

# Our Adversary the Devil: His Manifestations, cont.

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Date: 23 April 2023

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[ 0 : 00 ] Okay, good morning, good morning, that's healthy.

Let's get into the Bible, into Revelation and chapter 16 to start this morning, Revelation 16, and we'll conclude the third point, Lord willing, of this study of our adversary, the devil, and his manifestations.

And so we're looking at specifically on earth, from the third heaven to the second heaven, and now down here where we dwell, and what we saw last week, we studied that he is transformed, Satan himself is transformed into an angel of light, and looked through the scripture what that would look like, and studied what angels look like, and never, I didn't make the comment, but never did we see them with big, white, strong wings coming out of their back.

Never do you see that in the Bible, ever. And so we saw that an angel is a man, and appears as a man, even in several cases as a common man.

And so the thought being that they have the ability to veil or to cover or shut off, in a sense, their glory, so that they're not bright and shining as they are in other cases.

[ 1 : 38 ] Jesus Christ said that when we resurrect, that we're going to be as the angels of God in heaven. And in 1 Corinthians 15, the Bible says that as one star differeth from another star in glory, so also is the resurrection of the dead.

And so it appears that some will shine brighter than others, and maybe some angels do just that. But at any rate, when we're looking at what angels appear in the Bible as, as they appear to men, sometimes men were speaking to angels and had no idea that it was anything but a common man. And so Satan himself has the ability to transform himself into an angel of light. And in the context of that thought of deceiving men and causing them to think that he is a messenger of God, as you would expect from an angel.

There's been appearances of angels. Say, for instance, Gabriel shows up in the temple when Zacharias goes in there, and he's doing his normal routine inside the temple, his administration. And lo and behold, boom, there's an angel.

And he speaks to him, tells him that your wife's barren. She's going to have a son, and it's going to be John, and how am I going to know that this is going to happen? And he says, I'm an angel of God. I stand in the presence of God.

[ 2 : 53 ] You're not going to be able to speak now until that baby's born because you didn't believe me. And so he has a conversation with an angel that is a messenger to deliver a message from God. If Satan can transform himself into an angel of light, he'll do so to deceive men, much like what we studied last week.

The thoughts that, as I said last week, speculation only. But in Genesis 3, it's a far-fetched thought to me that he's a snake wrapped around a branch of a tree, hanging down his head and speaking to a woman.

Or that the snake, a serpent, had hands and feet and could walk about and spoke to the woman, and she wasn't alarmed by that at all, or that wasn't out of place. And so believing that or teaching that opens the door to other thoughts of animals talking and kind of gets a little bit far-fetched. But I'd rather speculate and believe that Moses, long after it took place in the Garden of Eden, wrote in hindsight and said, the serpent.

And he's always identified as the serpent, who we know from the Bible is Satan. And I speculate that he appeared as an angel of light or as a man, in a sense that he was unalarming and presumed to be of God and to be friendly and something like that.

[ 4 : 13 ] The other thought was from Matthew chapter 4, with the temptations of Christ. He was tempting Christ to fall down and worship him. So I highly disbelieve that he would have been

showing up as a red-headed dragon.

Therefore, I believe he showed up as an angel of light, as something that was cordial and spoke to him reasonably and tempted him to worship him, even offering him something if he did.

And then in Job, the other thought was in Job, when the sons of God presented themselves for the Lord, Satan came also among them. How do you suppose he looked or manifest himself? And so now we're going to go to the second thing.

That was number one, the angel of light. And now the second thing is as devils, as devils, plural. And let's see this from the Bible and study this out a little bit.

In Revelation 16, we'll start in verse number 13. The Bible says, And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

[ 5 : 13 ] And they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty.

So here we have the satanic trinity, the dragon, the beast, and the false prophet. And it's a counterfeit, an imitation of the person of God, Father, Son, Holy Spirit.

And we'll study this in the future in one of those sections there of the imitation that Satan uses over to deceive men and to just be God.

And so here's the satanic trinity. Specifically, he's imitating the ministry of the Holy Spirit, where God sends forth his spirit among men and in the world to work.

And today we'd call this the age of the spirit of God, as far as the working of God's spirit being present. Jesus Christ said, I send the comforter, the spirit of truth, and that he came.

[ 6 : 14 ] So here we have unclean spirits. Satan's sending out unclean spirits, or, quote, the spirits of devils, sending them forth into the world to gather together the kings of the earth to deceive them, to make them think what they're doing is the right thing, and they're coming up against God.

And this is Armageddon in verse number 16. Now, I want to study some intriguing verses that I think suggest and seem to teach that devils are a manifestation of the devil.

So come back to Mark chapter 3. And I know what 99% of people teach about this.

I'm aware of it. And I've perused through a lot of doctrinal material this week, even, and last week, and just seeing what they have to say and if they actually have Bible verses to support it.

And most of the time they don't. Most of the time they just say, Satan is one being. We know that Satan is not omnipresent. We know that he is just one being, can only be one place at one time, and they throw that out without ever backing it up.

[ 7 : 27 ] And I don't say you have to back up everything in the world, but I don't know that that's actually something we know. And so I'll suggest something otherwise. Mark chapter 3, and we're in verse 22.

The scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils, casteth he out devils.

So he hath Beelzebub, the prince of the devils. He's, you'd call him Satan. And by Satan, Jesus Christ is casting out devils, plural. And so he's got the devil in him, the spirit of the devil.

And he's casting out devils. Do you see what they're saying? Now look how Christ responds in verse 23. And he called them unto him, and said unto them in parables, How can Satan, Beelzebub, the prince of the devils, cast out, not devils, but Satan?

That's the words of your Bible, the way it reads. So the plurality of devils, Christ identifies as Satan. How can Satan cast out Satan? In verse 26, he says, And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

[ 8 : 49 ] So they're calling, they're saying in verse 30, Christ has an unclean spirit. They're identifying it as Satan inside of him, and him working the works of Satan, casting out devils.

Everyone will say, Well, that's his henchmen, his workers. And Christ identifies it as Satan, casting out Satan. All right, now you could say, Well, that's just, you know, he's speaking in parables, so it's not a literal thing.

And I'll say, Okay, maybe not. But look at chapter 4. Mark chapter 4, verse number 4. Here's the parable of the sower. And in verse number 4, It came to pass, As he sowed, some fell by the wayside, and the fowls of the air, plural, more than one, fowls of the air came and devoured it up. What does this mean? They asked him. What's, teach us. How will, how will we know these parables? In verse 15, he identifies this parable as saying, These are they that are by the wayside,

where the word is sown.

But when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. Now you'd say, Well, that's just another parable. It doesn't really mean it's doctrinally true.

[10:01] Or you could, you could make that argument. And I won't fight you on it. I'll just say, it seems to appear that, as God is illustrating Satan, a person, he illustrates them by fowls, by the plural birds.

And that word will come up in a little bit. So just plug that away in your mind. Okay, now come to chapter 5. So two chapters in a row, Satan is mentioned or connected as a plurality.

He equates Satan with unclean spirits, and equates him in the parable with fowls. All right, Mark chapter 5. And this is the maniac, they call him, that in verse number 2, has an unclean spirit.

When he's come out of the ship, immediately there met him out of the tombs, a man with a singular, unclean spirit. So that's the Holy Ghost writing that in Mark chapter 5.

And now Jesus Christ is speaking. In verse 8, he said unto him, Come out of the man thou unclean spirit, singular. And he asked him, What is thy name? In verse 9, and he answered, he answered, the spirit answered, saying, My name is Legion, for we, plural, are many.

[11:19] So the spirit itself is made up of a plurality, multiple spirits, many spirits. And he, verse 10, back to singular, besought him much, that he would not send them away, out of the country.

And it says in verse 12, And all the devils besought him. So all of them. And in verse 13, it's plural again, the unclean spirits went out, and entered into the swine.

But then, finishing this off, he just calls it the devil. In verse 15, 16, and 17, the devil, the devil, the devil. Now you could say, that's just referring back to the unclean spirit.

Those are interchangeable terms, very much through these gospels, unclean spirits, and devils.

And so he could just be saying, he has an unclean spirit, and the man that has the devil. Or it could be actually saying, the devil, like Satan.

But at any rate, you've got a singular, a plurality, forming as a singular thing. And that's just wild stuff. And I can't say too much more beyond that. But there's some cases, what I believe, that Satan, the scripture suggests, or allows, to teach that devils are a manifestation, of the devil, Satan.

[12:36] Now the common teachings about Satan, and the connection of him and devils, or unclean spirits, is that he's, as I said, he's not omnipresent. That means, he can only be one place, at one time.

And so therefore, he's established, and organized, and a very elaborate kingdom, a universal kingdom, and so much so, that he manages it, like a supervisor would manage it, with millions, upon millions of, well, what they call demons.

Which you won't find that word, in your Bible anywhere. But that's what they suggest, that he's set up, some kind of system. What are these demons, or these devils, or these unclean spirits?

What are they then? Like, what actually is their place, or purpose, or where'd they come from?

Three suggestions, are common. Number one, is that they're fallen angels. They've been cast out, with Satan, when he rebelled against God.

And the Bible says, that God prepared hell, for the devil, and his angels. And so they're saying, well, there's angels out there, and they rebelled against God, they're fallen angels, and that's what they are.

[13:46] Another teaching, is that they're the sons of God, or angels, that fell in Genesis chapter 6, and went after strange flesh, and produced giants. And the thought is, that their bodies perished, in the flood, but their spirits, continue to roam the earth.

However, it doesn't seem to match, 2 Peter 2, and Jude verse 6, describing, angels which kept not, their first estate, the ones that did go after, strange flesh, and were judged, that they're reserved, in everlasting chains, of darkness.

So it doesn't seem, to match that. I can't say, that there are those, that particular group, of angels, that they suggest, embodied men, were able to reproduce, but then died as men, and therefore their spirits, are roaming.

I don't, I don't see that, to be the case. And then the third thought, is that they're not angels, specifically, but rather, that they're spirits, of disembodied, members of the, pre-Adamic race.

Something that Satan, was over, way back, and it could kind of, connect to a thought, with a rebellion, but it's just, so much speculation here, that they lost their bodies, in this, this, destruction,

down into the deep, and they need a body, to possess, but then it just, doesn't make sense to me, that it's not the case, with Satan, but it's the case, with everything else, that was created.

[15:08] He doesn't need, a body to possess, but they do. And so I don't really, I don't think, that goes very far either. So what are these things? What are these devils, or as everybody calls them today, demons?

Well I believe Satan, is a lot different, than men are. I think that we made that, pretty plain, through this study so far. I think he can manifest himself, in a plurality.

And that the devil, or Satan, can send forth his spirit, in the form of devils, or a devil, or an unclean spirit, very much like God, can send forth his spirit, and manifest himself, in multiple people, in multiple places, all at the same time.

God's not restricted, like men are. And to say that, Satan has this ability, does not equate him with God. He was created by God. He's in total subjection, to God.

But the suggestion, and the thought is that, he just has a different nature, than we do. A different makeup. And he has this ability. And I'll give you a verse of scripture, that if you're not sure about this, then you're really going to have to, wrestle with this one.

[16:14] Look at Ephesians chapter 2. Ephesians chapter 2.

You can get Philippians chapter 2, as something we'll cross reference, with this, when we're done. Ephesians 2, Philippians 2. And let's read carefully, what your King James Bible teaches, about the devil.

Verse number 1. And you hath he quickened, who were dead, in trespasses and sins, wherein, in time past, you walked according to the course, of this world.

According to the prince, of the power of the air. the spirit, that now worketh, in the children of disobedience. So, reading this carefully, the prince of the power of the air, which, we don't have any trouble, identifying as the devil, Satan.

We walked, in time past, being dead, in trespasses and sins. We walked, according to the course, of this world, who he's, the prince of this world, Christ calls him.

[17:32] According to the prince, of the power of the air. And that prince, is identified as, the spirit, that now, present tense, worketh, in, the children of disobedience.

So, reading it backwards, or in another way, the spirit, that is now working, in, the children, plural, of disobedience, is the prince, of the power of the air.

That's the spirit, that's in them, and working in them. So, if he can't manifest himself, in a plurality, or a plural form, then I don't know, what he, what this is.

Now, cross-reference this, with Philippians chapter 2. And notice, something that Paul says, to believers, about God. And this is, this is coming in the thought, of the spirit, that now worketh, and all the children, disobedience.

In Philippians 2, in verse 13, he says, for it is God, which worketh in you, both to will, and to do, his good pleasure. God is inside of you, working in you, as believers.

[18:45] And it seems to teach, that on the other hand, there's a spirit, that is the prince, of the power of the air, working in the children, of disobedience. Turn to 1 John chapter 3. Let's see, one more verse here.

1 John chapter 3. And I hope you're with me so far, at least understanding, what's, what I'm teaching here, because it's about to drop.

So just pay attention. 1 John chapter 3, and look at verse number 8. He that committeth sin, is of the devil. For the devil sinneth, from the beginning.

For this purpose, the Son of God, was manifested, that he might destroy, the works of the devil.

Whosoever is born of God, doth not commit sin, for his seed, remaineth in him, and he cannot sin, because he's born of God.

So why can the, the new man, not sin? Because he is in fact, it's Christ in you. His seed, remaineth in him, and he cannot sin, because he is born of God.

[19:56] Notice, in doctrinally, allowing this, to match Pauline's teaching, this is, the new man, and the old man, and if you sin, it's of the devil.

If you, are born of God, that's the new man, and he cannot sin. In verse 10, in this, the children of God, are manifest, and the children of the devil. Whosoever doeth not righteousness, is not a God. Now, why can't the new man sin? Because God's in him. His seed remaineth in him. But if you commit sin, it's of the devil. It seems to teach, it seems to match, that that spirit, is within, the lost

nature, the lost man, or the flesh, and allowing, or driving him to sin.

And God was, it says in verse 8, that the son of God, was manifest, that he might destroy, the works of the devil. The works of the devil. Like we read in Ephesians, work it in, the children of disobedience.

And in verse number, five of this chapter, you know that he was manifest, to take away our sins. The works of the devil. Alright, so, take that for what it is.

[ 21 : 07 ] It's gonna, kind of get a little bit, wilder from here. But turn to Revelation 18. What I'm not suggesting, or saying, that every time, you see anything, that's a spirit, or something unclean, or some spiritual beast, that everything's a manifestation, of the devil.

I am absolutely, not suggesting that, but I am suggesting, that he has that ability, to manifest himself, by a spirit, in whatever he chooses, or is permitted to.

So, we're gonna look at, some things here now, that kind of, they're strange to me. And I won't be able, to give you a, a whole, detailed, analysis of this, but we'll, we'll study it, or we'll read it, from the Bible, what it teaches, about some other things here.

Verse, verse number two, in Revelation 18, says, he cried mightily, with a great voice, saying, Babylon the great, has fallen, has fallen, and has become, the habitation of devils, and the hold, of every foul spirit, and the cage, of every unclean, and hateful bird.

Now, the word bird, shows up again, from our study, in connection with devils, and every foul spirit. And you can read it one way, to read the way the Bible does, oftentimes, it's redundant, and it's phrasing, that it's, it's showing you, it's using several words, to say the same thing.

[ 22 : 36 ] You could say, that this Babylon, that's destroyed, has now become, the habitation, of devils, aka, the hold, of every foul spirit, aka, the cage, of every unclean, and hateful bird.

It could be saying, the same thing, three times, or it could be, saying, it's, it's the prison, so to speak, for all three of these, devils, foul spirit, hateful bird.

So, I'm not sure, how to really, make that, exact, or what it is, but, nevertheless, devils, foul spirits, unclean and hateful birds, as it says here, are bound, and they're isolated, in a particular habitation, or a hold, meaning, they're held there.

A cage, is what you put a bird into. I don't know, that it's a literal cage, but it's, it's, referring to the confining. So, let's just, start that in your mind, of this bird talk, and this animal thing, and let's run a few more references.

Go to Psalm 22. Psalm 22. Like I said, I'm not going to teach, or say that every time, some, spirit, or some, unclean, or, or, satanic, or spiritual beast, shows up, that it is Lucifer.

[ 23 : 59 ] I'm not saying that. But let's look at some of these references. Psalm 22. And here is a prophetic psalm, of the crucifixion.

The thing is loaded with references, starting in verse one. You can't miss it. It's, it's Jesus Christ. David writing prophetically, for Christ.

You can see it in the, in, uh, verse number eight, where they mocked him. Now, there's mention, multiple mentions, to animals, in this scene, of Calvary.

Look at verse number 12. 12 and 13. Many bulls have come past me. Strong bulls of Bashan have beset me round. They gaped upon me, with their mouths, as a ravening, and roaring lion.

Look at verse 16. For dogs, have come past me. The assembly of the wicked, have enclosed me. They pierced my hands, and my feet. And you can see, verse 17, Calvary.

[ 25 : 08 ] Verse 18, Calvary. And then look at verse 20, and 21. Deliver my soul, from the sword, my darling, from the power of the dog. Save me, from the lion's mouth.

For thou hast heard me, from the horns of the unicorns. What in the world, is all this speech, of lions, and dogs, and bulls, and unicorns? And Christ, calling himself, in verse 6, a worm.

And having, I mean, you can see, it's obviously Calvary, prophetically. You can look back, through the gospels, and see, this is Christ on the cross. And here's all this reference, to these beasts.

It's spiritual beasts, that are present, at Calvary, either in the air, around Christ, or in the men, that are crying out, crucify him, crucify him.

I don't know. But there they are, showing up at Calvary. All right, now turn to Isaiah 34. Here's some more reference, to some, scary looking stuff, and some, bizarre things.

[ 26 : 13 ] Isaiah 34. And we'll just, take our time with it, a little bit here, and, and read through, the passage, understand the timing.

And the beginning, he calls the nations, to listen, to come and hear. And he says in verse 2, that the indignation, of the Lord, is upon all nations, and his fury, upon all their armies.

He hath utterly destroyed them. He hath delivered them, to the slaughter. This is a second coming passage, of the destruction, and the judgment, of the wicked. In verse 3, their slain also, shall be cast out, and their stink, shall come up, out of their carcasses, and the mountains, shall be melted, with their blood, and all the hosts of heaven, shall be dissolved.

And the heavens, shall be rolled together, as a scroll. And all their hosts, shall fall down, as a leaf, falleth from off the vine, and as a falling fig, from the fig tree, for my sword, shall be bathed in heaven.

Now, you can remember, some reference, to the sword, back with Leviathan, that piercing serpent, he's going to punish him, with his great and sword, or strong sword.

[ 27 : 32 ] And he said, he's able to make his sword, approach to him, to that behemoth thing. And here in verse 5, he's going to, he's going to be bathed in heaven. And behold, it shall come down, upon Edomai, and upon the people, of my curse to judgment.

The sword of the Lord, is filled with blood. It is made fat, with fatness, and with the blood, of lambs and goats, and with the fat, of kidneys and rams, for the Lord hath a sacrifice, and Bozrah, and a great slaughter, in the land of Edomai.

Notice now verse 7, and the unicorns, shall come down with them, and the bullocks, with the bulls, and their land, shall be soaked with blood, and their dust, made fat with fatness, for it is the day, of the Lord's vengeance, and the years, of recompenses, for the controversy, of Zion.

Now pay attention, to some of the language, that seems to match, what we read in Revelation, about this Babylon, becoming the hold, of every unclean spirit. So in verse number 9, the streams thereof, shall be turned into pitch, and the dust thereof, into brimstone, and the land thereof, shall become burning pitch.

That's literal. That's a fire burning, in a disgusting place, you don't want to be, anywhere near, right there, in that place. It shall not be quenched, night nor day. The smoke thereof, shall go up forever, from generation to generation, it shall lie waste, none shall pass through it, forever and ever, but the cormorant, that's a bird, and the bittern, shall possess it, the owl also, and the raven, shall dwell in it, and he shall stretch out, upon it, the line of confusion, and the stones of emptiness.

[ 29 : 00 ] I have no idea, what that means, the stones of emptiness. And they shall call, the nobles thereof, to the kingdom, but none shall be there, and all her princes, shall be nothing, and thorns, shall come up, in her palaces, nettles and brambles, and the fortresses thereof, and it shall be, a habitation of dragons, and we read, it was a habitation, of devils, in Revelation, and a court for owls, and wild beasts, of the desert, shall also meet, with the wild beasts, of the island, and the satyr, do you have any idea, what that is, shall cry to his fellow, the screech owl, also shall rest there, and find for herself, a place of rest.

And then you've got, the great owl, and you've got vultures, in verse 15. And so verse 16, it says, seek ye out of the book, the book of the Lord, and read, no one of these, shall fail, none shall want her mate, for her mouth, it hath commanded, and his spirit, for my mouth, it hath commanded, and his spirit, it hath gathered them, and he hath cast a lot, for them, and his hand hath divided, it unto them by line, they shall possess it forever, from generation to generation, shall they dwell therein. So God is gathering, spiritual beasts, and confining them, to a lake of fire, on the earth, in the land, it's going to be, something visible. So turn to Isaiah 66, and it's not just, for spiritual beasts.

Isaiah 66. Isaiah 66, verse 23.

And you could, you could swing back, through this chapter, and see the fire, and the judgment, and it comes to the end, of this chapter, end of the book, it says, it came to, it shall come to pass, that from one new moon, to another, and from one Sabbath, to another, shall all flesh, come to worship before me, saith the Lord, and they shall go forth, and look upon the carcasses, of the men, that have transgressed, against me, for their worm, shall not die, neither shall their, fire be quenched, and they shall be, an abhorring, unto all flesh.

[ 31 : 13 ] And so Christ quotes that, in Mark chapter 9, and he talks about, entering into the kingdom, and he also talks about, getting cast into a fire, an unquenchable fire, and their worm dying not, and their fire not being quenched.

And so in the kingdom, you can enter the kingdom, or you can get tossed, into a live fire, and it shows that people, are going to come before the Lord, to worship him, and they're going to be able, to see him. And this is a hold, of all these unclean spirits, and this habitation, of dragons, or a

habitation of devils.

And so this is some, future stuff, but there's beast, being called, his spirit it said, we read that, in chapter 34, that is, he determined, his spirit is drawing them, and making them, come to this place. All right, now let's, almost done here, go to Luke chapter 10. Luke chapter 10. And let this, maybe shed some light, on something that Christ said, to his disciples.

Luke 10. Luke 10. And let's start, in verse number 17.

[ 32 : 39 ] He had sent, 70 men out, he commissioned them, and gave them power, to heal, and to preach, about the kingdom. And in verse number 17, the 70, returned, returned again, with joy, saying, Lord, even the devils, are subject unto us, through thy name.

And he said unto them, I beheld Satan, there it is again, I beheld Satan, as lightning, fall from heaven. Behold, I give you power, to tread on serpents, and scorpions, and over all the power, of the enemy.

And nothing, shall by any means, hurt you, notwithstanding in this, rejoice not, that the spirits, are subject unto you. Now when he says this, you see the connection, to the devils, and Satan, in verses 17 and 18.

But you also see, in verse 19, him giving them power, to tread on serpents, and scorpions, and over all, the power, of the enemy. So whatever serpents, and scorpions are, they are the power, of the enemy, I believe.

I don't think he's talking, about some, dangerous creatures, in the natural world, saying that they're all, the power, like lions, could attack you, I'm giving you power, over all of the, like that's the power, of the enemy.

[ 33 : 53 ] I think he's talking, about spiritual beasts, serpents, and scorpions, and over all, the power of the enemy. It's surely, connected to the devil, and to spirits, from what they're talking, about the context, surely.

I don't think it's, talking about animals, or insects, or arachnids, if you want to be, accurate. And so in, Mark chapter 16, he tells them, they're going to be able, to take up serpents, and that they're going, to be able to, heal the sick, that they're going, to be able to, cast out devils.

Do you really think, that they're going, to take up serpents, in their hands? That's what he's, prophesying to these, I'm going to give you power, to go pick up a snake. Like, that sounds like, some pagan voodoo stuff, to charm an animal.

That sounds like, something a lost would do. You think Christ, is going to tell them, you're going to be able, to do this too. And these, these, try to be nice, but, these ignorant, men and women, particularly in some, of the mountains, on the east coast, think that they're, snake handlers, that they're, they're dancing around, with a serpent, in their services.

Like this is the power, of the Holy Ghost, being shed forth. This is, that's stupidity. It's pure stupidity, and a misapplication, of, of a verse. Don't just take a verse, and say, ah, that's what it is, or just jump off, and go.

[ 35 : 17 ] Study that thing out. There's probably more to it. And in this case, I'd say there's more to it, when Christ is telling them, that they're going to have, they're going to have, power, or tread serpents, and scorpions, and have, over all the power of the enemy.

I give you power, over all the power of the enemy. So there's something more there. Now, let's bring this back, to earth. For what we can, and try to summarize this.

I don't have all the answers, about what this stuff is. I know it's crazy stuff, and it's in there, and you read it, as you go through your Bible. So we'll try to at least, make some sense of it, and put it, at least categorize it, and get your mind, to where it really fits.

I don't understand, the creation of this stuff, or their beginning, or their role, or their function, in God's plan. But concerning, the manifestations of Satan, and what we're studying, our enemy, I believe he has the ability, to manifest himself, in a plural form, or in, or by a spirit, in men.

And in doing so, he can possess them, he can work in them, he can work through them, he can influence them, he can lead them, or even worse yet, he can destroy them, and he can harm them.

[ 36 : 30 ] And he does it, by the form of devils. Now, there's certainly a reason, why the new versions, of the Bible, insist on taking the word, devils out. And they replace it, with the word demons.

And they can make their case, and they can say, well we're trying to, we are just staying true, to the Greek text. And that's their excuse. That's their argument. But they know, they know, every one of

them, that says that, they know that they only, use that excuse, when they want to. Because there's other cases, and they're all guilty of it, where they, put words in, or they make changes, and they're not true, to any Greek text, at all, anywhere, ever. And so you can't take, their word for it, they're inconsistent, and they're hypocrites.

So, anyway, here's one quote, this guy says, the authorize, English version, of the New Testament, is less clear, in its presentation, of the subject, of demon possession, than the original Greek.

But they, they just say, it needs to say demon. That's what they wanted to say, demon. Like that's clearer. I say that devils, is more clear, and the association, to Satan, and the devil, is unmistakable.

[ 37 : 49 ] Demons, has nothing to tie it to. And then we go off, chasing angels, and disembodied members, of a pre-Adamic race, and we have no real understanding, we just get more confusion. And so, I don't have any problem, saying that devils, maybe not every, spiritual being, and beast, and unclean thing, but Satan has the ability, to manifest himself, by his spirit, in devils, in men.

So, his manifestations, closing it out, into third heaven, he was Lucifer, the anointed, glorious, beautiful, colorful, musical, gifted, covering cherub.

He was cast out, he was destroyed. In the second heaven, he's a great red dragon, that old serpent, called the devil, and Satan. Leviathan, the piercing serpent, aka Leviathan, that crooked serpent.

Behemoth, which as we studied, means beasts, plural. The word behemoth, means beasts, and a based being, that's laying low, and hiding out.

And then down on earth, an angel of light, that appears to be a messenger, from God, or devils, unclean spirits, that can work within a man, and in a variety of ways, a variety of outcomes.

[ 39 : 07 ] So that concludes that, study of his manifestations, and probably concludes, the wilder, and crazier end, of this study, as we get into, some more practical things, with what he's doing, with what his main objective would be, his mission, we'll begin that next week, and then even show, how he goes about, to accomplish that mission, with his methods, and his ministers.

So, let's stop there, we'll take a break, and come back, at the top of the hour. Thank you.