

Devil in Her Heart

Jude 9-16

⁹ But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, "The Lord rebuke you."

¹⁰ But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively.

¹¹ Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion.

¹² These are blemishes on your **love feasts**, as they feast with you without fear, looking after themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted;

¹³ wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever.

¹⁴ It was also about these that Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord came with ten thousands of his holy ones,

¹⁵ to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him."

¹⁶ These are grumblers, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.

Jude 9-16

Jude's letter is a warning. We are to watch out for seductive heresies that gain acceptance because they appeal to our flesh while denying Christ who is our only Lord and Savior (**Jude 4**). Today I want to focus on one particular practice that is common in some circles, and

increasing in others because of the influence of television ministries. Many see the practice as harmless. Others see it even as part of our God given authority. But as Jude says these people “do not understand” (vs. 10) what they are engaging in, nor what forces lie hidden behind the scenes.

Jude refers to “blaspheming the glorious ones” (vs. 8). I wonder if you have grown accustomed to pop-culture’s distorted view of spiritual beings. Perhaps you frequent [Hallmark stores](#) and have purchased those cute little pudgy faced angelic boys and girls, with big cartoon eyes and freckled faces. Maybe you watched one too many [TV shows](#) in the 80s and 90s and now you think that angels are Irish speaking women or graying men who used to star on Bonanza. Maybe your view of angels comes from [medieval church art](#). So you think of angels as white males with halos and chicken wings (as one of you put it to me).

These are images that burn themselves into our memories, and distort our understanding of the “glorious ones.” They have caused many to laugh at them, others to deny their existence, and most of us to

relegate them to the basement of our perception of reality, to generally ignore them as irrelevant curiosities of a by-gone era. But that's not all we have done with them.

There is a story in Acts 19 that goes like this. Some “itinerant Jewish exorcists” began “invoking the name of Jesus” over anyone who had evil spirits. They threw the name of Jesus around, but not because they were believers! These were Jews. And they practiced their exorcism in the name of Jesus—*whom Paul proclaims*. There were seven sons of a Jewish high priest named Sceva who were doing this. But one time an evil spirit answered back and said those now famous words, “Jesus I know, and Paul I recognize, but who are you?” It says that the man who was possessed leaped on them and attacked them with such violence that they fled from the house, naked and badly injured. From that time on, the name of the Lord Jesus was regarded with high esteem by the residents of that place (Ephesus).

You may not realize this, but it was common for the Jews to go around exorcizing demons, even before Christ came. Though he was born after Christ,

Josephus reports an incident that would have been common. He saw a countryman driving out a demon from a possessed man in the presence of the **Roman general Vespasian**. He writes, “[The exorcist] put a ring that had a root of one of those sorts mentioned by Solomon¹ to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he abjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. . . he took a cup of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man; and when this was done, the skill and wisdom of Solomon was shown very manifestly” (Josephus, *Ant.* 8.2.5 [46-49]).

This sounds eerily similar to Roman Catholic “rites” of exorcisms that are fodder for religious satire in **horror movies**. The story line is always the same. Poor little girl gets possessed by the devil. Catholic priest is called in to do an exorcism. Catholic priest gets beaten up by demon. Catholic priest is forced out (or killed) by the

¹ The reference to Solomon is undoubtedly to the “Testament of Solomon,” in which Solomon uses a magic ring (given to him by Michael the archangel) to force demons to help build the temple.

demon. Demon wins. You see, the world knows a little something that many Christians seem to have forgotten. If it doesn't matter the faith of the person performing the exorcism, if all you need is to say the right incantation, then the outcome is very much up for grabs.

Some Protestants seem to have learned nothing from history. There is a kind of demonic usury being performed today that people do not understand. People are trying to control the devil. Such as **Kenneth Copeland** teaching, “You can control Satan by learning to control you own tongue.”² How often on TBN or Daystar do you hear, “Satan, I come against you in the name of Jesus” (Usually said in the multi-syllabled, “Jeeeeeeeeessssuuuuuuuussssss-ahhh,” and it's usually done during a telethon). “Satan, I bind you, I cast you out, I command you, I rebuke you in the name of Jesus.” I have seen first-hand how this kind of desire to control Satan actually ends up controlling those who feel the need to do it. It becomes obsessive!

Even with music we can do this. One song called *Mighty Warrior* says, “Satan has no authority here in this place.

² Christianity in Crisis, 255.

He has no authority here. For this habitation is fashioned for the Lord's presence, No authority here. Bring us to attention. Lead us into battle to crush the enemy" (repeat 12x). It is as if, by singing the formula in an emotional frenzy, you put the magic ring in Satan's nose and vanquish him to outer darkness. Never mind *resisting* the devil (as James says). Just sing him away.

My point about all of these things is that we have developed **this nasty little habit** of telling Satan what do to, just like those seven brothers, and we do not understand even the slightest thing about what we are doing. We have no inkling as to the kinds of beings that we are speaking to or about. And we have left our own position of authority, just like the angels in Genesis 6, and put ourselves in harm's way of God's very great wrath.

I want to **begin today in verse 10**. I want to start with the biblical examples that Jude gives as he demonstrates how men of old, "**blaspheme all that they do not understand, and are destroyed by all that they, like unreasoning animals, understand instinctively.**" We are often told, "**Go with your gut,**" or, as Obi Wan put it

“Let the force be your guide.” But what you need to do is let God’s word to tell you about the truth of these things. Otherwise, you may fall into the same pit as Korah.

In vs. 11 Jude talks about the heretics he is concerned about, “walking in the way of Cain, abandoning themselves for the sake of gain to Balaam’s error, and perishing like Korah in a similar rebellion.”

Cain, you know, as the first-born son of Adam and Eve. Cain killed his brother because of a dispute over proper worship! He grew angry, and his face fell, because he wanted to worship God in his own way. God said, you will be a wanderer on earth, for your great sin. So what does Cain do? He leaves Eden and settles down in the land of Nod. He has a child, and together they build a city! Cain didn’t wander. He settled down. He rebelled against God’s authority, as many are doing today.

Balaam, you will remember, is famous for that little episode with the talking donkey. He wants very badly to rebuke Israel and make his fortune from king Balak. But God will not let Balaam, the pagan prophet, curse

his people. The last time we read about him, Balaam is killed in a battle against Israel.

This is because Balaam had decided to do something dastardly. He rebelled against God's authority his own way. **Revelation 2:14** records that “Balaam taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality.” Balaam thought to destroy God's people through sexual immorality and breeding out the pure line of the Messiah. In *The Legends of the Jews*, it is recorded that Balaam told Balak to put beautiful Moabite girls into tents. The men of Israel were lured in by older women who promised them fine garments from foreign countries if they would come inside. Once inside, the men were seduced and their lusts took them away. You can read about the climax of this Episode in Numbers 25.

Finally, there is the story of **Korah**. Korah is mentioned here because of his end. He perished in the earth, as God opened it up and it swallowed him, his followers, their wives, and their children. This is the end that awaits any who consider the law of God a joke, and

teach others that it is OK to **usurp God's authority** and practice any manner of illegal sensuality.

Jude reserves some of the most **dramatic and brutal language in all of Scripture** for those who follow the way of Cain, Balaam, and Korah. It is because they claim to be Christians, and worm their way into our assemblies. The early church called their regular communal meals (including the Lord's Supper) "**Love**" (*agape*) feasts (**vs. 12**). But it was the hypocrisy in their heart that made these *agape* feasts more like *eros* (lust) feasts. Remember, these people are teaching the churches to indulge every sensual desire that they have.

Jude engages in a barrage of curses like the prophets of old, often using the language of the OT. Though they eat with you, they are "**dangerous reefs that can shipwreck you**" (NLT). **Why is heresy so important to combat?** In a pluralistic world, we don't think of heresy as **any big deal**. In fact, it is often seen as a badge of honor to be a heretic. But heresy is a hidden reef lurking in dark waters. And these people will rip the bottom right out of the boat and leave you spiritually stranded on the rocks, unable to get to shore.

They are shameless in the way, they care only about themselves” (NLT). Literally, they are shepherds who only feed themselves. This is taken from **Ezekiel 34 (2, 8)**, where God pronounces a woe upon the shepherds of Israel who feed only themselves but not the people. Friends, those who tell you to indulge the flesh do not have your best interests at heart.

They are **waterless clouds** (living in Colorado, you know that those are good for nothing). They are **swept along by winds**. Jude is borrowing from **Proverbs 25:14** which says, “**Like clouds and wind without rain is a man who boasts of a gift he does not give.**” (Jude’s brother James puts it another way “**faithless men are like the surf of the sea driven and tossed by the wind**” [**James 1:6**]). This fits nicely with the winds and reefs of Jude).

They are **fruitless trees**. Like the clouds that promise rain but deliver only wind, so too those who would deceive you with lies that make you happy are trees that promise fruit but deliver no food. You will remember

that Jesus cursed a fig tree that bore no fruit, because it was good for nothing. It withered and died.³

They are **twice dead**. They are uprooted. This continues the tree metaphor but extends it into the spiritual realm. A tree that produces no fruit is already dead in the sense that it is fruitless. But then it dies again, as we saw with the fig tree above. But is this not a perfect metaphor for the second death that awaits all who do not have new life in Christ? If you have not yet believed in Christ, be saved from the second death that awaits Cain, Balaam, Korah, and all false teachers.

They are **wild waves of the sea**, rogues that are imperceptible until they strike with great destruction, such as a tsunami that hit Indonesia four years ago. To see this illustrated, go watch “The Perfect Storm” or “The Poseidon Adventure.” Rogue waves will obliterate even the largest ship. Jude says, “**They cast up the foam of their own shame.**” Jude is evidently referencing **Isaiah 57:20**, “**But the wicked are like the tossing sea; for it cannot be quiet, and its waters toss up mire and dirt.**”

³ Bauckham suggests that Jude may have Enoch in mind here too. Enoch describes “days of the sinners” when “all things on earth will change, and will not appear at their proper time” (1 En 80:2). One instance is “the fruits of the trees will be withheld at their proper time” (80:3).

Isaiah is comparing the wicked men to the filth that is washed up on shore by the waves. (I love how even Jude’s list harkens us back to the OT).

They are **wandering stars**, just like their angelic—now demonic—forbearers, whom God has reserved gloom and utter darkness since their great rebellion.⁴

Wandering stars is likely a reference to the planets, “stars” that did not stay fixed in the night sky. As such, they are a perfect analogy to describe angelic beings who fell, as angels are often referred to as stars. These beings are still on Jude’s mind, and I want to begin talking about it very soon.

Before I do that, I want you to look at **vs. 14**. For now, after the biblical examples are complete, **Jude quotes Enoch**. Now, this is a very strange thing, since there is no book of Enoch in your Bible. But there is a recording of the words of Enoch, and this is truly incredible! For if you know your history, you will know that Enoch lived *before the flood*. In fact, he was *Noah’s* great-grandfather, according to the genealogy in Genesis 5. Jude records him from the other direction, as “seventh” from Adam

⁴ Again, it is quite possible that Jude is borrowing from Enoch (cf. 1 En 18:13-16; 80:6; 88:1, 3).

(quoting **1 Enoch 60:8?**), seven being the perfect number or the number of completion.

Jude says that Enoch said this, “Behold, the Lord came with ten thousands of his holy ones, to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.” With the rediscovery of 1 Enoch, we now know exactly where Jude got this information.

1 Enoch 1:9 is an exact match to Jude’s citation.

Apparently then, chapter 1 preserves the actual words of Enoch,⁵ the man who was **translated**, that is did **not see death**, but was **taken** to be with the God in heaven after 365 years. Enoch prophesied to his own wicked generation that God was coming with **legions of angels** to execute judgment upon all of the unrighteousness in the land. Enoch did not reside on earth to see that day, but Noah did. And as we know, this judgment was the worst thing that has ever happened to planet earth. For

⁵ And if Jude is alluding to Enoch throughout this letter, much of the document contains the actual words of Enoch.

all but eight people were destroyed in a catastrophic flood.

Jude's point is the same as it has been. For sins like **grumbling** against God, being **malcontent** with his good blessings, but following their own **sinful lusts** and desires, loudly **boasting** to the world about their freedom from God, freedom to sin, freedom to show **favoritism**, freedom to get rich and gain **advantage**, God is coming in judgment again. There is nothing new under the sun. What has been, will be again. And God is coming to judge the world again. And it is time that the church wakes up to this side of God's nature, **because the Bible (OT and NT) give repeated warnings that this day is coming [future sermon]**.

But I have talked about this and I will talk about it again. For the remainder of today's sermon, I want to focus more on this idea of **blaspheming glorious ones**. **These angels keep coming up**. Note, how Enoch talks about God coming with his holy ones! (14). Note again how these wicked intruders are like "wandering stars" (13; angels are often called 'stars' in the Scripture). Notice how these people are blaspheming things that

they do not understand (10)? And now I am ready to turn our attention to one of the strangest verses in the Bible: [Jude 9](#).

Jude 9 says, “When the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, “The Lord rebuke you.” This verse is Jude’s example of what not to do when dealing with Satan and his demons. And the example comes, not from a person, but from the archangel: [Michael](#). But even stranger, it does not come from Scripture, but from yet another pseudepigrapha, what Origen and others called “[The Ascension of Moses](#).”

We actually have two documents preserved for us today. One is called the *Ascension of Moses* and the other the *Testament of Moses*. Unfortunately, we don’t know if they were once the same document. More importantly, the ending has been lost and so we don’t know if what we have is even part of the correct document.

The story that Jude records is embellished in at least 14 different early Christian sources. But like I said, it

doesn't come from the Bible. We know something about the end of Moses' life from Deuteronomy. Apparently Joshua (or someone else) wrote about it. "Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the LORD showed him all the land... And the LORD said to him, 'This is the land of which I swore to Abraham, to Isaac, and to Jacob, "I will give it to your offspring." I have let you see it with your eyes, but you shall not go over there.' So Moses, the servant of the LORD died there in the land of Moab, according to the word of the LORD and he buried him in the valley in the land of Moab opposite Beth-peor; but no one knows the place of his burial to this day." (Deut 34:1-6).

The Scripture makes two things clear. First, **Moses died and was buried by the LORD**. Of course, when we read "LORD" here, it is the *Angel of the LORD*, and not God the Father. So, the Scripture tells us that *the Angel* buried Moses. Second, it tells us that **no one knows where Moses is buried**.

Jude preserves a tradition that is not contradictory to Deuteronomy. It could have happened between the

time that Moses died and was finally buried. In one of the more interesting traditions, a demon named [Samma'el](#) tries to [bring Moses' body down to the people in order to make it a god](#). But Michael the chief captain by the command of God came to take it and remove it. The demon resisted Michael and they fought. So, Michael rebukes him saying, 'May the Lord rebuke you, devil.' In this way, Michael won the battle, removed the body to the place where he was commanded by Christ our God, and no one saw the burial-place of Moses.⁶

This tradition does not record everything perfectly. And it was written independent of Jude. For example, it says that Michael rebuked the Devil, but Jude expressly says he did not do this. But this gets at some of the background behind the story that Jude seems to be telling us really happened between Michael and Satan concerning Moses' dead body.

Of course, all of this raises some very interesting questions about [the relationship between Holy Scripture and historical traditions](#), which apparently recorded historical facts that are not contained in the

⁶ *Palaea Historica*, quoted in Bauckham, p. 67.

Bible. But this should not surprise us, since **the Bible itself refers to many books that tell historical facts** that God did not deem necessary to include as part of his word.

Rather than get into a discussion of this, which would be better done in a teaching setting, let me simply make the point about why God preserved some facts and not others. It has to do with **the purpose of Scripture**. Obviously, if Scripture leaves out a lot of history, then it is not primarily a history book. It is something much more sacred than that.

It records true history, of course. It is not a book of legends or myths. But the history it preserves is *redemptive* and *typological* in nature. As it moves forward it teaches you about and climaxes with Jesus Christ. It is His-story. Thus, if you are only reading the history *as history* or *as moral lessons for life*, then you might as well go and read the pseudepigrapha and have it be part of your Bible. Because these other books are not, for the most part, concerned with the history *of redemption* in Christ (though there are portions of many of the books that are concerned with the coming Messiah). But as history,

the events recorded in them are not Christological in the sense that the very story itself shows you the Messiah to come.

With that in mind, let me return for a moment to this idea of blaspheming glorious ones. Now, English translations are all over the map on this phrase, because the Greek simply says “blaspheme glory.” So the NAS says, “revile **angelic majesties**.” The KJV says, “speak evil of **dignitaries**.” The NRS says, “slander the **glorious ones**.” The NIV says, “slander **celestial beings**.”

Given Jude’s context, I like the NIV best because it gives in clear modern English the idea that these glorious ones include *all* celestial beings. Look at the example of Michael and Satan again. It is not that Satan is blaspheming Michael, but that Michael will not blaspheme Satan! That is, Michael will not speak against Satan. Michael will not presume to put the devil in his place. Michael will not command the devil to go back into the pit of hell. Michael will not do anything against Satan, because he realizes that Satan (Lucifer, the morning star of **Isaiah 14:12**) is a glorious being, **the highest created being in all the universe**.

Ezekiel (27:14-15) calls him the “guardian cherub,” blameless from the day he was created until evil was found in him.

Michael understands the invisible realm. Michael knows who Satan is. And Michael is the absolute antithesis of those today who seek to rebuke the devil by the sound of their own voice. These people do not have any idea, *absolutely no idea* of what they are playing around with. But believe it, brothers and sisters, there is an invisible world all around you. This is not the superstitions of a bye-gone era.

There are [invisible things everywhere in this universe](#). Right now, radio waves and TV waves, internet codes, x-rays and gamma-rays, protons and neutrons, words and sounds, ideas and thoughts and a host of other invisible things surrounding you. You would never know that they were there if you did not have the right receiver to pick up their messages. In the Scripture, when God gives someone eyes to see the angels, they see and fall down in terror. These are not the Precious Moments figurines. But they are real, and they are terrifying to behold.

I think that there are two basic worldviews that capture most Christians today as it concerns the spirit world. On the one extreme you have **people seeing devils behind every rock**. They do this, I believe, because it gives them a strange sense of power when they invoke their magic and exorcise the devil. They also do it, I believe, in order to blame the devil for their own sin! That serpent you put here, he made me to it. This is the **worldview of Eve**.

At the other extreme you have the scientist, the naturalist who **doesn't see the devil anywhere**. It is sort of like **Adam** who was so unconcerned about the serpent, that he didn't bother even thinking about him. Those who rarely talk about angels or demons are closer to this extreme. Perhaps some of you have suppressed them from your mind altogether, and live in effect as if they have no real ontological status in the world. Or maybe, you just use the words lightly, like the **Beatles** "Devil in her heart," so that the glorious ones are interchangeable, allegorical, and trivial, and so you demonstrate in a different way that you don't really believe in these glorious ones.

Neither perspective is healthy or biblical. Scripture talks much about these beings, but it does not obsess over them. Jesus drove them out, but he did not use magic to do it. Satan is still roaming around looking to devour his prey, but Christians need to understand that only Christ is able to bind the strongman. The melodious sound of you own voice won't do the trick.

So, a healthy view of the spirit world is to understand that these are ancient, intelligent, benevolent or evil, but awesome and terrifying creatures. They interact in the world in ways that we can't imagine. But we need have no fear of them. In fact, Scripture says that one day we will judge them! But not yet. We must not turn them into idols of worship them or open ourselves up to them via witchcraft (which is an abomination to God, not because it doesn't work, but because witchcraft is essentially a usurping of God's authority, going behind his back into the demon world to make them do your bidding).

Most of all, we should not presume any power over them in ourselves, even though we are Christians. Our

authority is purely derivative. Michael is the example. And Michael is the chief of all the angels. But rather than him rebuking in the name of Jesus, he simply said, “The Lord rebuke you.” This puts the focus squarely upon God as the only authority over the devil.

Let me talk more about this Michael for a moment. There is disagreement over who he is. Some think based, in my opinion, upon a faulty reading of Daniel 10, that Michael is one of many princes of good, created angels (Dan 10:13, 16, 21).⁷ Some think he fights *next* to Christ on the Judgment Day. For example, when 1 Thess 4:16 says, “The Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God, the dead in Christ will rise first,” the idea is that Michael (the only one called “the archangel” in Scripture; cf. Jude 9), *shouts for Christ*.

But on the Day of Judgment, Jesus himself says “The dead will hear the voice of the Son of God and those

⁷ For example, Greg Beale, *The Book of Revelation*, p. 651-52. An interesting read defending the position that Michael is Jesus can be found at: <http://www.creation-science-prophecy.com/michael.htm>.

who hear will live” ([John 5:25](#)). “A time is coming when all who are in their graves will hear his voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned” ([5:28-30](#)). So, it is not a created angel’s voice that brings the dead to life. It is Christ’s voice. So, in 1 Thessalonians [Paul is referring to Jesus as the archangel.](#)

Another way of looking at this is to go back to [Jude 9](#). When Michael says, “[the Lord rebuke you,](#)” he is speaking like the “Angel of the Lord” in [Zechariah 3:1-2](#). In that scene, the angel of the Lord is on one side of the high priest of Israel. Satan is accusing him on the other. The Angel [in its shorted form “LORD”] says to Satan, “[The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you!](#)” So, not even the Angel of the LORD would rebuke Satan to his face. He understands

[But who is the Angel of the LORD?](#) In short, it is the one who [bears the name of God himself.](#) He is [worshipped](#) by saints. He is [called God!](#) Not incidentally, he is also called the [captain of LORD’s hosts](#) in Joshua. But this is the very thing we see

describing Michael in Revelation 12 where Michael and his angels fight against the dragon. Michael has a legion of angels under his command, because in my opinion, Michael and the Angel of the LORD and Jesus are all the same person. Michael defeats the dragon just as Christ defeats Satan.

This view of Michael as the proper name for the Angel of the LORD (Michael means either “**who is like God [El]?**” or “**one like God**”) is ancient as well as recent. **Spurgeon, Matthew Henry** and others hold to it. But now, I want to make a “how much more argument.” If Michel the archangel would not rebuke the devil, how much more seriously ought we to think about this if Michael is the pre-incarnate Christ? **What in the world makes anyone today think that they can rebuke him with the sound of their own voice if not even the Angel of the LORD would to it?** Of course, now that Jesus has won the victory over Satan, he does rebuke the devil. And the devil flees whenever Christ exorcizes him. But Jude’s point is that these are glorious beings, and we must not leave our proper sphere of authority by holding ourselves up over them, to make them do our bidding.

Truly, **many today blaspheme what they do not understand!** Their condemnation is deserved. Ask those seven Jews who played around with this what the consequences could be? But that leads to my ultimate point this morning. For, blaspheming created angels or demons is not ultimately even the worst thing here. Rather, **blaspheming the Angel of God is far worse.** This is not Jude's point, but it is my own.

If Christ is depicted as an angel (perhaps more properly the chief messenger from God), then he is the ultimate glorious one that can be blasphemed. But people think nothing of it today. They use his name in all manner of wicked ways, from taking it is vain to using it as a formula for getting anything that they want in this world, as if Jesus and Genie are the same word!

But the Angel of the LORD is no created angel, like the Jehovah's Witnesses teach and so *blaspheme the name*. And now the Angel has become flesh. He is the firstborn (greatest being) over all creation. Great fear is associated with the name of Christ so that even demons flee at it. When his majesty is revealed, men fall down

on their faces is sheer terror. Though Satan prowls around like a lion, Jesus is the lion of the tribe of Judah. And as CS Lewis said of Aslan, “he is good, but he is not safe.”

Perhaps we have made Christ too safe in our day, too nice, too much like us. We have brought him down to our level. But this Christ, the one who speaks for God, the one who is God, is not like you. You must recapture a sense of his supreme majesty today. The devil may be the prince of this world ([John 12:31](#)), but Jesus is the Prince of Peace ([Isa 9:6](#)), the Prince of Life ([Acts 3:14](#)), the Prince and Savior ([Acts 5:30](#)), the Prince of the kings of the earth ([Rev 1:5](#)), the Great Prince who stands for the children of God ([Dan 12:1](#)). Your Prince ([Dan 10:21](#)).

He is the one upon whom the climax of the ages has come. He is the one about whom all of redemptive history attests. He is the one that you must be most careful of not offending. He is the one you must love and cherish. Believe that he died for your sins and trust him to bring you to God. For he has done all things necessary to save you. Do not usurp his authority and

so take what he has done as an excuse to sin or to use others to help you in to that end. Let us celebrate this the incarnation and Christ's final victory over Satan in love feast that has been given to God's people.