

Angels in the Old Testament

I. Holy Angels

A. The Need for Angels

1. The Hebrew word for angels is *malak* and is a functional term that means “messenger.” It can apply to either human or spiritual beings. The Greek equivalent to this is the word *angelos*. Angels are also often called *elohim*, which places them in the realm of divine beings—of Yahweh and the gods of the nations (Ps. 8; 82:1, 6; 86:8; 97:7). *Malak* and *elohim* are often used interchangeably.
2. The question is why would an all-powerful God who is capable of anything choose to create angels, and what purpose do they serve? The Bible portrays Yahweh as a perfect and holy pre-existent being who transcends His creation. Because He is so different from His creation, He chose to create beings that could serve as intermediaries between Him and humanity. Angels, as both creatures and supernatural beings, are able to transcend Yahweh and creation and serve as intermediaries.
3. Because Yahweh is transcendent it is impossible to truly know Him; thus, in order for man to know Yahweh, He established his angelic council for mankind so that they might know Him. The angels are the mediators between Yahweh and man because they are able to bridge the gap between the Creator, because they are supernatural, and man, because they are creatures as well.
4. This becomes especially important after the fall and mankind now being utterly sinful. Because of man’s sin he cannot enter the presence of Yahweh’s glory without incurring death. And Yahweh, as holy and perfect, cannot be in the presence of sin. Thus, when the prophets, like Moses, and Daniel, enter the presence of Yahweh, they are surrounded by angels as a curtain between them and Yahweh. This is also demonstrated by the cherubim that guard the Garden of Eden after the fall and by their images, which are on the curtain to the Holy of Holies.
5. Yahweh’s transcendence is clearly seen in two ways in the giving of the Law to Moses in Exodus. First, when Moses asks to see Yahweh’s glory, Yahweh responds by saying it is too great for Him to experience but that He would show him a portion of Himself and only when he was shielded from that small portion (Ex. 33:18-23; 34:29-35). Moses as a fallen human could not stand in the presence of Yahweh—and survive—unless he was shielded from His glory. The second revelation of Yahweh’s transcendence is in the giving of the Law from Yahweh to Moses through the angels. In Exodus it seems that Yahweh and Moses are alone on Mount Sinai; however, other places in the Bible tell us that it was through the angels that the Law was given (Deut. 33:2; Ps. 68:17; 2:1, 26-27; Acts 7:38, 53; Gal. 3:19; Heb. 2:2). Angels served as mediators between Yahweh and man in the giving of the Law since man cannot go into His presence unprotected.
6. “The real question is whether and how far there can be any experience of God and His Christ, any encounter and co-existence with Him, which does not take place in supreme truth and reality—whether we are aware of it or not—in the presence and participation of His angels... What would we earthly creatures be before Him and with Him, if He were to visit and encounter us only in divine and not also creaturely form.” (Karl Barth. *Church Dogmatics*, p. 3.3.478.)

7. “The first two commandments of the Decalogue witness to and protect the transcendence of God. But the danger of transcendence is that God may be pushed beyond the realm of this world. He may cease to be the God of mercy, the God who sees and cares. The portrayal of God amid the lower gods [angels] simultaneously highlights His otherness and also His relatedness to the world and to His people. God dares to risk His holiness by refusing the prerogative of theoretical monotheism.” (Stephen F. Knoll. *Angels of Light, Powers of Darkness: Thinking Biblically About Angels, Satan, and Principalities*, p. 34.)
8. The amazing part about Yahweh is that He loves us so much that He was willing to take this risk in order to enable us to have a relationship with Him. God chose to create angels in order to be mediators knowing that we as sinners would seek to worship these lesser beings instead of Him. The desire to bridge the gap between Him and us was worth the risk of creating angels as mediators. However, Jesus is now our mediator, and we have access to Yahweh through His Son (Heb. 1; 2:14-18; 4:14-16; 7:24-25).

B. The Ministry of Angels

1. First, angels are representatives of Yahweh and heaven; these are a mysterious realm of perfection and glory to which humans cannot relate, so angels come as ambassadors in order to communicate to humanity the hope that awaits them. The second role of angels is to serve as witness to the divine activity. The angels are not only the mediators between Yahweh and man, but they also reveal the actions of Yahweh in the created world.
2. The angels were created to worship and serve Yahweh (Job. 38:7; Ps. 8:2; 29:1; 89:5-8; 103:20-21; 148:2; Isa. 6:1-6; Ezk. 1; 10; 41; Lk. 2:8-21; Col. 1:16; Heb. 12:22; Rev. 5:11-12). Angels are messengers who serve as a mouthpiece for Yahweh, announcing and proclaiming the word of the Lord (Gen. 16; Num. 22; Judg. 2:1-5; 6:11-24; 13; 1 Kg. 19:5-7; 2 Kg. 1:15; Dan. 8:15-18; 9:21-22; Zech.; Matt. 1:18-25; 28:2-5; Lk. 2:8-21; Acts 7:53; 8:26; 10:1-8; Gal. 3:19; Rev. 5:2).
3. Though the common image of angels is that of choirs and messengers, they are seen more often in the Scriptures in a more active and influential role in the world. In many places the angels are seen serving as military warriors on the behalf of Yahweh’s people (Ex. 3:2; 14:19; 23:20-23; 32:34; 33:2; Josh. 5:15; Judg. 5:20; 2 Chr. 32:21; 2 Kg. 6:15-17; Ps. 35:5-6; 91:11; Dan. 10:13-21; Matt. 26:53), as deliverers (Num. 20:16; Judg. 2:1; Ps. 34:7; Isa. 63:9; Dan. 3:28; 6:22; Matt. 4:11; 24:31; 22:43; Acts 5:19; Acts 12:7-15), and in judgment of people and the nations (Gen. 19; 2 Sam. 24:13-17; 2 Kg. 19:35; 1 Chr. 21:12-30; Ps. 78:25, 49; Matt. 13:39-41, 49; 1 Cor. 10:10; Rev. 8-11; 14; 16).
4. What sums up the purpose and ministry of angels so well are the opening and closing scenes in the 1993 German movie *Faraway, So Close*. In the first scene an angel is speaking and says, “You, whom we love, you do not see us; you do not hear us. You imagine us in the far distance, yet we are so near. We are messengers who bring closeness to those who are distant. We are messengers who bring the light to those who are in darkness. We are messengers who bring the Word to those who question. We are neither the light nor the message. We are messengers. We are nothing. You

- are for us, everything.” In the final scene two angels are speaking and say, “You, whom we love, you do not see us; you do not hear us. You imagine us in the far distance, yet we are so near. The message is love. We are nothing. You are everything to us. Let us dwell in your eyes. See your world through us. Recapture through us that loving look once again. Then we will be close to you and you to Him.
5. However, in the New Testament the angels’ role diminishes in comparison to Jesus’ role as Son of God. In the Gospels the angels announce the coming of the Messiah Jesus, and in the epistles they serve as foils to the divinity and superiority of Christ (1 Cor. 8:4-6; Phil. 2:6-11; Col. 1:15-20; Heb. 1-2; see Stephen F. Noll. *Angels of Light, Powers of Darkness*, p. 80). Though Jesus takes precedence over angels in His role as the fullest and final revelation of Yahweh, angels still have a significant role to serve in the creation, as seen in Revelation.
 6. As we become more and more like Jesus through the Holy Spirit who indwells us, our intimacy with Yahweh increases more and our need for angels as mediators and guides becomes less and less. On the day we are glorified in heaven, we will be given dominion over the world once again (Heb. 2:5-18) and we will rule over the angels (1 Cor. 6:3) since it is humans who share in Christ as heirs—not the angels.

C. Angels as Created Beings

1. The Scriptures make it clear that angels are not pre-existent like Yahweh—that they are, in fact, created by Yahweh and have a beginning. In Psalm 148:2 the Psalmist calls on the angels to praise Yahweh, and then in verse 5, he states that they were created by Yahweh’s command (Job 38:7). John 1:3 also states that all things were created by Yahweh and that apart from Him nothing came into existence.
2. Paul states in Colossians 1:15-16 that Christ created thrones, dominions, principalities, and powers. The Jews of Jesus’ time used these words to refer to the angels. And Paul shows in Ephesians 3:10 and 6:12 that he is using them in the same way (cf. Col. 2:10, 15).
3. It is also clear that the angels were created prior to the creation of the earth, sky, and humanity because they are mentioned in Job 38:7 as being present when Yahweh was creating the world—and that they shouted for joy (Gen. 1:26; 3:5, 22). Likewise, we see the presence of Satan, through the serpent, in Genesis 3 very soon after the creation of Adam and Eve.
4. Though angels are created beings, they are still supernatural beings who have great power, as seen in the passages above that portray them as military warriors, deliverers, and agents of judgment (2 Pet. 2:11).
5. On the other hand, although they are supernatural and powerful beings, they are limited in space (Dan. 9:21-23; 10:10-14), power (2 Peter 2:11; Rev. 7:1; 16:8-9; Job 1:12; 2:6; Rev. 12:7; Dan. 10:13), intellect (Matt. 24:36; 1 Peter 1:11-12), and holiness (Isa. 14:12; Rev. 12:3-4).
6. Like us, angels were also created to have free will. Though there is no Bible passage that specifically mentions the free will of angels, it is clearly seen in the rebellion of the fallen angels. The fact that Satan and his demons had the ability to go against the will of Yahweh and continue to do so shows that they do have free will. However, it

is possible that their free will is somehow different from ours or limited. The fact that the holy angels seem now to be incapable of rebelling against Yahweh suggests that their choice to stay with Him guarantees them total obedience to Yahweh from that point on. The heavenly war may have been a test of obedience for angels as the “tree of the knowledge of good and evil” was a test of obedience for man. C. S. Lewis hypothesized that if one passed the test of obedience in a perfect state of being, they would then stay in that state for all eternity. Yet there is not enough revelation to understand how all of this works in the spiritual realm.

II. The Council of Yahweh

A. The Heavenly Court

1. Because of the nature of angels as both supernatural beings and messengers, they are portrayed as *'elohim* (gods) in the Bible. They are seen as lesser gods in comparison to Yahweh because they were created by Him to serve Him and are merely messengers. Yet they are also given authority over the nations in order to guide them to Yahweh. Yahweh thus establishes the angels as His heavenly council to show the need for order and stability in His creation. Throughout the Old Testament the angels are called the *assembly/council of the holy ones, council of the Lord/God, hosts, morning stars, host of heaven, sons of God, and elohim*.
2. Understanding the angels as being gods and having dominion over certain parts of the earth is not a threat to the sovereignty or holiness of Yahweh. Their dominion as divine-like beings is no different than the dominion that Yahweh had in mind for Adam and Eve before the fall (Gen. 1:26-30), the kingship that He gave David and others, and the dominion that will one day be restored to us (Lk. 22:30; 1 Cor. 6:3; 2:5-18). Yahweh has no problem allowing other created beings to be rulers and to have power and dominion over His creation as long as they remember that He is the all-sovereign and unique God they serve and that they are incapable of being greater than Him since they are His creation.
3. 1 Kings 22:19-23, Isaiah 6:1-4, and Job 1:6; 2:1-2 present a picture of heaven where Yahweh is sitting on His throne surrounded by an assembly of angels that serve as His council and as His delegates on earth. Job 1:6; 2:1-2 and Zechariah 3:1-4 also show that the demonic angels come into Yahweh's assembly and are subject to His will.
4. The purpose of this assembly is not to just stand around in heaven and worship Yahweh; rather, they are also established as rulers of the nations. Deut. 32:8 states that the nations were divided according to the number of angels delegated to rule the earth.
5. Some argue that that this verse should be understood as the nations being divided “according to the number of the *sons of Israel*,” meaning Israel was the basis for the division of the nations. The problem is that the original reading in the Hebrew is “according to the number of the *sons of God*.” “Sons of God” in the Scriptures always refers to the angels. Likewise, the nations were divided into 70 nations in Genesis 10, after the Tower of Babel incident, which was long before the existence of the nation of Israel. It is interesting that the Canaanite accounts have a reference to the 70 nations being divided according to the 70 sons of god—of El, the high god.

6. Daniel 10 reveals that there are angels (princes) ruling over the nations of Persia and Greece. It is clear that the word “prince” refers to angels because the angel Michael is referred to as the prince of Israel. Also the angel that comes to Daniel says that he is at war with these princes, which would not make sense if these princes were to be understood as human rulers. This passage shows not only the ruling authority of the angels but also that not all of them are serving Yahweh (Ps. 82).
7. As seen in Daniel 10, these gods have the ability to affect the nations and to aid them in their conquest. This can be seen clearly in 2 Kings 3:24-27 when the god of Moab, Chemosh, unleashes his anger on Israel when they attack Moab. Even though verse 27 is vague about who the god is, the context makes it clear. It is obvious that it is not Yahweh who is angry with Israel since He approved the attack in verses 16-19, and normally the Bible makes it clearer when Yahweh is the subject of the anger. Likewise, Moab is losing until the king sacrifices his firstborn son, which then causes the god to aid him in winning the battle. This is not the kind of sacrifice that Yahweh would be pleased with, especially from the Moabite king, if Yahweh were the being behind the divine anger against His own nation. Thus it only makes sense that the demonic angel known as Chemosh to the Moabites was appeased and strengthened by the child sacrifice and by the devotion of the Moabite king and then aided him in battle (2 Chr. 28:23).
8. It seems that the devotion of people contributes to the power or strength of the angels that they are worshiping, which in turn gives the angel the ability to affect the physical world, as seen in 2 Kings 3:27 (this is hard to understand, but even the New Testament makes it clear that our prayers influence the outcome of Spiritual warfare). This also is suggested in Daniel 10, when the days of Daniel’s fasting (prayer) correspond to the days that the angel was battling the demonic angel of Persia. One can see a direct relationship between the angel given rule and the nation and people under his rule—whether belonging to Yahweh or Satan.
9. As Christians who are indwelt by the Holy Spirit, we are now more connected to the spiritual realm than man was before Christ. Because of this, the New Testament spends more time than the Old Testament did talking about our involvement in spiritual warfare and about the power of prayer.

B. Angels are not to be Worshiped

1. Although Yahweh has made the angels rulers over the nations, they are not to be worshiped by humans anymore than Yahweh would allow the worship of human rulers. The Bible exalts Yahweh to the exclusive status of Lord by contrasting Him to *the gods*. (See Stephen F. Noll. *Angels of Light, Powers of Darkness*, p. 33-34.)
2. The first way that Yahweh emphasizes His exclusivity is by taking a unique name and leaving the other gods nameless. Whereas the names El and or ’Elohim are generic names for God, Yahweh is the personal name of God and is found only in the Bible. It is never used of the other gods in or outside of the Bible. When the personal names Ba’al and Dagon do appear, they are used in ways that dramatically undermine their reality and power (Ex. 23:20-21).
3. Second is the commandment that “You shall have no other gods before Me” (Ex. 20:3), which shows the incomparability of the Lord. The Lord is not to be one along

- with many, rather the One before and above all others to the complete exclusion of all other things. He is ontologically unlike all others (Ex. 15:11; Ps. 86:8).
4. The third way is found in the second commandment that “You shall not make for yourself a carved image or any likeness of anything that is in heaven above or that is on the earth beneath or that is in the water below” (Ex. 20:4). This commandment shows the absolute and clear line between the Creator of everything and His creation and creatures.
 5. The fourth is through the many contests and contrasts in the Bible between the Lord and the gods. When Aaron declares, “These are your gods, O Israel, who brought you up out of Egypt” (Ex. 32:4) after the ten plagues and the crossing of the Red Sea, the reader is meant to hear the Lord laughing in derision at their foolish idolatry. Likewise, during Elijah’s contest with the prophets of Baal, Elijah mocks them by saying, “Yell louder! After all, he is a god; he may be deep in thought, or perhaps he stepped out for a moment or has to take a leak” (1 Kg. 18:27; cf. 1 Sam. 5:1-5).
 6. A fifth way is that throughout the entirety of the Bible, Yahweh is seen as the true hero over and over again—the One who continually guides, saves, and fights for His people. And His point of view of the events of history dominates the text.
 7. The sixth way God is shown to be exclusive is that even the angels are shown to recognize the supremacy of Yahweh and are called to worship Him (Ezk. 1; Dan. 7; Rev. 1:13-16; 4-5). Likewise, humans are commanded by Yahweh and by the angels themselves to not worship the angels (Deut. 4:19; Col. 2:18; Rev. 22:9). Being worshipped becomes a major distinction between Yahweh and the angels.
 8. When Yahweh is shown supreme among the many gods/angels, it gives Him far more glory than if He were simply supreme among *no* others. For example, to say that one is the strongest man in the world compared to all the other strong men has far greater meaning than to say that one is the strongest man in the world because he is the only man that exists.
 9. The fact that the Bible includes so much revelation of the angelic council as divine-like beings shows the confidence of Yahweh and His people who wrote the Scriptures in that Yahweh is the one and only true God and that these facts do not weaken His uniqueness.
 10. “We have no chance to understand the peculiar position of this incomparable God in the midst of other divine powers unless we become sympathetically aware of the possibilities of polytheism. Although difficult to imagine today, polytheism is not a naïve and backward condition that belongs to the childhood of humanity. Rather it is an abiding and powerful possibility of understanding the world which is in reality as present among us today as it ever has been.” (Ulrich W. Mauser. “One God Alone: A Pillar of Biblical Theology.” *Princeton Seminary Bulletin*, p. 260.)
 11. This view is also accepted by the New Testament with the revelation of the Eternal One in Rev. 4, where one sees Yahweh as holy, sovereign, and one, but He is not alone. He is surrounded by other spiritual beings, “living creatures,” and the elders who wear crowns and have great authority. However, Yahweh is seen as the pure One who is at the center of the court and is emanating a glory that is unmatched. Yahweh is likewise seen as the only one worthy of worship and that all of the spiritual beings proclaim day and night.

12. “We must avoid both the over-estimation of angels on the one side and their under-estimation on the other. We contend for the sole lordship and glory of God, but we contend for the lordship and glory of God through the ministry of angels.” (Karl Barth. *Church Dogmatics*, p. 3.3.478-79.)

C. Cherubim, Seraphim and Others

1. The first place the Cherubim show up is as the guardians of the Garden of Eden after the fall. Here they are protecting the holiness and perfection of the garden from being indwelt by the sin of humanity (Gen. 3:24).
2. Yahweh later told the Israelites to embroider Cherubim on the curtain to the Holy of Holies, symbolically guarding the way to Yahweh (Ex. 26:30-32). The Holy of Holies is symbolic of the Garden of Eden where Yahweh dwells, and so it is guarded by the same Cherubim that guarded the garden. There were also two statues of Cherubim placed on top of the Ark of the Covenant within the Holy of Holies (Ex. 25:18-22). The Cherubim seem to function as bodyguards, not so much as to protect Yahweh as to serve as a separation between Yahweh and man.
3. Ezekiel 1, 10, and 41 have the most visual descriptions of the Cherubim found in the Bible. The image of them as being on fire symbolizes their purity and holiness, and the wheels of four different directions symbolize the omnipresence of Yahweh. They are also portrayed as a weird mixture that conforms to no earthly being. Typically, the four faces are interpreted as follows: the image of the man represents intelligence; the eagle, far-sighted vision and speed; the bull, strength and endurance; and the lion, fierceness and deadliness.
4. The description of the four living creatures in Revelation 4 matches that of the Cherubim in Ezekiel. Here they are seen worshiping Yahweh day and night and proclaiming His holiness and eternity.
5. The Seraphim appear in Isaiah 6:1-6 as angels with three sets of wings that fly above the throne of Yahweh. The word *seraph* means “fiery ones,” and their purpose seems to be the praise of Yahweh and carrying out His will within the context of the court.
6. The only two angels that are mentioned by name are Michael and Gabriel. Michael appears in Daniel 10:13-21 as the angelic ruler of Israel who fights to protect the nation against the other angels. And in Jude 9, he is seen as protecting the body of Moses after death. The last mention is in Revelation 12:7, which shows that it will be the angel Michael who will battle Satan on the last day.
7. Gabriel appears in Daniel 8:16 and 9:21 as the one who interprets the vision of the Lord to Daniel. He appears again in Luke 1:8-38 as the angel that announces the births of John the Baptist and Jesus the Messiah.

D. The Angel of the Lord

1. “The angel of the Lord” (Yahweh) is a unique title that is given to an angel who serves as a specific and unique messenger for Yahweh in the Old Testament. There are passages where Yahweh and the angel of the Lord seem to be distinct from each other (Gen. 21:17) and other passages where the angel of the Lord seems to be equated with Yahweh (Gen. 16:13; 31:10-13; 32:22-32; Ex. 3:1-4; Jud. 2:1-5; 6:11-24; 13). Due to this latter observation, some have said that this angel is a pre-incarnate manifestation of the second member of the Godhead (Jesus). Yet most scholars argue that this is reading too much into the text.
2. The first question is whether the angel of the Lord is always the same angel when he appears in the Old Testament. Some argue that it is because the title *the angel of the Lord* is definite, meaning that it is a specific angel (seen by the definite article “the”) not just any angel (seen by the indefinite article “a”). Qualifying words after another form a construct statement (“the horse of *the* King”). If the second word in the chain is definite (Lord), then it makes the whole expression definite (meaning the horse is definite as well—referring to a specific horse, not just any horse). However, just because the title is definite does not mean that it is a technical expression for the same angel every time it is mentioned. There are examples of other definite construct statements in the Bible that do not refer to the same person every single time it is used. “The servant of the lord” is used to refer to a definite servant. Yet this phrase is used of Moses, Joshua, David, and even Israel. So it does not have to be the same angel all the time even though He is serving in a specific role and belongs to a specific individual.
3. For the sake of argument, let us assume that the title “the angel of the Lord” refers to one special messenger all the time. The fact that it is called an angel (messenger) makes it less than Yahweh, for the fact that messengers are seen as a much lower office than the king and are sometimes not even considered a part of the council. Nowhere is Yahweh or Jesus even hinted to as being any kind of an angel in the Bible (the suggestion alone is blasphemous).
4. Judges 6:11-24, a text often viewed as equating Yahweh and the angel of the Lord, when looked at more closely shows that the angel of the Lord and Yahweh are not, in fact, the same being. In verse 13 Gideon calls the angel of the Lord *adoniy*, which means just “master” or “sir,” but when Yahweh appears in verse 15, Gideon calls Him *adonay*, which means “God.” This shows that Gideon sees the angel of the Lord as lesser in stature and separate from Yahweh. Likewise, in verse 22 the angel leaves but the Lord is still there, which shows that they are separate.
5. In Judges 13 (which is also a passage viewed as equating Yahweh and the angel of the Lord) there are verses that suggest that Yahweh and the angel of the Lord are separate from each other. In verse 16 the angel speaks of Yahweh as if He is separate from Himself by referring to Yahweh in the third person rather than with the first person pronoun.
6. When reading the passages where the angel of the Lord and Yahweh are said by the main characters to be the same, we must be careful how we understand “the angel of the Lord” based on the comments of the characters in the stories who themselves may not even know exactly who the angel of the Lord is. For example, in Genesis 32:22-

- 32, when Jacob wrestles the angel, he seems to think that he has wrestled with God. However, Hosea 12:4 identifies the man that Jacob wrestled with as an angel.
7. Also, the characters living in the ancient Near East would have seen and addressed messengers differently than one does today. In that time and culture, messengers were often addressed as if they *were* the one they represented. This can be seen in the Baal epic where the gods speak to Yam's messengers as if they are Yam himself, and the messengers speak as if they are Yam, even though the text states that Yam sent his messengers. In 2 Samuel 10:1-6, where David sends his messengers to the Ammonites and the Ammonites humiliate them, David responds with anger as if the Ammonites had humiliated *him*.
 8. The most important reason that the angel of Lord is not Christ is shown when the author of Hebrews makes the point that Jesus is not an angel but is, in fact, greater than the angels (Heb. 1-2). To view Jesus as the angel of the Lord would diminish Him as God. And if the angel of the Lord *were* Jesus, why do none of the authors of the New Testament make this connection in order to prove the pre-existence of Jesus? No one has seen God (John 1:18; 1 John 4:12). Likewise, 1 Peter 1:20 states that although Jesus existed and was chosen from before creation, He was not revealed *until* the incarnation.

III. Satan in the Old Testament

A. The Serpent

1. Though Genesis 3 does not specifically declare that Satan is the one behind the serpent, we can conclude from the context that this is so. It is clear that the serpent is not just an evil snake that can talk since Yahweh had pronounced all of the animals as good (1:25)—and nothing in the text suggests a corruption of His creation before this point. The conclusion is that the serpent is an evil being from outside of creation.
2. Some have suggested that the serpent was literally Satan, but this does not seem likely in light of 3:1 and 14 where he is called a beast of the field and is judged as a snake. Most likely, the tempter was Satan who possessed and controlled a literal snake just as he did with demoniacs in Jesus' day. Perhaps the reason the author is not specific on this matter is because it would be understood to the original audience, and the author is not so much concerned with the snake's nature as he is with what it says.
3. The fact that the serpent can speak indicates that there is something unusual going on. The serpent also shows an uncharacteristic malevolence of purpose toward Yahweh and His creation, which is not found anywhere else in a text that paints the picture of a perfect garden in harmony with God. Likewise, Paul in 2 Corinthians 11:3 makes the connection between the serpent and Satan.
4. We learn from the words and actions of the serpent that Satan works in a very cunning, manipulative, and deceitful way to undermine the character of Yahweh and the obedience of His people. His sole intent is to separate mankind from Yahweh by suggesting an alternate understanding of what Yahweh said and intends for mankind, while the whole time deceiving the individual into thinking that it is the best for them.
5. Everything you need to know about Satan's character and how he works can be found in the dialogue of Genesis 3. "The serpent said to the woman, 'Surely you will not

die, for God knows that when you eat from it your eyes will open and you will be like divine beings who know good and evil.” First, he questions the command of God and creates doubt in the mind of the woman. Second, he attacks the character of God by suggesting that He is keeping something good from the woman. And third, he tells her that she can do a better job of taking care of her life and achieving happiness on her own (she can become her own god). This theme will show up over and over throughout the Bible as sin takes its hold over man.

6. Satan’s desire is to keep you from learning and understanding the Word of God and His truth, and into the understanding you have gained, he sows doubt regarding the interpretation of what it means. He uses the mystery of God and the fact that there is so much that we do not understand to cause us to doubt whether God has our best intentions in mind or if He is even really there. And ultimately, it is our pride that causes our downfall. Every time we sin, we are saying that we do not think God is able to care of our lives, that He does not care about our lives, or that our way is better (because “I can be my own god”).

B. The Satan

1. The Hebrew word *satan* is not used as a title or proper name in the Old Testament but as a common noun. Its most basic and common meaning is “adversary” (Num. 22:22, 32; 1 Sam. 29:4; 2 Sam. 19:22; 1 Kg. 5:4; 11:14, 23, 25), and when used in a more specific sense, it has the meaning of “accuser”—in the sense of a prosecuting attorney (Ps. 109:6). These two meanings are used of the devil and humans.
2. Though not specifically mentioned throughout the Old Testament, Satan is seen as the entity behind the serpent (Gen. 3; Job 26:13; Isa. 27:1) and the sea. The only time that Satan becomes a definite being that is specifically mentioned is in Job (1:6-9, 12; 2:1-4, 6-7) and Zechariah 3:1-2. Here *satan* appears with the definite article so that it is translated as “the Satan” and is not used as a proper name but as a function or title. It will not be used as a proper name of a specific individual until the New Testament.
3. In Job the Satan is seen, with the other angels, as presenting himself before Yahweh. The way the Satan is associated with the angels suggests that he is like them in nature and is subject to Yahweh. The setting is that of a heavenly council, a common scene in the ancient Near Eastern mythologies, except that the supernatural members of the court are subordinate beings who carry out Yahweh’s (the High God) will.
4. Verses 1:9-12 of Job not only show that the Satan implies that Yahweh is naïve in His assessment of Job’s character but also shows that the Satan’s desire is to harm Job. The facts that the Satan has been roaming the earth (1:7), that he knows Yahweh has a protective fence around Job (1:10), that he is already aware of Job when Yahweh mentions him, and that he has a *plan* show that the Satan spends his time roaming the earth seeking to harm or affect the lives of people on earth. We also learn from 1:12 and 2:6 that every bad thing that happens to Job is through the power of the Satan. This shows that he has great power and control in the world over the lives of individuals. It is implied by the restrictions of the Lord that without them the Satan would never stop with his attacks and the fact that he has already thought out what he is going to do suggests that he enjoys doing it.

5. However, what is encouraging in this passage is the fact that Yahweh is protecting Job (1:10) and that the Satan can only do what Yahweh allows him to do. Despite the power and evil desires of the Satan, he is still subject to the will and power of the Lord. The Lord also has a careful watch over the Satan and knows that he might get carried away if the Lord did not watch him and establish boundaries.
6. In Zechariah 3:1-4 there is a vision of Joshua, the high priest of Israel, standing before the Lord and His angels, and one of the angels, the Satan, is accusing Joshua. Once again, the Satan is seen as questioning the Lord's ability to rule over His creation and seeking to accuse and judge humanity himself. In this passage the Lord does not enter into a debate with the Satan but quickly rebukes him, and he is mentioned no more, which emphasizes his insignificance in light of the Lord's sovereignty. Then it is the Lord who offers forgiveness and purity to Joshua not condemnation.
7. In these passages the Satan is like a prosecuting attorney who is concerned with whether or not justice is being carried out properly on earth and is seeking to punish humanity for every infraction committed. However, he takes it too far—to the point of an obsession of wanting to harm and destroy all of humanity for their crimes. An example of this is seen in the story *Les Miserables*, where Jean Valjean is pursued by Javert for a crime for which he has repented and served his sentence. Javert becomes obsessed with Valjean to the point that he no longer wants justice but to see Valjean suffer. Even though he *seems* to be on the side of the law and justice, he is evil. Another example is in *The Lion, the Witch, and the Wardrobe*, where the witch seduces Edmond into sin and then accuses him of that sin before Aslan the King and wants him to die for his crime.
8. Although Yahweh is sovereign, Satan is seen as the one who has dominion over the world (Jn. 12:31, 14:30; 2 Cor. 4:4; Eph. 2:2). Though man was given dominion over the earth by God (Gen. 1:26-30), it was lost when we sinned by obeying Satan (Gen. 3:1-7). By obeying what Satan said rather than what God said, we switched our allegiance and so enslaved ourselves to Satan. Thus we handed over our dominion to him when we obeyed the creature over which we were intended to rule.
9. Satan's dominion is seen clearly in the Old Testament through his ruling over the nations as the god Ba'al (as I understand it). In 2 Kings 1:2-3, 6, and 16 Ba'al is referred to as Ba'al Zebub, which means "lord of the flies." This may be a deliberate scribal corruption of Ba'al Zebul, which means "lord of the temple" or "prince." In Luke 11:15 Satan is given this exact title. It would make sense that Satan is the power behind Ba'al in the Old Testament since he is seen as the high god in the land and later evolves into Jesus who is the high god of all the demonic gods of Greece and then the high god Jupiter of Rome. If it is Ba'al, then it would make sense that he is the dominant enemy that Yahweh focuses on in order to demonstrate His ultimate sovereignty and supremacy (Ba'al is mentioned 90 times and in half of the Old Testament books). Thus Satan is portrayed as a god who leads the people away from Yahweh to follow after a false image (Ba'al) who devalues humanity and leads them into moral defilement.

C. Isaiah 14 and Ezekiel 28

1. It has been suggested by some that Isaiah 14 and Ezekiel 28 are poetic descriptions of the fall of Satan, yet this has been rejected by most scholars throughout history as a false understanding for several reasons.
2. Though on the surface the language seems to be describing a supernatural being that has fallen, in the *context of both passages*, the language does not actually allow for this understanding. Isaiah 14:1-4 puts the passage in the historical context of the Babylonian exile, and the Lord has defeated Israel's captives and restored them as a nation in the land. Verse 4 specifically states that this is what you are to say to the *king of Babylon*.
3. Verses 9-11 and 15 state that this individual has been made weak and brought down to the grave with the other dead souls and is a rotting corpse. Likewise, he is called a man in verse 16. However, this is not how the Old or the New Testament describe Satan after his fall. He is still a very powerful ruler (Jn. 12:31, 14:30; 2 Cor. 4:4; Eph. 2:2) and roams the earth, not the grave, as seen in Job 1-2.
4. Some suggest that this is a taunt against the king of Babylon but also against Satan as the spirit behind the king. However, this does not work because there are references to the defeated and dead king before (vv. 9-11) and after (vv. 15-20) the verses that describe an exalted figure (vv. 12-14) with no indication of a switch in subjects.
5. The title "morning star" in verse 12 appears only three other times in the Bible and are references to Christ as a victorious king (2 Pet 1:19; Rev. 2:28; 22:16). (In the plural form it appears in Job 3:9 in reference to physical stars and in Job 38:7 in reference to the angels.) "Morning star" is a reference to Venus as the first light of the day. This title was often used of kings as a symbol of sovereignty in Babylon and victory in the Roman Empire. Nowhere is there any hint of this being a title for Satan as Lucifer. (Lucifer is the Latin translation of the Hebrew word for morning star.) Thus Jesus is seen as the true Morning Star and Satan through misunderstanding the context has taken the title for himself (thus one of his names being the antichrist).
6. The mention of "God" (Hebrew word *el*) in verse 13 and "Most High" in verse 14 suggests that this figure desired to become greater than Yahweh. Yet the context contains motifs from Canaanite mythology. In verse 13 "sacred mountain" (NIV) or "recesses of the north" (NASB, RSV), is the Hebrew word *Zaphon* (NET), which is the mountain of the Canaanite gods where El and, later, Ba'al were the high god. The reference to *el* then would be the Canaanite high god El and the "stars" would be the lesser gods. "Most high" was also used of the pagan gods in the ancient Near East.
7. These verses seem to allude to the mythological story about the minor god Helel son of Shachar who tried to take over Zaphon. His attempted coup failed and he was hurled down to the underworld. The king of Babylon is taunted for having similar unrealized delusions of grandeur, and the other kings in Sheol in verses 9-11 are mocking him because his end will be the same as theirs. (See J. Martin, *Isaiah*. BKCOT, p. 1061.)
8. In Ezekiel 28 the mention of the guardian Cherub and verses 11-19 are more convincing of referring to Satan than Isaiah 14; however, there are difficulties with this understanding given the context. Verse 28:1 makes it clear that this is what Israel is to say to the king of Tyre—a specific person in a specific time in history.

9. In this passage the king of Tyre is called a *man* (vv. 2, 9), and he is told that nations of men will defeat him and that he will *die* (vv. 8-10). Once again, this is not the description of Satan as portrayed in the rest of the Bible.
10. Even though verses 11-19 of Ezekiel 28 seem like a switch from the human king to Satan, verses 11-12 readdress the king of Tyre as the one to whom the following verses apply.
11. Verses 12-19 state that the guardian cherub was placed in the garden as a perfect being that sinned and was then cast out of the garden. The problem is that Satan's fall happened *before* the creation of the Garden of Eden. The garden was *not* made for him, and he was never cast out of it. In the garden he is a fallen, evil being that takes the form of a serpent to entice Adam and Eve into sin.
12. Verse 14 of Ezekiel 28 says, "You [were] anointed as a guardian cherub and I placed you there" (NIV, NASB). This should be translated, "I placed you there *with* an anointed guardian cherub" (NET, RSV). The "you" at the beginning of this verse is a second person feminine singular pronoun (אָתָּךְ), but throughout the rest of this passage the king is addressed with masculine singular forms, which is inconsistent. It is like telling a story about Mike, and then in the middle of the story he is addressed as "her." Most likely the vowel pointing is wrong (since Hebrew was originally just consonants). The Hebrew word for the second person, singular pronoun, "you" is the same as the Hebrew word "with" (אִתְּךָ). Thus the "you" form should be re-pointed as the preposition "with" (אִתְּךָ) (see the LXX). The ruler of Tyre is thus compared to the first man, not to a cherub, which fits the imagery of the context much better. (See L. C. Allen, *Ezekiel*. Word Biblical Commentary, p. 2:91.)
13. "We have already seen that revelation concerning Satan is very limited in the Old Testament and emerged late. It is difficult to imagine that an eighth-century prophet would have alluded to such an obscure figure and that his readers would have found such an allusion intelligible. We need to ask what sort of allusion might have been recognized by the original readers." (Sydney H. T. Page. *Powers of Evil: A Biblical Study of Satan and Demons*, p. 39.)
14. According to Jewish extra-biblical writings, Isaiah 14 and Ezekiel 28 were seen in the context mentioned above, and Satan was never a consideration. It was not until the time of the church fathers as early as Tertullian (160-220 AD) that Satan was seen here through the biblical interpretation of allegory.
15. Though there is no specific passage defining the fall of Satan, we can speculate that it most likely was due to pride considering that this is how he attacked Eve in the garden—as well as all of mankind afterwards and Jesus in the desert (Lk. 4). Pride is the greatest sin with which man struggles (2 Chr. 26:16; Ps. 10:4; 31:18; Prov. 16:18) and that God detests (Lev. 26:19; 2 Ki. 19:22; Prov. 8:13; Isa. 2:11; 2:17; 13:11). The flood and the tower of Babel show that it is man's desire to become a god, and the Bible characterizes the wisdom and heart of man as prideful and leading him to sin (Judg. 21:25; Prov. 14:12; 16:25). Since Satan is the ruler of this world and the one to whom the world is enslaved, it seems natural to see similar characteristics in Satan's and man's downfalls.

IV. The Demonic Angels

A. The Rebellion of the Gods

1. Although there is no passage in the Bible that specifically mentions the fall of Satan or the demonic angels, we know that there was one (Rev. 12:4). The fact that Yahweh is good and did not create evil and that everything He created was good (Gen. 1:4, 10, 12, 18, 21, 25, 31) means that the angels were all created good. Likewise, Genesis 3 and 6 presuppose a prior rebellion among the angels. The imagery of fall and rebellion is also seen through the imagery of Yahweh's conflict with the sea before creation (Ps. 64:6-7; 74:12-17; 89:8-14; Job 26:5-14).
2. There is disagreement over whether Psalm 82 should be understood as Yahweh addressing human rulers or Yahweh addressing pagan gods. Verse 1 literally reads in the Hebrew, "*Elohim* stands in the assembly of *el*; in the midst of the *elohim* (plural) he renders judgment." Those who take the first view understand verse 1 to read, "God stands in His own assembly, in the midst of the kings, and renders judgment." Those who take the second view understand verse 1 to read, "God stands in the assembly of El (the Canaanite god); in the midst of the gods he renders judgment."
3. The second view fits the context better because verse 7 says, "you will die like men," the implication being that they are not human. If this is so, then Psalm 82 is about Yahweh rebuking and judging the angels for not ruling the nations righteously. He states that one day they will be done away with, and at the end of the Psalm Yahweh is called upon to righteously judge the nations in the angels' place. Psalm 82 is an echo of Deuteronomy 32:8 and how this angelic hierarchy has become corrupted. "This Psalm shows that God is not oblivious to miscarriages of justice and ruthless behavior, nor is He powerless to act." (Sydney H. T. Page. *Powers of Evil: A Biblical Study of Satan and Demons*, p. 59.)
4. As mentioned above ("the Heavenly Court"), we see the rebellion of the demonic angels as they war against Yahweh's heavenly host. This is the most obvious representation of the angelic war that is always going on around us and that its outcomes affect the events of human history. Daniel 10 also shows the incredible power and influence that the demonic angels have over the nations. This is seen as well in 2 Kings 3:26-27, which illustrates the ability of the god Chemosh to change the outcome of battles. The gods will fight on behalf of humans if that is what it takes to keep them blinded to who Yahweh is (2 Chr. 28:23).
5. Though the demonic angels have rebelled against Yahweh and wreak havoc over the earth we are also told that this will not last forever. In Isaiah 24:21-22 we are told that God will one day punish the wicked angels and human kings and bind them in the dungeon. The Hebrew word for "powers" in verse 21 is used elsewhere to refer to angels (1 Kg. 22:19). These powers are also found in heaven, which would mean that they are divine beings. The powers may have been viewed as gods by the nations, but from Israel's perspective they were merely fallen angels.

B. The Rebellion of Genesis 6

1. One of the reasons Genesis 6 gives for Yahweh's judging the world is that the "sons of God" were taking the "daughters of mankind" as their wives (Gen. 6:1-4). The problem with these titles is that it is not obvious for readers today to know who they are referring to. There are three major ways to understand these titles.
2. **View One:** The "sons of God" are seen as referring to the godly line of Seth and the "daughters of mankind" are seen as referring to the ungodly line of Cain. In Genesis 4 there is a contrast made between Cain as an ungodly son who begets an ungodly line, and Seth is mentioned as a godly son who came at a time when people began to call upon the Lord. Those who take this view see that contrast being continued on into Genesis 6 and that one of the reasons for the flood was the mixing of the godly and ungodly lines in marriage.
3. Unfortunately, nowhere in Genesis is there any hint that the "sons of God" are to be seen as Seth's line and the "daughters of mankind" as Cain's line. In fact, the Hebrew word "mankind" is not talking about a specific group within mankind but about mankind as a whole. It would also be unnatural to restrict the title "daughters of men" to just Cain's line and ungodly women; it is better to instead see it as a designation for "womankind." It also does not seem natural to see godly men having sexual relations with ungodly women, for would this not make those men ungodly?
4. There is nothing in the text that states that Seth's line was godly—only a few in his line are said to be godly. In fact, the text makes the opposite point: that all of humanity was evil and that Noah was the only righteous one that Yahweh found on the whole earth (6:5-8).
5. **View Two:** The "sons of God" refer to tyrant kings who seize the "daughters of men" in its basic meaning. The sin here is the polygamy of the kings in order to gain power.
6. There is no hint in the text to any idea of kings or political alliances. In fact, there is no concept of nations until Genesis 10, after the flood. The mention of kings does not appear until the story of Abraham. The sin of polygamy and marriage for political alliances was a common thing after the flood, even with David, a man after God's own heart. However, the text makes it clear that the evil of Genesis 6 was so great that it was unique and deserving for the earth to be wiped out. This view, in fact, only came about as a *reaction* to the third view.
7. **View Three:** The "sons of God" refer to fallen angels and the "daughters of men" to the female descendants of mankind. (See G. J. Wenham. *Genesis*. Word Biblical Commentary, p. 1:135.)
8. "Sons of God" is used in the Scriptures to always refer to angels *bene elim* (1 Sam. 2:12; 25:17, 25; Ps. 29:1; 89:6; 103:20), *bene elohim* (Deut. 14:1; Job 1:6; 2:1; 38:7; Hos. 1:10; 11:1). This is true of extra-biblical material as well (1 Enoch 6-7).
9. There is the distinction between "sons" and "daughters" in each category. It could have easily been the daughters of God and the sons of men and have worked with the first view. With this distinction there is the contrast between the types of groups: those who are "of God" and "of men." This seems to be the focus—those who belong in the category of the divine (elohim) and those who are human (mankind). This contrast is lost with the first two views.

10. In verse 2 the taking of wives refers to the mutual consent of both groups in the unholy union. This was not a kidnapping and raping of women; rather, humanity was a willing participant. Verses 1-4 present the angelic cause for the flood whereas verses 5-6 present the human cause.
11. Those who disagree with this view often quote Matthew 22:29-30 as a rebuttal to the fact that angels, in Genesis 6, were able to have sex. The first problem is that this is not even the point of Matthew 22:29-30 (resurrection is the point). Second, in mentioning the angels, Jesus never said that angels were sexless; he only said that they are not given in marriage. We all know that one does not have to be married in order to have sex. Likewise, Jesus said that *holy* angels were not given in marriage in *heaven*; He never mentioned what *fallen* angels are capable of doing on *earth* outside the will of Yahweh.
12. There are places where the Scriptures describe angels who are able to take on human form and interact with mankind (Gen. 19:1-5; Heb. 13:2). Beyond this we do not know enough about angels to say of what they are and are not physically capable.
13. This understanding of Genesis 6 is supported by 2 Peter 2:4-5 and Jude 6-7. These passages describe the punishment of a certain group of angels due to a sexual sin during the time of Noah and the flood. 2 Peter 2:4-5 puts the event in the time of Noah and the flood, and 2 Peter 2:6 and Jude 7 show that it preceded Sodom and Gomorrah. In the context here, Peter is talking about the immoral lifestyle of the false prophets (2 Peter 2:2, 13-14, 18). His point is that these false prophets will be judged for their misdeeds just as the demonic angels and Sodom and Gomorrah were. The implication is that these two were judged for their sexual perversions. Jude 7 explicitly says that the sin of the angels was a sexual perversion just like those of Sodom and Gomorrah. Their sin is also said to be sexual in 2 Peter and Jude where it is compared to the sexual perversion of an unholy union as in Sodom and Gomorrah (2 Peter 2:1-3, 12-15, 18; Jude 7). The time sequence connects it to the time of the flood.
14. The event in 2 Peter and Jude cannot be referring to the original fall of the angels because then all the demonic angels would be imprisoned according to 2 Peter 2:4 and Jude 6. Jude 6 also states that the angels did not keep their own domain (*archen*, a place of assigned authority and activity), but abandoned their proper abode (*idion oiketerion*, “peculiar place of residence”). The implication is that they took on a state that they were not supposed to. This cannot mean that they were on earth and not in heaven because this is true of all demons, and yet they have not experienced the same fate as these particular demons have. These are the angels that await the great judgment of the lake of fire (Matt. 25:41; 2 Peter 2:4; Jude 6; Rev. 20:10).
15. Though it is not clear, the context of Genesis 6 seems to indicate that the *nephilim* and the “mighty heroes of old” are the offspring of the unholy union. Though it is not clear what the Hebrew word *nephilim* means, the context suggests an understanding of great and mighty warriors who were famous throughout the world. The Greek equivalent in the LXX *gigantes* does not refer to monstrous size; rather, it means “fallen ones” and refers to the unusual offspring of an unholy union. This word was used of the Titans, who were the offspring of male gods and human women. (See C.

Fred Dickason. *Angels: Elect and Evil*, pp. 244-45 and Merrill F. Unger. *Biblical Demonology*, pp. 45-52.)

16. The difficulty is with Genesis 6:6, which states that the *nephilim* were on the earth *after* this event as well. If all humankind (except for Noah and his family) died in the flood, it is difficult to understand how the post-flood *nephilim* could be related to the pre-flood *nephilim* or how the Anakites of Canaan could be their descendants (Num. 13:33). This is a problem no matter which view one holds. A possible understanding is that in Numbers 13:33 it is not the author that connects the Anakites to the *nephilim* but the people of Israel. Just because the people believed the Anakites to be *nephilim* does not mean it is true. We should not trust the opinions of those who are not divinely inspired.
17. This is how the Jews of the ancient Near East understood this passage. In fact, they wrote a lot on it in the Jewish Apocrypha, which presents this as the major event that disrupts the world order, both spiritual and physically. 1 Enoch 6-12 tells the whole story of the angels taking women as wives and the flood that followed. The language of Jude, in fact, parallels 1 Enoch (10:4-6, 12; 13:2; 14:5; 12:4; 15:3) and even quotes it. There is little doubt that Jude and Enoch share a common understanding of the angels of Genesis 6. Jude, through the inspiration of the Holy Spirit, apparently endorses Enoch's interpretation of the identity of the sons of God in Genesis 6.
18. This third view was the only view held by the Jews throughout antiquity and by the early Church fathers (Justin Martyr, Clement of Alexandria, Tertullian). It was not until the third century with Augustine (354-430 AD) that view one was proposed.

C. The Gods as Demons

1. Even though the Old Testament acknowledges the true existence of other gods, it also makes it clear that the gods are, in truth, the demonic angels that have fallen. These are the same angels that are subject to Yahweh and will ultimately be destroyed by Him (Isa. 27:1; Rev. 19:19-21; 20:10).
2. Psalm 106:35-39 shows that Israel went after the gods and idols of the surrounding nations and sacrificed their children to these gods. Verses 37 and 38 make a connection between the demons and the gods as the same beings. This shows that the gods are a real force in the world who are trying to steal the devotion of humanity from the one true God. This passage also shows that the result of following of these gods was moral defilement, the destruction of the family, and a separation from Yahweh.
3. Deuteronomy 32:17 also makes the connection between the demons and the gods being one and the same. It also makes the point that there is a stark contrast between Yahweh and the other gods; there is to be no association between the two. This point is also made in Psalm 96:4-5 and 97:7-9.
4. There are several passages in Isaiah (43:10-13; 44:10-13; 45:5, 14-25; 46:5-9) where Yahweh implies that there are no other gods except Him. Here He is not denying the existence of the other gods; rather, He is saying that He should be the only one for Israel and, in light of how awesome and powerful He is, the other gods are so insignificant that they might as well not even exist.

5. Although the demonic angels are in rebellion against Yahweh, the Scriptures make it clear that they are still subject to Him and that at times He even uses them to accomplish His righteous will.
6. In 1 Samuel (16:14-16, 23; 18:10; 19:9) we see Yahweh using an evil spirit to torment Saul as a judgment against him for rejecting the will of Yahweh and leading the nation astray.
7. In 1 Kings 22:19-23 (2 Chr. 18:18-22) we see Yahweh using a lying spirit to deceive Ahab so that he could be judged by Yahweh. Ahab had become so evil that he had become an enemy of Yahweh and because he was the king of Israel, Yahweh could not tolerate his rule for very long. So Yahweh used an evil spirit in order to deceive Ahab into going into battle so that he would die and thus exact Yahweh's judgment. What is interesting here is that Yahweh uses a demonic spirit in order to accomplish His will. Though the spirit is in rebellion against Yahweh, Yahweh still has complete mastery over it. (See Robert B. Chisholm. "Does God Deceive?" *Bibliotheca Sacra*, pp. 11-28.)

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