

The Doctrine of the

SPIRIT REALM

A Compilation

by

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*Angels only revealed
as they come in contact
with humans - thus, incomplete
information on them*

*different frequency?
our perceivers not geared
to pick up their vibrations
levels?*

The Biblical question arises in the minds of all thinking men: "Is man the only creature of God in this universe of vast space, with its millions of flaming worlds, who has a mind to appreciate the workmanship of God?", or "Are there no other created intelligent beings to praise Him?" The question is as ancient as man and for centuries has occupied some of the greatest minds of the human race. In this realm the Word of God is again the only reliable source of information. Angels are subjects of the Divine government, and the important part which they have taken in the history of man renders it proper to make a special study of them. Their existence is everywhere taken for granted in the Scriptures. (2-248) Our English word "angel" comes from the Greek word meaning "one sent" or "a messenger." From the study of God's Word, we learn that:

1. There is a spiritual realm.
2. That countless hosts of spirits inhabit this realm.
3. That only our lack of vision prevents us from seeing the encompassing hosts of spirits.
4. That good angels especially minister to the saints.
5. That evil angels continually seek to deceive and destroy. (1-122)

I. General Classification

A. Personages

1. Satan - the greatest because of his former position. (more later)
2. Michael - the archangel. The term "archangel" occurs but twice in Scripture (1 Thess. 4:16; Jude 9). Jude 9 shows that he is the archangel. He is represented as having his own angels in Rev. 12:7. He is mentioned three times in Daniel (10:13; 10:21; 12:1).
 - a. He is the prince who stands for the Jews in the Book of Daniel (Dan. 12:1).
 - b. His work is related to the Jews and their deliverance from Satan. (Dan. 10:21)
 - c. He seems to have something to do with the resurrection from the dead, since he is mentioned in Dan. 12:1-2, and also in this connection in Jude 9 regarding a contest over the body of Moses.
3. Gabriel - mentioned twice in Daniel 8:16; 9:21-27; and twice in Luke 1:19, 26. He seems to be associated with redemptive work.

B. Orders

order orders of angels? or ranks? Eph 6?

1. Cherubim - (See Scofield's discussion on Ezek. 1:5, page 838 in the New Scofield Bible). "They are represented as somehow supporting the throne of God Ps. 18:9,10; 80:1; 99:1; 1 Sam. 4:4 ; that figures of them were wrought into the curtain and veil of the tabernacle and temple; and that, as the "living creatures" in the Book of Revelation they are seen surrounding the Throne of God Rev 4:6ff , we gather that they are chiefly the guardians of the Throne of God. Satan may have been one of the cherubim before he fell Ezek. 18:14-16 ." (6-197)
2. Seraphim - mentioned only in Isa. 6:2,6. They are distinct from the cherubim. God is seated between the cherubim but the seraphim stand above Him. Isa. 6:1-2. Their duties are different from those of the cherubim. They lead heaven in the worship of God and purify God's servants for acceptable worship and service. (6-198)
3. Holy Angels - Luke 9:26 (To be studied in detail later)
4. Evil Angels - (To be studied in detail later)

II. Holy Angels

"The term 'angel' in its literal import suggests the idea of office--the office of a messenger, rather than the nature of the messenger. Hence, we read in Luke 7:24, 'And when the messengers of John (in the original Greek 'the angels of John') were departed.' It seems that when the Bible was written, it was so common for some superior spiritual being to be divinely sent as a messenger to men, that such a being in process of time was called 'angel,' that is 'messenger.' It is easy, too, to see that the order of beings to which the messenger belonged would likewise be called 'angels.' The term 'angel,' being used to designate a spirit bearing a message, would also be employed as descriptive of kindred spirits even though they might not be appointed to bear messages. Thus, the heavenly host are termed 'angels,' though it may be that comparatively few of their vast numbers are engaged in the delivery of messages."--Pendleton (in 2-248)

content delineated as person designated as messengers

A. Their Existence

"From Genesis to Revelation the angels of God are prominently mentioned 108 times in the O.T. and 165 times in the N.T. Their acts in heaven and in earth in the past are recorded in both Testaments, as are also their future manifestations prophetically revealed."--A. C. Gabelein (in 2-249)

1. Established by Old Testament teaching. Ps. 8:5; 68:17; 104:4; 148:2

The five times in the O.T. where we read "Sons of God," it refers to these supernatural beings Gen. 6:2,4; Job 1:6; 2:1; 38:7 .
 "But it must be noted that, while angels are called Sons of God, they are never called the Sons of the Lord. It is in the Hebrew always Benai Elohim (Elohim is God's name as Creator) and never Benai Jehovah. The Benai Jehovah are sinners redeemed and brought into the filial relationship

Son of God Christ must originate Adam Angels

by redemption. The Benai Elohim are unfallen beings, Sons of God by creation. The angels are the Sons of God in the first creation; sinners saved by grace are the Sons of God in the new creation."--Gaebelein (in 2-24

2. Established by the teaching of our Lord Jesus Christ. Matt. 13:41; 18:10; 26:53; Mark 8:38; 13:32; Luke 22:43; John 1:51, etc.

Our Lord Jesus Christ is not speaking here in an accommodative sense, and certainly is not simply expressing a superstitious belief of the Jews of His time, which is unthinkable, since He is always seen correcting wrong popular opinions and the traditions held by the Jews. (3-251)

3. Established by the teaching of Paul and the other apostles. 2 Thess. 1:7; Col. 1:16; 2:18; Heb. 1:13; 12:22; 1 Pet. 3:22; 2 Pet. 2:11; Jude 9; Rev. 5:11; 12:7; 22:8,9.

B. Their Characteristics (2-250 to 253)

1. They are created beings. Col. 1:16; Psa. 148:2,5; Neh. 9:6

- a. Called the sons of God on the basis of being created by Him.

When anyone in the Bible is called the "son of God," it is always either because of creation or re-creation. Job 1:6; 2:1; 38:4-7; Gen. 6:2 and 4. (1-124)

- b. Are not spirits of departed just men or glorified human beings. Heb. 12:22,23; 1 Cor. 6:3

2. They are spirit beings. Heb. 1:13,14; Psa. 104:4

As we know them, angels in their ordinary form of being are spirits without physical bodies; nevertheless, they oftentimes appear to men in visible and even human form. Gen. 19; Judges 2:1; 6:11-22; Matt. 1:20; Luke 1:26; John 20:12.

3. They are personal beings. 2 Sam. 14:20; Rev. 22:8,9

Personal characteristics are ascribed to angels. They are intelligent, voluntary, and active. Therefore, they are personal beings. (2-251)

4. They are unmarriageable beings. Matt. 22:30; Luke 20:35-36

Unfallen angels in heaven neither marry nor are given in marriage. "The word 'angel' in Scripture is always in the masculine gender; but this is also the gender of beings in whom there is no sexual distinction. Because they are a company and not a race, they sinned individually and not in a head of their race. It may be because of this fact that God has made no provision of salvation for the fallen angels."--Thiessen. (6-192)

Pronouns designating them are always in the masculine gender. Dan. 8:16,17; Luke 1:2,26-28; Rev. 12:7; 20:1; 22:8,9 (2-251)

Note: The pictures of female angels are degrading as female gods always prove to be among the heathen.

5. They are beings of great might and power.

a. Of superhuman power. Psa. 103:20; 2 Pet. 2:11; 2 Thess. 1:7

Man is made a little lower than the angels. Heb. 2:7; Psa. 8:5. Man redeemed is not lifted to the dignity of an angel but in Christ he shall eventually be brought to a higher rank than angels can ever occupy. (2-252)

b. Of delegated power

We are not to suppose that they possess self-originated strength. However, they have the power that God gives them, for power in the highest sense of the word belongs to God alone. It has been God's pleasure to endow angelic spirits with such power as has often appeared wonderful to men.

For example: One angel was able to destroy Sodom and Gomorrah and the other wicked cities. One angel smote the first-born of Egypt. In Matt. 28:2, one angel rolled away the great stone from the mouth of the tomb. In Rev. 20:1-3, one angel has power to lay hold of that old dragon, the devil. In Isa. 37:36 and 2 Kings 19:35, one angel smote 185,000 Assyrians. (3-217)

Their power is delegated. They are the angels of His might. 2 Thess. 1:7. They are mighty, but not almighty. (3-217)

6. They are beings of superior intelligence. 2 Sam. 14:17,20; Matt. 24:36.

In these passages it is assumed that an angel of God is wise and endowed with superior knowledge. Let us remember that they have had opportunities of observation and their many experiences in this connection, plus their direct revelation from God, had added greatly to the stock of their original intelligence. (2-252)

7. They are deathless beings. Luke 20:35-36

Angels are exempt from death because God made them so. They will never die nor cease to be. It is not the divine will that they shall return to original nothingness nor cease to live their spiritual lives. They do not experience the separation of soul from body but evil angels will be separated from God in the final judgment. (2-251)

8. They are not to be worshipped. Col. 2:18 (1-126)

9. They are glorious beings. Luke 9:26 (2-253)

Angels are beings of superhuman dignity and glory.

10. They are moral beings. Mark 8:38

Angels had the ability to discern right from wrong. As moral beings, they were put on probation. Such as stood the test maintained their character.

C. Their number (2-254)

Angels are innumerable. Deut33:2 ASV; Dan. 7:10; Heb. 12:22; Rev. 5:11; Luke 2:13.

The magnitude of their numbers is known only by Him whose name is the "Lord of Hosts."

D. Their organization (2-253)

1. They constitute a company and not a race. Matt. 22:30; Luke 20:35,36; Heb. 12:22

2. They constitute an organization.

Scripture indicates that in the angelic world, this vast kingdom of light and glory, there are different grades and ranks. In Eph. 1:21, Col. 1:16 and 1 Pet. 3:22 we read of principalities, thrones, dominions and powers, which exist in this unseen world. (2-253)

a. The position of Gabriel. Luke 1:19 (5-250)

He is here described as "standing" in the presence of God. It is clearly implied that he has a place of preeminence, which entitles him to enjoy the immediate presence of God.

b. The position of Michael. Dan. 10:13; 12:1a; Jude 9

His voice will be heard in 1 Thess. 4:16. In Rev. 12:7 he is seen as the commander of the forces of righteousness.

In Eph. 1:20-21 Christ is seen as far above these angelic beings. It is understood that among these heavenly intelligences there are definite orders and ranks. The Creator endowed them with the capacity to function according to the requirements of their rank.

E. Their abode

Being spirits, angels are not localized so far as their ministry is concerned; but their peculiar place of abode is in heaven. Luke 2:13,15; Matt. 22:30; John 1:51

F. Their employment, or the ministry of angels

1. In relation to God

a. Engage in the direct worship of God. Psa. 89:7 ASV-"holy one" instead of "saints"; Isa. 6:2,3; Matt. 18:10; Rev. 5:11,12; Psa. 148:2.

In various parts of the Scriptures, angels are represented as participating in the worship, praise, and service of Jehovah. They engage in adoring the divine perfections and ascribing praise to the Lamb. (2-255)

b. Rejoice in God's work. Job 38:4,7; Luke 15:10 (2-256)

different strengths = rank

- c. Execute God's will. Psa. 103:20 (2-256)
- d. Guide in the affairs of nations. Dan. 10:10-14,20-21 (2-256)
- e. Execute judgment upon God's enemies, individuals, and nations. Acts 12:23; 2 Kings 19:35 (6-206)
- f. Will accompany Christ at His return. Matt. 25:31 (2-257)
 - (1) Will aid in the separation of the righteous from the wicked. Matt. 13:30,39,49; 24:31; 25:30,31 (2-257)
 - (2) Will aid in the punishment of the wicked. 2 Thess. 1:7,8 (2-257)
 - (3) Will stand before the gates of the New Jerusalem. Rev. 21:12 (6-207)

2. In behalf of God's children

- a. Angels have a special ministry for the heirs of salvation. Heb. 1:13,14 (3-319)

Examples: To Abraham - Gen. 18
 To Daniel - Dan. 6:22
 To Mary - Luke 1
 To the shepherds - Luke 2
 To Peter - Acts 12
 To Paul - Acts 27

The holy angels care for believers. Because of their nature, angels can travel with the fastest cars and with the speediest airplanes. They can go to the depth of the ocean with the submarine. They are immune to the most deadly atmosphere; therefore, there is no environment into which they cannot enter and preserve God's own from peril. Because of what is said in Dan. 9:20-23 some say that angels can travel more swiftly than light.--186,000 miles per second.

We do not read that there is a definite angel for every individual believer. It is sufficient to know of this definite ministry on behalf of the saved. According to Matt. 18:10, the angels seem to have a peculiar interest in the young.

The young have most practical needs. They must live their lives in a world of evil. It is blessed to know that God has such concern for them that He provides the ministry of these spirit beings.

- b. They guide the believer to the sinner (Acts 8:26), and the sinner to the worker (Acts 10:3,6). (3-219)

Notice: The angel guides, but the Spirit instructs. Acts 8:29.
 Angels are interested in men's conversion. Luke 15:10
 They watch our dealings with the unsaved. (3-217)

- c. They cheer and strengthen God's people. 1 Kings 19:5,8; Matt. 4:11; Luke 22:43 (3-220)

Notice: verse 23 in Acts 27:23,24; Acts 5:19,20

- d. They defend, protect, and deliver God's servants from all evil and their enemies. Dan. 6:22; Acts 5:19; 12:8-11; Gen. 19:10,11; Acts 27:23,24. (3-220)

- e. They are eye-witnesses of the church and of the believer. 1 Tim. 5:21 (3-220)

They observe in matters of preaching, teaching, and soul-winning. 1 Cor. 4:9. Angels are spectators while the church engages in a fierce battle with the hosts of sin. Such a glorious cheering section is an incentive to endurance. (3-220)

- f. They have been used to show God's servants what to do in times of perplexity. (4-256)

At a most trying time in Joseph's life the angel of the Lord appeared to him making clear what he should do. Matt. 1:20; 2:13,19,20

- g. They take God's own to a place of blessedness at death. Luke 16:22 (4-257)

Angels are present in the death chamber, ready to carry believers to their home with the Lord.

III. Evil Angels (or Demons)

"The Scriptures inform us that evil angels kept not their first estate: spoken of angels that sinned. They are called evil or unclean spirits, principalities, powers, rulers of this world, and spiritual wickedness (i.e. wicked spirits) in high places. The most common designation given to them is 'Daimones' or 'daimonia' which translators unfortunately rendered 'devils.' In the spiritual world there is only one 'diabolos' (devil), but there are many demons. These evil spirits are reported as belonging to the same order of beings as good angels. All the names and titles expressive of their nature and power given to the one are also given to the others."--Charles Hodge (5-643)

In our King James Version, the word "devils" should be rendered "demons" as has been done in the A.S.V. and the New Scofield Bible. In the original New Testament Greek there is only one word for a devil. It is found only in the singular and applied only to Satan. Furthermore, demons and evil spirits are unclean spirits and manifestly one and the same. Matt. 25:41; Rev. 12:7-9; Matt. 8:16; 10:1,8; Luke 10:17,20

A. Their Origin

Although we cannot be absolutely dogmatic, the scriptural inference is that they were created perfect but fell in association with Satan. Since Satan's first appearance in history is in the character of an apostate angel, and

*guardian angels
1 on 1?
Elijah had whole army
of angels surrounding him
maybe sufficient number
for task - not per person*

*Daimons = fallen angels?
or
disembodied spirits?
seeking bodies*

*or
may be fallen
angels seeking
pleasure only
possible in
flesh*

since the Bible teaches that he is exalted in power and rank over his associates, it is logical to believe that his associates are also fallen angels but normally thought of as demons. There is every reason to believe that angels were originally created perfect. In Gen. 1 we are told seven times that all that God made was good. Surely this did include the perfection of the angels in holiness when originally created. The Scriptures plainly indicate that some of the angels have left their own principality and proper abode and through sin are now associated with Satan. Jude 6. 2 Peter 2:4

Demons are divided into two classes;

First, those in prison.

Permanently--2 Pet. 2:4 and Jude 6

Temporarily--Rev. 9:11 and 16:13-14

Secondly, those free. Eph. 6:11-12

This latter class being now located in the heavenlies. Rev. 12:7

Dr. Charles Hodge makes it clear that demons are not the spirits of wicked men who have departed this life: (5-644)

- a. Because they are distinguished from the elect angels.
- b. From its being said that "they kept not their first estate."
- c. From the rank of 2 Pet. 2:4 "God spared not the angels that sinned."
- d. From the application to them of the title, "principalities and powers," which are appropriate only to beings belonging to the order of angels.

1. The time of their fall

Again the Scripture does not warrant that we be dogmatic on this point, but it is clear that the fall of these angels precede the fall of man since Satan entered the garden in his fallen state to induce Eve to sin. (6-195) Just how long before the fall of man, no one can definitely determine.

2. The cause of their fall

Again we cannot be dogmatic. Because of the evidence indicating that angels were created perfect, we believe that every affection of their hearts and direction of their wills was inclined toward God. The question then arises, how could the first unholy affection arise in them and how could their wills get the first impulse to turn away from God? The following solutions have been proposed: First, that everything is due to God. This doctrine automatically makes God to be the author of sin. To this we reply that if God is the author of evil and then condemns the creature for committing sin, we have no moral universe. Second, is the belief that evil is due to the nature of the world. To this we reply that the Scriptures testify that all that God made is good.

Gen. 1 which in turn overthrows the idea that nature is inherently evil. Third, is the belief of most evolutionists that evil is due to the nature of the creature and that sin is a necessary stage in the development of the spirit. Again, we reply that the Scripture knows no such evolutionary development and presents the universe and all its creatures as being originally perfect. Fourth, we believe that the fall of angels was due to their deliberate self revolt against God. Since they were put into a position where they had ability to sin and the ability not to sin, it was their choice of self and its interests in preference to the choice of God and His interests that caused them to sin while the exercise of their will was entirely autonomous. (6-195)

B. Their existence. (2-269)

1. Recognized by Jesus. Matt. 12:27-28; 8:28-32; 10:8 ASV.
2. Recognized by the seventy. Luke 10:17 ASV
3. Recognized by the apostles.

- a. By Paul I Cor. 10:20-21 ASV; 1 Tim. 4:1 ASV

The Apostle Paul realized the reality of demons in his day and gave warnings against them.

- b. By James. James 2:19 ASV

4. Described by the Scriptures. (1-126)

These evil angels are described as:

Evil spirits - Luke 7:21

Unclean spirits - Matt. 10:1; Mark 5:8 shows demons to be synonymous with unclean spirits.

Seducing spirits - 1 Tim. 4:1

Demons - Luke 8:27,30,33

C. Their nature

1. They have personality. (2-270)

- a. Personal intelligence, which is often superhuman. Mark 1:23-24; Acts 19:13,15; Luke 4:35,41. All in ASV. (2-270)

Legion knew from afar off whom he had never met before. Mark 5:6 Personal characteristics and actions are ascribed to demons, so there is no question of their personality or intelligence.

- b. The fact that they possess the ability to speak is another evidence of their personality. Mark 3:11,12

- c. They also have self-consciousness. Matt. 8:31

2. Spirit beings. Luke 9:38-39,42; Mark 5:2-15. All in the ASV. (2-270)
3. Apparently disembodied spirits. Mark 5:10-13; Matt. 12:42-45; Luke 9:38,39 and 42 ASV. (2-270)

The fact that they are disembodied spirits explains their seeking embodiment, without which they are apparently unable to work their full measure of evil. The demons are continually wanting to seize upon the bodies of men and endeavor to use them as their own. Therefore, their sense of incompleteness and unrest, longing to escape the intolerable condition of being unclothed.

4. Many in number. Mark 5:9 ASV (2-271)

A legion of the Roman army in its full complement amount to 5,000 to 6,000 men. In fact, demons are so numerous that Satan seems to be everywhere present through his representatives.

5. Degenerate in character. Matt. 8:28 ASV; Matt. 10:1 (2-271)

Here seen to be vicious and malicious.

6. Debased in conduct. Luke 9:39 and Matt. 15:22 ASV (2-271)

Here seen to be vile and malignant.

7. Degrading in service. Matt. 12:24-25 ASV (2-272)

Demons are beings of low moral order, degenerate in condition, ignoble in action, subject to Satan and belonging to Satan's kingdom, in direct opposition to the kingdom of our Lord.

D. Their employment

1. They are agents, or emissaries, of Satan. (4-261)

They are designated as unclean spirits and carry out Satan's work of degrading human beings. Matt. 12:26,27 compare Matt. 25:41

2. They induce men to formalism and asceticism in religion. 1 Tim. 4:1-3; 1 John 4:1-3; James 3:15 devilish wisdom, 2 Cor. 11:15 (4-261)
3. They induce men to lives of personal uncleanness and moral impurity. Mark 5:2 and Eph. 2:2-3 (2-272)
4. They disseminate false doctrine and induce professing Christians to depart from the faith of Christ. 1 Kings 22:21-23; 2 Thess. 2:2; 1 Tim. 4:1 (4-262)

This is the explanation of departure from the Christian faith by many who profess to be disciples of Christ. See 2 Thess. 2:3.

5. They especially strive to prevent believers from living spiritual lives. Eph. 6:12. (4-262)

6. They often inflict physical and mental maladies upon men. Matt. 12:22; 17:15-18; Matt. 4:24; Mark 5:4-5; Luke 8:35; Matt. 9:32-33; Luke 9:37-42. All in ASV. (4-261)
7. They personally enter into men, taking possession of their bodies. Matt. 8:16,28. They even take possession of the bodies of beasts. Mark 5:8,11-13; Matt. 4:24; 8:16,28,33. All in ASV. Also Acts 8:7 (2-262)

In delivering those who are possessed, Christ spoke not to the persons themselves, but to the tormentors, saying, "go" or "come out," and it would be incredible to speak of disease or lunacy as leaving a human being and then entering into a herd of swine (immediately). In some instances in the N.T. demons are plainly distinguished from disease. Demons, when permitted, are capable of entering into physical bodies and bringing them under their control. "Demonical possession is not limited to the time of Christ."--Dr. Gray

- a. The evidence that it existed at the time of Christ is threefold: (1-128)
 - (1) The evangelists in Scripture introduce the subject without any novelty.
 - (2) The people showed no mark of surprise or alarm concerning it, as though they were quite familiar with them.
 - (3) The Jews professed to cast out demons, showing it was not new to them. Matt. 12:27. Josephus prophesied of demon possession in the time of Solomon.
- b. It existed after the time of Christ. (1-128)
 - (1) Christ commissioned His disciples to cast out demons. Matt. 10:1; Mark 16:17
 - (2) The disciples acted on the commission subsequent to His ascension. Acts 8:7
 - (3) The early church fathers testified to the exercising of demons in their day.
 - (4) The Reformation fathers do also.
- c. It exists today as seen in Modern Missionary Annals. It seems that all unbelievers are subject to demon possession in the light of Eph. 2:2. (1-129)

A distinction must be made, however, between mere demon influence and demon possession; the former is temporary operation of the demons from without; the latter the more permanent operation from within. (6-209)

There are three types of demonology: (6-209)

First is fortune telling. On the lowest plane this may be mere human foresight. There is much studied deception in the fortune-telling of gypsies and others. But it may be definitely something more than that. Augury or foretelling the future by means of natural signs, such as the flight of birds, the disposition of the entrails. Ezek. 21:21, hydromancy or foretelling from the appearance of water poured into a vessel or of objects dropped into the water. Gen. 44:5, astrology or the determination of the supposed influence of the stars on the destiny of a person. Isa. 47:13. These practices are a form of demonology. Whenever a person attempts to read the future by a kind of divine inspiration (Acts 16:16), he is in reality doing so by the assistance of demons. (6-209)

Second, the direct worship of demons. We are told that apostate Israel sacrificed to demons. Deut. 32:17; Psa. 106:37. Paul declares the same thing. 1 Cor. 10:20 In some of the heathen lands, the natives deliberately worship demons. During the tribulation period there will be renewed demon activity and open worship of the dragon. Rev. 16:13,14; 13:4. (6-209)

Third, spiritualism, more correctly called spiritism. Spiritualism is the belief that the living can communicate with the dead and that the spirits of the dead can manifest their presence to men. It is also called necromancy. This is supposed to be done through the agency of a human being, known as a medium. A necromancer is often referred to as one who has "a familiar spirit" Lev. 19:31; 20:6,27; Deut. 18:10,11; 1 Chron. 10:13-14 Israel is strongly warned against consulting those who profess to communicate with the dead. (6-210)

The Scriptures exhort us to try the spirits, to see whether they be of God or not (1 John 4:1) to have no fellowship with such as commune with demons (Lev. 19:31; 1 Cor. 10:20; 2 John 10,11); to put on the whole armor of God for the conflict with these spirits (Eph. 6:12,13). (6-210)

E. Their Destiny

They will in a future day be cast to the earth (Rev. 12:8,9) and, following their judgment (1 Cor. 6:3), into the lake of fire (Matt. 25:41).

IV. Satan

Throughout the Scriptures Satan is set forth as the greatest enemy of God and man and, since the Scriptures teach the existence of a personality of evil, man should seek to know all that he can about such a being. Illus: Suppose the American boys had been sent to fight the Japanese without any instruction about their methods of warfare. Paul advises otherwise in 2 Cor. 2:11. (3-225)

Too long has Satan been a subject of ridicule when he should be feared. The existence of the Devil is an awful reality, and those who know and heed the teaching of the Bible concerning him do not make his existence a matter of jesting. He is seen in the Word of God as a wise, mighty, dignified, and extremely wicked being. (4-263)

The honest student will avoid any skepticism regarding his existence and without ridicule must search the Scriptures to know their teachings regarding this mighty being.

A. His existence

Although it is popular in some circles to spell Devil by omitting the "d" thus denying his real existence; nevertheless, the Bible is very clear and positive in its teaching regarding the existence of a personality of evil called the Devil. Dr. George Saltau says: "In the Old Testament Satan is referred to in seven books under different names. In the New Testament Satan is referred to by all writers. Would all these authors writing during a period of sixteen hundred years be astray with regard to his existence?" John 13:2; Matt. 13:19,39; Acts 5:3; 2 Cor. 11:3,14; Eph. 6:11; 1 Pet. 5:8; Jude 9; Job 1:6; Zech. 3:1,2. (2-258)

According to the Scriptures there is a being who possesses real existence called the Devil, or Satan.

B. His origin

God really never created Satan, although Satan is a created being. As such he is evidently of the most exalted type. God created this being not as the devil, but as a holy angel, who originated sin through disobedience and transformed himself into the wicked Devil which he is today. It is taught in the Scriptures that Satan was created perfect in his ways, a person of great beauty and exalted in position and honor. As a result of pride because of his own superiority, he sought to direct to himself the worship due to God alone. In consequence of this sin, he was degraded in person and position and power, becoming the opponent of God and the enemy of man.

Ezek. 28:1-19 is a description of the original state of Satan. Two persons are in view here: (2-258)

- (1) Prince of Tyre, vs. 1-10
- (2) King of Tyre, vs. 11-19

These verses refer, in part, to a supernatural personage. It is generally believed by consecrated and devout Bible students that the King of Tyre in verses 11-19 is to be regarded as a representative type of Satan and a description of his original character, position and apostasy. (2-258)

1. The sum of created perfection in wisdom and beauty. Ezek. 28:12

Here it is definitely said that he was created perfect. (1-133)

2. He was in the garden of God. Ezek. 28:13

The Eden referred to was the one that existed prior to Adam's Eden. It was noted for its mineral beauty, verse 13, while Adam's Eden was noted for its vegetable beauty where God made to grow every tree that was beautiful to the eye and good for food. cf. Rev. 21:10-21 (1-133)

3. He was the anointed cherub that covereth. verse 14a

Because of this statement, we believe Satan may have been one of the cherubim before he fell (Ezek. 28:14-16). As the anointed cherub, he was the one in authority by divine appointment. Note the words, "I have set thee so." Notice verse 15 could not be applied to any man, for since the fall all men have been conceived in sin and shapen in iniquity. (1-133)

When we find cherubim in Scripture, it is always in connection with the presence of God. Therefore, we have reasons to believe that Satan's position was over the throne of God. (1-133)

4. He walked up and down in the midst of the stones of fire, verse 14c
Ex. 24:10 ASV

Notice that underneath the feet of this One were the precious stones. (1-133)

5. He fell through his heart being lifted up because of pride. verse 17

Lucifer was his original name. It means "light" or "the bright and shining one." Isa. 14:12-15 This passage marks the beginning of sin in the universe. When Lucifer said, "I will," sin began. Scofield in (2-259)

Lucifer arrogated to himself the position and the prerogatives which belong to God. In his vain pride and ambition he declared, "I will be like God." It was then, through the act of his will, that he became the Devil and Satan. (2-259)

6. He was cast out of the mountain of God and destroyed from the midst of the stones of fire. verses 16-18 (1-133)

Lucifer was perfect in beauty and full of wisdom, but these led to his ruin. He became self-conscious. Finally the will of Lucifer clashed with the will of God. Since being cast down from his place over the throne of God, he has been active in the air and in the earth. Eph. 2:2; 1 Pet. 5:8

He still has access to the throne of God. Job 1 and 2

C. His titles including his position

1. Lucifer really means "the bright star of the morning" and as such he would have his place among the sons of God who shouted for joy. Note 1 Tim. 3:6ASV
2. Satan means "enemy" or "adversary"

In this title we see him in the character role which dominates all his acts. His supreme hatred is against God and all that is from God, but its pre-eminent object is Jesus Christ, the Son of God. He is the hater of any man who stands in relationship with God. (7-15)

3. He is called the devil.

Literally this means a "slanderer" or "accuser" Matt. 13:39; John 13:2; Eph. 6:11; James 4:7 This term occurs only in the New Testament. As the devil he is the slanderer, accuser of the brethren, Rev. 12:10. He slanders God to man (Gen. 3:1-7) and man to God. (Job 1:9,2:4) (7-15)

4. Beelzebub. Matt. 10:25, 12:24-27; Mark 3:22; Luke 11:15,18,19

This means "the prince of demons" since it signifies a ruler, and chief among the heathen deities. (7-16)

5. He is called Belial. 2 Cor. 6:15

Literally means "reckless, lawless, worthless." He is the originator of all heathenism. Deut. 13:13 We also read of the "sons of Belial" Judges 20:13; 1 Sam. 10:27; and of the "men of Belial" 1 Sam. 30:22; 1 Kings 21:13 (7-16)

6. "The wicked one" Matt. 6:13 ASV; 13-19; Eph. 6:16; John 2:13,14; 5:19

This means "impious," having no reverence for spiritual things. This term is descriptive of his character. He is wicked through and through; the embodiment and personification of wickedness. (7-16)

7. "The god of this age." 2 Cor. 4:4 ASV

"As such he has his 'ministers' (2 Cor. 11:15), 'doctrines' (1 Tim. 4:1), 'sacrifices' (1 Cor. 10:20), and 'synagogues' (Rev. 2:9). He sponsors the religion of the natural man and is, no doubt, back of all the false cults and systems that curse Christendom today."--Thiessen (6-203)

He is the self-instituted object of world worship.

8. "The prince of this world" John 12:31; 14:30; 16:11

This is an allusion that the world of evil spirits is organized and that Satan is its head. Satan undoubtedly has done his best to get his finger in the politics of this world down through the ages and even today. Remember he used politics as a means of crucifying our Lord. In Luke 4:5-7 where Satan offers Him all the kingdoms of this world and the glory of them, it can hardly be inferred that such a claim to possession of the kingdoms of the world was a lie, because it would have been no temptation to Christ had Satan not possessed the kingdoms he offered, and such a false claim would have been immediately exposed as a lie by the Son of God. (Chafer in 2-26)

9. "Prince of the power of the air." Eph. 2:2

Inhabiting the aerial spaces are evil spirit beings, over which the Devil has the ruling power. (2-26)

10. "The Dragon" Rev. 12:3,7,9 and 13:2; 20:2

This title designates his sovereignty and administration. Many believe it signifies mystic powers and links Satan with occult sciences and demonism. This name suggests many hidden and mysterious forces of evil, forces identified with the unseen world of spirits. (7-15)

11. "That old serpent." Gen. 3:1; Rev. 20:2; 12:9

The word "old" might be literally rendered "ancient" and points back to his ancient career. (7-15)

12. "The Tempter." Matt. 4:3; 1 Thess. 3:5

This name indicates his constant purpose and endeavor to incite man to sin. He presents the most plausible excuses and suggests the most striking advantages for sinning. (6-203)

13. "Murderer." John 8:44

He was the instigator of the fall of Adam whereby he brought death upon the whole race. Rom.5:12; 1 Cor. 15:21-22. (7-16)

14. "A roaring lion." 1 Pet. 5:8

15. He "that hath the power of death." Heb. 2:14

16. "Leviathan." Isa. 27:1

The sea seems to typify the surging nations. The one dwelling in this sea of humanity is called leviathan.

17. "Apollyon." Rev. 9:11

This means destroyer, and indicates that his supreme purpose is to destroy all good. (7-15)

D. His personality

1. Personal pronouns. Job 1:6-8; 2:1,2; Zech. 3:2; John 8:44; Heb. 2:14

These personal pronouns used of Satan unmistakably prove his personality. (2-260) In the above Scriptures the masculine personal pronoun is used of Satan and attributes and qualities of personality are ascribed to him. Therefore, unless we are willing to veto the testimony of Scripture, we must admit that Satan is a real person. (3-226)

2. Personal attributes are ascribed to him. Isa. 14:12,14--will; Job 1:9,10--knowledge. He has a free will and self-consciousness. (1-135)

3. Personal actions.

- a. He was the first murderer and liar. John 8:44

The act of murder implies a personal being. Satan not only initiated the first murder, but actually led in its execution.

The additional fact that he is a liar and the father of lies clearly implies that he is a personal being, bent on doing mischief, and that in order to accomplish his purpose, he lies. (4-267) All liars are his children.

- b. He tested Christ in the wilderness. Matt. 4:1,11

Just as Christ was a personal being, He encountered a wicked personal being. The temptation was of a personal nature. Satan revealed the fact that he possesses knowledge; he can reason and initiate action. (4-267)

How can anyone read the temptation of Christ and fail to realize that both parties in the wilderness conflict were personal. Christ was a person and Satan was a person. The solicitation to evil came from another than Christ. To infer that such came from within Him does violence to His holy nature and sinlessness.

- c. He put into the heart of Judas the desire to betray Christ. John 13:2

This verse reveals the Devil's separateness of being, his possession of knowledge, and his ability to put wicked intentions into men's hearts. (4-267)

- d. He filled Ananias' heart to lie. Acts 5:3

That which moved Ananias to lie was the impact of Satan's personality upon his personality. Even though he uttered no word, Ananias' action, with its implication, was lying. (4-267)

- e. He sows tares in the field where good seed has been sown.

Satan takes the Word of God out of the hearts of those who lack understanding. Matt. 13:19,39

This account indicates that Satan not only possesses knowledge, but he has definite relationship with other persons. (4-268)

- f. He walks about, seeking to devour men. 1 Pet. 5:8

This shows his separateness of being, his deliberate purpose to destroy men, and his pursuit of his wicked purpose. (4-268)

Such offenses as those ascribed to Satan in the Scriptures require an officer; such a work manifests a worker; such power implies an agent; such thought proves a thinker; such designs are from a personality.

There can be but three explanations of the fact that Christ taught the existence and personality of the Devil. First, that he accommodated His language to gross superstition, knowing it to be such. If this be true, then what becomes of His sincerity? Second, that He shared the superstition not knowing it to be such. If this be true, what becomes of His omniscience or His reliability as a teacher from God? Third, that the doctrine is not superstition but actual truth. This position completely vindicates Christ as to His sincerity, omniscience and infallibility of character. (3-227)

E. His character

1. He has great dignity. Jude 8,9

In 2 Cor. 4:4; John 12:31, he is presented as a prince and a god. Due to the position of Satan, he was so exalted as to make him exempt from criticism and condemnation by his fellow creatures.

2. He has great power. 2 Thess. 2:9; Rev. 13:11-14; Matt. 24:24

Satan displays such great power, signs and wonders of falsehood as to identify himself as a superhuman being. He has great power even able to control the forces of nature, human property and life, demons and the world of men outside of Christ. Job 1:10-19; Acts 26:18; 1 John 5:19 ASV.

3. He has great craftiness. (2-260 to 261)

- a. His strategies. 2 Cor. 2:11

The devil has many and subtle devices of which the Christian cannot afford to be ignorant. 2 Tim. 2:25,26 shows that by his strategies he takes captive those who do not continue in fellowship with the Lord. The Christian may well pray for God's guidance as he progresses each step of the way.

- b. His wiles. Eph. 6:11-12; Eph. 4:14

Through his wiles, Satan gets the advantage over believers when he could not otherwise do so. In fact, he is so great a strategist and uses so many wiles and makes so many subtle attacks that it is imperative for the believer to make use of the whole armour of God in order to stand against him.

- c. His deceptiveness. 2 Cor. 11:13-15 and 2 Thess. 2:9-10

Satan's deceptive power is so great and effective as to ensnare all those who receive not the love of the truth. Whatever Satan sees God do, he strives to imitate with the intent of persuading men that they do not need God.

4. He is exceedingly wicked. (4-272-273)

- a. He is called the "evil one." 1 John 5:18; Matt. 5:37; Matt. 6:13 ASV

This designation indicates that he is the source of wickedness.

- b. He is the original sinner. John 8:44; 1 John 3:8

(Sinneth from the beginning) means that sin originated in him and by him.

5. He has great fear, since he is a defeated foe.

In spite of the great power and cunning wickedness, he flees from those who properly resist him. James 4:7 In order to successfully resist him, one must be in submission to God in and through Christ because Christ made and overcame the devil. The believer who submits to God and trusts in His power can put the devil to flight.

F. His location.

According to Scripture, Satan is not restricted to one certain place, especially not to a place called "hell."

1. He has access to the throne and presence of God. Job 1:6; Rev. 12:10

The Scriptures teach us that, for some reason that is not revealed, Satan is permitted to have access into the presence of God. He appears there in the capacity of the slanderer and accuser of our brethren. Hence, the necessity of the intercessory work of Christ.

2. He inhabits the heavenly realms. Eph. 2:2; 6:11-12

Satan and the principalities have their abiding places in the heavens. He is the head of the great organized government of demons, undoubtedly with the purpose of overthrowing God and making this world independent of God, in order that his rule as prince of the power of the air might never come to an end.

3. He is active upon the earth. Job 1:6-7; 1 Pet. 5:8

The earth seems to be the special field of Satan's activity.

G. His Work (2-263 to 266)

1. He originated sin.

- a. In the universe. Ezek. 28:15

Sin was not a creation but an origination. It came into existence by the aid of that which had prior existence; namely, personality and the power of choice.

- b. In the race. Gen. 3:1-13; 2 Cor. 11:3

The origin of sin in the human race may be traced, not directly, but indirectly to Satan. Adam and Eve were the responsible agents to whom the origin of sin should be directly attributed. Satan, however, is responsible for the external incitement to disobedience and sin which influenced them.

2. He causes sickness and suffering. Acts 10:38; Luke 13:16

There would have been no sickness had not sin been introduced. Back of sin is the original sinner, who is responsible for all suffering. Many persons are sick, not because they have committed some specific sin, but because they are members of the human race into which sin came. In the final analysis, Satan is the ultimate source of all suffering because he is the ultimate source of all sin. Also he is immediately responsible for many individual cases of sickness and disease, examples of which we read in the N.T.

3. He has the power of death. Hebrews 2:14

Satan seems to have the right to use the mighty weapon of death, yet our Lord Jesus, at the cross, wrested this weapon of death out of Satan's hand and won from him a glorious victory. Col. 2:15

4. He allures to evil. 1 Chr. 21:1; 1 Thess. 3:5; Matt. 4:1-9

Satan incites men to sin. He so arranges times and controls events and circumstances as to make the greatest possible appeal to the sinful tendencies of man.

5. He ensnares men. 2 Tim. 2:26; 1 Tim. 3:7

He lays snares for men and takes them captive. We only need to look about us to see the many snares which are set for the unwary. This is peculiarly true of the young and inexperienced.

6. He inspires wicked thoughts and purposes. John 13:2; Acts 5:3

Satan seems to have the power of mental suggestion, which, unless halted and hindered by the Word of God and His spirit, will be expressed by word and action.

7. He blinds the minds of unbelieving men. 2 Cor. 4:4

He blinds the minds of unbelievers to prevent them from receiving the light of the Gospel.

This explains the difficulty of getting unsaved men to accept Christ as Savior. The deliberate turning from eternal life to eternal death and the rejection of light to abide forever in darkness on the part of man can only be understood in the light of this malicious attack of the devil. What greater wickedness could be conceived of than keeping men from receiving the Gospel of Christ?

8. He takes the Word of God out of the heart. Mk. 4:15; Luke 8:12; Mt. 13:19

This partly accounts for the fact that in spite of much preaching and even personal effort, many are without understanding.

9. He produces evildoers. Matt. 13:25, 38, 39

Satan sows tares in God's field. He mixes his lies with God's truth as the many isms of our day prove, and he mixes his children with God's wherever possible. Note: Even in the churches.

10. He opposes God's servants. 1 Thess. 2:18 ASV; Zech. 3:1; Dan. 10:13; 2 Cor. 12:7.

This opposition, however, results in good to them--keeps them humble and drives them to prayer, but God's grace is sufficient to give them victory.

11. Accuses the believers. Rev. 12:9-10; Job 1:6-11

He certainly is not lazy about this. In this he never gives up day or night.

12. He will energize the antichrist. 2 Thess. 2:9-10 ASV

H. His limitations (1-139)

1. He is not omnipresent.

As a finite and created being, he can be in only one place at a time. Since what is done by his agents is attributed to him, he is practically ubiquitous. Satan was so real to Martin Luther that he threw an ink bottle at him.

2. His influences against the bodies of men are subject to the control of God. Job 2:6-7

He is an agent of God, although he does not intend to be.

3. His influences over the souls of men are simply moral.

That is, he may offer suggestions to persuade and deceive them, but he is unable to change their hearts or coerce their wills. James 1:13-15.

J. His destiny (4-277 to 279)

Though long tolerated, the one who brought evil into the world and who is the enemy of both God and man will finally be dealt with, for his destiny has been definitely fixed. When the divine purpose concerning the Devil, in relation to the earth and to the human race, is fulfilled, God's final act of judgment will fall upon him. His destiny embraces the following separate judgments:

1. His doom was predicted when Satan fell. Isa. 14:15

This was spoken concerning the superhuman being who worked through the king of Babylon. It is declared that he shall be cast down to Hell. This will most surely be fulfilled.

2. He is perpetually under a curse. Gen. 3:14,15

This was the judgment upon Satan when he induced the fall of man. This curse has been perpetuated through the centuries. Satan, once a glorious being, was abased; and the serpent has been the type of sin and Satan ever since. Everything that is degrading and vile has been ascribed to him. He has been held in contempt by the righteous through all the ages. Christ on the cross passed sentence upon him. John 12:31; Col. 2:14,15.

He has been condemned, but the sentence has not as yet been executed, because God's purpose concerning him with reference to the race has not yet been completed.

3. He is to be cast out of Heaven. Rev. 12:7-9

While sentence has been passed upon Satan, he still has certain privileges of access to the heavenlies. His actual casting out will take

place in the midst of the coming Great Tribulation. After this, his wickedness will be confined to the earth. At that time his wicked work will be greatly intensified, as he knows that the time of his utter doom draws nigh.

4. He will be confined to the bottomless pit. Rev. 20:1-3

At the beginning of the millennium, Satan will be bound and thrown into the abyss, or bottomless pit, Christ will then reign for a thousand years. The human race during this time will doubtless go on in its normal increase. It would seem from Scripture that few deaths will occur. Since these people will not have been tested by Satan, he will be released from the bottomless pit at the end of the thousand years, that those born during that period may be tested. He will succeed in inciting many to rebellion. All that are involved in this rebellion will be consumed by fire sent down from heaven.

5. He will be consigned to the Lake of Fire at the end of time. Rev. 20:10

Having ended his work -- the last group of human beings having been tested -- Satan is consigned by the Almighty to the lake of fire, where he will be in torment forever.

K. The believer's responsibility in relation to him.

1. One must remember that he is a defeated foe. Col. 1:13; John 12:31; 1 John 3:8. (4-279)
2. Full equipment is to be appropriated. Eph. 6:13-18 ASV (2-267)
3. Strict self-control is to be maintained. Eph. 4:27 (2-268)

Satan should be allowed no access into the life through evil passion or practice. To accomplish this, self is to be kept under the control, not of self, but of Christ through the Holy Spirit.

Illus.: Self-made man relieves God of a great deal of responsibility.

4. Unceasing vigilance must be expended against him. 1 Pet. 5:8; 1 John 5:18; Eph. 4:27. (2-268)
5. Resistance must be continued against him. James 4:7; 1 Pet. 5:8-9

The believer must take an attitude of confidence toward his adversary, relying on the power of the Spirit for victory over him. (2-268)

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1. The Evolutionary Theory of Man is in direct opposition to Divine Revelation: (1-176)
 - a. The evolutionary theory represents man as rising from a lower order of being; while the Scriptures declare his origin to be due to the direct creative action of God.
 - b. The evolutionary theory represents man as being the result of successive changes in the material forms due to resident forces within; while the Scriptures declare that man's physical being is the result of God's action upon it from without.
 - c. The evolutionary theory represents man as the climax of development ascending through the lower forms of animal life; while the Bible declares him to belong to the distinctive human order, whose entrance into being was immediate and direct.

2. Reasons to reject evolution:

- a. The Bible clearly states that God created man. Gen.1:27
- b. The man God created was intelligent. This has been confirmed by the earliest records.
- c. There is no record of an animal ever becoming man.
- d. There is no evidence that the so-called missing link has been found. One day we read that it has been found, and the next day we read of someone going out to find it.
- e. There is no evidence that primitive man was any different from man today.
- f. The constitution of man is very different from that of any animal.
- g. All evidence points to man as appearing suddenly on the earthly scene in full possession of his intellectual and moral capacities.
- h. Cosmic evolution raises more questions than it solves.

C. But after the divine type.

Man was created in the image of God (Gen.1:27; 5:1; 9:6). Image means the shadow or outline of a figure, while likeness denotes the resemblance of that shadow or figure. The two words, however, are practically synonymous. That man was made in the image and likeness of God is fundamental in all God's dealings with man. I Cor.11:7; Col.3:10; James 3:9. We may express the language as follows: 'Let us make man in our image to be our likeness.' (2-127)

1. Negatively

"The image of God does not denote physical likeness. Col.1:15; John 4:24; 1:18; Luke 24:39; I Sam.15:29. "Image does not imply perfect representation in man. Christ is the image of God absolutely. Man is the image of God relatively and derivatively. Since God is Spirit, man made in His image cannot be merely a material thing." (13-122)

2. Positively

- a. He is a personal being--Both God and man possess personality. Ex.3:13-14

"By personality is meant that two-fold power to know self as related to the world and God and to determine self in view of moral ends. This distinguishes man from the brutes. The brute is conscious but not self-conscious. This natural likeness to God is inalienable. It constitutes the capacity for redemption and gives value even to the life of the unregenerate." (13-122)

"This aspect of God's image in man remains undestroyed by sin." (Bernard in 13-122)

b. He is an immortal being.
 God has endowed man with endless existence. Matt.10:28; Matt.25:46
 "Unending existence is an inseparable part of man's heritage as a creature made after the image and likeness of God. He is indestructible. He cannot be annihilated." (1-178)

c. He is an intelligent being. Col.3:10; Gen.2:19,20; 1:28
 "He had sufficient intelligence when created to think, reason, and speak; to draw conclusions and make decisions. He had a language and apparently was the master of it. He could select suitable names from his divinely given vocabulary for the beasts presented before him, and was capable of having dominion over them." (1-178)

"He had sufficient intelligence to give names to the animals as they were presented before him (Gen.2:19,20). Adam had not only the power of speech, but the power of reasoning and thought in connection with speech. He could attach words to ideas. This is not the picture, as evolution would have us believe, of an infantile savage slowly groping his way towards articulate speech by imitation of the sounds of animals." (2-128)

"Man resembles God, in his possession of a rational nature. Man's capacity in this regard is the source of all scientific knowledge. He reads the meaning of nature and discovers that it is stamped with the marks of reason. Man understands God by reason of the marks of intelligence in the world about him. Reason in man answers to reason in God." (E.Y.Mullins in 1-178)

d. He is a moral being. Eph.4:23,24; Col.3:10
 It is clear from these passages that the image of God consists in knowledge, righteousness, and holiness; moral, not physical likeness. (2-128)

Gen.2:15,17; 3:1-15; Rom.5:12,14.

"Consider the moral test in Genesis 3. Adam had power to resist or to yield to moral evil. Sin was a volitional thing. Christ, the last Adam, endured a similar test. Matt.4." (2-128)

"This means that he was created a holy being, and this was the chief glory with which he was crowned. It was great glory to be made like God in His intellectual excellencies, but it was the greatest glory to be made like Him in his moral perfections." (J.M.Pendleton in 1-179)

e. He is a social being. Gen.1:28
 "As God has a social nature, so He has endowed man with a social nature. Consequently man seeks companionship. In the first place he found fellowship with God, Himself. Gen.3:8 God made man for Himself, and man found supreme satisfaction in communion with his Lord." (11-221)

"In the fall of man the above characteristics have been marred or perverted but not lost."--Dr. H.B.Gray

"There is abundant evidence to show that man has been degraded from a very much higher stage. Both the Bible and science agree in making

man the crowning work of God. We must not forget that while man, from one side of his nature, is linked to the animal creation, he is yet super-natural--a being of a higher order and more splended nature; he is in the image and likeness of God." (2-128)

f. *He is a responsible being" Gen 2:15-17*
 III. The Unity of the Human Race (3-305-307)

It is entirely improper to speak of the races of mankind, because there is but one race, and that is the human race. The idea of the unity of the human race lies embedded in the Scriptures.

A. It is implied from man's origin. Gen.1:26-28

This Scripture makes it clear that God created a single human pair, male and female, which was the embryo of humanity. It was through the fruitfulness of this pair that all the earth was replenished. God called the first man "Adam", meaning "man", and God called the first woman "Eve," since she was to be the "mother" of all living. The clear implication of the name "Eve" was that the whole race was to spring from this pair.

The restriction of the human race to descendants of this pair has definite emphasis through the judgment of God in the flood. All were destroyed except Noah and his family.

After the flood the human race was perpetuated through Noah's sons. There is no record in the Bible nor in secular history of any break in this line after the flood. "These are the three sons of Noah: and of them was the whole earth overspread". (Gen.9:19)

B. Confirmed by Christ. Matt.19:4

Here Christ set His seal upon the account of the origin of the race by drawing from it the law of life for man. In Christ's statement the declaration is made that there was the creation of the original pair, and He leaves the implication that all members of the human race have come from that pair.

C. Declared by Paul. Acts 17:26

Paul declared that God had made all men of one origin. This means not only that all mankind are akin, but that all the peoples of the earth have the same blood. From the fact that life is in the blood, it is quite clear that all human beings have the same kind of blood.

The teachings of the Scriptures concerning this matter are entirely in agreement with the facts of biology. Four types of blood have been discovered among the members of the human race, and all these types are found in each division of mankind regardless of the color of the skin. The members of the human race are united by one blood.

D. Proved by the universality of sin and the universality of the need of salvation.

The factor of this unity is the basis of Paul's doctrine of universal sin and the provision of salvation in Jesus Christ. Rom.5:12-14,19; I Cor.15:22

Through the law of heredity, human depravity has passed from generation to generation. This depravity is not restricted to any national group, but is inherent in and therefore common to all nationalities regardless of color.

E. Corroborated by history and science.

The unity of a race is further evidenced by:

1. History
The history of tribes and nations in both hemispheres of the world points to a common origin and ancestry in central Asia. The European nations have come by successive migrations from Asia. Reputable ethnologists agree that the Indians of North America came from the Mongolians of Eastern Asia.
2. Philology
Philologists agree that all the principal languages of the world point to a common origin.
3. Physiology
The physical structure of the various members of the human race indicates that all belong to one species. Racial differences can be accounted for in a fairly satisfactory way by the effect of climate and environment.
4. Psychology
All members of the human race have common mental and moral characteristics. Their maxims, traditions, and tendencies are strikingly similar.

IV. The Constituent Elements of Man

A. Soul and Spirit.

1. The question of Dichotomy or Trichotomy

"This question has engaged the minds of Christian scholars through the centuries. Competent, devout scholars are divided on the question as to whether man is composed of two parts or three parts. The view that he is composed of two parts is known as dichotomy. The view that he is composed of three parts is known as trichotomy. The solution of the problem is not found in human reason, but in the Holy Scriptures." (3-308)

"A question arises at this point which has engaged and divided theologians in all generations, namely, Is man a dichotomous being--two parts, material and immaterial, with the supposition that soul and spirit are the same--or is he trichotomous--body, soul, and spirit? It would be readily conceded by all that, under any consideration, there is not the same breadth of distinction observable between soul and spirit as between soul and body, or spirit and body. Distinction--far reaching indeed--is implied between soul and spirit, yet these terms are used synonymously. Thus the controversy is between those who are impressed with the distinctions and those who are impressed with the similarities. It would be well to recognize that, when so required, the Bible assigns to these two terms a distinctive meaning and that when no specific distinction is in view the Bible uses them as interchangeable. In other words, the Bible supports both dichotomy and trichotomy." (8-180)

"The term spirit is used freely to indicate the immaterial part of man (compare I Cor.5:3; 6:20; 7:34; James 2:26); so, also, the term soul is used in the same manner (compare Matt.10:28; Acts 2:31; I Pet. 2:11. For a parallel use of these terms see Luke 1:46-47)." (8-180)

"Likewise the same general functions are ascribed to both soul and spirit (compare Mark 8:12; John 11:33; 13:21 with Matt.26:38; John 12:27. Compare II Cor.7:13; I Cor.16:18 with Matt.11:29. Compare II Cor.7:1 with I Pet. 2:11; I Thess.5:23; Heb.10:39. Compare James 5:20 with I Cor.5:5. Those departed from this life are sometimes mentioned as

*immaterial may
be as complex
as the material
(body - molecules, atoms
etc.)*

*all
as functions
of one person
is more amazing
than division*

souls and sometimes as spirits (compare Gen.35:18; I Kings 17:21; Matt. 27:50; John 19:30; Acts 2:27,31; 7:59; Heb.12:23; I Pet.3:18; Rev.6:9; 20:4). (8-181)

So, also, God is revealed as being spirit and soul (Isa. 42:1; Jer. 9:9; Matt.12:18; John 4:24; Heb.10:38).

Basing their conclusions upon these generalities, many have assumed that the Bible teaches only a dichotomy. Over against this is the truth that often times these terms cannot be used interchangeable. There is the closest relation between the human spirit and the Holy Spirit--so close, indeed, that it is not always certain to which reference is made in the Sacred Text." (8-181)

2. Evident Scriptural distinctions between Soul and Spirit.

"The three important texts which distinguish between soul and spirit are: I Cor.15:44, I Thess.5:23, and Heb.4:12. In I Cor.15:44 there is a field of distinction which is unmeasurable. The English translation, "Natural", obscures the fact that reference here is to the present body which is said to be adapted to the soul, as in contrast to that which is future and adapted to the spirit. The natural body is corruptible, dishonorable, weak, and soulish. The spiritual body is incorruptible, glorious, powerful and of the spirit. The future body is to be like Christ's glorious body and the difference, as here measured, between the present body and the resurrection body measures that which is the outlook and capacity of the soul as in contrast to that which is the outlook and capacity of the spirit." (8-182)

After making a careful study of the terms "soul" and "spirit" with the aid of a concordance I find that both are used in the Scriptures to describe various states of being within the human personality experienced because of the interplay of the intellect, emotions, and the will. In order to bring some of the various functions and capacities of the soul and spirit before us the following lists are presented.

The soul:

- | | |
|---------------------|--|
| 1. Loves-- | Deut.13:3; S.ofSol.1:7; I Sam.18:1 |
| 2. Hates | II Sam.5:8; Psa.11:5; Isa.1:14 |
| 3. Longs | Gen.34:8; IISam.13:39; Psa.107:9; 84:12; 63:1,42:1 |
| 4. Is joyful | Psa.35:9; 71:23; Isa.61:10; Psa.86:4 |
| 5. Abhors | Lev.26:15,43; Psa.107:18; Job.33:20. |
| 6. Is vexed | II Kings 4:27; Psa.6:3; II Pet.2:8; Judg.16:16 |
| 7. Is delighted | Isa.66:3; Psa.94:19; Isa.42:1 |
| 8. Is grieved | Judges 10:16; Job 30:25 |
| 9. Mourns | Job 14:22 |
| 10. Loathes | Zech.11:8; Num.21:5 |
| 11. Desires | Prov.13:4; 21:10; Job23:13; Isa.26:9 |
| 12. Knows | Psa.139:14 |
| 13. Given to vanity | Psa. 24:4 |

The spirit:

- | | |
|-------------------|---------------------------------|
| 1. Rejoices | Luke 1:47; 10:21 |
| 2. Is grieved | Isa. 54:6; Dan.7:15 |
| 3. Is troubled | John 13:21; Dan. 2:3; Gen.41:8 |
| 4. Suffer anguish | Exo.6:9 |
| 5. Is renewed | Psa. 51:10; Eph.4:23; Gen.45:27 |
| 6. Is stirred | Acts 17:16 |
| 7. Is constrained | Acts 18:5 |
| 8. Is fervent | Acts 18:25; Rom.12:11 |
| 9. Knows | I Cor.2:11; Job 32:8 |
| 10. Is defiled | II Cor.7:1; Psa.32:2 |