

**Angels and Demons**  
**Lesson Two: The Origin of Angels and Demons**  
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**Introduction: The Origin of Angels and Demons – A Hidden Mystery or Revealed for Our Understanding?**

- A. The Scriptures provide only so much detail on where angels came from and the beginning of their existence.
- B. Explanations from Scripture for the origin of Satan and the demons can be difficult to understand and therefore are highly controversial.
- C. Due to the nature of God’s revelation, we simply do not have a complete account of the origin of angels and demons that will *completely* satisfy us.
- D. God’s word is designed to glorify and magnify God and bring people into a relationship with the Lord, not to emphasize the greatness of angels and demons!
- E. While we should respect the existence of angels and demons, let us restrict our beliefs to what is actually revealed, not what is unrevealed (**Deut. 29:29**).

**I. The Origin of Angels.**

- A. Angels have not always existed.
  - 1. Unlike God who is pre-existent and self-existent (**Rev. 1:8; Ps. 90:2**) angels have not always existed.
  - 2. Only God is the “I AM” or the Eternal One (**Exod. 3:14**).
  - 3. Unlike the Son of God who was not created, but is pre-existent (**John 1:1-2; 8:58; 17:5**), angels were created by Jesus Himself (**Col. 1:15-17**).
- B. Angels are created beings.
  - 1. By the Lord’s command, angels were created (**Ps. 148:2, 5**).
  - 2. Angels were created *before* the creation of this world; they were already in existence while God “*laid the earth’s foundation*” (**Job 38:4, 7**).
- C. The purpose for creating angels.
  - 1. “*All things were created by Him and for Him*” (Christ) (**Col. 1:16**).
  - 2. The Hebrew writer’s description of the superiority of Christ to the angels (**Heb. 1:3-4**) reveals to us the purpose why they were created:
  - 3. Jesus is the Son of God; angels are His servants (**Heb. 1:5, 6-7**).
  - 4. Jesus is a sovereign king; angels are His subjects (**Heb. 1:8-9, 13-14**).
  - 5. Jesus is the Savior; angels minister to the saved (**Heb. 2:5-9, 14-16**).

**II. The Origin of Satan.**

- A. God created Satan as an angel.
  - 1. God created all things (**Isa. 44:24; Rev. 4:11**), including “*the heaven of heavens with all their host*” (**Neh. 9:6**) which includes Satan.
  - 2. Everything God created is good (**Gen. 1:31; 1 Tim. 4:4**) and “perfect” (without fault or blameless) (**Deut. 32:4**).
  - 3. Since God does not create evil, Satan must have begun as a good angel.

4. Like Adam and Eve who were created with a free will (**Gen. 1:26-27**), Satan also was created with free will (cf. **2 Pet. 2:4; Jude 6**).
5. Satan became unholy or evil when he *chose* to sin and continue down the path of rebellion against God (e.g., **Rev. 12:7-9**).
6. How do we know that Satan is an angel?
  - a. Satan presented himself before the Lord along with the other angels (**Job 1:6; 2:1**) (“sons of God” = angels, **Job 38:7**).
  - b. Satan is of the “*angelic majesties*” (“dignities”) (**Jude 8-9**); Michael the archangel dared not pronounce railing judgment him.
  - c. Like false teachers in religion who deceive the people, “*Satan disguises himself as an angel of light*” (**2 Cor. 11:14**).

B. How did Satan fall?

1. Since God does not tempt anyone (**James 1:14**), Satan chose for himself to sin and fall away from God.
2. Specifically, the Bible tells us that *pride* was the sin the devil committed that led to his condemnation (**1 Tim. 3:6**).
3. Satan’s downfall is compared to the new convert who is prematurely appointed to serve as an overseer of the church.
  - a. Had God bestowed upon Satan a special position of honor that “went to his head” which led to his pride? (cf. **Ezek. 28:14**).
4. Like the new Christian who ambitiously desires the power of a bishop, perhaps Satan sought greater exaltation (cf. **James 3:14-16**).

C. “*There was war in heaven*” (**Rev. 12:7-9**).

1. Was it at the very beginning that Satan’s lust for power caused him to lead a revolt, influencing many angels to wage war against God in heaven?
2. Some struggle with the idea that such rebellion against God could even take place *in the realm of heaven* where no sin can occur (**Rev. 21:27**).
3. The context reveals that this battle took place *just before* the victory of Christ over the devil - His completion of His redemptive work for us.
4. Rather than fixed in one period of history, this war is a vision to be interpreted figuratively, a war that has waged since the beginning of time.

D. Satan’s appearance as the serpent.

1. His first recorded appearance in the Scriptures is in the Garden of Eden, where the serpent successfully tempts Adam and Eve to sin (**Gen. 3**).
2. We know this is Satan according to **Revelation 12:9** where he also called “*the serpent of old*.”
3. “Satan” occurring 27 times in the Old Testament is his name because he is God’s opponent or adversary (e.g., **1 Chron 21:1; Job 1:6; Zech. 3:1**).
4. In the New Testament he is called Satan 37 times (SATANAS); he is an adversary and accuser of God and His people (e.g. **Mat 4:10; 2 Cor 2:11**).
5. Since the beginning of Creation up to our time, Satan has worked hard to defeat God and destroy the people of God.

E. Satan's rise and fall: *Possible* (not conclusive) insights from *Ezekiel 28:11-17*.

1. The context shows that this is a prophecy against the king of Tyre (v. 12) who in pride exalted himself and sinned against the Lord.
2. Through *figurative* language (an allegory?) Ezekiel describes what the rise and fall of the king of Tyre was like and *possibly* for Satan also.
  - a. Both *were* full of wisdom or truth (**Ezek. 28:12 / John 8:44**).
  - b. Both were in "Eden" (**Ezek. 28:12 / Gen. 3:1**).
  - c. Both were anointed "cherub" or angelic honor by God (v. 14).
  - d. Both began as "blameless" or good (**Ezek. 28:14 / See part A.**).
  - e. Both are characterized by violence (**Ezek. 28:16a / John 8:44**).
  - f. Both were banished from God's presence (v. 16b / **Rev. 12:9**).
  - g. Both were puffed up with pride (**Ezek. 28:17a / 1 Tim. 3:6**).
  - h. Both were cast to the earth (**Ezek. 28:17b / Rev. 12:9**).
  - j. Both severely punished (**vs. 18-19 / Mat. 25:41; Rev. 20:10**).
3. Considering how many similarities there are between the two, isn't it at least a *possibility* that the king of Tyre is also a personification of Satan?

F. Satan's rise and fall: Possible (not conclusive) insights from *Isaiah 14:12-15*.

1. The context shows that this a prophecy against the king of Babylon (v. 4) who also exalted himself in his pride, even to equality with God.
2. Like Ezekiel, Isaiah uses *figurative* language to describe the pride this king had in his heart, a *possible* portrayal of Satan's pride and fall also.

**Note:** "Lucifer" (HEYLEL) literally means "light-bearer" – "the shining one, the morning star" (BDB Lexicon). "Son of the morning" (**Isa. 14:12b** / "morning stars" = angels; cf. **Job 38:7**).

- a. Both had "fallen from heaven" (**Isa. 14:12 / Rev. 12:9**).
- b. Both were exceedingly proud (**Isa. 14:13-14 / 1 Tim. 3:6**).
- c. Both were cast down by God (**Isa. 14:15 / Rev. 12:9**).

3. Like Ezekiel, this prophecy appears to be a personification of Satan, but again, this is only a possibility and not a certainty.

### III. The Origin of Demons.

A. Demons are angels who sinned.

1. Demons are angels who fell away from God to follow Satan, who chose to follow the devil in the rebellion against God (**Rev. 12:7-9**).
2. Clearly, demons are those who look to Satan as their king, the ruler or prince of darkness (**Mat. 12:24; 25:41b; Rev. 9:11**).
3. Once an angel chose to sin (**2 Pet. 2:4**), he became a demon bent on evil and the destruction of mankind.
4. Satan's army of angels may have lost "the war" (**Rev. 12:7-9**), but they still remain a powerful force to be reckoned with today (**Eph. 6:12**).

B. How can wicked angels roam free “*in the heavenly places*” today (Eph. 6:12) if angels who sinned have been “*cast into hell*”? (2 Pet. 2:4).

**Note: In the Scriptures, there are different meanings for the word “heaven.”**

- The first heaven: The natural skies and universe that is visible to our eyes (Ps. 19:1).
- The second heaven: Where angels or principalities reside and operate from (Col. 1:16).
- The third heaven: Where God dwells (2 Cor. 12:2-4).
  1. The nature of the sin these angels committed is not provided by the apostle Peter (2 Pet. 2:4), but by Jude, the bondservant of Christ (Jude 6).
  2. These angels chose not to keep their first “*principality*” (Jude 6, ASV) (i.e. position of authority given by God) (cf. Col. 1:16; 2:15; Rom. 8:38).
  3. An unknown number of angels “crossed the line” by leaving their proper abode or habitation in “*the heavenly places*” (cf. Eph. 3:10; 6:12).
  4. Some theorize that this took place when angels supposedly left heaven to appear in the flesh on earth and marry earthly women (Gen. 6:1-4).
    - a. While “sons of God” can refer to angels (Job 1:6; 2:1; 38:7), it may also refer to followers of God (Luke 20:36; Rom. 8:14).
    - b. “Sons of God” (v.2) refers to Sethites who “*called upon the name of the Lord*” (Gen 4:26) and “daughters of men” Canaanites.
    - c. There is no hint that the Lord’s sorrow and disapproval had anything to do with women marrying angels (Gen. 6:5-6).
    - d. Instead, the great wickedness of man was more likely the result of God’s people marrying Canaanites (cf. Gen. 24:3; Deut. 7:1-4).
    - e. The theory says the giants were born as a result of “angelic marriages”, yet such giants existed before this time (Gen. 6:4).
    - f. Jesus gives this historical account, making no mention of angels intermarrying with earthly women (Mat. 24:38; Luke 17:27).
    - g. The belief that angels left their “proper domain” (Jude 6) to marry women is a big *assumption*, not a necessary conclusion!
  5. Instead, angels who left their proper abode (the heavenly places) refer to *demons that chose to dwell on the earth and inhabit (possess) men*.
    - a. We can conclude this by examining the type of punishment these angels received - they were cast into “hell” (2 Pet. 2:4; Jude 6).

**“Hell” (TARTAROS):** “doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds” (Thayer’s); **“the deepest abyss of Hades”** [cf. Luke 16:23]; to incarcerate in eternal torment” (Strong’s).

b. Tartaros or “hell” is the abyss (Rev. 9:1, 11) – place of torment the demons begged Jesus not to send them (Mt 8:29; Lk 8:28, 31).

(1) Not to be confused with hell or GEHENNA (Mt 10:28).

c. The abyss was used as Satan’s prison in Revelation 20:1-10.

d. God, through His Son and His apostles (Ac. 10:38; Mk. 16:17) “*did not spare angels when they sinned but cast them into hell.*”

e. Hades, which includes the abyss, will be cast into Hell (“lake of fire”) on the great day of judgment (Rev 20:14; 2 Pet 2:4; Jude 6).

**Conclusion: The Lord God alone made all the angels before the world was. Angels originated from God. Demons originated from the moment angels chose to sin.**