



Angelic Conflict, Removal of Unbelievers and Fallen Angels from the Earth at the Second Advent

Jesus Christ will return physically to the earth at the Second Advent. Matt. 24:27-31.

“But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken. “And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory. “And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.” (Matthew 24:29-31, NASB)

Unbelievers will be removed through the seals, trumpet, and vial judgments, as well as the final Battle of Armageddon. Rev. 6-19; Zech. 12.

All demons will be removed from the earth in that day – the Second Advent. The mechanics are not given in Zechariah 13:2 and Hosea 2:14-23 because the Church was not revealed in the Old Testament. It was a mystery. In Zechariah 13:2, “cut off the names of the idols” refers to demon possession. “I will also remove the prophets and the unclean spirit from the land” refers to the removal of demons although the method is not given. Eph. 3:8-10.

““It will come about in that day,” declares the LORD of hosts, “that I will cut off the names of the idols from the land, and they will no longer be remembered; and I will also remove the prophets and the unclean spirit from the land.” (Zechariah 13:2, NASB)

“To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.” (Ephesians 3:8-10, NASB)

Jesus Christ will remove all demons from the earth following His victory in the Armageddon Campaign immediately following His Second Advent appearance. Hosea 2:16-17; Eph. 6:12; Heb. 2:14; 1 Peter 3:22.

““It will come about in that day,” declares the LORD, “That you will call Me Ishi And will no longer call Me Baali. “For I will remove the names of the Baals from her mouth, So that they will be mentioned by their names no more.” (Hosea 2:16-17, NASB)

“For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.” (Ephesians 6:12, NASB)

“Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil,” (Hebrews 2:14, NASB)

“who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.” (1 Peter 3:22, NASB)



Jesus Christ will make a public display of them at His triumphal procession following the Second Advent. This is analogous to the March of Victory of ancient civilizations, where the Victor General demonstrated that His military plan and follow-through led to his victory.

In Colossians 2:15, “had disarmed” is aorist middle participle of ἀπεκδύομαι (apekduomai) and means to have utterly despoiled. “Rulers and authorities” refers to demons. The first aorist participle refers to the fact that the plan of God the Father in Eternity Past unfolds in time and does so perfectly. God's plan constantly outwits His enemies. The Angelic Conflict battle was won before it was ever fought. The enemies’ attempts at victory will be proven to be futile.

"When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him." (Colossians 2:15, NASB)

Colossians 2:15 is based on the Roman victor's march of all the prisoners through the streets of Rome in chains. The victors in Rome had a one on one principle. One Roman soldier killed one prisoner until all were killed.

A good description of the Roman victory customs can be found in Zondervan's Pictorial Bible Dictionary under the word “triumph.” “In Roman times a triumph was a magnificent procession in honor of a victorious general, the highest military honor he could obtain. He entered the city in a chariot, preceded by the senate and magistrates, musicians, the spoils of his victory, and the captives in chains. Sacrifices were made to Jupiter and incense burned by the priests. It was undoubtedly such a triumphal procession that Paul had in mind when he wrote “thanks be to God, who always leads us in triumph in Christ.” 2 Cor. 2:14.

"But thanks be to God, who always leads us in triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place." (2 Corinthians 2:14, NASB)

In Unger's Bible Dictionary, page 1119, provides additional information on Roman victory customs.

“The Nations of antiquity generally celebrated success in war by a triumph, which usually included a splendid procession, a display of captives and spoil, and a solemn thanksgiving of the gods.”

The Romans. Among them the highest honor which could be bestowed on a citizen or magistrate was the triumph or solemn procession, in which a victorious general passed from the gate of the city to the capitol. He set out from the Campus Martius along the Via Triumphalis and from thence through the most public places of the city. The streets were strewn with flowers and the altars smoked with incense.

The procession was formed as follows: First a numerous band of music, singing and playing triumphal songs; the oxen to be sacrificed, their horns gilded and heads adorned with fillets and garlands; the spoils, and captives in chains; the victors, having their faces adorned with laurel; a great company of musicians and dancers; a long train of persons carrying perfumes; the general dressed in purple embroidered with gold, wearing a crown of laurel, in his right hand and a laurel branch and a scepter in his left, his face painted with vermilion, and a golden ball suspended from his neck. He stood erect in his chariot, with a public slave by his side to remind him of the vicissitudes of fortune and of his mortality. Behind him came the consuls, senators, and other magistrates, on foot, the whole procession closing with the victorious army.

Indignities to prisoners formed a leading feature among ancient nations; such as maiming, blinding, and killing. Many representations appear upon the monuments of putting the foot upon the head or neck of a conquered foe and it forms the ground of many figurative representations in the Scripture. Joshua 10:24;



Gen. 3:15; Job 41:22; Psalms 110:1.

"When they brought these kings out to Joshua, Joshua called for all the men of Israel, and said to the chiefs of the men of war who had gone with him, "Come near, put your feet on the necks of these kings." So they came near and put their feet on their necks." (Joshua 10:24, NASB)

"And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel." (Genesis 3:15, NASB)

"In his neck lodges strength, And dismay leaps before him." (Job 41:22, NASB)

"A Psalm of David. The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet." (Psalms 110:1, NASB)

Our position in Christ gives us a position above all angels. Our position in Christ and subsequent resurrection at the Rapture puts us into position to judge angels. 1 Cor. 6:3.

"Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to constitute the smallest law courts? Do you not know that we will judge angels? How much more matters of this life?" (1 Corinthians 6:2-3, NASB)

Therefore, every time a person believes in Christ, the elect angels of God rejoice. Why? This hastens the day when Jesus Christ returns at His Second Advent and establishes His kingdom on earth for the Millennium. Luke 15:10.

"In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents." (Luke 15:10, NASB)

Therefore, Satan tries to delay this by keeping the unbeliever from believing and keeping the believer from growing spiritually. Try to understand the Angelic Conflict from God's viewpoint. Also, try to understand the Angelic Conflict from Satan's viewpoint.

Why was sin permitted? By permitting sin in the human race, God demonstrates through salvation the point that His absolute righteousness (+R) and Justice meet His perfect love and eternal life. The issue is will man, inferior to angels, equipped with the same free will, choose for or against the Lord Jesus Christ as Savior. Col. 2:10-13; Heb. 2.

"and in Him you have been made complete, and He is the head over all rule and authority; and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead. When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions," (Colossians 2:10-13, NASB)