



# ~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

[www.chapel-flock.com](http://www.chapel-flock.com)



Vol. 38 Issue 728

Aug. 19, 2013

## Worship Music

[Francesca Battistelli - Strangely Dim](#)

[Francesca Battistelli - "Worth It"](#)

[Francesca Battistelli - "Motion Of Mercy"](#)

## Prayer

Lord, help me recognize and respect my gifts and limitations. Forgive me for the times I've been too prideful to admit I was in over my head and as a result did an inferior job. I'm so sorry I didn't step out of the way so someone else who was gifted for the job could take my place. Help me specialize in those areas where I feel confident that I will be a blessing. Teach me to embrace and appreciate those who are more gifted than I am in other areas. In Jesus' name. Amen.....

Sparkling Gems from the Greek.

## Video's / New Information/ Prayer Requests

Matthew 24:36 (AMP)

36 But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

## Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOVE](#)

## Bible Study Sites

[Chuck Smith Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women- Cathe Laurie](#)

Chapel Flock.....text a prayer..... request telephone number.....

(316) 247-3623

Or----

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

[chapel-flock@sbcglobal.net](mailto:chapel-flock@sbcglobal.net)

1 THERE WAS a man in the land of Uz whose name was Job; and that man was blameless and upright, and one who [reverently] feared God and abstained from and shunned evil [because it was wrong]. 2 And there were born to him seven sons and three daughters. 3 He possessed 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and a very great body of servants, so that this man was the greatest of all the men of the East. 4 His sons used to go and feast in the house of each on his day (birthday) in turn, and they invited their three sisters to eat and drink with them. 5 And when the days of their feasting were over, Job sent for them to purify and hallow them, and rose up early in the morning and offered burnt offerings according to the number of them all. For Job said, It may be that my sons have sinned and cursed or disowned God in their hearts. Thus did Job at all [such] times. 6 Now there was a day when the sons (the angels) of God came to present themselves before the Lord, and Satan (the adversary and accuser) also came among them. 7 And the Lord said to Satan, From where did you come? Then Satan answered the Lord, From going to and fro on the earth and from walking up and down on it. 8 And the Lord said to Satan, Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who [reverently] fears God and abstains from and shuns evil [because it is wrong]? 9 Then Satan answered the Lord, Does Job [reverently] fear God for nothing? 10 Have You not put a hedge about him and his house and all that he has, on every side? You have conferred prosperity and happiness upon him in the work of his hands, and his possessions have increased in the land. 11 But put forth Your hand now and touch all that he has, and he will curse You to Your face. 12 And the Lord said to Satan (the adversary and the accuser), Behold, all that he has is in your power, only upon the man himself put not forth your hand. So Satan went forth from the presence of the Lord. 13 And there was a day when [Job's] sons and his daughters were eating and drinking wine in their eldest brother's house [on his birthday], 14 And there came a messenger to Job and said, The oxen were plowing and the donkeys feeding beside them, 15 And the Sabeans swooped down upon them and took away [the animals]. Indeed, they have slain the servants with the edge of the sword, and I alone have escaped to tell you. 16 While he was yet speaking, there came also another and said, The fire of God (lightning) has fallen from the heavens and has burned up the sheep and the servants and consumed them, and I alone have escaped to tell you. 17 While he was yet speaking, there came also another and said, The Chaldeans divided into three bands and made a raid upon the camels and have taken them away, yes, and have slain the servants with the edge of the sword, and I alone have escaped to tell you. 18 While he was yet speaking, there came also another and said, Your sons and your daughters were eating and drinking wine in their eldest brother's house, 19 And behold, there came a great [whirlwind] from the desert, and smote the four corners of the house, and it fell upon the young people and they are dead, and I alone have escaped to tell you. 20 Then Job arose and rent his robe and shaved his head and fell down upon the ground and worshiped 21 And said, Naked (without possessions) came I [into this world] from my mother's womb, and naked (without possessions) shall I depart. The Lord gave and the Lord has taken away; blessed (praised and magnified in worship) be the name of the Lord! 22 In all this Job sinned not nor charged God foolishly.

#### Job; The Problem of Suffering

"Shall we accept good from God, and not trouble?" Job 2:10

"I know that my Redeemer lives,

and that in the end he will stand upon the earth.

And after my skin has been destroyed,

yet in my flesh I will see God." Job 19:25-26

Job is the first of the so-called poetic or wisdom books, a group of five books that also includes Psalms, Proverbs, Ecclesiastes, and the Song of Songs. It is a magnificent book that deals with the problem of suffering: if God is good and just, why do people suffer?

The Scene of the Book; The land of Uz ( Job 1:1 ) is thought to have been along the border between Palestine and Arabia, extending from Edom north and east toward the Euphrates River, skirting the caravan route between Babylon and Egypt.

Job; In a postscript to the book of Job, the Septuagint, following ancient tradition, identified Job with Jobab, the second king of Edom ( Genesis 36:33 ). Names and places mentioned in the book seem to give it a setting among the descendants of Esau (see under Job 2 ). The book has the atmosphere of very primitive times and seems to have its setting among the early tribes descended from Abraham, along the northern border of Arabia, roughly contemporaneous with Israel's stay in Egypt.

Author of the Book; Nothing is known about the author of the book. Ancient Jewish tradition ascribed the book to Moses. We could speculate that while Moses was in the wilderness of Midian ( Exodus 2:15 ), which bordered on the country of the Edomites, he could have heard the story of Job from Job's descendants. Since Job was a descendant of Abraham, Moses could naturally recognize him as being within the circle of God's revelation. Modern critics assign a much later date to the book of Job, but in the end it is the content of the book that is important, not our speculative guesses about its origins.

Nature of the Book; Job may be called a historical poem, that is, a poem based on an event that actually took place. Job was a great and well-known man in his part of the world. All at once, in a single day, he was crushed by a number of overwhelming calamities. His vast herds of camels were stolen, and those who guarded the camels were killed by a band of Chaldean robbers. At the same time, his herds of oxen were stolen, and those who took care of them were killed by a band of Sabean robbers, and his 7000 sheep and their attending servants were killed by a thunderstorm. To top it all off, his 10 children were all killed by a cyclone, and Job himself came down with a most hideous and painful disease. Job's fate became known far and wide, and for months Job was the topic of public conversation everywhere ( Job 7:3 ). The book contains some of the things that Job, his friends, and God said or wrote.

**Subject of the Book;** The book of Job deals with the problem of human suffering. Since very early times, people have been troubled by the awful inequalities and injustices of life: how could a good God make a world like this, where there is so much suffering? The truth is that God made a good and perfect world ( Genesis 1:31 ). He created man and woman and placed them in the Garden of Eden, where they were in perfect relationship with Him—every need was met and they were greatly blessed. Unfortunately, they listened to Satan’s deceiving message: “For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” Adam and Eve’s disobedience separated them and all mankind from the good and perfect world that God made for His people. Because of their sin, all people are born into a world of suffering.

Fortunately, God had a plan to reunite Himself with man and woman so that mankind may once again be free from suffering. God sent His Son Jesus to pay the price for our sins. Through His death and resurrection, mankind has the opportunity to regain its right relationship with God and ultimately to live an eternal life free from suffering.

Job had very little knowledge of God. Most of God’s Word had not been written yet. Job, with the “help” of his friends, is trying to interpret his suffering without “knowledge” of God ( Job 38:1 ; 42:1–3 ). Spending time with his friends trying to determine the cause of this suffering does not benefit Job—rather, it prolongs his suffering. Eventually Job stops talking and listens to God. Job receives “knowledge,” or revelation, of God as the omnipotent Creator. With this revelation, Job acknowledges that God can do all things ( 42:2 ). He is now able to focus on the awe-inspiring reality of God instead of on his own suffering. Job repents, and God delivers him from his suffering. God then instructs Job to pray an intercessory prayer for his friends. Job is obedient to God and prays for his friends. After Job’s prayer, God restores Job to prosperity. God actually doubles Job’s fortune and blesses the latter part of Job’s life more than the first.

In the end, Job’s battle with Satan is over and God restores Job. God does not allow us to suffer without reason. At times the cause of the suffering may be hidden from our understanding in the mystery of God’s divine purpose (see Isaiah 55:8–9 ). But we must trust in Him and always turn to Him, even in times of suffering. What a powerful witness it is to the world for Christians to not be full of anger and resentment toward God when suffering! We know that He is a God who loves us and does only what is right.

**The Structure of the Book;** Apart from the introduction ( Job 1–2 ) and the conclusion or epilogue ( 42:7–17 ), the book of Job consists of speeches by Job, by his friends, and finally by God Himself.

Job’s three friends—Eliphaz, Bildad, and Zophar—take turns trying to explain to Job why he is suffering, and Job answers each in turn. They go for three rounds ( Job 4–14 ; 15–21 ; 22–26 ). In the first two rounds, all three friends speak up; in the third round only Eliphaz and Bildad speak, while Zophar remains silent—he has given up on Job. Job then makes a long speech in which he calls for vindication, since he feels that his suffering is unjust ( chaps. 29–31 ). After this a fourth friend, Elihu, speaks up and cautions Job against blaming God ( chaps. 32–37 ). Finally, God Himself addresses Job in some of the most majestic chapters of the Bible ( chaps. 38–42:6 ). Job repents, and God blesses Job even more than before.

**Job, His Friends, and the Problem of Suffering;** In reading through the book of Job, we must remember that Job never knew why he was suffering—nor what the final outcome would be. The first two chapters of Job explain to us why it happened and make it clear that the reason for his suffering was not punishment for sin, but rather a test of Job’s faith that God was confident Job would pass. But while we as readers of Job know this, Job himself did not.

#### Job 1–2. Prologue—Job Tested

The book opens with an account of Job, a desert prince—or what was in those days called a king—who had immense wealth and influence and was famous for his integrity, his piety, and his benevolence: a good man, who suffered fearful reverses that came so suddenly and overwhelmingly that it stunned all of those who heard about it. Satan accused Job of having ulterior motives for being a good man—of being mercenary. Then God permitted Satan to test his accusation. Job stood the test and in the end was blessed more than ever.

Job’s disease ( 2:7 ) is thought to have been a form of leprosy, perhaps complicated by elephantiasis, one of the most horrible and painful diseases known in the oriental world.

**Job’s Friends ;** Three friends come to comfort Job in his suffering. For seven days and nights they do fine: they simply sit with Job. “Then they sat on the ground with him for seven days and seven nights. No one said a word to him, because they saw how great his suffering was” ( 2:13 ).

- Eliphaz the Temanite ( 2:11 ) was a descendant of Esau ( Genesis 36:11 ), an Edomite. a painful diseases known in the oriental world.
- Bildad the Shuhite was a descendant of Abraham and Keturah ( Genesis 25:2 ).
- Zophar the Naamathite was of unknown origin or locality. All three were probably nomad princes.
- A fourth friend, who does not enter the picture until after the other three have quit speaking, is Elihu the Buzite ( Job 32:2 ), a descendant of Abraham’s brother Nahor ( Genesis 22:21 ).

In the conversations that follow, Job speaks nine times; Eliphaz, three times; Bildad, three times; Zophar, twice; Elihu, once; and God, in a majestic finale, once.

All three friends try to explain that there is— has to be—a connection between Job's present suffering and his past life. They are looking for a logical, cause-and-effect relationship. Their arguments can all be reduced to this:

- a. Job is suffering.
- b. God is just and would not allow a person to suffer without reason.
- c. Therefore, Job must have done something bad to deserve this suffering.

Before his friends come, Job refuses to blame God: "The Lord gave and the Lord has taken away; may the name of the Lord be praised" ( Job 1:21 ); and, "Shall we accept good from God, and not trouble?" ( 2:10 ).

But the more Job defends himself against the logic of his friends, the more he adopts their approach and builds his own argument:

- a. I am suffering.
- b. I know that I have done nothing to deserve this suffering.
- c. The logical conclusion would be that, therefore, God must be unjust.

But Job never quite draws that final conclusion; rather, his third step is,

- c. Therefore, God has some explaining to do.

The three friends each base their accusations on different arguments.

- Eliphaz appeals to experience and observation: "Consider now: Who, being innocent, has ever perished? Where were the upright ever destroyed? As I have observed, those who plow evil and those who sow trouble reap it" ( 4:7–8 ).
- Bildad appeals to tradition: "Ask the former generations and find out what their fathers learned, for we were born only yesterday and know nothing, and our days on earth are but a shadow. Will they not instruct you and tell you? Will they not bring forth words from their understanding?" ( 8:8–10 ).
- Zophar arrogantly speaks as if he knows exactly what God thinks—he appeals to his own view of God: "Oh, how I wish that God would speak, that he would open his lips against you and disclose to you the secrets of wisdom, for true wisdom has two sides. Know this: God has even forgotten some of your sin" ( 11:5–6 ). Ironically, when God finally does speak, it is not to condemn Job, but to condemn Zophar and his friends ( 42:7–9 ).

The final answer Job receives is not philosophical or logical. It is a majestic presentation by God Himself of who He is ( 38:1–42:6 )—the only satisfactory answer to the problem of human suffering. It does not answer the questions our logical mind comes up with, but it will satisfy our heart: "I know that my Redeemer lives, and that in the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God" ( 19:25–26 ). The grand lesson of the book as a whole is that Job, through his suffering, in the end comes to see God in His majesty and greatness as he had never seen Him before. That is the true reward. The fact that Job is also abundantly rewarded with greater prosperity and blessedness than he had at first is almost an afterthought ( 42:12–16 ).

(Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; Pages 309-314)



Shall we turn now to the book of Job, chapter 1.

As we come to the book of Job, we actually enter into a new section of the Old Testament. As you know, the Old Testament is divided into different divisions. The first five books comprising what is often called the Pentateuch, the books of the law. The next several books are historic as they deal with the history of the nation of Israel from the time that they have come out of Egypt and they begin as a nation in the land. And it covers that period of history while they are in the land of Israel through the Babylonian captivity and through the repatriation and the regathering again to Israel. And the books of history take us up to about 400 B.C.

Now we are entering into a third part of the Old Testament, the books that are known as the books of poetry. And these include Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon. And they are Hebrew poetry. And in Hebrew poetry, it is unlike our English poetry in that Hebrew poetry does not rhyme words, but actually gives sort of parallel thoughts or contrasting thoughts. And their sense of literature and poetry is found not in the rhyming of a word or not in a meter, but in the thoughts themselves. The paralleling thoughts are the rhyming thoughts. The words don't necessarily rhyme, but there is a rhyme or parallelism within the thoughts or a contrast: the way of the righteous and the way of the wicked. For the righteous shall flourish, but the wicked shall be cut off. The righteous, the wicked. And so you have the contrast between the thoughts, or you have the parallel thoughts where they are building: the way of the Lord is right; the way of the Lord is true; the way of the Lord is just. And so you are giving parallel thought concepts.

So Job is the first of the books of poetry. It has been considered perhaps older than the book of Genesis. Though Genesis, of course, deals with history that predates Job, yet there is a Job mentioned in Genesis that is very possibly the Job of this book who lived contemporarily with Abraham. So it is possible that Job dates back as far as does Abraham, just a couple of generations away from Noah and the flood. Thus, in the book of Job, which is one of the oldest books of man's literature, the expression of the thoughts of

some of the earliest men, once writing was developed and thoughts could be recorded. We find that men from the beginning have been pretty much the same. Though our cultures have changed and times have changed from Job, yet basically the same things that were a problem to Job are the same things that become a problem to us. The same needs that Job expressed are the same needs that still exists in man today.

In Job we have the picture of a man who was reduced perhaps more than any other man has ever been reduced, to just the bare essence of existence. With Job it's just raw existence. Everything that we think as necessary for life, everything that we consider to be important for our lives was stripped away from Job. His possessions, his family, his friends, his health, lost everything. He even lost the consciousness of the sense of his own worth as he began to curse the day that he was born and cry out for death.

Now, when you have lost everything, then is when is exposed the deepest longings and quest of man. You see, you're not worried about, "Where shall we go to eat after church tonight?" And this doesn't become a real major issue, a point of argument and debate. Or, "What are we going to do tomorrow on the holiday?" You see, we crowd and fill our minds with a lot of things that really aren't essential to life, because we have friends and we have many interests. And these things can become very important to us. And unfortunately, people can spend their whole lives in things that really don't matter. A whole life can be wasted in non-essentials. It isn't, "What shall we eat?" or, "Shall we eat or not?" or, "Can we eat or not?" but it becomes then the argument is, "What is the choice of what we are going to eat?" "Well, I have a taste for Mexican food." "Well, I have a taste for Italian food." "Well, I want Mexican food. I want the chips with the sauce." "Well, I want lasagna." And you call the attorney to get a divorce. Oh, how tragic that man can spend his life majoring in minors and never, never come to the real issues of life.

Now with Job, man, it was just existence. Everything was stripped away. Now just the raw person. What are the things that are expressed? What are the cries? What are the needs? They are the basic needs of man and the basic needs of life that are expressed at this point. And thus, Job becomes a very interesting book to us as we listen to the cries of Job as they deal with the deepest issues of life.

The story of Job is an interesting story, and it is one that surely does confirm what God has declared in Isaiah and Job expressed himself, and that is that the ways of God are beyond our finding out. God said through Isaiah the prophet, "My ways are not your ways, saith the Lord, My ways are beyond your finding out" (Isaiah 55:8). I do not pretend to understand everything about God. In fact, I must confess that I understand very little about God. That's why I worship Him. If I could understand Him completely then He would be on my level and what would I have to worship? But because He is so much greater, vaster in wisdom and understanding and knowledge than I am, I stand in awe and reverence and I worship Him.

Now, He doesn't always do things my way. Nor does He always stop to explain to me why He did it His way. Though I sometimes demand that He does. He doesn't always even pay attention to my demands. He just seems to go ahead and do what He wants to anyhow, in spite of my objections. But I appreciate that, because I have found a long time ago that I don't know very much. I fit in the category of which Shakespeare wrote when he said, "Man, poor man, so ignorant in that which he knows best." And I find I'm so ignorant in the things I know best. And thus, I am glad to submit my life, my will to God and to His wisdom. And I am thankful that I can pray, "Lord, I don't understand what You're doing. I don't like what You're doing, but I know that what You're doing is best so just keep doing it. Not my will, Your will, Lord, be done."

The beginning of Job. It tells us a little background of him.

Job lived in the land of Uz (Job 1:1);

Wherever that is. But then concerning him, it said he was,

a perfect [man] and upright, and one that feared God [or revered God], and hated evil (Job 1:1).

Job was a good man. Loving, reverencing God, hating evil.

Now he had seven sons and three daughters. Plus seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east (Job 1:2-3).

A good man. A wealthy man. A man who loved God and hated evil.

And his sons (Job 1:4)

Now, He doesn't always do things my way. Nor does He always stop to explain to me why He did it His way. Though I sometimes demand that He does. He doesn't always even pay attention to my demands. He just seems to go ahead and do what He wants to anyhow, in spite of my objections. But I appreciate that, because I have found a long time ago that I don't know very much. I fit in the category of which Shakespeare wrote when he said, "Man, poor man, so ignorant in that which he knows best." And I find I'm so ignorant in the things I know best. And thus, I am glad to submit my life, my will to God and to His wisdom. And I am thankful that I can pray, "Lord, I don't understand what You're doing. I don't like what You're doing, but I know that what You're doing is best so just keep doing it. Not my will, Your will, Lord, be done."

The beginning of Job. It tells us a little background of him.

Job lived in the land of Uz (Job 1:1);

Wherever that is. But then concerning him, it said he was,

a perfect [man] and upright, and one that feared God [or revered God], and hated evil (Job 1:1).

Job was a good man. Loving, reverencing God, hating evil.

Now he had seven sons and three daughters. Plus seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east (Job 1:2-3). A good man. A wealthy man. A man who loved God and hated evil. And his sons (Job 1:4)

Seem to be partiers. So in his concern for his sons, daily he would offer sacrifices for them and say, "Lord, forgive them if in their partying they say something that is contrary or against Thee, Lord, grant them forgiveness." And he was constantly praying for his children. The background of the man.

Now we turn from this man and now we are ushered into the heavenly scenes. We are now at the throne of God and the angels are coming and presenting themselves to God. And along with the angels, here comes Satan. Now, even after Satan's fall, it seems that he had access, and thus have access to the throne of God. Why does God allow him access there? I told you I don't know everything about God and I don't know. It's a question in my mind. The Bible says he's the accuser of the brethren and he accuses them before God day and night. Now we find him in that position right here. He is accusing Job after God brings up the subject of Job. But first of all, when Satan comes in to present himself before God, God says, "Oh, where have you been?" He says, "I've been cruising around the world. Going to and fro throughout it, walking up and down." God said, "Oh?"

Have you considered my servant Job (Job 1:8),

God's doing a little bragging now. He's got one down there who really loves Him. He's a perfect man. He hates evil. Praying for his children.

The word considered is the word that I'm interested in, though, because it is actually a military term. It is the term that is used of a general who is studying a city before he attacks it in order that he might develop his strategy whereby he can destroy the city. So he's watching when they open the gates, the method of which they open the gates. How do the people come out? What gates are the most easily attacked? And he's developing his whole strategy in order that he might attack and destroy the city. That's the Hebrew word, the background of the word. It's a military term. "Have you been studying Job? Seeking to develop the strategy whereby you might destroy him? Have you considered my servant Job?"

Now God's witness of Job, perfect man and upright. He loves Me; he hates evil. And Satan frighteningly declares, "Yes, I have seen that fellow. I've studied him." And not only had Satan been studying Job, but he had developed a whole philosophy concerning Job. He said, "Job has been blessed of You. Look, he's the wealthiest man in the east. He has everything anybody could ever desire or want. Job is just serving You because You've blessed him so much. Who wouldn't serve You if You blessed them like that? And You've put a hedge around him and I can't get to him." This interests me, the hedge that God puts around His children. "He shall give His angels charge over thee, to keep thee in all thy ways. To bear thee up, lest at any time you dash your foot against a stone" (Psalm 91:11-12). And God has a hedge around us. Satan is complaining about that hedge. "Let me get at it. Let me at it. Let me take away his wealth and he's going to curse you to your face. Job only serves You because it pays such big dividends." So God said to Satan, "All right, I will let you at him. Only don't touch him. You can touch his possessions; don't touch him."

So it came to pass in a certain day while his children were feasting and drinking in his oldest son's house: there came a messenger to Job, and he said, Your oxen were plowing, and the asses were feeding beside them: and the Sabeans fell upon them, and took them away; and they killed all of your servants; and I'm the only one that is left and I have come to tell you. And before he could finish his message of despair, a second servant came, and he said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and it has consumed them; and I only am escaped alone to tell thee. And while he was still talking, there came another, and said, The Chaldeans made out three bands, they fell upon your camels, and have carried them away, and they've killed all of your servants with the edge of the sword; and I'm the only one that has escaped and I've come to tell you. While he was yet speaking, another came and said, Your sons and daughters while they were having this big banquet, a wind came out to the east, and it blew down the house, and they were all of them crushed to death; and their servants with them (Job 1:13-18). Wipe out. In a moment's time your wealth, your possessions, and even all of your children are taken away. What do you do? Job fell on his face there in the dirt and he blessed God. He said, Naked I came from my mother's womb, naked I'm going to return: the LORD has given, the LORD has taken away; blessed be the name of the LORD. In all of these things Job did not curse God, neither did he charge God foolishly (Job 1:21-22).

I would like to say that I have heard many people charge God foolishly. Maybe they didn't curse God, but they've made foolish charges against God. I've heard people say, "I don't think God cares about me at all. I don't think God loves me." Those are foolish charges against God. Sometimes because of our circumstances we are prone to make foolish charges against God. But Job didn't do that. He passed test one.

(Through The Bible c 2000 Series; Chuck Smith; Bible commentaries,1979-1986)

We move now to a theme which is different from any we've had heretofore. This theme deals with that which you and I can know nothing about by sense perception. Now, it is entirely possible that you think you have seen an angel. There are men who have thought they've seen angels and then married them and found out differently after they got married—or at least they found out there are two kinds of angels, good angels and bad angels! But none of us has ever seen an angel. However, the Word of God moves back and forth from earth to heaven without any strain or difficulty. And it speaks of things in heaven as easily as it speaks of things on this earth. It moves back and forth and shifts from the seen to the unseen. You remember the story in Luke 16 about Lazarus, the beggar who died, and the rich man who also died. Jesus told about their lives down here, and then with no strain or hocus pocus or abracadabra at all, He moved from this life right over to the other side. Our Lord spoke as comfortably of the things there as He did of the things here. We need to recognize that creation is not limited to our sense perception. It's not limited to what we can see or feel or what is tangible. Actually, there are a great many things that are in the physical world that you and I have to take by faith. For example, when I studied chemistry, my professor talked about atoms. He talked about atoms, and he talked about atoms. I thought that he was acquainted with them, the way he talked about them—that they just were little fellows he tamed and kept in cages, that sort of thing! But I was amazed to discover that he had never seen an atom. And neither have you nor I ever seen an atom, but I am confident that you would not doubt that there is such a thing as an atom. It is a reality today. But the atom, although we don't see it, is, of course, in the physical realm. However, there are things that exist which are unseen, as we're going to discover. Creation therefore is not limited to only what you and I know and understand. I get rather amused at the liberals today who say, "We have a broad faith, we are broad-minded—we encompass everything." But when they begin to narrow the thing down, you wonder if they believe in anything. This is what I mean: Is it a broad faith to say, "I don't believe in angels; I don't believe in miracles; I don't believe in the supernatural; I don't believe in the Bible"? Well, when you talk like that you don't have a broad faith, my brother, you have a narrow faith. And, friends, we do need to have a broad faith. The Word of God is our only reliable source; it is our only authority. The only way you and I can know about angels is through what the Word of God has to say.

**What Are Angels?** The Greek word for angels is *angelos*, which means messenger or envoy. It could refer to either human or supernatural beings. It is used sometimes, as we shall see, for human messengers. But in the Scripture, practically all instances refer to a creation of God which is above man. The word *angelos* occurs 108 times in the Old Testament and 165 times in the New Testament, totaling 273 times in the Word of God. So you see that the Bible does have a great deal to say about these creatures. Now let's see if we can find out something more about them. First of all, we want to know about their origin. Angels are created, they are part of the creation of God. Let's look at a number of Scriptures, first, Neh 9:6: You alone are the Lord; You have made heaven, The heaven of heavens, with all their host, The earth and everything on it, The seas and all that is in them, And You preserve them all. The host of heaven worships You. That is one reference to angels in Scripture. Then let's take a Scripture in the New Testament, speaking of the Lord Jesus: For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. (Col 1:16) The next Scripture is rather conclusive in this connection: Praise Him, all His angels; Praise Him, all His hosts! Praise Him, sun and moon; Praise Him, all you stars of light! Praise Him, you heavens of heavens, And you waters above the heavens! Let them praise the name of the Lord, For He commanded and they were created. (Psa 148:2-5) In this creation of heavens and of earth and waters we have the creation of angels—in fact, they are mentioned first. Angels are a creation of God. That's the first thing we learn about their origin. The second thing we find is that angels are invisible. That is, they are invisible as far as we are concerned. The passage in Colossians says that "by Him [the Lord Jesus] all things were created that are in heaven and that are on earth, visible and invisible." There are things that are seen and things that are not seen—angels come under the category of those which are not seen. We have another Scripture along this same line: ... Who makes His angels spirits, His ministers a flame of fire. (Psa 104:4) And we find it repeated in Heb 1:14 that His ministers are spirits. So it is clearly stated the angels are invisible. We know now that angels are created of God and that they are invisible. We know something else about them from Scripture. They are higher than man. They were created before man, and they are a higher creature than we are. And, may I say, that would stand to reason, would it not? In this earth on which we live, we find a creation beneath us, the animal world; and since we have this creation beneath us, it's reasonable to conclude that there is a creation above us, you see. Now I want you to notice several Scriptures which pertain to this. What is man that You are mindful of him, And the son of man that You visit him? For You have made him a little lower than the angels, And You have crowned him with glory and honor. (Psa 8:4-5) God has made the angels higher than man, or to put it like the psalmist did, man has been made a little lower than the angels. You may recall what was said to King David by the woman of Tekoa as recorded in 2Sa 14:20: "My lord is wise, according to the wisdom of the angel of God, to know everything that is in the earth." There was attributed to David a wisdom like the wisdom of an angel, which was quite a compliment.

It's interesting to note that after our Lord had been tempted by Satan in the wilderness, He was with the wild animals, and the angels ministered to Him (see Mar 1:13). We assume it's the angels alone who ministered to Him, but I believe that the animals did too. The animals were not there to hurt Him or harm Him in any way. You see, He was the One who recovered what Adam had lost. Adam was given dominion. And if you read the Genesis account very carefully, you will find out specifically that Adam was given control of the animals (Gen 1:28; Gen 2:19-20). You talk about domesticated animals, well, this man Adam had control of all of them. And we go to the circus today and see somebody go into the lion's cage, and we see an old shaggy lion without any teeth jump through a hoop, and everybody applauds. Isn't that wonderful to make a lion jump through a hoop! Well, believe me, Adam had what we call wild animals outside his door, running around like pussy cats. They would not harm him at all. He had dominion. That's an important thing. When man fell, friends, he lost something on this earth. Again, if you read very carefully in Genesis, you'll discover that before he disobeyed God, Adam had authority on this earth over the animals and perhaps over the weather. But he lost that in the Fall. In this day when we talk so much about scientific achievements and how far man has come and how he has conquered the forces of nature, it reminds me of the politician who came down from Washington years ago for the dedication of the third dam on the Colorado River. At this dedication the politician waxed very eloquent, declaring, "Man now has conquered the forces of nature!" Well, before he got back to Washington, we had a heavy rain, and it washed out all three dams!

May I say to you, man does not control the forces of nature, not yet. He's trying to, and I remember when they sent three planes out to try to detour a hurricane, but she had her own way, and she just kept going merrily on her way. Man does not control nature. So our Lord was ministered to by the animals beneath Him as a man and by the angels which were above Him as a man. Angels have great power. These two passages of Scripture mention the power of angels. First from the New Testament: "... whereas angels, who are greater in power and might [than man] ..." (2Pe 2:11). Then from the Old Testament: "Bless the Lord, you His angels, who excel in strength" (Psa 103:20). In spite of the fact that angels have great power, we are told specifically not to worship them. The apostle Paul wrote to the Colossian Christians: Let no one cheat you of your reward, taking delight in false humility and worship of angels. (Col 2:18) You'll recall that John, on the Isle of Patmos, fell down to worship the angel who was so great and mighty and had revealed so much to him: And I fell at his feet to worship him. But he said to me, "See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God!" (Rev 19:10) In other words, "I worship God. You don't worship me at all." That is something, by the way, that is quite amazing. If we are not to worship angels, we certainly ought not to worship Mary or any other human being. If an angel appeared before us at this moment, we are not to fall down and worship that angel. In fact, if he was God's angel, he would forbid us to fall down and worship him. Now there is something else that we need to say about the angels. There are a large number of them. The fact of the matter is, as far as we are concerned, I think they, like the stars, are almost numberless. And this is the impression the Word of God gives constantly concerning them: But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels. (Heb 12:22) "An innumerable company" means you can't number them—there are more than you can count. And you will recall the apostle John's experience recorded in Revelation: Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands. (Rev 5:11) John said that he saw angels around the throne and then he saw another great circle of them, and beyond them another and beyond them another and beyond them another. John finally finishes by saying, "And there were myriads and myriads of angels." Again, you could not count them, there were so many. They are also called in the Old Testament "the hosts of heaven." It's a term that would indicate a great army. Now we want to know something else about them. They are sexless. Angel pictures showing a woman with wings are not pictures of any angel mentioned in the Word of God. Instead, the gender that is used in Scripture—ladies, forgive me—is masculine. If you are going to attach a gender to angels, it would have to be masculine. However, the reason the masculine word is used is because it is in the generic sense of mankind. Anthropos means man, and we get our word anthropology from it, but that does not denote that it means male. The angels, as our Lord said, neither marry nor are given in marriage (see Mar 12:25). As far as we know, they do not propagate themselves. We assume from Col 1:16-17 that the number never has increased nor decreased. There have always been the same number, and probably always will be the same number of angels. Who Are Angels? It is important to see the term angel used in other connections. The word angel applies actually to God on certain occasions. When you go back into the Book of Genesis, you will find the term the Angel of Jehovah. There was the appearance of the Angel of the Lord, or the Angel of Jehovah, to Hagar. Let me give some background first from Genesis 16:

Now Sarai, Abram's wife, had borne him no children. And she had an Egyptian maidservant whose name was Hagar. So Sarai said to Abram, "See now, the Lord has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her." And Abram heeded the voice of Sarai. Then Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Canaan. So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes. Then Sarai said to Abram, "My wrong be upon you! I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. The Lord judge between you and me." So Abram said to Sarai, "Indeed your maid is in your hand; do to her as you please." And when Sarai dealt harshly with her, she fled from her presence. (Gen 16:1-6) We see now the ministry of the Angel of the Lord: Now the Angel of the Lord found her by a spring of water in the wilderness, by the spring on the way to Shur. And He said, "Hagar, Sarai's maid, where have you come from, and where are you going?" She said, "I am fleeing from the presence of my mistress Sarai." The Angel of the Lord said to her, "Return to your mistress, and submit yourself under her hand." (Gen 16:7-9) Then when Hagar's son was a teenager, they both were sent away from the home of Abraham. And God heard the voice of the lad. Then the angel of God called to Hagar out of heaven, and said to her, "What ails you, Hagar? Fear not, for God has heard the voice of the lad where he is. Arise, lift up the lad and hold him with your hand, for I will make him a great nation." Then God opened her eyes, and she saw a well of water. And she went and filled the skin with water, and gave the lad a drink. So God was with the lad. (Gen 21:17-20) The Angel of the Lord here, you see, is God, and many of us believe that the term Angel of Jehovah in the Old Testament is none other than the preincarnate Christ. However, I am not going to develop that particular theme now. I want you to notice another connection in which the word angel is applied. Men are called angels. You will find this occurring in several different Scriptures, although we'll quote only one. On one occasion John the Baptist sent two of his disciples as messengers with a question for Jesus. When it was answered to their satisfaction, the messengers returned to John with the answer. When the messengers of John had departed, He [Jesus] began to speak to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind?" (Luk 7:24) Now the thing I want you to notice is that the word for messenger here is the Greek word angelos. And you could translate it, "When the angels of John had departed," indicating that the word angelos, angel, also applies to men. Let me give you some other Scripture references that illustrate this: In Jam 2:25 the word is translated messengers, and all of the salutations in chapters 2 and 3 of the Book of Revelation are directed to the "angel of the church" in all seven churches. "To the angel of the church in Ephesus write.... To the angel of the church in Smyrna write..." and so on. Well, the angel is evidently the pastor of the church, not a supernatural creature. And, of course, I like it that way because it is the only place that you will find a preacher called an angel, and I'm going to hold to that interpretation! They call pastors other things sometimes. There is something here that I want to dwell on for just a minute, because this is rather important. The departed spirits of men have been called angels. That is where the notion has arisen that we become angels when we die. But a close examination of these Scriptures reveals that you couldn't press it to that point at all. Again, I'm only going to make reference to these. Act 12:15 refers to Peter's having been put in prison and the angel freeing him. Keep in mind how the angel ministered to Peter in that connection—opened the prison doors and led him out of prison. Then Peter came to the place where the church was assembled and knocked on the door. The people inside were praying. Do you want to know the kind of faith they had? It was like our faith. They did not believe God would let Peter out of prison, yet they were praying for that! And when the little maid came running in, saying, "Peter is at the door," they said, "Can't be true. It must be his angel." And when they said "his

angel," they meant his spirit. And that is the way in which angelos is used. Here is another example of angel referring to a person's spirit. Our Lord said: Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven. (Mat 18:10) Their angels are their spirits which are always before God the Father. By the way, this is the passage that brutal parents ought to look at. Do you want to know whether a child who dies is saved or not? The spirit goes immediately into God's presence. How do you think God feels toward the one who sent the spirit of that little one into His presence? I think you may be able to get by with some things, but I would hate to be either a parent or any other person who killed or mistreated one of these little ones in a fit of anger. Our Lord says their angels (or spirits) are in the Father's presence always, and from 2Co 5:8 we can conclude that their spirits go to Him immediately when these children die. That very solemn Scripture in Matthew 18 probably should be given to some of these folk today, that is, if anything would impress a brutal and almost senseless person who would mistreat a little one like that.

Now, I want to be very careful here to give you another Scripture that shows that the departed spirits and the angels are not the same—that departed spirits do not become angels at all. I turn to Hebrews: But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect. (Heb 12:22-23) These verses make it clear that the angels and the spirits of righteous men who have been brought into God's presence are separate. Departed spirits of people do not become angels. Those are the three ways in which the term angel is used in Scripture that we need to note. They will keep us from getting detoured when we come to a passage and wonder what in the world the writer is talking about. It is quite clear that there are occasions when God was spoken of as an angel, when He appeared as an angel to man. And men, when they became messengers (like the disciples of John the Baptist), are called angels, or even the pastors of the churches in Revelation could be called angels. And on two occasions the word angel was used for departed spirits, first of children (Mat 18:10) and then of Peter (Act 12:15). But let me repeat, angels are not the departed spirits of people.

Where Are Angels? Now I want you to notice something else that is rather striking. It would seem that the sphere in which the angels move is the second heaven. As you and I live here on earth we see above us the realm where the birds of heaven fly, which is the first heaven. The second heaven, the stellar spaces, seems to be the place where the angels are. And out beyond is the third heaven, the place to which the apostle Paul was caught up. I want you to notice several passages of Scripture in this connection. One is in Ephesians, speaking of the mighty power of God: which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. (Eph 1:20-21) Paul is speaking of the place above where the angels are, for there are gradations of angels, as we're going to see. But when God raised our Lord from the dead He took Him, the resurrected Man, the glorified Christ, back above and through the second heaven, the abode of the angels, clear back to the throne of God itself. Now notice that the Epistle to the Hebrews also has something to say in this connection: But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. (Heb 2:9) You see, when Jesus came to this earth as a man He put Himself below the place of angels. Now this innumerable company had seen Him become the Angel of Jehovah in Old Testament times. And they probably were surprised to see Him leave His throne in heaven because He didn't do that very often. I'm confident that at His incarnation they did not know His mission since we're told in 1Pe 1:12 that even today "angels desire to look into" these things. They were absolutely breathless—if angels can be breathless—when they saw Him descend through their host, come down to earth, and become a man! I think that they are learning something about God even today, because Jesus left their sphere altogether, the stellar spaces, and came down to this earth and entered the human family as a baby. You and I have no notion of what was involved in the Lord Jesus Christ becoming a man. I wish an angel could come now and tell you something about how surprised they were. And they could tell you what humiliation it was for Him to become even an angel. But how much more to become one of us "worms"—and that's what we are in contrast to angels. Look at the little ant that's crawling around your home somewhere. Take a good look at it. Do you want to be one of them? Of course you don't. Do you think an angel wants to become one of us? He looks down at us and says, "Be a man? No, never!" He doesn't want to be a man any more than you and I want to be an ant. And when the angels saw Him, the mighty Creator, leave heaven's glory and become a man, that to them was incomprehensible! Will you notice just one more Scripture in this connection: Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God.... (Heb 4:14) Jesus came down through the heavens, you see. And the picture is this: through the third heaven, the throne of God; through the second heaven, the stellar spaces; through the first heaven where the flying creatures move. They saw Him leave heaven's glory. Instead of becoming an angel, Jesus came all the way down through their habitation to this earth. He became a man. And when He had finished our redemption, He went back up there so that He might become our High Priest. Oh, my friend, we have Someone up there who is just like we are—He's a man, you see. The wonder of the incarnation of Christ is that you and I have Somebody in heaven who has lived through what we are going through. An angel does not understand us. He can't enter into our lives at all.

How Do Angels Relate? What is the angel's relation to the earth and to the human family? I'll have to slight this, but let me mention some things. They desire to look into the gospel (1Pe 1:12). They were present at the giving of the Law (Gal 3:19). They were present at the birth of Christ—"a multitude of the heavenly host praising God" (Luk 2:9-14). I mentioned a moment ago an angel who freed Peter from prison. And an angel ministered to the exhausted Elijah when he was running for his life. The writer to the Hebrews says angels are "ministering spirits sent forth to minister for those who will inherit salvation" (Heb 1:14). Let me say that at one time I believed this verse indicated that God has put an angel with every person whom He has created in this world, a guardian angel to watch over and guard us. I no longer hold that view. Right away somebody is going to say, "Doesn't it say here that the angels are going to minister to the heirs of salvation?" Let's read the verse like it is. The angels are going to minister to those "who will inherit salvation." This verse is looking forward to the time when God turns again to the nation Israel and to the gentile world—after the church is removed from earth. Notice that it does not say that the angels are ministering to those who are right now the heirs of salvation. You see, God is moving according to His program, and He has a purpose for everything He does. Christ is the Son; angels are servants. Christ is King; angels are subjects. Christ is the Creator; angels are creatures.

Christ at this moment is waiting until His enemies will be made His footstool. The Father never gave such a promise to an angel, but He says that someday His Son shall rule. This tremendous passage, Heb 1:5-14, sets before us the deity of the Lord Jesus Christ and the exaltation of the Lord Jesus Christ. He is higher than the angels. The Word of God does tell us that when the Lord Jesus returns to the earth, His holy angels are coming with Him. And, under His command, they are to war with the enemy.

**When Did Some Angels Fall?;** There was a fall of angels. They had a fall just as man had a fall, although theirs was different in many ways. When did it take place? I can make only a suggestion. We will go into more detail in the next chapter when we see how the archangel Lucifer became Satan. I hold the view that it took place between Gen 1:1 and Gen 1:2, when this earth became without form and void. It goes back to the sin of a great creature who with a third of the angelic hosts rebelled against God and was plunged to earth. There is apparently no redemption for them. And the reason there's no redemption for them is that each one was created as a free moral agent, and each one made his own decision. I think the final judgment of angels ought to make it clear that you would not want God to deal with the human family other than the way He arranged it in the Garden of Eden: that we were all in Adam, we all sinned in Adam, and Adam's sin has been made over to us. Since that is true, the righteousness of Christ can be made over to us, and we can now be a new creation in Jesus Christ. Otherwise, if we were like the angels, there would be no redemption for us when we should fall. Also we're told that certain angels are reserved in chains: For if God did not spare the angels who sinned, but cast them down to hell [tartarus] and delivered them into chains of darkness, to be reserved for judgment.... (2Pe 2:4) And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day. (Jude 6) Apparently, when the angels fell, the sin of some of them was so great that they immediately were put in chains and are held for judgment. Other angels are probably the demons that the Scriptures speak of. Those angels were never chained, and they are the emissaries of Satan today and still have a freedom. They are disembodied, but they want to be in a body. Why? That's a strange thing, but I think in the next chapter we can come to some conclusion on that. Therefore there are two classes of angels, good angels and bad angels. There is a tremendous warfare going on between light and darkness, heaven and hell, God and Satan. That warfare is not confined to this little earth or to man. It's much bigger than this little earth. It reaches out yonder and touches the innumerable host of angelic creatures. In other words, God is resolving a great issue during this time in which you and I live.

**How Do Angels Rank?;** Now angels are in gradations of rank. They are arranged according to orders, and we see them mentioned this way in the Scriptures. Michael is the archangel. He's the mighty one who stands for the children of Israel. He is mentioned in the Book of Daniel and again in the Book of the Revelation. Gabriel is not an archangel. Gabriel is an angel who is apparently a special messenger for God. He came to Daniel to explain the vision of the end times which God had given him. He also announced the births of John the Baptist and our Lord Jesus Christ. And the cherubim who protect the holiness of God were placed in the Garden of Eden. They did not use the sword to keep man out of the garden. Rather, they made a way for our first parents to return to God through the shed blood. Later in the tabernacle, cherubim fashioned of gold were placed over the mercy seat for that very reason. It is the same picture we saw in the Garden of Eden of cherubim looking down at the mercy seat. The seraphim are seen in Isa 6:1-8. They are standing about the throne of God engaged in worship and service. Then another is the Angel of Jehovah which we have referred to previously. Now turning to Eph 1:21, notice that we are told of "all principality and power and might and dominion." These are gradations of angels. Then you will find that the devil has his angels arranged in the same kind of order: For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. (Eph 6:12) These are also gradations, you see. Other armies have generals; we have generals. Other armies have colonels; we have colonels. And long before we thought of doing it, God had His angels arranged in orders, and Satan had his arranged the same way. Apparently God created them in different orders, and they function according to His arrangement. We have a fine example of how this works in the tenth chapter of the Book of Daniel. Now you will notice Daniel is in prayer. By the way, chapters 10, 11, and 12 constitute one vision, and it's probably the most important vision in the Book of Daniel. Daniel had been praying to God. And he says: In those days I, Daniel, was mourning three full weeks. (Dan 10:2)

**Why? Because he had been praying, and he was not getting an answer to his prayers. This was unusual for Daniel, because when he prayed he got an answer. But on this occasion he did not get an answer to his prayers. So what happened? Well, he kept on praying and fasting for three full weeks. Then an angel came to him. Suddenly, a hand touched me, which made me tremble on my knees and on the palms of my hands. (Dan 10:10) He's down on all fours. And he said to me, "O Daniel, man greatly beloved, understand the words that I speak to you, and stand upright, for I have now been sent to you." While he was speaking this word to me, I stood trembling. Then he said to me, "Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words." (Dan 10:11-12) I have a notion that Daniel would say, without being irreverent, "Well, where have you been for three weeks? If the first day I prayed you were sent, what has taken you so long?" The angel explains: "But the prince of the kingdom of Persia"—that's one of Satan's angels. Here we see God's angels and Satan's angels. One of them is called the prince of Persia. Now that's interesting! It throws a lot of light on the role of angels in the governments of the world. Satan apparently has an angel for every nation. God, I assume, has an angel to match for every nation. That's an interesting revelation, is it not? Why did Satan want to withhold God's message from Daniel? Because this vision had something to do with Persia, and Satan didn't want it to get through to him. But the prince of the kingdom of Persia withstood me twenty-one days. (Dan 10:13) That was three weeks! And behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia. (Dan 10:13) In other words, the angel's explanation was something like this: "When God sent me out on this mission, I had only the rank of a sergeant. And when I was bringing to you God's answer, the prince of Persia, Satan's general whom he had set over Persia, withstood me. For three weeks I couldn't get through to you. So I had to get reinforcements, and Michael the archangel came and moved him out of my way so that I could get through to you." That throws a lot of light on what's happening today. Why are nations that historically reject the God of the Bible having successes in international affairs? Is it because this thing is satanic? At last, after twenty-one days, the angel says: Now I have come to make you understand what will happen to your people in the latter days, for the vision refers to many days yet to come. (Dan 10:14)**

**Why Are We Defeated?; My friend, you and I are so limited in our understanding, in our knowledge, and in our vision. We do not recognize the extent of evil and of this warfare between God and Satan. And today you and I are defeated so many times. Do you know why we are defeated? We are defeated because we don't recognize our enemy. Paul said to the Ephesians: For we do not wrestle against flesh and blood. (Eph 6:12) And, friends, you and I are always fighting flesh and blood, aren't we? I wish the saints would quit fighting each other and quit being so negative. General Robert E. Lee one time found two of his lieutenants arguing with each other; in fact, they were ready to come to blows. General Lee stopped them, and he said, "The enemy's out yonder." We today need to recognize the enemy's out yonder. There's a great spiritual warfare going on today. This is not superstition. Neither are we long-haired fanatics in saying this. There is something subtle that's going on in this warfare. And we are told to take the whole armor of God, because angels are involved in this. And the armor of God, a spiritual armor, is the only thing that's going to enable you and me to stand today. And the reason so many believers are being crushed is because they are not recognizing this. Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. (Eph 6:10-17)**

**We also need to recognize this warfare in our prayer life. Have you ever wondered why your prayer life at times becomes so cold and so difficult? Do you find it difficult to pray? Is it easy for you to pray? May I say, it may not be difficult for you to say your prayers, but it's difficult to really lay hold of God in prayer because you've got enemies that will try to keep you from it:**

**... praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints .... (Eph 6:18)**

**Oh, we need to come in the power of the Holy Spirit today. And knowing about angels is very practical in these days in which we live.**

**( Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 761-762)**

**Chapel Flock PO Box 161102 Wichita, KS 67216 (316) 243-1438**

**(If you wish to be removed from the mailing list e-mail at: [chapel-flock@sbcglobal.net](mailto:chapel-flock@sbcglobal.net))**