Pneumatology

The study of spirits.

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All scriptures quoted from the King James Version Bible and the Rotherham Emphasized Bible (ROT).

Pneumatology

The study of spirits.

Pneumatology is the very complex study of spiritual beings. There are quite a number of theories, opinions, misunderstandings, superstitions and sentiments concerning them. However, for this thesis the Bible is used as the sole authority for our study of the subject.

Part One—
Archangels, Lucifer, Cherubim, Seraphim, and the Beasts.

First, some customary folklore and teachings concerning angels and heavenly beings are presented:

- It is commonly believed that there are three Archangels— Michael, Gabriel and Lucifer. Along with this it is believed that each of these three had a third of all angels under their charge. The breakdown on each is as follows: Satan was the Archangel over the material things of creation. Michael is the archangel of the spirit world. Gabriel is the messenger of knowledge. The story goes that when Satan fell he drew one third of all angels with him and caused their fall from perfection.

- Moreover, there is also the teaching that all good angels are guardian angels, that all saved have guardian angels watching over them.
- There is the belief that demons are fallen, evil angels.
- Lastly, there is the hopeful dream among some that when a good person dies he or she goes on to become an angel. This is "the saint supposition;" in which saints, or saintly people, become celestial angels. This is a consoling sentiment meant to give comfort at the death of a loved one.

So, what does the Bible say about angels and Heavenly Creatures—

Some basic facts—
Scripture tells us that all angels are sentient beings with free wills. They are powerful, intelligent beings, they were created in a sinless state. Unlike Adam and his race, angels were created as a company. Adam's race procreate to produce families, offspring to propagate the race. However, each and every angel was created directly by God. There are no families of angels; there are no infants, siblings, or parental angels.

Biblically there are several classes of spiritual beings—eight actually.
In an assumed order they are:
- First in the echelon is the preeminent Holy Spirit—the third Godhead of the Trinity.
- Following in order (if there is such a thing as an order) are the Archangels.
- Next is a unique class of generic spiritual beings. These are the Seraphim and the Cherubim.
- Next would be the common angels—The noun angel literally means messenger in both the Hebrew and Greek languages.
- Angels are of two classes, those who have kept their first estate and those who have fallen.
- At the end of this classification there is the separate body of spiritual beings known as demons.
- Another class of spirits may be added, but their existence is so unique and their description so mysterious that it is hard to classify them, They are simply called "Beasts."
- A footnote to this number are two groupings of beings simply called "spirits." Some are good and others are evil, and some are nameless.

The Beasts—

As to the "beasts," angelic beings, we learn of them in Revelation chapters 4 - 7, 14, 15, and 19. Four are seen in the midst and around the

throne of God in heaven. Their description is that they have six wings, and were full of eyes. They do not rest day or night but continually praise and glorify God day and night. At the appearance of the Lamb of God they worshiped Him. They are involved in the events of the last half of the Great Tribulation period and the advent of Christ.

The Archangel—

Contrary to popular belief there is only one archangel directly named in scripture.

> KJV Jude 1:9 *Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*

An example of Michael's power is seen in his battle against Satan when Michael was the victor. This battle is in the last half of the Great Tribulation period—Daniel's seventieth week.

> KJV Rev. 12:7-8 *And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven.*

A second angel which is directly named is Gabriel. Only Michael and Gabriel are called by name. Lucifer is also named, but it is seen that he is not identified as an angel but rather a Cherub, a class different from angels. (Isaiah 14: 12. Ezekiel 28: 14, 16). No other heavenly beings are called or identified by their name. It is a universal belief that Gabriel is an Archangel, but scripture does not bear this out. Michael is also called "*Michael, one of the chief princes.*" This hints to another chief prince, who most likely is Gabriel.

Gabriel is seen as a messenger. He was sent to Zacharias to speak to him, and show him these glad tidings—the birth of John the Baptist (Luke 1:19). Gabriel was also sent to the prophet Daniel. He was to make Daniel understand the vision of the Ram and the Goat, of Daniel Chapter 8. He spoke to Daniel, giving him knowledge of the end time. "*And he* [Gabriel] *said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.*" KJV Daniel 8: 19.

Lucifer—

Lucifer is called by many names. He is Satan, the god of this world, the adversary, the accuser, the dragon, that old serpent, the devil, the prince of the power of the air, the tempter, and Beelzebub, etc.

But who is he, and what is he really?

The most definitive record of Lucifer is in Isaiah 14.

- He is called the anointed cherub that covereth., that was set by the Lord. V. 14
- He fell from heaven and was the son of the morning. V. 12.
- His goal was to ascend into heaven and exalt his throne above the stars of God, he was determined to sit upon the mountain of the congregation and the elders. (the stars are likely the angels of God.). V. 13.
- His aspiration was to ascend above the clouds and be like the Most High. V. 14.
- The "mount" of the congregation is probably a metaphor for the government or Kingdom of God, thus Lucifer wanting to make himself the absolute supreme ruler (a God).
- Yet he will be brought down to hell, to the sides of the pit. V. 15.
- His name is Lucifer, light bearer, shining one, morning star. All this speaks of his great beauty.

Ezekiel (KJV Ezek. 28:11-19) gives this account of Lucifer:

> *11 Moreover the word of the LORD came unto me, saying,*
> *12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. 13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.*
> *14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.*
> *15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*
> *16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.*

> *17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.*
> *18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.*
> *19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.* (Ezek. 28:11-19 KJV)

Great detail of Lucifer is given in this account of him.

- He was full of wisdom and perfect beauty. Just as with Solomon his wisdom did not prevent him from an ill-chosen decision to rebel against God. V. 12.
- He was created, and was in the Garden of Eden. He was adorned with every precious stone. V.13.
- He was the anointed "cherub that covereth." (Cherubs are studied next in their own topic) But let it be known here that Cherubs are not of the same spiritual classification of any other heavenly being. V. 14
- He was upon the Holy Mountain of God, apparently among the leaders of the government or Kingdom of God. V. 14.
- He was created perfect, sinless. V. 15.
- Verse 16 leaves us with a mystery. What exactly was it that caused his downfall and his sin? Whatever it was, it filled him with violence and he became polluted, defiled, and God cast him out of his kingdom. God passed this sentence, this judgment upon him that He will destroy him.
- Moreover, we learn that His beauty and splendor corrupted his wisdom. V. 17.
- Verse 18 speaks of Lucifer's sanctuaries, and because of his iniquity he defiled them. These sanctuaries *possibly* were the realm of his authority, all the material things of creation, such as the earth.

Two prominent titles are given to Lucifer—Satan and Devil.

Satan's name means adversary. It is a name given to the prince of evil spirits. He leads men into apostasy away from God and into sin. Satan entered into Judas Iscariot prompting him to betray Jesus. Paul tell us: "Satan himself is transformed into an angel of light." This should not surprise us, for he was created as the light bearer, the shining one, the morning star. Satan is a deceiver, full of lies and a beguiler.

As the Devil he slanders and accuses. By this name he is called the prince of demons, the author of evil and a persecutor of men. He is called the god of this world.

He is the great adversary of God and all His kingdom. The metaphor Lion is applied to him as a destroying one. He seeks to corrupt the people of God and make them his own.

Much is written about Satan, and the Devil, but it must be kept in mind that these are simply names of the one person, Lucifer. He is evil, vile, and embodies all wickedness.

Cherubim—

An interesting fact is that only the Cherubim (the plural for Cherub), the Seraphim and the Beasts of Revelation 4:8 are recorded as having wings. Neither Satan, the angels, nor demons are ever mentioned as having wings.

This is the account of Cherubims—

- Cherubims were in the garden of Eden. After Adam's fall a flaming sword and Cherubims were placed before the "Tree of Life" to bar any access to that tree.
- Two images of cherubim were fashioned and placed on and above the mercy seat of the Ark of the Covenant. Their outstretched wings touched above it. A strong opinion is that they represented a guarding force over the mercy seat and the Ark. Exod. 25:19
- In 2 Samuel 22:11 and Psalm 18:10, The Lord was seen as riding on a Cherub, riding on the wings of the *wind* [Hebrew: *Spirit*].
- In both the tabernacle and the temple there are curtains separating the holy place and the most holy place. They had woven images of cherubs in the pattern of the curtains, again signifying a possible symbolism of protection or guardianship of the Cherubim. Exodus 26:1, and 2 Chronicles 3:14.
- Within Solomon's temple "*he made, within the shrine* [temple], *two cherubim of wild olive wood,--ten cubits in height*." (ROT 1 Kings 6:23) They were placed on two walls of the temple. The size of these cherubim were huge. They were 15 feet tall, and their wingspan was 7 ½ feet.
- Heb. 9:5 "*And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly*"

In Ezekiel chapters 9 and 10 is the account of the departure of the glory (the presence) of the Lord from the Temple and then Jerusalem. In

chapter 10 the cherubim are mentioned prominently. Fire, coals, and wheels are described as part of the cherubim. The glory of the LORD went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory. Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

KJV Ezekiel 10: 18, 23, is the account of the glory of God departing from the temple and then Jerusalem. God went from the city and stood upon the Mount of Olives. [18] *Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims*.

[23] *And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.*

The mountain on the east side of the city is the mount of Olives. This is the mountain of which Jesus prophesized he would set His feet upon at his return at the end of this age. An interesting coincidence? The place where Jehovah left and the place where Jesus returns cannot be accidental.

All these visions bind the Cherubims with the presence and Glory of God. The physical description of them is beyond our ability to fathom. Ezekiel describes them as having a body, hands, wings, wheels, and eyes. Some had two faces and others had four. It may be that the cherubs had the ability to change their appearance when called for. Perhaps their natural form is likely to be that of the description of the two cherubs covering the mercy seat of the Ark of the Covenant.

Here is another clue of the station of the cherub:

- 2 Kings. 19:15 *And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.*
- Ps. 80:1 . . . *Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth*.
- Ps. 99:1 *The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.*
- Isa. 37:16 *O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.*

The role of the cherubim is seen to provide a protection to the throne of God and His mercy seat. To think of this in the terms of the secular they appear as "body guards" of all that is holy. We see their enormous power

and fierceness when called upon. In this we see the created position of Lucifer and how Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. (Jude 1:9) But, finally, there will be war in heaven: *Michael and his angels fought against the dragon; and the dragon fought and his angels*, (Rev. 12:7)

As mentioned an interesting study of Cherubim concerns the subject of wings. Only Cherubim, Seraphims, and the four beasts of Revelation Chapter 4 are said to have wings. Contrary to popular belief and the myriad of artwork, idols, graven images, angels are without wings. There is no description in scripture of angels having them.

Seraphims—

Seraphims are only mentioned twice in scripture. In both times they are in Isaiah.

> Isaiah 6:1-7 "*In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.*
> 2 *Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.*
> 3 *And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.*
> 4 *And the posts of the door moved at the voice of him that cried, and the house was filled with smoke*.
> 5 *Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.*
> 6 *Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar*:
> 7 *And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.*

From this minimal source very little can be gleaned of them. The are above the throne of God. Their physical description is given. They have wings and fly. They praise Jehovah and His glory. One of them interacts with Isaiah in a unique way. There is a slight similarity between the Seraphim and the Beast of revelation 4:6-9. However, the description of what John saw is very different than Isaiah's vision.

Part 2 —
Angels (Fallen and Sinless), Demons, and the Spirits Angels—

General Facts of Angels.

Angels were created prior to the laying of the foundation of the world. They are extremely powerful. They can assume the shape of men and have appeared to people in that form (Hebrew 13:2). The name "angel" means messenger in both Hebrew and the Greek languages. They are spiritual beings existing primarily in the supernatural world. They seem to have a position of being guardians over people. They cannot die. Nor can they procreate. The number of created Angels is constant, their number does not increase nor decrease. They are not given in marriage. Unlike the Cherubim and Seraphim they do not have wings. They are seen often giving messages, warnings or announcements, such as the announcement of the Birth of Christ to the shepherds. Some are individually called "the Angel of the Lord" and "the Angel of God." They are seen to guide, to lead, and have set free persons imprisoned. In one instance the angel of the Lord "*smote in the camp of the Assyrians a hundred and fourscore and five thousand: . . . they were all dead corpses*." Isa. 37:36

There are two categories of angels. Those fallen angels and those still in their perfect created existence.

► Fallen Angels

It is written of an unknown number of angels who have fallen from their created perfect state. When they fell we are not told. What their fall was we are not told. What their first estate may have been we are not told. Many have suggested what this first estate might have been and what the cause of their fall might have been, but the Bible is silent. We do know that as of this day the fallen angels are held in darkness and in everlasting chains.

> [11] *Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.* (2 Pet. 2:11 KJV)
> [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.* (Jude 1:6 KJV)
> —This fact of the estate of the fallen angels is important when we study the demons.

- There is a strong opinion that demons are corrupted fallen angels. We will look into this in depth in the study of demons. However, let it be said now, we are told the evil angels are in prison and are not free to roam the world as demons are.
- There is another theory that the sons of God in Genesis chapter 6 are fallen angels, that their intercourse with women might have been the cause of their fall. The text for this belief is:

> 2 *That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.*
> 3 *And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.*
> 4 *There were giants (Nephilim) in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.* (Gen. 6:2-4 KJV)

This belief is that giants (the Nephi), who were mighty men of old and renown, were the offspring of fallen angels and daughters of men. Some believe this strongly. But there is a problem with this theory. Consider the words of Jesus concerning angels:

> 25 *For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.* (Mk. 12:25 KJV) —Matthew and Luke repeat this fact.

To repeat, angels do not procreate. They do not have offspring, children. Every angel in existence was created directly by God. Mankind in Adam was created as a family. Man was told to procreate (be fruitful) and replenish the earth. Genesis 1:28. But angels were created as a company. There is no record of angels dying or of new angels coming into being.

When God created life he made it to reproduce after its own kind. The grass, herbs, fruit trees, fish , fowl and animals all had their unique seed. Genesis 1:11, 12, 21, 22, 24, and 25. In the New testament is found the same law of species. I Corinthians 15: 38 - 40.

Genus which are *not* of the same race, generic group, cannot interbred. Angels cannot bred with humans. It is impossible. There is no record of angels having a seed to be passed on. If anything angels are neuter.

► The Sinless Angels

General facts of angels: angel in the singular is mentioned 201 times and angels plural, 93 times in the Old and New Testaments. This gives a total of 291. The terms "angels of God" and "angels of the Lord" have a connotation of those angels who are still in their perfect, sinless, state. However, it does seem that in some rare cases the "Angel of the Lord" may refer to the deity. The following verses indicate this in that the angel speaking is in the voice of Jehovah or possibly Jesus Christ.

> 15 *And the angel of the LORD called unto Abraham out of heaven the second time*, 16 *And said, By myself have I sworn, saith the LORD. . . .* KJV Gen. 22:15, 16

Angels are mentioned 75 times in 71 verses in the book of Revelation. This is by far the most concentrated account of angels in any book of the Bible. A unique feature of angels in Revelation is that there are five companies each consisting of seven angels. The five companies have special missions. Each group is reviewed showing their individual functions.

→ The First Series of Seven Angels [The Seven Churches]

> *16 He held seven stars in his right hand, and a sharp double-edged sword extended out of his mouth. His face shone like the sun shining at full strength.*
> *17 When I saw him I fell down at his feet as though I were dead, but he placed his*
> *right hand on me and said: "Do not be afraid! I am the first and the last,*
> *18 and the one who lives! I was dead, but look, now I am alive– forever and ever– and I hold the keys of death and of Hades!*
> *19 Therefore write what you saw, what is, and what will be after these things.*
> *20 The mystery of the seven stars that you saw in my right hand and the seven golden lampstands is this: The seven stars are the angels of the seven churches and the seven lampstands are the seven churches*. (KJV Rev. 1:16-20)

This first series of seven angels begins with the Church. While there are differences of opinion as who these seven angels are, a convincing view is, that they are the pastors of each of the seven churches addressed. The belief is first based on the fact that the Greek word for "angel," is messenger. Secondly, the messages are directed to an angel of each church. This suggests that the messages are for the pastors to be spoken by the pastors, directly to their respective churches.

The Sequence of Revelation Prophecies begins with the involvement of the angels.

- *And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.*
- *And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.* KJV Rev. 8:3, 5

→ The Second Company of Seven Angels [With Trumpets]

And I saw the seven angels which stood before God; and to them were given seven trumpets. (KJV Rev. 8:2)

- The First Angel trumpet sounds: 8:7
- The Second Angel trumpet sounds: 8:8
- The Third Angel trumpet sounds: 8:10
- The Fourth Angel trumpet sounds: 8:12
  —And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! (KJV Rev. 8:13)
- The Fifth Angel trumpet sounds: 9:1
- The Sixth Angel trumpet sounds: 9:13,14
- The Seventh and Last Angel trumpet sounds: 10:7, 11:15

Rev. 8:7 ***The first angel sounded****, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.*
8, 9: *And* ***the second angel*** *sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;*
And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.
10, 11: *And* ***the third angel sounded****, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;*
And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 *And **the fourth angel sounded**, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. 13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of **the trumpet of the three angels, which are yet to sound**!*
9:1 - 3*: [1]And **the fifth angel** sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. [2] And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. [3] And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.*
9:11 *And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.*
9:13, 14 *And **the sixth angel sounded**, and I heard a voice from the four horns of the golden altar which is before God, [14] Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.*

Rev. 10:1 *And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire*:
Rev. 10:5 *And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven*,
Rev. 10:7 *But **in the days of the voice of the seventh angel**, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*

Rev. 10:8 *And the voice which I (John) heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth*.
Rev. 10:9 *And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.*
Rev. 11:1 *And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.*

Rev. 11:15 ***And the seventh angel sounded**; and there were great voices in heaven, saying, The kingdoms of this world are become the*

kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

This Seventh Angel is sounding the Last Trump. This trumpet is that which Paul wrote concerning the "rapture" (the catching away) and the actual appearing of our Lord (His second coming).

51 *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,* 52 *In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed*. (1 Cor. 15:51, 52 KJV)

16 *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:* 17 *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord*. (1 Thess. 4:16, 17 KJV)

→ The Third Company of Seven Angels [Proclaiming Warnings and Executing Judgment]

- KJV Rev. 14:6 *And **I saw another angel fly** in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,*
- Rev. 14:8 *And there followed **another angel, saying**, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*
- Rev. 14:9 *And **the third angel** followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,*
- Rev. 14:15 *And **another angel** came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe*
- Rev. 14:17 *And **another angel** came out of the temple which is in heaven, he also having a sharp sickle.*
- Rev. 14:18 *And **another angel** came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.*
- Rev. 14:19 *And **the angel** thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.*

This is reminiscent of that which Jesus foretold in Matthew through His parables of the tares and the net. The angels are the executors of the separating and the administering the penalty of judgment upon the unrighteous.

(Matt. 13:39-43). . . *and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels.*
As the weeds are collected and burned with fire, so it will be at the end of the age.
The Son of Man will send his angels, and they will gather from his kingdom everything that causes sin as well as all lawbreakers.
They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth.
Then the righteous will shine like the sun in the kingdom of their Father. The one who has ears had better listen!

(Matt. 13:47-50) *Again, the kingdom of heaven is like a net that was cast into the sea that caught all kinds of fish.*
When it was full, they pulled it ashore, sat down, and put the good fish into containers and threw the bad away.
It will be this way at the end of the age. Angels will come and separate the evil from the righteous and throw them into the fiery furnace, where there will be weeping and gnashing of teeth.

→ The Fourth Company of Seven Angels [Having Seven Vials]

Revelation 16:1 *And I heard a great voice out of the temple saying to* ***the seven angels****, Go your ways, and* ***pour out the vials of the wrath of God upon the earth***.

- [2] *And* ***the first went****, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*
- [3] *And* ***the second angel*** *poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.*
- [4] *And* ***the third angel*** *poured out his vial upon the rivers and fountains of waters; and they became bloo*d.
- [5] *And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.*

- [8] *And **the fourth angel** poured out his vial upon the sun; and power was given unto him to scorch men with fire.*
- [10] *And **the fifth angel** poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,*
- [12] *And **the sixth angel** poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.*
- [17] *And **the seventh angel** poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.*

→ A Fifth Cadre of Angels [Charged With Various Tasks]

- Rev. 17:7 *And **the angel** said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns*.
- Rev. 18:1-3 *And after these things I saw **another angel come down from heaven**, having great power; and the earth was lightened with his glory. [2] He shouted with a powerful voice: "Fallen, fallen, is Babylon the great! She has become a lair for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detested beast. [3] For all the nations have fallen from the wine of her immoral passion, and the kings of the earth have committed sexual immorality with her, and the merchants of the earth have gotten rich from the power of her sensual behavior."*
- Rev. 18:21 *And **a mighty angel took up a stone** like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.*
- Rev. 19:17 *And I saw **an angel standing in the sun**; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God*;
- Rev. 20:1 *And I saw **an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.***
- Rev. 21:17 *And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.*
- Rev. 22:6 *And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets **sent his angel** to shew unto his servants the things which must shortly be done*.
- Rev. 22:8 *And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of **the angel which shewed** me these things. 22:*9 *Then saith he unto me, See thou*

do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. (Rev. 22:9 KJV)

- Rev. 22:*16* ***I Jesus have sent mine angel to testify*** *unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*

►The Angels in General—

Questions: What do we know of the general population of angels? How are they seen? What duties and service do they perform? What is the relationship between man and angels? Scriptures describe many of their attributes and functions. Presented is what we may glean from the account of them:

- They are used as guides and provide leadership.
- When the occasion called for it they were given swords to execute judgment against the wicked.
- They watched over Jesus during his ministry.
- They are called ministers of fire.
- When Jesus returns a myriad of angels will accompany him.
- They are seen as guardians.
- They have limited knowledge.
- They carried a beggar to Abraham's bosom at his death. This possibly suggest an attendance by angels at the death of the righteous.
- Any religious service of obeisance to angels is strictly forbidden.
- They are not to be worshipped!
- Men were made a little lower than the angels.

Some descriptions and distinct facts concerning angels for our learning. We are told.

The angel of the LORD encampeth round about them that fear him, and delivereth them. (Ps. 34:7 KJV)

Know ye not that we shall judge angels? how much more things that pertain to this life? (1 Cor. 6:3 KJV)

[2] *And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.*
[3] *His countenance was like lightning, and his raiment white as snow:*
[4] *And for fear of him the keepers did shake, and became as dead men.*

[5] *And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.*
[6] *He is not here: for he is risen, as he said. Come, see the place where the Lord lay*. (Matt. 28:2-6 KJV)

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. (Gal. 3:19 KJV)

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. (Heb. 13:2 KJV)

►Demons—[Devils and Spirits]

Now we come to a very controversial area of spiritual beings—demons. The name demon or demons are not found in the King James Bible. In this Bible translation they are called devils and/or spirits.

Demons are prominently spoken of in the Old Testament.

" *And they shall no more offer their sacrifices unto devils (demons), after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations*." (Lev. 17:7 KJV)

"*They sacrificed unto devils (demons), not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.*" (Deut. 32:17 KJV)

"*And he (Jeroboam) ordained him priests for the high places, and for the devils (demons), and for the calves which he had made*." (2 Chronicles 11:15 KJV)

"*Yea, they sacrificed their sons and their daughters unto devils (demons)* (Ps. 106:37 KJV)

From these records we learn that demons are of an ancient time. Moreover they have a wicked and vile past.

New Testament Demons

Demons are mentioned 70 times in the New testament. They are always seen as evil spirits. They are seen possessing men, women and children. They bring about ailments, diseases, and insanity. They have a prince and a chief named Beelzebub, who is most likely Lucifer.

Demons apparently have an aversion to dry places and a compulsion for moisture or water. Consider their actions when they were cast into a herd of swine by Christ. They ran immediately into the sea. Also there is this account given by Jesus: "*When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.*" (Matt. 12:43 KJV)

Demons are powerful in their realm and have intelligence. For some unknown reason all demons appear as wicked evil creatures, how they became that way we do not know. Scripture is silent on this. The Disciples were empowered by Jesus to cast out demons and were given authority over them. Matthew 10:8. Mark 3:14, 15.

Demons spoke to Christ, they knew him to be Christ, the Son of God, and begged him not to torment them. "*And they besought him that he would not command them to go out into the deep.*" Luke 8:31. In almost all other translations the term "deep" is abyss. It appears that Jesus had the power to cast them into hell. This account in Luke 8 gives strong evidence of the nature and eventual destiny of demons. More details concerning demons as of now and in the future are told.

> "*Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil* (demons) *and his angels*:" (Matt. 25:41 KJV)

Demons have long been worshiped by man and God's people are not to have fellowship or any dealings with them:—

> "*But I say, that the things which the Gentiles sacrifice, they sacrifice to devils* (demons), *and not to God: and I would not that ye should have fellowship with devils* (demons). *Ye cannot drink the cup of the Lord, and the cup of devils* (demons): *ye cannot be partakers of the Lord's table, and of the table of devils* (demons). (1 Cor. 10:20-21 KJV)

Paul gives a most dire warning against seducing spirits and doctrines of demons. They, the demons, are very much involved with religion. Their activity is not just for a point of time in the future but is universally dangerous at all times.

> "*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils* (demons);" (1 Tim. 4:1 KJV)

In the far (?) future (the Great Tribulation period) men are warned not to worship demons.

ROT Rev. 9:20 *And, the rest of mankind who were not slain by these plagues, repented not of the works of their hands,--that they should not do homage unto the demons, nor unto the idols of gold and of silver and of copper and of stone and of wood, which can neither see nor hear nor walk;*

The work of demons and demon worship in the Great Tribulation period is prophesied:

"*And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*
For they are the spirits of devils (demons) *, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that*
great day of God Almighty." (Rev. 16:12-14 KJV)

"*And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils* (demons)*, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*" (Rev. 18:2 KJV)

►Origin of Demons (Sadly).

Unfortunately this study does not answer these questions: From where and when did they come, what was their origin, and what was their first nature?

Any suggestions to these questions must be acknowledged as speculation. However, speculation must not be readily dismissed unless it has no merit of reasonableness, or possibility.

Henry Thiessen in his "Lectures in Systematic Theology," proposed this theory of the origin of demons. He believed that demons were created during the time of the earth's existence of Genesis 1:1. (Of course this assumes that there was a gap of time between Genesis 1 verses 1 and 2.)

Here is the theory elaborated. To begin, three stages or periods of creation of sentient life are suggested.

The first period was the creation of angels. God created angels as a company. They exist in the realm of the spiritual as opposed to the physical. They are intelligent and have a free will. They were created immortal, they cannot die, there is no death with them. They have no physical body. For argument's sake we place them on a relative higher plane of life. We designate this as the "A" form or level of life.

The creation of man, in Adam, was as a family. Adam's race procreates to continue the species. He also was made having intelligence and the freedom of choice. Adam was created having a physical mortal body. However, man does has a spirit, which is immortal. Adam was created as a living soul. What the distinction between the soul and spirit may be, I leave it to the theologians to sort out. Man in his created state exists in the physical world. This realm of life is the reconstructed earth of Genesis 1:2; 2:2. Again, as an arbitrary designation we call this the "C" form or level of life.

Now what is proposed is that there is a possibility of another form of life created between the time of the angels and man, that these beings fill a gap of life between them. We designate this as the "B" level of life. The hypothesis is that this form of life existed upon the earth of Genesis 1:1. These creatures were created like as the angels, immortal, but as like man they had a physical body. They have a physical existence the same as man. Their bodies were mortal. They have intelligence and a free will as the angels and man. It is these assumed beings which became the demons of the Old and New Testaments. In their prime original state they somehow fell and became vile, wicked, evil beings. God did not create them in that condition, but gave them a free will of choice. God does not create evil, only the possibility of evil. This fall may possibly have been the result of a connection and attributed to the fall of Lucifer. We do learn that demons have a prince and a chief over them, Beelzebub, Lucifer.

Again, assuming the "gap," the earth became a void without a form but was covered with water. It may have been at that time the mortal bodies of demons perished, leaving them as disembodied spirits. We wonder what caused this catastrophe? The common belief is that when Lucifer fell into wickedness and evil, this caused the destruction of the earth. But it may be that the fall of demons also contributed to the earth's destruction. In any case both the fallen angels and the demons continued to live as spirits. The fallen angels are "*reserved in everlasting chains under darkness unto the judgment of the great day.*" (Jude 1:6 KJV) Nothing is mentioned of the state of the demons at the time which was spoken of by Jude. It is possible that the disembodied life forms of

demons (now as spirits) did not perish but survived the water of Genesis 1:2. It is seen in the New Testament that demons have an aversion of dry places and seek water, or at least moisture. This face (surface) of the waters (Gen. 1:2) may have provided some sort of a survival environment for the those creatures.

So is this an answer to the question of the origin of demons? Well it certainly is an answer. It is fraught with suppositions and conjectures, but still it has the sense of being a possibility. We know they are not fallen angels nor are they the spirits of evil dead men. What is left is that they are of their own unique life form. Till another theory comes along this seems to be a likeable one, with given reservations of course.

►An Afterword of Spirits—

In the New Testament there are a number of scriptures which mention "spirits." It is difficult to classify these spirits as to their nature. Some are seen as good, others as evil, and some spirits are unique in their contextual setting.

By far the vast number of scriptures depict spirits as evil. These spirits are classified as being wicked, unclean, seducing, foul, and called spirits of devils (demons). Evil spirits possess people and exercise power and control over them. In the NT, persons are afflicted with especially severe diseases, either bodily or mentally, such as paralysis, blindness, deafness, loss of speech, epilepsy, melancholy, insanity, etc. There are evil spirits of divination, and soothsaying. Many spirits are identical to those who are called devils, demons.

Other spirits are mentioned in various verses. These references do not easily fit in the usual pattern of spirits. They present special attention and are not of the usual class of spirits. Here is what is we find:

One of the spiritual gifts of 1 Corinthians 12:10 is the ability of discerning of spirits. Why this gift was necessary may be found in this verses: "*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils*" (KJV 1 Tim. 4:1). "*Beloved, believe not every spirit*," (KJV 1 Jn. 4:1.)

However, before we proceed any further a very important fact about the term spirit must be acknowledged. "Spirit" is used at times as having the meaning of unity or agreement. Such as to be in the spirit of, or in one spirit, etc. This is most applicable in: "*For in one spirit are we all baptized into one body*" (KJV 1 Cor. 12:13). Here the one spirit is to be in

one accord or in agreement or purpose. It does not mean in one "Holy Spirit" for this would imply that there are more than one Holy Spirit. Paul also exemplified this when he wrote to the Philippians:

KJV Phil. 1:27 "*Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel*;" KJV Phil. 2:2 "*Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind*."

The idea of the meaning of spirit as being likeminded, of one accord or of one mind is not unusual. This concept can be applied to a number of verses containing the noun spirits or spirit.

Here are additional verses about spirits which baffle us in their meaning and application. For example:

- KJV 1 Cor. 14:32 *And the spirits of the prophets are subject to the prophets.* What are the spirits of the prophets? Who are they?

- KJV Heb. 1:7 *And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire*.
- KJV Heb. 1:14 *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*
  Here the Spirits are angels.

- KJV Heb. 12:9 *Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?*

- KJV Heb. 12:23 *To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*

What are the spirits of just men made perfect? What meaning does this carry? By the context the new covenant, the church covenant, is connected with this application, but how?

- KJV 1 Pet. 3:19 *By which also he went and preached unto the spirits in prison;*

This verse is out of the ordinary. It is referencing the event when Jesus descended into hell and spoke to those there. If taken literally this would indicate that spirits are/or were in hell. The context is in the next verse:

- "*Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water*." (1 Pet. 3:20 KJV)

What is Peter referencing? Things are not always as simple as we would like.

- KJV 1 Jn. 4:1 *Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*

John raises an alarm to beware of false spirits of false prophets. Some sprits are of God and others are not. From whom are the false spirits? The most obvious answer is Lucifer, the devil. Might not this indicate that Satan has a collection of false spirits and false prophets.

- KJV Rev. 1:4 *John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne*;
- KJV Rev. 3:1 *And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead*
- KJV Rev. 4:5 *And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.*
- KJV Rev. 5:6 *And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.*

These seven spirits of God are directly related to the groups of seven angels mentioned in Revelation.

- KJV Rev. 16:13 *And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*
- KJV Rev. 16:14 *For they are the spirits of devils* (demons)*, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*
- KJV Rev. 18:2 *And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils* (demons)*, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*

One very important truth must be realized—demons can perform miracles. Verse 14. How does this revelation of Spirits concern or apply

to us? These things were given for our edification and understanding as warnings. Our task is to follow the command given in John:

> *Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*

How can we tell these false spirits, these false prophets? It is by their messages and how they comply and agree with the Word of God. The truth is given to us and that is the test of all things.

This ends the inquiry into Pneumatology.

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