

Angels and Demons
Lesson Three: Angelic Authorities
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Introduction: Seeking Greater Insight into the Great Spiritual Battle of All Time.

- A. Spiritual insight is gained by a thorough examination of the authorities and organization among angels and demons as revealed in the Scriptures.
- B. Such insight is important to our understanding of the spiritual battle that takes place everyday between the forces of good and evil (**Eph. 6:12**).
- C. The more we take seriously the reality of this battle, the more we will take seriously our own spiritual battle that we must fight to remain faithful each day (**Eph. 6:10-18; 2 Cor. 2:10-11; 10:3-5; 1 Tim. 6:12; 1 Pet. 5:8**).

I. Jesus Christ the Son of God: The Leader of the Angels!

- A. Angels owe their very existence to Jesus who created them (**Col. 1:16**).
 - 1. Even those things in the universe that are invisible “*thrones or dominions or rulers or authorities*” were created by Jesus.
 - 2. This list of invisible things may refer to *angels* (**Col. 1:16**).
- B. Jesus is the Head of the angels.
 - 1. Jesus is “*the head of all principality and power*” (**Col. 2:10**).
 - 2. Prior to His resurrection and exaltation as King, Jesus spoke of His ability to call upon the Father to send angels for deliverance (**Mat. 26:53**).
 - 3. Now Jesus is at the right hand of God and “*angels and authorities and powers*” are subject to Him (**1 Pet. 3:22**).
 - 4. Jesus is of course subject to God (the Father) according to the divine order (**1 Cor. 11:3; cf. John 14:28b**), yet is equal with God (**Phil. 2:6**).
 - 5. Therefore, angels are subject to Jesus as Jesus is subject to God.

II. Are There Positions of Authority among the Angels?

- A. The Scriptures *seem* to indicate that there are positions of authority among the angels or at the very least different functions of service between them.
 - 1. There is, however, no definite numerical order or arrangement of the angels by rank. *Any attempt to do so has no Scriptural justification for it.*
- B. The “*thrones, dominions, principalities powers, and might*” of angels.

Colossians 1:16 (KJV) *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be **thrones** (THRONOS), or **dominions** (KURIOTES), or **principalities** (ARCHE), or **powers** (EXOUSIA): all things were created by him, and for him: - cf. 1 Cor. 15:24; Rom. 8:38; Eph. 1:21; 3:10; 6:12; Col. 2:10, 15*

- “**Thrones**” (THRONOS): “metonymy for angelic powers” (Vine’s Expository Dictionary); a stately seat; by implication, power or a potentate.” (Strong’s Dictionary of Greek Testament); a throne, seat, i.e., a chair of state having a footstool; assigned in the N.T. to kings, hence, by metonymy, for kingly power, royalty (Thayer’s Greek Lexicon).
- “**Dominions**” (KURIOTES): “denotes “lordship” (kurios, “a lord”), “power, dominion,” whether angelic or human, Eph 1:21; Col 1:16; 2 Peter 2:10 (RV, for KJV, “government”); Jude 8. In Eph. and Col. it indicates a grade in the angelic orders, in which it stands second” (Vine); “dominion, power, lordship; one who possesses dominion” (Thayer); mastery, i.e. rulers” (Strong).

- **“Principalities”** (ARCHE): “beginning, government, rule, is used of supramundane beings who exercise rule, called “principalities” (a) of holy angels, Eph 3:10... (b) of evil angels, Rom 8:38; Col 2:15” (Vine); the first place, principality, rule, magistracy (Thayer); “chief (in various applications of order, time, place, or rank)” (Strong).
- **“Powers”** (EXOUSIA): “denotes authority... one who possesses authority, a ruler, magistrate or a spiritual potentate” (Vine); “the leading and more powerful among created beings superior to man, spiritual potentates” (Thayer).
- **“Might” / “powers”** (DUNAMIS) could also be in reference to the rank or function of angels (**Eph. 1:21; Rom. 8:38; 1 Pet. 3:22**); meaning “force; specially, miraculous power” (Strong); “strength, ability, power” (Thayer).

C. Demons (or fallen angels) also appear to have positions of authority or different functions among them (“principalities, powers, rulers” – **Eph. 6:12; cf. Col. 2:15**).

1. Our battle against sin as Christians ultimately has to do with our fight against “*the spiritual hosts of wickedness in the heavenly places*” (**Eph. 6:10-12, NKJV**).

“Spiritual” (PNEUMATIKOS): “belonging to a spirit, or a being higher than man but inferior to God Eph 6:12” (Thayer); “non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious” (Strong); “always connotes the ideas of invisibility and of power... the angelic hosts, lower than God but higher in the scale of being than man in his natural state, are 'spiritual hosts,' Eph 6:12” (Vine).

III. Michael the Archangel vs. Satan the King of Demons (Fallen Angels).

A. Michael the *archangel* (i.e. “chief of the angels”): Chief angel above all angels.

1. Michael is only angel referred to as archangel in the Scriptures (**Jude 9**).
2. Michael may not be the only “chief” among angels. Michael is “*one of the chief princes*” (**Dan 10:13**) and “*principalities*” (plural, from ARCHE i.e. chief) is used in reference to angels (**Rom 8:38; Eph 1:21; Col 1:16**).
3. Michael (i.e. “Who is like God”) is one of the two angels we know the name of (the other is Gabriel – **Dan. 8:15-16ff; 9:21; Lk. 1:11-12, 30-37**).

B. Satan is the king of all demons (i.e. fallen angels).

1. The “locusts” or demons of Revelation 9 (cf. **Luke 10:19**) have a king that rules over them – “*the angel of the abyss*” (i.e. Satan – **Rev. 9:11**).
2. Satan is chief among the fallen angels, the one who led them in a rebellion against God (**Rev. 12:7-9**); they obey his command (**Mat 25:41**).
3. Satan is “*prince of demons*” (**Mt 12:24-26/ Lk 11:15-18; cf. Eph 2:2**).

C. Michael and Satan have fought against one another throughout time.

1. Michael and his angels waged war against Satan and his angels (at the beginning of time?) and Satan and his army was defeated (**Rev. 12:7-9**).
2. Michael disputed with Satan over Moses’ body (**Jude 9**). The nature of this dispute is unknown. **Deuteronomy 34:5-6** describes Moses’ burial.
3. Michael helped an angel deliver a message to Daniel who had been withstood by “*the prince of the kingdom of Persia*” (Satan) (**Dan 10:1-14**).
4. Michael stood guard over God’s people and delivered them during a time of great tribulation (**Dan. 12:1, 11; cf. Mat. 24:15-22**).
5. The voice of Michael will accompany the shout of Jesus to announce His coming on Judgment Day (**1 Thes. 4:16; cf. Mat. 13:41-43; 25:41**).

Conclusion: There is Leadership, Order, and Organization among Angels and Demons to effectively carry out their Plans in the Great Spiritual War!