



# Bible Doctrines I - Survey

## *The Spirit World*

### I. INTRODUCTORY THOUGHTS

#### A. Creation

1. An overview of the days of creation
  - a. Day one (Genesis 1:3-5)
    - (1) The creation of light (Genesis 1:3; Isaiah 45:7)
    - (2) The division between light and darkness (Genesis 1:4)
    - (3) The naming of Day and Night (Genesis 1:5)
  - b. Day two (Genesis 1:6-8)
    - (1) The making of a firmament (Genesis 1:6)
    - (2) The division of the waters from the waters (Genesis 1:7)
    - (3) The naming of the firmament heaven (Genesis 1:8)
  - c. Day three (Genesis 1:9-13)
    - (1) The gathering of the waters on earth (Genesis 1:9)
    - (2) The naming of the earth and seas (Genesis 1:10)
    - (3) The creation of vegetation (Genesis 1:11-13)
  - d. Day four (Genesis 1:14-19)
    - (1) The need for lights in the firmament (Genesis 1:14-15)
    - (2) The creation of the lights (Genesis 1:16-19)
  - e. Day five (Genesis 1:20-23)
    - (1) The creation of fish and fowl (Genesis 1:20-21)
    - (2) The blessing to be fruitful (Genesis 1:22-23)
  - f. Day six (Genesis 1:24-31)
    - (1) The creation of land animals (Genesis 1:24-25)
    - (2) The creation of man (Genesis 1:26-31)
  - g. Day seven (Genesis 2:1-3)
    - (1) Creation was finished (Genesis 2:1).
    - (2) God rested from His work (Genesis 2:2).
2. When were the spiritual beings created?
  - a. A careful look at the overview shows a most unique absence—spiritual beings and spiritual abodes.
  - b. Spiritual beings
    - (1) If the spiritual beings were not created during the six days of creation, when were they created? If they were, why are they not mentioned when God went into such detail regarding the creation?
    - (2) While it does not solve all of the problems or answer all of the questions Bible students might have, the book of Job offers some insight into this matter by declaring that the “morning stars” or “sons of God” were present and rejoicing when God “laid the foundations of the earth” (Job 38:4-7).



- (3) Make no mistake, these beings were created (Colossians 1:16), but apparently not during the six days of creation found in Genesis 1-2.
- c. Spiritual abodes
  - (1) The Bible testifies of two present and general abodes of the spirit world.
    - a) Heaven
    - b) Hell
  - (2) As it pertains to heaven, it should be understood that the Bible speaks of three heavens.
    - a) The first heaven is the atmospheric heaven where the birds fly, referred to in our text as the “open firmament of heaven” (Genesis 1:20).
    - b) The second heaven is the starry heaven that we call outer space and is referred to as the “firmament of the heaven” (Genesis 1:14).
    - c) The third heaven is where God dwells and is referred to as “heaven” (Genesis 1:1).
  - (3) The third heaven, the place of God’s abode was created in Genesis 1:1, but the other heavens were not created until the six days of creation.
  - (4) Hell, on the other hand, is not mentioned within the six days of creation.
    - a) Everlasting fire, which one would think would include hell and eventually the lake of fire, was prepared for the Devil and his angels (Matthew 25:41).
    - b) This would likely put its creation, or preparation, after Genesis 1:1, but prior to the six-day creation.

## B. Divisions of Beings

1. Cherubims
2. Seraphims
3. Angels
4. Spirits

## C. Abodes of Spiritual Beings

1. Heaven
  - a. Evil beings—These spiritual beings can move to and fro, but their basis of operation is very likely the second heaven. A common misconception is that all evil spiritual beings are bound or imprisoned, but this is just not true.
  - b. Good beings—These spiritual beings are most often seen around the throne. This could still suggest that they merely have access and operate from the second heaven.
2. Hell—some spiritual beings are presently bound in hell



## II. SPIRITUAL BEINGS

### A. Cherubims

1. Introductory thoughts
  - a. Their designation
    - (1) One=cherub
    - (2) More than one=cherubims
  - b. Their number
    - (1) There were at least two placed at the east of the garden of Eden (Genesis 3:24).
    - (2) There were two representations placed above the earthly ark (Exodus 25:18).
    - (3) There were four in Ezekiel's description. Note: The living creatures in Ezekiel chapter one are cherubims (Ezekiel 1:5-25; Ezekiel 10:1-22; see especially Ezekiel 10:15, 20).
    - (4) There is at least one more, because Lucifer is described to be "the anointed cherub that covereth" (Ezekiel 28:14).
    - (5) Some have assumed, and perhaps accurately so, that there are only five cherubims.
  - c. Their appearance
    - (1) They have four faces (Ezekiel 1:6, 10; Ezekiel 10:14).
      - a) The face of a man (Ezekiel 1:10; Ezekiel 10:14).
      - b) The face of a lion (Ezekiel 1:10; Ezekiel 10:14).
      - c) The face of an ox (Ezekiel 1:10) or cherub (Ezekiel 10:14).  
Note: This would seem to signify that the main face of a cherub is the face of an ox.
      - d) The face of an eagle (Ezekiel 1:10; Ezekiel 10:14).
    - (2) They have four wings (Ezekiel 1:6, 11).
      - a) Two of which join one to another (Ezekiel 1:11)
      - b) Two of which cover their bodies (Ezekiel 1:11)
    - (3) They have straight feet with the sole being like the sole of a calf's foot (Ezekiel 1:7).
    - (4) They have an appearance of brightness or of fire.
      - a) They sparkle like the colour of burnished brass (Ezekiel 1:7).
      - b) Their appearance is like burning coals of fire or lamps (Ezekiel 1:13).
    - (5) They have a man's hands under their wings on their four sides (Ezekiel 1:8; Ezekiel 10:8).
    - (6) They have wheels (Ezekiel 1:19; Ezekiel 10:12).
    - (7) They are full of eyes round about (Ezekiel 10:12).
      - a) On their whole body
      - b) On their backs
      - c) On their hands
      - d) On their wings
      - e) On their wheels



- d. Their tasks
  - (1) They kept the way of the tree of life in Eden (Genesis 3:24).
  - (2) They cover the mercy-seat.
    - a) In representation (Exodus 25:20; Psalm 99:1; Isaiah 37:16)
    - b) In reality (Ezekiel 28:14, 16)
  - (3) In general, it is thought they are defenders or protectors of God's holiness.
- 2. The fifth cherub
  - a. His beginning
    - (1) His name—"Lucifer" (Isaiah 14:12); "son of the morning"
    - (2) His beauty
      - a) He was perfect in beauty (Ezekiel 28:12).
      - b) His covering was of sardius, topaz, diamond, beryl, onyx, jasper, sapphire, emerald, carbuncle, and gold (Ezekiel 28:13).
      - c) Tabrets and pipes were prepared in him in the day he was created (Ezekiel 28:13).
      - d) All of this points to a special job of praising God.
    - (3) His character
      - a) He was perfect in his ways from the day that he was created (Ezekiel 28:15).
      - b) He was full of wisdom (Ezekiel 28:12).
    - (4) His position
      - a) He was upon the holy mountain of God (Ezekiel 28:14).
      - b) He was the anointed cherub that covereth (Ezekiel 28:14).
      - c) He walked up and down in the midst of the stones of fire (Ezekiel 28:14).
      - d) He had a throne (Isaiah 14:13).
        - i) In order to exalt his throne, he had to have a throne.
        - ii) A throne indicates a place of rule and dominion as well as a kingdom to rule over.
        - iii) Yet, this kingdom which was ruled by Satan before the fall was below the stars of God and below the heights of the clouds. What is left? The earth.
        - iv) Satan had a throne on earth before he rebelled. The earth before Genesis 1:2 was Lucifer's original domain. It was his original commission from God.
      - e) All of this points to Lucifer being given a special level of authority among the spiritual world.
    - (5) His power
      - a) He is more powerful than Michael (Jude 1:9).
      - b) As such, he is likely the most powerful of God's creation.
  - b. His rebellion
    - (1) His character
      - a) Iniquity was found in him (Ezekiel 28:15).
      - b) His heart was lifted up because of his beauty (Ezekiel 28:17).
      - c) He corrupted his wisdom (Ezekiel 28:17).
      - d) Pride led to his downfall (1 Timothy 3:6).



- (2) His actions (Isaiah 14:12-14)
  - a) He thought to exalt himself to be God (Isaiah 14:12-14).
  - b) He convinced some of the angels to join him in his rebellion (Matthew 25:41; Revelation 12:4-9).
  - c) The fact that angels followed and submitted to him should be evident by the fact that he is identified as “the prince of the devils” (Matthew 9:34; Matthew 12:24-27).
- c. His present
  - (1) His name
    - a) The Devil
      - i) Most appearances of “the devil” seem to be more descriptive rather than suggesting a proper name.
      - ii) Two passages (Revelation 12:9; Revelation 20:2) indicate that Devil is also a proper name.
      - iii) This name emphasizes his accusatory ministry.
    - b) Satan
      - i) The word *Satan* appears fifty-six times in scripture with every occurrence being capitalized showing it as a proper name of the devil.
      - ii) The name Satan emphasizes his adversarial work.
    - c) Note: Lucifer (the son of the morning) became the Devil (the accuser) and Satan (the adversary).
  - (2) His power
    - a) His access
      - i) To heaven
        - (a) At least in the days of Job, Satan had access to the throne of God (Job 1:6-12; Job 2:1-7).
        - (b) When Satan came before the Lord it appears to have been because he was accountable for his doings (Job 1:6; Job 2:1).
      - ii) To earth
        - (a) In the days of Job, Satan went “to and fro in the earth” (Job 1:7; Job 2:2).
        - (b) He “walketh about, seeking whom he may devour” (1 Peter 5:8).
    - b) His authority
      - i) His power over devils
        - (a) The angels are called “his angels” (Matthew 25:41).
        - (b) The devils are in Satan’s kingdom (Matthew 12:26).
        - (c) Satan is called the prince of devils (Mark 3:22).
      - ii) His power on earth
        - (a) Satan is called
          - (i) The prince of this world (John 12:31; John 14:13; John 16:11)
          - (ii) The god of this world (2 Corinthians 4:4)
          - (iii) The prince of the power of the air (Ephesians 2:2)



- (b) In Luke 4:5-6, Satan told Christ that all the kingdoms of the world had been delivered unto him (“for that is delivered unto me”). Christ did not deny his claim but rather answered that only God Himself deserved worship (Luke 4:7-8).
- (3) His practice
  - a) His devices
    - i) The nature of his devices
      - (a) He works subtilly (Genesis 3:1).
      - (b) He beguiles (Genesis 3:13; 2 Corinthians 11:3).
      - (c) He disguises (2 Corinthians 11:14).
    - ii) The extent of his devices
      - (a) He wrests scripture (Genesis 3:1-5; Matthew 4:6) and robs seed sown in the heart (Mark 4:15).
      - (b) He provokes to disobedience (1 Chronicles 21:1).
      - (c) He lies (John 8:44).
      - (d) He seeks an advantage of us (2 Corinthians 2:11).
      - (e) He hurls fiery darts (Ephesians 6:11, 16).
      - (f) He ensnares (2 Timothy 2:26).
  - b) His demonstrations
    - i) In the garden in Eden (Genesis 3:1-15)
      - (a) He wanted Eve to doubt God (Genesis 3:1).
      - (b) He wanted Eve to disobey God (Genesis 3:2-3).
      - (c) He wanted to turn Eve against God (Genesis 3:4-5).
      - (d) He wanted to turn God against Eve (Genesis 3:9-13).
    - ii) In the affairs of Job (Job 1:6-12; Job 2:1-10)
      - (a) He accused Job before God (Job 1:9-11).
      - (b) He wanted Job to curse God (Job 1:11; Job 2:5, 9).
      - (c) He wanted to move God against Job (Job 2:3).
    - iii) In the trial of Joshua (Zechariah 3:1-7)
      - (a) He resisted Joshua before the angel of the LORD (Zechariah 3:1).
      - (b) The angel of the LORD rebuked him (Zechariah 3:2-7).
    - iv) In the temptation of Christ (Matthew 4:1-11; Luke 4:1-13)
      - (a) He sought to get Christ to prove His deity outside of the scriptures (Matthew 4:2-4; Luke 4:2-4).
      - (b) He sought to get Christ to tempt the Father (Matthew 4:5-7; Luke 4:9-12).
      - (c) He sought to get Christ to worship him (Matthew 4:8-10; Luke 4:5-8).
  - c) His desire
    - i) To divide God and man
      - (a) As seen in the garden in Eden
      - (b) As seen when he provoked David to number Israel against God’s will (1 Chronicles 21:1)



- (c) As seen in the life of Job
  - ii) To keep man from truth
    - (a) As seen in the parable of the sower and seed (Mark 4:15; Luke 8:12)
    - (b) As seen with the Jews (John 8:44)
    - (c) As seen with the lost (Acts 26:18; 2 Corinthians 4:3-4)
  - iii) To hinder the work of God in His saints
    - (a) In getting believers out of proper fellowship (Luke 22:31-32)
    - (b) In causing believers to play the hypocrite before God (Acts 5:3)
    - (c) In luring believers away by the pleasures of sin (1 Corinthians 7:5)
    - (d) In turning us against one another (2 Corinthians 2:10-11)
    - (e) In offering him space in our lives (Ephesians 4:27; James 4:7; 1 Peter 5:8-9)
    - (f) In hindering us from reaching others (1 Thessalonians 2:18)
    - (g) In taking us down through pride (1 Timothy 3:1-7)
- d. His future
  - (1) As the antichrist “exalteth himself above all that is called God” and “sitteth in the temple of God, shewing himself that he is God” (2 Thessalonians 2:4), the Devil says in his heart, “I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.” (Isaiah 14:13-14)
  - (2) As war ensues in heaven, Michael and his angels fight against the dragon and prevail so that there is found no place in heaven for the dragon (Revelation 12:7-8).
  - (3) “The great dragon” (Revelation 12:9) or “the accuser of our brethren” is cast down (Revelation 12:10) to the earth (Revelation 12:12-13). He will be “fallen from heaven . . . and cut down to the ground” (Isaiah 14:12).
  - (4) When Christ returns to the earth to establish His kingdom, He will bind Satan in a bottomless pit for a thousand years (Revelation 20:1-3).
  - (5) Afterwards, Satan shall be loosed for a little season – long enough to gather an army of earthly people to war against the saints and the beloved city (Revelation 20:7-9) only to have fire come down from God to destroy his armies (Revelation 20:9).
  - (6) Then the Devil will be cast into the lake of fire and brimstone (Revelation 20:10).