

ANGELS
AND
DEMONS

Angelology and Demonology

64 Days of Truth
Days 50-56
Heritage Bible Church

64 Days of Truth is designed to help Christians understand the great doctrines of the Bible. As you spend the rest of your life feasting on the word of God (the Bible), you should forever expand and deepen your knowledge of these things.

During the 64 Days, listen to the Weekly messages with an open heart and an open Bible . . . Spend a few minutes each day to study on your own, using the devotional guides in this booklet . . . Spend an hour or so each week with a discussion group, talking about the importance of what you learn.

Most of all, "Grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen" (2 Peter 3:18).

Scripture quotations are from the New American Standard Bible.

DAY 50: Wednesday Message, "Ministering Spirits"

If you can, take notes, and pay special attention to these key points. When you get to your discussion group, compare notes to help each other get it all. Watch for the answers to these questions:

Where do angels come from?

What do angels do?

Do you have a guardian angel?

Where do demons come from?

Who is Satan?

What do demons do?

Can demons attack Christians?

Should you pray to angels?

Should you rebuke Satan or demons?

Begin memorizing Hebrews 1:14: *Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?*

DAY 51: Thursday. Angelic Alphabet

God uses angels in many. Look up the verses to verify this alphabetic summary¹ of what angels are:

Attendants of Christ (2 Thess. 1:7), their exalted Head (Eph. 1:21-22, Col. 2:10)

Bringers of good tidings concerning our salvation (Luke 2:14, 24:4-7, Acts 1:11, 1 Tim. 3:16)

Choristers of heaven (Luke 15:10, 1 Cor. 13:1, Rev. 5:11-12)

Defenders of God's children (Ps. 34:7, 91:11, Dan. 6:22, 10:10, 13, 20, Matt. 18:10, Acts 5:19, 2 Thess. 1:7-10, Rev. 12:7), though the latter outrank them and will judge them (1 Cor. 6:3, Heb. 1:14)

Examples in obedience (Matt. 6:10, 1 Cor. 11:10)

Friends of the redeemed, constantly watching over them deeply interested in their salvation, and rendering service to them in every way, also in executing the judgment of God upon the enemy (Matt. 13:41, 25:31-32, Luke 15:10, 16:22, 1 Cor. 4:9, Gal. 3:19, 2 Thess. 1:7, 1 Peter 1:12, Heb. 1:14, Rev. 20:1-3)

¹From *New Testament Commentary, Matthew* by William Hendriksen. Baker Book House, 1973. Page

Fill in the blanks: ____ ____ ____ ____ *ministering spirits, sent out to render service for the sake of those who will inherit salvation?*

DAY 52: Friday. Entertainment Tonight

Look at Hebrews 13:1-2. What two things are commanded (one in each verse)?

What reason is given for the commands. Without looking at the verses below (yet), who do you think this refers to?

OK, now look at Genesis 18:1-19:1. One of these visitors was the Lord Himself (before His incarnation). The other two were angels, who eventually rescued Lot from Sodom. According to Hebrews 13:2, could this ever happen to anyone else?

Sometimes angels appear in bright light (Luke 2:9, 24:4) but the Genesis 18-19 example tells us that when angels appear in our world, they often take on human appearance such that they cannot be recognized as angels. Check out Mark 16:5 and Acts 1:10 as well.

So think about the point of Hebrews 13:2 . . . Treat each person you encounter as if you are dealing with an angel!

Fill in the blanks: _____, sent out to render service for the sake of those who will inherit salvation?

DAY 53: Saturday. Do You Know How Special You Are?

Read 1 Peter 1:10-11, and think it through. The Old Testament prophets "made careful search and inquiry," meaning that *they studied* the things *they wrote* about Christ!

It was a mystery to them that the same Messiah could be both one who would suffer for sin and one who would be glorified. Until the New Testament explained it, no one could comprehend two comings of the same Savior.

Now look at 1:12. The answer God gave the prophets is that later generations would understand what they could not grasp about the gospel of Christ. But look carefully at the end of this verse: *The holy angels are fascinated by and curious about your salvation!*

Your salvation is so spectacular that angels rejoice over it and God uses you to show them His glory. What do these verses say about all this?

Ephesians 3:10

Luke 15:10

1 Corinthians 11:10

Fill in the blanks: _____, _____ *for the sake of those who will inherit salvation?*

DAY 54: Sunday. This Is War!

To be a Christian is to be at war. The world system (1 John 2:16), your flesh (Romans 7:18), and the devil and his demons (1 Peter 5:8) all try to influence you to disobey God and give in to temptation. Once you belong to Jesus Christ, your citizenship is in heaven (Philippians 3:20), so you are at odds with this world(1 John 5:19).

How do these verses describe the Christian life?

1 Timothy 1:18

1 Timothy 6:12

2 Timothy 2:3-4

Jude 3

What is the power behind your spiritual enemies?

1 Corinthians 9:3-5

Ephesians 6:10-12

Fill in the blanks: _____
___ those who will inherit salvation?

DAY 55: Monday. The Rules of Engagement

The spiritual war which is the Christian life, has rules of engagement for the battles you face daily. Some preachers and writers tell you to personally confront, rebuke, and "bind" the devil. Those practices are forbidden by Scripture.

Jude 9-10 says that even Michael the archangel does not rebuke Satan, and those who do so are false teachers! What you *should* do to combat the schemes of the devil is to resist him by being strong in your faith (1 Peter 5:8-9).

God supplies you with all you need, described as "armor" you must choose to put on. List the armor of God from Ephesians 6:13-17:

Loins:

Breastplate:

Feet:

Shield:

Helmet:

Sword:

And all the while, what should you be doing(6:18)?

Fill in the blanks: _____
_____ *salvation?*

DAY 56: Tuesday. Review/Prepare

1. Write out the memory item for this week (as many times as you need to, until you know it by heart).
2. What are angels? Where did they come from? What are demons? Where did they come from?
3. Tomorrow's message is "Your Hope," on Bible prophecy. See if you can catch these definitions:

Millennium

Postmillennialism

Amillennialism

Premillennialism

The Rapture

The Tribulation

The Two Kinds of Resurrection

DOCTRINE OF ANGELS AND DEMONS
THINGS TO REMEMBER

Angels are spirit beings, all created by God at the same time, prior to the creation of the physical universe.

One-third of the angels followed Satan in rebellion against God. These are called "demons."

Holy angels serve God. Their service to humans is always at the direction of God.

The primary work of Satan and his demons is deception, so they work primarily in the world of philosophy, ideas and doctrine. Satan hates everything about God, including His church, so he corrupts the church by infiltration and by introducing doctrinal corruption (Ephesians 6:12, Jude 3-4).

"Spiritual warfare" is the normal process of living the Christian life by "fighting the good fight of faith." It is not a matter of seeking to uncover demons or praying certain prayers for deliverance (Ephesians 6:10-17, 1 Timothy 6:12).

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Ministering Spirits

64 Days of Truth, Days 50-56: Angelology and Demonology

Discussion Guide

1. Review the summary of angels and demons by filling in the blanks in the chart:

	_____ (1 Timothy 5:21)	----->	_____	
Angels	_____ (Mark 5, e.g.)	----->	_____	
	_____ (Fallen Angels)			
	(Matthew 25:41)	_____ (Revelation 9)	----->	_____
	(1 Peter 3:19)			
		_____ (Jude 6-7)	----->	_____

2. What verse most clearly states the purpose of angels? What is their purpose? Who do they serve, and why?

3. Look up and discuss these other descriptions of angels and what they do:

Psalm 103:20

Psalm 91:11-13

4. What is the primary work of demons? Give Scripture to support your answer.

5. Memory verse . . . See 1 Peter 1:13 for loving stimulation.

Your Spiritual Family
64 Days of Truth, Days 43-49: Ecclesiology
Discussion Guide

1. What is the significance of each of these descriptions of the church?

1 Timothy 3:15 The "household of God" implies that we are a family, closely related to each other. The "pillar and support of the truth" means that the church is required to proclaim and defend the truth of Scripture.

Romans 12:4-9 We are like a body. Each part must function the way God designed it to function in order for the body to be healthy. Several examples of spiritual gifts are given, so we'll have an idea of how we might serve in the church.

Ephesians 1:22-23 The head of the body is Jesus Christ. The significance is that each part must be in submission to the Head. We are not free to define "church" any way we like; we must follow what He has given us in Scripture.

2. What "spiritual gifts" are listed in the two lists in Romans 12:6-8 and 1 Corinthians 12:8-10? Romans: Prophecy, service, teaching, exhorting, giving, leading, mercy; 1 Corinthians: Wisdom, knowledge, faith, healing, miracles, prophecy, distinguishing spirits, tongues, interpretation of tongues. Explain that these are "sample" gifts, not an exhaustive list, or the two would not be so different. Your genetics, plus your experiences, plus your training, plus your natural talents, plus the work of the Holy Spirit in your life makes you completely unique.

3. What verse tells you to identify your spiritual gift?² Trick question. There is no place you are told to seek to identify your gift.

4. So, what should you do in order to use your spiritual gift? You are commanded to be committed to building up people in the body of Christ. (See the Scriptures below.) As you seize opportunities to serve by meeting needs you see, you will gradually discover how God tends to use you—and it may not fit precisely one of the examples given in the lists of gifts.

Hebrews 10:24-25

1 Corinthians 14:12

Romans 15:2

5. As a group, review all your memory verses so far.

²1 Corinthians 12:31 isn't it. See the explanation of that verse on the back of this sheet.

1 Corinthians 12:31

1 Corinthians 12:31 is an interpretive battleground. We know it forms the transition from the content of chapter 12 to the content of chapter 13. But what does it mean, and how should it be applied?

We know that the meaning cannot possibly be "*Seek to obtain the best spiritual gifts you can.*" That meaning would contradict everything else in the chapter. 12:11 and 12:18 are clear that it is the sovereign work of the Holy Spirit to give gifts as He chooses. We cannot overrule the plan of God.

The actual meaning can be either of two possibilities, based on the intended meaning of the Greek word *zeloute*, translated "seek." This verb can be either in the indicative mood (a direct statement) or the imperative mood (a command). In this kind of Greek verb, it is impossible to tell which is intended because the forms are identical. Context must determine which it is, but in this context it is difficult to know which interpretation is correct. Here are the possibilities which do not contradict the rest of the passage:

1. As an indicative, it is a sarcastic indictment of the Corinthians. The meaning would be: "You are playing the pseudo-spiritual game of seeking superiority by seeking gifts you believe are superior, and you are seeking them for fleshly reasons. I am going to show you a more excellent way (love, as described in chapter 13)."
2. As an imperative, it is a command to the entire church.³ It is addressed to the assembled body of believers. Taken this way the meaning is "As an assembled church, when you are gathered together, follow the priorities described in verses 28-30. Seek that which edifies the entire body, not that which pleases your fleshly desire to be the center of attention. I am going to show you a more excellent way (love, as described in chapter 13)."⁴

The grammar and the context do not allow 1 Corinthians 12:31 to mean that you should seek to possess and use certain spiritual gifts. You should seek to serve in whatever ways you can, by the enabling the Holy Spirit gives you. Whatever of service you render, it must always be done in love (chapter 13).

³The form of the word is plural, so it is not proper to interpret it as a command to individuals. It far better fits the context of addressing the whole church.

⁴The tradition of translating *zeloute* as a command has contributed to misunderstanding because many abuse it by making it into a command to seek out certain gifts. Paying attention to the context refutes that interpretation. It is better to translate it as an indicative in order to better agree with the rest of chapter 12.

Sermon Title: Angels and Demons – Doctrines of Angels and Demons Speaker: Jim Harris
64 Days of Truth # 8 of 10

Scripture Text: Various

Date: 4-10-19

Father, how we thank You for the glorious riches of Your grace to us in Christ Jesus. As we prepare to ponder angels tonight, thank You for the wonderful promise that You can dispatch Your angels for our good, to serve us, and all for Your glory. That is almost too marvelous for us to even ponder, but we thank You that You have made it known to us. So we praise You for Your wondrous grace in Christ, and Your never-waning care for us each and every day, in Jesus' name. Amen.

Let's dive right in. Today, we arrive at the Doctrine of Angels and Demons. It falls broadly under the category "Angelology," but we usually say "Angelology" and "Demonology," and by the time you leave tonight, you'll know the distinction between an angel and a demon.

In one way, this is pretty clearly the easiest of the nine branches of Systematic Theology, compared to the other branches, because there are only 273 references to angels and demons in the Bible. Lewis Sperry Chafer came up with that number, long before he had a computer concordance to check it out. He counted 108 references in the Old Testament, 165 in the New Testament. That's far less data than we have in order to process all of the other doctrines.

It's also true that there's a reason that this doctrine is more *difficult* than the other doctrines. Do you want to guess why? We *only have* 273 references that we can deal with, and we're dealing with something that is of a different realm than we live in, so I can pretty well promise: you'll still have a few questions when you leave, and the Bible will probably not answer them.

Here's another reason why this is, in a sense, different from the other ones, and more difficult: There are no direct passages in the Bible designed to tell us about angels. All the references to angels are ancillary to other subjects. So *everything* is a matter of plucking what is hinted at here, a segment that is said over here, and putting all of those things together. And that says something about angels: Angels are *never* the main subject; their realm is *different* from ours. Their *service* is to God; it is only *secondarily* to us. So the overlap of the influence of angels with the human world is actually quite limited, in many respects.

So, we're going to introduce you tonight to the unseen world of these spirit beings called angels and demons, and how they affect our world.

Not a very shocking outline: Question Number 1—What Are Angels? Question Number 2—What Are Demons? Question Number 3—What Can Go Wrong?

Let's start with: What Are Angels? Well, both the Hebrew and the Greek words that are translated "angel" mean "messenger." At many points, there is a little bit of confusion because our English word "angel" is not really a translation of the meaning of the word. The Greek word is *angelos*—guess where "angel" comes from? It's the exact letters of the Greek word, transliterated into English. And the reason that can cause some confusion is that, as I say, both that Greek word and its Hebrew equivalent have the fundamental meaning of "messenger."

Sermon Title: Angels and Demons – Doctrines of Angels and Demons Speaker: Jim Harris
64 Days of Truth # 8 of 10

Scripture Text: Various

Date: 4-10-19

That word can also refer to humans. That's the case, for example, as we saw when we studied Revelation. In Revelation 1, 2, and 3, there are seven "messengers" who visited the Apostle John on the island of Patmos, and when he received the Book of Revelation (Rev. 1:11), he sent it with them; and there was a special message for the "messenger" from each church—and those are the seven letters to "the seven churches." And because our English translations tend to follow the custom of using "angel" in English, every time that Greek word *angelos* shows up, some people have gotten the mistaken idea that there is a special "angel" that is assigned to each church. *Most* of the time, though, those Hebrew and Greek words do, indeed, refer to spirit beings.

Where did they come from? Pretty obvious answer: from Colossians Chapter 1, Verse 16, we know that angels were created directly by God, through Christ, just as is the case with the whole physical universe. Colossians 1:16 says: "For by Him"—the antecedent of "Him" is Jesus—"all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him." (NASB, and throughout, unless otherwise noted) So, angels are *created beings*; they're not eternal—they were created by God.

Sometime *before* the creation of Earth, they were created by God. How do we know that? Well, if you go read in Job Chapter 38, verses 4 through 7, it says there that angels "sang together" and "shouted for joy" (vs. 7) when God "laid the foundation" and the "cornerstone...of the earth" (vss. 4, 6). So they were, as far as we know, the first thing that God created—these beings called "angels."

We also know they are different from us in many ways; one of them is: they do not marry or procreate. Therefore, the implication is: God created a fixed number of them all at once. They don't die, and they aren't born, and they don't get married. Matthew 22:30—this is the punchline of the ridiculous question that the Pharisees brought to Jesus: a guy was married, he had no children, he died, his brother married his wife—levirate marriage (Deut. 25:5-6; cf. Gen. 38:6-8)—he died, so did brother number 3, brother number 4...if I was about number 5, I would have broken that law. But they all died, so the question was: "Who is she going to be married to in the Resurrection?" Then Jesus said, "In the resurrection they neither marry nor are given in marriage, but are like angels in heaven." So, these spirit beings are very different from us—created all at once, they don't marry; there are no little baby angels going around. All of the ideas of cute little cherubs that are babies—totally mythological.

These are *spirit* beings—they don't have physical bodies like we do—but they are capable of *appearing* on Earth in physical form, usually as men; they can also appear in other ways. But that is *only* when God directs and allows them to.

How many angels are there? Well, we don't know; it's an unknown and unknowable number. All of the references to a number of angels are superlatives, like "host of heaven" (1 Ki. 22:19; cf. Neh. 9:6; Is. 24:21; Dan. 4:35; Lk. 2:13)—and in that sense, a "host" means "a vast number" or "a huge army." There are other expressions to describe the number of angels,

Sermon Title: Angels and Demons – Doctrines of Angels and Demons Speaker: Jim Harris
64 Days of Truth # 8 of 10

Scripture Text: Various

Date: 4-10-19

such as: multitudes which no man could number. How many is that? What's the biggest number you can think of? Alright, it's more than that! Many thousands—"thousands of thousands" (Rev. 5:11); "more than twelve legions" (Matt. 26:53); "myriads of myriads, and thousands of thousands" (Rev. 5:11; cf. Ps. 68:17; Dan. 7:10; Heb. 12:22).

Something else we know about angels is that they are powerful—at least when they manifest themselves in our world, they seem much more powerful than a man (Gen. 19:11)—but they are not omnipotent. They cannot create. They need divine assistance—I'll show you a verse to that effect later on. Psalm 103:20 specifies that they *only* carry out what God says to do. In other words, angels are not independent agents; there is no "Angel Union" that negotiates a deal with God every millennium, or anything like that. They are completely devoted to God.

We also know: angels come in various classifications. Remember those words in Colossians 1:16, like "thrones...dominions...rulers...authorities" (cf. Rom. 8:38; Eph. 3:10). The terms that are used in the Bible to describe *groups* of angels and *classes* of angels are words that are also used in the languages of the Old and New Testaments for military ranks. That's where we get the words "thrones," "dominions," "principalities" (Rom. 8:38), "elders" (Rev. 5:11), "living creatures" (Ezek. 1:5, NKJV; Rev. 4:6), "authorities" (Eph. 3:10; Col. 2:15); and "powers" (Eph. 6:12; 1 Pet. 3:22). We know that they describe different ranks, but we can't tell you what the distinction is between those ranks, or relative importance, or relative power, or relative spheres of influence—we just don't know that.

What do angels do? First and foremost: angels serve God, and they worship Him. They have a theme-song; it's probably a different arrangement than the hymn that we sing by the same title: "Holy, Holy, Holy" (Is. 6:3; Rev. 4:8). Two of those classes of angels are called "living creatures" and "elders" (Rev. 5:11)—they are among the sights that the Apostle John saw when he got his first glimpse of the throne of God in his vision in Heaven; we studied this when we studied Revelation, but just get an idea: *What in the world was he describing?* He saw something nobody else has ever seen! These are the words he came up with, by the guidance of the Holy Spirit: "And the four living creatures"—now, here's a description of some angels—"each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, 'Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come.' And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever, the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, 'Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.'" (Rev. 4:8-11) Why would they add that to their song? Because they watched God create everything in the physical universe, and they praised Him then; they're *still* praising Him for it.

The existence and the purpose of angels is best summarized in one single verse. Now, I said there's no chapter or passage that is *directly* about angels; this one verse comes as close as it possibly could be. Like all other references to angels, it is in the context of something else; in

Sermon Title: Angels and Demons – Doctrines of Angels and Demons Speaker: Jim Harris
64 Days of Truth # 8 of 10

Scripture Text: Various

Date: 4-10-19

this case, it's in the context of the superiority of Christ over angels. But here's the verse, and it is your memory-verse for this week: Hebrews 1:14. It's not even made in the direct-assertion form of language; it's a question—a rhetorical question. He's describing angels, and he says: "Are they not all ministering spirits"—so, they're "spirits." And what do they do? They minister. They serve. "Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?" Who inherits salvation? *We do*—believers. (cf. Ps. 91:1, 11-12) So, God sends out angels, any way that He wants to, to "render service for the sake of" people. Does that open up about 18,000 questions you would like to ask? Well, they're not answered—but *that* much is. (see Gen. 24:7, 40; Ex. 23:20; 33:2; Matt. 24:31; Acts 10:3)

All angels are described in that way, and therefore, Jesus is superior to them; He is the Savior of men. But we understand that *certain* angels were created by God for *very exalted* positions. We know there are "thrones, dominions, principalities, powers," and all sorts of such things. But, *some of them* seem to have the primary function of leading unceasing worship of God around His throne. Those especially-exalted angels are called "cherubim"—that's the plural of "cherub"; "seraphim"—that's the plural of "seraph"; "living creatures"; and only in the book of Revelation, there's a group of them that are also called "elders." We sang a song in the 8:30 service about three weeks ago that gave me a brand new word I had never heard before; it had the adjective "seraphic"—meaning: "in a seraph-like manner," "something angelic."

There are only a *few* angels whose names are given in Scripture—exactly three. The ones whose names we know are: Satan—he has many names (Rev. 20:2; cf. 1 Pet. 5:8; Rev. 12:10), but he's only one angel; Michael—he's the one who is called the "archangel" (Jude 9; cf. Dan. 10:31, 21; 12:10; Rev. 12:9); I suppose we could put that as a class of angels, too; I don't know how many "archangels" there are. And then, there's Gabriel—Gabriel seems to be the Western Union man of Heaven, sending the very special messages to Daniel, Mary, Joseph, etc. (Dan. 8:16; 9:21; Lk. 1:19, 26).

These days there are a lot of books around in which people will tell you the names of other angels. When they do that, they are claiming to know something that God has not "revealed" (Deut. 29:29). Ignore them, unless you have a chance to expose their error. *No one knows* the name of another angel besides Satan, Michael, and Gabriel—and if they think they do, they're mistaken.

This "service" that angels render to mankind, whatever that is, understand: it's not because of mankind; their service is because of their loyalty and obedience to God. We are not told anywhere that angels love *us* (although, cf. Lk. 15:10). Angels don't do something for you because they think that you're cute and cuddly. If an angel is sent to intervene in your life in some way, it's because that angel is doing the bidding of God, who is the One who had dispatched that angel to do that (Dan. 10:11; Lk. 1:19).

In conjunction with what angels do for mankind, and what they do to implement the will of God, there are several descriptions of angels—not *names* of them, but descriptions of them, according to what they do. Angels who are described according to what they do are angels

Sermon Title: Angels and Demons – Doctrines of Angels and Demons Speaker: Jim Harris
64 Days of Truth # 8 of 10

Scripture Text: Various

Date: 4-10-19

associated with judgment—a lot of angelic activity when God judges; death—remember arguing "about the body of Moses" (June 9). Some are assigned to watching humans (Matt. 18:10). Is that creepy? Well, don't let it creep you out; know that God uses them to watch and observe. They guard "the abyss" (Rev. 9:1-2, 11; 11:7; 17:8; 20:1, 3). Think back to the Book of Revelation; we did a study of all of the mentions of "the nether world," or "Unreal Estate"—places that you can't drive to, fly to, even take a spaceship to—and one of them is "the abyss," where angels are imprisoned (Lk. 8:31; 1 Pet. 3:19-20; 2 Pet. 2:4; Jude 6). There are holy angels guarding that (Rev. 20:1). They are involved with "holding back" (Rev. 7:1), or unleashing fire or water at times of judgment (Rev. 8:5; 14:18). And there's this little group: "Seven angels who stand before God" (Rev. 8:2). What are they? Are they seraphim? I don't know. Cherubim? I don't know. Are they other "living creatures"? I don't know. But there are *seven* of them and they're always standing before God.

Now, here is a very common question, when you deal with angels: Do you have a "guardian angel"? There are a *massive* number of totally mystical, absolutely *fabricated* ideas in the realm of "guardian angels." "Yeah, my grandma died, and now she's my guardian angel." No, no, no...If she's with the Lord, she's got something way better to do. If she's not with the Lord, she's not guarding you, trust me.

Let me say this: There is no statement in the Bible that *directly validates* the idea of *each individual in the world* having a "guardian angel." Nor is there any verse that *directly validates* the idea of a specific angel assigned to each Believer. Nor is there a verse that proves that there is an angel assigned to each child to guard or watch over. Remember: there's also no chapter that tells you exactly what all angels *do*. Everything else is ancillary. Are there hints of some things? Yeah, and I'll show you some of what they are. Now, we also have to admit: there is nothing in the Bible that *rules out* the concept of "guardian angels." They are "ministering spirits, sent out to render service for the sake of those who will inherit salvation" (Heb. 1:14)—so, *it could be*, but the idea of a *one-to-one assignment* doesn't find its proof in the Scripture.

I will say this: There are *plenty of angels to go around*; if God *did* want to assign one angel per person, He would not be running low on angels. The word "myriad" (Heb. 12:22; Rev. 5:11) comes from the Greek word *urias*—that's a Greek word transliterated into English. If you take it *literally*, the literal meaning is "ten thousand." And it says there are "myriads of myriads, and thousands of thousands" of angels (Rev. 5:11). Well, a "myriad" is ten to the fourth power—"ten thousand." So, a "myriad *myriad*" would be "ten thousand times ten thousand." The King James Version translated it that way: "ten thousand times ten thousand, and thousands of thousands." But if it's in the plural, it might be "ten *thousands* times ten *thousands*," but let's just take it as "ten thousand times ten thousand"; that's ten to the tenth power—that's *ten billion*. Right now, the Earth's population is roughly 7.7 billion. So, God *could* assign one angel to every single human being alive on the planet right now, and He would have 2.3 billion left over to sing "Holy, Holy, Holy," and any other special assignments that He wants.

Sermon Title: Angels and Demons – Doctrines of Angels and Demons Speaker: Jim Harris
64 Days of Truth # 8 of 10

Scripture Text: Various

Date: 4-10-19

There are those verses like Hebrews 1:14 that lend credence to angelic protection. Then there are verses that hint at angelic protection for children—at least for children and Believers; God would have a need for a whole lot less than 7.7 billion. The verse that is mainly cited for that doesn't actually prove the case for guardian angels. The clearest statement of it is Jesus in Matthew 18:10, speaking about children; He says this: "See that you do not despise one of these little ones"—children—"for I say to you that their angels in heaven continually see the face of My Father who is in heaven." Do you see why someone could take that to say there's an angel assigned to each child?—"their angels." But the problem is: where *are* those angels? "...their angels *in heaven*..." The problem with taking that to mean that every child has an angel is that those angels are in Heaven.

There's a very good summary of this in the MacArthur Study Bible. It says this: "That pronoun 'their' is collective, and it refers to the fact the Believers are served by angels *in general*." The children in that passage—they *are* little children, He *is* referring to little children—but He also uses them to illustrate those with childlike faith, which is Believers. So, back to the quote: "These angels are pictured always watching the face of God, so as to hear His command to them to help a believer when needed. It is extremely serious to treat any fellow believer with contempt, since God and the holy angels are so concerned for their wellbeing." But the idea of an angel, like a guard dog on point, waiting for the owner to say: "Sic 'em!"—if God says, "Go take care of little Joey," the angel will.

There is a more general context of God's protection for His people *in general* in Psalm 91, and there's this one: Verses 11-12—"For He will give His angels charge concerning you, to guard you in all your ways. They will bear you up in their hands, that you do not strike your foot against a stone." Can you think of anybody famous who has quoted that? How about Satan? Wanting Jesus to throw Himself off the temple—"for it is written, 'He will command His angels concerning You'; and 'On their hands they will bear You up, so that You will not strike Your foot against a stone'" (Matt. 4:6). The context [in Psalm 91] is likely a promise from God before an army of His went into battle, so the protection promised is clearly *limited* to the sovereign will of God. It also mentions, in that same context, thousands falling in battle around you. So the point is: God can send angels *anytime* He wants, to do *anything* He wants for *anyone* He wants, and He cares tremendously about angels who dutifully do look out for His people.

In Daniel 3:25—that's where "Shadrach, Meshach, and Abed-nego" were in "the furnace of blazing fire" (vs. 23). And "Nebuchadnezzar" and "his high officials" looked in, and what did they see? *Four*—one of them "like a son of the gods." That's a phrase that is used in the Bible *only* for angels; so, maybe God sent an angel in there. Some think that that was the Pre-incarnate Christ who was there with them; it *might be*. It was an angel—a "messenger" from God. And remember: they came out, and they didn't even smell like smoke (vs. 27). Then, after Daniel was protected in the lion's den, what did he say? Daniel 6:22—"My God sent His angel"—now, that's going to tell you: Daniel did *not* have a sense that there was *always* an angel with him—"My God sent His angel and shut the lions' mouths and they have not harmed me, inasmuch as I was found innocent before Him; and also toward you, O king, I have committed no crime."

Sermon Title: Angels and Demons – Doctrines of Angels and Demons Speaker: Jim Harris
64 Days of Truth # 8 of 10

Scripture Text: Various

Date: 4-10-19

So I submit to you: those examples fit very well with that general statement: "Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?" The way I came up with to say this: It's *my* conviction that it is *undeniable* from Scripture that angels, among their various ministries, have a ministry of protection, or guarding people, *at least* in certain situations, whenever so directed by God. And they never fall down on the job, and they never say, "No, I won't do that!" They do God's bidding. I tend to think, though, that they play a "zone defense," and not a "man-to-man." In other words: God can get them wherever He needs them to be. But the idea that there is *one angel* following you around—you just can't prove that from Scripture. But *whatever it is*, I'm *glad!* And it's all under the control of God.

So, What Are Angels? They are spirit beings—non-corporeal beings—created all at once, who serve God in whatever ways He directs them; and they are sometimes sent out by God to serve the needs of humans.

Second question: What Are Demons? Demons are one-third of the original number of angels (Rev. 12:3-4)—and how many is that? We don't know, *but it's a lot*—who fell into sin and rebellion along with their leader, who is Satan (Matt. 25:41).

Let's start with him: Who Is Satan? From what we can read in the Scriptures, Satan was originally one who occupied a position of *very high* rank among the angels (Ezek. 28:14). He is now the leader of all of the *fallen* angels (Lk. 10:18)—those are the ones we call "demons" (Matt. 12:24, 26). They are *totally* wicked, and they oppose God in every way (Lk. 8:12; Acts 13:10; Eph. 6:11; 2 Tim. 2:26; Heb. 2:14-15; 1 Pet. 5:8).

We have just lived through yet another season of "March Madness." Anybody fill out brackets? Imagine a bracket for a tournament. Working from left to right, God created angels—a fixed number of angels—before He "created the heavens and the earth" (Gen. 1:1). There came a bifurcation: a third of them fell with Satan when he rebelled. How do we know it's a third of them? It's not a *crystal*-clear statement, but it's a very strong inference in Revelation Chapter 12, Verse 4; it says that the "dragon" (vs. 3) "swept away a third of the stars of heaven" with him when he fell.

So, you now have two categories of angelic beings: you have the ones that First Timothy 5:21 calls "the elect angels" (NKJV) or, "the chosen angels" (NASB), also known as "holy angels" (Mk. 8:38; Lk. 9:26; Rev. 14:10)—they serve God. They are "sent out to render service for the sake of those who will inherit salvation" (Heb. 1:14). They will keep doing that. They worship God in His presence, and they will continue doing that in eternal worship, which we know from Revelation Chapters 4 and 22.

Now, if you drop down to the other bracket, you have *fallen* angels, which are called "demons." Among *demons*, there is a bifurcation: some of them are loose—meaning they're not in prison; they are able and free to roam around. Some of them, however, are bound; they are in imprisoned (1 Pet. 3:19). Among those who are bound, some of them are bound *temporarily*.

Sermon Title: Angels and Demons – Doctrines of Angels and Demons Speaker: Jim Harris
64 Days of Truth # 8 of 10

Scripture Text: Various

Date: 4-10-19

How do we know that? We know that because, during the Tribulation—Revelation Chapter 9—a whole bunch of angels who are in prison in "the abyss" (vs. 11) are going to be set free to wreak havoc on Earth. But *some* of them who are bound are *permanently* bound (1 Pet. 2:4; Jude 6); they're *not* going to be set free, *even* during the Tribulation—the only time they're going to be set free is to be judged and sent into "the lake of fire" (Rev. 19:20).

All holy angels will be with us for eternity in the "new heaven" and the "new earth" (Rev. 21:1). All fallen angels will be in "the lake of fire...forever and ever" (Rev. 20:10; cf. Matt. 25:41; Heb. 2:16). So, that's the big picture of the categories of angels and demons.

Let's go back to Satan; he's the leader of this rebellion. Satan is *not* the equal and opposite of God. He is not the "yang" to God's "yin." He's not the "dark side of the Force" to which Jesus is the "light side of the Force." He is a *created* being (Ezek. 28:13)—in *every way*, subservient to God (Jb. 1:12; 2:6; Lk. 22:31; cf. Mk. 5:2-13). But, he *is* the leader of this whole system.

Satan has a whole bunch of names that are descriptive. I guess the "proper name" is 'Satan,' but some of his names describe him according to his position, both before and after he fell. Here are those names: "The anointed cherub who covers" (Ezek. 28:14)—it would seem that he was a very special one among the angels, before he fell. He is called "the ruler of this world" (Jn. 12:31; 16:11). He is called "the prince of the power of the air" (Eph. 2:2). He is called "the god of this age" (2 Cor. 4:4, NKJV). He is called "the ruler of the demons" (Matt. 9:34; 12:24; Mk. 3:22; Lk. 11:15)—so we know he's the one who is in charge of the demons. And then, he is called "he who is in the world" (1 Jn. 4:4)—the one who pulls the strings on the world system (cf. Lk. 4:6; Eph. 6:12; 1 Jn. 5:19).

If you wonder why I'm leaving out the name "Lucifer," it's because that word isn't in the Bible. You will *find it* in "the Bible"; if you look at a King James Version, and you look at Isaiah Chapter 14, Verse 12—which also describes Satan's original rebellion—"Lucifer" is an astrological name for "the morning star," and the King James translators connected "morning star" to the term that is used to describe him in Isaiah 14:12, and put the name "Lucifer" there. So it's not actually a proper name used in the Bible for Satan; it's actually a mistranslation that we now know shouldn't be there. But, in the English-speaking world, "Lucifer" is well known. I've tried that on my Russian friends, and they say, "Who?" It's only an English mistranslation.

Satan has more names; he also has names related to his character. The name "Satan" means "adversary" (1 Pet. 5:8) or "opposer"—that one is used 55 times in the Bible, so "Satan" is the most common name for the devil. The next most common is "devil"—it's used 35 times in the Bible; it comes from a Greek word that you didn't know you knew: it's the Greek word *diabolos*—"diabolical" comes from that word. It describes one who is "slandering," one who makes false accusations (Rev. 12:10; cf. Zech. 3:1). He is also called the "old serpent" (Rev. 12:9; 20:2, KJV)—clearly referring to Genesis Chapter 3. He is called "the great dragon" (Rev. 12:9)—that's describing him as a terrifying, intimidating, destructive beast. He is called simply "the evil one" (Matt. 13:9, 38; Jn. 17:15; Eph. 6:16; 2 Thess. 3:3; 1 Jn. 2:14; 3:12; 5:18-19). And in Revelation 9:11, he is called the "destroyer" (Hebrew: "Abaddon"; Greek: "Apollyon").

Sermon Title: Angels and Demons – Doctrines of Angels and Demons Speaker: Jim Harris
64 Days of Truth # 8 of 10

Scripture Text: Various

Date: 4-10-19

But we're not done yet. There are also names for Satan that are according to his activities. He is called "the tempter" (Matt. 4:3; 1 Thess. 3:5). He is called "the accuser of our brethren" (Rev. 12:10). He is called the "deceiver" (Rev. 12:9; 20:3, 8, 10; cf. Jn. 8:44). And he is called "the spirit that is now working in the sons of disobedience" (Eph. 2:2). So, *he's a bad guy!* And he is the leader of a whole bunch of bad minions.

His original state, the nature of his sin, and the description of his fall are recorded, apparently—and I say "apparently" because there is a *little bit* of a debate over this, but I subscribe to this theory—in Ezekiel 28:12-19, and Isaiah 14:12-17. Those are both passages which seem to have more than one level of meaning. Literally, they are rebuking two very evil human kings; they were *exceedingly* wicked. But the words that are used seem to go *beyond* those kings to something *way before them*; and I would say that the majority of scholars see that as referring to Satan, because he is "the god of this world" (2 Cor. 4:4)—he is the one who manipulates things of the world (cf. Dan. 10:13, 20; 1 Jn. 5:19; Rev. 12:9)—so, who would evil kings be paying attention to? The "evil one." So these passages seem to be the description of his fall. It preaches really well; if you go to Isaiah 14, there are the five statements that he made: "I will...I will...I will...I will...I will..."—he was saying: "I will exalt myself above God." So, that sure sounds like something more than what that king had said.

Next question: What Are Demons? I've already said: they are angels who followed Satan in his rebellion. Where do they come from? Demons are angels who fell with Satan, and we can make some general statements about them—and feel free to check these out when you encounter such things in the Scriptures.

What do demons do? They follow the purpose of Satan. What does Satan do? He hates God. He hates everything God does. He hates all the people that God redeems (1 Jn. 3:8; cf. 2 Tim. 2:25-26). So, he is the archenemy of God. Demons serve him; and his purpose is *always* deceit (Jn. 8:44; cf. Acts 13:10; 2 Cor. 11:3, 13-15; 2 Thess. 2:9-10; 1 Tim. 2:14; 4:1; Rev. 12:9; 20:3, 8).

What can we say about demons? We can say a few things. We know that they have individual personalities. When you look at different demons that Jesus encountered—Matthew 10, Mark 1, Luke 7, Luke 11; you can check it out in the Gospels; it's not very hard to do—you see that they're not all the same; they don't all act the same; they don't all do exactly the same things. When they "mess with" somebody, they don't always "mess with them" exactly the same way.

We also know that they are morally perverted in their very *being*, their very *person*; they are often called "unclean spirits" (e.g., Zech. 13:2; Matt. 10:1; 12:43; Mk. 9:25; Acts 5:16; Rev. 16:13), or, "evil spirits" (e.g., Lk. 7:21; 8:2; Acts 19:12-13)—they're called that a lot of times.

We know that they are morally perverted in their *conduct*. Not only are *they* perverted, they try to influence people in the direction of perversion—you can trace through a lot of references to that (e.g., Hos. 4:14; 1 Cor. 10:7-8; 1 Thess. 3:5; 1 Pet. 4:3).

Sermon Title: Angels and Demons – Doctrines of Angels and Demons Speaker: Jim Harris
64 Days of Truth # 8 of 10

Scripture Text: Various

Date: 4-10-19

Demons seem to have a certain measure of supernatural intelligence. Now, clearly, they don't have omniscience—they don't know *everything*—but, they *do* seem to know things beyond, necessarily, their personal experience. For example: knowing who Jesus is, before He says anything in a given situation (Mk. 3:11). They know who certain people are—like the demon that the Jewish exorcists were trying to cast out in the name of "Jesus whom Paul preaches" (Acts 19:13), and the demon said: "I recognize Jesus, and I know about Paul, but who are you?" (vs. 15). There are things that they know.

They seem to show supernatural insight and intelligence in writing false doctrines (1 Tim. 4:1). Well, think about it, though: if you were created before the world, and you fell before Genesis 3, and you've been at it for 6,000 years now, you're going to have a pretty good database of knowledge. So I say "supernatural" in that, demons know more than "natural" people do; but not "supernatural" on a par with God, by any measure.

Also, their power seems to include supernatural strength. Now, they are spirit beings, but when they manifest themselves on Earth in the world of humans, they have supernatural strength in controlling men. Remember the Gadarene demoniacs, who kept breaking the chains, and they could not be bound (Mk. 5:2-4). They can afflict men (Acts 5:16). They do supernatural feats of deception (2 Thess. 2:9) and blinding people (Lk. 8:12; 2 Cor. 4:4). They serve the purpose of Satan.

Next question: Can demons attack Christians? The answer to that is "Yes," in that demons are master-deceivers, they hate God, they hate church, and they hate His people. Like Dr. Mayhue was saying to us in our conference this past weekend: Christians *can be seduced* into false doctrines that are authored by demons (but not in essential salvation doctrine, cf. Matt. 24:24; Jn. 10:4-5, 14, 27; Rev. 13:8; 17:8). Christians can be seduced by temptation to do things contrary to holiness, contrary to God's will; they can be tricked into doing the Devil's work for him (e.g., Matt. 16:23; Lk. 22:31-32; Gal. 2:11; 1 Tim. 3:6), such as: any time you gossip, you're doing Satan's work for him—you're just giving him the afternoon off!

So, yes, we are susceptible to that influence—but the answer is "Yes," *and* the answer is "No." I'm going to show you an example that is part of the "yes" answer: First Timothy Chapter 4, Verses 1 through 3 says this: "But the Spirit explicitly says that in later times some will fall away from the faith"—those are people who are apostates; they never were believers, but they professed Christ (1 Jn. 2:19; cf. Matt. 7:21-23; Jn. 8:31; Heb. 3:14). They'll "fall away" doing what? Listen to this: "paying attention to deceitful spirits"—demons—"and doctrines of demons, by means of the hypocrisy of liars seared in their own conscience as with a branding iron" *comma*—he's just mentioned "doctrines of demons," and now he's going to give you two examples—"men who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth."

Now, let me ask you a couple of questions: Do you know *anyone* who claims to be a Christian and says that it is more spiritual if you abstain from certain foods? Yes! And they are believing "doctrines of demons." Have you ever heard anyone say that it is more spiritual—

Sermon Title: Angels and Demons – Doctrines of Angels and Demons Speaker: Jim Harris
64 Days of Truth # 8 of 10

Scripture Text: Various

Date: 4-10-19

especially for leaders—not to be married? I *think* there's a group out there that kind of implies that. That is *demonic* doctrine, *very often proclaimed* in the name of Jesus Christ! Satan is a really, really, really slick deceiver!

Colossians 2:8 gives you this warning—this was written to believers: "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ." When you are warned to make sure you don't get taken captive, what's that telling you? *There are kidnapers out there!* When you are warned not to be deceived by "philosophy" and "the tradition of men," that means that there is a danger of being deceived by those things! So, yes—that's how Satan attacks Christians: it's *always* through the mind; it's by corrupting their thinking, which in turn corrupts their decision making, which in turn corrupts their behavior and their morals.

So then, the answer to the question, "Can demons attack Christians?" is "Yes," but on the other hand, it's a resounding "No!" It's "no" in the sense of demon possession—like you see when Jesus exposed demons so many times in the Gospels—or in any way taking over control of a person's body. Demon possession—a demon completely taking control of a person—occurs rarely, not very often, among *nonbelievers*. You can read some accounts of such things in the Gospels and the Book of Acts, when Jesus or the Apostles delivered people and cast out the demons.

But as a Christian, you are indwelt by the Holy Spirit (Rom. 8:9; 1 Cor. 3:16)—you found *that* out five weeks ago, if you didn't know it before then—and you cannot *also* be indwelt by a demon. First John 4:4 says that. At the beginning of that chapter, John warns us to not pay attention to every spirit, but "test the spirits" (vs. 1)—in other words, the teachings that come, that are allegedly spiritual. And then he says this, in First John 4:4—"You are from God, little children..." What do you mean, "You are from God"? Well, you were "born again" by His "word" (1 Pet. 1:23), you belong to Him (Acts 27:23), you're adopted (Rom. 8:15), you're "sanctified" (Acts 20:32; 26:18), you're "redeemed" (Gal. 3:13; 1 Pet. 1:18-19), you are indwelt (2 Tim. 1:14), you are "protected" (1 Pet. 1:5). "You are from God, little children, and have overcome them"—those demons who teach those doctrines—"because greater is He who is in you than he who is in the world." (cf. Matt. 12:29) So, you cannot be demon-possessed if you're a Christian. I feel absolutely certain of that (see Jn. 17:15; cf. 1 Jn. 5:18).

But, you still have to do battle with "spiritual forces of wickedness" (Eph. 6:12). You do that by choosing to use the resources that God has given to you. When you look at the Book of Ephesians, and you know that Paul wrote it from a prison cell in Rome, it's not unreasonable to think that while he wrote this, he was looking at—and might have been chained to—a Roman soldier. So look at what he says in Ephesians 6:10-17. Just because you can't be indwelt or possessed by a demon doesn't mean you don't do spiritual battle. To live the Christian life *is* spiritual warfare. Spiritual warfare is not going around hunting demons (Jas. 4:7); we're not Ghostbusters in the name of Christ—that's *not* what we do. But it's a *very real battle* to just live for the Lord Jesus Christ in the world (2 Tim. 3:12; cf. Ps. 37:12; Jn. 7:7; 15:20; Gal. 4:29).

Sermon Title: Angels and Demons – Doctrines of Angels and Demons Speaker: Jim Harris
64 Days of Truth # 8 of 10

Scripture Text: Various

Date: 4-10-19

Ephesians 6:10-17—"Finally, be strong in the Lord and in the strength of His might. Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil." Just like the football coach comes up with the game plan of the "scheme" for how he's going to trick the other team and win the game, Satan is *scheming* (2 Cor. 2:11), and he doesn't always tell you what his plays are; you know *in general* that it's going to be deception, but he'll change it up on you. "For our struggle is not against flesh and blood"—demons, angels, they're not "flesh and blood"—"but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places." And there you have more terms that imply that demons, like angels, have various ranks.

He continues: "Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm." The idea of that is: You occupy your territory. The army comes against you. They throw *everything they have at you*, and when they're all dead or exhausted or have run away, you're still there standing firm (1 Pet. 5:9). How do you stand firm? You wear your armor. Read on: "Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (cf. Heb. 4:12)

One of the *coolest* gifts I ever got was a carving that has all of those words: the "gospel of peace," the "sword," the "truth," the "faith," the "righteousness," the "salvation"—all of those words carved into a piece of wood in the shape of a soldier. If I had a little more wall space in my office, this would *always* be hanging there. That's just a way to remember it: we're in a *battle*, and we should stand firm (1 Cor. 16:13; cf. Ps. 112:7; 1 Cor. 15:58; Phil. 1:27; 4:1; Col. 1:11; 1 Thess. 3:8; 2 Thess. 2:15; 1 Pet. 5:12; 2 Pet. 3:17-18).

Now, a question to ask: Should you pray to angels? The answer is: No! *Absolutely* no! Not *ever!* Not under *any* circumstances! Don't even think about it! And, *run away* from people who do it! (see 2 Cor. 11:14) I have a conviction about that: It's *wrong!* (see 1 Tim. 2:5)

Should you rebuke Satan or demons? *See previous statement!* No! That's not for you at *all!* How do I know that? Well, Jude Verse 9 is a pretty straightforward statement: "But Michael the archangel, when he disputed with the devil and argued about the body of Moses..." Now, where is *that* recorded in the Bible? Nowhere. Somewhere in the white spaces around the end of Deuteronomy it happened, because that's when Moses died (Deut. 34:5-6). We talked about angels being involved in the death-transition from the body to being in a purely spiritual state (Lk. 16:22), awaiting resurrection. Something was going on with "the body of Moses." "Michael...disputed with the devil"—"Michael the archangel" had a dispute with the devil. Listen: Michael "did not dare pronounce against him"—the devil—"a railing judgment, but said, 'The Lord rebuke you!' " Listen: if *Michael* doesn't rebuke Satan, *you* ought not to be rebuking Satan! There's a *whole bunch* of mystical gobbledygook out there about that stuff—"binding Satan," and all that. I talked about that when we were in Revelation. So that, in its context in Jude, is a contrast to the heretics who *claim* to be able to give orders to demons (vss. 10-16).

Sermon Title: Angels and Demons – Doctrines of Angels and Demons Speaker: Jim Harris
64 Days of Truth # 8 of 10

Scripture Text: Various

Date: 4-10-19

What Can Go Wrong? That's always our final point. What can go wrong if you mess this up? Well, one thing is: worshipping angels. Do *not* worship angels! Remember in the Book of Revelation, John twice fell down to worship in front of an angel. And what did the angel say? "Do not do that...Worship God" (Rev. 19:10; 22:9; cf. Acts 10:25-26; 14:11-18). An angel of God will *never* accept worship from any of us. Colossians 2:18-19—"Let no one keep defrauding you of your prize"—there's the idea that you can have somebody trying to commit fraud against you, spiritually (see 2 Jn.8)—"by delighting in self-abasement"—that's another "doctrine of demons," that you get more spiritual by beating up on yourself—"and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind..." If somebody tells you: "I had a vision," you can tell them: "Oh! You are inflated without cause by your fleshly mind! Why is your book for sale in the Christian bookstore?" It's just *wrong!* "...and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God."

What can go wrong? Among other things: worship of angels. Also: seeking angelic encounters; that's what I meant when I was talking about the "ghostbusting" idea—we try to go around and find demons and expose them and rebuke them and get rid of them. Don't do that. The popularity of "New Age" mysticism has caused a lot of people to *claim* to have encounters with angels, and to recommend pursuing such things. Trust me: the angels who are serving God aren't looking to come down and have a "play date" with you! Any angel that someone *does* encounter in a "spiritual encounter" is a *demon* (see 2 Cor. 11:14)—*they're* the ones who want you to think that you're supposed to be in touch with angels. There was a former pastor in this county, who wrote a book about his many angelic encounters. It caused quite a stir—and it was *dead wrong*.

Another problem is: wrongly defining angels or demons. Have you ever seen "It's A Wonderful Life"? You know: "When a bell rings, an angel gets its wings." Some say good people who die become angels. Some people say that bad people, when they die and they're disembodied—spirits of the dead—that's what a demon is. Some people say that demons are just impersonal forces, like bad habits or recurring sins—you know, "the demon of the overactive fork" that has plagued me my entire life. Those ideas are *pure myth*—there is *no basis* for them in Scripture whatsoever.

Another thing that can go wrong is "exorcism" and "deliverance" ministries—*all* built on bad theology. They redefine demon-possession. They claim authority that doesn't belong to Christians.

A man who was, for a while, a professor at the seminary that I attended—his name was Neil Anderson—went on to write a long series of books in which he repeats, over and over again, steps to freedom in Christ; and he's explaining how you can have all sorts of demons attached to you, like barnacles attached to a ship, and you're not free of them until you have prayed these ritual prayers. Well, if he's right, then for nineteen and a half centuries of the Church, *every single Christian* had a demon problem! That was so *patently absurd*, I can't believe it, that it was written.

Sermon Title: Angels and Demons – Doctrines of Angels and Demons Speaker: Jim Harris
64 Days of Truth # 8 of 10

Scripture Text: Various

Date: 4-10-19

Then there's another guy, named C. Fred Dickason. He wrote an *excellent* book on angels and demons; I used it extensively when I first taught on angels and demons. It was a book that deals with all 273 of those references to angels. It's about an inch thick—very readable, very easy to track with. It was a really good little book, published by Moody Press, for goodness sake—a very sound organization. But *later*, he got into the stuff that Neil Anderson was talking about, and he wrote a book called "Demon Possession and the Christian," and it's thicker than your Bible! In other words: when you're making stuff up, you have a lot more material.

Memorize this week: Hebrews 1:14—"Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?"

Let's pray:

Father, thank You for those ministering spirits. Thank You for the victory that is ours in Christ. Thank You that we can, indeed, stand firm; and though the battle is real, the outcome is certain. Thank You for Your grace to us in Christ. We pray in Jesus' name. Amen.

ADDENDUM—The following was spoken at the beginning of the next message in this series (Eschatology), but it refers to the subject matter of this presentation (Angels and Demons):

There's a verse that I really meant to quote last week, and I realize I didn't, and I don't know why I didn't. We were talking about "Angels and Demons," and this is one of the most interesting little offhanded statements anywhere in the Bible: Hebrews 13:2—"Do not neglect to show hospitality to strangers"—that's very straightforward: Be the kind of people who honor God by welcoming strangers and being hospitable. But then there's the rest of the sentence: "for by this some have entertained angels without knowing it." Remember, one of the things we said is that angels can, by the will of God, appear in physical form—they can appear in human form to the point that you don't know they're not humans. You can read about it in Genesis 19—the ones who came to visit Abraham and Lot; they're actually *called* "men," and then you find out in the context that they are actually angels. So, that person that you may be taking care of or not taking care of, or helping or not helping—just might be an angel.

I was driving on the freeway one time in Southern California, on Highway 14 near the Master's College. I was on my way home when we lived down there, and I was going along and I saw a car over on the shoulder, on the right side, and there was a lady there who had a flat tire, and looked like she didn't quite know what to do with a flat tire. I didn't see it in time to safely pull over, and I said to myself, "Oh, well, I guess I missed that one," and I thought of this verse. So I got off the freeway, and it was *not* a convenient place to get off and come back around. It probably took me seven or eight minutes to get there. Sure enough, she was still there—nobody helping her. And so, it was a pure test of manhood—the lug-nuts on that little Honda Civic were on *so tight*, I nearly lifted it off the ground, but I wasn't about to cave in to a negative reflection on my manhood, and I got the tire changed. I figured, if it was an angel, she could have just asked God and He would have taken care of the tire, but, let that one sink in...