

No.2. Satan's Angels are the Demons

All religions recognise the existence of a spiritual world. The mythologies of pagan beliefs speak profusely of gods, demi-gods, spirits, demons, and devils. However, in the pagan realm the belief in the world of spirits is governed by the darkness of man's fallen nature, and there is therefore no true and reliable understanding of the spiritual world at all.

The Christian Church has always believed in the existence of angels, good and evil, a belief that is founded upon the revealed Scriptures. Throughout the Scripture no actual attempt is made to *prove* the existence of angelic beings. The Word of God presents as reality the existence of angels good and evil and throughout its pages repeatedly shows their existence by recording their actions either for or against God.

As was noted last week, the angels are created beings, thus they had a beginning being made during the six days of creation like all the rest of creation, for "*in six days the Lord made heaven and earth and all that in them is.*" **The angels as is shown by the plain statements of Scripture are spirit beings.** They are invisible, they are without bodies, and they do not marry – this is their essential being. Whenever, therefore, the Scripture speaks of men seeing angels it means that they temporarily assumed a bodily form for a particular errand on which they had been sent by God. **The Word of God also shows them to be rational, moral, and immortal beings** – that is, they are personal beings with intelligence and will. They are able to speak and reason; they are under moral obligation being rewarded for obedience or else punished for disobedience. They are immortal in that they are not subject to death, the good angels living on in glory, Rev 5: 11, 12; and the evil angels being destined to everlasting fire, Matt 25: 41. **The angels are innumerable beings.** The holy angels are spoken of in many Scriptures in such a fashion as to show that they constitute a mighty army, an innumerable throng, see again Rev 5: 11, 12. However, the evil angels are also many, Mark 5: 9 – the evil spirit said "*My name is Legion for we are many.*" The Roman legion varied in number but was counted in thousands, thus v.v. 12, 13. Thus, the Scriptures reveal to us that the evil angels are also vast in number. We cannot say if they are innumerable like the holy angels, but they also constitute a mighty army under the headship of Satan or "*Beelzebub the prince of the devils.*"

EVIL ANGELS ARE THE DEMONS SPOKEN OF IN SCRIPTURE

1. **The words demon & devil.** In the A.V. the Greek words *daimon* and *daimonion* are translated "devil", but the proper rendering would be *demon* or *demons*. The proper Greek word for "devil" is – *diabolos* which is the word used with reference to Satan himself. *Diabolos* is used 38 times in the N.T. Thirty five times it is translated *devil*; twice as *false accuser* where it is actually used of people; and once as *slanderer* where again it is used of people. In the 35 instances of *diabolos* being translated "devil" it is always directly used of Satan himself except once. See John 6: 70 where it is used with reference to *Judas* – the one whom Satan personally entered, possessed and used against Christ, John 13: 2, 27. We can, therefore, see why the Lord spoke as He did in John 6: 70 applying *diabolos* to *Judas*. *Judas* was so given over to doing Satan's work that he was a devil. But the point is that the Scriptures make a clear distinction between Satan or the Devil and those beings classified as *demons*.

2. **Satan – the head of the demons.** In last week's study we looked at the history of Satan, dealing specifically with his creation and his fall, and the Biblical information gleaned makes it clear that Satan is the head of these *demons*. See again Matt 12 – in all the verses where the word *devil* or *devils* is found it is in the original the word for *demon*. Moreover, the term used in v.24 is in the original "*Beelzebub the prince of the demons.*" Thus, Satan or Beelzebub is the head of the demons. Moreover, in what I have already said it has been assumed that the angels of Satan or the fallen angels are synonymous with these beings referred to as *devils or demons* in the Scriptures. This is the natural understanding of verses such as Matt 25: 41 & Rev 12: 7, 12 where we read of *the devil and his angels* or *the dragon...and his angels*. Such language is indicative of a superior evil angel heading up an army of inferior evil angels, the same as is seen in the term "*Beelzebub the prince of the demons.*" On this basis we conclude that the fallen angels are the demons spoken of in these N.T. Scriptures.

3. **The unclean spirits.** Consider also the term frequently found in the N.T. – *unclean spirit(s)*. Christ gave his disciples power to cast out these *unclean spirits* as He Himself did, Matt 10: 1. The question is whether these *unclean spirits* are different beings from the demons or fallen angels – which some will allege to be the case.

However, these "unclean spirits" are synonymous with the *demons* proved by the fact that the very term in the singular is used of Satan himself, Mark 3: 22 & 30. By comparing the two verses it is clearly seen that the term *unclean spirit* is used of Satan. In other words, in being used of Satan the term *unclean spirit* is therefore used of one who was a fallen angel – the chief of the fallen angels, but a fallen angel nonetheless. On this basis we would conclude that where it is used in the plural – *unclean spirits* – it is employed with reference to the rest of the fallen angels or the *demons* over whom Satan is prince. Proof of this is seen in Rev 16: 13, 14. In v.13 the words *unclean spirits* are exactly the same as noted in Matt 10: 1. But in v.14 these *unclean spirits* are specifically said to be "*the spirits of demons.*" Since, as noted the demons are under Satan's rule and are fallen angels as he is a fallen angel, then these unclean spirits are fallen angels

4. **Rejection of the point that evil angels are the demons.** There are some who reject the position that the fallen angels and the demons of unclean spirits are synonymous. They base their objection on those Scriptures that refer to the punishment of the fallen angels, 2 Peter 2: 4 & Jude v.6. These Scriptures would appear to teach that the fallen angels are already in hell, thus making it impossible to hold that the fallen angels are the devils or demons seen in the record of various Scriptures to be very active in this world.

On this basis, alternative suggestions are made as to the origin or identity of the demons in Scripture. Some hold that they are a so-called pre-Adamic race that came under judgment for sin but continue their active rebellion against God in this world. Another suggestion is that the demons are the wicked dead of former generations. However, such views are not only incredible but are also in defiance of plain Scripture as already seen.

The answer is that 2 Pet 2: 4 and Jude 6 signify that the angels that sinned are subject to a punishment from which there is no escape. They are bound over to everlasting torment in hell. Think of Satan himself – he is a fallen angel destined for the lake of fire yet is active in this world, 1 Pet 2: 8, Rev 12: 12. Cf. Matt 8: 28, 29 – these were demons or fallen angels but active in this world long after their fall knowing that there was a set time for their torment yet future when they spoke.