

Origin of Evil Angels

1. WHAT is the meaning of the word "devil"?—Diabolus, meaning, to traduce; willfully to misrepresent, to present as blamable.
2. What other names are commonly applied to the devil?—Satan, an opponent; adversary, one opposed; prince of the power of the air (Eph. 2:2); prince of this world (John 14:30).
3. What experience did Jesus say Satan had had? Luke 10:18.
4. Who was he before he fell from heaven? Eze. 28:12-15.
5. Who is meant by the pronoun "I" of verse 14?—The Creator, Christ. John 1:1-3.
6. What ambition came with Satan's self-overestimation? Isa. 14:12-14.
7. Whose place was he planning to have?—Christ's place, the only one like God. Heb. 1:2-4.
8. By what means did he seek to get Christ out of that place to make room for himself? John 8:44.
9. What other efforts did Satan make to overthrow Christ and take the government? Rev. 12:7, 8.
10. How many angels joined with the devil in this rebellion against the ways of heaven?—The third part. Rev. 12:4.
11. To what place were these rebellious ones cast? 2 Peter 2:4. Hell (Greek, *Tartaros*), the regions of darkness surrounding planets.
12. What did he and the angels who followed him finally do? Jude 6; 2 Peter 3:7.
13. What planet finally became the headquarters for these fallen ones? Rev. 12:9. Note 1.
14. Who gave them permission to occupy this earth?—None granted. (See Gen. 1:26; Rom. 5:12; Luke 4:6.)
15. What are these fallen ones doing now? 1 Peter 5:8; Rev. 12:12. Notes 2-4.

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Notes on Reading No. 16

Notes on Reading No. 15

NOTE 1.—“The facts of history concur with the statements of revelation in forcing upon us the unwelcome conviction that the human race is subject to the malevolent influence of an organized and all-pervading demonism. Alike in the career of nations and in the phenomena of personal destiny the presence of demoniacal skill and power is often prominent, frequently dominant, always evil.”—*Footprints of Angels in Fields of Revelation*, E. A. Stockman, p. 2.

NOTE 2.—“In undiminished possession of their intelligence and strength, they constantly assault us in every weakness, through every avenue, by every means, by methods foul or fair. . . . Whom they cannot destroy they cease not to worry, torment. They inspire evil tempers; arouse dark passions; instill ill will; beget malice, envy; impose care, fear, distrust; suggest deceit, fraud, and all the forms of crime.” “Supremely do they revel in the criminal domain. They foster falsehood; incite revenge; fan jealousy; beget quarrels; help on thefts, robbery, and arson; further divorces; plan defalcations; instigate murders. They run the saloons and edit the *Police News*.”—*Id.*, pp. 9, 10, 22.

NOTE 3.—“Those who give vent to anger or retain old grudges; who parley with temptation or tamper with vice; who indulge in intemperance, pride, foolishness, or levity; or give way to any other weakness, give place to the devil; that is, they give the devil an opportunity to work through them—give him an advantage over them. We should therefore close every avenue to Satan and his angels. We should suppress anger, be sober and watchful, and nip in the bud every prompting to sin.”—*Bible Readings for the Home Circle*, p. 531.

NOTE 4.—“Those under demoniacal control are simply the sport and plaything of the evil spirits possessing and controlling them.”—*Id.*, p. 532.

“But man is not left to engage single-handed in this combat, else were his case indeed hopeless. Just as constant, just as vigilant, just as persevering, and far more powerful than the hosts of evil, are the heavenly angels, sent forth from the throne of Jehovah Himself to guard and protect those who shall be heirs of salvation, and to deliver them from the assaults of these evil ones. ‘The angel of the Lord encampeth round about them that fear Him, and delivereth them.’ We should cherish the presence of these holy messengers of God, invite them into our assemblies, train our spiritual perceptions to recognize their influence, and become more and more conscious that they bear our petitions before the throne of God, and minister to our needs.”—*Ministry of Angels*, I. H. Evans, p. 36.

NOTE 1.—“There are different orders of angels: ‘Cherubim’ (Gen. 3:24); ‘Seraphim’ (Isa. 6:2, 6); ‘Archangel’ (1 Thess. 4:16; Jude 9).

“Some of their names are: ‘Michael’ (Dan. 10:13, 21; 12:1; Jude 9); ‘Gabriel’ (Dan. 8:16; 9:21; Luke 1:19); ‘Uriel’ (2 Esdras [Apocrypha] 4:1, 36; 5:20. See 1 Chron. 15:5); and ‘Ariel’ (doubtless of angelic origin. See Ezra 8:16).

“*Michael* means, ‘Who is like God,’ and hence is a fit title for Christ. *Gabriel* signifies, ‘The strength of God,’ an appropriate name for the angel or being who stands next to Christ. Dan. 10:21. *Uriel* means, ‘The light of God;’ *Ariel*, ‘The lion of God.’”—*Bible Readings for the Home Circle*, p. 524.

NOTE 2.—“Not only was Christ to give His life as the penalty for sin, to taste death for every man, that man might thus be restored through faith to sonship with God, but all heaven was called upon to join in working out man’s redemption. The angels were to give their service of ministry and love to aid man in leading a life of righteousness and obedience. They were to become ministering spirits, sent forth by Heaven to minister to those who should be heirs of salvation. Before the assembled host, God presented the ages of watchful care and untiring ministry that this service would impose. Faithfully He showed them how they must leave the courts of heaven for the sin-cursed, fallen world, and unselfishly minister to man till the end of time.”—*Ministry of Angels*, I. H. Evans, p. 73.

NOTE 3.—“What a comfort to know that the great heart of the Father of all has not only given to the very humblest of His children a guardian angel, but in times of special temptation, as many angels as may be needed to protect him from the assaults of the enemy are sent to his aid! These divine messengers are ever in touch with the throne of God. Thus the child of God, through the ministry of these holy beings, is ever in touch with the Father. No hour of temptation, no weakness, no trial, however great and seemingly unbearable, but the least of God’s children can reach His throne by prayer, through the ministry of these divine agents. The guardian angels can always come into the presence of God without delay, and there present the needs of His children. There are no barred doors, no guarded gateways, to hinder the entrance of the angels. To the messengers sent forth to minister to God’s children, the presence chamber is ever open.”—*Id.*, p. 75.