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VICTORY IN THE ANGELIC CONFLICT (Part #1)

We are currently studying a nine-lesson special in our Healthy Church series entitled, New Covenant Theology of The Blood of Christ.

This is the 8th of the 9 doctrines of the New Covenant Theology of the Blood of Christ important to the Eucharist Cup.

(1 Cor.11:25) “**This cup is the new covenant in My blood**, do this, in remembrance of Me

This lesson will study <u>five aspects</u> of Victory In the Angelic Conflict
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1. We will begin our study of Victory in the Angelic Conflict by dividing our lesson text into five parts for study.

(Rev.12:7-9) **Angelic war in heaven** Michael verses dragon (serpent of old, devil, satan).

(Rev.12:10a) **Authority of a risen Christ** (Eph.1:20-23) – salvation, power, kingdom of God

(Rev.12:10b) **Accuser of brethren (Satan)** thrown down to earth (9-10); accused day and night

(Rev.12:11) **Affirmation of victory** in the Angelic Conflict – **they overcame (nikao/ a.a.ind 3pl/ victory) by the blood of Lamb** and by word of their testimony and they did not love their life even when faced with death.

(Rev.12:12) **Antithetical attitudes – rejoice** O heaven and those who dwell verses **woe** to earth and sea because of wrath of devil – “only short time”

2. The origin of the Angelic Conflict was in eternity past.

The archangel Lucifer led an angelic revolt with 1/3 of the angels (Rev.12:4) against the sovereign authority of God in the third heaven (Isa.14:12-15) [star of morning, son of dawn] (Lucifer) (Isa.14:12) (Latin) (Ezek.28:11-19; Rev.12:7-12; Eph.6:11-12).

We can see the confidence of the Devil in successfully leading a revolt against God in the Garden with Adam and Eve (Gen.2:17; 3:1-24). We see it again in his attack against Jesus in (Matt.4:1-11).

Many theologians believe that (Heb.2:2-3) and (Col.1:20) suggest that God offered Satan and the fallen angels grace salvation in Christ and that they rejected it resulting in divine judgment upon them (Matt.25:41).

Lucifer’s name was changed after the fall to **Satan** [adversary] (Job 1:6; 1 Pet.5:8), **Devil** (accuser), and **Evil one** [promoter of evil] (1 John 5:19).

3. **Satan and 1/3 of the angels were all sentenced by divine judgment to the lake of fire, to be executed at the end of human history (Matt.25:41; Rev.20:10).**

The demons (postdiluvian fallen angels/ disembodied spirits) that encountered the ministry of Jesus Christ were fearful of their decreed judgement. They didn't understand the mystery of the dispensation of the Church Age that separated the first from the second coming of Jesus Christ.

Demon: "Let us alone! What business do we have with each other, Jesus of Nazareth? Have you come to destroy us? I know who You are – the Holy One of God!" (Luke 4:34)

4. **Human and angelic volition (free will) is the target in the Angelic Conflict.**

Both have the power of choice to accept or reject the grace plan of God. The fall of angels and the fall of man prove this doctrinal principle.

Volition made both angels and humans free agents in the Angelic Conflict (Gen.1:26-27). God told **Adam and Eve** not to eat from the tree of knowledge of good and evil. **"For in the day that you eat from it, you will surely die"** (Gen.2:17). **They ate (volition)**. They chose to reject the word of God as truth in order to believe the Devil's lies. (John 8:44; 2 Cor.11:3)

As a result, their children and all of us were born spiritually dead and will die physically at end of our human lives (Rom.5:12-21). Spiritual death is removed from mankind through the gospel of grace salvation. (1 Cor.15:22, 45; John 5:24).

- **Volition:** "For God so loved the world, that He gave His only begotten Son, that **whosoever believes** in Him shall not perish but have eternal life." (John 3:16) (1 Cor.15:3-4)
- **Volition:** "For I am not ashamed of the gospel (1 Cor.15:3-4), for it is the power of God for salvation to everyone who believes, to the Jews first and also to the Greek." (Rom.1:16)

5. **All angels, whether fallen or elect, observe and acknowledge human volition freely choosing to believe God's plan of grace salvation (1 Cor.4:9; 6:3).**

What is called the parable of the Prodigal Son is a parable about the importance of volition, choosing God's grace plan over their own.

There are **three parts** to this one parable recorded in Luke 15. In fact, it takes up the entire chapter (15:1-32).

Three parts dealing with losses: Each part gives one doctrinal point that is related to our subject

- Sheep (Lk.15:1-7) (Lk.15:7)
- Coins (Lk.15:8-10) (Lk.15:10)
- Son (Lk.15:11-32) (Lk.15:24) (Lk.15:27) (Lk.15:32)