because of disobedience to God.

