



How To Have Angels Working For You

by Richard H. Jones

How would you like to have angels working for you and in your behalf? This is what king Hezekiah had going for him (**II Kings 19:35**). To protect king Hezekiah the Bible says one night the angel of the Lord went out and destroyed

185,000

Angels also delivered the Apostle Peter from the prison house (**Acts 12**). It is awesome to think of the power that these usually unseen spirit beings have. But then to think that these powerful beings are sometimes seen and do

marvelous things in our behalf is undoubted exciting. Wow! would't it be wonderful to have these creatures at work for us?

Before we consider how we can have angels working for us we need to have a Biblical understanding about angels. Much of what is said about angels today may sound exciting but it is far from what the Bible teaches. Therefore one would do well to first study what the Bible says on this subject. The following is an excerpt taken from the theology notes written by this author and taught for over seventeen years to ministerial students in a Baptist Bible College.

I. THE CREATION OF ANGELS

A. The means by which angels came into existence

1. Angels were created by the Lord (Neh. 9:6; Psa. 148:2,5; Col. 1:15,16).
2. They came into being through the agency of Christ and He is the One who sustains them (Col. 1:16,17). The word first-born (Col. 1:15) does not refer to Christ's origin but to His priority or position (Psa. 89:27).

B. The manner in which angels came into existence

1. Angels do not possess the power of propagation (Matt. 22:28-30) only man has this prerogative in marriage.
2. Angels were not formerly men nor did they evolve.
3. It therefore follows that the angels were all created at the same time as a corporate unit.

C. The **time** of angelic creation

1. The Bible is not precise as to the specific time of their creation. For this reason some hold to different views concerning the time. Based upon the "every thing" of Gen. 1:31 some believe it was before the end of the sixth day.
2. By inference however the Bible seems to indicate that the angels were created long before the creation of the world (Job 38:4-7; Psa. 148:2-12).

D. The **amount** of angels that were created

- 1 As far as the number is concerned the Bible does not give a specific number. It does indicate the angels to comprise an innumerable company (Dt. 33:2; 1 Kings 22:19; Psa. 68:17; Dan. 7:10; Luke 2:13; Matt. 26:53; Rev. 5:11).
2. The number of angels is compared to the number of stars (Jer. 8:2; I Kings 22:19; Dt. 4:19; Isa. 34:4). Since God knows the number of stars (Job 9:9; 38:31-33) as well as everything else He knows the exact number of angels. This fixed number is numerical to God but innumerical to man.

E. The **purpose** for which angels were created

Angels were created for God's glory through their praise (Psa. 148:1-3) and service to Him (Rev. 1:7) as they administered His will.

F. The **original state** in which angels were created

All the angels originally were created in the same state of unconfirmed holiness. Their eternal state was predicated upon a choice they would be required to make. It was a matter of individual choice which divided them into two different groups (II Peter 2:4; Jude 6).

G. The **place and privileges** which all the angels enjoyed originally.

- 1.They had the privilege of being with God and delighting in His presence (Matt. 18:10).
- 2.They had the privilege of praising God (Psa. 148:1-3).
- 3.They could come before Him and communicate with Him (Job 1:6; 2:1)
- 4.They had the privilege of being involved in God's service (Heb. 1:7)¹

III. THE FALL OF ANGELS

A. When the fall of angels occurred.

There are two views as to when the fall of angels took place

- 1.One view holds that the angels fell sometime before the events of Genesis 6 or at the same time of their cohabitation with women before the flood. This view holds the "sons of God" (Gen. 6:2) to be angels. This view is untenable in that angels are sexless and do not propagate (Matt. 22:30).
- 2.A second view holds their fall occurred between Gen. 1:1 and 1:2. In this view when Satan and those angels who followed him were cast out of heaven it caused a catastrophic change in the earth so that it became "without form and void". (Isa. 45:18; Gen. 1:2).

B. What caused the fall of angels

There are also two views as to why the angels fell.

- 1.Sinning with Satan (Ezek. 28:15; Isa. 14:12-15) - in this view

Satan tempted the angelic host to follow him in his rebellion against God. He was filled with pride and not willing to be content with what God had given him (Ezek. 28:17; Isa. 14:12-16; I Tim. 3:6). Those angels who sinned with Satan were guilty of the same sin and by their own volition or exercise of their free-will. What Satan did was to make merchandise and traffic in the things, which tempted them to fall. It seems this involved a third of the angelic host (Rev. 12:4).

2. Cohabitation with Antediluvian women (Gen. 6).

Although this view is held by a good many it seems once again to be untenable for another good reason. Why would a select group of the angels lust after women? Lust was not the original sin, it was pride (I Tim. 3:6).²

C. What happened as a result of their fall?

1. The fall of angels divided the angelic host into two classifications fallen angels and unfallen angels.
2. The unfallen angels at that time became the elect angels of God when they chose not to follow Satan (I Tim. 5:21).
3. The fallen angels lost their position in glory and were confirmed in their sin and subsequent judgment along with Satan (I Jn. 3:8)
4. Some of the fallen angels were put in a place called **Tartarus** and bound (II Pet. 2:4; Jude 6). These angels were either ring-leaders with Satan or committed some unnamed sin later which resulted in their being bound.
5. The rest of the fallen angels are free and involved in carrying out Satan's will and work against God and man. The demons either comprise this whole group or they are reckoned within this group (Dan. 10:12, 13, 20; 11:1; Matt. 25:41; Eph. 6:12; Rev. 12:7-12). Satan is called the prince of the demons (Matt. 12:24). It is apparent that an echelon of rank exists among these angels (Eph. 6:12).

IV. CLASSIFICATIONS OF ANGELS

A. The classes of unfallen angels.

Notice when the angels fell that followed Satan this divided all the angels into two groups: Unfallen or elect angels (I Tim. 5:21 and fallen angels.

1. Specific groups of unfallen angels.

a. The cherubim (Gen. 3:22-24; Ezek. 1:5-18; 10:1-21).

The angels of this group have four wings (Ezek. 1:6; 10:20) and their work seems to involve that of guarding the throne of God and the things of the Lord (.Gen 3:24; Ex. 26:1,31; I Sam. 4:4; Psa. 80:1; 99:1; II Sam. 22:11).

b. The Seraphim (Isa. 6:1-8).

This word means "burning ones" and the angels of this group have six wings each (Isa. 6:2) and their work seems to involve service around the throne of God.

c. The living creatures (Rev. 4:6-9; 5:8; 6:1,3; 7:11; 14:3; 15:7; 19:4).

This group of angels differ from both the cherubim and the seraphim. They are four in number and more similar to the

seraphim than the cherubim. These are stationed at the throne of God and are involved in the worship and praise of God.

d. **Rulers** according to rank

There is an organization of power and descending ranks among both the elect as well as the wicked angels. These governing rulers are designated as follows: thrones, principalities, authorities, powers, world rulers, wicked spirits (**Eph. 6:12**). Notice while these last two ranks refer to wicked angels, the other ranks sometime refer to elect angels. The context determines which group. It is uncertain just where the rank of "dominions" fits (**Eph. 1:21; Col. 1:16**).

2. Some unfallen angels specifically named

a. **Michael the Archangel** (**Dan. 10:13; 21; 12:1; Jude 9; Rev. 12:7**).

This particular angel is the commander-in-chief of the unfallen angels. His name means "who is like unto God" and he is personally assigned to the nation Israel (**Dan. 12:1**). He is generally mentioned in scenes of conflict (**Dan. 10:13,21; Rev. 12:7**).

b. **Gabriel** (**Dan. 8:16; 9:21; 10:11-21; Luke 1:19,26**).

This angel's name means "mighty one of God" and he is the good news angel. As an ambassador from God, Gabriel reveals God's purposes in His Kingdom program and announced the good news of the birth of Christ.

c. **The angel of Jehovah** (**Gen. 16:7-11; 18:1-22; Judges 2:1; 13:6,18; Hosea 12:4,5**).

This name is used of the Lord Jesus Christ in His pre-incarnate appearances in the O.T., and while it uses the term angel, it does not mean He is a part of angelic classification. In the N. T. references the definite article "the" is not used and it has no reference to Christ (**Matt. 1:20; Luke 2:9**).

3. Some other unfallen angels mentioned in relation to their work.

- a. Angels of judgment (Gen. 19:13; II Sam. 24:16; II Kings 19:35; Ezek. 9:1,5-7; Psa. 78:49).
- b. Sons of God (Job 1:6; 2:1; 38:7). This designation is also used of the descendants of Seth (Gen. 6:4) just like Son of Man is used of Ezek. as well as Christ (Ezek. 3:17; Matt. 25:31)
- c. The angel of the abyss (Rev. 9:11).
- d. The angel with authority over fire (Rev. 14:18); the angels of the waters (Rev. 16:5); holy ones (Psa. 89:7).

B. The classes of fallen angels.

1. The bound angels (II Pet. 2:4; Jude 6).

This group of angels for some unknown reason have been bound in a place called **Tartarus**. This place is apparently somewhere in the abyss. These will be bound until the Great White Throne Judgment.

2. The free angels (Dan. 10:13; 20; Eph. 6:12; Rev. 12:7-9; 16:13-16).

These angels comprise the army of evil workers which are involved in the devil's work. Of this group some are demons who indwell individuals, use them in evil ways and afflict them in different manners (Matt. 12:43-45; Mark 5:1-9; Luke 8:26-40). It seems when demons are cast out they are sent to the abyss.³

V. THE MINISTRIES OF ANGELS

A. The ministry of elect angels.

1. In regard to God.

Holy angels worship and praise God (Psa. 148:1,2; Isa. 6:1-3; Luke 2:13,14) and serve Him in various ways (Gen. 19:15-22; II Kings 19:35; Acts 7:53; Heb. 1:7,14).

2. In regard to Christ

Holy angels are extensively involved in the things concerning the Lord Jesus Christ. They predicted His death (Matt. 1:20,21; Luke 1:26-35), warned of danger (Matt. 2:13-15); ministered to Him after His testing (Matt. 4:11); rolled away the stone at His resurrection and announced it (Matt. 28:2,6). They will carry out Christ's orders in the Tribulation Period (Rev. 7:1-3; 8:2-10; 16:1-17). They will accompany Him at His Second Coming (Matt. 16:17; 25:31; II Thess. 1:7; Rev. 19:14). They will regather Israel and separate the saved from the unsaved (Matt. 24:31; 13:41).

3. In regard to believers

Holy angels minister to believers in a variety of ways. They protect (Gen. 19:15-16; II Kings 6:13-17; Psa. 91:11,12); reveal God's plan (Dan. 9:21-23; Matt. 1:20; Acts 7:52-53); guide (Matt. 1:20-21; Acts 8:26,29; 10:1-8); and provide for those in need (Gen. 21:15-19; I Kings 19:5-7; Psa. 78:23-25).

4. In regard to unbelievers.

Holy angels may inflict judgment upon the unsaved (Acts 12:23). This will be extensive during the Tribulation Period (Rev. 7,8,9 10,16). They will then separate the unsaved, bind them, and cast them into punishment (Matt. 13:39-42,49,50).

B. The ministry of the wicked angels.

1. As it relates to Satan.

Wicked angels are extensively involved with Satan in carrying out his plans and purposes (Matt. 25:41; Eph. 6:12; Rev. 12:7-12). They exercise control over evil rulers of governments (Eph. 6:12), wicked angels will gather the nations to the Battle of Armageddon (Rev. 16:13-16).

2.As it relates to others

Wicked angels oppose the work of good angels (Dan. 10:12,13,20; 11:1). They operate behind the evil rulers of nations (Isa. 24:21; Jer.46:25).⁴

VI. THE DWELLING PLACES OF ANGELS

A. The abode of Holy angels.

1.Original habitation.

The second heaven or stellar heavens seems to be the place where the angels abode to begin with (Jude 6). They had access to the third heaven and came before the Lord (Job 1:6; 2:1). It appears some are stationed around God's throne (Isa. 6:1-3; Rev. 4:6-9). Satan apparently wanted to ascend into the third heaven and abide there (Isa. 14).

2.Present habitation

The stellar heavens with access to the third heaven seems to be their present abode as well (Heb. 1:7,14).

3.Future habitation

Holy angels will abide for all eternity in New Jerusalem (Heb. 12:22) and be involved in worship and service to God (Rev. 21:12).

B. The abode of wicked angels

1. Some are bound in **Tartarus** (II Pet. 2:4; Jude 6). This is temporary until the Great White Throne Judgment.
2. Some abide in the **abyss**, which is also a temporary abode (Luke 8:31; Rev. 9:1-11).
3. The **second heaven** is the present abode of the free fallen angels (Dan. 10:13; Eph. 6:12; Col. 2:15; Rev. 12:7,12).
4. The **lake of fire** will be the future and permanent abode of all the wicked angels (Matt. 25:41; Rev. 20:10-15).
5. There is no evidence that wicked angels other than Satan have present access to the third heaven to appear before God.⁵

VII THE DEVIL AND HIS WORK

A. THE PERSONALITY OF SATAN AND THE POSITION WHICH HE ORIGINALLY HELD

1. Satan's personality

- a. He is an angel of the order of angels called cherubim (Ezek. 28:14) and the archangel of all the evil angels.

b. He like other angels possesses the characteristics of personality. He has intellect (II Cor. 11:3); he expresses emotions (Rev. 12:17; Luke 22:31); and he has a will which he exercises (Isa. 14:12-14; 11 Tim. 2:26).⁶

2. His character is reflected in his names by which he is known

a. Satan means "**adversary**" and that is no doubt fitting since he is against God and against God's people (Matt. 4:10; Acts 5:3; Rev. 12:9).

b. Devil means "**slanderer**" and this describes his ungodly sentiments and activities against God's people and the things of the Lord (Matt. 4:1; Jn. 8:44; 1 Pet. 5:8).

c. Beelzebub means "**lord of flies**" and intimates the dirty and vile work over which he is the head (Matt. 12:24-26).

d. "**the evil one**" describes his evil nature as well as his purposes in this world (Jn. 17:15; 1 Jn. 5:18-19).

e. "**the serpent**" is a designation referring to the deceptiveness of his character as he first appeared to mankind and will yet appear (Gen. 3:1; II Cor. 11:3; Rev. 12:9; 20:2).

f. "**dragon**" has reference to his fierce nature in conflict and how ferocious he can be when he attacks (Rev. 12:3,7,9; 20:2).

g. "**the tempter**" has reference to the manner and means he employs to accomplish his will in getting men to disobey God (I Cor. 7:5; I Thess. 3:5).

h. "**the prince of this world**" and "the god of this world" refers to his position as ruler over this present world system so that it might have an organization and operation with no dependence nor allegiance to God (Jn. 12:31; II Cor. 4:4).

i. "**the prince of the power of the air**" refers to his position over the

fallen angelic host over which he presently rules and uses to accomplish his will in this world (Eph. 2:2).

- j. **"the father of lies"** speaks of the means he also employs in accomplishing his will through deceit (Jn. 8:44).
- k. **"accuser"** refers to his present activities before God against believers (Rev. 12:10). This work of his will terminate in the middle of the tribulation period.
- l. **"Lucifer"** means shinning one and has to do with the way in which the devil manifests himself in and through others (Isa. 14:12; II Cor. 11:14,15). Illustrations of this are seen in the King of Babylon (Isa. 14:4) and the King of Tyre (Ezek. 28:12).⁷

3. Satan's original position

a. Satan was the highest of all the created being (Ezek. 28:12,15).

(1) As the anointed cherub he was over all the cherubim whose task it is to stand by and guard the throne of God (Ezek. 1:5 as well as vindicate the righteousness of God (Gen. 3:24; Ezek 26:31; 36:8,35; Ezek. 1:15-18).

(2) In this position Satan was second only to God in authority and in power.

b. Satan had a number of unparalleled privileges

(1) He had the privilege of being perfect or complete in both wisdom (as far as creature perfection could be) and in beauty (Ezek. 28:12).

(2) He had an unparalleled dwelling place (Ezek. 28:13,14). This may have been in the earthly Eden before sin entered in.

(3) He had a covering unlike any other creatures of God (Ezek. 28:13). This either refers to his environment or his own personal covering. If to his covering it would indicate

something of the glory bestowed upon him.

(4) He had a work, which God had given to him alone to cover or guard (Ezek. 28:14). This may have been as guardian protector of the earth.

(5) He had the privilege of possessing and demonstrating perfect character and conduct (Ezek. 18:15).⁸

B. THE SIN OF SATAN AND WHAT IT LED TO

1. What Satan's sin involved

a. Satan's sin was pride (I Tim. 3:6). He became so enamored with himself that he chose to exalt himself rather than God who had made him (Ezek. 14).

b. Notice in the word pride and sin there is a big "I". An example of this sin is seen in the 17 "I's" whom King Nebuchadnezzar used (Dan. 4).

c. Satan's sin manifested itself in his selfish and self-willed assertions, which involved his attempt to seize the position of authority which belonged only to God (Isa. 14:12-14). Note his five I wills:

(1) Satan said in his heart "*I will ascend into heaven*" (Isa. 14:13). He was not content to dwell in the second or stellar heavens along with the other angels, he wanted to ascend into the third heaven and occupy a place equal with God.

(2) He said "*I will exalt my throne above the stars of God*" (Isa. 14:13). The stars here probably refer to the angelic host (Job 38:7; Jude 13; Rev. 12:3-4; 22:16). Satan wanted to rule over all the other angels. It may be that he looked upon the angels which surrounded God's throne and deemed them higher than himself.

(3) He said "*I will sit also upon the mount of the congregation, in the sides of the North*" (Isa. 14:13). The word Congregation"

means a meeting place and the word "mount" refers to the temple site which was on the north side of the city of Jerusalem (Psa. 48:2; Isa. 2:1-4). Satan wanted to rule also over Israel and share in the millennial rule which God would bring upon the earth.

(4) Satan said "*I will ascend above the heights of the clouds*" (Isa. 14:14). Clouds are associated in the Scriptures with God's glory (Ex. 16:10; 40:38; Rev. 19:1). The cloud, which filled the temple, was an expression of God's presence and glory (Ezek. 10:3,4; 11:23; 43:4; 44:4). Satan wanted the glory which belonged to the Lord.

(5) Finally Satan said "*I will be like the Most High*" (Isa. 14:14). The name "Most High" means possessor of heaven and earth (Gen. 14:19,22). Satan wasn't content to have control over the primal pre-Adamic earth (Ezek. 28:13) he wanted to be like God or have the authority that God has over the whole realm of creation.⁹

2. What happened as a result of Satan's sin.

a. When Satan sinned it confirmed him in a state of wickedness along with all those angels who followed him (Jn. 8:44; I Jn. 3:8; Rev. 12:3,4).

b. As a result of his sin Satan was cast out of his God-given position and this incident may have been responsible for the change in the creation (Gen. 1:1,2; Isa. 45:18; Luke 10:18). Upon his disposition Satan became the arch-enemy of God and His program of the ages.

c. As a result of Satan's sin he became the prince or ruler of this world (Jn. 16:11). Then he set his sights upon destroying man whom God had set as the crowning glory of His creation to have dominion over this earth (Gen. 1:26). To get back at God, Satan tempted Eve and introduced sin into this world which brought about the fall of man and the subsequent curse (Gen. 3;

II Cor. 11:3; Rom. 5:12). This also brought man under the devil's domination and rule (Col. 1:13; Acts 26:18).¹⁰

C. THE POWER OF SATAN AND HIS PURPOSES IN THIS WORLD SYSTEM

1. Satan's authority and what he is able to do

- a. Satan is the head of this world system and has supreme authority over it (Jn. 12:31; 16:11). The Lord Jesus did not dispute or deny Satan's claims when he offered the Kingdoms of this world in the temptation (Matt. 4:8-9).
- b. Satan is able to use people in this world to carry out his will against God (Eph. 2:2,3; Acts 13:6-10; I Tim.4:14,15; Luke 22:3,6; Matt. 16:21-23; II Thess. 2:9).
- c. He can inflict physical disease in the sense of leading men to engage in corrupt living which brings on disease (Luke 13:11,16; Acts 10:38).
- d. He can use the forces of nature (Job 1:16-19)
- e. He used to be able to inflict physical death but this power has been taken away since the death of Christ (Heb. 2:14; Rev. 1:18).

2. What Satan's aim is in this world system.

- a. Satan's purpose is to create a well-organized system which opposes God in the sense that it either eliminates God altogether and acts independently of Him or it presents a counterfeit program of God's work. This system which involves every expression of man whether moral or immoral is alienated from God.
- b. To accomplish his plan Satan attempts to make this world system attractive and appealing so that men will focus on "*self*" instead of God and the "*here and now*" rather than eternity. "He tempts men to satisfy the flesh and base their lives on being selfish and self-sufficient with no need or regard to God (I Jn. 2:15-17).

c. As god of this world (II Cor. 4:3,4), Satan rules over this system incorporating even the good efforts of men to foster pride and glorification of self rather than God.

3. What the believer's relationship should be in this world system.

a. A believer is to keep himself unstained from the world (Jas. 1:27). This means a believer is to be separate in the sense that everything he does should be done with a recognition of God and a desire to do His will and to bring glory to Him (I Cor. 10:31).

b. A believer should use the things of this world but not let them control him or take priority in his life (Phil. 4:12; I Tim. 6:17).

D. THE SCHEMES OF SATAN AND THE STRATEGY HE USES AGAINST MEN

1. What Satan's scheme is with the unsaved and how he goes about to accomplish it.

a. The purpose of Satan regarding unsaved people is to keep them lost so they will die and go to hell and for everyone who does it is his way of getting back at God (Matt. 25:41).

b. To accomplish this purpose Satan uses a number of things to "blind" unbelievers so they won't see the need of being saved (II Cor. 4:3,4).

(1) First he is the master-mind and builder behind a well-organized system which eliminates God and attracts men to focus their minds upon "self" rather than God. This system appeals to men to concentrate on the "here and now" and give no thoughts to eternity (I Jn. 2:15-17; II Cor. 4:18). Satan will use everything imaginable in his world system to keep a man's mind off God so he won't be saved. It can involve various pleasures, practices, philosophies or people through whom he may work (Heb. 11:25; Col. 2:8;

(2) Secondly Satan has contrived and is behind a counterfeit

system of religion by which he is able to deceive the minds of men in the matter of salvation and the things of God (Matt. 13:24-30; 38-43).

(a) Notice within this system of religion the devil has his ministers who appear to be preaching and teaching the truth (II Cor. 11:3,4, 13-15).

(b) Notice the means by which Satan damns the souls of those unsaved is through a counterfeit message

(3) Thirdly Satan goes about to prevent those who hear the truth from believing it and being saved.

(a) This may involve taking the Word of God out of a person's heart by getting him to doubt it or to procrastinate about it (Luke 8:12). Someone has said, "*one of the devil's most successful wiles is wait awhile*". It is no doubt true the devil is content to keep a man lost one day at a time.

(b) This may involve bringing different arguments and excuses to a person's mind why he shouldn't believe. Many should but don't know that you can't believe what he says (Jn. 8:44). Satan often brings up the sinful testimonies of unfaithful believers or statements, which are contrary to the Word of God, which they may have heard before. He is not above using Scripture but he will turn it around to mean something it doesn't mean in order to keep a person blinded to the truth (Acts 16:16-18).

2. What Satan's scheme is with those who are saved and how he goes about to accomplish it.

a. The purpose of Satan regarding those who are saved is to get them to commit sin and thereby to defeat them by destroying their testimony it is also his purpose to use them in any way he can to disrupt, divide, destroy and prevent other people and/or a

church from doing the work of God.

b. In order to accomplish these purposes Satan uses an assortment of wiles and devices to bring it about (Eph. 6:11; II Cor. 2:1).

(1) To defeat a believer and destroy him or prevent him from serving the Lord Satan goes about it in a two-fold way.

(a) First Satan appeals to a person with various temptations.

In these he appeals to us in three distinct areas or avenues to be drawn away by our own lusts to do contrary to God's will for us (I Thess. 3:5;

(b) Secondly Satan has a way of assaulting us in order to prevent us from doing God's will and work. This may involve physical illness (Luke 13:11,16; II Cor. 12:7). We should note that this is only by divine permission. Satan's assault may involve certain hindrances in trying to do God's work (I Thess. 2:17,18). It can come in the form of personal attacks from unbelievers (Acts 7:54-58). It may involve mental torments such as profane words or thoughts (I Sam. 16:14).

(2) To defeat a church and prevent it from carrying on God's work or to destroy a church altogether Satan has several devices of which we should be aware.

(a) Satan will tempt believers to commit immorality which will destroy the testimony of a church (I Cor. 5:1-8; 7:5).

(b) Satan will lead people to harbor grudges and have an unforgiving spirit (II Cor. 2:10,11).

(c) Satan will cause a person to act out of selfishness and vain glory and not out of love and concern for others (Acts 5:3).

(d) Satan will use spiritual pride among believers in a church to cause dissension and divide it so that it cannot carry on

the Lord's work effectively (I Cor. 1:10-17; Phil. 2:14-16; 4:2).

- (e) Satan will use immaturity among believers to keep them from dealing with individuals which must be disciplined because of a bad testimony (I Cor. 5:6-8,12,13).
- (f) Satan will use pride in certain individuals to take positions of oversight which God has not given them and in an attempt to run things they can become offensive, hurt others, and destroy the ministry of a church (III Jn. 9,10; Heb. 5:4; Acts 20:28; I Thess. 5:12,13; Heb. 13:7,17; 1 Pet. 5:1-3).¹¹

3. What Satan dislikes and what we can expect him to set his sights upon.

- a. The devil doesn't like it when God's people are dwelling together in love and unity and enjoying the blessings of Godly fellowship.
- b. He doesn't like it when God's people go about in the Lord's service in a humble and unselfish manner. Loving and doing for one another.
- c. Satan doesn't like it when a church is winning souls for the Lord and growing.
- d. He doesn't like it when a Christian is really growing and being used of the Lord.
- e. He can't stand it when the Lord's people are faithful and fruitful for the Lord's glory.

E. THE WEAPONS OF OUR WARFARE AND THE WAY TO PROTECT YOURSELVES AGAINST THE DEVIL

1. The Warfare we're engaged in

- a. Our warfare involves the spiritual realm and it is against Satan and his evil angelic forces (Eph. 6:12).

(1) Notice there is an echelon of ranks among the fallen angels so

there are different levels of authority among these who govern within Satan's army (Rom. 8:38; Eph. 6:12). The "principalities" means "leading ones". The "powers" refer to those in an order or rank which have certain powers by which they can carry out remarkable things for Satan. The "rulers of darkness of this world" are "world rulers" or spirits behind certain rulers in this world who continually cause conflict and turmoil. An illustration of these is found in Rev.16:13,14. "Spiritual wickedness in high places" refer to "wicked spirit beings" in the heavenlies or surrounding this world.¹²

- (2) The warfare we're engaged in is therefore invisible rather than visible. Our enemies are spirit beings which have no material or physical bodies. We can't see them but their presence and powers are extensively manifested and evident. Look at the adversary and his work in the garden (Gen.3), and in Daniel's life (Dan. 10).

b.our warfare is not against men (Eph. 6:12).

- (1) It must be seen that men are the instruments and not the agents in opposition to God and His people. While unsaved men are used in many despicable ways they are the victims of wicked angelic control from which they need deliverance.
- (2) Although it is oftentimes trying and very difficult to separate and to identify the enemy, men who are unsaved and used of the devil could and would be altogether different if they were saved. Consider Paul's actions before and after he was saved (Acts 8:1; 9:1,2; 11:12-16). Consider our own !
- (3) Notice until we identify who our real enemies are we won't be able to be successful in the warfare we're engaged in. It is a case of mistaken identity when Christians react against men as though they were the enemies. Failure to make this discernment has resulted in Satan using folks against one another to destroy themselves as well as the work of God.

2. The weapons for the warfare we're engaged in

a. The weapons for the kind of conflict we're in are not carnal (II Cor. 10:3,4).

(1). This means first of all we can't fight a spiritual warfare like a conventional kind of war is fought. We can't use our fists, we can't use guns, we can't use tanks or planes with bombs. These will not suffice because they are totally ineffective.

(2) Notice a second thing this involves. Men do not possess the power to be successful in this kind of warfare. No mortal man is strong enough or smart enough to engage this kind of enemy and be victorious. For this reason spiritual warfare demands spiritual weapons and without them defeat is certain.

b. The weapons of our warfare are spiritual (I Tim. 6:11,12; II Tim. 4:7 II Cor. 10:3,4).

(1) This means the battle must be fought in the strength and power of the Lord and not on our own (Eph. 6:10).

(2) It also means appropriating and using the things which God has prescribed for protection as well as for power and victory (Eph. 6:11,13).

3. The way to protect ourselves and have power to defeat the devil

a. To protect ourselves we must keep alert against our adversary (I Pet. 5:8; Eph. 6:18).

b. To protect ourselves and have power against the devil we must have some spiritual strength (Eph. 6:10) to have this involves daily feeding upon the Word of God and staying in fellowship with God.

c. To protect ourselves and have power against the devil we must put on the whole armor of God (Eph. 6:11-18). Notice if any single

piece of this armor is missing the Christian soldier will be vulnerable and can be fatally wounded which will take him out of the battle for the Lord.

- (1) Notice to put on these particular things to defend ourselves it involves a day by day matter of prayer, self-surrender and the exercise of faith on our part. And as we do these things which are opposite and contrary to what Satan would have us to do, we are yielding to the Holy Spirit in our lives and putting on Christ or reproducing qualities characteristic of Him (Rom. 13:14; Gal. 2:20).
- (2) This armor here is compared to that of a Roman soldier of Paul's day but it illustrates exactly what is essential for every day of our lives against the devil.
 - (a) We must have on first the belt of truth (Eph. 6:14). Truth is what holds everything else together. The devil would have us to be dishonest and deceitful but when we are truthful and honest in our daily lives we have some protection against the devil. compare Phil. 1:11.
 - (b) Secondly we must put on the breastplate of righteousness (Eph.6 :14). This simply means doing what is right in God's sight and obeying His word (I Tim. 6:11; II Tim. 2:15; I Jn. 3:7). Satan wants us to disobey God.
 - (c) Thirdly we are to have on sandals and be prepared to go with a particular purpose in mind (Eph. 6:15). This means we are to be prepared to witness to others and share the gospel with them. Compare Matt. 28:19,20; Mark 16:15; Acts 1:8. The devil doesn't want us to go to others and to witness to them. Having on these sandals means having everything else in order also. Those who are lacking the breastplate of righteousness, the belt of truth, or the helmet of salvation will be ineffective.
 - (d) Fourthly we must have the shield of faith (Eph. 6:16). This

means to trust God's promises and go about doing His work with a reliance upon Him. Satan wants us to rely upon our own strength.

(e) Fifthly we are to have on the helmet of salvation (Eph. 6:17). This speaks of having a personal and experiential knowledge of being saved but it may also refer to the assurance we have knowing that we are saved (I Jn. 5:13). The devil would like to keep us in doubt, ignorance, and cause us to be discouraged.

4. It may be seen that the last two of our weapons of warfare are offensive weapons instead of defensive ones (Eph. 6:17,18).

(1) This includes the Sword of the Spirit, which is the Word of God (Eph. 6:17). What this refers to is obeying and using the Word of God. It involves giving out God's Word to others rather than hiding it away. The devil wants us to be quiet about the things of Christ.

(2) Lastly prayer is an offensive weapon, which will protect us empower us to be victorious against the devil (Eph. 6:18). This involves a regular prayer life. Satan wants us to "go it on our own" and he will do anything to disrupt or cause us to neglect prayer in our lives.¹³

From the foregoing study one should conclude that one must be saved in order to have good angels working for him. For their ministry is to those who are saved. Note this fact once again from Hebrews 1:7,14.

“SALVATION MESSAGE”

Now, before I address the way to be saved and the way for you to have angels working in your behalf, let me first point out a certain principle which the Lord Jesus used to illustrate a spiritual truth. In [Matthew 9:12](#) He said:

“They that are whole (well) need not a physician.”

The ones to whom Jesus spoke these words were self-righteous religious people who did not see themselves as sinners in need of a Saviour. They thought because they were religious and moral that they were better than others and had no need as others.

Now let’s look at what the Scriptures say and see if you have a spiritual need. Just as no one will go to a doctor when he is well, people won’t come to the Lord Jesus because they fail to see the sin-sick condition they are really in.

Notice the Bible says that we are all sinners and that there’s absolutely nothing we can do to earn salvation. It doesn’t matter how many good works we might do, how sincere we might be, or even what religious affiliation we might have. The Bible says:

“For all have sinned and come short of the glory of God.”

([Romans 3:23](#))

“But we are all as an unclean thing, and all our
righteousnesses
are as filthy rags...” ([Isaiah 64:6](#))

The Bible also says that God must punish sin and that the penalty for sin is death:

“For the wages of sin is death...” ([Romans 6:23](#))

“... the soul that sinneth, it shall die.” (Ezekiel 18:4)

Notice death means separation and the Bible mentions two kinds of death. First, there is physical death when the soul and the spirit leave the body. And everyone of us is going to experience physical death because we all sinned when Adam sinned, being in his loins, and the penalty for sin is exacted from each of us. Romans 5:12 says:

“Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned.”

The Bible mentions a second kind of death and that is spiritual. This means for a sinner to be separated from God, who is holy, for all eternity. Notice what Revelations 21:8 says:

“But the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.”

At this point you should be able to see that you definitely need a Saviour if you are not already saved, because we all stand condemned as sinners with no way to atone for our sins.

Here's what is so wonderful about the gospel message. The word gospel means “good news” and so it is. The Bible says that God loved us in spite of our sins and showed that love in giving His Son to die for our sins. Notice what Romans 5:8 and John 3:16 say:

“But God commendeth His love toward us in that, while we were yet sinners, Christ died for us.”

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

The song-writer expressed this wonderful truth when he wrote Love Found A Way:

Wonderful love that rescued me, sunk deep in sin
Guilty and vile as I could be, no hope within
When every ray of light had fled, O glorious day
Raising my soul from out the dead, love found a way
Love found a way to redeem my soul
Love found a way that could make me whole
Love sent my Lord to the cross of shame
Love found a way - O praise His holy name.

- Avis B. Christiansen

Now the Bible says that the Lord Jesus came, died on the cross, and shed His precious blood to pay our sin debt. Peter said:

“Who His own self bore our sins in His own body on the tree...” ([1 Peter 2:4](#))

Notice now as a result of Christ’s death for sinners, there is only one sin which will send a person to hell and that is the sin of unbelief or failure to believe in the Lord Jesus and trust in His atoning work. There’s no other means of atonement:

“... without shedding of blood is no remission.” ([Hebrews 9:22](#))

This means also, there is only one way to be saved and that is to believe in the Lord Jesus and receive Him as your personal Saviour. The question then is not what you’ve done wrong or how much wrong you’ve done, it is a question of what will you do with Jesus Christ. This question confronted Pilate, the governor of Judaea, and it confronts every other person as well.

Now some imagine to miss heaven is a matter of going out and committing some terrible act of sin such as murder or fornication, but the Bible says, if you have never received Jesus Christ you already stand condemned. Notice what [John 3:18](#) and [John 3:36](#) say:

“he that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”

“he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on Him.”

This means to believe on the Lord Jesus is the way to have eternal life and failure to believe on Him will mean eternal death in a place called hell. Notice the Bible says:

“he that hath the Son hath life; and he that hath not the Son of God hath not life.” (I John 5:12)

“...for if ye believe not that I am He, ye shall die in your sins.”
(John 8:24)

Now the way to be saved and assured of heaven is to come to repentance as a sinner or have a change of heart and mind about your sinful condition and desire forgiveness that comes from received Christ. Luke 13:3 says:

“but, except ye repent, ye shall all likewise perish.”

This is God’s stated will for all sinners. II Peter 3:9 says:

“The Lord... is not willing that any should perish, but that all should come to repentance.”

“... but now commandeth all men everywhere to repent.”
(Acts 17:30)

Then, there’s the matter of believing in the atoning work of Christ and receiving Him as your personal Saviour. Notice also that faith and repentance are inseparable. Until a person sees his sinful condition and has a change of heart, he will have nothing to do with the Lord Jesus. But for those who are convicted, have a change of heart and receive Christ, they will be

saved and taken into God's family as His children. [John 1:12](#) says:

“But as many as received Him, to them gave He the power (privilege) to become the children of God, even to them who believe on His name.”

Now if you have never come to repentance as a sinner and called upon the Lord Jesus in faith, I hope you will settle this most important matter right now. The Bible says:

“That if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” ([Romans 10:9,10](#))

“For whosoever shall call upon the name of the Lord shall be saved.” ([Romans 10:13](#))

If you want to go to heaven you've got to be saved and there's only one Saviour and only one way to be saved. The Bible says:

“Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved.” ([Acts 4:12](#))

I trust if you're not saved, you'll receive Christ right now. God bless you to believe this truth and be saved and I hope I'll see you in heaven someday.

Once you're saved God's angels will be working for you and you'll begin to experience their deliverance from all kinds of circumstances. They will literally encamp around and about you!

ENDNOTES

1. Hoyle E. Bowman, *Angelology* (Winston Salem: Piedmont Baptist College), 4,5.
2. Ibid. 21, 22.
3. Ibid. 9 - 13.
4. Ibid. 17 - 20.
5. Ibid. 14.
6. Floyd H. Barackman, *Practical Christian Theology* (Grand Rapids: Kregel Publications, 1998), 14,15. For a complete list of different divisions see Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1987), 148 and also Charles C. Ryrie, *Basic Theology* (Wheaton: Victor Books, 1986), p 137
7. Barackman, Ibid., 235, 236.
8. See Charles C. Ryrie, *Basic Theology* (Wheaton: Victor Books, 1986), 20,22.
9. Ibid. 143, 144.
10. Barackman, op. cit., 237, 238.
11. Ibid. 243 - 246.
13. W.A. Criswell, *Ephesians* (Zondervan Publishing House, 1974), 290,291.
14. Barackman, op. cit., 239 - 242.

