

# Can Angels Sin?

A Fear-Free  
Look at  
Scripture,  
Angels, and the  
Adversary

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# Introduction

## Why the Concept of Satan Matters

The concept of Satan has evolved over time and, in many Christian circles, has grown larger than life. He is described as the lying serpent, the prince and power of the air, a dragon, and the devil. Over centuries, this figure has expanded into a fearful being that some believers have unconsciously granted more power than the Creator Himself.

In much of modern Christian teaching, Satan is portrayed as a near-equal adversary to God—relentlessly attacking the righteous, targeting families, and orchestrating evil across the world. Even when it is acknowledged that he will ultimately lose, Satan is still treated as an overwhelmingly powerful enemy in the present age.

Yet this picture does not originate in the Hebrew Scriptures.

In the Old Testament, Satan is scarcely mentioned as a distinct being. The term appears explicitly only in the books of Job and Zechariah, and even there it is not a personal name but a title: ha-satan — “the adversary.” This figure bears little resemblance to the red-horned villain that has developed through centuries of theological layering.

Much of what believers fear today emerged after the Babylonian exile, influenced by Greek thought, Hellenism, mythology, and later Christian literature. The physical image of Satan owes more to the Greek god Pan than to Scripture. Pan—a half-man, half-goat figure associated with wilderness and music—gradually shaped the visual and symbolic language that later became attached to the devil.

Additional layers were added through extra-biblical writings such as the Book of Enoch, medieval literature like Dante Alighieri's *Divine Comedy*, and crucially, translation decisions made centuries after the biblical texts were written.

One such moment occurred in the fourth century when Jerome translated Isaiah 14 into Latin and used the word *lucifer*—a Latin term meaning “light-bearer,” commonly used for the planet Venus. This word does not appear in the Hebrew text or the Greek Septuagint, yet it later became the foundation for an entire doctrine about a fallen angel named Lucifer.

Over time, Satan accumulated titles, traits, and narratives—serpent, dragon, fallen cherub, ruler of hell—many of which are not supported by the Hebrew Scriptures when read in context.

This expansion has had consequences.

When evil is consistently externalized and personified, believers are subtly trained to look outward instead of inward. Fear replaces discernment. Responsibility is displaced. Spiritual growth is postponed.

The writers of Scripture were Hebrews. Judaism is monotheistic. There is no rival power equal to God. Isaiah records the Holy One declaring:

“I form the light and create darkness; I make peace and create calamity; I, the LORD, do all these things.”  
(Isaiah 45:7)

Paul echoes this truth, affirming that all things—visible and invisible—were created through Messiah and for Him.

This book does not exist to diminish Scripture, but to return to it.

It asks what happens when we read the Bible without fear, without mythology, and without inherited assumptions.

The chapter that follows addresses one of the most persistent questions in modern theology:

Can angels sin?

# Can Angels Sin?

A Fear-Free Look at Scripture, Angels,  
and the Adversary

## Can Angels Sin?

Can angels sin? One of the most prevalent doctrines taught in Christianity is that angels fell into sin, took human wives, and produced giants upon the earth. This belief is often tied to the idea that Satan himself was a fallen angel who rebelled due to pride and led one-third of the angels with him.

The primary passage used to support this doctrine is found in Genesis:

“And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.”

—Genesis 6:1–2, KJV

However, giants are also mentioned after the flood, which immediately raises questions about this interpretation. If angels produced giants before the flood, how do giants appear again afterward?

Many ministers also point to passages in II Peter and Jude to support the idea of fallen angels:

“For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment...”

—II Peter 2:4, NKJV

“And the angels who did not keep their position of authority but abandoned their proper dwelling—these He has kept in darkness, bound with everlasting chains for judgment on the great Day.”  
—Jude 1:6, KJV

At first glance, these passages appear to describe rebellious angelic beings. But a closer look at language, context, and Scripture as a whole reveals a different picture.

## Angels, Authority, and Translation

In the previous chapter, we explored how the word angel (Hebrew *mal'ak*) simply means messenger and is frequently used to describe human leaders, prophets, priests, and servants—not only spiritual beings.

This understanding sheds light on II Peter and Jude.

Both passages address rebellion against authority, not sexual transgression by heavenly beings. They reference individuals who abandoned their appointed roles and sought power that was not given to them.

Scripture provides a clear historical example of this type of rebellion in Numbers 16—the account of Korah and the 250 leaders who rose up against Moses and Aaron.

“Now listen, you Levites! Isn't it enough for you that the God of Israel has separated you from the rest of the Israelite community and brought you near Himself... but now you are trying to get the priesthood too.”

—Numbers 16:8–10, KJV

Korah and his followers rejected God's established order. They did not "keep their position of authority." As a result, they were judged in a way unlike any other event in Scripture:

"The earth opened its mouth and swallowed them up... and they went down alive into Sheol."

—Numbers 16:31–33, NASB

There is no other biblical narrative where the earth swallows people alive in this way.

## Tartarus, Darkness, and Judgment

The word translated as “hell” in II Peter 2:4 is Tartarus, a Greek term used only once in the New Testament. It does not describe a fiery realm but a place of restraint and judgment.

Angelic beings—who appear, disappear, fly, and carry out divine commands—cannot be chained in darkness. The imagery fits human rebels far more accurately than spiritual messengers.

Jude reinforces this interpretation by immediately connecting rebellion against authority with human arrogance, not angelic sin:

“These people pollute their own bodies, reject authority, and slander celestial beings.”

—Jude 1:8, KJV

## Angels as Obedient Servants

Scripture consistently presents angels as obedient, faithful servants of Adonai:

“Bless the LORD, O you His angels, you mighty ones who do His word, obeying the voice of His word.”

—Psalm 103:20, NASB

“Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?”

—Hebrews 1:14, NASB

There is no biblical teaching that angels rebelled, procreated with humans, or introduced evil into the world.

Evil is consistently portrayed as arising from human hearts, choices, and power structures—not from rogue celestial beings.

## Sons of God and the Book of Jasher

No Hebrew manuscript of Genesis 6 uses the word angels. All Hebrew texts read “sons of Elohim.”

Even extra-biblical sources such as the legitimate Hebrew Book of Jasher describe the corruption of humanity—not angels:

“The judges and rulers went to the daughters of men and took their wives by force...”

—Jasher 4:16–18

This language aligns with historical patterns of tyrants, rulers, and elites abusing power, a pattern still visible in the world today.

## A Clear Conclusion

Angelic beings were created to obey Adonai and carry out His commands. Scripture gives no support for the idea that angels sin, rebel sexually, or fall from heaven.

Yeshua Himself affirms this:

“For in the resurrection they neither marry nor are given in marriage, but are like the angels of God in heaven.”

—Matthew 22:30, KJV

The doctrine of fallen angels distracts from a far more uncomfortable truth: evil arises from within humanity, from pride, rebellion, and misuse of authority.

Understanding this frees believers from fear and restores responsibility where Scripture places it—on the human heart.

## A Final Word

If this chapter brought clarity rather than fear, you are not alone.

Much of what modern believers have been taught about Satan, angels, and spiritual warfare has been shaped by centuries of translation layers, cultural influence, and theological tradition—often at the expense of the original Hebrew worldview found in Scripture. When those layers are carefully examined, a quieter but more powerful truth emerges: God has no rival, and fear has no rightful place in faithful study.

This chapter is only one portion of a much larger exploration.

In *Satan Unmasked*, the full work examines the origins of these doctrines, the passages most often misunderstood, and how reclaiming a Hebraic lens restores both responsibility and peace to the believer. The goal is not to provoke controversy, but to invite thoughtful, fear-free engagement with Scripture as it was written and understood in its original context.

If you would like to continue reading, you can find the full book here:

👉 *Satan Unmasked*  
Available here: [Get the Book.](#)



QR-Code

Thank you for taking the time to read, question, and reflect.  
May your study lead not to fear, but to freedom.

— Tekoa Manning