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Chapter 4: **INFECTED**

And I will put enmity between you and the woman, between your seed and her seed; he will bruise you on the head and you will bruise him on the heel.
(Gen 3:15)

Reading this verse on face value, free from theological bias and preconceptions, it is clear that Satan can produce seed or offspring and the offspring from Eve herself will contend with those of Satan. While ‘seed’ can be used in a figurative sense, sound exegesis (interpretation of Scripture) suggests that when the same word is used twice in the same verse, the same interpretation should be given to both. Since the seed of Eve is universally interpreted as her biological offspring, the logical implication is that Satan’s offspring are also biological. The big question is, ‘Who are these physical offspring of Satan?’

Legal rights

The legitimate right to gain spiritual advantage over man, through man’s free will choices, began with Adam’s sin. This was the beginning of what Anazao, and others, call the legal rights system. The legal rights system originally began with Satan’s rebellion. The consequences of Satan’s sin were being thrown out of heaven and losing favour with God. The consequences of man’s sin were being thrown out of Eden and losing favour with God.

It is understanding and unravelling the legal rights system that both the Kingdom of Light and kingdom of darkness use, that is the focus of this series of books,

'Darkness in the Light'. This approach will answer many of the questions raised in the introduction. Satan has a legal right to do certain things to man, based on Adam's choice to be obedient to him instead of God. God has to honour that. However, there are restraints on how far Satan can go. Satan is still under God's authority. The amount of influence, or legal rights, that each side gets is linked to the free will choices of men. If man chooses selfish actions, the satanic kingdom gains more control. If man chooses more selfless actions, the Kingdom of Light gets more control.

The legal right system, as a negotiable currency between the kingdom of darkness and the Kingdom of Light, began to gather momentum with Adam's first sin. Further legal rights were given to the satanic kingdom when Adam refused to say sorry when confronted by God and instead chose self-justification and blaming. The Kingdom of Light would have gained legal rights with the purity of Abel's heart and his offering. This would have been offset by Cain's jealousy and murder of Abel. You get the picture.

From the transaction in Eden and for the next four thousand years¹, Satan had control over the world. God was still the owner but Satan was the landlord and man the tenant. Satan had authority to do a lot of things to man because of man's initial submission. Nevertheless, since God was in authority over Satan, Satan couldn't act with complete impunity.

The devil's seed

Satan must have gained, over time, significant legal rights to be able to put into effect what has to be the most amazing angelic-human interaction imaginable.

Now it came about, when men began to multiply on the face of the land, and daughters were born to them, that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. Then the Lord said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years." The Nephilim were on the earth in those days, and also afterward, when the sons of God came into the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown. Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. The Lord was sorry that He had made man on the earth, and He was grieved in His heart. The Lord said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them. (Gen 6:1-7)

The use of the term ‘sons of God’ in Scripture applies to angelic beings and men. Whenever the term is used in the Old Testament, it refers to angels, both God’s and Satan’s. Whenever it is used in the New Testament, it refers to people². In the passage above, God would not have allowed his angels to have intercourse with women and so, by elimination, it must apply to fallen angels. Further backing for this viewpoint is that the literal translation of the word ‘Nephilim’ in Hebrew is ‘fallen ones.’ *Targum Yonathan* is a well known Jewish translation and commentary on the Hebrew Scriptures. It says that the ‘Nephilim’ were so named because they were the sons of the fallen angels. Strong’s Concordance with Greek and Hebrew Lexicon refers to the word ‘Nephilim’ translating it ‘a feller, i.e. a bully or tyrant: giant’³. It states that this is derived from the verb ‘naphal’ which means ‘to fall’⁴. This word is often associated with violence, hence frequently translated ‘overthrow, fall upon’. Both translations are correct in that they each provide a different emphasis on the same word that complement each other. The Jewish emphasis on the word as a noun shows us that Nephilim were the offspring of fallen angels. The Gentile emphasis on the word as a verb describes their character. They were bullies who, through their large size, dealt violently with their fellow man.

Secondary Agreement

The book of Enoch is considered to be an Apocryphal book. It is not included in the Jewish Tenakh, the Hebrew name for what Christians call the Old Testament. The Protestant Old Testament is based on the Jewish Tenakh; the books in both are the same, although the order is different. After the Babylonian captivity, in the five hundred years before Jesus was born, Jews were spread all around the world and the Tenakh varied slightly. The Ethiopian Jews included Enoch in their Tenakh and most of the book of Enoch was found intact in the Dead Sea Scrolls. The book of Enoch has a rare distinction among apocryphal books of being quoted in the New Testament:

It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” (Jude 1:14-15)

This is a direct quote from the first chapter of 1st Enoch:

And behold! He comes with ten thousands of His holy ones, to execute judgement upon all, and to destroy all the ungodly: and to convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against Him. (1 Enoch 1:9)

Clearly then, the writers of the New Testament must have been aware of Enoch and its contents and did not consider Enoch too dangerous a book to quote. While new doctrine can't be formed from apocrypha books alone, these books can be used to support and amplify the Tenakh, where they are in agreement with the Tenakh. Such is the case with the Gen 6:1-7 passage. The book of Enoch tells us the names of the spirits⁵ that came down and had intercourse with women and the extent of the evil and corruption that resulted. Whether the names mentioned in Enoch are true or not is debatable. Nevertheless the support that Enoch lends to the interpretation that fallen angels had intercourse with women is unequivocal.

The Book of Jubilees is another ancient Jewish apocryphal book, also found among the Dead Sea Scrolls. It is sometimes called *Leptogenesis* meaning 'Lesser Genesis' in that it retells the book of Genesis. One of the reasons it is considered apocryphal is because of the author's tendency to unrealistically break all events into groups of seven years which he then linked to the year of Jubilee, the year after the 49th year. Interestingly, the translation of Gen 6:1 occurs in Jubilees 5:1 and confirms Enoch's interpretation of these verses.

And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bore them sons and they were giants. (Jubilees 5:1)

Some readers may object to the use of other Jewish sources to corroborate or support the Scriptures. It is a serious omission, in my opinion, that the translations Christians most commonly use are translated predominantly by gentiles, rather than Jewish experts. There can be a tendency in our thinking to believe that we gentiles know best when it comes to understanding the Bible, because Jews made the fundamental error of not recognizing Jesus as their Messiah. If they can make such a major error in misinterpreting their own Scriptures, perhaps they have made other errors of misinterpretation and can't be trusted. Therefore, the rationale is that gentile believers in Jesus should go it alone, relying predominantly on their own interpretation.

It is stating the obvious to say that Jews know their language better than non-Jews do. Knowing how to read and speak Hebrew is one thing, but *being* a Hebrew (a Jew) adds an extra dimension and understanding that no gentile can acquire. We are simply the wild olive grafted into the natural olive (Rom 11:17) and we will never have the same innate, intuitive understanding of the Bible that they do. As gentiles, we are apt to see the Bible as principally God's written communication to mankind rather than primarily as a Jewish historical and cultural record that

is also God's written communication to mankind. The emphasis is important. We compartmentalize and relegate the Jewish component to merely the vehicle that God used to communicate with humanity rather than seeing the two aspects seamlessly and inextricably interwoven. Reading a commentary on the famous Australian poem and song, 'Waltzing Matilda' by an American or an Englishman is unlikely to be as insightful and accurate as an Australian commentary. In reading translations of the Old Testament, in particular, we would do well to read parallel translations by Jewish translators and commentators and find out what the prevalent Jewish understanding is. I am not saying that they are always right, but a more balanced and accurate interpretation is likely to be achieved when we cast a broader net.

Makeup of Angels

One can imagine Satan's thinking going along the following lines: I have angels under my control; I have men under my control. What about a half breed? To ensure that God doesn't fulfil his promise, if I can gain greater control of men, they will be less likely to give their allegiance to him'.

Perhaps the prospect of having intercourse with the daughters of men was part of the carrot that Satan used to lure a third of the angels to follow him. The fallen angels thought the daughters of men were beautiful and, implicit in that statement is that they were sexually attracted to them.

All angels are male. Despite the world's portrayal of angels being predominantly female in television advertisements, nativity plays etc, every time angels appear in Scripture they are male. The pronouns used in reference to them are always masculine. There are no Scripture references to 'daughters of God', only 'sons of God.'

Fallen angels, or demons, can change their appearance to look like dragons, snakes, gargoyles or any other shape, beautiful or hideous, that will impress or frighten men. From my experience counselling survivors of comprehensive satanic ritualistic abuse, it appears that angels are created, with a default setting to take the shape of a person. In the spiritual realms, angels look like us, whether they are on God's side or Satan's. They have a head, torso, two arms, two legs and, yes, they have a penis. Regarding wings, most angels and demons don't have them. Wings are not necessary for 'flying' since angels exist in dimensions outside of our space-time world where wings for movement through the air are not necessary. A small proportion of angels, such as seraphim and cherubim have wings but the function of these wings is protection rather than movement. The wings of the cherubim that were placed on the top of the Ark of the Covenant had a protective function, not unlike the analogy used in Ps 91.

*He will cover you with His pinions,
And under His wings you may seek refuge;
His faithfulness is a shield and bulwark (Ps 91:4)*

Again, from our experience, it appears that when demons, in spiritual form, engage in sex with humans today, they are always male. I have counselled a relatively large number of women who have inadvertently had sex with demons. Many of these women are God-fearing believers who have had no direct involvement with the occult at all and are surprised and perplexed at what is happening to them. These demons are given the collective name, 'Incubus'. Women relate varying degrees of sexual involvement from clitoral stimulation to full intercourse. Often clients are understandably embarrassed to share such incidents. Frequently they relate that the sex is the same as sex with a human male in terms of dilation of the vagina, heaviness on the chest and related sensations. It is as though a body is lying on them, but there is nothing there. Sometimes the woman can see the demon and they can appear in every respect just like a man. Less common is interference by 'Succubus' demons which usually involves anal penetration of human males, and females, or oral stimulation of the person's penis. The incidence of Incubus and Succubus interference is much more prevalent in African countries.

Demons can make themselves look like females when they appear as ghosts to deceive people, but when they embody, they always embody as male.

Examples of Angels embodying

The fact that God's angels can embody physically, for limited periods of time, is not in question. Some appeared to warn Lot and he invited them in as guests. Another angel wrestled with Jacob.

Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it. (Heb 13:2)

By embodying we mean taking on a covering of flesh, for a limited period of time, and interacting directly with us. Embodying doesn't mean going into the body of an existing person. It means forming a completely new physical entity that looks and acts like a human in every respect. There are numerous stories in many Christian books today of angels embodying to help out the saints. Derek Prince, in his book '*Appointment in Jerusalem*', relates how an angel carried one of his adopted daughters to safety from one side of war torn Jerusalem to another.

Someone I know of personally, who was actively involved in smuggling Bibles into Europe and China, relates an incident of travelling towards Albania by himself in a VW car crammed full of Bibles. Albania, at that time, was the most

anti-Christian country in Europe. He was relying on God for a miracle since he had no idea how he would get the car full of Bibles through the border checkpoint. He didn't speak Albanian. Not far from the border, he picked up a hitch hiker who happened to speak English. As they approached the border the hitch hiker said, 'I speak fluent Albanian. Let me take care of the border inspection'. The car stopped at the checkpoint, the hitch hiker rolled down the window, spoke to the guards and they waived the car through with no inspection at all. He relates, 'Leaving the inspection point, I put the car into first gear, changed into second gear, turned to thank the hitch hiker and he was gone! He disappeared. The car door wasn't opened at any stage through the checkpoint and afterwards'. The only possible explanation is that God had sent an angel. It makes the following verse, from Hebrews really come alive!

Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation? (Heb 1:14)

Satan's crew can too!

Satan's angels can embody and do. Remember, the angel's ability to embody is intrinsic to their makeup and that didn't change when they lost their authority. There is a popular misconception amongst the general public, including Christians, that demons in their natural state are horrible, wart covered creatures who look like deformed dwarfs or gargoyles. This is simply not true. While they can change their shape and appearance to look like anything they choose, including something grotesque, that is not their natural form or shape. They are angels, just like God's angels. They have simply chosen to follow a different master. Not only did demons embody, but from this passage in Genesis chapter 6 we learn that they had physical intercourse with women and could produce sperm capable of fertilizing a human ovum. They were obviously attractive enough when they embodied to entice women to have intercourse with them.

The uniqueness of man

The angels would have been intrigued watching the creation of Adam because he had a trinity of spirit, soul and body. Man was part of a dimensional existence that was physical. Angels were part of a dimensional existence that was spiritual. They had a spirit and a soul but man was different. He had a spirit and a soul just as they had, but in addition this spirit and soul was inseparably linked to the flesh of this new physical world. It wasn't that man was spirit and soul *clothed* in flesh, it was that the flesh was actually one with the soul and spirit. Angels were a 'bi-unity'; man was a 'tri-unity', made in the image of God. When angels embody they are not a 'trinity' like man. They are spirit and soul clothed in flesh. A bi-unity encased in flesh. A being that looks like us but in reality is fundamentally different. God had created man as a reflection of himself, just a little lower than himself.

*What is man that You take thought of him,
And the son of man that You care for him?
Yet You have made him a little lower than God,
And You crown him with glory and majesty! (Ps 8:4,5)*

Unfortunately the King James Version has incorrectly translated the first line of verse five as “...made him a little lower than the angels” and this misconception is entrenched in the thinking of many Christians. The NIV continues the error with “...made him a little lower than the heavenly beings”. The Hebrew word is ‘Elohim’ and this word is almost always translated as ‘God or gods’, rather than ‘angels’ or ‘heavenly beings’. It is translated correctly in the NASB. Incidentally, the writer of Hebrews also mistranslates those same verses (Heb 2:6,7).

Similar soul and spirit

Some may argue that we don’t know for sure that angels are a ‘bi unity’ of the same soul and spirit we have. Because angels had intercourse with women and produced viable offspring, it is unlikely that the union of the sperm of angels with the ova of women was significantly different from normal human reproduction. If it were, we would be dealing with another species but, as will be explained in more detail in chapter 6, Nephilim could reproduce with ordinary humans producing a generational lineage. This indicates that they are the same species, only larger in size. Hence the impartation of soul and spirit at the conception of angel-human offspring is the same as human-human offspring. No one is exactly sure how soul and spirit are imparted to a new being at conception. Does God uniquely impart a completely distinct and different soul and spirit at the moment of conception? Alternatively, does the soul and spirit inherent in the sperm, meet with the soul and spirit inherent in the ovum to produce a new soul and spirit that is still unique and distinct but more closely linked to that of both parents? The latter scenario provides a more seamless vehicle for the transference of inherited generational iniquity.

Conjecture

It is more than coincidental that the fall of Satan happened after the creation of Adam and Eve. In fact, it is very likely that these events were connected. Everything seems to have been okay in heaven up until this point. *All* the angels, sons of God, shouted for joy when the earth was created.

On what were its bases sunk? Or who laid its cornerstone, when the morning stars sang together and all the sons of God shouted for joy? (Job 38:7)

This verse implies that the rebellion of Satan was yet to happen. Rev 12:9 makes it clear that the earth existed when the rebellion took place. The rebellion of the

angels in heaven occurred when Adam and Eve were enjoying the Garden.

He was hurled to the earth, and his angels with him. (Rev 12:9)

There was collective joy and jubilation after God had made the heavens and the earth. However, when man entered the scene, and then woman, things started to go awry.

Maybe Satan, who was watching this event, realised that as beautiful, majestic and powerful as he was, this new creation of God's was somehow more intrinsically reflective of God's nature than he was. Maybe that was a factor in his rebellion. His conceit meant that he was not going to play second fiddle to anyone. As he watched Adam and God walking in the cool of the evening, maybe he recognized a quality in their relationship that was absent in his own.

Fascinating females

Imagine the intrigued look on the angels' faces as they watched the creation of Eve. Here was a being quite different from them. Firstly, she was physically different; there were breasts and no male organ. Secondly, her thinking and emotional responses were processed in a manner that appeared to them strange. Their jaws must have dropped when Adam and Eve first had sexual intercourse. Here was a connection between two individuals that they had never seen before. The enjoyment of this act, experienced by Adam and Eve, as well as God's approval of what was happening, would have added to the fascination.

Satan now had a carrot to dangle as an enticement to join his band. If he could promise his followers that they too could enjoy intercourse with this new creature maybe that would convince some to follow him. If Satan could persuade the angels to choose lust over unconditional love, then that might be the thin end of the wedge that would open the door to angels enthroning him as god instead of Elohim. If this was the case, then Genesis chapter 6 is really about Satan making good on his promises. He was letting his boys finally enjoy what was promised before they threw their hats in with him.

Perhaps the 'trade' mentioned in Ezek 28:16 refers to Satan lobbying the angels with his proposition of sexual gratification.

By the abundance of your trade You were internally filled with violence, and you sinned; (Ezek 28:16)

Could the 'violence' refer to Satan's intention to destroy mankind, whether through radically infecting them with half breeds or by direct violence towards men?

The Nephilim

The Nephilim, the offspring of the union between embodied fallen angels and women, possessed some super human qualities. With 50% of the genetic material coming directly from the satanic kingdom, it is not hard to imagine that evil spread at an incredible rate. It was not the angelic genes as such that was the issue but the accompanying demons. The use of the phrase, ‘men of renown’ in Gen 6:4 doesn’t in this case mean ‘good renown’. Verse 5 expands on verse 4 saying that the wickedness of man was so great that *every intent* of his heart was inclined to evil. It is likely that the widespread infection of the Nephilim into man’s genetic makeup, coupled with the violent behaviour these god-men modelled, meant that soon all of humanity was biologically or morally corrupted by their influence. God was left with little choice but to take the drastic action he did. The only way to remove the Nephilim, to genetically remove their impact, was to eliminate everyone. Everyone, except for someone with a genetically pure human lineage and a heart turned towards him. Noah fitted the bill.

These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God. (Gen 6:9)

Let’s look at the phrase translated ‘*blameless in his time*’ in the NASB and ‘*blameless among the people of his time*’ in the NIV. The Hebrew word translated ‘blameless’ is *tamim*. Jewish commentators translate the word as ‘whole, unblemished, perfect’. Strong’s Concordance agrees and translates it as ‘without blemish, complete, full, perfect, sincerely (-ity), sound, without spot, undefiled, upright(-ly), whole’⁶. The nuance of the word implies an untainted wholeness or perfection. Its primary application is not moral perfection. The word translated ‘time’ should be translated ‘generations’. It is exactly the same word used in the first part of the same verse; *these are the records of the generations of Noah*. The same word should have a consistent translation within the same verse! The literal translation of this phrase, ‘*blameless in his time*’ should be ‘*perfect in his generations*’. Several Jewish translations use the phrase, ‘perfect in his generations’ for Genesis 6:9⁷. The translators of the NIV and NASB didn’t translate it literally because it didn’t make sense to them⁸. This is because the fundamental assumption of the major commentaries (e.g. Matthew Henry, Zondervan) was that Gen 6:1 doesn’t refer to fallen angels having intercourse with women. The translation ‘blameless in his time’ seemed to tie in better with ‘Noah was a righteous man’ and so they used this instead. Fortunately, not all Western translations are flawed. The KJV (King James Version) and RAV (Revised Authorized Version) correctly translate this phrase as ‘*perfect in his generations*’.

If the premise is correct that Nephilim had infected most generational lines and God had to choose a man that was both righteous and untainted in his generational

lineage, then the literal translation ‘perfect in his generations’ meaning ‘pure in his generational line’ makes more sense. Noah was both righteous *and* he had a pure generational lineage. It is also more consistent with the opening statement of the same verse, ‘*This is the history of the generations of Noah*’. The author begins the verse by saying he is going to tell us about the history of Noah’s generations but the phrase ‘blameless in his time’ talks about character, not history. The literal translation means the context of the first part of the verse is explained by the second part; *these are the records of the generations of Noah. Noah was a righteous man and his generational line was unblemished.*

Extensive infiltration

Noah was the tenth generation from Adam:

...the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enosh, the son of Seth, the son of Adam, the son of God. (Luke 3:36-38)

In Genesis chapter 5, with the exception of Noah, for each of the ancestors mentioned above is added the phrase, ‘and he had other sons and daughters’. We don’t know how many additional children each ancestral patriarch had but given the abundance of provision that existed in a near perfect world and the long lives each person lived, it is not unrealistic to assume that each couple had between 10 and 20 children. They were commanded to go out and populate the world and they no doubt took that seriously. Over ten generations, mathematically that means there were billions of people alive on earth at the time of the flood, probably more than are alive on earth today. The extent of the corruption of the human genome must have been absolutely enormous if God can find only *one* who is righteous *and* has a pure generational line. It is highly likely that we are not talking about a handful of angels infecting one generation but a repeated generational assault by a large number of angels producing hundreds of thousands, if not millions or tens of millions of Nephilim and related offspring. It is no wonder that the moral corruption on earth had reached epidemic proportions.

The antibiotic

The flood, as God’s solution to man’s wickedness, makes more sense when we see it primarily as an antibiotic response to the widespread infection of the Nephilim that had riddled humanity and rendered it moribund. Because of the purity of his blood line and his righteous obedience, Noah becomes the physical saviour of the human race; a forerunner of Christ who through the purity of his bloodline (sin-free conception) and his righteous obedience would become the spiritual saviour of the world.

SUMMARY

- Man's free choices determine the extent to which he will be blessed by the Kingdom of Light or cursed by the kingdom of darkness.
- Every choice man makes gives legitimate access, or legal rights, to either kingdom to influence his life.
- A focus of this book is understanding and unravelling the legal rights system, in a general sense, that both these kingdoms use.
- The phrase 'sons of God' in the Old Testament always refers to angelic beings, whether they are fallen or not.
- The correct interpretation of Genesis 6 is that Satan's angels took on flesh (embodied) and had intercourse with women, producing offspring that were angelic-human hybrids called Nephilim. Genesis 3:15 must refer to biological seed of Satan.
- Angels embody today to help out the saints. Similarly, Satan's angels can embody today to further Satan's plans.
- Angels and demons look like humans. Although they can take on different shapes, their 'default' setting is the shape of a human male.
- Most angels don't have wings. Wings form a protective function.
- Satan's fall soon after the creation of man is no coincidence. A likely incentive Satan offered angels to side with him was the chance to have sex with women. If that is the case, Genesis 6 is really about Satan keeping his promise.
- The angelic interaction with humans is unlikely to have been a small infestation but probably populated the earth with millions, perhaps billions of Nephilim and their offspring.
- The flood is a drastic measure but a viable way to eliminate the Nephilim from the earth.
- A literal interpretation of the first part of Genesis 3:15 regarding Satan's offspring now makes sense in the light of Genesis chapter 5.

Chapter 5:

DARKNESS IN THE LIGHT

After the flood, the next significant interaction that gives us direct insight into the relationship between God, Satan and mankind is the story of Job. It appears that Job lived in the period shortly after the flood, around the time of the Tower of Babel. Behemoth, described in Job 40, can only apply to a dinosaur¹, and we know that the changing climatic conditions after the flood meant that the dinosaurs didn't survive for long. In addition, there is strong scientific support for the belief that the post flood conditions led to the formation of the ice age². It didn't envelope the whole earth, as is commonly believed, and it is likely that the region that Job lived in was relatively unaffected. Nonetheless, the repeated references in Job to ice, frost and frozen sea³ implies its impact was not lost even on the more temperate regions.

God's interaction with demons

There are not many direct references to demons and God's interaction with them in the Old Testament. Those we do have paint a very different picture from what many Christians believe. A common misconception is that God is either repulsed by demons and doesn't want them in his presence or that demons can't stand to be in the presence of God, because of his holiness.

Separating sin from sinner

God created all the angels. He loves all his created beings, whether they are human or angelic. Just as he loves the human sinner and can separate the sin from

the sinner, so too he loves the fallen angels and can separate what they have done, and are still doing, from who they are: wonderfully created beings. God has no problem with fallen angels in his presence. Neither do they have a problem with coming into his presence. They are servants. A servant comes into the presence of the master whenever the master commands it. They do so respectfully. They do so immediately, whether they like it or not.

The interactions between God and the satanic kingdom, recorded in the Old Testament, clearly show God in control as he sends evil spirits to do his bidding.

Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech. (Jdg 9:23)

Now the Spirit of the Lord departed from Saul, and an evil spirit from the Lord terrorized him. (1 Sam 16:14)

Isaiah said to them, "Thus you shall say to your master, 'Thus says the Lord, "Do not be afraid because of the words that you have heard, with which the servants of the king of Assyria have blasphemed Me. Behold, I will put a spirit in him so that he will hear a rumor and return to his own land. And I will make him fall by the sword in his own land."' "(2 Kings 19:6,7)

This next passage shows very clearly how comfortable God was in his interactions with demons and, in turn, their respectful attitude toward him.

Micaiah said, "Therefore, hear the word of the Lord. I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right and on His left. "The Lord said, 'Who will entice Ahab to go up and fall at Ramoth-gilead?' And one said this while another said that. "Then a spirit came forward and stood before the Lord and said, 'I will entice him.' "The Lord said to him, 'How?' And he said, 'I will go out and be a deceiving spirit in the mouth of all his prophets.' Then He said, 'You are to entice him and also prevail. Go and do so.' "Now therefore, behold, the Lord has put a deceiving spirit in the mouth of all these your prophets; and the Lord has proclaimed disaster against you." (1 Kings 22:19-23)

Notice that all the hosts of heaven were there; God's angels were present, along with the fallen angels and they were divided into two distinct groups, one on his right and one on his left. It is likely that the Lord's angels were on the right and Satan's angels on the left, reminiscent of the separation of the sheep from the goats in the final judgment. (Matt 25:32, 33)

If we need any further convincing of God's overall authority and the ease of interaction between the Kingdom of Light and the kingdom of darkness, the first two chapters of Job provide interesting reading.

Again there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them to present himself before the Lord. The Lord said to Satan, "Where have you come from?" Then Satan answered the Lord and said, "From roaming about on the earth and walking around on it." The Lord said to Satan, "Have you considered My servant Job? (Job 2:1-3)

The 'sons of God' in this context refer again to the fallen angels of the kingdom of darkness. It appears that God has called them to attention, like a military parade. Satan himself was also commanded to appear. Notice the relatively relaxed, conversational style of the interaction.

Not equal and opposite

With this misconception that God and demons repel each other, is the underlying assumption that the satanic kingdom and the Kingdom of Light are two opposing camps at war, each trying to gain control of the other. Not unlike the Axis powers versus the Allies in the Second World War or the Russians and Americans in the cold war that followed, with each side plotting and counter plotting. That situation has never happened not even in Satan's initial rebellion.

No contest

God's omnipresence, omniscience and omnipotence mean that he has never for a second, not even a nanosecond, been out of control of the situation. He has been everywhere, right in the midst of Satan and his followers at all times. He has known everything; absolutely every aspect of what Satan is thinking and intending to do. He is all powerful. Satan is no more a threat to God than an atom is to an elephant! There never was a war like we imagine there was, based on our human understanding of relatively even and opposing forces. When your enemy knows absolutely everything about you at all times and is infinitely more powerful, there isn't a 'war'. Yes, in the initial angelic rebellion, God's angels certainly battled and had to trust God and there may possibly have been times when they appeared to be losing, but the outcome was never in doubt. God merely used the battle to train his angels.

Is God responsible for what the devil does?

It is hard to get our heads around the idea that God has control over the satanic kingdom. Our reasoning goes, 'If God is good, pure and holy then he shouldn't have anything to do with the devil and his mob'. If God is in ultimate control of

the devil, then isn't he responsible for what the devil does?

The point that we miss with a question like this is that we are not that different from the kingdom of darkness. We are full of pride, just as they are. We sin daily; many, many times a day just as they do. We are selfish and self seeking, just as they are. Equally we could reason, 'If God is so good, pure and holy then he shouldn't have anything to do with humans'. But he does! Why? As has been stated but is worth repeating, because he loves all his creation. That includes the devil and his fallen angels. Our sinfulness doesn't stop God loving us. The devil's sinfulness doesn't stop God loving him. Remember God can separate the sin from the sinner far better than we can! The devil looks at God with eyes of disdain and hatred. God always responds to the devil with eyes of love. God is firm but loving. Satan wants God to respond to him with the same hatred that he has for God. God won't. God *is* love.

We know that God is in ultimate control of the world, yet we don't hold him responsible for what man does. Man exercises free will choice. Each person is responsible for the choices he makes. In the same way, although God is in ultimate control of the satanic kingdom, we can't hold him responsible for the free will choices of the devil and his cohorts. Just as God doesn't agree with the selfish and destructive free will choices we make, yet he allows us to make them, neither does he agree with the selfish and destructive free will choices of the devil and demons, but he allows them to make them. Just as God hopes that we gain wisdom and understanding by reaping the consequences of bad choices, so too he allows the satanic kingdom the ability to reinforce and enhance those consequences in our lives to hopefully accelerate our growth in wisdom and maturity. Just as God is capable of working out his plans for mankind within the free will choices man makes, in like manner he is able to achieve his goals for mankind despite the active efforts of the kingdom of darkness to thwart him. God is in control. Being God means that he is never *not* in control. Sometimes man's wise choices accelerate his plans. Other times man's poor choices slow down his agenda. No matter how fast or how slow the progress, God's will *will* ultimately be done!

Back to Job

Isn't it mean of God to set Satan onto Job? It appears that God draws Satan's attention to Job.

The Lord said to Satan, "Have you considered My servant Job?" (Job 2:3)

It's like letting a Rottweiler loose on a Chihuahua! Why did God do that?

God is always more interested in us developing a closer relationship with him than

he is in our comfort. He doesn't mind us being comfortable provided our comfort doesn't lead to self satisfaction and complacency. God wants us to keep a sharp cutting edge. He wants us to mature, to grow in wisdom and understanding. This often involves us continuing to make the right choices in adverse circumstances. God wants us to trust him when the chips are down. He allows trials because refining happens under fire. As the Apostle Peter says, it is the refining fire of trials in our life that tests our faith and trust.

In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; (1 Pet 1:6,7)

God saw Job's heart. He knew he had in Job a man who loved him. A man who feared him. Although God can see the future, he never allows his foreknowledge to influence Job's free will choices. He knew that despite whatever Satan could throw at him, including at times his four unhelpful friends, Job was likely to continue to place his trust in God. Job would come out a wiser, more mature man. A well honed and sharper instrument in his Master's hands.

A legal rights model

The first two chapters of Job give us tremendous insight into how the legal right system works. Job is often an enigmatic book for Bible commentators to deal with because it appears to be an anachronism. It doesn't fit anywhere. In the context of a legal rights understanding, it is the most valuable book in the Bible.

We know that Satan is the accuser of the brethren, and the first two chapters of this book provide us with a video cam view of how this process works. We see Satan challenging God regarding his protection of Job and the banter that goes on between Satan and God. People are uneasy at the relatively amicable interaction between God and Satan but this interaction is consistent with the rest of the Old Testament references. Despite the banter, God is definitely in control, giving clear parameters for Satan's influence over Job. Initially God gives Satan restricted access regarding what he can do to Job. He cannot harm him physically. We see that Satan has control over the elements and the power over death. He sent down fire and wind which destroyed Job's property and killed his children and he also incited other people to kill Job's servants.

Now on the day when his sons and his daughters were eating and drinking wine in their oldest brother's house, a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them, and the Sabaeans

attacked and took them. They also slew the servants with the edge of the sword, and I alone have escaped to tell you.” While he was still speaking, another also came and said, “The fire of God fell from heaven and burned up the sheep and the servants and consumed them, and I alone have escaped to tell you.” While he was still speaking, another also came and said, “The Chaldeans formed three bands and made a raid on the camels and took them and slew the servants with the edge of the sword, and I alone have escaped to tell you.” While he was still speaking, another also came and said, “Your sons and your daughters were eating and drinking wine in their oldest brother’s house, and behold, a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people and they died, and I alone have escaped to tell you.” Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshiped. He said, “Naked I came from my mother’s womb, and naked I shall return there. The Lord gave and the Lord has taken away. Blessed be the name of the Lord.” Through all this Job did not sin nor did he blame God. (Job 1:13-22).

God blamed

Notice what Job says at the end of all this calamity.

‘The Lord gave and the Lord has taken away’. (Job 1:21)

This next point is very important: Job wrongly attributes to the Lord that which is the work of Satan. God gave permission for Satan to test Job but God cannot be held responsible for what Satan did or the way he did it. What Job should have said is:

‘The Lord gave and Satan took away’.

From the context of this chapter, this is the only conclusion that can be drawn. Job, of course, was not privy to the heavenly discourse that we, the readers, know about. He didn’t have the overview of what was really happening. He just experienced the *effect*; he didn’t know anything about the cause. Without a knowledge of the heavenly bargaining that had taken place, it is understandable he would jump to the wrong conclusion. It is highly likely Job did not have much knowledge of who Satan was and what he was capable of doing; hence it wouldn’t have entered his mind to blame him. In the forty chapters of conversation between Job and his friends, nowhere is Satan, or the devil, mentioned.

Although unwittingly attributing to God what was actually the work of Satan, Job was not blaming God. His immediate response to all that happened was to fall on the ground and worship God. He blessed God. He doesn’t get angry; he doesn’t

stand up, shake his fist at God and curse or swear. Neither does he move into self-pity, which would be another understandable response in the circumstances. His wife, however, can't handle it. After round two with Satan, when Job is covered with boils, she has had enough. Even then, Job stands firm.

Then his wife said to him, "Do you still hold fast your integrity? Curse God and die!" But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?" In all this Job did not sin with his lips. (Job 2:9,10)

Party Animals

There were obviously sufficient legal rights for Satan to do what he did to Job's servants and family. Satan went all out and used his legal rights for maximum impact. He could have been more subtle but he used the sledge hammer approach. Was it God's intention that all Job's servants and his children would die at that time, all together and in the manner that they did? No. Did God permit it? Yes. Why? Because there were sufficient accumulated legal rights in the lives of Job's servants and children, and even Job himself, for Satan to exercise this right if he chose to. Job's children were sinners like we all are. In fact, the first few verses of this book make it clear that they weren't saints! Like many young adults, they liked a good time. Job was sufficiently concerned with their behaviour that he regularly offered sacrifices in case they had offended God.

His sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them. When the days of feasting had completed their cycle, Job would send and consecrate them, rising up early in the morning and offering burnt offerings according to the number of them all; for Job said, "Perhaps my sons have sinned and cursed God in their hearts." Thus Job did continually. (Job 1:4,5)

If Job had to do this continually, his children were obviously making quite a habit of their indulgent behaviour; a cyclical routine of meeting in each other's houses. In fact, they were partying together when the house collapsed on top of them and killed them!

While he was still speaking, another also came and said, "Your sons and your daughters were eating and drinking wine in their oldest brother's house, and behold, a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people and they died, and I alone have escaped to tell you." (Job 1:18,19)

Wrong application

'*The Lord gave and the Lord has taken away*' is, in my opinion, the most misquoted phrase in Scripture. Daily, in Christian funeral services around the world, whenever someone dies prematurely, you are likely to hear this phrase quoted. It implies that the person who has died has died because God has chosen to take the deceased away. We make exactly the same mistake as Job made. Except that we have no excuse, we should know better. We have the benefit of hindsight that Job didn't have. We should be saying, '*The Lord gave and Satan took away*'.

The story of Job is not just a one-off event that has no relevance to us today. What's the point of its inclusion in the Bible if that is the case? No, Job is you and Job is me. Job is a man with a simple faith in God. Like many of us, he has children that he worries about and it isn't always smooth sailing in his marriage relationship! He does his best to get on with life, treating others fairly and minding his own business. Sure, you may not have the same dramatic calamities as Job has, but the interaction in the heavenly realms over your life is just the same. Because of the daily layering effect of sin in your life, Satan has considerable legal rights over you and your family. Just as God has a measure of protection over Job, because of his innate righteousness, so too he has a measure of protection over you because of the imputed righteousness of his Son. That's not an excuse to get complacent. Just because you are a believer, doesn't mean that you are immune from Satan. Living on this side of the Cross, as you will see later, doesn't nullify the relevance of Job for us today. Satan petitions God regarding you and your family. If you aren't making regular deposits in God's legal rights account, then as Satan's case against you grows, God's ability to maintain his protection diminishes.

Look around you at the Christian families who suffer calamity, who constantly seem to struggle, who have family members that have died earlier than God ever intended. Do you still think it is fair to blame God or are you starting to see the bigger picture? Are you, like so many others, going to continue to attribute to the Kingdom of Light that which is the work of the kingdom of darkness? Are you going to continue to place darkness in the Light?

This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. (1 Jn 1:5)

SUMMARY

- We mistakenly believe that God is repulsed by demons. God loves all his created beings, including Satan. God has an immense capacity to separate the sin from the sinner.
- All angel were created as servants. Although the kingdom of darkness chose to rebel, their job description didn't change. They are still servants but without privileges.
- There is no dualism between God's kingdom and Satan's kingdom. It is not an 'us' against 'them' scenario. The kingdom of darkness is under the control of the Kingdom of Light.
- God is no more responsible for what the devil does than he is responsible for what we do. He hopes we make the right choices and yes, he still hopes the satanic kingdom will make the right choices, despite their continuous rejection of God. He can still work out his plans within the choices that we and the satanic kingdom make.
- As servants of God, demons are more constrained as to what they can and can't do than humans are. Humans were not created as servants in the same way angels were.
- What Satan intends for evil, God can use to train and hone man, even if on the surface it appears calamitous for man. Job is a good example.
- Job made a mistake when he said, 'The Lord gave and the Lord had taken away'. The context clearly implies, 'The Lord gave and Satan took away'
- This is the most misquoted verse in the Bible.
- The heavenly interactions and their outworking in Job's life are relevant to each person today. Satan's control over death then is still the same today. Job is *you* and Job is *me*.
- We must avoid attributing the work of the enemy to the Kingdom of Light. We dull the purity of the Kingdom of Light by placing darkness in the Light.

