

# CHRISTIAN THEOLOGY

## BOOK V

Angelology  
Satanology  
Demonology

Notes Compiled

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## Book V

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## Introduction To Angelology

Belief in spirit beings such as angels, demons, and Satan is again popular in modern Western culture, excepting the intellectually informed humanist. The New Age movement's growing numbers has increased openness to such topics, but for some, especially the liberal theologian, the subject is considered more appropriate for the museum of our mind. It is a relic from a past mythological worldview that makes for interesting historical study but not much more. Indeed, if it is to be considered relevant at all, it must be reworked through the grid of existential/evolutionary categories. Some Southern Baptist institutions when teaching theology have no section at all on the topic of angelology. "Satan," for example, is simply a personification of evil and not an actual personality.

John Macquarrie, a liberal-existential theologian at Oxford is a good representative of the contemporary theological mindset. Though not wanting to jettison the topic of angels, demons, and Satan completely, he clearly wants to rearrange the playing field and establish new grounds for discussion. He writes,

"It might seem then that there would be little profit in attempting any discussion of the angels, those higher beings that have been traditionally recognized in Christian faith and theology. As they have usually been represented, they belong to the mythology and poetry of religion rather than to theology. In the Bible itself, it would in many cases be hard to know whether the mention of angels should be understood as implying the activity of some higher order of beings or whether it is simply a pictorial way of representing the action of God or His self-communion in the world. In the early parts of the Old Testament, the "angel of the Lord" is hardly to be distinguished from God Himself...In the New Testament also, it would seem that mention of angels is sometimes simply a device for expressing a revelatory experience. In common with other religions, Christianity has recognized still another class of creaturely beings - the demons or evil spirits. Belief in the existence of such spirits has now largely declined, but throughout most of the Christian history it was virtually universal, and it is prominent in the New Testament " (Principles, pp. 234,237).

Macquarrie is not, however, ready to dismiss the whole subject. Existential-evolutionary-philosophical categories redeem angelology for the modern mind.

"But even if there are corrupted beings of superhuman power, they would seem to have little to do with the demons and evil spirits of traditional belief. For the latter have been eliminated through secularization of our understanding of nature and the consequent decline of animism." The evils once attributed to demons - sickness of body or mind, failure of crops, infertility of herds, and so on - are now understood in different ways. The once extensive empire of demons has shrunk away. As Frazer wrote, "For ages the army of spirits, once so near, has been receding further and further from us, banished by the magic wand of science from hearth and home, from ruined cell and ivied tower, from haunted glade and lonely mere...Only in poets' dreams is it given to catch a glimpse of the last flutter of the standards of the retreating host, to hear the beat of their invisible wings, the sound of their mocking laughter." Few will regret the disappearance of the demons, for life must have been unimaginably oppressive when dark spirits were supposed to be lurking all around.

We should not lose sight of the fact, however, that the demons did represent in a mythological way some truth about evil which can easily be overlooked if we take too superficial a view of the subject. Among these truths are: the depth and mystery of evil; the superhuman dimensions of evil; its sometimes apparently systematic character; and the fact that a spiritual nature is no safeguard against evil and may indeed issue in the worst forms of evil. " (Ibid., p. 238).

Macquarrie honestly and forthrightly acknowledges that "there is no doubt that the biblical writers did believe in a higher order of beings whom they call angels..." (Ibid., p. 235). To this statement I would quickly add, SO DID JESUS! Whatever else one wishes to say, there can be no doubt our Lord affirmed without question his belief in the existence of spiritual beings we know as angels and demons. Indeed, He claims (from who else could the gospel writers have obtained their information for this account) to have personally engaged the devil, Satan, in extensive conversation and battle over an extended period of time (cf. Matt 4:1-11; Luke 4:1-13). Thus it would seem that regardless of contemporary theological skepticism, we are compelled by both our Savior and Scripture to affirm the real and genuine existence of these spirit beings. Indeed, it is in the mind of many virtually impossible to account for the evil, misery, pain, and suffering humanity and creation has experienced apart from some malignant evil being(s) of a spiritual sort working incessantly behind the scenes. Futhermore, if Jesus is Lord, His view on all matters must be our view (Scripture, God, salvation, heaven, hell, and angels & demons). He said angels, demons, and Satan exist. I therefore believe they exist also. This may sound simplistic to some, but I believe it to be essential if I am to live under the Lordship of Jesus Christ the God-man and my Savior.



"Scholars have been disputing this passage of scripture for years, but this morning I'm going to give you the real scoop!"

<p>The Existence of Satan, Demons and Angels</p>
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## I. Introduction

1. Today again, there is widespread interest in supernatural phenomena. This occurs, interestingly, alongside a widespread rejection of supernaturalism in secular humanism/naturalism. A 1981 survey of Europe and America by Gallup and the (Catholic) Center for Applied Research yielded the following results:

Belief in a devil	Yes	No	???
Northern Ireland	66%	22%	12%
U.S.A.	66%	28%	8%
Denmark & Sweden	12%	77%	11%

A Christianity Today poll in 1978 yielded the following results for the U.S.A.:

<b>The Devil is a personal being?</b>	<b>34%</b>
<b>The Devil is an impersonal force?</b>	<b>36%</b>
<b>Devil is non-existent or I don't care.</b>	<b>12/10%</b>

2. A recent Life article (December 1995) revealed 69% of Americans believe in angels, and 32% say they have experienced an angel's presence. From these polls we can conclude that a significant number of Americans acknowledge a higher power for good and evil and that a high percentage acknowledge the Devil to be a personal influence for evil.
3. Much of modern day interest in the Devil reflects a cultural preoccupation with New Ageism, the inner personal life, and the hidden mysteries behind daily events. Occultic movements from Satanism to astrology are thriving. Some well-meaning people would see "mysticism" and "exorcisms" as a "missing ingredient" behind contemporary Christianity's persistent failures to realize the abundance of God's obvious promises for health and prosperity (e.g. neo Charismatics and Pentecostals, also some in the Vineyard movement).
4. The trends of our nation and world are challenging us to seek an accurate understanding of biblical teaching. This is a rather unusual situation, since these problems do not involve just anti-supernaturalism, but rather forms of perverted

supernaturalism.

5. Just as a correct doctrine of God is necessary for understanding humanity accurately, so God and humanity are necessary for an accurate understanding of angels, Satan, and demons. All reference to these spirit beings in the Bible concern one or all of these referents. Usually, Satan and his demons wage war with God and His angels to disrupt creation, the most important element being man's rule over the earth under God (Gen. 1: 26-28).

## II. The Existence of Angels (in comparison with humanity): some general observations

- A. They are uncomplex spirit-beings (non-corporeal bodies?), identifiable with names.

In comparison people are complex, physical/spiritual (material/immaterial) beings, identifiable and named.

Angels can appear (Gen 18) and have influence on the earth by indwelling or possessing humans, but the contrary is not true. Humans do not/cannot possess angels!

- B. Angels apparently have full personalities like humans, which we can infer from Satan's fall and temptations. Apparently they fall once with permanent results rather than having repeated testings like a person on earth. Perhaps we can say that angels are social beings from the legions of demons who fell with Satan (possibly 1/3? Cf. Rev. 12:4). On the other hand, in contrast to humans, they neither marry nor propagate (a significant difference!).
- C. Angels have existed in direct relationship with God as spirits in heavenly places with activity on the earth. Humans in contrast have a direct relationship with God but with earthly responsibility. Humans are the special object of God's love, prompting the incarnation (John 1:14) for their reconciliation and destiny as the bride of Christ (Rev. 19:1-10). Angels observe redemption with great wonder.

To the best of our knowledge, angels are not in the imago dei. They are servants of the redeemed (cf. Heb. 1: 4-14).

## III. The Activity of Angels

- A. Angels are worshipful servants of God in the heavens with [periodic] assignments on earth. In contrast people are prayerful rulers over the earth under God.
- B. Socially, angels are ordered with relative authority under God. In both cases (good and bad) there appears to be a social hierarchy (Michael/Satan as archangels).

<b>A Comparative Chart of Angels, People, and Animals</b>			
	<b>People</b>	<b>Angels</b>	<b>Animals</b>
<b>Image of God</b>	Yes	No	No
<b>Nature/Existence body</b>	Material beings with hopes of future resurrection  Marriage/propagation	Immaterial beings with spiritual bodies  no marriage / no propagation (Mk. 12:25)	Material being  No marriage/ but propagation
<b>Personality</b>	Full, with emphasis on the will/obedience	Full, with emphasis on the will/obedience	Partial, with limited emphasis on the will/obedience
<b>Sin</b>	Prideful rebellion: to be "like God"	Prideful rebellion: to be "like God" (same)	Non-moral agents
<b>Relation to God</b>	Direct earthly/heavenly	Direct heavenly/earthly	Indirect earthly under man
<b>Function / purpose</b>	Species: prayerful dominion over earth under God  Social: hierarchical	Species: worshipful service in heavens with influence on earth under God  Social: hierarchical order of power and authority	Service on earth under man  Social: hierarchical order of value to man and focus on natural survival

**Conclusion:** The human being is a uniquely complex being in the order of the universe, the climax of God's work on earth. For him, and not any other, God became flesh through the incarnate Son and redeemed us for universal dominion.

## Majority Of Americans Touched By A Power Outside Themselves

A majority of Americans (54%) say they have at some time been aware of or in the presence of a power outside themselves. The percentage saying that they have felt such a presence is 10 percentage points higher than in 1985, possibly reflecting a greater willingness to talk about such experiences.

Indeed, it is noteworthy that the highest incidence of this awareness is found among the well educated, a group which generally records the lowest frequency of religious awareness and belief. Awareness of an outside presence is found among two in three of those who graduated from (65%) or attended college (68%). By comparison, only 49% of high school graduates and 37% of non-high school graduates gave similar reports. As the latter groups often include many who usually report high religious belief and practice, it is somewhat puzzling that they would be less inclined to report awareness. It may be possible that the concept of an "outside power or presence" is an abstract expression unfamiliar to some, and so even if they have such an experience it would not be reported. Accordingly, the true incidence of awareness may be even higher than the recorded survey.

No significant difference in awareness is found between Protestants and Catholics, but Born-Again Christians (63%) are among the most likely to have felt the presence of an outside power. Women are more likely than men to have felt such a presence, by a margin of 58% to 48%.

The questions was asked as follows: *"Have You ever been aware of, or influenced by, a presence or a power - whether you call it God or not - which is different from your everyday self?"*

The findings are based upon a Gallup Poll conducted by telephone interviews with a randomly-selected national sample of 1,236 adults, 18 and older, in June 15-17, 1990.

See INFLUENCED? chart on the next page.



**AWARE OR INFLUENCED BY OUTSIDE POWER**

		<b>YES</b>	<b>NO</b>	<b>Don't Know</b>
	<b>National</b>	54%	42%	4%
<b>GENDER</b>	Male	48	47	5
	Female	58	38	4
<b>EDUCATION</b>	College Grad.	65	33	2
	Attended Coll.	68	28	4
	H. School Grad	49	47	4
	Non-High School	37	56	7
<b>RACE</b>	White	54	41	5
	Black	52	47	1
<b>AGE</b>	18-29	53	45	2
	30-49	63	34	3
	50-over	44	49	7
<b>REGION</b>	East	46	48	6
	Midwest	54	41	5
	South	56	40	4
	West	58	40	2
<b>INCOME</b>	\$50,000 over	61	36	3
	30,000-49,999	60	37	3
	20,000-29,999	53	44	3
	under 20,000	47	50	3
<b>PREFERENCE</b>	Protestant	55	41	4
	Catholic	53	42	5
	Born-again	63	33	4

# LIFE

THE  
SEARCH  
FOR  
MEANING  
AND  
COMFORT  
IN THE  
SPIRITUAL  
WORLD

ON  
THE  
TRAIL  
OF

# ANGELS


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# Angels

IN SEARCH OF

There hasn't been this much interest in angels since the Renaissance. They're everywhere—or are they? One man's quest for the angelic truth.

Last year a pair of pigeons nested on my bedroom windowsill. At the time, my wife, after two miscarriages, was pregnant again. But her pregnancy was sufficiently precarious for the doctor to order her to bed. As she lay there, we developed a kinship with the pigeons building their nest just as we were attempting to build ours. I grew to believe our struggle to have a second child was tied to theirs; if the chicks they tended so lovingly on that narrow ledge could survive, the fetus in my wife's womb might too. One evening a storm drummed the city; all night my wife and I fretted about the pigeons, certain their nest had been swept away, thus dooming our own baby's chances. At dawn we rushed to the window. The chicks sat in their nest, bedraggled but alive. Seven months later my wife gave birth to a healthy boy.

Though I had felt those pigeons were larger than life, they were just, well, pigeons, until I attended the Angel Collectors Club of America's conference in Irvine, Calif., where 260 angel lovers from across the country had gathered to compare notes on their collections and share angelic anecdotes. Intrigued by the extraordinary boom of interest in angels, I

had undertaken an exploration of contemporary angeldom. This was my first stop. A retired nurse from Michigan told me how angels had caught her daughter as she slipped into the Grand Canyon. A Wisconsin homemaker told me about her collection of 11,161 angel artifacts (she'd had to remove doors and windows from her home to make room for more shelving). Angels were everywhere, from the haloed-and-winged teddy bear favors at the opening dinner to the parsley-covered, trumpet-blowing Styrofoam putti centerpieces at the closing brunch. So when I hesitantly shared my pigeon story, as the nearest I could come to celestial bonafides, my listeners nodded knowingly. "Pigeons?" they said. "Those were angels."

Angels? Like many people, I'd never considered angels much more than a winsome Yuletide accessory, an image to be fanned in the snow, baked into sugar cookies, perched atop the Christmas tree and trotted out on the VCR when it was time to go all goopy over *It's a Wonderful Life*. But deep down, most Americans—69 percent, to be exact—do believe in angels, with 32 percent saying they've felt

TOP LEFT: MARCO LIPPMAN

By GEORGE HOWE COLT

an angel's presence. Angel sites have surfaced on the Internet, three glossy national magazines devoted exclusively to angels recently began publishing, and over 100 new nonfiction books about angels appeared this spring, more than double last spring's total. The Brown family wore angel pins during the O.J. Simpson trial, and 300 Oklahoma City children received stuffed angels to aid their healing. Today more than 140 stores specialize in angel paraphernalia, and a Michigan group whose slogan is HALOS—Helping Angel Lovers Own Stores—will assist people in setting up shop. Even sales of the harp are on the rise: Can McAngels be far behind?

But angels are hardly a newfangled notion. Pudgy old Clarence, Jimmy Stewart's savior, is a direct descendant of the winged figures that embellish Egyptian tombs, Assyrian bas-reliefs and Native American myths. Angels are part of the religious tradition of Jews, Muslims and Christians. The word *angel* appears nearly 300 times in the Bible, from the cherubim with a flaming sword who guard Eden to the angel who attests to the Apocalypse. But it was not until the Middle Ages that scholars hammered out most of our beliefs about angels. What are they made of? (Pure intellect, wrote Thomas Aquinas, neither male nor female but able to assume whatever form they like.) How big are they? (Small enough for millions to dance on the head of a pin, large enough so that the angel Metatron was said to be "equal to the breadth of the world.") What is their purpose? (To praise God and act as intermediaries between God and humans.) How many are there? (Saint Augustine said "every visible thing in this world is under the charge of an angel." Theologian Albertus Magnus was more precise: 399,920,004.)

Talking to people at the ACCA meeting, I soon learned that the strong, relatively silent type that dominated angeldom ever since celestial beings destroyed Sodom and Gomorrah and saved Daniel in the lions' den has given way to a more benign and bite-size species, cuddly as a lapdog, conscientious as a school crossing guard. I heard angels likened to "spiritual-kissing

casserole, more flavorful. Indeed, nearly all the angel believers I met got around to mentioning their parking-space angel, whom they call upon while cruising crowded city streets.

I was staring across the room at my doll's crib when I noticed a silvery mist beginning to obscure it," says Eileen Elias Freeman, a 48-year-old New Jersey "angelologist" whose work is informed by both professional and personal experience (an M.A. in theology from Notre Dame and numerous angel sightings). Freeman met her first angel at age five, when she was huddling fearfully in bed a few nights after her grandmother died. "The light was soft, like pewter, but it glowed from within. And then a figure began to emerge, tall and strong-looking, with long hair that blew about him. I never saw any wings. I remember his eyes most—so large, dark, full of compassion. 'Don't be afraid,' he said. 'Your grandmother is happy in heaven with God.' I said, 'Who are you?' 'I'm your guardian angel,' he told me. Then he began to fade back into the mist, and I could see my doll's crib once more."

Although she has never again seen her guardian angel in such spectacular fashion, Free-

## ONE WOMAN TELLS ME ANGELS SAVED HER LIFE TWICE—AND HELPED HER LOSE 150 POUNDS.

man tells me she has felt the presence of angels ever since. During her senior year of college, an angel saved her from being stabbed in an elevator; nine years ago, angels shepherded her through cancer surgery. Recently, angels helped her lose 150 pounds, an experience she chronicles in her fourth angel book, *The Angels' Little Diet Book*. Freeman, who says she lost her job in

created angels to do was to be our friends," says Freeman, a devout Catholic who talks to Enniss and her other angels on a daily basis, not just in the spare bedroom she converted into an "angel chapel" but wherever she may be. Angels do have their limits though. "They are not freelance operators you can summon to cure your warts or make your horse win at the races," she says. "They come when God sends them, and when they come their purpose is to lead us closer to God." She worries that in their zeal for his messengers some people may neglect the sender. "People tell me they've had angelic experiences, but I want to know how it's changed them. Do they say, 'I've had a vision of angels—I think I'll celebrate and treat myself to dinner'? Or do they help out in a soup kitchen?"

As I listen, I realize my skepticism is tinged with a drop of envy; the angelic net Freeman lives in sounds comforting. Later, as she swerves from lane to lane and runs a yellow light, I am hoping that Enniss is particularly attentive. "Angels, please help me get across the ➤➤

### ANGELS WE HAVE HEARD OF ON HIGH, PLUS THE MOST FAMOUS ONE OF ALL—AN ANGEL WHO IS DECIDEDLY LOW



Not all angels are equal, and not all are good—two facts often ignored by today's adoring angel fans. Angels of high illumination include Michael—seen by Jews, Christians and Muslims as greatest of all—and Gabriel (above), who presides over Paradise. Gabriel may be powerful, but some say he's imperfect. According to Babylonian legend, he was once kicked "outside the heavenly curtain" for disobedience. But when it comes to evil, none can hold a celestial candle to Satan, an angel banished from heaven for the sin of pride. Allude to the dark side of angelhood at a 1995 angel fair, however, and you'll be cast out too. This is unfortunate. We can learn less from an angel on a pedestal than from one in our own image.

public relations after she began talking about angels on TV, now runs the AngelWatch Foundation, a one-woman clearinghouse with its own angel newsletter.

"Each of us is assigned to a guardian angel at the moment of conception. That angel is the coordinator for other angels," says Freeman, an affable woman with a soothing voice and a wry wit. She stands at her cluttered kitchen counter, wearing an angel-covered apron, making 50 meat-loaf-and-ketchup sandwiches, as she does each week for a nearby coalition for the homeless. Freeman calls her guardian angel Enniss. "Angels are spirits, so they don't have lips, lungs or larynxes. So however they communicate with each other, it's not in English, Turkish or Swahili." She pauses to sip from a cherub-bedecked coffee cup. Angels communicate with people, says Freeman, through the heart, in voices subject to translation, or in thoughts that manifest themselves as intuitions. "One of the things God

intersection before the light changes," mutters Freeman. Apparently they do.

**L**ike Elvis and cowboy theme stores, angel boutiques are hot. These days, I discover, I could outfit myself completely in angel clothes, from an angel vest and suspenders to angel boxer shorts. I could flush my toilet with a brass cherub flusher. I could fill my shelves with angels made of rubber, porcelain, gold, wood, chocolate, wire mesh, wax, aluminum foil, wood, terra-cotta, iron, feathers, plastic, sterling silver, papier-mâché, crystal, pasta and bone. I could outfit my computer with an angel mouse pad and angel screen savers. I could wash my hands with pink angel soap, wipe my hands on angel towels, then spray the bathroom with Cherub air freshener. I could turn on an angel night-light, slip between angel sheets and lay my head on an angel pillow. If I'm feeling frisky, I could open up Angelic Ecstasy, a gift box containing "heavenly music for passionate encounters," massage oil and "an erotic feather-and-angel ornament." And when it's time for vacation, I could pack an angel suit-

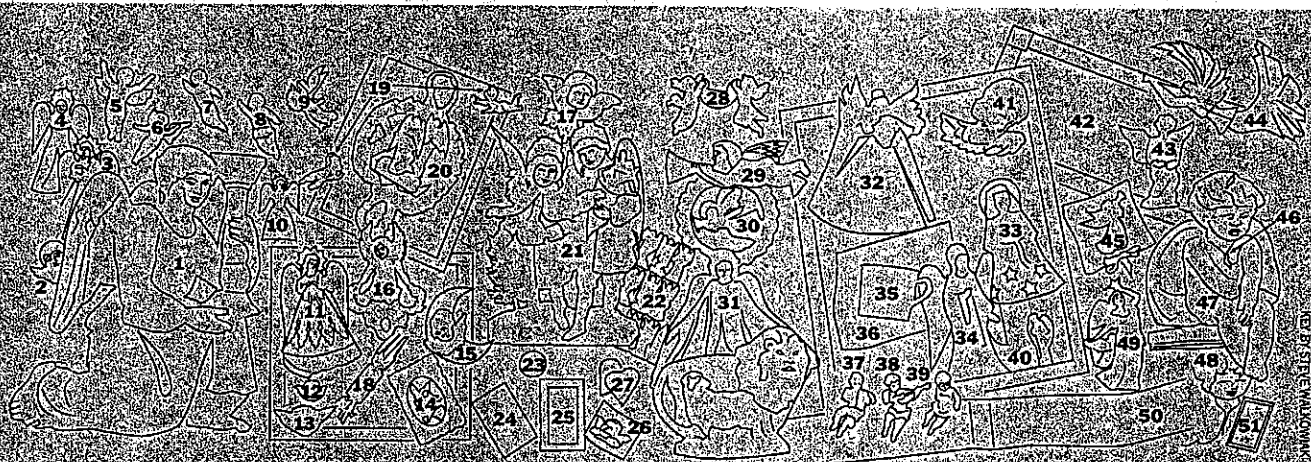


## ANGEL COLLECTOR

"They make you feel good," says Joyce Berg of her 11,161 angel artifacts—a figure that doesn't include her angel books, soaps and napkins. Overflowing her Beloit, Wis., home, the collection will form the nucleus of an angel museum to be housed in a local church. Which will free up space for Berg and her husband to collect more: "It amazes us that we can still find new things."

HELEN SPURCH

## THEY PROMISED TO PUT ME IN TOUCH WITH THE ARCHANGEL GABRIEL.



## OPEN HERE FOR A CELESTIAL GATHERING

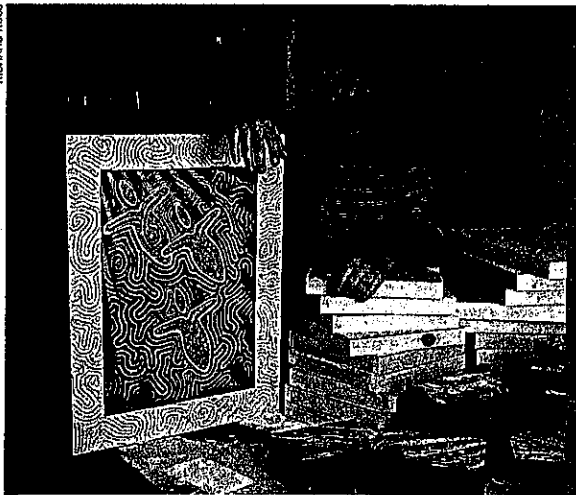
For as long as people have seen angels, they've tried to capture them in art and artifact. Some examples of how we've decked the halls: (1) Italian candleholder, c. 1900; (2-17) embossed paper "Dressers," German decorations, c. 1880-1910; (18) German "noppel"; (19) Italian porcelain cherubs, c. 1940-50; (20-22) die-cut

chromolithographs, 1880-1900; (23-27) Whimsy, trinket, and candy boxes, late 1800s; Items 28-51, contemporary, including (28) wall decoration; (29) Philippine folk art; (30) crocheted ornament; (31) figurine; (32-34) tree-toppers; (35) Royal Doulton cup; (36) napkin; (37-39) decorations;

(40) reproduction of 13th century figurine; (41) papier-mâché head; (42) cross-stitch; (43) pecan resin angel; (44) paper angel from China; (45) pillow; (46) sterling silver charm; (47-48) cement and plaster reproductions; (49) figurine after a 19th century chromolithograph; (50) wired paper ribbon; (51) reproduction of a Spanish angel, c. 1059.

HELEN SPURCH

RICHARD ROSS



**ANGEL ARTIST** Andy Lakey says angels told him to paint 2,000 angel paintings by the year 2000, one for each year since Jesus' birth. He is now on No. 1,403.

case and ship out on a seven-day cruise to the Caribbean with "the world's foremost angel experts," who would teach me how to contact angels—dolphin swim "optional." At times, contemporary angeldom seems so cluttered with

shivers—until I spot him jogging merrily in the corner on the Aquaciser.

"How do you know he wasn't an angel?" a friend asks me. "And what's so bad about thinking he might have been?" It does feel rather

whose neighboring trees are still; an angel-shaped Rorschach of sweat on an exercise mat at my health club; a white shape on the road that turns out to be a discarded T-shirt; a beautiful pattern in the sand of a hotel ashtray, which on closer inspection becomes the ornate "R" of Radisson. One day, as I marinate in the Jacuzzi at my health club, an elderly Frenchman smiles and says, "You're not running anymore. That must be hard for you." How does he know that back problems have kept me from running for three years? I am more astonished when he urges me to try yoga, which I have just signed up for. We chat a few minutes and then he dives into the swimming pool. When I look up a moment later, he has vanished. I get the

pleasant to be on-alert for angels, I realize—as opposed to, say, muggers. I am feeling several degrees more aware, more hopeful, more open to the possibility of magic. And the idea that serendipitous details of daily life might be tell-tales of some larger presence is alluring.

But I yearn for something more conclusive. Dozens of books and cassettes give instruction on contacting angels through guided meditation, and numerous people offer to introduce me to angels—up to the archangel level—in person or over the phone. One Maryland woman, who claims to have been delegated by the angels to use "angelic energies" to unblock patterns from past lives ingrained in a client's DNA, holds out the ultimate goal of personal ascension. Not quite ready to ascend, I instead make an appointment with Cheryl Welsh-Charrier, an "angelic counselor." "I introduce people to their guardian angels," she tells me, "and then function as a channel so they can ask questions of their angel." We schedule a session—\$75 for 90 minutes. "As long as we're through by four," she says. "That's when my son gets home from school."

As I arrive at her two-story brick house in a middle-class neighborhood in Washington, D.C., I am as nervous as a college student on a blind date. Who will my guardian angel be? Will I like him? Her? It? As Welsh-Charrier, a 48-year-old former print production manager, shows me into her homey living room, she says, "I always tell people I'm proof positive that everybody has the ability to do this. I didn't have a psychic thought in my life till three years ago." That's when she bought *Ask Your Angels*, a best-selling book that teaches how to ➤

## IT FEELS PLEASANT TO BE ON ALERT FOR ANGELS—AS OPPOSED TO, SAY, MUGGERS.

images of angels, I worry that I wouldn't recognize a real one if I tripped over its wings.

One night, hearing my infant son cry, I walk through the living room toward his bedroom, pausing to learn whether his nocturnal fussing will subside or escalate. Standing in the darkness, I suddenly feel I'm not alone. Looking up, I notice the 10-inch bronze angel a close friend gave us as a wedding gift. At the time, I considered the gift a bit weird but immediately hung it on an exposed nail in a corner—and hardly thought about it again. That night I realize that it has watched over my marriage for nearly seven years. I am gladdened by its presence.

"The angels are always just a heartbeat away from all of us," says Jane Howard, who runs "angel awareness" seminars. She teaches people to be on "angel alert," to watch for subtle clues: pennies on the sidewalk, feathers in the air, the tinkling of bells, the flickering of electric lights. "People may hear voices. They may feel things—it may be just a fly that landed on your face, or it may be the angels comforting you with a touch."

The more I think about angels, the more I imagine I see clues: the shaking leaves of a poplar



ANGEL

Photograph by JAMIE TANAKA

contact guardian angels. "My interest was in meeting my spirit guide," admits Welsh-Charrier, "but I couldn't find a how-to book on that, so I found one on angels." She tried the meditations for several months. "One morning I was humming a tune when I heard a voice say, 'I love it when you sing to me.' A few days later I asked his name, and he said 'Rad.' I said, 'What kind of name is that?' 'My name is Rad because you need some radical changes in your life.'"

When Rad told Welsh-Charrier she had the gift for getting in touch with other people's guardian angels, she began "practicing on friends." Now, in a busy month she works with a dozen people, either in person or on the phone. Her clients' favorite questions for their angels—whose names range from Quaternel and Krustadel to Moonbeam and Jethro—involve love lives, jobs, spiritual paths. "Most people come once or twice," she says. "I do have people that come more often, but I don't encourage it because that's usually a sign that they need a therapist, not a medium. And I don't think they should be giving up their personal power to someone else. So I teach people techniques so they can do this on their own. There's not much to getting the hang of it."

It seems almost too easy. Sitting opposite me with a white legal pad on her lap, she goes into what she calls a "light trance." I feel slightly fool-

ish and left out: Why is my angel talking to her and not directly to me? Every few minutes, her dachshund Simon rushes the front door and barks furiously at the imagined approach of the mailman. Welsh-Charrier is unfazed. We continue in this rondo for some time, the dog trying to keep the mailman out, Welsh-Charrier trying to bring the angels in. Then I hear the sound of her ballpoint writing on the pad, in a process she calls "taking dictation." By the time she's finished, her slanting, childish hand fills two pages. She reads: "Hello George, my name is Condri-elle, and I am your guardian or companion angel. I am so very happy to be able to meet you in this way. But you know, and you do know deep inside your being, that I am always with you and have always been with you." The vague message of love concludes with a reminder to "listen to your intuition." For someone who has always been with me, my angel doesn't seem to know much about me. And though I don't want to be a snob, I'm not sure I'll be able to converse comfortably with anyone named Condri-elle.

So that I will be able to contact Condri-elle on my own, Welsh-Charrier next leads me through a meditation in which I am told to visualize a place in which to meet and ask questions of my guardian angel. My imagination whisks me to a leafy church garden not far from my apartment, where I sit on a bench. A white-robed

Although I'm far from convinced I've met my guardian angel, I'm convinced that if Welsh-Charrier had said, "Let's meet your guardian elephant," I might just as easily have seen a two-ton pachyderm. But I'm sufficiently intrigued to try another route. I contact Andrée Clearwater, one of a growing number of artists who paint portraits of other people's guardian angels. Although I am encouraged when she paints my angel's robe green, my favorite color, I'm not sure what to think when I see that despite Welsh-

## ANGELOLOGIST

"I think of my angels as friends," says Eileen Elias Freeman, in her angel chapel. "I first saw an angel when I was five, so I've had a lifetime to build on that friendship."

## CLARENCE & CO.



It says something that the most famous angel in America is named Clarence (left). It says Scripture can't compete with mass media. So many of the angels feeding our modern frenzy aren't creations of Mary or Luke—much less God—but of Hollywood.

Madison Avenue. In Pan Alley. Consider: In recent decades, one in 10 song titles contained the word angel; in 1995 alone more than 120 new book titles started with *Angel* or *Angels*. In the movies, stars from Debra Winger to Jack Nicholson have played angels; others, from Demi Moore to Kevin Kline, have encountered them. Two recent angel TV series tried to replicate the success of *Highway to Heaven*. Watching *Touched by an Angel*, however, is "like inhaling too much helium," says a critic. "You can feel your brain floating through the top of your head." That's the problem: Sanitized, phony media angels give angels a bad name. Clarence is an exception. This is the 60th anniversary of *It's a Wonderful Life*, and a spirited-up video is being released. Clarence Oddbody, king of portly angels, gets his wings buffed.

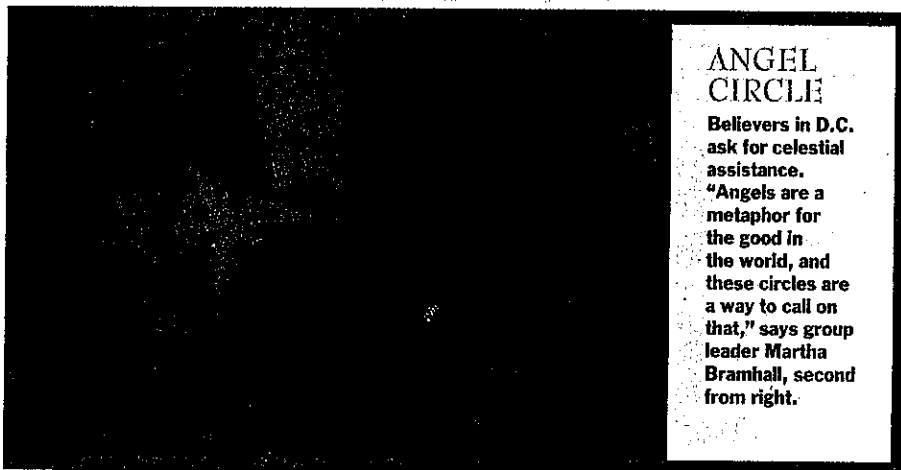
## BUT WHY IS MY GUARDIAN ANGEL TALKING TO A MEDIUM AND NOT DIRECTLY TO ME?

woman passes through the iron gate and sits next to me in silence. (Perhaps it is only my years of psychotherapy kicking in, but this angel looks a lot like my mother.) The image, vague but comforting, dissolves before she—I cannot bring myself to call her Condri-elle—speaks to me, so Welsh-Charrier, going back into her light trance, asks her my question: When will I move out of New York City? The answer, via Welsh-Charrier: "It will fall into place, but perhaps not as rapidly as you would like." She adds that she "got the feeling it would be at least a year." Simon begins to howl. The mailman has arrived.

Charrier's impression that my angel has a "feminine energy," Clearwater's version has a bushy beard. So I call a company in New Jersey for an Angel Guide, a "talking board designed specifically to communicate with angels." Before I send my \$24.95, I ask the operator if it works. She pauses, then says, "I just take the orders."

"Angels are symbols and signposts of the divine," says F. Forrester Church, minister of All Souls Unitarian Church in New York City and author of *Entertaining Angels*. "If you try to capture them and mount them on the wall, they become

trivial . . . the cotton candy of theology." But even the most nay-saying of religious leaders know they can boost church attendance by announcing that next week's sermon will be on angels. It is hardly surprising that the essential angelic message—"Fear not"—is a popular one in stressful times. ("Angels offer us heavenly insurance," explains Phyllis Tickle, religion editor of *Publishers Weekly*.) But why angels? Why not God? One reason may be that among the vast numbers of people who yearn for spiritual growth are many who feel alienated from traditional avenues of worship. They are uncomfortable fearing God, and they are drawn to the comfy, pliable nature of the 1995 angel: a kind of God Lite. "Angels help us with things God can't, because he's too high up," says Tickle. "You don't call God when you want a parking space,



## ANGEL CIRCLE

**Believers in D.C. ask for celestial assistance. "Angels are a metaphor for the good in the world, and these circles are a way to call on that," says group leader Martha Bramhall, second from right.**

DAVID ALAN HARTENWAGNIUM PHOTOS

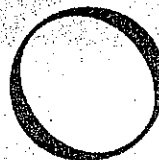
## I FEEL AWE FOR THE CIRCLE'S ENERGY AND WHATEVER

you call on middle management: an angel."

The really critical attraction of angels, however, may be their unconditional love. So many angel seekers I meet tell me of hurt, lonely childhoods that when one woman tells me that she invites her guardian angel to sit down with her

when she eats alone, it is hard not to think she has found a grown-up's version of an imaginary friend. But angel believers are not just doling out hugs to each other and receiving them from heaven. I meet people who tithe their income, march in peace vigils, work with AIDS patients.

They are among the most angelic people I've ever known, in tune with what Abraham Lincoln called "the better angels of our nature." As a young woman at the ACCA convention asks me, "Even if some contemporary Einstein could find a way to scientifically prove that angels don't exist, what's wrong with believing in them if it makes the world a little better place?"



On a clear autumn night, I attend an "angel circle" in the living room of a Washington, D.C., psychotherapist named Martha Bramhall. An energetic 52-year-old grandmother, she has been leading angel circles, which "call upon the assistance of angels to help people in their daily lives," for four years. Anywhere from four to 30 people show up at meetings, which are free and open to anyone; tonight there are 15, who run the gamut from a social worker who doesn't really believe in angels but feels nourished by the group, to a telemarketer who recently changed her name from Catherine to her "angel name," Tenia, "because each time someone says it, they call on that angelic energy." The room is candlelit and scented with rose oil mixed with holy water. Chagall's *The Struggle of Jacob and the Angel* overlooks the circle from one wall. Confetti silver angels are scattered on the floor. Bramhall asks the members to introduce themselves and identify the "state of heart you would like most easily to enter into in the coming month." The participants answer: Faith. Wisdom. Fearlessness. Patience. A young man tells of a time he escaped a fiery car crash; a woman says that once, lost on a deserted road, she saw a car drive by with a license plate reading ANGELOS. Then everyone holds hands while Bramhall entreats angels to



SELF-PORTRAIT AS AVENGING ANGEL  
Photograph by ARTHUR TRESS



"fall into the room, softly, like snowflakes."

A middle-aged Hispanic woman, who has come for the first time, walks to a piano stool in the center of the group. In a brittle, exhausted voice, she says she takes on so many of her children's problems that she feels she's falling apart. Bramhall and four others rise and go to her. Two place their hands on her shoulders. One stands behind her. One holds her hand. Another kneels at her feet. Surrounding her, they look up, as if creating a funnel to the woman, who is barely visible. "Right now," Bramhall says quietly, "the angels are just glowing love down on you for all the things you've done as a mom." The woman begins to weep. "I can feel angels telling me that each of your children has an angel who will watch and care

## CREATES IT.

for them," says another woman, stroking her shoulder. "I can feel the angels telling me you can let go a little." When Bramhall concludes "And so it is," the woman rises, a smile spreading through her tears:

One by one they come to the stool, tense or troubled. A young engineer asks the angels to speed his father's recovery from quadruple-bypass surgery; a teacher asks for help in dealing with the pain of recent jaw surgery; Tenia asks help for a friend shot by gang members. One by one they get up feeling lighter, nourished. I'm tempted toward the stool myself, but for the first time in my journey, I feel not fear, not skepticism, but reverence—an awe for the energy in the circle, and for whatever is creating it, that leaves me a bit abashed. At the end of the meeting, as we join hands to sing an old hymn, "There Are Angels Hovering Round," I think that if an angel were likely to hover anywhere, it would be here.

My six-year-old daughter tells me she's not sure she believes in angels, but one night as we lie in darkness after singing our lullabies, she suddenly pretends to be an angel herself. "We don't wear anything except sometimes a little blue cloth—or if we're important, a white dress," she tells me. "When you pull on our curls they bounce back. We live in clouds, and there are holes in the clouds that are the doors to our houses, and our houses have golden shingles." I am amused. Where did all this come from? But I am taken aback when she adds, "We don't look like people. You can't see us. When we come down to earth, we take a form that people won't object to." She pauses. "In New York we come as pigeons." □

## Who counts as an evangelical?

*"The mismeasure of evangelicals" by Lyman Kellstedt and John Green. Books & Culture, Jan/Feb 1996 (Vol 2, No 1). Pages 14-15. Topic: EVANGELICALS. See also 11064, 10809F, and 10504Q.*

Because of the confusion over the term "evangelical," a 1992 survey of 4,000 Americans employed three approaches to clarify the size and impact of American evangelicalism: doctrinal essentials, religious movements associated with these doctrines, and affiliation with the denominations associated with these doctrines and movements.

Four criteria were used to define evangelicalism doctrinally: belief that salvation comes only through faith in Jesus, experience

of conversion, belief that it is necessary to spread the gospel through evangelism, and belief in the truth of the Scriptures. While 31% to 46% of the population embraced at least one of these doctrines, only 14% met all four criteria.

Evangelicals are famous for their movements, such as fundamentalism, Pentecostalism, the charismatic movement, and "evangelicalism" (not to be confused with "evangelical" doctrines). By this approach, 17% of the population could be classified as "evangelical."

When denominations that affirmed the doctrinal essentials were linked to religious movements, five relatively large groupings were identified: white evangelical Protestant, white mainline Protestant, black Protestant, Roman Catholic, and nonpractitioners called "seculars." The separation of black Protestants from evangelical Protestants is based on differences in historical evolution and contemporary practices.

The results indicate 25% of the

American population is white evangelical, slightly less is Roman Catholic, somewhat less than 20% affiliate with mainline Protestantism, about 20% are secular, and 8% are black Protestant. Smaller traditions, including Eastern Orthodox, Jews, Muslims, and others, account for the remaining 7%.

"True-blue" evangelicals—a group that holds to all four doctrines, affiliates with a movement, and belongs to a denomination in the evangelical tradition—accounts for 5% of the adult population. If an "almost true-blue" category is added ("true-blue" except only 3 doctrinal essentials), the figure jumps to almost 9%. If

"evangelically oriented" mainline and black Protestants and Roman Catholics with three or four doctrinal essentials and movement affiliation are added to the 9%, one-sixth

or 17% of the population is "distinctively evangelical."

One must know how the term "evangelical" is used to assess the impact of the evangelical community in America. ☺

"Loose talk about 'evangelicals' or 'evangelicalism' reveals a failure to make critical distinctions."

## THE EXISTENCE AND NATURE OF ANGELS (An Inductive Biblical Analysis)

### I. The Importance of the Subject

- A. Modern day man is greatly interested in angels, the occult and spiritualism as seen in the mass media, the growing number of occult groups, and New Age ideologies.
- B. In order to understand the subject of angels accurately, we must realize that all references to these spirit beings in the Bible concern their relationship to God or God and man.

### II. The Existence of Angels: The Biblical Testimony

- A. Genesis 16, 21 -- the angel of Yahweh is seen comforting Hagar
- B. Genesis 28:12, 32:24-28 -- Jacob's dream of the angels descending upon a ladder and later wrestling with an angel
- C. Exodus 14:19, 23:20 -- an angel led Moses and the Israelites through the wilderness
- D. II Samuel 14:20, 29:27 -- King David is compared in comfort, wisdom and power to an angel of God
- E. Isaiah 37:36, 63:9 -- the Angel of Yahweh is seen defending Israel and defeating her enemies
- F. Daniel 3, 6 -- an angel delivered the three Hebrews in the fiery furnace and Daniel from the lion's den
- G. Daniel 9:20-27 -- Gabriel gives Daniel the revelation of the future of Israel
- H. Zechariah -- the word "angel" is used 20 times in this book alone and they are seen as God's reconnaissance agents, interpreters of His visions, and agents of God's activity and judgment
- I. Psalm 34:7, 35:5-6, 9-11 -- angels are pictured as protecting and delivering God's people from harm
- J. Matthew 1:20-23, 2:13; Luke 1:26-38, 2:8-15 -- angels are connected to the birth of Christ
- K. Acts 1:10-11 -- angels announced Christ's second coming at His ascension
- L. Hebrews 1:4-5, 14 -- angels are contrasted as living realities of the living Christ and ministers of the saints; Christ is the Son, angels are servants
- M. Revelation 5:11-12 -- they are seen worshipping the Lamb of God
- N. Revelation 8-9, 15-16 -- they are seen administering the wrath of God

### III. The Son of God and Angels

- A. Matthew 4:11 -- angels helped Christ after He was tempted by Satan in the wilderness
- B. Matthew 22:29-30 -- Christ affirmed the resurrection and compared our state in the resurrection to that of the angels who do not procreate
- C. Matthew 24:31 -- Jesus Christ prophesied that the angels would gather the elect at His second coming in power and great glory

#### IV. The Origin of Angels

##### A. Original Creation

1. Christ created all the angels (Rom 8:38; Eph 6:12; Col 1:16)
2. The angels were created before the earth was created, inferred from Job 38:4-7 when "all the sons of God" sang with joy at the creation of the earth
3. Their purpose is to glorify God (Col 1:16, Rev 4:6-11)

##### B. Original condition

1. They were created as free moral agents, good and holy (Mark 8:38)
  - a. They lived in a positively holy atmosphere where they enjoyed the presence of God (Matthew 18:10)
  - b. They lived in the heavenly environment (Mark 13:32)
  - c. They were called the "sons of God" (Job 1:6, 2:11)
2. Creaturely State
  - a. They had great privileges in that they dwelt with God and were "sons of God" in the sense that they were direct creations of God
  - b. They have certain limitations in space, power, authority, intellect and holiness, yet they are incredible in their abilities
  - c. They are responsible to God as creatures answering to the Creator

#### V. The Nature of Angels

##### A. Personality

1. Intelligence
  - a. They are intelligent as evidenced by their desire to learn of our great salvation (I Peter 1:12)
  - b. They had knowledge of man's prayers and future events among men as revealed by God (Luke 1:13-16)
  - c. They have limited knowledge of God's plan for the world as informed by God (Rev 10:5-6, 17:1-18)
  - d. They are intelligent enough to carry out His wise and great tasks (Mark 13:27, Hebrews 1:7,14)
  - e. They perceive the purposes of men on occasions (Matt 28:5)
  - f. There are things that they do not fully understand, such as our redemption and the humility of Christ in His incarnation (I Peter 1:11-12)

2. Emotions

- a. They respond to God's power and wisdom in joy (Job 38:7)
- b. They worship God with a deep sense of awe and humble reverence (Isaiah 6:3)
- c. They rejoice when a sinner repents (Luke 15:10)

3. Will

- a. God appeals to their wills by commanding them to worship Christ (Hebrews 1:6)
- b. Lucifer and the other angels willfully rebelled against God while other angels decided to serve God (typologically taught in Isaiah 14:12-15; cf. also Rev 12:4)

**B. Their Properties**

1. Spirit Beings

- a. They are immaterial and incorporeal beings, described in Hebrews as ministering spirits (Heb 1:14)
- b. They are limited in space as seen when Gabriel had to move from one place to Daniel's side (Daniel 9:21-23)

2. Spiritual Bodies?

- a. Scripture does not directly attribute bodies to angels
- b. Some hold that they have bodies made of refined matter or material different from humans; others say a spiritual body
- c. A body that operates by principles other than ours is not inconceivable (ex. our resurrection body is called a "spiritual body" in 1 Cor 15:44)
- d. They are sometimes described as men
  - i. A masculine pronoun is used of them (Mark 16:5-6)
  - ii. When they appear, they generally take on the form of a man (Gen 18:2,22, 19:1, Dan 10:18)
- e. Their lifespan is not subject to death (Luke 20:36)

3. Special Appearance

- a. They are normally invisible (Col 1:16) but can appear according to the will of God (Luke 1:11-13, 26-29)
  - i. They appeared to Joseph in a dream (Matthew 1:20)
  - ii. They appeared to Isaiah in a vision (Isaiah 6:1-8)
  - iii. They were seen by Elisha and his servant (II Kings 6:17)
- b. Forms of appearance
  - i. Abraham welcomed three "men" (Gen 18:1-8)

- ii. Luke records "two men in shining garments" (Luke 24:4)
- iii. They may appear possibly as an unusual man as in the case when two angels appeared and frightened the two Marys at the tomb of Christ (Luke 24: 4-7)
- c. Force of Appearance
  - i. They caused mental and emotional agitation to Mary (Luke 1:29, 24, 38)
  - ii. They caused mental and physical weakness to the Roman guards who saw the stone from Christ's tomb being rolled away (Matthew 28:4)

#### 4. Spiritual Wings?

- a. The seraphim are described as having six wings (Isaiah 6:2,6)
- b. The cherubim had four wings (Ezekiel 1:5-8)
- c. Gabriel was "caused to fly swiftly" to Daniel (Daniel 9:21)
- d. The apostle John saw the angel of judgment "fly in the midst of heaven" (Revelation 14:6)
- e. Do all angels have wings?
  - i. We cannot say with certainty
  - ii. These may be pictures simply to convey the angel's complete, swift, obedient service

#### 5. Spiritual Condition

- a. Classification
  - i. Holy and elect, angels of God (Isaiah 14:12-17, I Tim 3:6)
  - ii. Evil and unclean spirits, "the devil and his angels" (Luke 8:2, 11:24, 26)
- b. Cause
  - i. Satan's defection (Isaiah 14:12-17, 1 Tim 3:6)
  - ii. Other angels followed Satan (Matthew 25:41), possibly  $\frac{1}{3}$  (Rev. 12:4)
- c. Condition
  - i. Their position is nonviolable and nonredeemable once they chose who to follow (II Pet. 2:4, Jude 6)
  - ii. Those angels who fell are permanently left in their evil state without the possibility of redemption and are consigned to the lake of fire (Matthew 25:41)
  - iii. Good angels are confirmed in righteousness (analogous to our glorification), evil angels are confirmed in their unrighteousness (analogous to the spiritual state of lost men in hell).

## C. Powers

### 1. Source

- a. Their power is granted by God (Revelation 4:8,11)
- b. Their power is governed by God (Genesis 19:12-16)
- c. Their power is great

### 2. Sphere

#### a. In relation to the world

- i. They can express human functions, such as walking, talking, and eating (Genesis 18)
- ii. They excel human forces (II Peter 2:10-11)
- iii. They saved Lot from wicked men (Genesis 18:22, 19:1, 10-11)
- iv. They execute judgment on humans (Genesis 19:1, 13, 24-25; Acts 12:23)
- v. They exercise human deliverance (Genesis 19:10, 16; Acts 12:7-11, Daniel 3:28)

#### b. In relation to the material world

- i. They are able to hold the "four winds of the earth" (Revelation 7:2-3)
- ii. They will be able to plague men with the heat of the sun at the Great Tribulation (Revelation 16:8-9)

#### c. In relation to the angelic world

- i. They can communicate with other angels (Revelation 7:1-3)
- ii. They have social hierarchy (Revelation 14:17-18)
- iii. They battle opposing angels (Daniel 10:13, Revelation 12:7-8)
- iv. An angel will bind Satan for 1000 years (Revelation 20:1-3)

## THE ACTIVITY OF ANGELS

(Biblical Analysis Continued)

### I. In Relation to God

#### A. Ministers of Worship

1. Their primary ministry is to worship God (Isaiah 6:1-3)
2. Four angels around the throne of God continually worship Him who "rest not day and night, saying holy, holy, holy. . ." (Revelation 4:6-11)
3. The angels sing a new song of redemption (Exodus 15, Deuteronomy 32)
4. They sing their praise to God (Job 38:7, Revelation 5:8-9)

#### B. Ministers of Service

1. Priestly Ministers -- their service is carried on in God's presence continually (Hebrews 1:7)
2. Personal Messengers -- the word "angel" means "messenger" in both the Hebrew and Greek (Psalm 103:20, Luke 1:19, 26-33, 2:8-14)

#### C. Agents of God's Government

1. In controlling nature
  - a. Angels are sometimes involved in the control of nature's elements, such as the wind (Revelation 7:1), the seas (Revelation 16:3), and the heat of the sun (Revelation 16:8-9)
2. In controlling nations
  - a. God's angels oppose Satan and his angels (Daniel 10:13, 21)

#### D. Protectors of God's People

1. By harassing our enemies (Psalm 35:4-5)
2. By delivering us from wicked works (Psalm 34:7, Isaiah 63:9)
3. By physical preservation of God's own (Hebrews 1:14)

#### E. Executor's of God's Judgments

1. They were involved in the destruction of Sodom and Gomorrah (Genesis 19:1, 12-13)
2. They brought the plagues to Egypt (Psalm 78:43, 49)

3. They chastised God's people (I Chron 21:15-18)
4. They will administer the wrath of God at the Great Tribulation (Revelation 6:1, 8:1-6, 15:1, 16:1-21)

## II. In Relation to Christ

### A. At His Birth

1. Gabriel predicted His birth (Luke 1:26-28)
2. An angel assured Joseph that the seed in Mary was from God (Matthew 1:18-23)
3. A multitude of angels announced His birth to the shepherds (Luke 2:8-15)

### B. During His Earthly Life

1. An angel protected Christ by warning Joseph and Mary to flee from Herod (Matthew 2:13-15) and later to return (Matthew 2:19-21)
2. Angels ministered to Christ after the temptation (Matthew 4:11) and during Gethsemane (Luke 22:43)
3. Angels stood ready for Christ's defense when He was betrayed and taken prisoner (Matthew 26:53)

### C. After His Resurrection

1. An angel rolled away the stone from the tomb (Matthew 28:1-2) and announced the resurrection to those who came to the empty tomb (Matthew 28:6, Luke 24:5-8)
2. The angels worship the God-man in heaven (Revelation 5:11-12)

### D. About His Second Coming

1. At the ascension of Christ, they said that He would personally, bodily, visibly come again to earth (Acts 1:11)
2. Christ said that the angels will accompany His return in the glory of His Father (Matthew 25:31)
3. Angels will gather His elect from Israel (Matthew 24:31)
4. Angels will also gather the wicked for Christ's pre-kingdom judgment (Matthew 13:39-43; 2 Thess 1:7-10)

## III. In Relation to Epochs

### A. At Creation

1. The angels were present at creation (referred to as "sons of God" and "the morning stars") though they had no part in creation (Job 38:7)



2. They rejoiced at Christ's power and artistry in creation (Col 1:16)

B. At the Giving of the Law

1. The Law came through the angels to Moses (Gal 3:19)
2. At least parts of the Law are regarded as spoken through angels (Hebrews 2:2)

IV. In Relation to Believers (8 Characteristics)

A. Revealing

1. God used angels to communicate His will and word to men (Zechariah 4:1, 5:5, 6:5)
2. An angel predicted the birth of John the Baptist (Luke 1:11-20)
3. Gabriel revealed the meaning of the dream (Daniel 9:20-27) and the entire prophecy of Daniel 10:1-12:13 came through an angel regarding Israel's future

B. Guiding

1. An angel guided Joseph to take Mary as his wife and the virgin-born Jesus as his own son (Matthew 1:20-21)
2. Women who came to Jesus' empty tomb were guided by angels (Luke 24:4-7)
3. An angel guided Philip to the Ethiopian while the Holy Spirit pointed to the exact person (Acts 8:29)
4. An angel directed Cornelius to send for Peter to inform him of how to be saved (Acts 10:1-8, 11:13-14)

C. Providing

1. They minister to man's physical needs, such as water to Hagar (Genesis 21:17-20)
2. An angel provided the worn out Elijah "a cake baked on coals and a cruse of water" (I Kings 19:5-7)

D. Protecting

1. God sent His angel to shut the lions' mouth while Daniel was in the lions' den (Daniel 6:20-23)
2. Three Hebrew youths were kept from harm in the fiery furnace by an angel (Daniel 3:24-28)
3. An angelic army protected Elisha and his servant at Dothan (II Kings 6:13-17)

E. Delivering

1. The 144,000 Israelites left during the Tribulation period will be delivered from physical harm (Revelation 7:1-14)
2. An angel opened the doors of the prison for the apostles (Acts 5:17-20)
3. Likewise for Peter, an angel caused his chains to fall off and the prison doors were open (Acts 12:5-10)

F. Strengthening and Encouraging

1. They strengthened Christ (Matthew 4:11, Luke 22:43)
2. An angel encouraged the apostles to continue preaching after they were freed from prison (Acts 5:19-20)
3. Paul was encouraged by an angel who predicted his safety at sea for his ministry in Rome (Acts 27:25)

G. Agents in Answering Prayer

1. Daniel's prayer for Israel's restoration resulted in Gabriel's swift flight to instruct him of the future (Daniel 9:20-24)
2. An angel came to give Daniel strength after he fasted and prayed for three weeks (Daniel 10:10-12)
3. The early church prayed for Peter's freedom from prison and an angel was sent to release him (Acts 12:1-17)

H. Attendants Upon the Righteous Dead

1. Jesus Christ spoke of angels carrying Lazarus' spirit to Abraham's bosom upon death (Luke 16:22)
2. Michael the archangel was disputing with Satan over Moses' body (Jude 9)

*Claims of angelic encounters have dazzled the popular culture. How should Christians respond?*

by Neil Earle

**M**ELISSA DEAL FORTH, an author in Nashville, Tennessee, tells a powerful story about her husband, Chris, who died of acute lymphocytic leukemia.

An unforgettable incident took place in the hospital two nights before his death. Somehow Chris managed to maneuver himself and his portable IV pole around Melissa, who was sleeping in the room, past the nursing station, and out into the hospital chapel.

After a frantic night nurse awakened her at 3 a.m., Melissa found her husband in the chapel talking to a man she had never seen before—or since.

The stranger was dressed much like her husband usually did—flannel shirt, new Levis, lace-up workboots—all looking brand new. But the stranger's white skin and blue eyes Melissa found unforgettable.

"I mean I've never seen that color blue on any human before. They were more the blue color of Husky dogs. I'll never forget the

eyes," Melissa recalled.

When Chris died two days later, it was with serene peace of mind. "The fear and pain were taken from him," Melissa testifies. "I know what I saw, and I know it changes lives. Never, never, never will anyone be able to convince me that angels don't exist."

Perhaps someone you know—perhaps even *you*—have a similar story to tell. So what are Bible-believing Christians to conclude about such incidents?

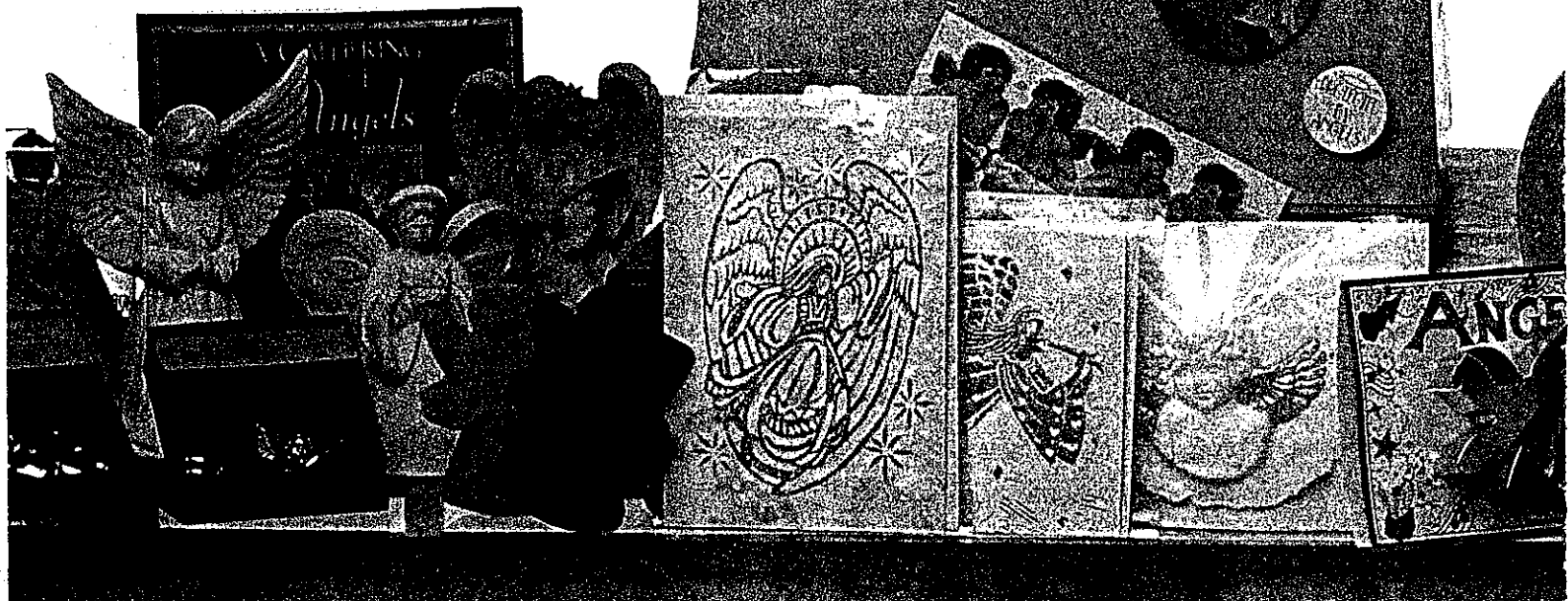
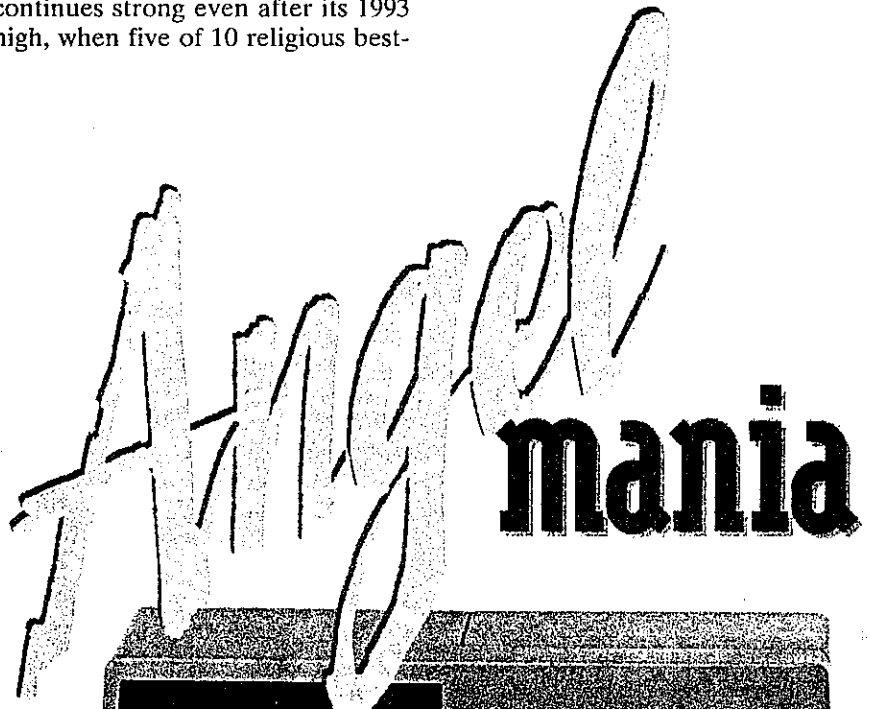
### Angels Among Us?

In the United States, angelic fervor continues strong even after its 1993 high, when five of 10 religious best-

sellers addressed the subject of angels. Their winged presence adorns many a bookstore, craft fair and card shop.

What is happening? The flurry of speculation, reports and rumors about celestial beings and angelic encounters even spawned several movies and a short-lived, prime-time television series featuring a red-haired angel complete with Scottish brogue.

Psychotherapist and spiritual counselor Alma Daniel, co-author of the best-selling *Ask Your Angels*, is well aware that the subject seems



all too reminiscent of the claims of what has been called the New Age movement. But she herself thinks the subject is bigger than that.

Daniel feels the angels are on a divine mission. They are being sent to help us "grow into the light." Angelic interest reflects a heavenly initiative to help infuse us with "God's love, light, mercy and compassion," claims Daniel. A kinder, gentler transformation of the human condition is being heralded by our celestial visitors.

But not all Christians would see it this way by any means. Many religious leaders—Catholic, Protestant, Jewish—are noticeably cautious on the subject.

They worry that sensationalized pursuits of the sacred often come with a high price tag. For one thing, the quest seems too reminiscent of every other fad of the Me Generation. The marketing of personalized encounters in bookstores and the mass media feeds this suspicion.

There are also theological implications. A fixation on angels can push a personal relationship with God to the background.

When one puts angels so prominently in the foreground, it is easier to view God as somehow more distant, a step removed.

But some church leaders are "on the side of the angels." They view today's angel alert as a welcome sign of the transcendent in an age of disillusion. In the age of Oklahoma City bombings and regularly televised traumas, many people are seeking a positive, affirming vision.

David Seljak, religion instructor at McGill University in Montreal, Canada, views the current explosion of interest in angels as "an antidote to anxiety, a way of taking what you want out of Christianity without submitting to the hierarchy or the responsibility."

Seljak is skeptical. He fears that many Christians' relationship with God will suffer.

Who is right? This question of popular interest in angels provokes some thought-provoking issues on both sides of the equation. For Christians, the Bible is the essential yardstick in this matter.

### Close Encounters

From the first appearance of angels in the Garden of Eden (Genesis 3:24) to their spectacular manifestation outside Bethlehem at Jesus' birth (Luke 2:8-15) down to John's heavenly tour guide at the end of the book of Revelation (Revelation 22:6, 16), angels are a common thread through Scripture.

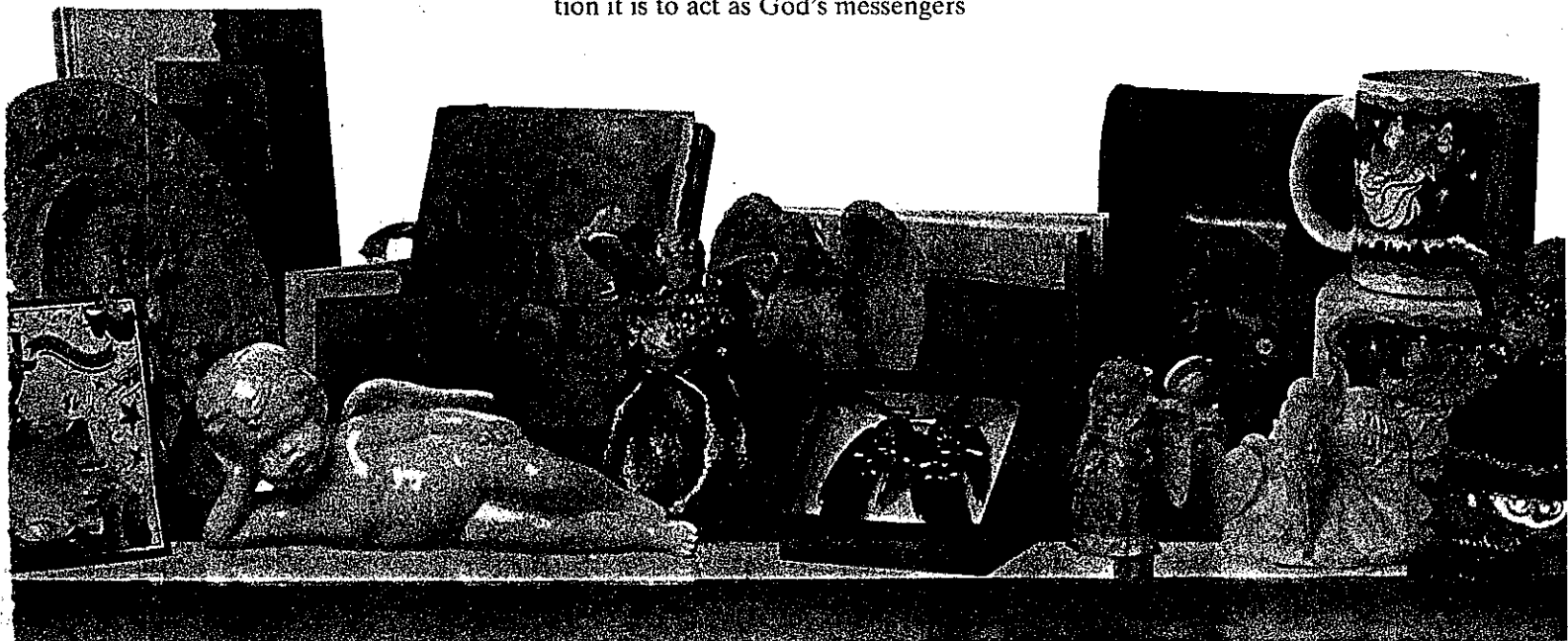
Angels are messengers, closely connected with the divine will. Both the Hebrew word for angel, *malak*, and the Greek *angelos* teach this.

"The word angel is applied in Scripture to an order of supernatural or heavenly beings whose function it is to act as God's messengers

to men, and as agents who carry out His will," comments J.M. Wilson in *The International Standard Bible Encyclopedia*.

"Once angels appear clothed in white; they are so dazzling in appearances as to terrify beholders; hence they begin their message

BARRY STAHL — FT



with the words 'Fear not' (Mt. 28:2-5)'" (rev. ed., vol. 1, pages 124-127).

At least some angelic encounters that people report today square with incidents in Scripture (but this alone does not confirm an event's veracity). The patriarch Abraham's experience is one of the earliest in the biblical record (Genesis 18:1-19:1).

The three men who appeared to him were heavenly visitors, one of them a manifestation of God himself (Genesis 18:17, 20, 33). No halos. No wings. No dazzling lights.

But the mother of Samson, the Israelite hero, had an angelic visitor whom she described as "very awesome" (Judges 13:6).

Much later, at the time of Jesus Christ's resurrection, Mary Magdalene saw "two angels in white, seated where Jesus' body had been, one at the head and the other at the foot" (John 20:12).

Mary conversed with them quite naturally, as if they were ordinary mortals.

Sometimes angels are portrayed as strikingly dramatic emissaries of doom (Revelation 10:1-7). In Revelation 4:6-9, the apostle John, in vision, encountered multi-headed, many-winged creatures defying human description.

Biblically speaking, then, not all angelic manifestations are alike. But—most importantly—not all angelic appearances are from God. And this introduces the most important angle on angels.

### The Dark Side

"The god of this age," "an angel of light," "the prince of demons"—these are New Testament descriptors of Satan the devil. He and his rebellious followers possess supernatural power (Mark 5:1-4).

The New Testament teaching is clear: Satan and his demons can disguise themselves as good angels. The apostle Paul warned about demonic double agents when discussing spiritual deception:

"And no wonder, for Satan him-

self masquerades as an angel of light. It is not surprising, then, if his servants masquerade as servants of righteousness" (2 Corinthians 11:14-15).

This is one reason Scripture clearly warns against worshipping angels, praying to angels or having a preoccupation with them. From a Christian perspective, the quest for a personal angel could lead to problems. There is the danger of exalt-



*"The critical test all claims to angelic visitation must pass is: Do they serve the realm of God and testify to Jesus Christ?"*

—Gabriel Fackre

ing an intermediary above the true God.

And Christians are rightly suspicious of reports of angelic communications that seem to be detached from God's overarching purpose in our lives, what the apostle Paul described to Timothy as becoming "wise for salvation through faith in Christ Jesus" (2 Timothy 3:15).

Some angel books seem bent on making commodities out of and packaging what is a complex spiritual reality.

Angels, according to one source on the subject, can enhance your creativity; add fun and play to your life; relieve stress and tensions; and—should we really be surprised in our culture?—enhance our

youthful zest for living.

But the divine purposes and prerogatives can easily get lost in such self-seeking sensationalism. Biblical guidelines on angels can be distorted as a result. Gabriel Fackre of Andover Newton Theological School tells it more like it is:

"Biblical angels are about God's business. In each case, beneficent powers are released to accomplish something integral to the divine purposes. All actions comport with and contribute to that end.... The critical test all claims to angelic visitation must pass is: Do they serve the realm of God and testify to Jesus Christ?"

Less conservative angel-questers describe their celestial visitors in pseudo-scientific neopagan terms, as cosmic energy flows or sources of artistic inspiration, "angels of enlightenment." To Bible-based Christians, this smacks of repackaged New Age narcissism, cosmic connectedness and the teaching that humans are, or can become, divine.

Still, in our age of abuse, angst and alienation, it is easy to understand the attraction some feel for celestial beings that seem to offer pure goodness and unconditional acceptance. But the fact remains that a major component of the good news

Jesus Christ brought to this earth placed self-analysis and heartfelt repentance as crucial steps on the road to spiritual healing.

"The kingdom of God is near," Jesus said. "Repent and believe the good news!" (Mark 1:15). Real repentance and acceptance of what God has done for us in Christ—

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# Angel FILES

these are the actions that embody a fervent desire to seek God and God's ways above all else. Self-denial, self-sacrifice, the cross—this road points in the opposite direction of much angelology in the 1990s.

The gospel offers true healing and forgiveness. And, it gets you in touch with a person, the glorified Jesus Christ.

For the New Testament writers, this was all-important. The exalted, glorified Christ—not the cherubim or seraphim—becomes the vital center of true spirituality. Knowing Jesus Christ is the biblically prescribed path to spiritual power, a power attested by God's saving acts in history:

"That power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come" (Ephesians 1:19-21).

"So he became as much superior to the angels as the name he has inherited is superior to theirs" (Hebrews 1:4).

## Christ the Center

The New Testament is clear: Jesus Christ is the touchstone of the Christian experience. This is why the apostle John commanded Christians in his day to "test the spirits" (1 John 4:1). And the test is the acknowledgement and belief that "Jesus Christ has come in the flesh" (verse 2).

And consistently in Scripture angels of God refuse worship: "I, John, am the one who heard and saw these things. And when I had heard and seen them, I fell down to worship at the feet of the angel who had been showing them to me. But he said to me, 'Do not do it! I am a fellow servant with you and with your brothers the prophets and of all who keep the words of this book. Worship God!'" (Revelation 22:8-9).

*Worship God!*

This is plain. The apostle Paul emphasized the problem

Angels are described many ways in the Old Testament:

"watchers" (Daniel 4:13, New King James Version), "holy ones" or the council or assembly of the holy ones (Psalm 89:5, 7), and more than 100 times as God's host.

The New Testament refers to them as "the angels in heaven" (Matthew 24:36), "the heavenly host" (Luke 2:13), "ministering spirits" (Hebrews 1:14).

The most common biblical terms translated as "angel" are *malak* in the Old Testament and *angelos* in the New Testament.

*Malak*—the most used term—is defined as messenger, representative, courier. The word can also refer to someone who performs a special mission. It can apply to both human and supernatural agents.

Cherubim (plural of "cherub") and

seraphim also appear in the Bible.

The cherubim guard Eden in Genesis 3 and are described as throne bearers of Yahweh (1 Samuel 4:4; Ezekiel 1:19-28).

The seraph or seraphim—from a root word meaning "fire" or "burning"—are found only in Isaiah 6:2, 6, though aspects of them seem featured in the vision in Revelation 4.

The names *Gabriel* (man of God) and *Michael* (one who is as God) each appear twice in the Old Testament (Daniel 8:16; 9:21; 10:13, 21). The New Testament says that Gabriel stands in the presence of God (Luke 1:19) and calls Michael an archangel (Jude 9).

In the New Testament, *angelos* is the Greek equivalent of the Hebrew *malak*. *Angelos*, messenger or angel, is found 175 times and used of men only six times. Sometimes it refers to evil spirits.

The word for archangel is found only in 1 Thessalonians 4:16 and Jude 9. And "guardian angels"? Only two allusions appear in the hundreds of references—Job 33:23 and Acts 12:15.

Demon refers to a fallen angel. In popular Greek usage, demons were spirits of the departed that appeared in lonely places at night. Judaism described them as evil or unclean spirits set on leading people into sin.

*The New International Dictionary of New Testament Theology* emphasizes that in the New Testament "[t]he fear of demons disappears because of faith in the triumph of Jesus Christ" (Vol. 1, page 452).



of worshipping the created order rather than the Creator in his letter to the Colossians. Some in his congregation, in what is today southwestern Turkey, had fallen victim to a rigorous system of worship that involved excessive fasting, morbid self-denial, abusing the body and the worship of angels:

“Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions” (Colossians 2:18).

The false teachings Paul attacked in the first century were only the first wave of what became known as the gnostic heresies (Greek *gnosis*, “knowledge,” meaning, in the context, a supposedly “inside” knowledge no one else possesses). Whole gnostic systems later sprang up outlining fantastic celestial schemes and cataloguing hosts of angelic intermediaries by name.

In Colossae, this gnostic philosophy included secret names and ritualistic code words only the initiated could learn (verse 8). Bible commentator William Barclay comments:

“The Gnostic prided himself upon special visions of secret things which were not open to the eyes of ordinary men and women.... [T]here is always danger when a man begins to think he has attained a height of holiness which enables him to see what common men—as he calls them—cannot see; and the danger is that men will so often see, not what God sends them, but what they want to see” (*The Letters to the Philippians, Colossians, and Thessalonians*, The Daily Study Bible Series, rev. ed., pages 145-146).

Many theologians and pastors today worry that the active pursuit of angelic encounters may lead to a rerun of the Colossian problem.

“Angels do not call attention to themselves but exist to witness to the Word,” cautions Gabriel Fackre. “The richness of meeting Jesus Christ by the power of the Holy Spirit empties the soul of all craving for angel visitations.”

This was Paul’s case against the Colossians. Against personalized flirtations with spiritual novelties Paul set the unsurpassable Christ (Colossians 2:18-19).

Says Barclay: “When they talked of the worship of angels, both the Gnostics and the Jews would have justified it by saying that God is so great and high and holy that we can never have direct access to him and



*Angelic experiences are not a badge of spiritual superiority.*

must be content to pray to the angels. But the great truth that Christianity preaches is, in fact, exactly that the way to

God is open to the humblest and the simplest person” (page 146).

Christ is “the power of God and the wisdom of God” (1 Corinthians 1:24). He fully reveals the counsel and will of God necessary for salvation. In everything to do with the Christian life, Jesus Christ is central and preeminent (Colossians 1:18).

And yet, certain angelic experiences do echo biblical examples and not all questers are involved in worshipping angels. How, then, do we “test the spirits” in the 1990s?

### How to “Test the Spirits”

First, remember that Scripture nowhere tells us to actively seek angelic encounters. The Old Testament prohibited actively consulting intermediate spirits and seeking visionary experiences (Leviticus

20:27). Don’t rush in where even good angels fear to tread.

Second, angelic experiences are not a badge of spiritual superiority. Pastors comment that often just the opposite is true. “I have no doubt that angelic beings have intervened in my life and the lives of my parishioners,” reports Richard Frankel, a Worldwide Church of God pastor in Chicago, Illinois.

“However, such encounters do not make the individual more spiritual. Angels are there to help and in no way should their service be used for our self-aggrandizement.”

The experience of Balaam and the talking donkey in Numbers 22:21-38 sheds light. An angel scared this treacherous prophet out of his wits. Balaam saw visions (Numbers 23, 24), but he was not serving God (Numbers 31:8).

Third, if you are becoming troubled by where some of these angel quests are leading you, consult a pastor or Christian counselor in whom you have confidence. Be discerning. When Paul publicly testified that he had seen an angel, he was vindicated by the events that followed—276 lives were saved (Acts 27:21-44).

### Desperately Seeking Something

In our spiritually thirsty age, reports of angelic encounters may be here to stay. We need wisdom on all sides of this question.

The Bible does speak forcefully about angels. Scripturally, angels were meant to be a blessing and a comfort to believers, not a theological problem or a tabloid teaser.

Angels—the good ones—evidence God’s sovereign, protecting care. Life is earnest. Sometimes it is dangerous. The spiritual life is more so. There will always be those who feel they have had angelic help.

But if it doesn’t happen to you, don’t worry. Let the Bible’s timeless wisdom be your guide.

Paul writes: “For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord” (Romans 8:38-39). □

## Evidence of Angelolatry in the Apostolic Period

### 1. In The New Testament Itself:

Colossians 2:18, "Let no man beguile you of your reward in a voluntary humility and worshipping angels."

### 2. From the (non-canonical) Book of Jubilees:

Jub. 2: 1-3: ...in six days the Lord God finished all. . .that He created. . . . the heavens . . . the earth . . . and all the spirits which serve before him -- the angels of the presence, and the angels of sanctification, and angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning and the angels of cold and of heat, and of winter and of spring and of autumn and of summer, and of all the spirits of his creatures which are in the heavens and on the earth. . .

Jub. 4: 16-16: ...and He called his name Jared; for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgment and uprightness on the earth.

Jub. 4: 21-23: ...And he was. . .with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens. . .and he testifies to the Watchers, who have sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against [them] all.

Jub. 5: 1-2: ...the angels of God saw them on a certain year of this jubilee. . .and they took themselves wives of all whom they chose and they bare them sons and they were giants...

Jub. 7: 21-23: For. . .came the flood. . .owing to the fornication wherein the Watchers... went whoring after the daughters of men. . .and they made the beginning of uncleanness. And they begat sons Naphidim and they were all unlike, and they devoured one another: and the Giants slew the Naphil, and the Naphil slew the Eljo, and the Eljo mankind, and one man another.

Jub. 10:513: ...Thou knowest how Thy Watchers, the fathers of these spirits, acted. . .and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and created in order to destroy. . .and the chief of the spirits, Mastema. . .said: "Lord, Creator, let some of them remain before me, and let them



hearken to my voice, and do all that I shall say. . .for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray. . .and He said: "Let the tenth part of them remain before him, and nine parts descend to the place of condemnation. . .all the malignant evil ones we (angels) bound. . .and a tenth part we left that they might be subject before Satan on earth."

3. From the (non-canonical) Book of Enoch:

Enoch 6: 1-8: ...the angels, the children of the heaven, saw and lusted after them, and said to one another: "come let us choose wives among the children of men and beget us children." And Semjaza, who was their leader, said. . . "And they were in all two hundred; who descended. . .on the summit of Mt. Hermon. . .and these are the names of their leaders: Samiazaz, their leader, Arikaba, Rameel, Kokabel, Tamiel, Ramiel, Danel, Ezeqeel, Baraqijal, Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chief of tens."

Enoch 7: 1-6: And all the other together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and cutting of roots, and made them acquainted with plants. And they became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed all the acquisitions of men. And when men could no longer sustain them, the giants turned against them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood.

Enoch 8: 1-4, 9:1-2: And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known unto them the metals (of the earth) and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones and all coloring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways, Semjaza taught enchantments, and root-cuttings, Armaros the resolving of enchantments, Baraqijal (taught) astrology, Kokabel the constellations, Ezeqeel the knowledge of the clouds <Araqiel the signs of the earth, Shamsiel the signs of the sun>, and Sariel the course of the moon. . .and then Michael, Uriel, Rapheal, and Gabriel looked down from heaven and saw much blood being shed upon the earth...

Enoch 9:6 - 10:15: ...Thou seest what Azazel hath done, who taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn: and Semjaza, to whom thou hast given authority to bear rule over his associates. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins. And the women have borne giants, and the whole earth has thereby been filled with blood. . . then. . .the Most High. . .sent Uriel to the son of Lamech. . .and. . .the Lord said to

Raphael: "Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there forever. . .and on the day of the great judgment he shall be cast in to fire. And heal the earth which the angels have corrupted. . .that all the children of men may not perish through the secret things the Watchers have disclosed and taught their sons. And the whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin." And to Gabriel said the Lord: "Proceed against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men. . .for they hope to life an eternal life, and that each one of them will live five hundred years." And the Lord said unto Michael: "Go, bind Semjaza and his associates. . .bind them fast for seventy generations in the valleys of the earth, till the day of judgment. . .in those days they shall be led off to the abyss of fire and to the torment and the prison in which they shall be confined forever. . .destroy all the spirits of the reprobate and the children of the Watchers. . .

Enoch 15: 1-16:2: ...Enoch. . .say to the Watchers of heaven. . .Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves. . .and begotten giants as your sons?. . .and now the giants who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers. . .as for the spirits of heaven, in heaven shall be their dwelling. . .and the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offenses. . .and the women also of the angels who went astray shall become sirens."

Enoch 20: 1-8: And these are the names of the holy angels who watch. Uriel, one of the holy angels, who is over the world and over Tartarus. Raphael, . . .over the spirits of men. Raguel, . . .who takes vengeance on the world of the luminaries. Michael. . .that is set over the best part of mankind and over chaos. Saraqael, . . .who is over the spirits, who sin in the spirit. Gabriel. . .who is over Paradise and the serpents and the Cherubim. Rhemiël, . . .whom God set over those who rise.

#### 4. From the (non-canonical) Book of Noah:

Noah 106:1 ff: And after some days my son Methuselah took a wife for his son Lamech, and she became pregnant by him and bore a son. And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and his eyes beautiful. And when he opened his eyes, he lighted up the whole house like the sun, . . .and there upon he arose in the hands of the midwife, opened his mouth, and conversed with the Lord of righteousness. And his father Lamech was afraid of him and fled. . .said. . .I have begot a strange son, diverse from and unlike man, and resembling the sons of the God of heaven and his eyes are as the rays of the sun, and his countenance is glorious. And it seems to me that he is not spring from me but from the angels. . .



THE Christian Century

## On the tide of the angels

by Trudy Bush

**M**OTHER MARY ANGELICA, now the owner of a cable television network, says she encountered her guardian angel when she was 11. Crossing the street on the way home from school, she felt herself lifted by invisible hands out of the path of a car. Judging from the *New York Times* and *Publisher's Weekly* bestseller lists, people crave such stories of angelic rescue. In the current deluge of angel books—as well as in recent television specials about angels—such narratives are prominently featured. Has the number of guardian angels suddenly proliferated? one wonders. Or are they newly inclined to reveal themselves and involve themselves in our lives, as many of these books claim?

The angel stories seem to fall into predictable patterns. Perhaps the most common element is a traffic hazard. (How did angels occupy themselves before the invention of the automobile? asks one commentator.) When they are not lifting us out of harm's way, angels are busy rescuing motorists in stalled cars or preventing automobile collisions. In another oft-repeated story, an angel appears in human form to guide a person who is in a strange place and unsure of her direction. Then there are stories about people being threatened by gangs, hostile tribes or armies who are protected by angels invisible to themselves but seen by their enemies. And there are frequent stories about people who, while grieving the death of a loved one, meet a stranger who silently sympathizes with them, comforts them and then disappears.

The similarity of the narratives raises a question. Is there a kind of collective unconscious at work that makes people interpret puzzling experiences according to certain patterns? Or in attempting to make sense of what happens to us, do we adapt models of miraculous experiences that we have already heard? How should we evaluate this outpouring of angel stories?

In the early 1970s, when Billy Graham decided to preach a sermon on angels, he found that little had been published on the subject in this century. The book he wrote, *Angels: God's Secret Agents* (Word, 1975), headed the bestseller list for months and has remained Graham's most popular volume. Several books on the subject fol-

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lowed during the '80s, notably Mortimer Adler's *The Angels and Us* (Macmillan) and Geddes MacGregor's *Angels: Ministers of Grace* (Paragon House).

**T**HIS STEADY but specialized interest has turned into a wildly popular trend: during the past five years the number of angel books in print in the U.S. has gone from five to at least 200, according to Gannett News Service. Reading some of the angel books crowding the bookstores is like devouring a box of chocolates. The books' glossy, gold-embossed covers, decorated with gorgeous angels, have the appeal of prettily wrapped bonbons, and the large print surrounded by lots of white space promises that the content will go down easily.



If nothing else, the angel phenomenon indicates that philosophical materialism—the belief that nothing exists but corporeal substances occupying physical space—has not triumphed in American culture. As Adler states, “The notion of angels—of minds totally devoid of bodies—is anathema to materialists of every variety.”

We are hungry for the spiritual, for the miraculous, for assurances of a realm beyond the corporeal.

“If we don't read our Bibles too carefully, angels seem to be friendly folks,” says Lawrence S. Cunningham, chair of Notre Dame's department of theology. And because they are spiritual realities, we can impose on them any character we want. In an age so marked by a sense of stress and crisis, what image could be more comforting than that of a powerful, loving guardian who is always by our side, ready to comfort and protect, and reluctant to judge or reprimand us?

The special popularity of angels at Christmas suggests that they function as a kind of Santa Claus for grownups. Perhaps celebrating a Christmas without religious meaning leaves secular folk feeling empty, and angels fill that void, suggesting the mystery, warmth and magic that reindeer, elves and St. Nick hold for children. And they are just as easily sentimentalized.

In *A Gathering of Angels: Angels in Jewish Life and Literature* (Ballantine), Morris B. Margolies, a Kansas City rabbi, points out that in Israel's history, belief in angels blossomed during times of exile or foreign dominance,

when people felt that God had withdrawn far from them because of their sinfulness. During such times, angels acted as intermediaries, carrying people's prayers to God. In our age, too, people look for intermediaries and for evidence that the divine still intervenes in some way in our lives. Angels seem more accessible than God, and more attractive. And while there is only one God, there are many angels—so many that we can each have a private angel devoted to our welfare. In *Angel Letters* (Ballantine), Sophie Burnham tells us that angels "pour their blessing on us overwhelmingly. They play with us. They look after us. They heal us, comfort us with invisible warm hands, and always they try to give us what we want."

Angels also adapt to a variety of worldviews. People who embrace evolutionary thinking push the idea that there are more highly developed forms of life than humanity. Beings who seem incorporeal to us might be the next stage in the evolutionary process—a stage already reached by some, though we are only partially aware of them. Followers of New Age religions, who believe we are on the threshold of a great expansion of consciousness and human development, find it easy to believe in angels without believing in God. We can develop angel consciousness, they assure us. We can create with our angels. We can channel them. They are beneficent spirits, devoted to our growth and welfare. The ecologically concerned might well resonate to the idea that each natural object has its own angel, dedicated to its preservation and welfare. Others will be attracted to the assertion that angels are universal. "Angels transcend every religion, every philosophy, every creed," Eileen Elias Freeman tells us. And Christians, of course, can find ample warrant for belief in angels in scripture and tradition.

**Angels that populate recent books have this in common: they give people what they want.**

**W**HATEVER THE reasons for the surge of interest in angels, the craze is clearly making money for publishers. Burnham's *A Book of Angels*, released in 1990, surprised Ballantine by becoming a runaway bestseller. Recognizing a profitable market, Ballantine put out a series of angel books, as did several other publishers. One can find them in store windows surrounded by terra cotta angels, painted angel plaques, angel pins and angel calendars. A typical work is *The Angel Book* (Simon & Schuster), by Karen Goldman. As kitschy as the artifacts that surround it, this slender volume is composed primarily of little phrases about angels: "The only way to know an angel is by your feeling," it tells us. "An angel is like an open window." "Being an angel is like being in love."

Quite different from this kind of nonbook but just as obviously inspired by the desire to wing it to the bank is *Literary Angels* (Ballantine), edited by Harriet Scott Chessman. Chessman assembles an eclectic mix of poems,

stories and letters in which the word "angel" appears or in which angels are remotely suggested. Her struggle to find an organizing principle for the book suggests the haste with which it was put together.

*Angels Among Us* (Avon), by Don Fearheiley, exhibits a different gimmick. He takes accounts of angel visits that have appeared in print or on television, changes names and places, and develops the stories as sagas of family relations, romance and sex—always somehow ending with the protagonist's encounter with an angel.

Religious publishers have been lured to get on the bandwagon. When I called one to ask for a review copy of one of its offerings, the publicist exclaimed, "Are you sure the CENTURY wants to review *that* book?" It too turned out to be a haphazard arrangement of angel stories and sentimental religious verse.

**T**HE PROMINENCE of the profit motive is only one of the problems with the angel phenomenon. More serious is the way so many angel books pander to the human pride and egocentrism from which religious faith has always tried to wean us. Burnham's books are a prime example. She focuses firmly on what angelic beings can do for us. Angels, she tells us, always bring "a calm and peaceful serenity that descends sweetly over you." Their message is always "Don't worry. . . . Things are working out perfectly. You're going to like this." Angels are the agents of a benign, anthropocentric order, like divine genies. Their mission is to give us what we want. Similarly, the meditations in Terry Lynn Taylor and Mary Beth Crain's *Angel Wisdom* (Harper-San Francisco) tell us that we have an angel consciousness, "the consciousness that we are divine, that we have a higher wisdom that will always operate for the good, that life is meant to be enjoyed."



Burnham goes on to declare that we don't have to believe in God in order to pray. Prayer, like gravity, is a law of the universe, and if we do it right our prayers are answered "instantly, with an abundance of delight; for it is the pleasure of the universe to give us what we need." In this happy cosmos, there is no need for people to look out for each other, to work for justice, or to wrestle with evil. Stroked by angel wings, we can rest in a warm, nurturing natural world.

"To move angels center stage is to trivialize Christianity," Cunningham says, a contention most of the recent angel books readily bear out. Even a devout Catholic like Freeman, who in *Touched by Angels* (Warner) repeatedly reminds us that angels come from God and point us to God, has only the most vapid things to say about God. Though she is quite sure about how angels are working in the world today, all she tells us about God is that God is

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love, and that we search for God by examining ourselves and writing down everything about "however we conceive him, her, it to be." We then continue our search by using prayer and meditation techniques "from any tradition that

## Bathsheba

She was completely clean, her skin  
smelled of water and silk,  
her hair tendrilled in its damp.  
His messenger had rushed her dressing,

but she had pulled on an  
arm of bracelets that rattled  
when she lifted the hand David now  
pulled to his mouth. And then with his

embrace she fit, just so, and shed  
her bracelets one by one.  
The echoes of their rolling clanks  
unstillied the water in the nearby pool.

When she went home she rearranged Uriah's  
store of wine, she handled swords he'd trained  
with from his youth. She wanted patterns,  
plans, arrangements, certainties.

David remembered how the light seemed  
more like the drift of afternoon as he  
leaned against the window and watched  
those below crossing the road at four

corners, mid-morning. He was the boy  
somewhat and somewhat not—whitened hair,  
a few new lines—his eyes on her, the whiteness  
of her flesh so much his earth,

so much his desire. He could have known  
the wrench of loss ahead, the child unfolded  
from its mother's womb stretched into death  
within a week. But he chose not to.

One death so much like any other, he thought—  
maneuvered or dreaded, they are all, finally,  
sacrifices. Did he believe her nod meant  
acquiescence? It meant she saw the truth

but could not speak it in syllables that he would  
hear. It meant she would not pour her protest  
into the stream of his desire that stretched across  
landscapes straight as a wall. It meant he would think

reserve when she meant taciturn. So she acceded  
to wordlessness, her only power to spread her  
silences before him, as carefully patterned as a  
score of music, as reflective as polished stones.

Jill Peláez Baumgaertner

can properly relax and discipline the physical body so that the spirit can be freed to soar with the angels." For some people such a book may be a first step toward religious faith, but in itself it is Pabulum.

Many of these books also trivialize angels. For most writers, only guardian angels exist. And these guardians sometimes perform remarkably trivial tasks, such as helping a tired mother change the sheets on her child's bed. Even the best of the books that focus on stories of angelic encounters, such as those by Joan Wester Anderson, do not evaluate these narratives. All too often, the angelic encounter seems to result in little more than a warm feeling. Only occasionally does it transform lives or turn people outward in service. The books present angels in our own image. Though angels are sinless spirits, they understand and sympathize with us. They differ from us only in ways that can benefit us. And, paradoxically, these spiritual beings seem to be more concerned with our physical than our spiritual welfare.

Finally, much of the recent angel lore is at odds with Christian orthodoxy in the way it emphasizes the duality of body and spirit. Angels are superior to humans because they are pure spirit, many of the books suggest. Some claim that angels are the spirits of those who have died, while others suggest that one of the main angelic tasks is to help the souls of the dying separate from their bodies and to escort the souls to heaven. The Christian understanding that we are physical beings who will be resurrected in glorified bodies is missing from modern angelology.

**B**UT THOUGH the glut of angel books may make serious Christians feel a little nauseous, some of them are worth some attention. A number of these are reissues of earlier volumes, most notably Graham's, Adler's and MacGregor's. Another significant reissue, Doubleday's *Angels and Awakenings: Stories of the Miraculous by Great Modern Writers*, would make a fine gift. Doubleday's *Angels in Our Midst*, compiled by the editors of *Guideposts* and originally published in 1993 as *Angels Among Us*, has two useful sections not found in other recent volumes: a summary of what the Bible says about angels, and a section of stories about ordinary people who, by living Christian lives, act as "angels" to others. (Many angel books seem to assume that acts of kindness or rescue must be performed by supernatural beings.) Joan Wester Anderson's lovely children's book, *An Angel to Watch Over Me* (Ballantine), contains well-told, appealing and genuinely religious "true stories of children's encounters with angels." Stories of guardian angels seem to fit more appropriately with the lore of childhood.

Perhaps this present tide of angel interest is "part of a great revival of spirituality in America," as Freeman claims. Perhaps it is "an opportunity for us to realign our priorities and choose the pathway of the divine rather than the pathway of materialism," as Kay Martin Curry, founder of Twenty-eight Angels Inc., hopes. But my march through the thickets of contemporary angelology makes me agree with Maurice Smith, who sees the interest in angels as "not necessarily a sign of spiritual awakening. As much as anything, it's a sign of spiritual confusion." ■

Find here a feminist revisionist reading via poetry of David exploit. in Bathsheba

## Selected Significant Questions of Interest in Angelology

### 1. When were the angels created, and when did Satan and all the demons fall?

Angels are created beings (Col. 1:16). However, they are not specifically mentioned in the creation account of Genesis 1 and 2. The first real mention of an angelic being comes from Genesis 3, where the serpent enters the scene. This passage does not explicitly state that Satan is in view, but that point becomes obvious through a comparison of other passages (Rom. 16:20 [with Gen. 3:15]; II Cor. 11:3; Rev. 12:9; 20:2).

Therefore at least by the time of the temptation in the garden (Gen. 3), angels had been created and Satan had fallen. Job 38:7 implies that angels were present and shouting for joy when the earth was created. If that is the case, then angels were created before Genesis 1:1.

Thomas Aquinas (1225-1274) argued that demons fell in the first instant in which they were created. He said that angels exercised free choice immediately upon their creation and either earned the ultimate blessing of God, which sealed them in faithfulness to Him, or refused that blessing in that same instant by sinning. Once that first decision was made, Aquinas says that "an angel has an inflexible free choice after once choosing." Because he believes that angels do not have bodies, Aquinas maintains that each angel is a distinct species, different from the others "according to the diversity of their powers." Since they appear to be in a fixed hierarchy, not a flexible one, Aquinas argues that the powers of angels must not be able to increase, since that would present the possibility that a lower angel might eventually surpass a higher one in abilities, and therefore, in rank. Since their powers must evidently be fixed, they must not be able to grow in knowledge. Aquinas argues that the angels must therefore be fixed in their choices - either in obedience or rebellion. Though theologically interesting, Aquinas' argument is purely speculative and without biblical support.

All we can really know for certain from Scripture is that Satan had fallen by the time of Genesis 3. Further it is likely that angels were created before the heavens and the earth according to Job 38.

### 2. Do angels have bodies?

Hebrews 1:14 states that angels are spirits. Luke 24:39 states that spirits do not have "flesh and bones" as Jesus did in His transformed, resurrected body. Certainly, angels do not have bodies as we know them, neither are they everywhere present. They are what we could describe as localized spirits of incredible abilities. They are not by definition omnipresent as God is. As finite creatures, angels have particular limitations.

Is it possible that angels have some kind of immaterial body? If so, then those bodies must

be able to clothe themselves with the bodies of men and women, as is the case with demon possession.

While the idea of an immaterial body that could be clothed with the material body of another creature sounds strange and rather bizarre to us, we don't have enough evidence to say that this is impossible. Augustine argues that angels have "immortal bodies." How many angels can dance on the head of a pin? Aquinas would say an infinite number since they are bodiless. Augustine would say only a few, depending on how small they could make themselves. Such a question is of little significance to us, though it was considered quite important in St. Thomas' day.

### 3. Are there different types of angels?

The answer would seem to be yes based on the following Scriptural categorizations:

Cherubim These creatures are described in Ezekiel 1 and 10. One of the characteristics of the cherubim was adoration of God. They had a human body and hands, but their feet went straight down like those of a calf. They had four wings, two covering their bodies and two used for flight. They each had four faces - of a man, lion, ox, and eagle.

Cherubim, actually, are never called angels in Scripture. Perhaps this is because they do not serve as messengers, but are constantly in the presence of God, in His throne room as beings of praise and worship. This may be the highest classification of angelic beings, since the term apparently applied to Satan prior to his fall (Ezek. 28:14).

Seraphim Literally means "burning ones." R.L. Harris writes, "These angelic beings were brilliant as flaming fire, symbolic of the purity and power of the heavenly court. They are . . . described from their brilliant appearance" (TWOT, s.v. "שרף," by R.L. Harris, 2:884). The "burning" is associated with the glory of God.

This term is used only in Isaiah 6, where the creatures are described as having six wings: two covering the face, two covering the feet, and two with which to fly (v.2). They cried out continually, "Holy, holy, holy, is the Lord of hosts, the whole earth is full of His glory."

It is quite possible that the "living creatures" described in Revelation 4: 6-9 are seraphim, for they have six wings and constantly proclaim the holiness of God. However certain of their features are more analogous to the cherubim of Ezekiel.

Archangel Michael alone is called the archangel in Jude 9. He is "one of the chief princes" (Dan. 10:13), who rules over the angels (Rev. 12:7) and evidently

has a particular role with regard to the nation Israel (Dan. 12:1, cf. 10:20).

It is likely that Michael was at one time second in command, not the leader of the angelic hosts. Satan, as a fallen angel, apparently has more power than Michael (apart from the Lord), for Michael "did not dare bring against him a railing judgment" (Jude 9).

#### 4. Who is the angel of the Lord?

James Leo Garrett describes four theories regarding the purpose / identification of this heavenly being. 1) The Logos Theory. This view states that the Angel of Yahweh is actually the pre-existent Logos, who would later be incarnate in the person of Jesus Christ. This is the view of Justin, Graham, A.A. Hodge, A.H. Strong, Archer, Theissen, Wood, Chafer. 2) The "Angelic Theory" (Joseph Beet). Here, the Angel of Yahweh is seen as a literal angel; a created heavenly being. This angel acts as the spiritual ambassador or representative of Yahweh, speaking for Him and guiding and protecting His people. 3) The Interpolation Theory. This position has its roots in higher biblical criticism. It claims that certain passages in the older texts of the Old Testament described Yahweh in terms deemed too anthropomorphic for the ancient Israelites. Thus, redactors added the words, "Angel of" before the divine name. This view is defended by Landblom and Von Rad. 4) The Instrumental Theory. This theory asserts that the Angel of Yahweh is some sort of manifestation of Yahweh. This could be understood in terms of theophany, a revelation of God, or a picture of the presence of Yahweh with his people. This view is held by Garrett, Erickson, Vos, Eichrodt and Merrill.

The biblical data must be determinative, and it will need to be weighed for each theory. This Angel first appears when Hagar runs from Sarai (Gen. 16). Hagar seems to have understood the meeting to be with Yahweh Himself, although the Angel gave little indication as to his nature (there are references to Yahweh in both the 1st and 3rd persons). The Angel then appears to Abraham when he is going to sacrifice Isaac (Gen. 22). It should be noted that when the three figures visit Abraham (Gen. 18), they are identified by the writer of Genesis as Yahweh and two angels (Gen 19:1). The term "Angel of Yahweh" does not appear in that particular pericope. It appears that the Angel identifies himself with Yahweh (v. 13), but later dialogue in the passage is more ambiguous.

It should be noted that in Jacob's dream (Gen. 28: 12-16), it is Yahweh Himself who Jacob sees at the top of the Ladder and who talks with Jacob, as opposed to His Angel. The incident of Jacob's wrestling match also does not mention the Angel of Yahweh. Rather, Jacob's adversary is simply referred to as "a man" (Gen. 32:24), although the individual does proclaim that Jacob had wrestled with man and God and prevailed (v.28).

At the incident of Moses and the burning bush (Exodus 3), it is stated that the angel of Yahweh appeared to Moses in a blazing fire (vs. 2), yet identifies Himself as the "God of your father, the God of Abraham, the God of Isaac, and the God of Jacob" (vs. 6). This, however, could be the Angel speaking for Yahweh. The speaker from the bush is repeatedly



identified by the writer of Exodus as God (vs. 4,6,13,14,15,16, etc). Here there seems to be no distinction between Yahweh and His Angel.

The Angel addressed all the people of Israel as if He were Yahweh (Jdg. 2: 1-5), but this passage is inconclusive. The Angel later appears to Gideon (Jdg 6: 11-24). The visitor is identified as both the Angel of Yahweh and Yahweh. When the Angel visited Manoah and his wife (Jdg. 13), he seems to separate himself from God when he tells them not to give him food, but rather offer a sacrifice to Yahweh (vs. 16). However, both Manoah and his wife seem to understand the Angel as being God Himself (vs. 22-24).

Most of these passages seem to support the Instrumental Theory, but what of the passages that make a clear distinction (II Sam. 24: 15-17)? The passage in II Samuel describes a pestilence that Yahweh had brought upon the land. An *angel* is carrying out God's retribution, and Yahweh tells this *angel* to stop. Then the Angel of Yahweh is described as being by the threshing floor of Araunah the Jebusite, the exact place where David is instructed to erect an altar to Yahweh by Gad. The other verse that makes a clear distinction (I Chr. 21: 15-18) is a re-telling of the same story. This time a clear distinction is drawn between the angel Yahweh addresses, the destroying angel, and the Angel of Yahweh. In Zechariah (ch. 1) there seems to be a distinction between the Angel of Yahweh and Yahweh when the Angel addresses a question to Yahweh (vs. 12). This, however, can be understood in terms of a rhetorical question that one asks oneself in order that he may answer.

It would seem that the most viable theory as to the nature of the Angel of Yahweh is that He is a self-manifestation of Yahweh to His people. This is so He can communicate both His transcendence and His immanence.

## 5. What are the limitations of angels?

Hebrews 1 and 2 describe several important limitations of angels. While Jesus is called a Son, the angels are called upon to worship Him (vv. 5-6). The fact that Christ is greater than the angels in the past was not even a point of debate. However, things are different today largely because we have a very weak view of God. The angels themselves are referred to as ministering spirits. They are servants of God, acting by His command on behalf of believers.

Believers are, with the rest of mankind, "for a little while lower than the angels" (2:7). Christ, too, shared in that condition in order that He might redeem us. He did not act to bring salvation to the angels, only to humanity.

## 6. What about the possibility of angelic revelation today?

Hebrews 2 raises the issue. First, there are no biblical passages which clearly rule out the possibility of special revelation today. If there were, it wouldn't be much of an issue today. Second, the history of the church demonstrates that God's revelatory acts were at the very least significantly curtailed after the time of the apostles. Until the rise of the Pentecostal movement in this century, there were very few claims to special revelation, but there were

frequent attempts at explaining why such revelatory events were no longer taking place (e.g. I Cor. 13: 8-10).

With the culmination of God's revelation in Jesus Christ, additional revelation is no longer necessary. Hebrews 1: 1-2 implies that the revelatory process which continued throughout the time of the prophets has come to a close, having been consummated in Christ. Hebrews 2: 3-4 further support this idea.

We should not expect special revelation today through angelic messengers. In fact, we should be suspicious of any claims to such revelation in light of the fact that "Satan disguises himself as an angel of light" (II Cor. 11:14) and in the last days "many false prophets will arise, and will mislead many" (Mt. 24:11).

## **7. Does Genesis 6 teach that demons cohabitated with women?**

On this difficult issue see the attached chart which argues that the "sons of God" are human despots and warriors who were indwelt by fallen angels or demons. There are several reasons for taking this position:

- a. It takes seriously the use of the term "son of god" in the ancient Near East and elsewhere in the biblical text as referring to angelic beings.
- b. It explains why God's judgment was on humanity, with the accompanying declaration that mankind was but flesh. If the sons of God are only angels, then mankind's only fault (?) was in having beautiful daughters.
- c. It explains why Jude 6 and II Peter 2:4 seem to allude to this passage when speaking about the punishment of fallen angels.
- d. It explains how angels, who do not marry, could take wives for themselves via possession of wicked, powerful men (Mt. 22:30).

Who Are The *Sons Of God* Of Genesis 6?

Identity	Sethites	Human Depots	Fallen Angels	Demon Possessed Rulers
Activity	Godly Sethites (line of Christ) marry wicked Cainites	Despotic chiefs who marry many wives (polygamy)	Fallen angels cohabit with beautiful women	Demon possessed rulers marry many wives
Perversity	Godly line of Seth polluted by mixed (spiritual) marriage	Cainite - princes use polygamy to expand rule	Human race corrupted by mixed marriages with angels.	Wicked princes use polygamy to expand rule
Progeny	Wicked tyrants	Great rulers	Monstrous giants	Great rulers
Arguments For	<ol style="list-style-type: none"> <li>1. The context emphasis men</li> <li>2. Human sin is the reason for the flood.</li> <li>3. Fits the context of Genesis 4-5</li> <li>4. Fits the aversion later in Genesis to intermarriage with ungodly.</li> </ol>	<ol style="list-style-type: none"> <li>1. Biblical usage of "god" for rulers (Ps. 82:6) emphasizes the development of wicked lines.</li> <li>2. Near Eastern practice to call kings "sons of God".</li> <li>3. Reference in ancient accounts to origin of kingship prior to Flood.</li> </ol>	<ol style="list-style-type: none"> <li>1. An ancient Jewish view.</li> <li>2. Phrase "sons of God" in O.T. (Job 1:6; 2:1; 38:7) always is angels.</li> <li>3. The N.T. references to the angelic sin [of Gen. 6] seems to fit (I Pet. 3:18; II Peter 2:4; Jude 6).</li> <li>4. The unnatural race of offspring (Heb. Nephilim or "fallen ones").</li> </ol>	<ol style="list-style-type: none"> <li>1. "Sons of God" are fallen angels who possess men.</li> <li>2. Reference to great men is supra-normal.</li> <li>3. Accounts for ancient reference to kings before flood.</li> <li>4. Avoids theological and physical difficulties of angel view.</li> <li>5. Combines values of other views.</li> </ol>
Difficulties	<ol style="list-style-type: none"> <li>1. Exact phrase "sons of God" not used for believers in the O.T.</li> <li>2. Doesn't explain the origin of the giants and mighty men by religiously mixed marriages.</li> </ol>	<ol style="list-style-type: none"> <li>1. Doesn't explain giants.</li> <li>2. Fails to explain "son's of God" = angels.</li> <li>3. Doesn't account for N.T. reference to angelic activity.</li> </ol>	<ol style="list-style-type: none"> <li>1. Angels do not marry (Matt. 22:30)</li> <li>2. The theological and physiological difficulties of angelic/human marriages.</li> </ol>	<ol style="list-style-type: none"> <li>1. Lacks support by many commentators.</li> <li>2. Lacks support of Jewish tradition.</li> </ol>
Proponents	Keil, Lange, Leupold	L. Birney, M. Kline, Kaiser	Delitzsch, Albright, Waltke	J.A. Cline, H. Hirt, A. Ross, Akin

## Angels: A Summary

Angels are messengers of God, powerful beings that inhabit the heavenly spheres, and minister in both the heavenly and earthly realm.

Angels were present to praise God at creation (as implies by Job 38: 4-7; Ps. 148: 2-5). They were created good because God cannot create anything evil. Angels are responsible for their actions and many chose evil and disobedience rather than good and obedience (Matt. 25:41).

### **What can we learn about angels from Scripture?**

1. Angels are intelligent beings

Matt. 18:10	They understand
I Peter 1:12	They are curious
Psalm 148:2	They worship and speak, and intelligence is required for these activities

2. Angels are emotional beings

Luke 2: 13-14	Praise
Luke 15:10	Rejoice
Rev. 12	Anger

3. Angels are volitional beings

II Pet. 2:4	Chose to sin
Jude 9	They have plans

4. Angels are responsible beings

Jude 6  
Matthew 25:41

5. Angels are creatures: they do not create

Colossians 2: 18-19  
Revelation 19:10  
Rev. 22: 8-9      Because they are creatures, they are not to be worshiped!

6. Angels are spirit beings

Heb. 1:14            ministering spirits

7. Angels are contingently immortal, they will not cease to be

Luke 20:36

8. Angels do not marry and do not propagate

Mark 12:25            (They are referred to in the masculine gender; the names given for angels are always masculine)

9. The angels are numerous

Job 38:7; Dan. 7:10; Rev. 5:11; Rev. 12:4 -- they are innumerable and inconceivable in number; as many as the stars

**Classification of Angels**

1. There are unfallen, elect angels (Mark 8:38; I Tim. 5:21)
2. There are fallen non-elect angels (Matt. 25:41)
  - a. Some are loose (demonic powers) - Ephesians 6
  - b. Apparently some are already bound - II Peter 2:4
  - c. Apparently some are bound but will be released during the tribulation - Rev. 6-19

**Organization of Angels**

1. Archangels -- from arche ("chief")

Catholics usually have 7 archangels (Angels named in various literature include Jeremiel, Saraquel, Raquel, Remiel, Raphael, Uriel, Michael, Gabriel [notice "el" endings - they belong to God])

Protestants usually have 1, who is Michael - Daniel 10:13; I Thess. 4:16; Jude 9. Only Michael and Gabriel are named in Scripture.

2. Perhaps the others are organized as listed below. This may be some type of hierarchy or it may simply be function - Eph. 3:10; Col. 1:16; I Pet. 3:22
  - a. Thrones
  - b. Dominions
  - c. Principalities
  - d. Authorities

e. Powers

3. There are the Cherubim who are guardians of God's holiness (Gen. 3:24)
4. There are the Seraphim (lit. "Burning ones") who are in the immediate presence of God (Is. 6: 2-6)
5. There are the living creatures who praise God constantly (Rev. 4:6)

Note: It is possible that these last 3 are designations for the same group.

**Function of Angels**

1. Bring revelation -- Daniel 9: 21-23
2. They strengthen -- Luke 22:43
3. They minister to God's children -- Matthew 4:11; Hebrews 1:14
4. They protect -- Matthew 2:13
5. They dispense judgement -- Revelation 8, 9, 16
6. They are always present at key events of revelation and redemption:
  - a. Creation - Job 38:7
  - b. Israel - Gen. 18: 1-7
  - c. Law - Gen. 3:19
  - d. Christ's birth - Matt. 1:20
  - e. Church - Acts 1:10
  - f. Millennium - Rev. 20

<b>A Comparative Chart of God, Angels And Men</b>			
	<b>God</b>	<b>Angels</b>	<b>Men</b>
Mode of Being	uncreated	created	created
Limits	infinite	finite	finite
Nature	Spirit	spirits	spirit-body
Simplicity	absolute simplicity	relative simplicity (Thomistic view)	no simplicity (a complex being)
Duration	eternal (uncreated) eternity	created in eternity past	* temporal (created in time)
Change	none	none in essence, only in will	changeable in nature and will
Relation To Change	cannot be joined to change	not changing but can be joined to it	can be joined to change by nature
Measurability	only by His own absolute simplicity	by degrees of unity and perfection	by plurality in matter (i.e. space & time)
Space/Time	above it and can invade it	above it, but can be in it	in it by nature
Actuality	pure actuality "I amness"	completed actuality	progressively completed actuality
Potentiality	none	none uncompleted	uncompleted potentials
Nature/Will	neither can change	only will can change	both can change
Classification (Species)	beyond all classes	each a class of one	all in one class (a race)
Redemption	source of redemption	unredeemable	redeemable

\* Temporal by nature but contingently immortal by supernatural sustaining.

### The Progressive Revelation of Satanic Influence (Gen. 3; Rev. 12)

#### A. His (Satan) influence through the patriarchs

##### 1. Adam (Gen. 3)

- a) Satan as a creature works through a creature against God's design by attacking the "father" of the human race.
- b) His attack involves questioning a command of God and a strength in man to

create a delusion of being "like God". The pride of rebellion is not literally being like God (creatures can never be divine), but primarily it is being so self sufficient and prideful that we perceive no need for dependence on God (we forget or deny God, Deut. 6:12). Occasionally it is a megalomaniacal being who is so deluded that he perceives himself to be divine (from Nero to Hitler to Jonestown to Waco).

## 2. Job 1-2

- a) Satan attacks an influential patriarch with the permissive will of God, one who is righteous and prosperous by reputation.
- b) Satan as the adversary and accuser of God's people is graphically illustrated here as he questions (yea challenges) God concerning His servant (cf. Rev. 12:10).
- c) This is an informative text on righteous suffering which is one of the more distinctive elements of Judeo-Christian tradition.

## B. His influence through kings

### 1. Babylon (Is. 14)

- a) A "taunt song" against the king of Babylon (14:4), a man who shook the earth with his conquests like the Antichrist who is to come (14: 16-17).
- b) Instead of being "like God" the king will join the other kings in death (14: 9-10).
- c) The "heavenly vow of the megalomaniacal king to attain divine greatness, a self-proclaimed hope for the world, will contrast with his catastrophic fall from power and life.
- d) Behind the king apparently is the dark angelic power and spirit who motivates rulers to follow his example. Typologically this describes the Devil.

### 2. Tyre (Ezel. 28)

- a) Behind the king of Tyre (28:2, 9, 12) who makes divine claims (28: 2, 5-6) is a spirit power, formerly a cherub in Eden who is fallen from the highest authority, beauty, and wisdom (28: 12-14; cf. Rev. 12:4, 9 and the fall of Satan with his demons - the serpent of old).
- b) He occupied a privileged position as a creature until he was unrighteous (28:15) at which time he lost his position (28:16) through progressive judgments (Rev. 12:13) until his eternal damnation (Rev. 20:10).
- c) Satan is the dragon, the power of chaos in the fallen world, deceptively yet murderously disrupting creation whenever possible through world rulers and other influential individuals (Rev. 12:17). His deception is not so much a counterfeiting as a delusion that self can attain the heavenlies independently of God (Rev. 12:9).

### 3. In Daniel, nations have angels assigned to them. Michael - the prince of Israel



(10:13, 21, 12:1) versus a demon, the prince of Persia (10:13).

C. His attack against Christ

1. Evangelical scholars generally acknowledge that Satanic and demonic opposition were at a climax during Christ's earthly ministry (Rev. 12: 4-5).
2. The summarizing temptation was the third one, to worship Satan rather than the Father. To receive worship is to be "like God" (Matt. 4: 1-11; Luke 4: 1-13).
3. The other temptations tested Christ's dependence on the Father and His confidence in the Word. He is victorious and serves as our example (Heb. 4:15).
4. Satanic/demonic activity will again grow toward the end of the age (Rev. 6-19)

D. His influence through world rulers

Satan is the "prince of the power of the air" (Eph. 2:2) in charge of "principalities and powers (shedhim, Deut. 32:17), behind idolatry (elilim, Ps. 96:5; I Cor. 10:20), which is covetousness (Eph. 5:5; Col. 3:5). Satan increasingly and in self-delusion sponsors the primal sin of pride. This sin can be recognized (Eph. 6: 11-18), and with the knowledge of the Word as our armor, resisted (Jas. 4:7).

E. His culminating influence through Antichrist (Rev. 12-13)

F. His climactic destiny (Rev. 20:10)

Conclusion

Satan is a powerful, angelic creature. He does not possess divine attributes. Therefore, he attacks us in our strengths through:

1. key leaders, who control institutions of human societies
2. demons, who extend his influence around the world.

The deceptions of evil forces are directed strongly against the lusts of individuals and societies (self-centered obsessions/desires) apart from which they could not profoundly influence human affairs.

<b>Classification of Angels</b>		
Fallen Angels		Unfallen Angels
Confined Demons ↑	Active Demons ↑	

# THE DEVIL'S DOSSIER

J. I. PACKER

"I hate the Devil!" yelled undergraduate and future missionary Paget Wilkes across an Oxford street a century ago to a friend walking on the opposite side. "So do I!" his friend roared back. Passersby were struck by the exchange, and maybe the memory of it did them good, for the sentiment was right. The Devil is hateful, and the Christian way is to hate him as heartily as one can.

**Profile.** Satan (his name means "adversary") hates humankind and seeks our ruin because he hates God, his and our Creator. He seeks only to thwart God's plans, wreck his work, rob him of glory, and in that sense master him. *Devil*, his descriptive title, means "slanderer," one who thinks, speaks, and plans evil against others.

Created good, he is the archetypal instance of good gone wrong. He heads a company of rebel angels, whose moral nature, like Adam's, was set in the mold of their first sin. This army of demons, as the Gospels call them, has "as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon" (Rev. 9:11)—both names meaning "destroyer."

For his fierce, sustained, pitiless hatred of humanity, Satan is spoken of as a murderer, the evil one, a roaring and devouring lion, a great red dragon, and the accuser who constantly calls on God to banish his saints for their sins. For his habit of twisting truth as a means to his ends, he is called a liar and a deceiver. He is unimaginably malicious, mean, ugly, and cruel. His temptations are literally testings to destruction, and yielding to them is always the road to ruin.

**Power.** Like other angels, Satan's powers are more than human, though less than divine. He is at least multipresent if not omnipresent, and no member of the human race escapes

*Before  
Christians  
engage in  
spiritual  
warfare, they  
should know  
something about  
the Enemy.*

his attention. Though not omniscient, he knows more of what is in us than we do ourselves. He is not omnipotent and functions only within bounds that God sets—he is, after all, in Luther's startling phrase, "God's devil," always on a chain, if a long one. Yet he has consummate power and skill to manipulate circumstances and inject thoughts into the human mind, as Paul's phrases, "a messenger of Satan" and "flaming arrows of the evil one" (2 Cor. 12:7; Eph. 6:16) show.

Satan controls all this rebel world apart from the church and the Christians who constitute it, and he is endlessly busy seeking to bring these latter back under his sway. Here, however, what he can do is limited on a day-to-day basis, for "God . . . will not let you be tempted beyond what you can bear" (1 Cor. 10:13).

**Procedures.** Satan's regular way of working is to deceive, and thereby get people to err without any suspicion

that what they are thinking and doing is not right. He plays on our pride, willfulness, unrealism, addictions, stupidities, and temperamental flaws to induce all forms of mental and moral folly—fantasies, cults, idolatries, unbelief, misbelief, dishonesty, infidelity, cruelty, exploitation, and everything else that degrades and dehumanizes God's image bearers. Love, wisdom, humility, and pure-heartedness, four basic components of Christlikeness, are special objects of his attack.

Satanism is a corrupting superstition, offering spurious excitement, which he encourages. At the same time, the denial of his own existence by New Agers, materialists, and supposedly enlightened Christians is another superstition he encourages. In short, any fancy, feeling, or fashion that works against God and godliness and gives Satan himself room to work as the destroyer of truth, goodness, and beauty in God's world, among God's human creatures, will have full satanic backing.

**Prospects.** The Bible only tells us enough about Satan in order to detect and resist him, and many questions about him and the demonic hosts that follow him must remain unanswered. What is certain, however, is that through the sinless life, sacrificial death, and triumphant resurrection of the Lord Jesus Christ, Satan was decisively defeated and is now a beaten foe; that he will never be able finally to thwart God's purposes of salvation and restoration; that here and now Christians who take the armor of God to themselves can successfully withstand his attacks; and that he will spend eternity in "the lake of burning sulphur . . . tormented day and night forever and ever" (Rev. 20:10). Those who have learned to hate the Devil as Christians should rejoice and praise God that these things are so. □

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## Titles of Satan

Since the Garden of Eden episode, God and Satan have been locked into one great cosmic battle with man (and indeed the entire cosmos) as the prize. Scripture says that unbelieving man is blinded spiritually by Satan in an effort to keep him from coming to Christ.

### II Corinthians 4: 3-4

In this passage Satan is called the "god of this world," hiding the gospel of Christ from the minds of the unbelieving. He will do anything to keep people from knowing God. Besides being called "the god of this world," Satan has been given other descriptive titles in Scripture which reveal both his character and his methods. They are:

1. **Devil** (John 8:44) is a Greek word meaning "the accuser and slanderer." He makes false accusations against others and his aim is to harm God and man. He will tell lies of any kind to achieve his end.
2. **Satan** (Matthew 12:26) is a Hebrew word meaning "the adversary." He reigns over a kingdom of darkness organized in opposition to God. The fact that he is invisible and powerful greatly serves him in the pursuit of his cause. The idea that Satan is a term for a "force" or generalized influence of evil -- instead of the name of a specific living personality -- is an unscriptural idea.
3. **Tempter** (Matthew 4:3) describes the enemy's manner of acting. He seeks to lead men into sin, because he himself is a sinner. He tempts men by promising them, as a reward for disobeying God, delights, earthly power, or a knowledge like that of God.
4. **Father of Lies** (John 8:44) describes one of his many tactics. To accomplish his task of tempting men by promising them things, the enemy lies. He is not just a liar, he is the father of lies.
5. **Lord of Death** (Hebrews 2:14) the enemy has the power of death because he can accuse sinful man.
6. **Beelzebub** (Mark 3: 22,23) ascribes to the enemy a name meaning "lord of the dunghill" or "lord of the flies." The word is generally believed to be a corruption of Baalzebub, the name of the Philistine god who was considered by the Jews to be very evil (II Kings 1: 2-3).
7. **Belial** (II Corinthians 6:15) is a name which originally could be applied to any wicked person. The word itself means "worthlessness."

8. **Evil One** (I John 2:13) presents the picture of the enemy as one who is the supreme evil doer.
9. **Ruler of This World** (John 14:30) since the world, according to the Bible, is in opposition to God, the enemy as the inspirer and leader of that opposition is given this title. In II Corinthians the enemy is even called "the god of this world." The two titles give us some idea of the tremendous scope of Satan's power and activity on earth.
10. **Prince of the Power of the Air** (Ephesians 2: 1-2) the enemy's power, in our age, is operative in all spheres.

In the Dictionary of Satan mention is made of various names given to Satan:

Malleus Maleficarum, a 15th century treatise by Heinrich Kramer and Jakob Sprenger, indicates that Satan may be invoked under several names, each with a special etymological significance:

As **Asmodeus**, he is the Creature of Judgment.

As **Satan**, he becomes the Adversary.

As **Behemoth**, he is the Beast.

As **Diabolus**, the Devil, signifies two morsels: the body and the soul - both which he kills.

As **Demon**, connotes Cunning over Blood.

As **Belial**, without a master.

As **Beelzebub**, as Lord of the Flies.

<b>Names of Satan</b>		
<b>NAME</b>	<b>MEANING</b>	<b>CITATION</b>
Satan	Adversary	Matthew 4:10
Devil	Slanderer	Matthew 4:1
Evil One	Intrinsically Evil	John 17:15
Great Red Dragon	Destructive creature	Revelation 12:3,7,9
Serpent of old	Deceiver in Eden	Revelation 12:9
Abaddon	Destruction	Revelation 9:11
Apollyon	Destroyer	Revelation 9:11
Adversary	Opponent	I Peter 5:8
Beelzebul	Lord of the fly (Baalzebub)	Matthew 12:24
Belial	Worthless (Beliar)	II Corinthians 6:15
God of this world	Controls philosophy of world	II Corinthians 4:4
Ruler of this world	Rules in world system	John 12:31
Prince of the power of the air	Control of unbelievers	Ephesians 2:2
Enemy	Opponent	Matthew 13:28
Tempter	Solicits people to sin	Matthew 4:3
Murderer	Leads people to eternal death	John 8:44
Liar	Perverts the truth	John 8:44
Accuser	Opposes believer before God	Revelation 12:10

## SATANOLOGY/DEMONOLOGY

### I. The Fallen Angels

#### A. The career of Satan

It is in Genesis 3 and Revelation 12-13 that the relevance of Satan to man is particularly seen. If we had only the third chapter of Genesis where the serpent

tempted Eve we probably would never imagine that it was the chief of the fallen angels who spoke through this animal to help man plunge himself into sin. From the Garden Satan fades behind the background of the narrative as the focus becomes men and women who run off to set up their hand-made gods, and others who risk everything to put their lives in God's hands. The next mention of Satan is the "accuser" of Job 1 and 2. Here he is the proud adversary of God, parading up and down the earth admiring the ruin of mankind. There is brief mention of him in I Chron. 21:1 where he is allowed by God to move David's heart to pridefully make a census of his people. In Zechariah 3:1 he is the accuser of the saints as he is pictured standing next to Joshua the high priest to point out to God the obvious, that even the high priest was a sinner. Yet the irony is that God accepts Joshua by grace as a brand plucked from the fire.

Satan's career is one that rapidly goes down hill. His next appearance is in confrontation with the incarnate Son of God through his unsuccessful temptation (Matt. 4; Mark 1). It is in the gospels that Satan's henchmen are most clearly revealed. The demons are sometimes generally referred to as "Satan" meaning those who belong to his domain and power (Matt. 12:26). It is also in the gospels that we find the phenomenon of demon possession -- the capturing of a man's will by demonic forces (Luke 13:16).

Finally in Revelation 12:9 we are told that Michael, the prince of the unfallen angels, and his angelic army will throw Satan down from his position of audience before the throne of God in heaven (cf. Job 1&2; Zech. 3:1-3) apparently at the midpoint of the Tribulation to exercise his full wrath upon mankind for a short while (Rev. 12:12). The ultimate "incarnation" of Satan on earth, counterfeiting God's divine Christ, will be the Antichrist (Rev. 13:1-4). In the end Satan and his angels will be thrown into the lake of fire where they will be tormented day and night forever (Rev. 20:10).

#### B. The believer's transfer from Satan's to God's kingdom

All believers were once a part of Satan's kingdom in this world, "and you were dead in your trespasses and sins which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit now working in the sons of disobedience..." (Eph. 2:1-2). The unbelieving world remains in the domain of the devil, "for the whole world lies in the power of the evil one..." (I John 5:19). Redemption involves our being transferred from the kingdom of "darkness" (Satan's) to the kingdom of "light" (Col. 1:13). It was at the cross that Jesus defeated the devil and his demons, making an open spectacle of them (Col. 2: 14-15).

#### C. The believer's position relative to angels

1. Man is "lower" than angels in that he is a creature of this world, yet it is not said of angels that they are in the image of God.

2. Second, men will rule over and judge the angels (I Cor. 6:3).
3. In the third place, one of the arguments for Christ's superiority is he became man (cf. Ps. 8).
4. Fourthly, the redeemed are uniquely related to Christ as His bride and body.

## II. The Unfallen Angels

The first mention of angels (besides Satan, who is an angel) in Scripture is the one who guarded the tree of Life in the Garden of Eden to prevent fallen man from eating it and living forever in his fallen, cursed state (Gen. 3:24). As an act of mercy man is allowed to die so that the believer may be resurrected to eternal life (Dan. 12: 1-2). In this we see God acting through intermediaries, His angelic servants (Heb. 1:7). In fact, angels are appointed to minister to the redeemed (Heb. 1:14).

Several times throughout the Old and New Testament angels appear to men, sometimes like normal men, sometimes in glorious form that almost invariably terrifies mortal man at first sight (Dan. 8:17; Matt. 28:4; Luke 24:5). However they appear, they are not what we commonly see on Christmas cards. Though many modern artistic renderings are of female angels, in the Bible they are always depicted in the masculine gender. Interestingly, reference to them having wings is rather limited.

Of note among the angels are the two that are specifically called by name in the Scripture: Michael the Archangel, and Gabriel who usually is a messenger (Dan. 9; Luke 1:26). Michael is apparently the chief of the angels and leader (under God) of the angelic army (Rev. 12: 7-9).

## III. In Comparison to Humanity

- A. Angels are uncomplex (no physical body normally) spiritual beings, each apparently with its own name and personality. It seems that they fall once and there is no chance for redemption. It appears that Satan was once Lucifer, God's highest creation, but through prideful self-exaltation (rebellion) he sinned and was cast down from his position forever (typologically implied in Is. 14; Ezek. 28). It seems the demons are those angels which fell in the rebellion, perhaps as many as one-third (Rev. 12:4).
- B. Angels do not marry or propagate.

## SATAN: A Summary

### I. The Personality of Satan

- A. Intellect - Matthew 4
- B. Emotions - I Timothy 3:6
- C. Will - Jude 9
- D. Moral Responsibility - Matthew 25:41

### II. The Titles of Satan

- A. The Wicked One - Ephesians 6:16
- B. Tempter - Matthew 4:3
- C. Prince of this World - John 12:31
- D. God of this Age - II Corinthians 4:4
- E. Prince of the Power of the Air - Ephesians 2:2
- F. Accuser of the Brethren - Revelation 12:10
- G. Deceiver of the Whole World - Revelation 12:9
- H. Prince of the Demons - Matthew 12: 24-26
- I. Adversary - I Peter 5:8
- J. Enemy - Matthew 13:25
- K. Father of Lies - John 8:44
- L. Murderer - John 8:44

### III. Pictures of Satan

- A. Serpent - II Corinthians 11:3
- B. Dragon - Revelation 12: 3-4
- C. Angel of Light - II Corinthians 11:4
- D. Roaring Lion - I Peter 5: 8-9

\* Typical references to Satan are Isaiah 14 and Ezekiel 28

### IV. Character of Satan

- A. Murderer and liar - John 8:44  
(Practically all forms of evil grow out of these two major violations)
  - 1. Violation of the sacredness of life
  - 2. Violation of the sacredness of truth
- B. Sinner - I John 3:8
- C. Accuser of the saints - Revelation 12:10
- D. Proudful - I Timothy 3:6



## V. Limitations of Satan

- A. Accountable - Matthew 25:41
  - B. Not omnipresent - Job 1:7
  - C. Not omniscient - Job 1
  - D. Not omnipotent - Revelation 12:7
- \* He can be resisted (James 4:7; Ephesians 6)

## VI. Power of Satan

- A. Powers over angelic realm - Matthew 25:41
- B. Powers over physical realm - II Corinthians 12:7
- C. Powers in the areas of human affairs
  - 1) in hearts and thoughts - Matthew 16:23
  - 2) in government - John 12:31
  - 3) in spiritual realm - Matthew 13:19
  - 4) in the church - I Timothy 4
  - 5) in death - Job 1:19

## VII. Program of Satan

- A. Counterfeits - II Corinthians 11: 14-15
- B. Slanderers - Genesis 3: 4-5
- C. Attempt to destroy work of Jesus - I John 3:8
- D. Deceives - Revelation 20:3
- E. Blinds minds and spiritual eyes - II Corinthians 4:4
- F. Accuses - Revelation 12:10
- G. Hinders - I Thessalonians 2:18
- H. Sows tares - Matthew 13: 38-39
- I. Incites persecution - Revelation 2:10
- J. Tempts to sin - Acts 5:3
- K. Seeks to establish a permanent kingdom which supplants and coexists with God's kingdom. In so doing, he employs certain devices: (II Corinthians 2:11)
  - 1) Focuses attention on God's restrictions
  - 2) Tempts us to doubt the goodness of God
  - 3) Presents attractive counterfeits to God's will and true worship (piety, religion, money, position, prestige)
  - 4) Focuses attention on the present, not the future values of eternity

## VIII. Our Attitude Toward Satan

- A. Never underestimate him - Jude 8-9
- B. Never overestimate him - Job 1:21
- C. Be on guard for attacks - I Peter 5:8
- D. Do not invite his attacks - Ephesians 4:27

- E. Be aware that God uses Satan - II Corinthians 12:7
- F. Be aware of our defenses against Satan - the finished work of Christ and our testimony - John 12:31; Revelation 12:11
- G. Be aware of the intercessory work of Jesus - John 17:15
- H. Be aware of his tactics - II Corinthians 2:11
- I. Be aware of the defense provided by humble submission to God - James 4: 6-7
- J. Be aware of the defense provided by firm resistance to Satan - James 4: 6-7
- K. Be aware of the defense provided by employing the spiritual armor - Ephesians 6: 10-17
- L. Be aware of the defense furnished by prayer - Matthew 6:13; Ephesians 6:18

IX. Our Response Toward Satan

- A. Be strong - Ephesians 6:10
- B. Put on armor - Ephesians 6:11
- C. Stand firm - Ephesians 6:11
- D. Take up the defensive and offensive weapons - Ephesians 6:13 ff

X. Our Resistance Toward Satan

- A. Declare your faith in the Lord Jesus Christ. Openly acknowledge that He is your Lord and Master; the One who has conquered the powers of evil at the cross.
- B. Boldly deny any and all allegiance to Satan, his demonic host and his world.
- C. Submit to God. Resist Satan!

## The Existence and Activity of Demons

### I. Evidence of Their Existence

#### A. Proof from the existence of angels

- 1) When Satan, who was the highest of all angelic beings, fell, he became evil (typified in Isaiah 14 and Ezekiel 28).
- 2) Other angelic beings shared in Satan's fall (perhaps 1/3) and also became evil (Ezek. 28:18; Matt. 25:41; Rev. 12:4).

#### B. Proof from heathen religions

- 1) The history of various religions from earliest times reveal that belief in Satan and demons was universal.
- 2) The deities worshiped were invisible demons represented by material idols and images (I Cor. 10).

#### C. Proof from the Hebrew Old Testament

- 1) A lying spirit spoke through false prophets to Ahab (I Kings 22: 20-22).
- 2) Demons may have attacked the human race in Gen. 6: 1-10.

#### D. Proof from Christ's teaching and ministry

- 1) Christ taught that Satan was a ruler of the host of demons (Matt. 12: 22-28).
- 2) Christ taught that Satan and his angels were morally responsible beings destined by God for the lake of fire (Matt. 25:41; Rev. 20: 11-15).
- 3) A large portion of Christ's ministry involved casting out demons (Matt. 12, 15; Mark 5: 1-16).
- 4) He gave His disciples power to cast out demons (Matt. 10:1).

#### E. Proof from New Testament writers

- 1) The gospels record several cases of demon possession to demonstrate the power of Christ over demons.
- 2) Almost every New Testament book mentions demons or evil angels (Hebrews being an exception with its emphasis on good angels).

## II. Types of Demons

### A. Three groups

- 1) One group has certain freedom to oppose God and His people.
- 2) A second group is confined eternally ( II Peter 2:4; Jude 6).
- 3) A third group is presently confined but will be freed during the tribulation (Rev. 6-19).

## III. Personality of Demons

### A. Particulars of demon's personalities

- 1) What is said of the personalities of angels is true of demons also, except for their perversion of person and powers.
- 2) Christ used personal pronouns when referring to demons (Luke 8: 27-30).
- 3) Christ once asked a demon, "What is your name?" (Luke 8:30).
- 4) They can communicate - they spoke to Christ and Christ spoke to them (Luke 4: 33-35).
- 5) They were intelligent enough to recognize who Jesus was (Mark 1: 23-24).
- 6) They reveal their emotion in fear and trembling of judgment (Luke 8:28; James 2:19).

## IV. Properties of Demons

### A. They are spirit beings (Matt. 8:16; Luke 10:17, 20).

### B. Morally perverted

- 1) They are morally and spiritually unclean; their personhood is twisted, as is their intellect, sensibility, and will (Matt. 10:1; Mark 1:23).
- 2) Their nature and realm of operation is moral darkness, not light.
- 3) They forsake the light of God's Word and promote Satan's system of lies.
- 4) They hinder and confuse true disciples by sowing "tares" or false disciples (Matt. 13: 37-42).

### C. Invisible but capable of manifestation

They may assume fearsome forms like animals (Rev. 9: 7-10, 17).

## V. Powers of Demons

### A. Supernatural intelligence

- 1) They possess superior intelligence in league with Satan (Ezek. 28:12) and of their own (II Sam. 14:20).
- 2) They had supernatural insight into the identity of Christ as the Son of God (Mark 1:14, 34) and know of His great power (Mark 5: 6-7).
- 3) They know of their confinement and future judgment (Matt. 8: 28-29; Luke 8:31).
- 4) They deceive men by withholding necessary information for salvation (I John 4: 1-4) and masquerade as messengers of light ( II Cor. 11: 13-15).
- 5) They know how to corrupt sound doctrine ( I Tim. 4: 1-3).
- 6) They have some knowledge of the future (Acts 16:16).

### B. Supernatural strength

- 1) The maniac of the Gerasenes was controlled by many unclean spirits (Mark 5: 1-4).
- 2) Demons can produce deceptive "miracles" (II Thess. 2:9).
- 3) The Antichrist and his prophet will perform great signs (Rev. 13: 1-18).

### C. Supernatural presence

- 1) They are able to move swiftly, though limited in time and space (Dan. 9: 21-23, 10: 10-14). They are not omni-anything.
- 2) Normal physical barriers or confines of space do not limit their presence, such as in the case of the maniac of the Gerasenes in Luke 8 who had a legion of demons in him.

## VI. The Activities of Demons

### A. Promotions of Satan's Program

### B. Extension of Satan's Power

- 1) They never cease in promoting satanic deception and wickedness (Job 1:7; I Peter 5:8).
- 2) Demons extend Satan's power by pooling their resources and experiences and multiplying their effects in individuals, nations or the world system (Matt. 12:26; Luke 8:30; I Tim. 4:1).

### C. Expression of Satanic Philosophy

- 1) They cause men to walk according to the philosophy of this world (Eph. 2: 1-2), promoting fleshly desires, sensual pleasures, pride and materialism (John 16:11; I John 2:16).
- 2) They work behind the scene in determining the philosophy, course and actions of world powers (Dan. 10: 13,20).
- 3) They organize and cooperate in large-scale warfare to control the world (Matt. 12:26; John 12:31; Ephesians 6: 11-12).

### D. Opposition to God and His Program

#### 1) Promoting Rebellion

- a) They (Satan) started with Adam in promoting rebellion (Gen. 3).
- b) They will end with the Antichrist who will head the list of rebels among men ( II Thess. 2: 3-4).
- c) They will gather deceived men together to wage war against God in the Great Tribulation (Rev. 16:14).
- d) They cause men to become so entrenched in rebellion that even faced with the wrath of God, they do not repent (Rev. 9: 20-21).

#### 2) Positing Slander

- a) The devil slandered the goodness of God from the beginning (Gen. 3:1-5).
- b) They cause men to blame God for all the restriction on free expression and the existence of evil (Rom. 3:5-8, 6:15, 9:14).

#### 3. Promoting Idolatry

- a) They promote and receive the worship given to idols (Lev. 17:7; Deut. 32:17; Psalm 96: 4-5; Isaiah 65:11).
- b) They even influenced Israel to sacrifice their sons and daughters to demons (Psalm 106: 36-38).
- c) They will promote idol worship on a wide scale during the reign of Antichrist in the Great Tribulation (Rev. 13:4, 15).

#### 4. Rejecting Grace

- a) They are incapable of repentance or of being saved so that they do not understand grace nor do they want men to.
- b) They blind the minds of the unsaved to keep them from seeing God's salvation by grace through faith (II Cor. 4: 3-4).
- c) They cause men to depart from the truth of grace and promote doctrines of work-righteousness ( I Tim. 4: 1-8) and lawlessness (II Peter 2: 1-2).

- d) Their teachings are anti-Christ, denying both His divine personhood and substitutionary sacrifice for the sin of man ( I John 2:22, 4: 1-4).

5) Promoting False Religions and Cults

- a) They encourage errors to keep men from God's grace in their world religions.
- b) They pervert the Christ of the Bible, which John warns believers against (I John 4: 1-4).
- c) Many passages in the New Testament warns us against heresies and cults that distort the truth while retaining some of it ( II Cor. 11:13; Gal. 1: 6-8; Col. 2: 18-23; I Tim. 4: 1-4).

E. Oppression of Mankind

1) Distressing through nature

They use natural phenomena to afflict men, such as in the case of Job (Job 1:12, 16, 19, 2:7).

2) Degrading man's nature

- a) They promote base desires and self-centeredness (Eph. 2: 1-3).
- b) They lead men from God to idolatry and corrupt humanism (Rom. 1: 18-32).

3) Distracting from the truth

- a) They blind men to spiritual truth in Christ and distract them to perversions of truth ( II Cor. 4: 3-4; I Tim. 4: 1-4).
- b) Their promotion of humanism is a form of idolatry (Rom. 1:23).
- c) Occupation with worldly possessions and comforts stem from their philosophy (Eph. 2: 1-3).

4) Disabling the body

- a) They caused dumbness (Matt. 9: 32-33, 12:22; Mark 9: 17-29).
- b) They caused blindness (Matt. 12:22).
- c) They caused deformity (Luke 13: 11-17).
- d) They caused epilepsy (Matt. 17: 15-18).
- e) The Bible does not attribute all physical illness to demons, and does distinguish natural ailments from demonic ailments (Matt. 4:24; Mark 1:32, 34; Luke 7:21, 9:1).

## 5) Deranging the Mind

- a) They caused insanity, withdrawal, nudity, filth, compulsive behavior (Luke 8: 27-29).
- b) They caused suicidal mania in the boy who threw himself in the fire and water (Mark 9:22).

## 6) Destroying Life

- a) They move men to destroy human life (Rev. 18:2, 24).
- b) They may directly slaughter men (Rev. 9: 14-19).

## 7) Dominating Individuals

- a) They may possess individuals in promoting immorality, false religions, the occult practices and other deceptions.
- b) Examples of possession are the Antichrist (II Thess. 2: 7-18), Simon (Acts 8: 9-24), and Elymas (Acts 13: 8-11).

## F. Opposition of The Saints

## 1) Against believers in general

- a) Christians struggle not against flesh and blood (Eph. 6:12)
- b) These forces are arrayed against us to accomplish the schemes of the devil (Eph. 6:11).

## 2) Against individuals

- a) They hit us at the basis of our usefulness to God by attacking our confidence and commitment (Eph. 6: 14-18).
- b) They appeal to the flesh of believers and encourage selfish and lustful desires, tempting us to sin (I Cor. 5: 1-5).
- c) They inflict maladies, such as Paul's thorn in the flesh (II Cor. 12:7) and Job's troubles (Job 2: 7-9).

## 3) Against the Church

- a) They promote divisions doctrinally (I Tim. 4: 1-3).
- b) They promote divisions practically through jealousy, selfish ambition, and arrogance (James 3: 14-16).
- c) They counter the gospel ministry by blinding people (II Cor. 4: 3-4) and pervert the gospel (II Cor. 4: 13-15).
- d) They cause persecution (Rev. 2: 8-10).



## G. Overruled by God

### 1) In Discipling The Believer

- a) God allows responsible moral persons, though evil, to work their desires with His sovereignty limiting and controlling them and their effects that His good purposes are accomplished despite them.
- b) Hymenaeus and Alexander were “delivered over to Satan, so that they may be taught not to blaspheme” (I Tim. 1: 19-20).
- c) Job learned the greatness and goodness of God through suffering induced by Satan ( Job 40: 1-3; 42: 1-6).
- d) Paul’s “thorn in the flesh” caused by Satan spurred him to dependence on God (II Cor. 12: 7-10).

### 2) In Defeating The Ungodly

- a) Ahab died through the mouth of a lying prophet energized by a lying spirit ( I Kings 22: 20-23, 37-38).
- b) They will lead armies of men against God in Armageddon, where great slaughter awaits them (Rev. 16: 13-16).

## WHO ARE DEMONS ?

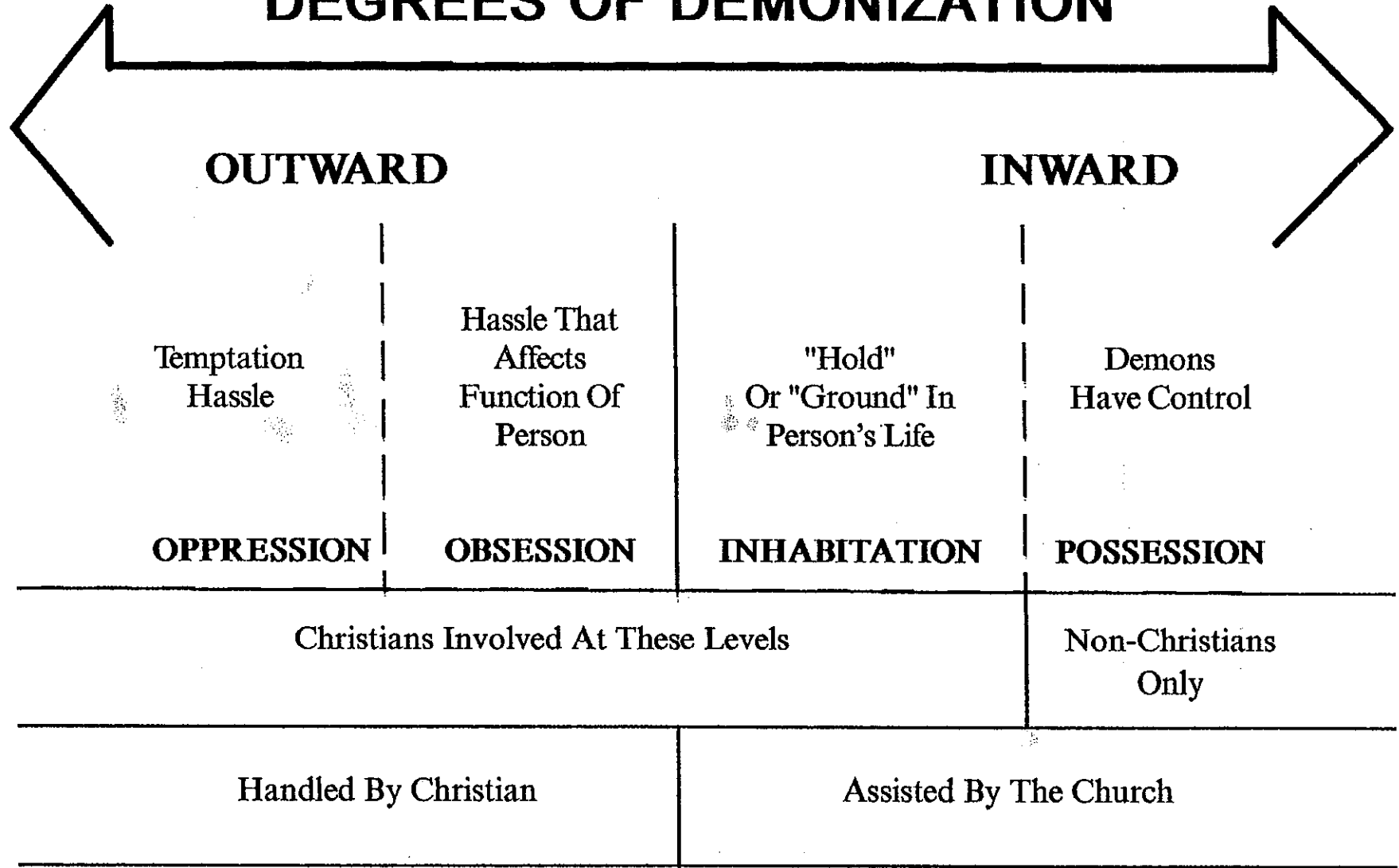
(A Theological Summation)

1. The spirits of a pre-Adamic evil race.
2. The spirits of evil men.
3. Fallen angels.
4. Product of angels cohabitating with women in Genesis 6: 1-4.

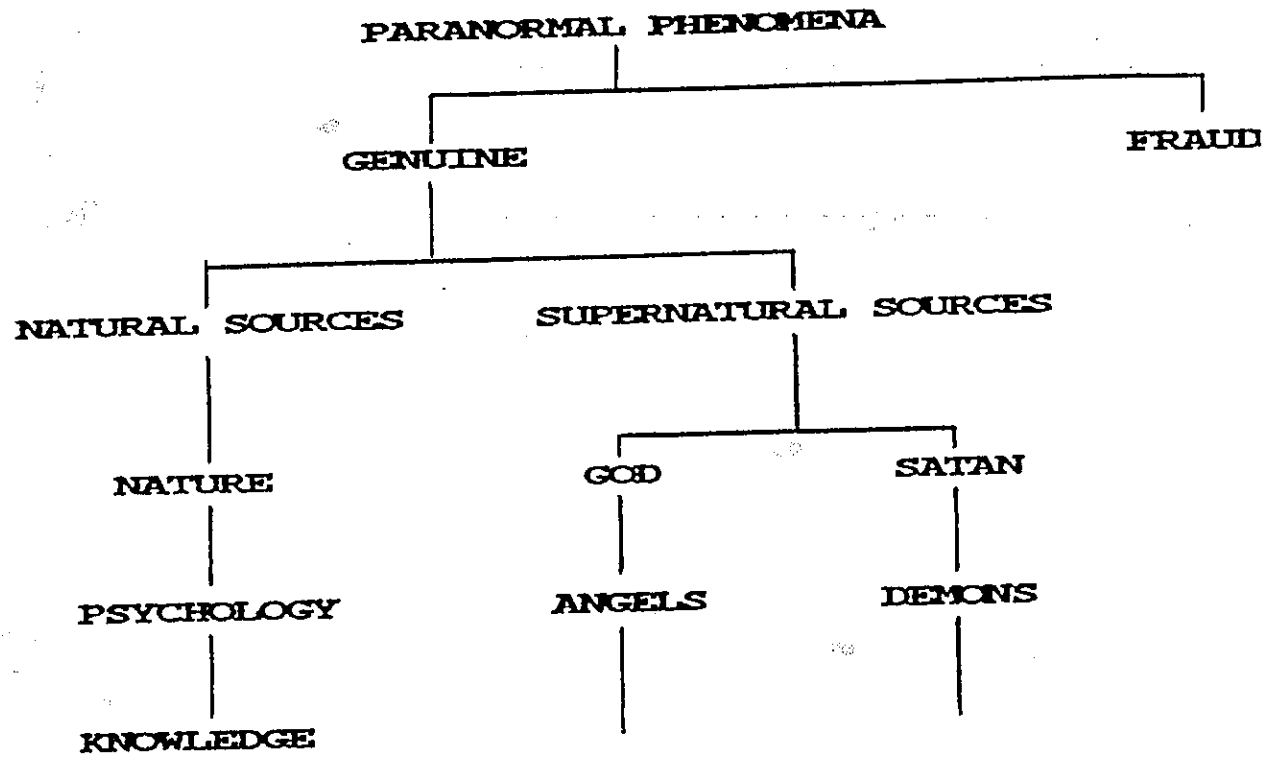
## WHAT ABOUT DEMONS ?

1. Possible 1/3 of the angels fell with Satan (Rev. 12:4).
2. Some are free to roam now (Mark 1: 21-34).
3. Some will be free to roam during the tribulation (Rev. 9: 16).
4. Some are confined now never to roam (II Peter 2:4; Jude 6).
5. They are powerful but not omnipotent (Mark 1:24).
6. Their activity may have increased during the time of Christ, and also again in the coming end time.
7. They are set up under Satan's control (Eph. 6: 11-12), probably in rank, possibly in geography (Dan. 10: 10-12).
8. They have authority and can promote disunity, false doctrine, inflict disease, cause mental difficulties, and hinder Christian growth.
9. Demons can oppress but not possess believers.

# DEGREES OF DEMONIZATION



Prepared by Dr. Timothy M. Warner, Professor of Missions, Trinity Evangelical Divinity School, Deerfield, IL



**ANALYTIC CONCEPTS OF DYSFUNCTIONS**

**NATURAL  
REDUCTIONISM**

**SPIRITUAL  
REDUCTIONISM**

**ALL ARE DUE TO  
NATURAL CAUSES**

**THE CAUSES MIGHT BE:**

- \* NATURAL
- \* DEMONIC
- \* COMBINATION OF BOTH

**ALL ARE DUE TO  
THE DEMONIC**

# THE DEMONIZATION PROCESS

## DIRECT CAUSES

GOD'S PERMISSION

CONFRONTATION

INHERITANCE

TRANSFERENCE

PARTICIPATION

PACT/CONTRACT

ATTRACTION

-OTHER CAUSES-  
PRACTICE OF SIN  
FALSE RELIGION

## STAGES OF DEMONIZATION

	O				∧		
I	P	O	O		I	P	
N	P	P	B		N	O	
F	O	P	S	C	V	S	
L	S	R	S	C	A	S	
U	I	E	E	O	S	S	
E	T	S	S	N	I	S	D
N	I	I	I	T	O	I	E
C	O	O	O	R	N	O	A
E	N	N	N	O	∨	N	T

BELIEVERS AND UNBELIEVERS

UNBELIEVERS

---> FROM EXTERNAL TO INTERNAL

---> FROM HIDDEN TO OPEN

---> INCREASING CONTROL

---> INCREASING SEVERITY

# COMPARISON OF SYMPTOMS

	MENTAL DYSFUNCTION	DEMONIC INFLUENCE
DEAFNESS, DUMBNESS	X	X
BLINDNESS	X	X
SEIZURES, CONVULSIONS	X	X
MULTIPLE PERSONALITIES	X	X
CHANGE OF VOICE	X	X
ABERRANT BEHAVIOR	X	X
SELF-DESTRUCTIVENESS	X	X
EXTRAORDINARY STRENGTH	X	X
VIOLENCE	X	X
STRONG PERCEPTION OF EVIL	X	X
CLAIMS DEMONIC INFLUENCE	X	X
SUPERNATURAL KNOWLEDGE		X
SUPERNATURAL PHENOMENA		X

## Comparison of Demonic Influence and Mental Illness

Characteristics of Demonic Influence	Parallels among mental disorders
Supernatural knowledge	Hallucinations, delusions of psychotic disorders (God told me . . . etc)
Supernatural strength	Observed in manic episodes and certain psychotic conditions (e.g. catatonic does not show normal fatigue)
Going about naked	Deterioration of appearance and social graces is typical of psychotic disorders, especially simple schizophrenia.
Unable to hear, speak; blind	Associated with hysterical neuroses
Seizures	Observed with epilepsy and most chronic brain syndromes such as syphilis, intoxication, trauma, cerebral arteriosclerosis, and intracranial neoplasms
Use of "different" voice: presence of distinct personality	Commonly found in hysterical neurosis, dissociative type—multiple personalities
Bizarre behavior	Characteristic of psychoses
Fierce, violent behavior	Common in certain psychotic conditions, especially paranoid; also found in antisocial personality and unsocialized aggressive reaction of childhood or adolescence

## Characteristics of Demonic Influence\*

Knowledge of supernatural

Supernatural strength

Going about naked

Unable to hear, speak

Seizures

Blindness

Use of "different" voice

Presence of distinct personality

Bizarre behavior

Fierce, violent behavior

Unusual behavior/attitudes (e.g., vicious toward self)

Feeling of overpowering evil

Self-report of demonic influence

Based on Dickason, 1987; Newport, 1976; Sall, 1976; Southard, 1986; Virkler & Virkler, 1977.



## Behavioral Indicators of Possible Demonic Influence

### A. Cultic or Occultic Religious Practices

1. Involvement in the practice of magic or mysticism.
2. Involvement in occultic religious practices.
3. Conscious invitation extended to Satan and or demons (spirit guides) to become involved in the person's life .
4. Involvement in Eastern religions or "New Age" channeling practices.
5. Family history of demonic influence, witchcraft, palmistry, Satanic Worship, or other occult practices.
6. History of living in areas without strong Judeo-Christian cultural influence.
7. Participation in American Indian or Oriental religious/cultural practices.
8. Personal use of Tarot cards, Ouija boards, horoscopes, palmistry or fortune tellers.

### B. Other Clues

1. Disinterest in or absence of spiritual growth by a professing Christian.
2. Extreme negative reactions to the mention of God, Jesus Christ, the Holy Spirit, and to Christian religious practices.
3. Systematic pattern of personal sinfulness.
4. Prominent evidence of unforgiveness / bitterness and vengeance.
5. Unusually high resistance to benefits from medication and psychotherapy.
6. Personality disturbance and especially multiple personality disorder (a dissociative disorder), rather than schizophrenia or psychosis.
7. Addictive patterns such as abuse of alcohol, drugs, or habitual gambling or perverted sexual preoccupations.
8. Personal preoccupation with power, position, wealth and fame.

# THE NINE SATANIC STATEMENTS



- 1 Satan represents indulgence, instead of abstinencel
- 2 Satan represents vital existence, instead of spiritual pipe dreams!
- 3 Satan represents undefiled wisdom, instead of hypocritical self-deceit!
- 4 Satan represents kindness to those who deserve it, instead of love wasted on ingrates!
- 5 Satan represents vengeance, instead of turning the other cheek!
- 6 Satan represents responsibility to the responsible, instead of concern for psychic vampires!
- 7 Satan represents man as just another animal, sometimes better, more often worse than those that walk on all-fours, who, because of his "divine spiritual and intellectual development," has become the most vicious animal of all!
- 8 Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification!
- 9 Satan has been the best friend the church has ever had, as he has kept it in business all these years!

*Anton Szandor LaVey*

## A BRIEF DICTIONARY OF SATANIC TERMS

**A.A.** — Stands for Argenteum Astrum (Silver Star); Aleister Crowley founded this order in 1904.

**ALTAR** — The table used in rituals, it can be in the form of a table, tombstone, limestone, wood or a female, depending on the coven.

**AMENON** — Rules all spirits of the East.

**ANKH** — An Egyptian symbol.

**ATHAME** — A dagger or knife used in the ritual ceremony; a regular butcher knife can be used.

**ANTICHRIST** — Is seen as the son of Satan. In the book of Revelation, he will receive his powers from Satan.

**BAPHOMET** — At one time was worshiped by the Knights Templar and later by those who took part in the black mass. Today it is seen as a deity, a goat-headed god with angelic wings, the breasts of a female, and an illuminated torch between his horns.

**BEELZEBUB** — Recognized as the prince of demons.

**BELIAL** — This demon is the most vicious of all demons. He is identified with death and evil. He is a demon of destruction.

**BELTANE** — A fertility festival held on May Day (May 1). It is one of the witches' major sabbaths.

**BLACK MAGIC** — Magic that is used for destruction, hate.

**BLACK MASS** — The most diabolical ritual that is performed by the Satanist. It is a communion with Satan, involving the desecration of all sacred objects used in the Christian communion. It also can include the sacrifice of an unbaptized infant.

**BLOOD** — Is the life force. The Satanist believes that by drinking another person's blood or the blood of an animal it will transfer that life force to the Satanist, magnifying the force by several times.

**CAULDRON** — A large pot used even today by practitioners. The opening in the cauldron represents the female womb. The cauldron is a very sacred object to practitioners.

**CHALICE** — A goblet, which can be made of glass or metal but is always silver in color. Among Satanists, gold is the symbol of righteousness.

**CIRCLE** — Very important among those involved in the black arts. The circle is their protection from the forces they conjure up in their incantations. It also is a symbol of totality and is used in ceremonial magic.

**CONE OF POWER** — A cone of energy that is directed toward whatever or whomever. It is also used in Satanism.

**CONJURATION** — Is evoking or calling up the spirits to do what one commands them to do. They are confined to a triangle or circle drawn on the floor. The triangle is a symbol of manifestation and the spirit force is to manifest itself inside the triangle or circle.

**CONSECRATE** — Simply means to make an object sacred. Many times the high priest will consecrate an object, animal, or human, before it is offered up in sacrifice.

**COVEN** — In non-traditional Satanism, covens will number 13 members. Normally when membership grows to more than 13, another coven will be formed. Traditional Satanists in most cases do not have covens. However, grottos can number from just a few to thousands, such as Anton LeVay's Church of Satan or the Temple of Set run by Michael Aquino.

**CRESCENT** — The time when the moon is in its waxing stage. It is a symbol of abundant growth as well as fertility.

**CROSS** — The Christian symbol of Christianity. It represents the Lord Jesus. To the Satanist, the cross is the symbol of Jesus Christ and for this reason, Satanists invert the cross, thus showing blasphemy toward Christianity.

**CROWLEY, ALEISTER** — One of the most diabolical individuals who ever lived. He was born in 1875, the year of the death of Eliphas Levi, who wrote several books on occultism. Crowley believed that he was a reincarnation of Levi. Many called Crowley the Beast, the Antichrist. He was thought to have made human sacrifices. He has inspired many others to get involved with the occult. In 1898 he joined the OTO (Ordo Templi Orientis) cult, also known as the Order of the Golden Dawn. He founded the Argenteum Astrum. Crowley's most famous book was *Magick in Theory and Practice*, published in 1929. He died in 1947.

**CULT** — A group of people who follow a charismatic leader who leads them to believe in him as some sort of diety. The term also describes practitioners of those beliefs.

**CURSE** — These are used only in black magic or sorcery, to inflict harm, destruction and even death. In order for any curse to work, a ritual must be performed and evil spirits summoned by invocations.

**DAIMON** — A demon, signified among pagan Greeks as an inferior deity.

**DEMONOLOGY** — The study of demons, what they are designated to do and how they are summoned, as well as what role they play with mankind today.

**DEVIL, or DIABOLOS** — The word means an accuser or slanderer. It is one of the names of Satan, who also is known as Lucifer.

**DIABLERIE** — One who deals with the devil or his demons, also one who deals in witchcraft or sorcery.

**DIRECTIONS** — The four elements are air, earth, fire and water and are symbolized in rituals.

**ELEMENTS** — In Satanism, there are four: bitom (fire), hcoma (water), exarp (air) and nanta (earth).

**ELTZEN** — The ruler of all the spirits of the north.

**EQUINOX** — This is a period of time when the sun crosses the equator. The spring equinox is March 21, while the fall equinox occurs on Sept. 22. On these days, the length of the daylight and dark hours are equal.

**FULL MOON** — When magical power is at its most powerful stage.

**GOAT'S HEAD** — Symbolic of Satan throughout the world. He is seen as the scapegoat for all bad things that occur. The goat's head is known by a number of names. For instance, the Goat of Mendez is a symbol of the black mass, according to the "Dictionary of Satanism," by Baskin.

**GRIMOIRES** — A collection of magical spells, incantations as well as rituals. The grimoires date back to medieval periods and are still used today in black magic.

**HAND OF GLORY** — The left hand of a person who has died. The hand is removed from the body, then pickled, embalmed or mummified. The practitioner then would place a candle in the palm of the hand. Sometimes candles are placed between the fingers. The ritual was used for protection against evil spirits.

**HEAD** — The powerhouse of the body. Those who practice the black arts consider the head to be source of all magical powers. For this reason, many human skulls are found on altars. Many Satanists believe that by eating the brain, one can receive powers from that person.

**HEART** — This is the center of life. Practitioners believe that by eating the heart of a victim, they can assume that victim's characteristics and obtain all of his power.

**HEXAGRAM** — A six-pointed star, also known as the Star of David, the hexagram is believed among those involved in the occult, to protect and control demons.

**HORNED GOD** — Part male and part goat, the horned god is a symbol of male sexuality.

**HOST** — Used in communion services, the host is symbolic of the Body of Christ. Those involved in the black arts often will try to steal a host that has been blessed by a Catholic priest. The host then is desecrated by several different ways, such as inserting it in the vagina of a female who is being used as an altar. Or the host can simply be thrown on the ground and trampled upon.

**HOODOO** — A combination of black magic and voodoo, it is used only to bring bad luck.

**INCANTATION** — Verbal spells recited by a practitioner in an effort to summon evil forces.

**KALI** — This word means black. Kali is a Hindu goddess who would accept only blood sacrifices. Such sacrifices still are being offered to this goddess today.

**KEY OF SOLOMON** — There have been two grimoires published: "The Greater Key of Solomon" and "The Lesser Key of Solomon." The latter gives detailed instructions on summoning the spirits.

**LUCIFER** — Morning Star; the archangel who protected the throne of God. Because of his pride, he was cast out and one-third of the angel population chose to follow him.

**LUCIFERIANS** — A Satanic sect active during the medieval period, this group sacrificed to demonic forces and felt that Lucifer was a brother to God and was wrongly expelled. Therefore they worshiped Lucifer.

**MAGIC** — There are two kinds of magic: white and black. White is used for purposes of good, while black magic is employed for destruction and harm.

**MIDSUMMER'S EVE** or **ST. JOHN'S EVE** — The festival for the beginning of summer is held on June 22.

**NECROMANCY** — The spirits of the dead are summoned, and they are asked to forecast the future or the secrets of the past.

**NECROPHILIA** — The act of having sexual intercourse with the dead.

**NEOPHYTE** — One who is about to go through the initiation into a coven.

**NOVEMBER EVE** — This is All Hallow's Eve, also called Samhain, which is Scottish Gaelic meaning All Hallow's Eve, occurs on Oct. 31.

**OCCULT** — A term which means hidden, secret or mysterious.

**O.T.O.** — Initials for Ordo Templi Orientis, a sect whose members practiced sexual magic. The order was founded by Karl Kellner. The infamous Aleister Crowley was a member who helped to revive O.T.O. in the middle 1920s.

**ORIENS** — Rules over all spirits of the East.

**OWL** — Among many cultures this bird is associated with death and evil powers.

**PAGANS** — Those who practice witchcraft. They worship nature as well as several gods.

**PENTACLE** — A five-pointed figure used as a magic symbol in rituals.

**PENTAGRAM** — A five-pointed star that is used in both the white crafts and the black crafts. When the star is inverted with two points up, it stands for black arts. When turned with a single point up, it symbolizes white magic. Pentagrams also are worn for protection.

**RITUAL** — A magical ceremony used in both white and black magic.

**RUNES** — A language, its name literally means secret. There are several types of runes.

**SABBAT** — A gathering of witches in honor of special dates.

**SADISTIC** — One who will deliberately torture or hurt any living creature.

**SATAN** — The angelic being created by the Christian God. He was an archangel who protected the throne of God. Because of his rebellious attitude, he was cast out of Heaven.

**SATANIC** — Refers to anything that pertains to Satan, which is evil.

**SATANIC MASS (BLACK MASS)** — The most perverted, blasphemous ritual that parodies the Christian communion or Catholic mass.

**SEAL OF SOLOMON** — Two interlocking triangles that form a hexagram. This seal is said to offer the greatest protection for the practitioner.

**SHADOWS, BOOK OF** — The personal book used and kept by the high priest within the coven or group. All of his rituals and spells are kept in this book. When the high priest dies, the book is destroyed. The book is also used by pagans.

**SKYCLAD** — Those who go nude. They believe that wearing clothes confines the powers of the body in working magic.

**SOLOMON** — The king of Israel who is said, by some involved in the occult, to have written several grimoires, one such called "The Lesser Keys of Solomon." Practitioners also use the Seals of Solomon.

**SOLSTICE** — Times of the year when the sun has no apparent northward or southward motion.

**SPIRIT** — When Satan was cast out of Heaven, one-third of the angel population chose to follow him. These are the spirits who are summoned during incantations.

**SUCCUBUS** — A female demonic force who copulates with human males.

**VOODOO** — A religion involving the practice of sorcery, participation in rituals with communication with spirits. Those who practice voodoo are heavily involved in fetishes and are extremely superstitious.

**WALPURGIS NIGHT** — May Day Eve, April 30, when "Missa Niger La Messe Noire" was first published. It was a book of the black mass, "a true and factual account of principal rituals of Satanic worship."

**WARLOCK** — A male witch.

**WITCH** — Can practice alone, or they can be a member of a coven.

**WITCHCRAFT** — The practice of the old religion which focuses on the goddess in her many forms: Hecate, Aphrodite, Asarte, Diana. Women play important roles in witchcraft.

# Memories of **SATANIC RITUAL ABUSE**

*The truth behind  
the panic.*

**ROBIN D. PERRIN AND LES PARROTT III**

**S**ONDRA, A SINGLE WOMAN IN HER early thirties, sought psychotherapy for depression and an eating disorder. But as her therapy progressed, she began to remember episodes of sexual abuse at the hands of her father. Upon further therapy, other memories emerged, recollections of ritualistic ceremonies involving the drinking of blood, animal and human sacrifice, cannibalistic feasting, and the worship of Satan. The memories seemed vivid and real.

Sondra's story would be chilling even if it were rare. But it is not. Thousands of patients now claim to be survivors of sexual abuse and torture carried out by satanic cults.

Amidst the sudden explosion of personal testimonies and public fear about Satanism in the eighties, hideous stories of a new kind of child abuse emerged—"satanic ritual abuse" (SRA). It refers to ritually performed physical, sexual, emotional, and spiritual abuse of children by members of satanic cults. Proponents of the reality of SRA believe that thousands of children each year are being victimized in satanic rituals involving cannibalism, sexual torture, incest, bestiality, and murder. Some report that more than 100,000 "adult survivors" have undergone therapy and uncovered previously repressed memories of these abuses.



TROY THOMAS

*Physical and sexual abuse is plainly evil and influenced by Satan—whether or not it is done in his name.*

The first case of SRA to confront the American public was that of Michelle Smith. Through therapy with her psychiatrist (and later husband), Lawrence Pazder, Smith claimed to discover previously repressed early childhood memories of debilitating physical and sexual abuse by a Satanist cult, which included some members of her family. The two described her therapeutic journey in the book *Michelle Remembers* (1980). According to Pazder, Smith's therapeutic experience culminated in an image of the triangular "tip of Satan's tail" emerging on Smith's neck. In 1980, Pazder presented a paper at a meeting of the American Psychiatric Association where he coined the term *satanic ritual abuse*.

Another popular book on satanic ritual abuse was Lauren Stratford's *Satan's Underground* (1988), allegedly a memoir of her involvement and escape from a Satanist cult. Like other SRA survivors, she described black masses, sexualized torture, as well as bearing three children who were sacrificed by the cult. Despite questions about the veracity of her story, Stratford continues to give seminars on the subject and has published two follow-up books.

The therapeutic community is divided over the accuracy of these repressed memories of SRA. The *Journal of Psychology and Theology* (JPT) devoted its entire Fall 1992 issue to the subject, with articles representing both sides of the debate. In one article, Ruth Shaffer and Louis Cozolino, both affiliated with Pepperdine University's Graduate School of Education and Psychology, describe a typical therapeutic scenario based on their survey of 20 self-described survivors of SRA: Most survivors do not enter therapy for SRA per se, but for "pre-awareness symptoms of severe depression, anxiety, or dissociation." The triggers for the SRA memories are usually a contemporary trauma or some "visual or auditory stimuli reminiscent of some aspect of the abuse." Typically, patients are female and begin therapy around age 27; the therapy lasts an average of seven years, involving several therapists (usually ending with a therapist who believes both in "the reality of the abuse" and "in [the survivors'] capacity to recover"). Repressed memories are rarely exposed all at once. "Many subjects progressed from memories of sexual abuse by acquaintances; to memories of sexual abuse by family members; and, finally, to memories of ritualistic victimization."

Shaffer and Cozolino note the remarkable consistency of the reports among survivors (even between adult and child victims). "All subjects reported witnessing the sacrificial

murder of animals, infants, children, and/or adults. . . . The vast majority of subjects in this study reported severe and sadistic forms of sexual abuse by multiple perpetrators." They see the consistency in the reporting as a strong argument in favor of viewing these accounts as accurate.

Another common feature of the professional literature on SRA is a diagnosis of multiple personality disorder (MPD). According to James G. Friesen, a psychologist and adjunct professor at Fuller Graduate School of Psychology, in his popular book *Uncovering the Mystery of MPD* (1991), children dissociate or split their personality to defend themselves from unrelieved trauma—usually sexual abuse. To complicate matters, Friesen notes in an article in JPT that "demons can disguise themselves as personalities," especially in cases of SRA. Thus the goals of therapy also include spiritual warfare: "Alternate personalities need to be unified, and evil spirits need to be expelled."

## WHO IS TELLING THE TRUTH?

**T**HE TESTIMONY OF SURVIVORS OF Satanism provides compelling evidence for its grisly existence. Experts have emerged to uncover Satanism where we never knew to look. And much of their digging has been in the buried memories of SRA survivors. The question is whether the experts uncover Satanism or invent it. Can these accounts be trusted?

One important factor to keep in mind is that we cannot dismiss these stories just because they sound outrageous or unbelievable. It was not too long ago that disturbing stories of sexual abuse and incest were dismissed as fantasies. We did not allow ourselves to believe, for example, that priests or pastors or parents could sexually abuse children. Now these horrors are well-documented facts.

Also, the psychological community has established that adult experiences can trigger repressed traumatic childhood memories to emerge. Freud was the first to refer to this unconscious process of burying painful psychic memories. Critics of the SRA theory, however, maintain that some therapists, in their attempt to help clients recreate horrifying experiences, may do little more than provide an interpretive framework for a person who was abused without a Satanist connection. Childhood memories are by nature often vague and malleable.



Thus we must apply reason and biblical wisdom in determining whether there is a Satanist conspiracy to abuse and murder children. We cannot merely accept at face value accounts provided by self-proclaimed cult survivors, no matter how credible the witnesses may seem.

In *Michelle Remembers*, for example, Smith and Pazder provide no corroborative evidence for their shocking account. Such evidence is impossible to obtain, they argue, because the cultists "planted" disinformation, such as wrong dates, in Smith's memory; the Satanist cult is also said to have destroyed the evidence of its crimes. Other experts go so far as to attribute to cults the ability to create particular alternate personalities in victims. According to Cozolino in another JPT article, coauthored with psychologist Catherine Gould, these personalities perform specific functions to protect the cult, such as "reporting information to the cult, self-injuring if the cult injunctions are broken, and disrupting the therapeutic process." Thus the survivors' accounts become, as Friesen himself admits, "unverifiable," since any contingency can be explained away as a cunning tactic by the cult to remain undiscovered.

Still, some accounts have been discredited. After their investigation into the claims made by Lauren Stratford in *Satan's Underground*, Christian authors Gretchen Passantino, Bob Passantino, and Jon Trott concluded in *Cornerstone* magazine that the entire story was a "gruesome fantasy." Among the more outrageous claims made by Stratford was that she was raped by Satanists and used as a "breeder" of children for Satanist sacrifices. Although Stratford claims to have had three children during her high school and college years, the investigators could not find one witness, nor did Stratford produce a witness. The Passantinos and Trott did find people who knew Stratford during the years she was allegedly pregnant, but all claimed emphatically that she was never pregnant during that time. In fact, no evidence could be found to support her claim that she had been involved with a Satanist cult.

According to the *Cornerstone* article, Stratford's story was never independently checked out and confirmed by talk shows on which she appeared, such as "Geraldo," "The 700 Club," or even by her publisher. They assumed its truth. After all, who could make up such terrifying experiences? In all fairness it must be said, however, her original publisher eventually did question the decision to publish her story and pulled the book from store shelves.

"What I have written in my books, I have written in the spirit of truth," says Stratford in a response to these allegations appearing in *Bookstore Journal*. "If there are any errors, they are errors of memory and not lies." Stratford's controversial book has now been rereleased by a new publisher (Pelican), who claims the challenge to the book's credibility was "a compilation of circumstantial evidence and petty character attacks."

## WHERE IS THE EVIDENCE?

**T**HE LACK OF CORROBORATIVE EVIDENCE cannot be ignored. A seven-year study by the FBI concluded that there is "little or no evidence of organized satanic conspiracies." FBI agent Kenneth Lanning, for example, confesses, "In 1983 when I first

began to hear victims' stories of bizarre cults and human sacrifice, I tended to believe them. I had been dealing with bizarre, deviant behavior for many years and had long since realized that almost anything is possible. The idea that there are a few cunning, secretive individuals in positions of power somewhere in this country regularly killing a few people as part of some ritual or ceremony and getting away with it is certainly within the realm of possibility.

"But the number of alleged cases began to grow and grow. . . . We now have hundreds of victims alleging that thousands of offenders are murdering tens of thousands of people, and there is little or no corroborative evidence."

For nearly a decade, American law enforcement has been aggressively investigating the allegations of victims of ritualistic abuse. So far there is no evidence for the allegations of large-scale baby breeding, human sacrifice, and organized Satanist conspiracies.

As we watched the recent confrontation between federal agents and Branch Davidians in Waco, Texas, we could not help noticing that the press seemingly had little trouble locating defectors willing to provide details of the practices of David Koresh and his followers—this despite the fact that speaking out against Koresh could be dangerous. The availability of ex-Davidians is not necessarily surprising, as previous research has demonstrated that defection rates from deviant religions are quite high. Yet, when it comes to Satanism, a "megacult" supposedly so pervasive and sinister that the Branch Davidians pale in comparison, no one has stepped forward to lead us to an ongoing cult or to the remains of bodies used in human sacrifice, or to any other physical evidence that supports the stories of SRA.

Bob and Gretchen Passantino, who operate Answers in Action, a California-based Christian research organization, are impressed by the secrecy necessary to conceal such a widespread conspiracy. In a broad-based investigative report published in *Christian Research Journal*, they write, "Let's suppose there are 100,000 adult survivors [of SRA] who represent only a small subgroup of the conspiracy. They are the ones who were not killed; eventually escaped the cult's control; got into therapy; 'remembered' their abuse; and were then willing to tell others about it. . . . If we conservatively peg the average number of abusive events per survivor at fifty, that would give us 5,000,000 criminal events over the last fifty years in America alone. And not a shred of corroborative evidence?"

In defending themselves against their critics, advocates of the reality of SRA claim that the similarity of detail in survivor stories proves their accuracy. To assume that this is evidence, however, is to adopt "a naïve and simplistic model of contagion," according to Frank W. Putnam of the National Institute of Mental Health.

Putnam maintains that the ritualistic-abuse community is especially sensitive to rumors because victims and experts share the same educational networks. Experts on Satanism, talk-show hosts, movie makers, and news shows share the same stories. Given that experts are trained in what to look for, it is no wonder that survivor accounts are markedly similar, as were the internal communist revelations during the McCarthy era. The same could be said of the evidence for UFOs. Hundreds of people who claim to have been abducted by aliens give remarkably similar descriptions of the space ships and aliens.

# SATANIC RITUAL ABUSE

## IS OUR DEVIL TOO BIG?

**I**N ORDER TO FULLY UNDERSTAND SRA, we must realize how our culture has responded in the past to stories regarding the activity of Satanists. No matter how thin the evidence for Satanist stories, there seems to be a bias to believe them.

One example is the widely circulated story that an executive of Procter and Gamble (P&G) appeared on a popular talk show (usually said to be "Donahue") and admitted he was a devil worshiper, and that much of P&G's profits went to the Church of Satan. Often the information is passed along as a flier giving the date of the broadcast, an address for how to write for a copy of the transcript of the telecast, and instructions to boycott Crest toothpaste, Ivory soap, and other P&G products. The details make the story seem more than rumor.

But it is all a lie. No one from P&G has ever appeared on "Donahue," and the company has no connections with the Church of Satan. Still, the pressure has been such that P&G felt compelled to remove its man-in-the-moon trademark from its products since some saw it as occult and thus confirmation of the company's link with Satanism. Regarding the "Donahue" story, Ann Jenemann Smith, public-relations supervisor at P&G, says, "The rumor just won't die. . . . We have publicized letters of support from Billy Graham, Jerry Falwell, and others to squelch the rumor, and we still average more than 20 calls every day about it."

Recently a similar rumor has been circulating, involving clothing designer Liz Claiborne's appearance on "Oprah" where she allegedly announced herself to be a Satanist. Inquiries to the show regarding a transcript are returned with a mass-produced postcard stating, in a tone that could best be described as annoyed, that Liz Claiborne has never appeared on "Oprah" or any other afternoon talk show.

Satanist conspiracy theories are not exclusive to major corporations. Numerous heinous crimes have been attributed to devil worshipers. For instance, a gruesome murder of a 39-year-old woman in Missoula, Montana, set off a chain of rumors that linked her death to a Satanist cult that was initiating a "high priesthood of Satan." Stories were told of animal mutilations, infant sacrifices, witches chanting in the woods, and satanic plots. In one report, the police received a hysterical call from a woman who claimed her neighbor was a member of the cult who killed the victim. She was sure it was true because he had been "sacrificing dogs." On investigation, the police learned the accused neighbor was a hunter who had hung several animal skins over his back fence to dry. Although the bizarre tales of satanic activity related to the murdered woman eventually ran their course, they made a lasting impact on many people in Missoula. The murder was later solved, and police found no evidence whatsoever that any Satanist cult was involved. Still, the local folklore is steeped in witchcraft, and the rumors live on in the minds of people with a will to believe.

In another example, a number of cattle mutilations, hundreds of miles apart in the plains states, were rumored to be the work of devil worshipers. The missing parts from some cattle were said to have been removed with "surgical precision." In some cases, the blood appeared to have been drained from the carcasses. Speculation about the perpetrators ran the gamut from UFOs to Bigfoot. But the most

common story attributed the mutilations to Satanists. Official investigations, however, revealed that the gory deaths were the result of animal predators, such as coyotes.

The crescendo of reports on Satanism in Los Angeles led the city to create the Ritual Abuse Task Force. The task force, which has been controversial since its inception in 1988, recently received front-page headlines when several of its members charged Satanists with attempting to silence them by pumping the pesticide diazinon into the air-conditioning vents of their offices, homes, and cars. Despite the fact that diazinon poisoning is easy to detect, according to the epidemiologist assigned to the case, none of the 43 supposed victims of the poisoning could provide any evidence.

## WHO IS BEHIND THE PANIC?

**T**HESE FALSE REPORTS AND RUMORS should not lead us to conclude that there is no such thing as Satanism in America. In fact, some people can be identified as Satanists. Furthermore, it is a fact that crimes that were committed as part of Satanist rituals, usually involving the mutilation of small animals, have been reported in the media.

Contemporary American Satanism can be traced to the late 1960s. The most celebrated Satanist church to emerge from the decade was ex-carnival worker Anton LaVey's Church of Satan in San Francisco. While the Church of Satan has never been numerically significant (current estimates range from 2,000 to 5,000 active members), LaVey's church has attracted considerable media attention—especially his Satanist baptisms and weddings. LaVey has made a point of being offensive in ways that have made news and brought him undeserved attention. Other Satanist churches include the Process, the Solar Lodge, and the Temple of Set, but they, too, have attracted few followers. Still, in LaVey's own *The Satanic Bible*, he claims that "Satanism does not advocate rape, child molesting, sexual defilement of animals," and no organized Satanist church has ever been linked with practices associated with SRA.

Part of the blame for the obsession with Satanism must lie with the media. While the "prestige press," such as network news programs and national newspapers, has avoided explorations of Satanism as hard news, more sensational shows like "Donahue" and "Geraldo" have had a field day. With a broadcast every weekday, such shows require up to 250 riveting topics each year. For TV producers, the primary concern is ratings. And when it comes to Satanism, people do watch. In 1988, a two-hour, prime-time Geraldo Rivera special, "Exposing Satan's Underground," set record ratings of nearly 20 million people—the largest audience ever for an NBC documentary. The drudgery involved in checking facts works against the shows' goals of ratings and profits.

But TV is not the only culprit. One of the most celebrated "survivors" of Satanism is Mike Warnke. His book *The Satan Seller* was released in 1973 and promoted as revealing "the demonic forces behind the fastest growing and most deadly occult religion in the world." The book has reportedly sold 3 million copies. And for two decades, it has been cited by people inside and outside the Christian community to prove the existence of a large-scale Satanist conspiracy—that is, until recently. The self-professed ex-Satanist has been

charged with fabricating his life story as a Satanist high priest (CT, Aug. 17, 1992, p. 50). Significant evidence contradicting his alleged Satanist activity was revealed by Jon Trott and Mike Hertenstein in an article in *Cornerstone* magazine. College friends of Warnke's say his story of being a Satanist high priest does not line up with the life of their former buddy. Warnke has admitted to fabricating some details and to exaggerating, but he has thus far stuck to the rest of his story without countering any of the specific charges.

These and other stories have had an effect on what America thinks about this issue. A 1989 survey conducted by the Public Policy Laboratory of Texas A & M University reported that 80 percent of Texans believe Satanism is getting worse, and that it is something to worry about. Another study presented at the 1990 annual meeting of the Society for the Scientific Study of Religion revealed that more than 70 percent of today's churchgoers agree that Satanism is spreading rapidly, that it is becoming increasingly organized, and that it is a serious threat to society. Given this context, people have little trouble believing in an organized Satanist conspiracy to sacrifice and torture children.

## WHY IS IT HAPPENING?

**I**F WE ARE ACCURATE IN OUR SKEPTICISM of the extent of SRA, and of the Satanist scare generally, one very important question remains yet unanswered: How can so many well-meaning counselors, pastors, and individuals be wrong?

The answer begins with the recognition that counselors today, understanding that victim disclosures have historically been met with disbelief, are taught to listen to and accept victim accounts of abuse. More than at any time in human history, counselors are acutely aware of the symptoms, prevalence, and consequences of child physical and sexual abuse. Add to this sensitivity a societal fascination with Satanism, and distortions are bound to occur. In an interview on ABC's "Prime Time Live," Cory Hammond, a staff psychologist at the University of Utah Hospital and the "guru of SRA," stated, "Therapists shouldn't be responsible for providing evidence [of SRA]."

One explanation is that the concept of Satanism may provide a ready explanatory grid for people trying to discover the source of their psychological problems. In a workshop entitled, "Errors in the Diagnosis and Treatment of MPD and SRA," psychologist Dane Ver Merris, of Pine Rest Christian Hospital in Grand Rapids, told the International Congress on Christian Counseling in Atlanta that many supposed survivors of SRA have psychological problems making them more susceptible to suggestions of having been ritualistically abused by Satanists.

It does not take much for imaginative individuals who have been abused to "recall" and believe that their abuse is directly connected to Satan. In coping with crisis, people tend to divide the world into simple categories—good and bad. In trying to understand confusing and horrific circumstances, any explanation can seem better than no explanation. After reading a book, viewing a show, or hearing a sermon, victims may discover a new hook on which to hang their traumatic experience. To objectify the cause of their

pain can be an emotional release. This reasoning may explain, at least in part, the recent increase in victims who have "remembered" their satanic abuse. According to a report in *Charisma* magazine, even Lawrence Pazder, the psychiatrist who coined the term *satanic ritual abuse*, now sees SRA memories as more an expression of a deep level of violation caused by abusive family members than actual accounts of SRA.

## HOW DO WE RESPOND?

**N**O ONE WANTS TO MINIMIZE THE trauma and terror victims suffer at the nefarious hands of Satanists or anyone else. No one wants to revictimize courageous survivors by not believing their horrific stories. Depraved people do evil things. And some people do perform gruesome acts of abuse, even acts that could be called ritualistic abuse.

Physical and sexual abuse, involving cultic activity or not, is plainly evil and influenced by Satan—whether or not it is done in his name. An individual's satanic abuse, real or imagined, should be taken seriously. The victim's pain and trauma is real and needs healing. We are called to shepherd the sheep, not shear them.

Still, we must avoid the danger Paul warns about in 2 Corinthians: "I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ" (11:3). We have an obligation to listen to our Christian brothers and sisters, but we also have a scriptural obligation to evaluate what they say. We cannot fall victim to sloppy thinking or judgment based on a mixture of fallacies, nonevidence, and subjectivism. "He who chases fantasies lacks judgment" (Prov. 12:11). We must rely on careful Bible study, prayer, worship, and the fellowship and wisdom of other believers while we retain our commitment to compassion for the victims.

Some will argue that a reluctance to believe these accounts and a demand for evidence plays into the hands of Satan. They will argue that the Bible teaches us that Satan's influence is secretive and elusive. On this point, we agree (though one of the Devil's primary tools is confusion, and with that tactic he has been very much involved in the debate over SRA). Yet the burden of proof for disturbing stories of Satan's influence must lie with those who are making the claims. Extraordinary claims require evidence, and mere plausibility is not evidence.

Christians are by no means solely responsible for the Satanism scare. At the same time, we seem to have been especially willing to accept and spread the rumors. Christian author Jon Trott claims that when one looks at the "wads of Christian literature, tape, and airtime dedicated to alleged satanic cults, it is easy to conclude we've asked for it." We seem to have the will to believe and suffer little ethical pressure when we repeat rumors that may not be true. "There are a thousand hacking at the branches of evil," said Thoreau, "to one who is striking at the root." □

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# The Satanic Cult Scare

*Is Satanism a growing threat to American society? The following three articles examine the issue from different perspectives.*



## Threats to Civil Liberties

**Jeffrey S. Victor**

Sometimes societies create imaginary forms of deviance in order to have scapegoats for deep social and political tensions (Ben-Yehuda, 1990). Labeling theory in the sociology of deviant behavior suggests that the labels a society uses to identify deviant behavior embody collectively constructed meanings attributed to behavior and persons regarded as being deviant (Goode, 1990). The social process whereby a new form of deviance is identified and attributed meaning always involves political struggle between groups having different moral world-views. Moral crusades and witch-hunts for deviants are part of that political struggle.

In some situations, ambiguous labels (meanings) for newly identified forms of deviance may precede the actual existence of any behavior or persons that fit those meanings. Such was the case of the label "heretic" in the Middle Ages and "subversive" in the 1950s. In the 1960s, the labels "radical" and "hippie" had similarly elastic meanings, such that they could throw a wide net and envelop many different kinds of people. The anti-Semitic social construction of "the Jew" as a polymorphous social deviant is another example. Eventually, witch-hunts for social deviants, such as "subversives," "heretics," or "witches," set society on a path whereby individuals are found who seem to confirm the stereotype embodied in the deviant label (Ben-Yehuda, 1981; Currie, 1968; Schoeneman, 1975). In other words, moral crusades may be aimed at deviance that does not exist and may even create a social type of deviant that did not previously exist by seeking out, apprehending, and punishing some people.

Similarly, the terms *Satanism* and *satanic cult* are socially constructed labels based upon preconceptions rather than any direct empirical study of what the labels presume to identify.

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In actual social usage, the label "Satanism" has vague and elastic meanings. In my collection of hundreds of small-town newspaper articles, the label "satanist" has been applied loosely to an assortment of teenage vandals and animal mutilators, teenage gang murderers and psychopathic murderers, child molesters and vicious rapists. The label "satanic cult" is used to refer to groups such as juvenile delinquent gangs, unconventional religious groups, or an imagined Mafia-style criminal syndicate; all of which are supposedly motivated by worship of the Devil. As far as this author can determine, the attributions of Satanism, satanist, and satanic cult empirically refer only to a body of preconceptions based only upon a culturally inherited legend, ideological propaganda, distorted perceptions of real incidents, false testimonies, and misinformation.

A note of caution is necessary, however. This does not exclude the possibility that some people might apply the label of "satanist" to themselves, as do some teenage juvenile delinquents, and even some psychopathic murderers. In the same way, some people in the 1960s labeled themselves "hippies" or "radicals." The social process of self-fulfilling prophecy is also part of the social construction of a new form of deviance.

The satanic-cult scare is similar, on a lesser scale, to the "Red Scare" of the 1950s, in the sense that it is a witch-hunt for moral "subversives" and supposed criminals engaged in a highly secretive conspiratorial network. It is a collective overreaction to claims about crimes that are supposedly committed by well-organized groups following a religious ideology involving worship of the Devil. Stories, rumors, and allegations about Satanism and satanic cults arise from people's preconceptions to find Satanism in unrelated incidents and activities.

The satanic cult scare is an expression of collective behavior—an unstructured, relatively spontaneous pattern of persistent behavior that is a response to underlying, shared sources of stress in a society. It is manifested in many different spheres of social life.

1. A variety of groups are making claims about supposed satanic-cult ritualistic crimes, such as kidnapping, serial

murder, infanticide, grave robbery, church vandalism, and even child pornography (Hicks, 1991). These groups include local police "experts" in occult crime, some fundamentalist evangelists and anti-cult organizations.

2. Allegations of "ritual" sex abuse of children in child care centers by Satanists have arisen all over the country, since the early 1980s, beginning with the McMartin Preschool case in Manhattan Beach, California (Nathan, 1990; Nathan, 1991). As a result, many innocent people have been brought to trial, and some convicted; many are women child-care workers accused of sadistically molesting very young children.

**"The satanic-cult scare is similar, on a lesser scale, to the 'Red Scare' of the 1950s, in the sense that it is a witch-hunt for moral 'subversives' and supposed criminals engaged in a highly secretive conspiratorial network."**

3. There have been a series of community-wide rumor-panics in over 60 locations in the United States, in response to stories about dangerous satanic cults (Victor, 1991). Sometimes satanic cult rumors have led to the harassment of individuals accused in community gossip of being Satanists.

4. A variety of groups have organized censorship campaigns against children's school books, heavy metal rock music, and fantasy role-playing games that are believed to have occult, criminogenic influences.

Moral crusades against newly perceived forms of deviance are aimed at redefining moral boundaries of good and evil in social practices. They arise out of moral conflicts in a society, as contending ideological groups seek to implement their visions for a moral society.

The current moral crusade against Satanism arises out of social changes that affect children, due to changes in family patterns since the 1960s, and the resultant conflicts over those changes. Whereas the Red Scare was propelled by concerns about national security, the satanic-cult scare is fueled by fears about the security of our children. The fears of parents are of child molesters and drug dealers, violent teenage gangs and teenage suicide. But, the deepest fears of the parents are that their children may "go wrong" due to "outside" influences over which parents have little control—peer groups, teachers, and mass media.

Playwright Arthur Miller suggests in *The Crucible* that a witch-hunt is, in part, motivated by guilt and projection of "sins." There is plenty of guilt among parents today, and it is guilt related to those precise objects of their resentment. There is the guilt of mothers over leaving their children at child-care centers. There is the guilt of parents who have little time to spend talking with their children or supervising them, because both parents are working full-time. There is the guilt of parents who are reluctant to use their authority to guide their children's choice of entertainment and friends. The ideological targets of Satanism witch-hunters are things which

## THE FAR SIDE



**"For crying out loud! Look at this place!... Well, this is one little Satanic ritual that's coming to an end!"**

are believed to shape the minds of children: child-care centers, school books, popular music, and even games.

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## Call for Papers

"Fundamentalist Assaults on Liberty," will be the theme of the next FREE INQUIRY conference, to be held in Orlando, Florida, on November 11-14, 1993. If you are interested in speaking, please send an abstract or a paper to Timothy J. Madigan, FREE INQUIRY, Box 664, Buffalo NY 14226-0664. Papers should be approximately 2,000 words long and should be sent by February 15, 1993.

# Satanism as a Social Movement



**Cynthia S. Kisser**

All societies contain subcultures. Some subcultures become sufficiently large to take on the force of a social movement. The social movement may be somewhat loosely structured, or one or more groups, associations, or cults may emerge in a highly formalized way, perhaps actually dominating the social movement.

Social movements, should they gain enough adherents, make their presence known, and in fact begin to influence society, whether that society chooses to admit to the presence of these movements or not. The noted example of this, of course, is the rise of Nazism in the pre-World War II Germany. Many during that time ignored or pretended not to be influenced by this movement, yet Nazism shaped the destiny of not only Germany but a good part of the rest of the world as well.

In American society, a wide variety of social movements, some with religious or political overtones, have paraded through our colorful history—from the anti-Tory movement, which led to the American Revolution, to the religious revivalism that created the famous “burned over district” of western New York State in the nineteenth century, to the anti-war movement of the 1960s that influenced our government’s conduct in Vietnam, to the skinhead movement, which harkens back to Nazism, to the New Age movement that has remixed nineteenth century theosophy into an economic boom whose influence is being felt all the way into the corporate board rooms of America.

One social movement, Satanism, has flagrantly reared its head not only in every aspect of popular culture—the film, publishing, music, and clothing industries—but in the institutions that define our culture as well—law enforcement, judicial, health education, and religious institutions. Yet curiously, in some quarters Satanism is being ignored and even explained away with a handful of illogical theories for some diverse but interesting reasons.

While it can be argued that Satanism is a product of European culture, Satanism as a cultural phenomenon is so obvious in America that space is not devoted in this paper

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to prove this contention. Satanism, in one respect, is not so different from the now-popular New Age movement. The New Age movement runs the gamut from the single individual at the crafts fair who sells rose quartz to a gullible public as a way to reduce stress and heal ailments, to the thousands of devout followers of guru Elizabeth Clare Prophet who have left family, moved to Montana, bought weapons, and paid up to \$10,000 for spaces in underground bomb shelters to be in the presence of Prophet, the “Vicar of Christ.” So Satanism runs a gamut as well. It encompasses those harmlessly flirting with the movement to gain kicks and thrills as well as serious practitioners who have lost their sense of self-preservation and respect for the law.

Where it becomes most clear that Satanism has emerged as a recognized social movement in America is in its presence within America’s military, law enforcement and other executive agencies within our government, and the judicial and legislative arenas.

Satanism is recognized as a legitimate religion by the U.S. military. A handbook for chaplains published in 1978 by the Department of the Army provided detailed information about Satanism to chaplains on, among other things, facilities for worship, religious holidays to take note of, and equipment necessary for worship.<sup>1</sup>

With thorough documentation by law enforcement and successful prosecution within the courts, crimes with satanic overtones are gradually becoming known. On May 5, 1988, Clifford St. Joseph received a thirty-four-year-to-life in prison sentence for first-degree murder, sodomy, and false imprisonment for the death of a twenty-five-year-old Caucasian male. The coroner’s report recorded the following information about the victim’s body: “The presence of very little blood; patterned injuries on the wrists, ankles, back and buttocks indicating the slashings were not random; a cut on the upper lip; a five-sided pentagram carved on the chest; one mutilated testicle; white wax melted in the right eye.”<sup>2</sup> The San Francisco Police Department investigators, as noted in the coroner’s report, concluded the death was related to some satanic ritual.<sup>3</sup>

To date, one of the difficulties with the successful prosecution of crimes having satanic overtones has been the lack of familiarity on the part of prosecutors and judges with the importance of physical evidence in establishing Satanism’s connection to the motive of suspects. This is a problem that perhaps ten years ago persisted in regard to the successful

prosecution of gang-related crimes. However, today the courts are quite knowledgeable about the intricacies of gang subcultures, and paraphernalia linking a suspect to gang activity—clothing of a particular color, logos, and tattoos and other body markings—are widely recognized as appropriate evidence in establishing motive and intent in a criminal trial.

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**“It’s time to accept the facts about Satanism as a social movement in this country, and move beyond trying to argue whether or not Satanism exists. . . .”**

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A significant case in relationship to Satanism in applying this recognized investigative technique of gathering, analyzing, and presenting evidence concerning a suspect’s involvement in a social movement is the 1986 state supreme court ruling in *Maine v. Waterhouse*. Here the court ruled that evidence of Satanism and the satanic beliefs of murder defendant Scott Waterhouse were relevant and permissible for prosecutors to use in their case against Waterhouse. The court concluded in this cause of the strangulation killing of a twelve-year-old girl that “the evidence of satanism and the defendant’s belief therein is relevant for the permissible purpose of proving the identity of the perpetrator as well as his intent . . . the evidence of satanism is probative on the issue of intent.”<sup>4</sup>

Because of a lack of awareness by prosecutors and courts about the value of evidence of satanic activity and because this lack of awareness can actually hinder successful prosecution of crimes with the confusion the evidence creates due to its sensational impact, many satanically linked activities that pose a threat to a safety are not publicly disclosed. Yet such cases do exist.

The Cult Awareness Network received an average of 133 inquiries a month about Satanism between July 1988 and July 1990.<sup>5</sup> Inquiries ranged from parents seeking a better understanding of their teenagers’ fascination with Satanism and their purported radical change in behavior to proclaimed Satanists sharing their intent, or that of a colleague, to commit a crime. One example of the latter was a report made by a proclaimed Satanist of a planned kidnapping of a Catholic nun. Law enforcement in Texas and Iowa intervened and were able to prevent what clearly could have developed into criminal activity.<sup>6</sup>

Crimes with satanic overtones that do not involve murder or injury to individuals, such as destruction of property, animal killings, and grave robberies, are so common that extensive collections of photos, slides, and other evidence documenting the satanic nature of these crimes now exist in law enforcement and private collections around the country.

That the courts have given their nod of recognition to Satanism as a religion is evidenced by the number of cases that they have chosen to hear at the highest levels. As early as 1982 the U.S. Court of Appeals for the Seventh Circuit in Indiana reviewed *Childs v. Duckworth*. In that case, the court recognized the right of a professed Satanist incarcerated at Indiana State Prison to petition the courts to form an

organization called “The Satanic Brotherhood” based on satanic principles. The court ruled that, because Childs was a prisoner, his First Amendment right to free exercise of religion was less protected in a prison context than as a free citizen and that the state interest in the proper administration of the penal system outweighs the prisoner’s right to organize a branch of his religion in prison.<sup>7</sup>

In 1990 the U.S. Supreme Court let stand a decision by the State of Arkansas denying the right of a prisoner on death row to receive mail-ordered satanic paraphernalia and conduct satanic religious services. The lower court had recognized Satanism as a religion but held that the prisoner did not sincerely hold his beliefs and was trying to use the lawsuit as a roadblock to his impending execution.

A further indicator of the influence of Satanism is the attention legislators are beginning to focus on the topic. In 1989 the United States Senate Committee on the Judiciary held hearings on child abuse that included testimony on children being ritually abused.<sup>9</sup> The State of Illinois enacted three laws in 1989 “enhancing” the penalties for crimes of violence with ritualistic satanic overtones.<sup>10</sup> Author of the legislation was Illinois State Representative Robert P. Regan. According to Representative Regan “the satanic problem exists beyond what I could possibly have thought. I contacted all ten police chiefs in my area of Illinois, and seven of the ten said they had a satanic problem in their community which poses a serious threat to our children.”<sup>11</sup> Idaho passed House Bill 817 in 1990, adding two new types of felony crimes to the penal code, including satanic ritual abuse of children and defining new criminal investigation areas.<sup>12</sup> And Virginia House Joint Resolution 147 passed in 1990 establishing a joint subcommittee to study the adverse effects of satanic cults.<sup>13</sup> One of the tasks of the subcommittee is to confer with law enforcement agencies throughout the state regarding reports and documentation of occult activity and ritualistic crime.

Certainly, concern is being expressed by law enforcement officials, the courts and legislators, as well as professionals in the social service and health fields, about how to properly handle troublesome and even criminal aspects of the Satanism movement. This does not, by any means, indicate that all those concerned are embracing conspiracy theories about Satanists masterminding the wholesale torture and murder of newborn babies. But it does mean that Satanism is a social movement creating problems our social institutions are addressing.

However, in contrast to the mounting evidence of Satanism impacting on society as a social movement a small yet persistent group of “apologists” for Satanism have emerged. Their arguments for dismissing the Satanism phenomenon are on the whole shallow, and not well researched.

Some apologists hold to the theory that evidence of Satanism as a problematic social movement comes primarily from unsubstantiated rumors passed on through media accounts.<sup>14</sup> The basis for these rumors, according to this theory, are either hysterical fundamentalist Christians who embrace conspiracy theories<sup>15</sup> or organizations and individuals who are making a lot of money fueling Satanism rumors by traveling the country giving talks at exorbitant fees to law enforcement.<sup>16</sup>

Or Satanism is explained away as "urban myth" that supposedly has always had a place in civilization to entertain and titillate, or to allow an outlet for deep psychological needs or tensions. For example, ghost stories and horror stories have supposedly fulfilled this function.<sup>17</sup> Occasionally the argument is presented that parents are encouraging Satanism rumors because they cannot accept the fact they have made mistakes raising their children and are looking for a scapegoat for which to blame their children's problems.<sup>18</sup>

These arguments are an insult to professional media, law enforcement, judiciary, mental health, and social service agencies regularly, and responsibly, dealing with the problems of Satanism, and just do not stand up against the facts. As an analogy, certainly there have been unsubstantiated rumors from time to time of a serial killer roaming an area, but serial murders do occur, and there have been numerous convictions for this type of crime. This throwing the baby out with the bath water approach is not an appropriate response to the problems increasing satanic activity has created.

Some apologists are well intended and represent the "neopaganists." Their claim is that practitioners of pagan or witchcraft activities that are not satanic in nature are being unfairly labeled as Satanists. This is to some degree true, as there are a growing number of practitioners of witchcraft, none of whom have any beliefs that embrace Satanism and who pose no threat to society. In their zeal to improve their public image some pagan defenders are, themselves, glossing over the true situation about Satanism in this country for fear that paganists will continue to experience unfairly a negative backlash to Satanism by an uneducated public if they do not take this tack.<sup>19</sup>

Apologists elaborate on their arguments in other ways. One strategy is to define Satanism so narrowly that most of the information presented in this paper and in other serious examinations of the topic as documentation for the existence of a Satanism movement would fall outside the apologists' narrow definition. Hence, to them there is no Satanism problem. For example, the only true Satanists, one source contends, are those that associate with recognized satanic churches such as the Church of Satan or the Temple of Set, the two most public and well-known satanic groups in this country.<sup>20</sup> Since these groups were not formed until 1966 and 1975 respectively,<sup>21</sup> this is rather difficult to accept as a logical deduction.

Satanism as a social movement does not rely upon a rigid philosophical code, any more than all New Age practitioners believe Elizabeth Clare Prophet is the Vicar of Christ or that J. Z. Knight is the long-dead mystic Ramtha, who takes over the body of the twentieth-century woman. Yet these philosophical differences within a movement do not disenfranchise sincere believers of any of these diverse concepts from their movement. No narrow group of individuals within a social movement such as Satanism can become the definitive voice of that movement, especially when society as a whole is affected.

Satanism has taken on a form in American society that can be defined as encompassing a belief, of European origins, in a supernatural entity, source, or being that delivers to its

followers power in exchange for involvement in rituals<sup>86</sup> generally considered immoral, negative, or harmful by society at large.

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## **"Satanism is a social movement creating problems our social institutions are addressing."**

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A further refinement of apologist thinking is that, while crimes have occurred where, on the surface, some link to Satanism has been found, other motives are the real cause of the problem (mental illness, depression, drugs, etc.), and so the problem is not really satanic in nature.

Supposedly these crimes, "whether involving the desecration of a church or graveyard, the ritualistic disemboweling of a cat, self-mutilation, or blood drinking, are made-up-as-you-go affairs, inspired more by the use of narcotics or by the deviant attraction of the acts themselves than by any real commitment to or knowledge of Satanism."<sup>22</sup>

This argument will not wear well with time. As the courts and prosecutors become better educated on Satanism as a social movement, and hence, law enforcement officers become more willing to conduct thorough investigations, a truer picture will emerge of exactly how much crime in this country is satanically linked. A movement doesn't have to intellectually make sense to someone for it to compel that person to a certain course of action, criminal or otherwise. Many of those who supported Nazism in the 1930s and 1940s in Germany had no intellectual grasp of the philosophy of the movement.

It's time to accept the facts about Satanism as a social movement in this country, and move beyond trying to argue whether or not Satanism exists, beyond labeling professionals concerned about Satanism as representatives of conspiracy theories, beyond trying to destroy the reputations of individuals and organizations sincerely addressing this phenomenon. What is needed is a level-headed approach to examining the Satanism movement.

Dr. Michael Langone, director of Research and Education for the American Family Foundation, has emphasized, "If we are to protect targets and help victims, we must understand this phenomenon much better than we do at present."<sup>23</sup>

There can be a middle ground here dictated by common sense, which allows us to explore the impact of Satanism on society, particularly the current generation of youth, without being labeled bigots or fanatics for doing so.

### **Notes**

1. *Religious Requirements and Practices of Certain Selected Groups* (Washington, D.C.: Dept. of the Army, April 1978), Document #165-213, pp. 1-6.
2. California Office of Criminal Justice Planning, "Legal Case Study #4: A Successfully-Prosecuted Case—*The People of the State of California vs. Clifford St. Joseph*," *Occult Crime: A Law Enforcement Primer*, 1, 6(1989-1990), p. 54.
3. *Ibid.*
4. *State of Maine v. Scott Waterhouse*, 513 A. 2d, p. 862, 1986.
5. Cult Awareness Network statistics.
6. Cult Awareness Network records from October 24, 1989.



7. California Office of Criminal Justice Planning, "Legal Case Study #3: Limits on Practicing Satanic Religion in Prison—*Childs v. Duckworth*," *Occult Crime: A Law Enforcement Primer*, 1, 6 (1989-1990), p. 53.
8. Inmate sues over right to worship devil," *The Orange County [Calif.] Register*, May 28, 1990, p. A12.
9. Testimony before the U.S. Senate Committee on the Judiciary Hearing on the Problem of Child Abuse in America, May 16, 1989.
10. Illinois Revised Statutes of 1989, Chap. 38, Sections 12-31, 32, and 33.
11. Personal conversation with Bette Naysmith, December 20, 1990.
12. Idaho Code, Chapter 15, Title 18, Section 18-1506A; Chapter 50, Title 18, Section 18-5003, Section 19-402, and Section 19-3024A.
13. State of Virginia, House Joint Resolution No. 147.
14. Arthur Lyons, *Satan Wants You: The Cult of Devil Worship in America* (New York: The Mysterious Press, 1988), p. 7.
15. Robert D. Hicks, "Police Pursuit of Satanic Crime: Part 1," *Skeptical Inquirer* 14, no. 3 (1990): 279.
16. Jeffrey S. Victor, "The Spread of Satanic-Cult Rumors," *Skeptical Inquirer* 114, no. 3(1990): 290.
17. Lyons, p. 15.
18. Victor, p. 290.
19. Shawn Carlson and Gerald Larue with Gerry O'Sullivan, April A. Masche, and D. Hudson Frew, *Satanism in America: How the Devil Got Much More Than His Due* (El Cerrito, Calif.: Gaia Press, 1989), p. 85.
20. *Ibid.*, p. 11.
21. Lyons, pp. 107, 124.
22. *Ibid.*, p. 102.
23. Michael D. Langone and Linda O. Blood, *Satanism and Occult-Related Violence: What You Should Know* (Boston: American Family Foundation, 1990), p. 102.

## The Myth of Satanism: A Response to Cynthia Kisser

**Robert Hicks**

Cynthia Kisser has written a curious piece that tries to argue that (1) history is made up of social movements; (2) Satanism is a social movement; (3) Satanism, *qua* social movement is well nigh upon us; (4) Satanism is dangerous; and (5) beware the "apologists" of Satanism who lead us astray. With better writing, this article might have prospered as a piece of social criticism. If Kisser had defined *social movements* and, more important, *Satanism*, perhaps she could have advanced an argument about the prevalence (and importance and meaning of) satanic or occult imagery in the popular media.

But she does not define Satanism, but relies instead on the tactic of staging cult seminars for educators, therapists, and law enforcers that simply imbues the term with nefarious connotations, innuendo, and implication to make a case. What is Satanism? What makes it a social movement? Kisser indulges in wild, unsupported assertions that this peculiar social phenomenon now "flagrantly rear[s] its head" within professional circles such as education and the judiciary. Does she mean that Satanists run our democratic institutions? Is she trying to imply subversion of our way of life by a covert conspiracy? Further, the author tries to bypass the hurdle of definition (and, therefore, precision of thought) by claiming that the Satanism social movement is "so obvious" that she

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*A former police officer, Robert Hicks is a law enforcement specialist with the Virginia Department of Criminal Justice Services, and author of In Pursuit of Satan: The Police and the Occult, Prometheus Books, 1991. This response reflects his views, not those of his agency.*

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doesn't have to prove their claims.

Kisser is a claimmaker. Her organization, the Cult Awareness Network, has achieved notoriety over the years for promoting theories of enslavement of young people by pernicious charismatic cults that practice mind-control methods. CAN simply applies, in a priori fashion, its model to a variety of organizations ranging from ostensibly Christian ones to the now-popular satanic menace. Its seminars rely on hype and innuendo to make a case: They feature no excursions into critical territory, never critically sift reasoned arguments against their assertions. Instead, they rely on the bludgeon technique: Simply observe twenty times that Satanism is here and that it's bad and the case is made. Of claimmakers, sociologists James Richardson and Joel Best observe, in their scholarly book, *The Satanism Scare* (Aldine, 1991):

Claimsmaking is a form of persuasion; claimmakers call attention to a social phenomenon and, in the process, attempt to shape perceptions of that phenomenon. Thus, we need to be concerned, not only with people making claims, but with the rhetoric of those claims. If satanism is a social problem, exactly what sort of social problem is it? It makes a big difference whether satanists are characterized as members of small, basically harmless cults, or participants in a vast, powerful, criminal conspiracy. Similarly, are satanists merely alienated loners, or are they actually followers of a real person claiming to be the Prince of Darkness? (p. 5)

Satanism is left undefined, and at least twice we are told that Satanists have infiltrated government institutions, yet Kisser comments no further on this scandalous assertion.

CAN advances a curious argument about the handbook

for U.S. military chaplains. Does the handbook's inclusion of Satanism endorse the legitimacy of this undefined belief? CAN and other purveyors of cult doom cite this handbook in disbelief as evidence that the military has succumbed in some way to the underhanded blandishments of those awful Satanists. First, the handbook doesn't include Satanism: It includes a section on the Church of Satan, founded by Anton LaVey in the 1960s. Key elements of Church of Satan ideology

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**"To date, unequivocal evidence does not exist to support CAN's claims. Alleged crimes with 'satanic overtones' should be investigated as crimes."**

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and ritual are listed for no other reason than to acquaint the military chaplain in the field with what he may need to know when ministering to soldiers of different religions. And the handbook lists, in the same tight and concise format, the same information about a host of other religions, some of them quite obscure. The handbook doesn't endorse or legitimize any belief: It simply acknowledges that a chaplain may encounter such beliefs within the ranks. Citing the handbook, then, advances no argument.

Kisser then trots out the same tired corpse in the Clifford St. Joseph case. The homicide victim in this case was found with a pentagram carved on his chest. Every cult seminar with a slide show incorporates this victim. Certainly the San Francisco police believed the case had "satanic overtones." This 1985 murder involved a man who was found not only with the pentagram, but he had slashes on his wrists, ankles, back, and buttocks, a mutilated testicle, little blood present, and wax dripped into an eye. The case went without lead until a man arrested for drunkenness told police that he was trying to rescue a friend who was "drugged against his will, forced to submit to sexual acts, and would soon be the victim of a Satanic cult murder" (according to the same *Occult Crime* primer cited by Kisser). Cult cop Sandi Gallant, San Francisco Police, believes this case to constitute one of three bona fide satanic murders to date (against 115,000 homicides reported to police since 1985) (according to the *Los Angeles Times*, July 3, 1989, article "Satanic Crime: A New Police Specialty in Demand"). Federal Bureau of Investigation supervisory special agent Kenneth Lanning, though, discounts this as a "satanic murder," and instead focuses on the sadomasochistic sex involved. In this case, police were confronted with bizarre behavior that the officers found repulsive. But this case represents a textbook example of informed insight, thorough documentation, and inductive and deductive reasoning, throughout which the satanalia was taken as but one facet of a murder investigation. Despite the case's complexity, officers followed the dictates of their professional experience and did not blind themselves by pursuing allegations of Satanism. No one questions the existence of sordid criminality, however associated with sadistic homo- or heterosexuality, and perhaps even with self-professed satanic beliefs. The presence or absence of such beliefs has virtually nothing to

do with the prevalence of murder or sex crimes. To investigate the St. Joseph case, police and prosecutors carried out a murder investigation, not a pursuit of Satan. What does this case offer for Kisser? Some "satanic overtones"? What is an overtone, and what does an overtone prove about a social movement? And what does invented satanic imagery in sadomasochistic sex do to prove an argument?

Similarly, nothing particularly surprising shows up in the Waterhouse case also cited by Kisser. Of course a court may find an interest in Satanism—however defined—to be "probative" of intent or criminal motivation. But so what? Does this prove the adverse effect of a "social movement"? Of course a killer's motivation receives court scrutiny. The motivation could just as easily have come from a voice from God as well as a hoot from the Devil. From this, Kisser marches inexorably on, telling us that crimes "with satanic overtones" are now "so common" that the reader must accept this as a given. As evidence of their common occurrence, Kisser implies that the 133 inquiries about Satanism CAN received per month over a two-year period proves something. And crimes with "satanic overtones" involving not murder but "destruction of property, animal killings, and grave robberies, are so common" now as to be undeniable, attested to by the photographs circulated by law officers.

The assertion about property crimes and animal killings is hard to prove. Statistics reveal little to support or refute such assertions. But in Virginia, where similar claims about the prevalence of such crimes are made, between 1985 and 1989 in over 40,000 sentencings for all kinds of crimes fewer than five adult offenders (no comparable statistics exist for juveniles under eighteen) received sentencings for offenses of criminal trespass of churches and cemeteries and related destruction of property, and only one involved a self-professed occultist or Satanist. Does this signal a growing national problem? Or do the cases—First Amendment ones—also cited by Kisser and Naysmith concerning prisoners' access to satanic material betoken the workings of a social movement?

As a "further indication" of the influence of undefined Satanism, the authors cite animal legislation in various states and an index of the importance of the satanic phenomenon. True enough, such legislation has been introduced and has appeared, but Kisser neglects to discuss the provenance of such laws. Cult cops, allied therapists, and self-professed satanic-cult survivors have lobbied for new laws to increase criminal penalties for putative satanic wrongdoing. What convinces legislators is the fervent testimony of the so-called survivors, usually young women in therapy for multiple personality disorder. Of more than passing interest to critics—including me—is the fact that cult survivors' reports are self-reports of conspiratorial murder, kidnapping, abuse, and other mayhem. Despite ten years' worth of such stories (dating to the 1980 publication of *ur*-survivor Michelle Smith's memoir, *Michelle Remembers*, co-authored by her psychiatrist-husband, Lawrence Pazder), *not one has yielded a successful police investigation nor a prosecution*, and not for lack of trying. The dynamics of MPD therapy with cult survivors are complex with an easy opportunity for confabulation and fantasy. Refer to anthropologist Sherrill Mulhern, who

describes the therapeutic techniques in such cases in a chapter for the Best/Richardson book cited earlier.

And for the record Virginia's House Joint Resolution 147 did not promise to study "the adverse effects of satanic cults." Nevertheless, the final report of the Virginia State Crime Commission Task Force Study of Ritual Crime, House Document No. 31, 1992, concluded: "Evidence is insufficient to establish the existence of any major conspiracy of organized criminal network based upon an occult or spiritual belief system." And the task force tried hard to find the evidence.

To further entrench herself, Kissler posits the spectre of the "apologist," the pat dismissal of those who criticize CAN or cult seminars. I am cited as one such apologist in terms of the many false oppositions Kissler and Naysmith invent. For example, we ungodly apologists, me in particular, dismiss evidence of Satanism as propounded by "fundamentalist Christians who embrace conspiracy theories." But this is not so: unquestionably, *some* Christian fundamentalist sects promote satanic conspiracy theories. *Many* don't. Critics carefully point this out. Similarly, Kissler dismisses "urban myth" as an explanatory device, not through argument, but by simply saying that critics "insult" the many stalwart professionals out there who embrace satanic fear.

But then we encounter the rub, and the excuse for not defining Satanism in this article: "One strategy," of us apologists, says Kissler, "is to define the term Satanism so narrowly that most of the information presented in this paper and in other serious examinations of the topic . . . fall outside

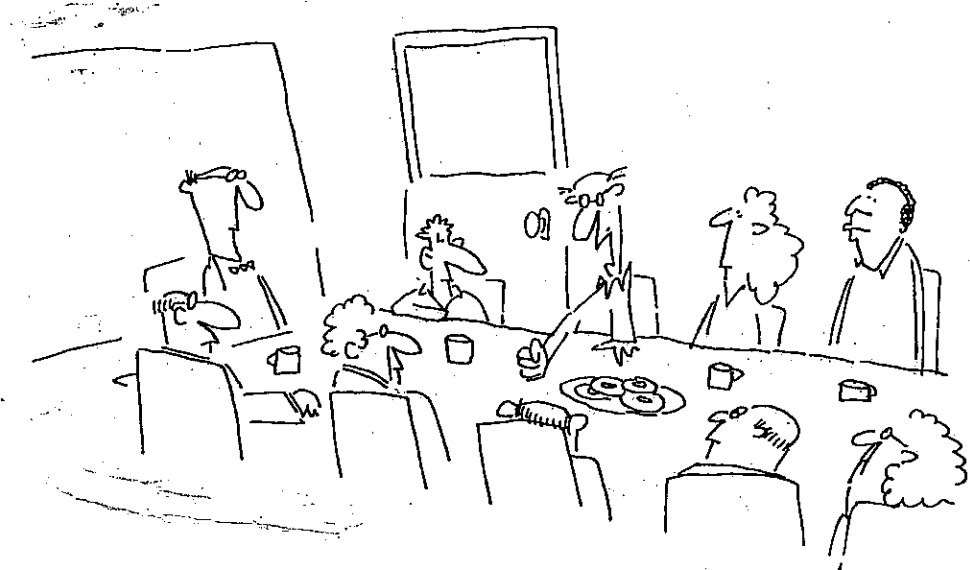
the apologists' narrow definition." Definition may not be a concern to Kissler, but for me, a law enforcement professional, and others in the judiciary, for example, precise language is essential. Kissler says that a preoccupation with definition avoids acknowledgement of a social problem, or a social movement. But how can one meaningfully and analytically examine such a movement without first circumscribing its domain? Its adherents? Its evolution and probable future? Its ideology, or even multiple, related ideologies? Either one takes care with what might actually present a public threat, or one tries to hammer nails into Jello, as CAN persists in doing.

We "apologists" do not deny that religious beliefs can encourage or motivate crime; we do not deny that vicious acts are committed in Satan's name; we do not deny that a satanic social movement might even exist. We do not dismiss those who promote conspiracy theories as fundamentalist loonies. Rather, we critics examine not only the claims, but their evidence; we examine the claimsmakers, too, as part of a social phenomenon that tries to persuade the public of the existence and prevalence of an undefined problem. But, to date, unequivocal evidence does not exist to support CAN's claims. Alleged crimes with "satanic overtones" should be investigated as crimes: If some connection with satanic imagery or ideology exists, explore it. But what does it mean? What is cause and what is effect? Extraordinary claims require extraordinary evidence. The CAN piece was written as if the author had heard critical thinking described but had never encountered it. ●

### Religion in America

More than 65 million adult Americans attend a Christian church service in a typical week. There are fewer than 8 million Jews in this country. Mormons have plateaued at about 5 million people. Muslims account for less than 2 million, while agnostics and atheists number almost 25 million adults.

—THE BARN REPORT (Vol. 1, No. 2)



"Pastor, before we proceed with the vote, I wanna know who ate the last glazed donut!"

Question: Can a Christian be indwelt or possessed by a demon spirit?

ANSWER: I personally do NOT believe a born-again believer can be indwelt by a demon. However, there are orthodox Bible teachers who hold to the opposite position. They base their argument on three passages of Scripture. The first is II Timothy 2:26 which reads:

*“That they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”*

The important question, of course, is: “Who are the ‘they’ in this passage?” From the context it appears that “they” are non-believers. Verse 25 describes these demon controlled people as “those that oppose themselves, God and truth.” All of chapter 3 refers to these people as the unregenerate.

The second key passage in support of Christian demon possession is Luke 13: 11-16, which describes the woman with a spirit of infirmity as “a daughter of Abraham whom Satan hath bound.” Advocates of Christian demon possession claim that the phrase “daughter of Abraham” refers to a true believer - a person of faith - since Abraham is called in other places of Scripture, “the father of faith.” To be a child of Abraham would indicate that one is a child of faith. But is this so? I think not! To be a child of Abraham here simply means that one is a Jew by birth; Abraham being the father of the Jewish race. You will recall, the Jews proudly confessed to Jesus, “We have Abraham our father.” Likewise, the rich man who died and in Hell lifted up his eyes being in torments, cried out, “Father Abraham” (Luke 16:24). Surely he was not saved. He was in Hell. Yet he recognized Abraham to be his father.

The final passage for consideration is Acts 5: 3-5, which records the sins of Ananias and Sapphira. The key phrase, found in verse 3, comes from the lips of the Apostle Peter: “Why hath Satan filled thine heart to lie to the Holy Ghost?” Supporters of Christian demon possession interpret this phrase to mean that Satan himself indwelt the couple. May I ask, “can Satan indwell two people at once?” He certainly is not omnipresent! What filled this Christian couple’s hearts was the temptation to lie. Unfortunately, they gave in to the temptation and carried out their devious plan.

It would be wise to remember that the opponents of God claimed that John the Baptist had a demon (Matt. 11:18; Luke 7:33) and that Jesus was demon possessed (John 7:20; 8:48,49; 10:19, 20). And they also want you to believe the same thing about yourself. Those who feel that they are indwelt by demons lose the joy of their salvation, live in constant fear, experience no victory, and get their eyes off Jesus and on the devil.

I feel the belief that a Christian can have a demon is a dangerous doctrine and one wholly lacking a biblical support.

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## Q&A

### The Question Box

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**Question** - Does Satan really have the ability to transfer supernatural powers (mana) to his followers?

**Answer** - It seems unlikely. Those diagnosed as being demon possessed have exhibited superhuman strength (Mark 5:3), but none have performed verifiable miraculous feats.

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# Q & A

## The Question Box

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**Question** - Some Satanists testify demonic events unfold before their eyes. Some satanic high priests are supposed to be so supercharged they can turn water into wine. How do you account for these phenomena?

**Answer** - There is a branch of magic known as "mentalism." The most famous modern-day mentalist is "The Amazing Kreskin." He can perform seemingly impossible feats. Some believe him to be a psychic. In reality, Kreskin is simply a magician. He has learned the tricks of the trade well. Stage magic is a form of entertainment. Some stage magicians, however, claim they accomplish their feats supernaturally. Uri Geller, the Israeli mentalist, stated emphatically he could bend spoons and other metal objects through mind power. The magic fraternity laughed at him. They asked him to stop making such an outlandish claim. When he refused, he was exposed as a fraud! Uri Geller has since dropped out of sight. A specialized form of mentalism, known as "bizarre magic" combines occultism with mentalism. The end result appears to be demonic manifestations! Few legitimate mentalists practice bizarre magic for fear of being labeled occultists. Some Satanist, however, having discovered the value of bizarre magic to control their subjects, readily use it.

**Question** - How can a parent tell if his/her child is involved in self-styled Satanism?

**Answer** - There are several things to look for:

1. Is your child pre-occupied with death? Does he keep a Book of Shadows (containing suicide notes)?
2. Does your child have a copy of The Satanic Bible or other satanic literature in his room.
3. Is your child a heavy/black metal music freak? Heavy metal lyrics glorify violence, incest, rape, torture, human sacrifice, suicide and necrophilia. It is the "how to" music of self-styled Satanism.
4. Has your child etched marks or symbols into his skin with razor blades or other sharp objects?
5. Does your child have a fascination with knives?
6. Do satanic objects or occult related posters adorn his room? Pictures of goat heads, broken crosses, pentagrams, and the numbers 666 are significant.

## Counterfeit Miracles

God performs miracles. Satan counterfeits miracles. Nowhere in the Bible does it say Satan can heal anyone, raise the dead, or perform the miraculous. The devil is a created being. He is a fallen angel. His powers, therefore, are limited. He does not have the ability to create.

Satan is a master counterfeiter. His so called mighty acts are, in reality, meager imitations. In II Thess. 2:9, the Apostle Paul describes the "workings of Satan" as consisting of "lying signs and wonders." The Greek word for lying is pseudo, which means fake or false. His powerful acts appear to be real miracles, but in truth are lying (pseudo) signs and wonders.

### Why Satan Performs False Miracles

#### I. To Seduce The Christian

"For false (pseudo) Christs and false (pseudo) prophets shall rise, and show signs and wonders, to seduce, if it were possible, even the elect" (Mark 13:22). The word seduce means "to lead astray by a lie." Eve, you will remember was seduced by Satan through a lie. Likewise, human agents of Satan, posing as ministers of God (II Cor. 11:13), perform lying signs and wonders to lead Christians away from God. Acts 13: 4-13 tells of Elymas, a sorcerer, who through his mighty acts, attempted to keep Sergius Paulus away from Christ. The Apostle Paul writes in his first letter to Timothy: "Now, the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy..." (I Timothy 4: 1,2).

#### II. To Deceive The Christian

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch, that if were possible, they shall deceive the very elect" (Matt. 24:24). Acts 8: 5-13 tells the account of Simon the sorcerer, who through his lying signs and wonders, was able to pass himself off as being a minister of God. He deceived the people.

First, Satan wants to seduce you; turn you away from the one true and living God. Second, he wants to deceive you; make you believe his agents are from God. By paying homage and respect to his false prophets, apostles, and minister, the Christian, in essence, pays homage to Satan. They have been seduced and deceived. John the revelator, records:

And I beheld another beast (the false prophet) coming up out of the earth.  
And he exerciseth all the power of the first beast (the Antichrist), and

causeth the earth and them that dwell therein to worship the first beast. .  
 .And he doeth great wonders. . .in the sight of men, and deceiveth them that  
 dwell on the earth by means of those miracles. . . (Revelation 13: 11-14).

Through the use of pseudo signs and wonders, the Antichrist passes himself off as God.  
 The people are deceived into believing the lie.

### Why God Allows False Miracles

Satan's purpose in performing lying wonders is to seduce and deceive the believer. God allows these false miracles to take place. Why? The answer is clearly found in Deuteronomy 13: 1-4:

If there arise among you a prophet, or a dreamer or dreams, and giveth thee a sign or a wonder, and the sign or the wonder comes to pass, whereof he spake unto thee, saying Let us go after the gods, which thou has not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the LORD your God proveth (tests) you, to know whether ye love the LORD your God with all your heart and with all your soul."

God allows false prophets and ministers to come along, claiming to be from God, to perform lying signs and wonders, to test professing Christians. God wants to see if you trust Him on the basis of faith - sight unseen - or if you will follow a so called man of God on the basis of miracles. Jesus said, "an evil and adulterous generation seeks after a sign. . ." (Matt. 12:39). If you trust God fully, with all your heart and soul, you will not run after every miracle worker and healer. Your trust is not in man, but in God alone. People who follow faith healers and wonder workers usually stray away from God. They walk by sight and not by faith.

### Counterfeit Miracles

To the church at Ephesus, Jesus had these words of commendation:

I know thy works, and thy labor, and thy patience, and know how thou canst bear them which are evil: and thou hast tried (tested) them which say they are apostles, and are not, and hast found them liars (Rev. 2:2).

Christians need to be made aware of the wiles of the devil. He has many men and women who call themselves servants of God, but who are really false prophets and prophetesses. Within every movement of Christianity there are those enemies of the faith who are in positions of esteem and authority. People look to them for leadership, spiritual help and instruction from God's Word. Many of these false leaders claim to have miraculous powers. Throngs fill their meetings to receive a touch from God or hear a prophetic utterance. Several of these wolves in sheep's clothing have nationally known radio and television ministries. They erect empires and monuments to themselves. Their followers pay them homage by sending money to them whenever they

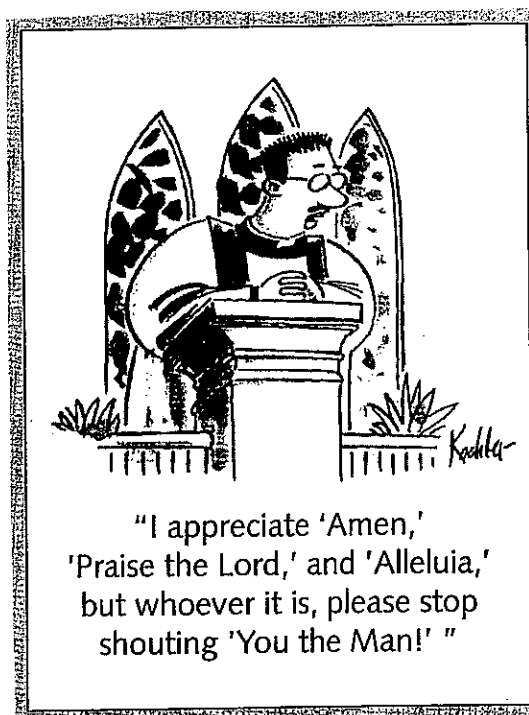
request it. Regardless of the false prophet's broken promises, sordid lifestyle, unscrupulous financial practices, luxurious mansions and resort homes, private jet planes, \$100,000 a year salaries, huge expense accounts, legal hassles, and the like, the deceived and seduced Christians continue to support these self-proclaimed men and women of righteousness.

When will the Christians wake up? Like the Ephesians, God calls us to judge and test the spirits: People who claim to be sent from God must be willing to be put to the test.

## Dangerous Minds

Statements gleaned from tests:

- Many dead animals of the past changed to fossils while others preferred to be oil.
- Men are mammals and women are femammals.
- Proteins are composed of a mean old acid.
- Involuntary muscles are not a willing as voluntary ones.
- The earth makes a resolution every 24 hours.
- If conditions are not favorable, bacteria go into a period of adolescence.
- When you breathe, you inspire. When you do not breathe, you expire.
- H<sub>2</sub>O is hot water, and CO<sub>2</sub> is cold water.
- When you smell an odorless gas, it is probably carbon monoxide.
- Three kinds of blood vessels are arteries, vanes and caterpillars.
- Dew is formed on leaves when the sun shines down on them and makes them perspire.
- A super-saturated solution is one that holds more than it can hold.
- The body consists of three parts—the branium, the borax, and the abominable cavity. The branium contains the brain, the borax contains the heart and lungs, and the abominable cavity contains the bowels, of which there are five—a, e, i, o and u.



"I appreciate 'Amen,'  
'Praise the Lord,' and 'Alleluia,'  
but whoever it is, please stop  
shouting 'You the Man!' "



Of course, some people will say Angels don't exist, never having seen one. And other people will ask why they appear only to certain humans. Others will say that Angels come to everyone. The question is who will recognize them when they come?

—Sophy Burnham  
(*A Book of Angels*, 1992)

Angels are creations of God, and under the direction of the Holy Spirit they help us carry out our assignments as believers.

—Terry Law  
(*The Truth about Angels*, 1994)

Angels, then, are real. Angels are spiritual beings, godlike but not God. Nor are they human—though they may appear in human form—they are immortal.

—Larry Kinnaman  
(*Angels Light and Dark*, 1994)

## *What Others over the Centuries Have Written About Angels*

If then we love angels, let us be sober, as though we were in the presence of tutors, for there is a demon present also.

—John Chrysostom (350–405)

To the heavenly Angels, who possess God in humility and serve Him with blessedness, to whom all material, nations and all rational life are subject. Every visible thing in this world is put in charge of Angels. Angels are spirits, but it is not because they are Angels that they are Angels. They are Angels because they are sent, for the name Angel refers to their office not to their nature. In as far as he exists, an Angel is spirit, in as far as he acts, he is an Angel.

—St. Augustine (354–430)

Man lives in the middle of a supernatural world—everything that seems empty is filled with the angels of God, and there is no place that is not inhabited by them. Angels do not only protect the soul, they continue throughout the whole course of our lives to protect us from the attacks of the Devil, and to participate in the progress of our lives.

—St. Hilary of Poitiers (315–368)

The Most High has commanded the Angels, his Angels—his closest friends. He has given his Angels charge over you. Who are you? . . .

what do you think he has ordered them to do for your sake? . . . To protect you.

—*St. Bernard of Clairvaux* (1090–1153)

Angels are spiritual creatures, created by God, without a body for the service of Christendom and the Church.

—*Martin Luther* (1483–1546)

Angels are the dispensers and the administrators of the Divine beneficence towards us; they regard our safety, undertake our defense, direct our ways and exercise a constant solicitude that no evil befall us . . . God does not make angels the ministers of His power and goodness in order to divide His glory with them, so neither does He promise His assistance in their ministry, that we may divide our confidence between them and Him.

—*John Calvin*  
(*Institutes of Religion*, Book 1, Chapter 4, 1536)

The offices given by God to Angels, the great works done by them, the excellent gifts wherewith they are endued knowledge, wisdom, holiness and strength do plainly demonstrate they are true real substances. The properties of Angels are many; the excellent ones are knowledge, prudence, purity, glory, power, speed, zeal and constancy.

—*William Gouge*  
(*Hebrews*, 1578–1653)

Millions of spiritual creatures walk the earth when we sleep and when we wake.

—*John Milton* (1608–1674)

Angels are unseen attendants of the saints of God: they bear us up in their hands lest we dash our foot against a stone. Loyalty to their Lord leads them to take a deep interest in the children of His love. They rejoice over the return of the prodigal to his father's house, and they welcome the advent of the believer to the King's palace above.

—*C. H. Spurgeon* (1834–1892)

In many respects Angels may have been made inferior even to man as he came out of the Lord his Maker, for he was made in the "likeness of God;" but of the Angels, even the highest order of them, this is never spoken.

—*Adam Clarke*  
(*Commentary on Hebrews*, 1837)

Angels have manifested themselves to men and women through vision, hearing and feeling. Why then should we consider them purely immortal substance having no connection with the visible universe? Our knowledge of Angels leads us to believe they are connected with the world of matter.

—*Thomas Timpson*  
(*Angel of God*, 1845)

With silence only as their benediction, God's Angels come, where, in the shadow of a great affliction, the souls sit dumb.

—*John Greenleaf Whittier* (1807–1892)

The Angels are attendant servants of God, created to do His will, accompany Him as the clouds and lightning do. They are prompt to do His will, rapid, quick and obedient in His service.

—*Albert Barnes*  
(*Epistle to Hebrews*, 1868)

Angels, being like ourselves personal, find special interest in what has character of its own. They sympathize strongly with individual life, and can discern what is distinctive, when to the unpurged eye each specimen seems like the rest . . . Sheep, to the Londoner, seem all alike, but the shepherd knows the face of every one of his flock.

—*Henry Latham*  
(*Service of Angels*, 1894)

The ministry of Angels may be divided into two parts, that of praising God, and the execution of His behests.

—*Alfred Edersheim*  
(*Life and Times of Jesus the Messiah*, 1890)

While we struggle in His name against sin, and relying on His help to overcome, we are surrounded by invisible forms who watch with interest, and who are near in times of peril, weakness and doubt, to shield us from change and to strengthen and support. They may call to mind some passage from God's Word, thus lightening the inner man or woman by refreshing and invigorating the very spring of hidden life.

—Charles Bell  
(*Angel Beings*, 1878)

Jacob went on his way and the Angel of God met him. He was no longer a romantic youth, he was now an unromantic wayfarer. The way was hard and dusty, there was none of the mystery of Bethel. Yet the angel who strove at Bethel came back again onto the common road where his feet were plodding along wearily. We ought all to have an experience like Jacob. . . . Life will never be the same if we have seen the angels.

—G. H. Morrison  
(*Return of the Angels*, 1909)

Probably the most persistent sentiment with me is the watch of angel hosts in answer to the prayers of the numerous saints in the homeland. It seems to me as if this special watch of angels surround this boat, I seem to hear them in the rolling air and to feel their touches even through my whole body.

—Oswald Chambers  
(from his letter to his mother aboard *S. S. Baltic*  
on his way to Japan, 1906)

Angels are persons, they are spirits, they have a body corresponding to their spiritual nature. Their dwelling places are in the heavenlies; the stars are in the heavens. Where else can we locate the habitation of angels, but among the stars?

—A. C. Gaebelein (1861–1945)

The ministry of watcher-angels, their conflicts with strong resistance in heavenly graces, their interest in our strifes and tears and prayers, one dwelt upon at length, expanded and expounded until we see their forms in rainbows and suns, and hear their trumpets sound-

ing from star to star, and hear their resonant voices as they call to each other in their patrol through the worlds.

—F. B. Meyer  
(From his comments on the Book of Revelation, 1911)

Angels are only servants of God and man—they are essentially marginal figures.

—Karl Barth (1886–1968)

The truth that there is an order of celestial beings quite distinct from humanity and from the Godhead who occupy an exalted estate above the present position of man is the teaching of much of scripture. . . . The faithful service of Angels to mankind cannot be explained on the grounds of their love for humanity. They are interested in that which concerns their God. . . . The Angels are servants of man in a thousand ways.

—Lewis Sperry Chafer  
(*Systematic Theology*, 1947)

The denial of the existence of Angels springs from the materialistic and unbelieving spirit, which in its most terrible form denies the existence of God.

—Merril Unger  
(*Bible Dictionary*, 1957)

I am convinced that these heavenly beings exist and that they provide unseen aid on our behalf. I also believe in Angels because I have sensed their presence in my life on special occasions. . . . When the Christians die, an Angel will be there to comfort us, to give us peace and joy at that most critical hour and usher us into the presence of God whom we shall dwell with, the Lord forever.

—Billy Graham  
(*Angels*, 1975)

The Angel is one of those Articles of Faith as unshaken as our belief in the existence of God.

—Malcolm Goodwin  
(*Angels*, 1990)