



INTRODUCTION

“Who is this that hides counsel without knowledge? Therefore I have declared that which I did not understand, things too wonderful for me, which I did not know. Hear, now, and I will speak; I will ask Thee, and do Thou instruct me.” ~ **Job 42:3-4**

In his conversation with God (or in his listening to God since Job doesn't do much talking), Job comes to the understanding that he doesn't understand. It is hard for mankind to come to such a conclusion. We like to have answers. If we don't have them, we want to try and figure them out. While this isn't necessarily a bad thing in our everyday world, when it comes to spiritual matters we need to understand there are just some things we won't understand. God's questions to Job are as if God was saying “even if I explained it all to you, you still would not understand”. This isn't to insult us, it simply is a fact, we can not understand all the things of God because we are not God. As a parent explains things to a child according to their intellect, so God explains things to us according to what we can comprehend.

When studying spiritual warfare we need to understand that we are not talking about physical things. Spiritual warfare is just that...spiritual. Spiritual warfare does affect our physical realm but we're talking about something we can't see or touch, really something we can't fully understand. Much of what we're talking about is “beyond” us and we may arrive at new questions that we simply cannot answer. The point of such a study, though, isn't to bring us frustration. It is to enlighten us on the awesome spiritual things that take place around us. The Bible does give great insight into the spiritual happenings around us. While we may not get all the answers we want, we can certainly come to a better understanding of the spiritual warfare we are in.

THE HEAVENLY PLACES

Where do your thoughts come from? Your answer is probably “my brain”, which is true. Not to be gross, but if we were to cut open your brain would we see your thoughts in there? No, we wouldn’t see thoughts in there. So I ask again, where are your thoughts? We obviously know we have them, so where do they exist?

In **Job 38:36** God ask Job, “Who has put wisdom in the innermost being or given understanding to the mind?” How do we explain our “innermost being” or the understanding of our mind? How do we talk about our soul or spirit? Or the process of how good and evil influences us? We know there is more to us than our physical bodies and we know our thoughts exist but to talk about such things presents a challenge.

Jesus said in **John 3:8**, “The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit”. Jesus is talking about being born of the Spirit but how He talks about the Spirit is very interesting. You can’t see the wind but you know it is there. You can feel it and see the effects of it, but you still don’t see the wind. What influences our thoughts also works this way. We can’t see the spiritual influence, but we know it’s there. Let’s say your thinking about stealing a candy bar. What makes you think such a thing? Let’s say you decide not too. What made you decide not too? We understand this to be the influence of good and evil on us. Evil influences our thoughts to take the candy bar, good influences our thoughts not too.

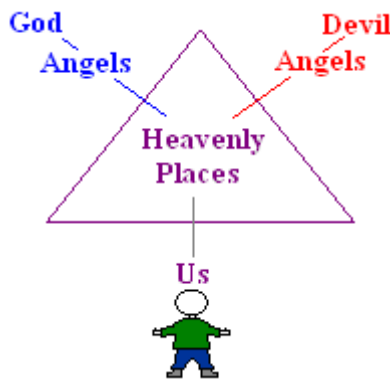
These battles take place in our mind everyday. Like the wind, we don’t see our thoughts, or the spiritual forces influencing our thoughts, but we know they are there. While the thoughts are ours, the sources of good and evil that influence our thoughts are not ours. The good influence, ultimately is of God, the bad influence ultimately is of the devil. So our thoughts exist in a “realm” where good exist and evil exist. A realm we can’t see or point to on a map, but we know is there. In this realm, good and evil battle in influencing our thoughts, resulting in how we act, or what we see in the physical realm. We take the candy bar or we don’t take the candy bar. This battle of good and evil in our mind is what we’re calling spiritual warfare.

Paul talks about this warfare in **Eph. 6:12**, and he says it takes place in “high places” or “heavenly places” – depending on your translation. The word “heavenly” (or “high”) in the Greek is the word “*epouranios*”, and means “above the sky; celestial; heavenly; high place”. It comes from the words “*epi*” or “*epec*” which means “superimposition (of time, place, order, etc.) as a relation of distribution - above, after, against, among, as touching, at, beside, have charge of; in a place; the space of, through; to; with”.

It also comes from the word “*ouranos*” meaning “a mountain, as lifting itself above the plain- hill, through the idea of elevation- the sky; by extension- heaven (as the abode of God) by implication happiness, power, eternity- air, heaven: sky.

Notice the “epec” definition, with words like “among, touching, have charge of, in a place, the space of, etc”, shows us we exist in this realm as do the forces in which we are fighting against. The heavenly places then, is this spiritual realm where our thoughts are influenced.

Paul uses the phrase four other times in the book of **Eph.** in **1:3** & **20; 2:6; 3:10**. All of our spiritual blessings are in the heavenly places, **1:3**. Christ and His church are in the realm of the heavenly places, **1:20, 2:6, 3:10**. We also make known the wisdom of God and battle the forces of evil in this realm, **3:9-10, 6:11-12**. We need to better understand that the warfare is not against “flesh and blood” or in the physical realm against the people and things we see. Rather, it is in the spiritual realm of the heavenly places. With Paul’s use of the phrase “heavenly places” in Ephesians, we can see that we exist there, God exist there, Satan exist there and angelic beings exist there.



In **Rom. 7:22-25**, Paul discusses the law of sin and death and our salvation from it through Christ. As we come into **chapter 8**, notice the warfare that takes place in our mind, specifically in **8:6**. Our mind is influenced by the flesh and by the Spirit. John says we are not to follow the things in the world, **I John 2:15-16**, because the whole world lies in the power of the evil one, **I John 5:19**. We can see the warfare in our mind set being influenced by the powers of Satan through the desires of the flesh and the world. And we see ourselves being influenced by the power of God through the Holy Spirit and the things that are righteous. There is no condemnation (the war is already won) for those who are in Christ, **Rom. 8:1**. Keep in mind that angels participate in the warfare and in these influences. Paul says, however, that these spiritual beings cannot separate us from the love of God, **Rom. 8:38-39**.



Paul tells the Corinthians in **II Cor. 10: 3-4**, “For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.” Again, our warfare is not in this physical realm against people or physical things. It is against evil spiritual forces in the heavenly places. We do have weapons in this war and they too are spiritual. God has given us armor to aptly defend and combat against these forces of evil, **Eph. 6:11-17**. Our weapons of truth, righteousness, gospel, faith, and salvation are of the power of God. The Greek word for “fortresses” is “*ochuroōma*” and means “to fortify; a stronghold, fortress”. It is by God’s power that we battle against Satan’s stronghold on the world.

While much of this spiritual warfare is outside of our intellect, dealing with things simply beyond our understanding, we don’t have to be fearful of the “unknown”. While we do have to fight battles and even lose some sometimes, we need to remember that God has already won the war, **I Cor. 15:57!**

SATAN THE POWERFUL RULER

The Barna Research Group, an organization that conducts research on faith matters in our society (www.barna.org), found the following about people's belief in Satan and hell:

- In 2006 more than half of adults (55%) say that the devil, or Satan, is not a living being but is a symbol of evil.
- In 2006 45% of born again Christians deny Satan's existence.
- Slightly more than two-thirds of Catholics (68%) say the devil is non-existent and only a symbol of evil. (2006).

Barna defines "born again Christians" as people who had accepted Jesus Christ as their savior and have made a personal commitment to Him that is still important in their life today.

According to Barna’s research, more than half of all adults don’t believe Satan is a real being. Even more amazing is that almost half of all adults who are religious, professing to be Christians, don’t believe he is a real being. Not only does the Bible tell us he is a real being, it tells us he is an extremely powerful being. In a warfare, when an army doesn’t know it’s enemy is right there ready to attack, doesn’t that make the enemy all the more powerful? If the scriptures tell us Satan is a powerful being and half of all adults don’t believe he even exist, how much more powerful does that make him?

The scripture attributes great power and authority to Satan. Paul refers to Satan as the “god of this world” in **II Cor. 4:4**, stating that he “has blinded the minds of the unbelieving so that they might not see the light of the gospel”. A simple statement that we so easily pass over. Paul expresses the great opposition he and others have faced preaching the gospel. Paul shows his respect for Satan as he refers to him as the god of this world. The blinding of the mind illustrates the influence Satan has on our mind set and the things from God.

John tells us “the world lies in the power of the evil one”, **I John 5:19**. John also records Jesus referencing him as the ruler of the world, **John 12:31; 14:30; 16:11**. We’re not just talking about his power in the physical world we see, but we’re talking about Satan’s power in the heavenly places. It is important to see Satan’s influence on us and how it keeps us from God. Paul talks about this in his letter to the Ephesians pointing out that we were dead in our trespasses as we “formerly walked according to the course of this world, according to the prince of the power of the air”, **Eph. 2:1-3**. He points out the spirit now working in the sons of disobedience and the “desires of the flesh and of the mind”. Jude writes that the powerful archangel Michael doesn't pronounce judgment against the devil, rather he says "The Lord rebuke you!", **Jude 1:9**. As we see in these passage and as we'll see in our study, Satan does exhibit great power in the spiritual realm.

Understanding the power Satan has, not just in our physical world, but in the spiritual realm as well, sheds new light on some other scripture. Consider now what happened in **Lk. 4:5-7**. Satan and Jesus look at the “kingdoms of the world” and Satan states that this “has been handed over to me”. Notice Jesus doesn’t correct him and tell him it has not been handed over to him. Satan tells Jesus he would give him “all this domain” if Jesus would worship him. We read this and think that Satan is talking about the kingdoms that we see. I submit to you that Satan isn’t just talking about those, but that he is also talking about the kingdoms we can’t see. Those in the heavenly places. Doesn’t that make the temptation all the more enticing? For Satan to say he would relinquish all of it, so that the influence of evil would be gone from man. Of course we know he is lying but the point is the power of the temptation concentrated on the Son of God.

Jesus told Paul that He wanted him to preach so that people may “turn from darkness to light and from the dominion of Satan to God”, **Acts 26:18**. Jesus wasn’t talking about a dominion on earth, rather He was talking about the influence on the mind that Satan has on everyone in the world.

A very disturbing passage is in, **II Cor. 11:14-15**. Paul warns us that Satan can “disguise himself as an angel of light and that “his servants also disguise themselves as servants of righteousness”. We need to take heed to such a warning, constantly grounding ourselves in our faith in God. It’s now wonder Peter gives such an exhortation, “be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. But resist him, firm in your faith”, **I Ptr. 5:8-9**. The forces of evil do not want us to follow the things of God. Satan has the power to present himself as righteous and will do so to keep us in his domain.

Paul writes in **I Cor. 15:23-28**, that when the end comes all things will be put in subjection to the Son, who will then give all power back to the Father. All enemies will be abolished, including death. However, until that time, death reigns. Victory over death is obtained in Christ, vr. **54-58**. While we still have to fight battles in the war, we know who wins!

In **Heb. 2:8**, we're told all things are in subjection to Christ. But, not all things have been subjected to Christ yet, **Heb. 2:14**. It is by Christ's death that death is rendered powerless. And who holds the power of death? The devil. This passage, in light of **I Cor. 15:23-28**, and other passages looked at, shows that until Christ comes again Satan rules the world.

In a war doesn't an army want to know about its enemy, so that it is well equipped to defend against it? Certainly, it does. If the scripture attributes this kind of power and authority to Satan, shouldn't we be paying attention?

JOB AND THE WARFARE

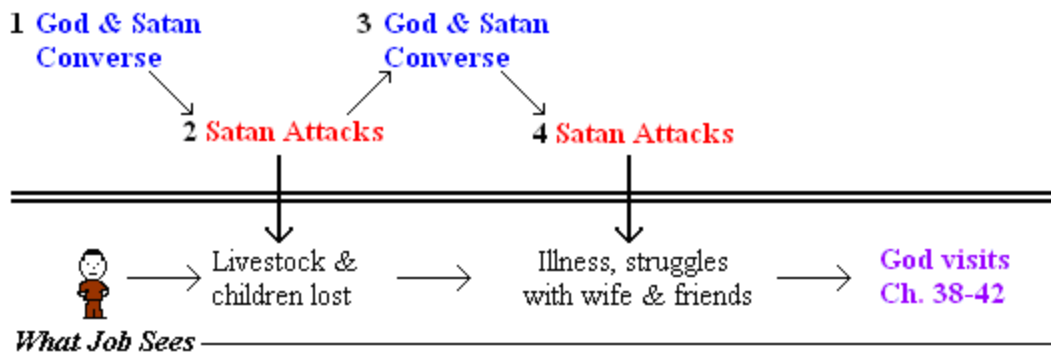
In **Job 1:12-2:7**, we get some amazing insight into spiritual warfare. We see the power of Satan as he uses bad people and forces of nature to inflict Job.

1) **1:6-12**, The phrase "sons of God" is an interesting one. It is often used in reference to angelic beings. Some understand it to be in reference to a group of people (like the Assyrians or Babylonians). Whoever "they" are they present themselves before the Lord and Satan is in their midst. God and Satan then have a conversation. The conversation does not seem to be anywhere on the earth as Satan says he has come "From roaming about on the earth and walking around on it". The inference then, is the conversation is taking place in the heavenly places. Notice it is God who points out Job. While suffering comes upon Job because of this, what a compliment to have God point him out. Are we a worthy enough servant that God would point us out to Satan? This brings understanding to James' statement to consider it a joy when we encounter trials and tribulations, **James 1:2-3**. We should consider it joy because God may be considering us worthy.

2) **1:13-19**, Satan attacks, all that Job has is in Satan's power, except that he can not harm Job physically. Satan uses people, Sabeans & Chaldeans, **vr. 15 & 17**, and nature, "fire" (lightning?) and a "strong wind" (hurricane or tornado?), **vr. 16 & 19**.

3) **2:1-6**, God and Satan again converse.

4) **2:7-10**, Satan attacks again, only he is not allowed to kill Job. He attacks directly through physical illness with boils, and indirectly (if not directly) through Lot's wife and Lot's friends.



When it comes to spiritual warfare in our lives, as in the case of Job, there are things we just can not see. Job did not know what was going on behind all the bad things that were happening to him. As God explained to Job and as Job understood, even if God told us all the things going on “behind the scenes”, we simply would not be able to understand. However, the scripture does give more insight, than we may realize, into the warfare. We see that all the evil things that happened to Job, although allowed by God, were in Satan’s power. When we want to question God working in our lives, as Job began to do, let us not forget that Satan is at work in our lives as well. After all it is a war.

SATAN’S ORIGIN

Christ said He saw Satan fall from heaven, [Luke 10:18](#). The context of the scripture, [verses 17-20](#), seem to indicate that it was by Christ’s power he was cast out. It is by Christ’s power that demons were subject to His disciples. It was through Christ that all things, including angelic beings, were created, [Col. 1:16](#). So we know Satan was, at one time, a holy spiritual being in heaven, having been created by God.

The passage in [Isaiah 14:12-15](#), seems to be comparing the king of Babylon to a spiritual being that has fallen from heaven. The only time the Hebrew word, Lucifer, is used is in [verse 12](#). It means “morning star (sense of brightness)”. The great being has been cast down to earth and weakened nations. In [verse 13](#), the sin of wanting to be like God, or a god, was internal (in heart or spirit). Satan’s fall had to be from within as there is no external evil influence in heaven. In [verses 14-15](#), he is desiring to be like God and will be punished.

[Ezekiel 28](#), is prophetic language that seems to lend insight into the fall of Satan. [Verse 2](#) (and [12](#)), does say that this is written to the King of Tyre, who has said, “I am a god.” Prophetic language often paints a bigger picture than the people who receive it can see, [I Peter 1:10-12](#). For example, the prophet Isaiah wrote about someone who “was despised and forsaken of men”, [Is. 53:3](#). We understand this to be relating to Christ. The prophet Ezekiel writes about the king of Tyre who was “in Eden, the garden of God”, [vr. 12](#). The king obviously was not in the garden so there seems to be a bigger picture.

- Verses 12-19**, offers very strong language for just an earthly king.
- vr. 15**, Blameless from the day he was created until unrighteousness was found in him.
Col. 1:15-16, everything, every being was created by God.
- vr. 16**, Internally fill with violence he sinned; being cast from the mountain of God.
Heb. 12:22, angels reside on the mountain of God.
- vr. 17**, His heart was lifted up because of his beauty and he corrupted his wisdom by his own reason. Ezekiel points out, in **verse 2**, how conceited this king is. How conceited is Satan?
- vr. 18**, Fire has been brought from him and it has consumed him.
Mt. 25:41, Hell is prepared for the devil and his angels
- vr. 19**, Now, all are appalled at him and he will be no more.
I Pt. 5:8, the devil is like a roaring lion seeking someone to devour.

SATAN'S ARMY

Satan is not God. He is not omniscient, knowing everything. He is not omnipotent, all powerful and he is not omnipresent, able to be every where. If he isn't omnipresent then how is the influence of evil "spread"? This is done by other evil beings. Satan does have his own angels and servants, **Mt. 25:41, II Cor. 11:14-15, Rev. 12:9**, that we'll call Satan's army. The scripture indicates order and rank in angelic beings, which we'll look at later. As our army has an order of rank, so there is an order of rank in the army of evil. Think of Satan as the general with captains, lieutenants and such subordinates under him.

Another way to understand how Satan's army works is to think of the mafia. Think of the well know gangster Al Capone. He had guys underneath him who dealt with the day to day operations, including those who opposed them, without Al knowing all of the stuff going on. But, the stronger any opposition, the "higher up the ladder" the knowledge went. So, when someone like Eliot Ness came along, he quickly got Al's attention. So it is with you and I in our battle against Satan. The stronger we become in the army of God the more attention we gain from higher ranking evil beings. It's no wonder it was Satan himself who tempted Jesus in the wilderness.

"For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places."
Ephesians 6:12, (KJV).

This verse alone gives us great insight into the warfare and Satan's army. It's a verse that we often just "read over" but we need to carefully consider what is being said. We see our warfare isn't against each other or "flesh and blood". Rather, it's against the evil forces of Satan. We forget this and we go into battle against people. But it is Satan's army that we struggle against.

To better understand the evil we battle, consider what Paul is saying in this verse and the words that he uses. We'll break it down some and look at the Greek words and their definitions because it gives some great insight. I'm using the words as they are translated from the King James Version. Other translations use similar words to try and convey the meaning. Here is the breakdown of the verse:

For we wrestle not against flesh and blood, but

1) **against Principalities** – *arche* – to be first in political rank or power – reign, a commencement or chief (in various applications of order, time, place, or rank) – beginning, corner, magistrate, power, rule. Used also in **Rom. 8:38, Eph. 3:10, Col. 1:16; 2:15, Titus 3:1.**

2) **against Powers** – *exousia* – force, capacity, competency, freedom, mastery, - magistrate, superhuman, potentate (powerful ruler), token of control –delegated influence- authority, -authority, jurisdiction, liberty, power, right, strength (not “*dunamis*” which means miraculous power). *Exousia* is also used in **Lk. 12:11, Rom. 13:1, Eph. 3:10, Col. 1:16; 2:15 and Titus 3:1.**

3) **against the Rulers** – *kosmokrator* – comes from two words, “*kosmos* – orderly arrangement- implied “the world “ and “*krateo*” – to use strength; i.e. seize, retain, lay hold on, obtain, take (idea is by force). *Kosmokrator* means orderly arrangement of the world (in wide or narrow sense, including its inhabitants literal or figurative) – to use strength, i.e. seize or retain, take – a world ruler, an epithet of Satan. This is the only time this word is used.

of the Darkness – *skotos* – means “shadiness, that is, obscurity (literally or figuratively); darkness.” It comes from the base word *skia*. which means “shade or a shadow (literally or figuratively); darkness of error or an adumbration – shadow”. *Skotos* is also used in **Eph. 5: 8 & 11, Col. 1:13, I Thess. 5:5, I Pet. 2:9 & I Jn. 1:6.** These passages help illustrate the darkness that Paul is describing here – darkness that is ruled by these evil beings.

of this world, – *aion* – from an obsolete primary noun, apparently meaning continued duration. *Aion* means “properly an age; by extension and endless or indefinitely long duration or existence (including the past); by implication the world; specifically (Jewish) a Messianic period (present or future); world”.

4) **against spiritual** – *pneumatikos* – “non-carnal; ethereal; a spirit; (concretely or divinely) supernatural”

wickedness – *poneria* – (pronounced pon-ay-ree'-ah) means “depravity, that is, specifically malice; plural (concretely) plots, sins: - iniquity, wickedness”. Also used in **Mt. 22:18, Mk. 7:22, Lk. 11:39 and Rom. 1:29.** Translated as "iniquities" in **Act 3:26.**

in high places.

The definitions of these words are very interesting as Paul describes the incredible forces opposing us. Notice the inclusion of rank and order which conveys a hierarchy. Much like how we understand an army to be. While this warfare affects the things around us in the physical realm, it doesn't take place here. It takes place in the "high places" or "heavenly places". The spiritual realm we previously studied. This is where Satan's army wages war against us.

FORMS OF EVIL

In **Acts 16:16-18**, on the way to a place of prayer, Paul and those with him, come in contact with a servant girl who had the power of divination. Divination, or fortune-telling, is the ability to tell future events by "supernatural" means. The girl's ability is not dismissed as being fake or unreal. In fact, the spirit in the girl spoke truth concerning these men being servants of God. It appears they tried to ignore her but she kept after them for many days. Finally, Paul becomes annoyed enough that he commands the spirit to come out of her. It was by miraculous power, in the name of Jesus, that the spirit was removed, but notice the power of divination was there!

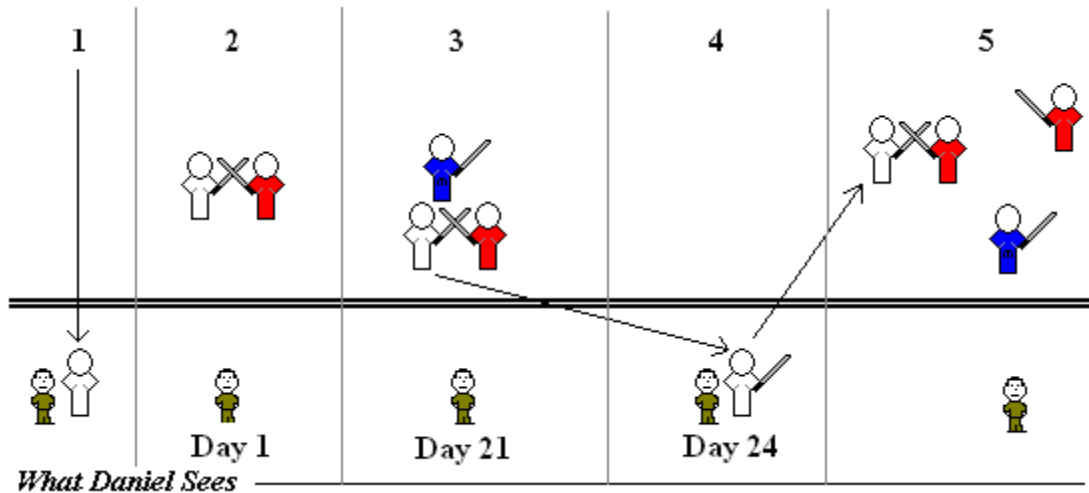
The scripture does acknowledge power in such things as divination, mediums and astrology. In **Isaiah 47:13**, the prophet talks down to the Chaldeans (**47:5**) for their use of astrology. In **I Samuel 28:7-18**, Saul seeks a medium to talk to Samuel after he has died. Going to a fortune-teller, playing with a wiji (ouija) board, using tarot cards, etc. may seem harmless and entertaining but we are warned by God about being involved with such things, **Ex. 22:18, Lev. 19:26,31; 20:6 & 27, Det. 18:10-12, I Sam. 15:23, II Kings 17:13-18; 21:6, Jer. 14:14, Eze. 12:24; 13:6-7 & 23**.

While such things seem "beyond" our understanding it does not mean we should easily dismiss them. Even today, fortune-telling, witchcraft, mediums, sorcery, etc., can seem like innocent fun. That does not mean that there isn't evil power in them. Seeing a Dracula movie, dressing up in a scary costume and other such things may seem harmless, innocent and even fun. Remember Satan rationalized with Eve that the food wouldn't kill her and she saw it as being ok to eat, **Gen. 3:1-6**. If this world is Satan's domain and if he can be so convincing with Eve, why do we think he can't be so convincing with us? Is it because he is not in front of us as a snake? Or because he isn't holding up a sign that says "he this is bad...stay away from it"? When we fail to analyze where this come from, we fail to see the warfare and the more powerful Satan becomes. If he has us convinced he is not "behind" such things - it makes them all the more alluring and we are all the more susceptible to his power. We need to examine and consider everything we participate in. As we make our considerations we need to ask if what is before us is from God. If the answer is "no" or if the answer is unclear, then we need to stay away from it, **I Thess. 5:21-22**. Think about how much better off we would be if Eve had given such consideration. We would be better off to stay away from all forms of such things.

DANIEL AND THE WARFARE

Daniel, inspired by God, tells of his visit from an angelic being in **Daniel 10**. The account of this visit gives great insight into the spiritual warfare that went on around Daniel. Daniel is visited by Gabriel who talks about his vision. Daniel, in a state of fasting, sets his heart on understanding the vision. From the time he begins his fast an angelic being is dispatched to him, **vr. 12**. An angel is a messenger, so I refer to the being as such because he is bringing a message, even though the scripture does not refer to him as an angel. As the good angel tries to get to Daniel he is opposed by another spiritual being, the “prince of the kingdom of Persia”. The good angel and the bad prince fight for 21 days. Then the good angel gets help in the fight from Michael, named as a “one of the chief princes”. We would understand this to be the archangel Michael, **vr. 13**. However, the angel does not appear before Daniel until the twenty fourth day after he began fasting, **vr. 4**. This means after Michael joined the fight, the battle continued for 3 more days before the angel could get through to Daniel. After talking to Daniel, the angel was going to return to fight against the prince of Persia and says the prince of Greece was about to come, **vr. 20**. The angel would then have to battle these two princes, but with the help of Michael, who is named as Daniel’s prince, **vr. 21**.

- 1) In **9:21**, Daniel is visited by Gabriel to give him some insight into the vision.
- 2) Day 1, Daniel begins to fast, while an angel is dispatched to go to Daniel. The angel is opposed by the prince of Persia.
- 3) Day 21, Daniel is still fasting, not seeing anything. In the spiritual realm, the angel who has been fighting the prince of Persia, gets help from Michael, **vr.13**.
- 4) Day 24, After another three days of fighting, the angel finally gets through to Daniel, **vr. 4-5**.
- 5) The angel will leave to fight the evil Prince of Persia, while the evil Prince of Greece is about to come. Assigned to Daniel, Michael will stay and help fight, **vr. 20 & 21**.



One of the words translated in [Eph. 6:12](#) is “principalities”, which we can also define as an area ruled or governed by a prince. We understand then, the princes of Persia and Greece were evil beings who were “over” these areas and then dispatched to fight as needed. By the same token, Michael was assigned to Daniel and fought as needed. None of the fighting in these battles was seen by Daniel, he was only told about them, through divine intervention. Just because such intervention has ceased for us, does not mean the battles have ceased. While we may not get visited by an angel and told about the warfare in the heavenly places around us doesn’t mean such battles are not taking place. When your mind is in a state of prayer or fasting and an answer hasn’t come, maybe it is having trouble getting through.

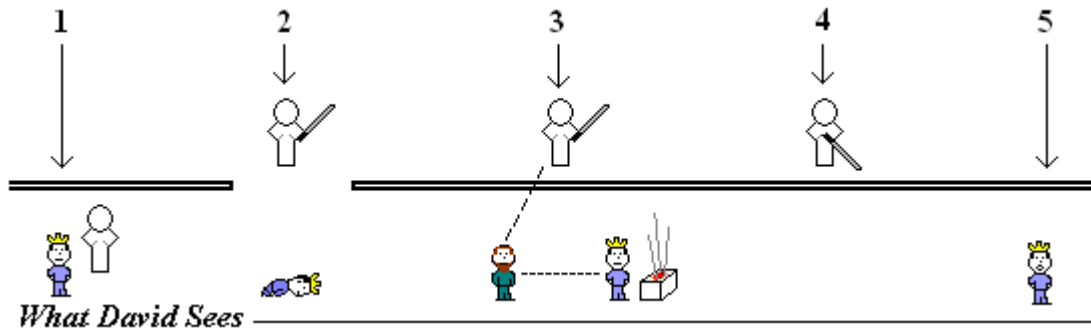
[DAVID AND THE WARFARE](#)

In [II Samuel 24](#) and [I Chronicles 21](#), the same story is paralleled. The passage in Chronicles is more descriptive. The most interesting distinction between the two is the first verse of each. Samuel records that the anger of the Lord incited David, Chronicles records that Satan moved David. At first we may have trouble with this but it is really not hard to understand. God works His will through people and events. God used Pharaoh, hardening his heart, [Ex. 7:13;22, 9:12, 10:20,27](#), to show His power, [Ex. 9:16; 10:1](#). Pilate’s political position was allowed by God, [John 19:10-11](#). God uses the influence of evil to work for the good of His will as we see with Pharaoh and Pilate. So it appears to be the case here with David.

1) [II Sam. 24:1](#), the anger of the Lord burned against Israel and incited David to number the people. [I Chr. 21:1](#) says that Satan moved David to number Israel. God allows Satan to work, sometimes for God’s own ultimate purpose.

2) God dispatches an angel to destroy Jerusalem then tells him to wait. David sees the angel and falls to his face, [I Chr. 21:15-16](#).

- 3) The angel tells David, through Gad, to build an altar, **I Chr. 21:18**.
- 4) Because of David's repentance, God tells the angel to put his sword back in his sheath, **I Chr. 21:27**.
- 5) David remains terrified of the angels sword, **I Chr. 21:30**.



ANGELS DEFINED

All spiritual beings, including angels, were created by God, **Colossians 1:15-16**. In **Job 38:7**, the Hebrew phrase “morning stars” is used and seems to be a reference to angelic beings. This means then, they were created before we were and sang together during the events of **Genesis 1**.

Some may consider any spiritual being, that is not a human or a demon, to be angel. You may not have really ever given any of this much consideration before. The world has developed it's own impression of angels as they are conveyed in literature and media. For example, that they look like women or children and have halos. Much of what is conveyed in the world is not true. Angels do not appear as women or children in scripture and do not have halos. As we look at scripture on angels, we'll get a better understanding of these spiritual beings.

Simply defined, an angel is a messenger:

Hebrew – *malak* – from an unused root meaning to dispatch as a deputy; a messenger; specifically from God.

Greek – *angelos* – (to bring tidings); a messenger.

THE APPEARANCE OF ANGELS

In **Gen. 18:2, 16 and 19:1, 5**, they appear as visitors to Abraham and Lot as normal human males. This may be what the Hebrew writer had in mind when he says “Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it”, **Heb. 13:2**. What happens here seems to be a special representation of God in human form. In **18:2**, three men appear. In **18:22**, “men turn away” but in **vs. 26** the Lord continues to talk. Then, “two angels” appear to Lot in **19:1**. It’s a specific two, as in the two of the three that appeared before Abraham. The Lord does not speak to Lot, the angels do. This seems to indicate that the Lord appeared in human form to Abraham.

Jacob wrestles with an angel who hurts the socket of his thigh in **Genesis 32:24-32**. In **vr. 1 & 2**, Jacob comes across a company of angels, so the understanding is the man he wrestles is from that company and therefore an angel. The angel tells him he has wrestled with “God and with men and have prevailed”, **vr. 28**. Jacob names the place “*Peniel*” since he has seen God face to face. Although, the text does not indicate that the man is God in the flesh, like in **Gen. 18**, since it says Jacob speaks with the man and not directly with God. We understand the angel to be an official representative of the army of God.

An angel appears in the fire of the burning bush before Moses, **Ex. 3:2, Acts 7:30**. An angel guides the children of Israel thru the wilderness, **Ex. 32: 34-35; 33:1-2; with 33:9-10 & 40:34-38**. The angel appears as a cloud by day and fire at night. In **Ex. 23:20-23 & 32:34**, God says “My Angel”, as if a special angelic representation of God will appear. This does happen on an occasion, as with Abraham. Some believe such appearances are a manifestation of Christ.

The Hebrew writer in **Heb. 1:6-7**, quotes **Psalms 104:4**. The writer of Hebrew says “of the angels he says ‘who makes His angels winds, and His ministers a flame of fire.’”. This may be a direct reference to the passages in **Exodus**. Whatever the reference, the point is that angels can appear as these forces in nature.

In **Judges 13**, the angel of the Lord appears as an ordinary man to Manoah and his wife regarding the birth of Sampson. The man ascends to heaven in the flame of the sacrifice and they realize an angel has visited them. When they asked the angel for his name he replies “Why do you ask my name, seeing it is wonderful?”, **vr. 18**. “Wonderful” doesn’t seem to be the name but seems to be a description of the name. There are only two angels named in scripture, Gabriel, named in **Dan. 8:16; 9:21, Lk. 1:19, 26** and Michael, named in **Dan. 10:13 & 21; 12:1, Jude 1:9 & Rev. 12:7**.

Angels appear in dreams and visions, **Gen. 28:12, 31:11, Mt. 1:20; 2:19**. Gabriel appears to Zacharias in the temple in **Lk. 1:11-22**. When he comes out the temple, people conceive that he has seen a vision. Note **vr. 11** says the angel was standing there. Whether he standing as some type of vision or simply appeared as a man is not clear. Gabriel goes on to appear to Mary in **Lk. 1:26-39**. It does not say he appeared in a vision. She seems to interact with him as she would any other human man.

ANGELIC POWER

Angels are more powerful than us. As we've studied and as we continue, we clearly see their ability to do things that we cannot. The scripture shows us their involvement as God works in the lives of mankind. In **Psalm 78:25**, manna from heaven is mentioned as the bread of angels. I don't think manna is literally food for angels since they don't have physical bodies, but that David is showing their involvement in taking care of the children of Israel. Later in this same chapter, **vr. 49**, it seems that David is saying that the plagues that came upon Egypt came from a "band of destroying angels".

Angels can bring infliction upon the flesh of man, **Lk. 1:19-20**. Gabriel causes Zacharias to be mute because he did not believe what Gabriel told him. In **Acts 12:21-23**, an angel strikes Herod with worms and dies. An interesting note on this passage is that Josephus, the Jewish historian, also records this event. Josephus' account is simply that Herod became ill and died. There was no appearance of an angel, no evidence of anything supernatural. The infliction was done through natural means, done by an angel in a "non-miraculous" way.

Angels can not just inflict harm on man, they can kill man. In **II Kings 19:31-35**, God defends Jerusalem by sending an angel to kill 185,000 Assyrian soldiers. Done at night, while the army was sleeping, to other human observers in a non-miraculous way. Other accounts of this event are given in **II Chron. 32:21** and **Isa. 37:36**. One angel of the Lord killing 185,000 men! Think about Jesus' comment in the garden as He was being arrested. He says that He could have 12 legions of angels at His disposal, **Mt. 26:53**. A legion in the Roman army was 3,000 to 6,000 soldiers. Using the conservative number of 3,000, Jesus could have had 36,000 angels at his disposal. If one angel can kill 185,000 humans then Jesus could have had at his disposal an angelic army to kill 6,660,000 humans. And that is the conservative number!

God's angelic army doesn't just bring about destruction upon man. God's angels also protect and look after His children. An angel protects Shadrach, Meshach and Abed-nego in the fiery furnace, **Daniel 3:28** and one protects Daniel from the lions, **Daniel 6:22**. Angels carry the poor man to Abraham's bosom, **Luke 16:22**. The inference here is that as faithful children of God angels will carry us away to Paradise as well.

It may be hard for us to understand why good angels may inflict harm upon man. We need to remember this is done in accordance to God's justice. He has them do these things for His will, for His purpose. Whether it be to show man God's power, or to rid man of sin, or whatever the case may be. In relationship to spiritual warfare it is sometimes hard to accept and understand such things.

Angels will be present and active on the final great act of God's justice: the day of judgment. When Jesus comes again the voice of the archangel will sound, **I Thess. 4:16** and He will appear with all the angels, **Mt. 25:31**. It is on that day that judgment will be pronounced to all who have disobeyed God, to both man and other spiritual beings. It is on that day that Satan, his angels and all of mankind who have not been obedient to God will be thrown into the eternal fire, **Mt. 25:41**.

It is interesting to note that there are angels being detained until the day of judgment. Peter writes, "For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment", **II Pet. 2:4**. The Greek word here for "hell" is "*tartaros*" and means "the deepest abyss of Hades; the abode of the damned". This is the only time the word "tartaros" is used.

Jude writes a very similar passage in **Jude 1:6**, "And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day". Both of these passages are in relation to God's judgment on those who do not obey. We don't know the specifics of how these angels disobeyed, as in, what rule did they break, we just know they disobeyed. What ever the sin, there is no salvation for angels, **Heb. 2:16**. While Satan was cast from heaven and is now "in the world" until the day of judgment, for whatever reason, God is confining these fallen angels until judgment.

ANGELS AROUND US

While riding his donkey an angel appears to kill Balaam, only Balaam can't see the angel, but the donkey can. After the donkey tries to avoid the angel three times, and is hit three times by Balaam for doing so, God causes the donkey to talk. God also opens the eyes of Balaam to see the angel, **Numbers 22:21-35**. Why did his eyes need opened? Because he couldn't see? No, Balaam could see what he normally saw. God opened his eyes to the spiritual things around him; the angel. It's interesting, that after His resurrection, men travelling with Jesus had their eyes "prevented from recognizing Him", then their eyes were opened, **Lk. 24:15-16, 31**.

As a prophet of God, Ezekiel was privileged to see things not normally seen, like the heavens opening, **Ez. 1:1**. On one such occasion, Ezekiel is taken into a spiritual realm between earth and heaven, **Ez. 8:1-3**. Ezekiel goes on to describe what he does and sees while in this realm. The description goes on into **chapter 9** where he mentions God telling a man in linen to put a mark on the foreheads of the men in the city. The man does so, **Eze. 9:3-4; 11**. While the context is a description of things in prophetic language, the point is that these things were revealed to Ezekiel in a realm not normally seen by humans. Ezekiel saw it. While we don't see it, it doesn't mean it is not there.

The king of Aram, seeking Elisha, surrounds the city of Dothan at night with his army. Elisha's servant gets up in the morning and goes out to find the city is surrounded. He goes and tells Elisha who tells his servant not to be afraid they are not out numbered.

Elisha then prays that his servants eyes may be open “that he may see”. His servant then saw “the mountain was full of horses and chariots of fire all around Elisha”, **II Kings 6:15-17**. It appears Elisha saw into the heavenly places, aware of the army of God around him. Whether or not he saw into this realm all the time is unknown. His prayer was that the servant could see into it so he wouldn’t be afraid. Elisha’s servant was privileged to see into the spiritual realm that Elisha and Ezekiel saw into.

A very intriguing perspective on angels is in John’s book of Revelation. In his book, John gives an account of the amazing spiritual things he saw “in the Spirit” and is instructed to write to seven churches, **Rev. 1:10-11**. He sees seven stars and seven lampstands and it is revealed to him that the lampstands are the seven churches he is to write to and the seven stars are the angels of the seven churches, **Rev. 1:20**. Each one of the churches has an angel, seemingly assigned to it. As John writes he specifically addresses it to the angel, of the church he is writing too, **Rev. 2:1, 8, 12, 18; 3:1, 7, 14**.

In, **I Cor. 11:10**, Paul says “the woman ought to have a symbol of authority on her head, because of the angels”. This is another very interesting passage presenting an intriguing perspective. Why a symbol because of the angels? Is it because they watch us? Peter says they longed to look into the coming of Christ, **I Peter 1:10-12**. The understanding from this and the passages we just looked at, is that they were watching and participating in the events of the lives of man.

Unless we are “shown” the spiritual realm around us angels are not visible to us. Only when God opened the eyes of Balaam, Elisha’s servant and John could they see the activity of angels in the spiritual realm around them. But just because we can’t see this spiritual realm and the angels in it, doesn’t mean they aren’t around us doing things. In fact, the Hebrew writer says they are “rendering service to those who will inherit salvation”, **Heb. 1:13-14**. Are angels simply “sitting” at the right hand of God? No, they are out working. Are you going to inherit salvation? As a child of God we answer “yes”. Then, angels are rendering service to you! Scripture has given us a glimpse into the heavenly places to see the service of angels around man. It does not say, nor indicate, that the rendering of such service has stopped. We understand they are at work in the heavenly places around us and can do so in non-miraculous ways. Just because we don’t “see” them work now, doesn’t mean it’s not happening. “For He will give His angels charge concerning you, To guard you in all your ways”, **Ps. 91:11**.

Angels have existed before us, are more powerful than us and have always been involved in events concerning us and our God. Both good and bad angels have participated in the lives of humans during Old and New Testament times. Angels will be present at the end of time. The good angels have ministered to those of God and the evil angels have opposed those of God. If they have been working since the beginning of time and will be working at the end of time, then why do we think they are not working at the present time? While the war is won, battles still continue and angels are involved. In the spiritual realm around us, they are at work, in non-miraculous ways, but in ways that effect our physical realm. While Satan’s angels oppose us, God’s angels are ministering to us!

ANGELIC RANK

As we studied earlier, the scripture indicates there is rank, or a hierarchy, with spiritual beings. Some seemed to be assigned to do different things as Gabriel brings messages, Michael fights. Some have different power or more power than others. We'll take a look now at some words used to describe angelic beings which convey there are differences in rank, responsibility and power.

Saraphim – The Hebrew word means, “burning, i.e. (fig.) poisonous (serpent)”, from a root word meaning “to be on fire”. They are only found in **Isaiah 6:2,6**. They and cherubim are the only angelic beings mention to have wings, and in fact have six. In **Isaiah 6:1-8**, they seem to be a type of administrator of worship. They praise God and possess an awesome presence, **vr. 3-4**. As administrators of worship, they allow Isaiah to approach God by taking away his iniquity with the burning coal from the altar, **vr. 6-7**. Isaiah’s “vision” here, gives interesting insight into what it is like to be in thee presence of God in the spiritual realm.

Cherubim – The Hebrew word means an uncertain or imaginary creature. Uncertain is the key word here. Though they are hard to describe, they are described, so they certainly are not imaginary. In singular and plural forms they are mentioned over ninety times. In **Exodus 25:18-22**, they cover the mercy seat on the Ark of the Covenant. In **I Kings 6:23-25, 7:29-36, 8:6-7**, they are in the temple and the ark is placed under them. In **II Samuel 22:11** and **Psalms 18:10**, God rides on them. **Genesis 3:24**, tells us one guards the way to the tree of life, which according to **Revelation 2:7**, is now in the Paradise of God. **Ezekiel 10** is a very interesting passage as it describes a lot of interaction between them and God. From these passages we can see that they are in the presence of God. They are of an obvious high order as they “guard” God and things that are holy. Seldom do they interact with humans.

Archangel – “*archaggelos*” – means “chief angel”. It comes from two root words, one is “*aggelos*” for angel or messenger. The other root word is “*archo*” and means “to rule, to begin, to be first in political rank or power”. It is the same root word for “principalities” (KJV) used in **Ephesians 6:12**.

Archangel is only used in two passages. The first time is in **I Thessalonians 4:16**, where the voice of the archangel will be heard when Christ comes again. The other time is in **Jude 9**, where Michael is named as an archangel. We are told in **Revelation 12:7** that Michael has his own company of angels so we conclude that a chief angel has other angels under him. In **Daniel 10:13 & 21**, not only is Michael named as a prince, he is named as a chief prince. The name “Gabriel” in the Hebrew and Greek means “archangel” telling us that Gabriel, like Michael is a chief angel.

Angel – This “group” or “order” of spiritual beings, seems to have rank within itself. In **Joshua 5:14**, we are told a “captain of the host of the Lord” meets Joshua. We understand though, that even the lowest ranking angel is “higher” than a human. As Christ, taking on human form, was made lower than the angels, **Hebrews 2:8**,

DEMONS

We don't exactly what demons are or where they came from but we do know they existed. We know that demons are spiritual beings, **Mt. 8:16**. Note that "demons" and "spirits" are used interchangeably in this verse. There are two words used in the Greek for demons. They are:

*daimonizomai** –to be possessed by a demon (be vexed with: be possessed with devil(s)).

daimonion – an evil spirit, a demonic being; by extension – a deity devil; god .

Both of these words share the same root word, “*daimōn*” and means “a demon or supernatural spirit (of bad nature); a devil (to distribute destinies). Incidentally, we need to be careful with the translation of these Greek words as “devils” as found in the KJV, lest the translation convey the wrong idea, demons and the devil are different. The Greek word for devil is “*diabolos*”. The point being, there are many demons but only one devil.

One of the views on the origin of demons is that they were the spirits of wicked dead people who were allowed to leave the Hadean realm. Alexander Campbell stated that he believed demons were the spirits of dead men (Address on Demonology, March 10, 1841, Nashville, TN.). Josephus wrote that demons were the “spirits of the wicked, that enter into men that are alive and kill them” (Wars 7.6.3). However, the scripture does not give any definitive explanation on the origin of demons.

We understand they can move as Jesus talks about an unclean spirit moving in and out of a man in **Mt. 12:44-45**. This passage also shows that some spirits are “more wicked” than others. They are intelligent beings knowing that Jesus was of God, **Lk. 4:34, 41; Mk 1:24, 34**. James says they even “believe and shudder”, **James. 2:19**. They are aware of Jesus’ power and their ultimate punishment, **Mt. 8:29**.

More than one demon can possess a person, **Mk. 5:4-9; 16:9**. Demons can effect the physical actions of a person, **Mt. 9:32-33; 12:22; 17:15-18, Mk. 9:17-18, Lk. 9:18, 39-42, Acts 19:16**. They can effect the actions of other bodies, as was the case with those cast into swine, **Mt. 8:30-33** (par. in **Mk 5:1-12; Lk.8:26-39**). Demons could effect the mental well being of a person as man with a demon lived in the tombs and did not wear any clothes, **Lk. 8:27**. After Jesus removed the demon the man had his “right mind” and was sitting, eating and wearing clothes, **Mk. 5:15**. People associated “insanity” with having a demon, **Jn. 7:19-20; 8:48-52; 10:20-21**.

It is important to note that while demon possession could effect the physical and mental state of a person, that does not mean that a person who was physically or mentally ill is demon possessed. The scripture, in fact, distinguishes the two. Notice **Mk. 1:32**, “When evening came, after the sun had set, they began bringing to Him all who were ill and those who were demon-possessed” (emp. mine).

Jesus' power to expel a demon was not limited to Him being with the possessed person, **Mt. 15:22-28** (par. in **Mk. 7:26-30**). Even when in person, he could expel them simply by commanding them to come out, **Mt. 17:18; Lk. 4:36** and by prayer, **Mk. 9:25-29**. This is a great contrast to the elaborate exorcisms we see and hear of today.

Exorcism Contrasted from N.T. Times to Today:

- The “exorcisms” of today are almost always performed in seclusion and even in the dark. When Jesus cast out a demon it was a public display, **Lk 4:31-37**.
- Jesus could cast out demons with a simple command and they immediately obeyed, **Mt. 17:18, Lk. 4:36**. Jesus did not need a lot of preparation or “ceremony” as people do today.
- While demons mentioned in the New Testament could cause harm to the body they were in, there is no mention of heads spinning all the way around on a body or such behavior as is often depicted in accounts, pictures and movies today.
- Today, demons are portrayed as blaspheming God, “challenging” God and sometimes even being more powerful than God. Demons knew God was more powerful than they and respected Him accordingly, **Mk. 1:24; 3:11**. There is no example in scripture of a demon blaspheming God (more specifically Christ).
- There are two cases of demon possession in scripture where unclean spirits gave the bodies they were in strength that could not be contained, **Mk 5:1-20; Acts 19:13-16**. The demon in **Mark 5** could not be chained and the demon mentioned in **Acts 19** beat up seven men. You don't hear of such things today.

THE ALLOWANCE OF DEMONS

The New Testament clearly shows us that demons were under the authority of Jesus, He cast them out, **Mt. 4:24; 8:16, Mk.1:34**, He granted them permission to move from one body to another, **Mk. 5:13**. In Jesus name, others had authority over them, **Mk. 3:14-15; 10:8; 16:17, Lk. 9:1 & 49; 10:17**. If demons are under the control of God, the question arises then, why did God allow demons to do the things they did? The Bible does not give an exact answer to the question but we'll work through study, to hopefully gain a better understanding.

While on the earth, Jesus showed His power and authority over:
diseases and physical ailments, **Mt. 9:20-22; Jn. 4:46-54; 9:1-41**
death, **Mt. 9:18-26; Jn 11:1-45**
physical objects, **Mt. 14:15-21; 17:24-27; Jn. 2:1-11; 21:1-14**
nature **Mt. 8:23-27; 14:22-23**.

We have already looked at scripture that shows Jesus' power and authority over demons, and Satan. Consider **Lk. 10:16-22**, those who rejected Jesus rejected the Father, **vr. 16**. Jesus gave power to cast out demons because He had such authority. He even saw Satan fall from heaven. The disciples weren't to be excited about having the ability to remove evil spirits, such power wasn't the point, they were to rejoice in having their names recorded in heaven, **vr. 20**.

Who has such authority to put someone's name in heaven? Jesus. The power over evil displayed by Jesus was part of the plan by the Father to establish who Jesus was as the son of God, **vr. 21-22**. Jesus performing miracles (and the disciples performing miracles) wasn't just to show off the miracle. It was to show Jesus' authority, **Mt. 9:5-6, Mk. 16:16-20**. Because He could heal the lame, because He could heal the blind, because He could cast out demons, people would know He also had the authority to forgive sin. Such display of power was so people would know He was the son of God.

Jesus was once accused of having the power to cast out demons by the power of Satan, **Lk. 11:14-22**. Jesus points out that a house divided against itself cannot stand. For Jesus to be controlling the power of Satan, by the authority of Satan, didn't make any sense. That would be Satan working against himself. Jesus was pointing out that He, did in fact, have power over Satan and that power was from God. God's allowance of demons during the time of the New Testament certainly seems to be a contributor in establishing Jesus' power and authority as God's son.

In **Zec. 13:1-2**, the prophet writes "It will come about in that day, declares the LORD of hosts, 'that I will... remove the prophets and the unclean spirit from the land' ". This may be alluding too (but not limited too) the ceasing of demonic activity. The purpose of miraculous gifts was to confirm 1) Christ and 2) those who proclaimed the message of Christ, **Mk. 16:15-20, Jn. 20:30-31, Heb. 2:1-4**.

Once the confirmation of such signs and wonders was written down there was no longer a need to have miraculous gifts. Paul points out "For we know in part and we prophesy in part; but when the perfect comes, the partial will be done away", **I Cor. 13:9-10**. Jude says "the faith which was once for all handed down to the saint" **Jude 3**. The apostles were the only ones who could pass on miraculous gifts, **Acts 8:14-18**. When the apostles died and with the writings of the New Testament compiled, so ceased miraculous gifts. If the casting out of demons is a miraculous gift, and we understand it is, and if the gifts has ceased, then the ability to cast out demons has ceased. If God has ended such ability, then wouldn't we conclude that He ceased demon possession as well with the gifts? That is not to say that Satan would not still allow such appearance to still exist today.

[THE MYSTERY AND THE WARFARE](#)

The mystery begins in the garden of Eden. After man's sin in the garden God hands out punishments to the man, woman and serpent. God told the serpent "And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.", [Gen. 3:15](#). The seed of the woman, we understand to be Christ as he was born of woman and the Spirit, not of the seed of man. We understand the bruise to the head is more of a devastating blow than the bruise to the heel. We can see in the garden, that God was going to take care of bringing man back to Him because of the sin that had entered the world.

A plan is set by God that would result in man's salvation from sin but it is kept as a mystery, hidden from man and the forces of evil. Paul mentions the mystery six times in his letter to the [Ephesians](#), in [1:9](#); [3:3,4, 9](#); [5:32](#); [6:19](#). The mystery, ultimately, is revealed as Christ himself, [Col. 1:25-27](#); [2:2](#), and the plan carried out in His church.

Paul explains in [I Cor. 2:6-8](#), that if the mystery was known by the rulers of "this age" they would not have killed Jesus. In light of our study, as we've seen that angelic beings can be "princes" or "rulers" and in seeing the power attributed to Satan, with Jesus even referring to him as a "ruler" in [Jn. 12:31](#); [14:30](#), I think we can see and understand that Paul is referring to more than just Pilate or the Jewish Sanhedrin. Jesus became flesh and blood, that which Satan has power over, so that He could be put to death by Satan. Being put to death by Satan and then being resurrected, Jesus renders Satan powerless, [Heb. 2:14](#).

As angels longed to look into the coming of Christ, [I Peter 1:10-12](#), it was kept a mystery to them and man. If God would have revealed His plan to man, all other spiritual beings, including Satan, would have also known. The plan needed to be a mystery in order for God to use Satan against himself in the warfare. Jesus being put to death by Satan, contributed to Satan's defeat. Thus, Jesus being put on the cross needed to be kept hidden as mystery. Satan is evil, he's not dumb, if he knew putting Jesus on the cross was going to lead to his demise he would not have done it.

With God's plan still being kept in a mystery, angels interact between God and man as Jesus puts on flesh. When Jesus took on a human form like us, He became "lower than the angels", [Heb. 2:9](#). We can only imagine their curiosity and interest as Christ comes into our world. Keep in mind, this is their creator too. He is their God and we are this other "lower" creation. They observe Him leaving heaven and coming into our physical realm. They are involved then, in Jesus taking on the form of man. They announce His birth, [Lk. 2:8-15](#) and protect Him from being killed, [Mt. 2:13, 19-20](#).

After His birth, the scripture doesn't tell us much about Jesus growing up. This seems to indicate that He led a relatively normal life and so the battles of the warfare have quieted down as spiritual beings wait to see what happens. An event for all spiritual beings to see takes place as Jesus is baptized by John the baptist. After Jesus comes up out of the water the Spirit descends and the Father speaks, declaring Jesus as His son, **Mt. 3:16-17**. Jesus is then led by the Spirit into the wilderness "to be tempted by the devil", **Mt. 4:1**. The warfare now picks up as God in the flesh receives the full direct attention of the supreme evil being himself. While Jesus is still God, this was no small act of combat. We see this as angels minister to Jesus after the devil leaves, **Mt. 4:11**.

As the mystery draws near to being revealed we see more battles in the war. Jesus is aware of what's coming. There is no mystery for Him. Jesus knows the painful physical death and the great spiritual separation He is about to endure. Jesus tells His followers "the ruler of the world is coming". It seems that Satan thinks having God in the flesh means he can "kill God". So Satan begins making his moves in battle to put Jesus on the cross.

Satan "enters" Judas, **Jn.13:26-27**. I don't believe Satan entered Judas as to possess him so he couldn't control what he was doing. The scripture indicates Judas was concerned about money, **Jn. 12:4-5** and it was for money that Judas betrayed Him, **Mt. 26:15**. I'm convinced then, Judas' desire for money is how Satan "entered" him. Jesus gives insight into another battle in the warfare as he tells Peter Satan has "demanded permission to sift you like wheat". Jesus prays for Peter in this battle, **Lk. 22:31-32**.

An angel from heaven appears to strengthen Jesus in the garden as He prays, **Lk. 22:43**. The angels are now observing their creator in a heated spiritual battle in this other physical creation. Being arrested, Jesus says that He could have 12 legions of angels at His disposal from the Father, **Mt. 26:53**. To have them at His disposal means they were there...ready. Thousands upon thousands of God's mighty angels standing by, ready to fight for their creator. But there is no order from God. There is no command to engage in battle. So the angelic host of heaven wait and watch. They observe Satan and his army war against their creator in this realm of humanity. On the cross, Jesus cries out, the battles quiet, as the Creator dies. The war seems to be over, won by Satan and his army. The veil of the temple is torn, the earth shakes and rocks are split, **Mt. 27:50-51**. Could it be the work of frustrated angels of God? Can an angel shake the earth? One does as he rolls the stone away from the tomb, **Mt.28:2**. Angels announce Jesus has risen, **Mt.28:5-6; Mk.16:5; Lk.24:4-6, Jn.20:11-14**. The mystery is revealed. The war has been won, not by Satan and his army, but by God, the almighty Creator!

Angels participated and watched as God worked His plan of salvation for mankind. They participated and watched as their creator came into the world, took on human form and was put to death by the devil. They participated and watched Him as He rendered Satan powerless by overcoming death. They undoubtedly rejoiced as the shroud of mystery was removed and victory was achieved.

“By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.”

~ I Timothy 3:16

CLOSING THOUGHT

Powerful forces of evil oppose us as children of God. With such great opposition then, can't we understand that in this warfare, evil sometimes wins battles? Even with God's own Son, evil won some battles, but evil has not won the war. While God has won, the war is not over. The war ends when Christ comes again, abolishing all enemies for eternity.

But now, why does God allow evil to exist the way it does? Why allow Satan to rule the world and win so many battles? These answers are only in the wisdom of God. Even though things do exist this way, God has always allowed things to work together for good, for HIS eternal purpose. Not for what we see as good today, but for what He sees as good, according to His will. Jesus had to die, evil had to win that battle, and at the time it seemed to be a great victory for Satan. But now we see how God used evil against itself, not just to win a battle, but to win the war!

“O death, where is your victory? O, death, where is your sting? The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ.”

~ I Corinthians 15:55-57