

IX.5. Lambs to Rams: Satan & Fallen Angels

Angels (Ἀγγελος–Gk.32 [to bring tidings] a messenger)

Just as parents know their children will disobey them but bring them into the world anyway, so God is with His children (*Rev 4:11* "...for Thy pleasure...") including angels and Satan. "Does that make parents responsible for the wrong their child commits, especially when they have done their best to love them and train them correctly?" (*Pro 22:6*) Of course not! (*Eze 18:20*) God, thus, is not responsible for Satan's choice to sin since all His creation has been blessed with 'free agency'. Without free agency how would anyone have a choice, where all would be just mind numbed robots? Only a loving God would give choice to His creation, as a parent who is honest would not want their child's affection if it wasn't sincere.

Jas 1:14 But every man is tempted, when he is drawn away **of his own lust**, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. (*Emp. added*)

One day judgment will come upon all who choose to disobey God based on a relationship with or without Him.

Mat 7:21 Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of My Father which is in Heaven. 22 Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? 23 And then will I profess unto them, **I never knew you**: depart from Me, ye that work iniquity. (*Emp. added*)

Mat 25:41 Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for **the devil and his angels**: (*Emp. added*)

Adam, as did the fallen angels, sinned in a sinless environment as a "free agent" (*Gen 2:16-17*), his influence to sin coming from Satan, who at one point chose to make insurrection in Heaven.

2Co 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had **not** sinned after the **similitude** of Adam's transgression, who is the figure of him that was to come. (*Emp. added*)

Jud 6 And the angels which kept not their first estate*, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. (**Their 'probationary period' was in Heaven.*)

Thos. B. Warren: "...*this world was formed to be inhabited as an environment of soul making, **a place to make our decision, during the one and only probationary period of man***" (*Emp. added*)

Joh 20:29 Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

Lucifer/Satan

Some have suggested that Isaiah 14 could be a double prophesy and Lucifer is another name for Satan, saying that verse 12 recounts his fall from Heaven in the beginning. In any matter of scripture, context is the key to understanding meaning. Verse 4 addresses the king of Babylon and the verses following do not change that focus. It is insinuated that verses 9-21 reveal the true nature of this person to be Satan during his expulsion from Eden because of the details given. Isaiah was using metaphors in a sort of jest, describing the prideful claims of the king as if making himself out to be a god. Seems many in authoritative positions through the ages have had a "god complex". The same

was true with the “prince of Tyre” in Eze 28:2 and with the Caesars in Rev 13.

Lucifer is a Latin translation of the Hebrew word "helel" which is not a "*proper name, much less the devil's former name.*" It is "*a poor and misleading translation in the English versions.*" One would think, in Rev 12:9 concerning the appellations given to Satan, they would include ‘Lucifer’ which the passage does not.

(KJV-Lucifer, ASV [1901]- day star)

H1966 הֵילֵל hēylēl hay-lale'

From H1984 (in the sense of brightness); the morning star:
- lucifer.

Job speaks of angels as “the morning stars” (38:7). Jesus referred to Himself as the “bright and morning star” (*Rev 22:16*). Nowhere in scripture is Satan specifically referred to as “day star” even though theoretically he is in Job 38. Thus Isaiah’s prophesy has nothing to do with Satan’s name or his fall.

Upon reporting that “even the devils are subject unto us through Thy name” (*v. 17 of Lk 10:1-20*), Jesus said to the disciples “I beheld Satan as lightning fall from heaven.” Either He was telling them that He witnessed Satan's defeat because of their casting out devils in Jesus' name, or that they were not to rejoice in this because He witnessed Satan's quick/sudden fall in the beginning from Heaven. They were to “rather rejoice because your names are written in Heaven (*Gk.3772- abode of God [in this context]*)”. In other words “that's nothing, just stay focused on your eternal destiny.”

Origin of Satan

When we go to the market and purchase, say, an apple, it is very good when it's ripe off of the tree. But, when it's left to age, unlike plastic fruit in a fruit bowl, it **becomes** bad and thus loses its first “goodness”. Thus it was with Satan. Satan is

one of many angels fashioned by God (*according to Job 38:6-7*) before God laid the foundation of the physical creation. Originally, the angelic host was created good (*Gen 1:31*). The insurrection Satan led against God was routed and he and his fellow angels of the rebellion were cast out of God's presence (*Jude 6*). Since he lost the battle against the Almighty his next attempt was to go after the center focus of the God's creation, man (*Heb 2:6-8; Rev 12:17*), since man is naturally part flesh but also part spirit, carrying the essence of God. It is because of that fact that Satan has no interest in the animal kingdom since God did not breathe into them the breath of life (*Gen 1:24; 2:7; Job 33:4*). They were not given 'free agency' and cannot sin. Where there is no law "sin is not counted" (*Rom 5:13*), and Satan is impotent, which is why he doesn't tempt man with the fruits of the Spirit (*Gal 5:22-23*). He continues to exist for the purpose of man's free agency, to choose between good and evil (*which is why he will not be "cast into the lake of fire and brimstone" until right before the resurrection of the just- Rev 20:9*). Jesus called Satan the father of all transgression thus those who sin are deemed his offspring. His sin inaugurated a seed of destruction.

Joh 8:44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Satan was created and is not Deity, as some have alleged that he was a brother of Jesus as if the "black sheep" of the family in Heaven. Deity is eternal according to Deu 33:27 and Satan is in fact a "created" being, thus not eternal.

Psa 102:27 But Thou (*God*) *art* the same, and Thy years shall have no end.

Rev 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

1. Deity is omnipotent (*all powerful*).

Gen 17:1 ...I *am* the Almighty God;

Job 11:7 Canst thou by searching find out God? canst thou find out the **Almighty** unto perfection? 8 *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know? 9 The measure thereof *is* longer than the earth, and broader than the sea. (*Emp. added*)

2. Deity is omnipresent (*everywhere*).

Psa 139:7 Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? 8 If I ascend up into Heaven, Thou *art* there: if I make my bed in Hell (*Heb.7585- Hades*), behold, Thou *art there*. 9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea; 10 Even there shall Thy hand lead me, and Thy right hand shall hold me.

Jer 23:23 Am I a God at hand, saith the LORD, and not a God afar off? 24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

3. Deity is omniscient (*all knowing*).

Job 37:16 Dost thou know the balancings of the clouds, the wondrous works of Him which is **perfect** (*Heb.8549-entire: -complete*) **in knowledge**? (*Emp. added*)

Psa 139:1 **To the chief Musician, A Psalm of David.** O LORD, Thou hast searched me, and known *me*. 2 Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. 3 Thou compassest my path and my lying down, and art acquainted *with* all my ways. 4 For *there is* not a word in my tongue, *but*, lo, O LORD, Thou knowest it altogether. 5 Thou hast beset me behind and before, and laid Thine hand upon me. 6 *Such*

knowledge is too wonderful for me; it is high, I cannot *attain* unto it.

Heb 4:13 Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with Whom we have to do.

By comparison Satan is not omnipotent.

Rom 16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

1Jn 4:4 Ye are of God, little children, and have overcome them: because greater is He that is in you, than he (*Satan*) that is in the world.

Jas 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Satan is not omnipresent.

Job 1:12 And the LORD said to Satan, Behold, all that he hath is in thy power; only upon himself **put not** (*thus limiting Satan's control over Job*) forth thine hand. So Satan **went forth from the presence** of the LORD. (*Emp. added*)

2Co 4:4 refers to Satan as “the god of this world”, meaning he has limitations as to time and space. Even though he walks “to and fro in the earth” (*Job 2:2*) “seeking whom he may devour” (*1 Pet 5:8*), Satan cannot accuse the Lord’s brethren “day and night before our God” (*Rev 12:10*) as he once did in Job 1:11.

He is not omniscient:

If Satan would have known that Christ’s death would have fulfilled His reason for coming to be the final sacrifice for sin he would have kept the “rulers of this age” from sending Him to the cross.

1Co 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in a **mystery**, *even* the **hidden wisdom**, which God ordained before the world unto our glory: 8 Which none of the **princes of this world** knew: for **had they known it**, they would not have crucified the Lord of glory. (*Emp. added*)

War in Heaven: Rev 12

This war in Heaven is not another reference to Satan's original fall from the presence of God. Here it references the first Pentecost after Christ ascended back to "the right hand of the Majesty on high" (*Heb 1:3*). Having resurrected from the dead, Jesus dealt a decisive blow to Satan's power of the fear of death (*Heb 2:15*) and of accusation (*Rev 12:10*) thus fulfilling the first prophesy of Christ's coming in Gen 3:15. Following Christ back to Heaven during His ascension (*Rev 12:7-8*), Satan being cast out here would indicate that he no longer has access to the throne in Heaven in order to accuse the saints after tempting them to do evil. Now the weapon by which the saints are protected is "the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death" (*Rev 12:11*).

Rev 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Satan's Fall

Time and again it has been asked how such a loving God could create such a monster like Satan and allow him to continue his rampage against mankind. Time and again Satan has been used by God to display His power of righteousness through Satan's evil intentions (*Ex 9:15-16; Jn 9:3; 1 Jn 3:8*).

Gen 1:31 And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Wayne Jackson: "*...the being known in the Bible as Satan was not created as Satan, i.e., as an adversary. He was created good, but he became bad...*"

1Jn 3:8 He that committeth sin is of the devil; for the devil sinneth (*has been sinning ...i.e. from the first sin which resulted in his becoming the devil*) from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Guy N. Woods: "*Being the first sinner, the devil is the source of sin (Gen 3:14), the foundation from which it springs, the father of all who practice it. (Jn 8:44) ...since he has persisted in sin without interruption...whosoever sins thus persistently partakes of him who is their spiritual father.*"

1Ti 3:6 Not a novice, lest being lifted up with pride he (*potential overseer*) fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

In verse 6 we see the phrase "condemnation of the devil" which differs from the phrase in verse 7 "snare of the devil". Snare denotes entrapment set by Satan. Condemnation, therefore, in verse 6 is speaking of a "*like sin*" committed by the evil one and that sin which Paul is warning about here is **pride**! This "*verse is teaching that pride was the sin which caused Satan's fall from Heaven's grace.*" The first sin committed in pride by the devil on earth was to tempt Eve into doing what God said not to (*Gen 3:1-4; 2 Cor 11:3*).

Satan's Angels

Peter said that "if God did not spare angels when they sinned, but cast them into hell (*Gk.5020- the deepest abyss of Hades*)

[Gk.86])” as “an example of what is going to happen to the ungodly” (2 Pet 2:4-6), according to Jude 6, Satan’s angels are awaiting the judgment in the lower portion of the Hadean realm in torments because they “did not stay within their own position of authority, but left their proper dwelling” and are being “kept in eternal chains under gloomy darkness until the judgment of the great day”. This rebellion, indicating even angels have the ability to sin, shows power of choice and the degrees of punishment as fits the crime (*Lk 12:47-48*). Thus, these angels were free moral agents who once lived in the presence of God under His Divine law in Heaven. Those remaining in Heaven display their wisdom, having remained in service to God. Here is the only place in the Bible where “hell” is used in this form, the deepest abyss of Hades, as it applies to the degree of punishment that fits the offense.

Being “kept” (*Gk.5083- guarded*) means it’s only temporary. The fallen angels, not yet in Hell, will be ushered from their holding cell and into the courtroom to stand before the God they rebelled against to receive their final sentence “in the lake of fire” (*Rev 20:15*). Even the rich man of Luke 16 wasn’t in such a degree of agony but he, along with others in that part of the Hadean realm, is being reserved for such a place of unimaginable torment. This again shows that a degree of punishment exists in the next realm. And all this will transpire on the day of the Judgment.

Mat 25:41 Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Satan’s Imprisonment

In Revelation 20 we find Satan being locked in a pit or abyss. It is his prison where he is chained during the (*figurative*) thousand year reign of the saints which began at Pentecost and will end when Christ returns for his bride the church (*v. 6*), “so that He might present the church to Himself in splendor” (*Eph 5:27*), “when He delivers the kingdom (*church*) to God the Father after destroying every rule and every authority and

power” (1 Cor 15:24). Being only chained, as are the fallen angels, Satan is under control as he was when he attempted to accuse Job but was only permitted to test Job without taking his life.

1Pe 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

This abyss is not Satan’s final estate and is not referring to “the lake of fire” (Rev 20:14) which will be his eternal prison. Once released from **this** prison he will lead a full-out assault on the church which will bring about the consummation of God’s wrath on evil (Rev 20:9-10).

No salvation for fallen angels.

If “faith is the assurance of things hoped for, the conviction of things not seen” (Heb 11:1) then the angels in Heaven don’t need it since they are in the presence of God. Man needs faith because he has not yet seen God.

Gal 3:7 Know ye therefore that they which are of faith (Gk.4102), the same are the children of Abraham.

G4102 πίστις pistis pis'-tis

From G3982; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), **especially reliance upon Christ for salvation**; abstractly constancy in such profession; by extension the system of religious (Gospel) truth itself: - assurance, belief, believe, faith, fidelity (*Emp. added*)

Christ’s purpose for coming was not to save the fallen angels, who have no need for faith (Heb 2:16). We know “the demons also believe, and tremble” (Jas 2:19), whether we can equate

fallen angels with demons or not, the following two passages suggest that very idea.

Mat 12:24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub **the prince of the devils**. (*Emp. added*)

Mat 25:41 Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and **his angels** (*i.e., Satan lead these angels to rebel against God*): (*Emp. added*)

Heb 2:16 For verily He took not on *Him* the nature of angels; but He took on *Him* the seed of Abraham. 17 Wherefore in all things it behoved Him to be made like unto *His* brethren (*v. 14- "flesh and blood" in order to die and thus resurrect defeating Satan's power of death*), that He might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people.

Judging fallen angels

We are not in the literal presence of God when we make our decisions concerning sin. The angels were in His presence during their 'probationary' period just as we are in our trial period here on earth. The fallen angels knew God's will but made the decision to disobey it.

Luk 12:47 And that servant, which **knew** his lord's will, and prepared not *himself*, neither did according to his will, shall be **beaten with many stripes**. 48 But he that **knew not**, and did commit things worthy of stripes, shall be **beaten with few stripes**. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. (*Emp. added*)

Our obedient faith blesses us (*Jn 20:29*) and saves us (*1 Jn 5:4*) and by it our actions judge the disobedient even though we are not permitted to make verbal judgments against those outside the church (*1 Cor 5:12*).

Mat 12:41 The men of Nineveh shall rise in judgment with this generation, and shall **condemn it**: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall **condemn it**: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. (*Emp. added*)

1Co 6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that **we shall judge angels**? how much more things that pertain to this life? (*Emp. added*)

Jas 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith **by my works**. (*Emp. added*)

The present war with Satan and his angels

Because of God's love, as evident in the continuance of man's free agency, He is allowing Satan to remain active in order for man to be able to choose between good and evil. Scripture speaks of spiritual warfare in both Testaments that is currently going on behind the scenes in a spiritual realm. Each time "prince" or "god of this world" is used as a title it refers contextually to Satan.

Dan 10:13 But the **prince of the kingdom of Persia** withstood me one and twenty days: but, lo, Michael, one of

the chief princes, came to help me; and I remained there with the kings of Persia. (*Emp. added*)

Eph 2:1 And you *hath He quickened*, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the **prince of the power of the air**, the spirit that now worketh in the children of disobedience: (*Emp. added*)

Eph 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we **wrestle not against flesh and blood**, but against **principalities**, against **powers**, against **the rulers of the darkness** of this world, against **spiritual wickedness** in high *places*. (*Emp. added*)

2Co 4:3 But if our Gospel be hid, it is hid to them that are lost: 4 In whom **the god of this world** hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. (*Emp. added*)

Angels of God verses angels of Satan

Even though the angels of the insurrection of Heaven are being kept in the lower part of the Hadean realm, they may be employed for evil, as Satan is, who is presently locked in chains (*1 Pet 5:8*). But if God's angels are currently "ministering spirits sent out to serve for the sake of those who are to inherit salvation" (*Heb 1:14*) then it must be that the presence of the forces of Satan are the reason they serve (*Dan 10:13, 20-21*). Those forces, as is Satan's power, are "chained" (*Rev 20:1*) by the Gospel, the "power of God for salvation" (*Rom 1:16*) which limits their ability to influence and condemn the world.

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things

present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

IX.5. Questions

1. Explain why 'free agency' is a manifestation of God's love toward man. a) it is how God measures man's sincerity; b) it gives man the ability to work for whomever he wants; c) it takes away man's ability to choose.
2. When was Satan created? a) after Adam and Eve; b) after the earth was formed; c) along with the angels.
3. True or false: Lucifer is another name for Satan. a) true; b) false; c) the text does not say.
4. Give three proofs that Satan is not deity. a) he is neither omnipotent, omnipresent nor omniscient; b) he was never a father, a liar or a murderer; c) neither a nor b.
5. True or false: Satan was created good. a) true; b) false; c) the text does not say.
6. What sin did Satan commit that brought about his fall? a) perjury; b) prejudice; c) pride.
7. Are there degrees of punishment in the spirit realm? a) yes; b) no; c) maybe.
8. What do the chains represent that hinder Satan's forces of evil? a) his imprisonment in Hell; b) the forces of good; c) the Gospel.