

Angels, Demons & the Armor of G-d

Ephesians 6:10-18

Finally, my brethren, be strong in the Lord, and in the power of his might.

¹¹Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

¹²For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

¹³Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

¹⁴Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

¹⁵And your feet shod with the preparation of the gospel of peace;

¹⁶Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

¹⁷And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

¹⁸Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

I. What is the Armor?

A. Belt of Truth: Note that in the original translation it is not referred to as the belt of truth but rather have your loins girt about with truth. The Greek word for loins here is *osphys* which according to *strong's concordance* is defined as a) the place where the Hebrews thought the generative power (semen) resided. The first piece of G-d's armor is designed to protect the seed because at the fall of man in genesis the battle was defined as the seed of the woman vs. the seed of the serpent. This is also why it was so important for men to be circumcised because the seed had to literally pass over the sign of the covenant before conception. As believers this also continues in the raising of our children in the torah. So without the torah our seed becomes available to the enemy for use. Please note that this is one of the ways that the enemy gains or produces seed as he doesn't have power to bring life. (we will study this later in this lesson as it is one of 3 powers that he doesn't have)

B. Breastplate of Righteousness: The Greek word here is *thōrax* which has two meanings the first is 1) the breast, the part of the body from the neck to the navel, where the ribs end. the second is 2) a breastplate or corset consisting of two parts and protecting the body on both sides from the neck to the middle. Just looking at these two definitions we see that the breastplate is designed to protect all vital organs but more importantly the heart, from which we speak and have all action manifest through and the neck which joins the head or mind with the heart. The heart can also be looked at as what we use to produce seed with for the kingdom for with the heart we love and speak. These are the primary means by which we manifest G-d living in us to the world. The Hebrew word here is *choshen*

(pronounced with the guttural ch) חֹשֶׁן Chet, sheen, and final noon. Looking at the parent letters in Hebrew the Chet means to separate or private the noon represents life or activity and the sheen means to consume put another way it can be seen as a holy life that is all consuming oddly this word is the same word used to describe the breastplate of the high priest who was consumed with living a separate life unto G-d. Also note that upon this breast plate were 12 stones representing the sons of Israel and the ummim and the thummim which were used in determining guilt or innocence. As believers if we truly have this breastplate on it should show the 12 tribes of Israel to all who see it more so without proper understanding and love for Israel we are basically naked and our heart is vulnerable to the enemy for attack. According to the Jewish historian Josephus G-d would declare to the children of Israel before a battle if they were going to be victorious or not. In book 3 chapter 8 he writes that a great splendor would show forth from the 12 stones before the army began to march to let the people know that G-d was with them. This stopped happening 200 years before Josephus wrote his works, during the time of Yeshua because of the peoples lawlessness.

C. feet bound with the preparation of the gospel of peace: note here it is simply stating that we as believers should always be prepared this is referenced to the feet because these are the primary means of balance. I believe that spiritually this means that we should always be prepared to keep us balanced.

D. Shield of Faith: the Greek word here for shield is *thyreos* (pronounced *thu ray os*) the Hebrew word is *magen*. The Greek word represents 1) a shield, a large oblong, four cornered shield. Wikipedia further defines this shield as a large oval shield which was commonly used in Hellenistic armies from the 3rd BC on. It was adopted from the Galatians probably first by the Illyrians, then by the Thracians before becoming common in Greece. Troops who carried it were known as *thureoporo*. It was made of wood covered with leather and had a spined boss. It was carried using a central handgrip. Some variants of the shield were nearly rectangular. The name *thureos* has its origin in the word for a door-stone or door-stop which may have been applied to it because of its size or sub-rectangular shape. the *thureoporo* were a type of infantry soldier common from the 3rd century B. C. E. to the 1st century C. E. They supported light troops and were suited for the needs of smaller states mainly for border defense. They were mobile and could rapidly advance over varied terrain. According to Plutarch, they could fight as skirmishers and then fall back, assume spears and tighten the ranks, forming a phalanx. In ancient times they would soak their shields leather in water so if the enemy shot an fire arrow the shield would catch the arrow then extinguish it. This is referenced here in this verse. Of

special note this type of infantryman could form a phalanx (explain phalanx using movie 300 as a reference). We know that every person is given a measure a faith according to scripture and this faith can be grown by hearing the word which is a testimony. Or diminished by believing the negative which is also a testimony or witness against oneself. So the phalanx is important and believers with strong faith in a certain area should for a sort of spiritual phalanx for those with lesser faith in that area and vice versa.

E. Fiery Darts of the Enemy: Here the Greek word is *belos* meaning a javelin or missile however if we look at the root we find something peculiar the root of this word is *ballō* and it means 1) to throw or let go of a thing without caring where it falls

- a) to scatter, to throw, cast into
- b) to give over to one's care uncertain about the result

as we can see this is clearly describing the enemy as a lazy shooter having more of a shotgun effect and this counters torah where we see that one of the roots, according to Dr. Mosley means to hit the mark.

F. Helmet of Salvation: the word used here for helmet is the Greek word *perikephalaia* which means 1) a helmet

2) metaph.

a) the protection of the soul which consists in (the hope of) salvation

This word is actually a compound of *peri* meaning 1) about, concerning, on account of, because of, around, near. the root of *peri* is *peran* meaning 1) beyond, on the other side.

The second part of this compound is *kephalē* anything supreme, chief, prominent

- a) of persons, master lord: of a husband in relation to his wife
- b) of Christ: the Lord of the husband and of the Church
- c) of things: the corner stone.

The word for salvation used is *sōtērios* the root being *sōtēria* meaning 1) deliverance, preservation, safety, salvation

a) deliverance from the molestation of enemies

b) in an ethical sense, that which concludes to the souls safety or salvation

1) of Messianic salvation

2) salvation as the present possession of all true Christians

3) future salvation, the sum of benefits and blessings which the Christians, redeemed from all earthly ills, will enjoy after the visible return of Christ from heaven in the consummated and eternal kingdom of God.

Put another way this helmet is something given By Yeshua (which is salvation) from the other side on account of his relationship to his wife to deliver her from the molestation of enemies and to complete the salvation of her soul in both the present and future.

G. Sword of the Spirit: The word for sword used here is the Greek word *machaira* meaning a small sword however from its root *machomai* we see the meaning as 1) to fight

- a) of armed combatants, or those who engage in a hand to hand struggle
- b) of those who engage in a war of words, to quarrel, wrangle, dispute
- c) of those who contend at law for property and privileges.

this is a perfect description of the torah being used as a sword we see in the torah Ya'akov in a hand to hand struggle with the angel of the lord. We see Yeshua engaging in a war of words with hasatan when he is taken out into the desert and time and time again we see the children of Israel reading the law for their property(the promised land) and privileges. The torah consists of 600,000 letters there were approximately 600,000 men of war that left Egypt representing these letters the sages also state that each of these letters represent an angel. The scriptures state that we overcome by the Word of our testimony and the blood of the lamb even unto death.

The Weapons of our Warfare

2nd Corinthians 10:4 reads

For though we walk in the flesh, we do not war according to the flesh. ⁴ For the weapons of our warfare *are* not carnal but mighty in God for pulling down strongholds, ⁵ casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, ⁶ and being ready to punish all disobedience when your obedience is fulfilled.

In these verses we see that in reality our warfare has nothing to do with rebuking the devil, binding and loosening as it has been taught to us in the modern church but is one of a 5 fold purpose in G-d please note that this key starts the verse and ends the verse by saying "when your obedience is fulfilled". So the first order of business is becoming obedient this is impossible without torah. Once this is obligation is fulfilled we see the 5 purposes of our warfare and what they are against.

- 1.) pulling down strongholds.
- 2.) casting down arguments / imaginations
- 3.) casting down high places that exalt themselves against the knowledge of G-d
- 4.) bringing every thought into captivity to the obedience of Christ
- 5.) to punish disobedience once your obedience is fulfilled

Please note that in the 5th purpose the word for punish in Greek is **ekdikeō** meaning 1) to vindicate one's right, do one justice

a) to protect, defend, one person from another

The word for all is **pas** meaning 1) individually

a) each, every, any, all, the whole, everyone, all things, everything

2) collectively

a) some of all types

Finally the word for disobedience is **parakoē** meaning 1) a hearing amiss

2) disobedience

It's root is *parakouō meaning* to hear aside

a) causally or carelessly or amiss

2) to be unwilling to hear

a) on hearing to neglect, to pay no heed to

b) to refuse to hear, pay no regard to, disobey.

In other words the 5th purpose of should more properly be interpreted to read **being ready to bring justice and protection to G-ds people from those unwilling to hear, once your obedience is fulfilled.**

Please note that no were in this verse does it say that we are to rebuke bind or loose. In fact even in Ephesians 6, prior to describing the armor of G-d, It' doesn't say this. Rather it says **"We wrestle against principalities, powers, rulers of the darkness of this world and spiritual wickedness in heavenly realms.** Please note that this, I believe is our personal emulation of Ya' akov when he wrestled with the Angel of the Lord. Although he isn't wrestling against a demonic force here we as Israelites have to. It is part of our overcoming in this world. The word used for wrestling here is *palē meaning* 1) wrestling (a contest between two in which each endeavors to throw the other, and which is decided when the victor is able to hold his opponent down with his hand upon his neck).

This makes sense when reading further because we are told that when you have done all that you can do to stand, stand firm (or don't get pinned).

Next we are as we are going to see through scripture these weapons are meek by the worlds standards.

In Judges 7:16 the weapons are empty jars and trumpets.

In Joshua 6 we see shofars and shouting

In Judges 15 we see foxes ,torches and a donkeys jawbone

In 1st Samuel 13:19 we see farming equipment as Israel was without weapons

In 1st Samuel 17 we see a sling and stone.

These are just some of the many examples found throughout scripture we as believers today have weapons such as banners, flags and dance. Faith is very powerful as well. We know that faith comes by the hearing of the word of G-d. We know that the word of G-d is the Original Covenant and that this covenant is one big testimony as such our testimonies are also faith builders this is why faith in the time of Yeshua is linked with mighty works and miracles. Prayer and fasting are also tools in our struggle against the enemy's kingdom. However fasting in particular is one that we often misinterpret. Fasting is primarily done for the nation of Israel and not for individual gain. We are only commanded to fast once a year and that is on Yom Kippur. In Yeshuas time there was one day out of the week in which Jews fasted and the primary fast at that time was for national Israel to be liberated from roman oppression. All too often we see modern Christians saying "I'm going to do the fast of Daniel" etc. yet if we read Daniel we see that he was fasting in regards to the end times for the nation of Israel and the redeemer. This hearkens to Matthew 9:15 ¹⁵Jesus answered, "How can the guests of the bridegroom mourn while he is with them? The time will come when the bridegroom will be taken from them; then they will fast". In Isaiah 58 we read. ¹ "Shout it aloud, do not hold back.

Raise your voice like a trumpet.

Declare to my people their rebellion
and to the house of Jacob their sins.

- 2** For day after day they seek me out;
they seem eager to know my ways,
as if they were a nation that does what is right
and has not forsaken the commands of its God.
They ask me for just decisions
and seem eager for God to come near them.
- 3** 'Why have we fasted,' they say,
'and you have not seen it?
Why have we humbled ourselves,
and you have not noticed?'
"Yet on the day of your fasting, you do as you please
and exploit all your workers.
- 4** Your fasting ends in quarreling and strife,
and in striking each other with wicked fists.
You cannot fast as you do today
and expect your voice to be heard on high.
- 5** Is this the kind of fast I have chosen,
only a day for a man to humble himself?
Is it only for bowing one's head like a reed
and for lying on sackcloth and ashes?
Is that what you call a fast,
a day acceptable to the LORD ?
- 6** "Is not this the kind of fasting I have chosen:
to loose the chains of injustice
and untie the cords of the yoke,
to set the oppressed free
and break every yoke?
- 7** Is it not to share your food with the hungry
and to provide the poor wanderer with shelter—
when you see the naked, to clothe him,
and not to turn away from your own flesh and blood?
- 8** Then your light will break forth like the dawn,
and your healing will quickly appear;
then your righteousness ^[a] will go before you,
and the glory of the LORD will be your rear guard.
- 9** Then you will call, and the LORD will answer;
you will cry for help, and he will say: Here am I.
"If you do away with the yoke of oppression,
with the pointing finger and malicious talk,

- ¹⁰ and if you spend yourselves in behalf of the hungry
and satisfy the needs of the oppressed,
then your light will rise in the darkness,
and your night will become like the noonday.**
- ¹¹ The LORD will guide you always;
he will satisfy your needs in a sun-scorched land
and will strengthen your frame.
You will be like a well-watered garden,
like a spring whose waters never fail.**
- ¹² Your people will rebuild the ancient ruins
and will raise up the age-old foundations;
you will be called Repairer of Broken Walls,
Restorer of Streets with Dwellings.**
- ¹³ "If you keep your feet from breaking the Sabbath
and from doing as you please on my holy day,
if you call the Sabbath a delight
and the LORD's holy day honorable,
and if you honor it by not going your own way
and not doing as you please or speaking idle words,**
- ¹⁴ then you will find your joy in the LORD,
and I will cause you to ride on the heights of the land
and to feast on the inheritance of your father Jacob."
The mouth of the LORD has spoken.**

Fasting is typically not done on the Shabbat with the exception being Yom Kippur as it is a high Sabbath . One of the most powerful weapons we have is our praise and worship. Please note that all throughout scripture anytime there was a war fought and victory there was usually a song sung after it. As believers in Ephesians 5:15 we are told Be very careful, then, how you live—not as unwise but as wise, ¹⁶making the most of every opportunity, because the days are evil. ¹⁷Therefore do not be foolish, but understand what the Lord's will is. ¹⁸Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. ¹⁹Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, ²⁰always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. Please take note that this verse describes days of evil. If we read over in Ephesians 6:13 in the same chapter dealing with the armor of G-d we see that it says take up the armor of G-d to withstand the day of evil. Tithing is another good weapon Malachi 3:11 Adonai says , in regards to tithing, " And I will rebuke the devourer for your sakes,". This brings me to my next subject "rebuking" in the mainstream church we hear people over and over saying things like "I rebuke you Satan in the name of Jesus" as we see here in Malachi it is Hashem who rebukes and there isn't a place in scripture where we are ever commanded to rebuke Satan. Apart from Malachi the only other verses where Satan is rebuked is Zachariah 3:2 that says "The LORD said to Satan, "The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you!" and Jude 1:9 that says "But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!". Even the sons of Sceva weren't rebuking in this manner.

Ha'Satan

The Hebrew for the adversaries name is (read from right to left) שָׂטָן (sheen, tet & noon) the literal translation of this is consuming serpent of life. In Genesis 2:1 we read "Thus the heavens and the earth were finished, and all the host of them." the Hebrew word for hosts is tsava and it literally means armies and is referring to the armies of heaven. We know that he was created by G-d and lead a rebellion in which he and a third of the armies of heaven were cast down to the earth. Other names for him are

- 1) Lucifer: Hebrew word is haylel Light bearer, morning star, or shining one. Isaiah 14:12 its root halal can mean to praise or be boastful and to act madly like a madman.
- 2) Beelzebub: Lord of the flies and was also a deity worshipped by the philistines at Ekron. Mark 3:22
- 3) Dragon: Rev12: here he is seen as the prince of the power of the air as a large flying serpent or dragon.
- 4) Leviathan: Isaiah 27:1 the word means a sea serpent showing his power from the sea. leviathan in the old testament times was represented by a 7 headed serpent as is seen in the book of revelations.
- 5) Devil: Matthew 4:1 simply means accuser and is not just a name for Satan but more so an office.

In Isaiah 14:12 describing Babylon we see that Lucifer is mentioned here **"How you have fallen from heaven,
O morning star, son of the dawn!
You have been cast down to the earth,
you who once laid low the nations!**

¹³ **You said in your heart,
"I will ascend to heaven;
I will raise my throne
above the stars of God;
I will sit enthroned on the mount of assembly,
on the utmost heights of the sacred mountain. [\[e\]](#)**

¹⁴ **I will ascend above the tops of the clouds;
I will make myself like the Most High."**

¹⁵ **But you are brought down to the grave,
to the depths of the pit."**

In Ezekiel 28:11 says

The word of the LORD came to me: ¹² "Son of man, take up a lament concerning the king of Tyre and say to him: 'This is what the Sovereign LORD says:

" 'You were the model of perfection,
full of wisdom and perfect in beauty.

¹³ You were in Eden,
the garden of God;
every precious stone adorned you:
ruby, topaz and emerald,
chrysolite, onyx and jasper,
sapphire, turquoise and beryl.
Your settings and mountings were made of gold;
on the day you were created they were prepared.

¹⁴ You were anointed as a guardian cherub,
for so I ordained you.
You were on the holy mount of God;
you walked among the fiery stones.

¹⁵ You were blameless in your ways
from the day you were created
till wickedness was found in you.

¹⁶ Through your widespread trade
you were filled with violence,
and you sinned.
So I drove you in disgrace from the mount of God,
and I expelled you, O guardian cherub,
from among the fiery stones.

¹⁷ Your heart became proud
on account of your beauty,
and you corrupted your wisdom
because of your splendor.
So I threw you to the earth;
I made a spectacle of you before kings.

¹⁸ By your many sins and dishonest trade
you have desecrated your sanctuaries.
So I made a fire come out from you,
and it consumed you,
and I reduced you to ashes on the ground
in the sight of all who were watching.

In this scripture we see several peculiar things please notice in verse 13 it gives you 9 stones that were on the breastplate of Lucifer. These same stones are found on the ephod of the High Priest but the High Priest had 12 stones where Lucifer only had 9. The row of stones not found on Lucifer are actually stones that represent the limits of his powers. In Genesis 49 where we see the blessings of the sons of Israel the stones missing are represented by Issachar, Asher and Gad. According to torah Issachar would be a rawboned donkey bearing burdens and the

enemy and anything in his kingdom cannot bear burdens. Asher would Create royal dainties and his bread would be fat these are all things associated with sustaining life also at the root the wording used here for dainties means to delight oneself. We know that there is no joy in anything from the enemy nor does he have the power to create anything. Finally in referring to Gad we see that torah says that Gad a troop shall overcome him but he shall overcome at the last. Other translations say that he shall attack their heels and there have been many that have used this to say that he would be a type of antichrist however the wording for last is aqeb meaning heel and its root aqab means to supplant or take by the heel. We know that Ya"akov did this and will overcome Esau (representing the people of the enemy) so the final power here that the devil does not possess is that of an over comer .

Satan is the only angel in the bible that is mentioned as being more than one class or rank At the highest rank he is called a prince. This is short for principality the Greek word here is *archē* meaning to be first. It is also the word from which we get Archangels. He is also referred to as a cherub that covered in Ezekiel 28. these angels by are defined as) cherub, cherubim (pl)

a) an angelic being

1) as guardians of Eden

2) as flanking God's throne

3) as an image form hovering over the Ark of the Covenant

4) as the chariot of Yahweh.

Finally it is inferred through scripture that he operated in also as a seraphim. This angelic rank is not mentioned much in scripture and are thought to be a very high ranking order. Scripture mentions them in numbers 21:6 where the people sin against G-d he sends the seraph nachash in English this is translated as fiery serpents however if you look at seraph nachash in strong's concordance saraph means seraph, seraphim

a) majestic beings with 6 wings, human hands or voices in attendance upon God

and nachash means) serpent, snake

a) serpent

b) image (of serpent)

c) fleeing serpent (mythological)

Isaiah 6 mentions them as well In Jewish lore the seraphim surround the throne of glory and unceasingly intone the trisagion (holy, holy, holy). They are thought to be angels of light (as scripture calls Lucifer and says that he sometimes appears and an angel of light) and fire (note Ezekiel 28:16 shows that Lucifer walked among the fiery stones.)

The Adversary is not omnipotent, meaning he can't be in more than one place at a time. We as believers must also understand that he is a tool of G-d and neither he nor his kingdom has any authority save that that G-d has given him. For the most part he is concerned with Governments and rulers of the kingdoms of this world. Please remember that in the temptation of Yeshua he told him that if he bowed to him he would give him the kingdoms of the world. We as believers must be diligent in our speech to avoid lasha hora as we have seen in the previous teaching that as the Devil he uses our own words, spoken against one another before the heavenly court.

1st John 3:8 says " He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work." Please note here that although it has been preached and taught that this is a general blanket statement that covers all of the enemies activities it is actually describing the office of the accuser and Yeshua has become our advocate in the heavenly courts thus nullifying the accusations of the office of Devil. In the end of days scenario we see that the enemy is kicked out of his remaining offices in stages i.e. Michael battles him and casts him down to earth out of the heavenly realms (Revelation 12) then at the end we see that there are no more seas etc.

Principalities

As mentioned earlier these are considered by most to be the highest rank of angelic beings and their name literally means first created or chief. They are often times referred to as Archangels and are Angels of nations or Governments. Examples of these are Michael the prince of Israel (Daniel chapters 10 and 12) In Daniel we are also told of the Prince of Persia when Daniel prays and has to wait 21 days. We also see the Prince of Greece in this episode as well. Jewish lore tells us that there were 70 nations at the tower of Babel and accordingly when G-d confounded the Languages all of the nations and their respective Prince Spirits fell and the Angels became evil except for Israel. Of these fallen angels are Dubbiel Prince of Persia (note Dubai the new Babylon of the Mideast), Sammael prince of Rome and Rahab Prince of Egypt. This particular Prince is mentioned in the bible in conjunction with the Passover and the deliverance of the Children of Israel. From Rahab we get the Word Ra (Hebrew for Wickedness). In Egypt Ra was seen as Their chief god and was represented by the sun. In Exodus 12:12 we read "On that same night I will pass through Egypt and strike down every firstborn—both men and animals—and I will bring judgment on all the gods of Egypt. I am the LORD." we know that all the plagues were a representation of their G-ds however after the Passover and deliverance of Israel Miriam sings a song in Exodus 15:1-5 we read Then Moses and the Israelites sang this song to the LORD :

"I will sing to the LORD,
for he is highly exalted.
The horse and its rider
he has hurled into the sea.

**² The LORD is my strength and my song;
he has become my salvation.
He is my God, and I will praise him,
my father's God, and I will exalt him.**

**³ The LORD is a warrior;
the LORD is his name.**

**⁴ Pharaoh's chariots and his army
he has hurled into the sea.
The best of Pharaoh's officers
are drowned in the Red Sea. ^[a]**

**⁵ The deep waters have covered them;
they sank to the depths like a stone.**

In the first verse of this song we see that horse in rider is singular and the Hebrew word for rider is *rakab* going further in verse 4 we see that the song is now making reference to Pharaoh's

*armies in the plural so who is the horse and rider in verse 1? In Isaiah 51:9 we read **Awake, awake! Clothe yourself with strength,**
O arm of the LORD;
awake, as in days gone by,
as in generations of old.
Was it not you who cut Rahab to pieces,
who pierced that monster through?*

¹⁰ **Was it not you who dried up the sea,
the waters of the great deep,
who made a road in the depths of the sea
so that the redeemed might cross over?**

In Psalms 89:9-10 we also read "**You rule over the surging sea;
when its waves mount up, you still them.**

¹⁰ **You crushed Rahab like one of the slain;
with your strong arm you scattered your enemies"**

So the word shows us that not only did Adonai destroy the many g-ds of Egypt by the plagues but that he also destroyed that nations Prince could this actually be the beast that was fatally wounded and revives as it is named exclusively in the old covenant as one who was fatally wounded by G-d? I know that it has been taught that Babylon is this beast however we understand that from scripture anytime there is a war on earth there is a war in heaven and that when that nation falls that the principality is not actually destroyed but rather bound for example in Babylon when the Medes and Persians took over the prince of Persia began to rule. We know that according to Daniel the prince of Greecia would come after the Persians and so that spirit of Persia was bound at the Euphrates finally Rome comes the Prince of Greecia is bound. And we see that Rome falls but not too anyone and in the end of days the 7 heads on the dragon represent 7 principalities and nations that have been against Israel they are Babylon, Assyria, Greece, Rome, Media Persia, **Egypt**, and End time global Govt. (we can't just say new Rome because it consists of both the roman catholic apostate church and the Islamic countries that annex under the Son of Perdition). We see that the in revelation 9:14 the 4 principalities that are Rome, Babylon, Greece and Persia are released. As in the first exodus I believe the fatally wounded beast is Egypt and it plays a part in the second exodus. It is also proven in scripture that often times when wars happen in the heavenlies and nations war as a result natural disasters may occur. In Judges 5:15 we see

The princes of Issachar were with Deborah;
yes, Issachar was with Barak,
rushing after him into the valley.
In the districts of Reuben
there was much searching of heart.

please note that here we see princes of Issachar with Deborah and then Issachar with Barak the word for princes here means

h) patron-angel

l) Ruler of rulers (of God)

These classes of angels differ from principalities and will be discussed later. Going on however in verse 19 we read ¹⁹

"Kings came, they fought;
the kings of Canaan fought
at Taanach by the waters of Megiddo,
but they carried off no silver, no plunder.

²⁰ From the heavens the stars fought,
from their courses they fought against Sisera.

²¹ The river Kishon swept them away,
the age-old river, the river Kishon.
March on, my soul; be strong!

²² Then thundered the horses' hoofs—
galloping, galloping go his mighty steeds.

²³ 'Curse Meroz,' said the angel of the LORD.
'Curse its people bitterly,
because they did not come to help the LORD,
to help the LORD against the mighty.'

We see the whole heavenly host as well as Yeshua and his heavenly steeds coming to battle and the result is that the river sweeps them away. In our times we have seen earthquakes, tsunamis and hurricanes in places of great darkness these events may very well be the result of battles in the spiritual between the heavenly hosts and the Chief princes of the enemy.

Apollyon the Destroyer

Many of the mythological gods of other nations were actually fallen angels playing the role as gods. We see time and time again where humanity comes into contact with angelic beings in scripture and they instantly bow and try to worship them. One of the most identifiable examples of these is found in the book of revelation chapter 9 verse 11 we see "They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon."

This I believe is either the enemy or a very high ranking chief demonic spirit. Wikipedia defines Apollo as Apollo has been variously recognized as a god of light and the sun; truth and prophecy; **archery**; medicine and healing; music, poetry, and the arts. Apollo was also seen as a god who could bring ill-health and deadly **plague**. **he etymology of Apollo is uncertain. Several instances of popular etymology are attested from ancient authors. Thus, Plato in *Cratylus* connects the name with ἀπόλυσις "redeem", with ἀπόλουσις "purification", and with ἀπλοῦν "simple", in particular in reference to the Thessalian form of the name, Ἄπλουν, and finally with Αἰ-βάλλων "ever-shooting". Hesychius connects the name Apollo with the Doric ἀπελλα, which means "assembly", so that Apollo would be the god of political life, and he also gives the explanation σηκος ("fold"), in which case Apollo would be the god of flocks and herds. It is also**

possible that *apellai* derives from an old form of Apollo which can be equated with Appaliunas, an Anatolian god whose name possibly means "father lion" or "father light". The Greeks later associated Apollo's name with the Greek verb απολλυμι (apollymi) meaning "to destroy".

It has also been suggested that Apollo comes from the Hurrian and Hittite divinity, Aplu, who was widely evoked during the "plague years". Aplu, it is suggested, comes from the Akkadian *Aplu Enlil*, meaning "the son of Enlil", a title that was given to the god Nergal, who was linked to Shamash, Babylonian god of the sun. He is typically symbolized as a young man with a lyre and a serpent. Other mid eastern animals associated with him were griffins, mythical eagle–lion hybrids of Eastern origin often seen in wall sculptures of babylon. I believe these are the beings that he unleashes in the book of revelation.

Michael

Michael (Hebrew: מִיכָאֵל, *Micha'el* or *Mikhā'ēl*; Greek: Μιχαήλ, *Mikhaél*; Latin: *Michael* or *Míchaë* *l*; Arabic: ميخائيل, *Mikhaél*) is an archangel in Hebrew, Christian and Islamic tradition. He is viewed as the field commander of the Army of God. He is mentioned by name in the Book of Daniel, the Book of Jude and the Book of Revelation. In the book of Daniel, Michael appears as "one of the chief princes" who in Daniel's vision comes to the Archangel Gabriel's aid in his contest with the angel of Persia (Dobiel). Michael is also described there as the advocate of Israel and "great prince who stands up for the children of your [Daniel's] people".

The Talmudic tradition rendered Michael's name as meaning "Who is like El?" ("Who is like God?"), As a question, it is understood as being rhetorical, implying the answer, "No one is like God."

Much of the late Midrashic detail about Michael was transmitted to Christianity through the Book of Enoch, whence it was taken up and further elaborated.

War of the Sons of Light Against the Sons of Darkness Dead sea scrolls

In the War of the Sons of Light Against the Sons of Darkness, Michael is described as the prince of light, leading forces of God against the darkness of evil, who is led by Belial. He is described as the "viceroys of heaven", a title that is said to have formerly belonged to the Morning Star

Book of Enoch

Michael is designated in the *Book of Enoch*, as "the prince of Israel" and the "archistrateger" of God. He is the angel of forbearance and mercy (*Enoch*, xl:3) who taught Enoch the mysteries of clemency and justice (lxxi:2). Some speculate that the angel in the book of *Jubilees* (i:27 and ii:1), who is said to have instructed Moses on Mount Sinai and to have delivered to him the tables of the Law, may be Michael.

Enoch 9:1 states that Michael, along with Gabriel, Raphael, Uriel and Suriel heard the cries of men under the strain of the Watchers and their giant offspring. It was Michael and his compatriots that beseeched God on behalf of men, prompting Yahweh to call Enoch to prophethood.

In Enoch 10:15 Yahweh says to Michael; "Go and announce his crime to Samyaza, and to the others who are with him, who have been associated with women, that they might be polluted with all their impurity. And when all their sons shall be slain, when they shall see the perdition of their beloved, bind them for seventy generations underneath the earth, even to the day of Judgment, and of consummation, until the judgment, the effect of which will last forever and be completed."

Enoch 20:5 says that Michael presides over human virtue in order to command nations.

Enoch 24:4-10 has Enoch before the Tree of Life/Mercy, and Michael explains to him that he should not touch it, for it is for those who are 'elect' after the day of Judgment.

Enoch 40:8 says that Michael is patient and merciful.

Enoch 53:6 states that Michael, along with Gabriel, Raphael and Phanuel shall be strengthened during the Battle of Armageddon.

Enoch 58 shows Enoch overcome with terror over a vision he has, and Michael is quick to interpret. The terror is only for those who turn on Yahweh, that the Day of Judgment is for the elect, a day of covenant, while for sinners it is a day of inquisition.

Enoch 66:14-15 has Michael explaining to Enoch that the evil spirits [demons] shall bear witness against those of the flesh who supported them. Yet Enoch is told that Michael holds a secret oath so that the elect shall not perish by their knowledge like the sinners, Enoch 68:20-22.

Enoch 70:11-16 shows that Michael, Gabriel, Raphael and Phanuel always 'escort' Yahweh [God the Father], whenever he leaves his throne.

Rabbinic traditions

According to rabbinic Jewish tradition, Michael acted as the advocate of Israel, and sometimes had to fight with the princes of the other nations (cf. Daniel 10:13) and particularly with the angel Samael, Israel's accuser. Michael's enmity with Samael dates from the time when the latter was thrown down from heaven. Samael took hold of the wings of Michael, whom he wished to bring down with him in his fall; but Michael was saved by God (Midrash Pirke R. El. xxvi.).

The rabbis declare that Michael entered upon his role of defender at the time of the biblical patriarchs. Thus, according to Rabbi Eliezer ben Jacob, it was Michael who rescued Abraham from the furnace into which he had been thrown by Nimrod (Midrash Genesis Rabbah xliv. 16). It was Michael, the "one that had escaped" (Genesis 14:13), who told Abraham that Lot had been taken captive (Midrash Pirke R. El.), and who protected Sarah from being defiled by Abimelech. He announced to Sarah that she would bear a son and he rescued Lot at the destruction of Sodom (Talmud B. M. 86b).

It is said that Michael prevented Isaac from being sacrificed by his father by substituting a ram in his place, and saved Jacob, while yet in his mother's womb, from being killed by Samael (Midr. Abkir, in Yalk., Gen. 110). Later Michael prevented Laban from harming Jacob (Pirke R. El. xxxvi.). According to one source, it was Michael who wrestled with Jacob and who afterward blessed him (Targum pseudo-Jonathan to Genesis xxxii. 25; Pirke R. El. xxxvii.).

The midrash *Exodus Rabbah* holds that Michael exercised his function of advocate of Israel at the time of the Exodus also, when Satan (as an adversary) accused the Israelites of idolatry and declared that they were consequently deserving of death by drowning in the Red Sea (Ex. R. xviii. 5). But according to Midr. Abkir, when Uzza, the tutelar angel of Egypt, summoned Michael to plead before God, Michael remained silent, and it was God himself who defended Israel.

Legend makes Michael the teacher of Moses; so that the Israelites are indebted to their advocate for the supreme good of the Torah. This idea is alluded to in Midrash Deuteronomy Rabbah xi. 6 in the statement that Michael declined to bring Moses' soul to God on the ground that he had been Moses' teacher.

Michael is said to have destroyed the army of Sennacherib (Midrash Exodus Rabbah xviii. 5), a deed normally attributed to an otherwise unnamed angel of destruction but perhaps accomplished by Uriel, Gabriel, or others.

Michael is also credited with being the angel who spoke to Moses in the burning bush (an honor often bestowed upon Zagzagel).

He is accepted in lore as well as being the special patron of Adam. Supposedly he was the first angel in all of the heavens to bow down before humanity. Michael then kept an eye on the first family, remaining vigilant even after the fall of Adam and Eve and their expulsion from the Garden of Eden.

In the apocryphal Conflict of Adam and Eve with Satan, Michael taught Adam how to farm. The archangel later brought Adam to heaven in a fiery chariot, giving him a tour of the blessed realm. After Adam's death, Michael helped convince the Lord to permit Adam's soul to be brought to heaven and cleansed of its great sin. Jewish legend also states Michael to be one of the three "men" who visited Abraham. He is said to have tried to prevent Israel from being led into captivity by Nebuchadnezzar II and to save the Temple from destruction; but the sins of the

people were so great that he was powerless to carry his purposes into effect. There is a legend which seems to be of Jewish origin, and which was adopted by the Copts, to the effect that Michael was first sent by God to bring Nebuchadnezzar against Jerusalem, and that Michael was afterward very active in freeing his nation from Babylonian captivity (Amélineau, "Contes et Romans de l'Egypte Chrétienne," ii. 142 et seq.). According to a midrash, Michael saved Hananiah and his companions from the Fiery (Midrash Genesis Rabbah xlv. 16). Michael was active in the time of Esther: "The more Haman accused Israel on earth, the more Michael defended Israel in heaven" (Midrash Esther Rabbah iii. 8). It was Michael who reminded Ahasuerus that he was Mordecai's debtor (Targum to Esther vi. 1); and there is a legend that Michael appeared to the high priest Hyrcanus, promising him assistance (comp. Josephus, "Ant." xiii. 10, § 3).

The motif of Michael and the dragon appears in Michael's fight with Samael in Assumptio Mosis, x.). This legend is not found in Jewish sources except insofar as Samael or Satan is called in the Kabbalah "the primitive serpent".

The idea that Michael was the advocate of the Jews became so prevalent that in spite of the rabbinical prohibition against appealing to angels as intermediaries between God and his people, Michael came to occupy a certain place in the Jewish liturgy. There were two prayers written beseeching him as the prince of mercy to intercede in favor of Israel: one composed by Eliezer ha-Kalir, and the other by Judah b. Samuel he-Hasid. But appeal to Michael seems to have been more common in ancient times. Thus Jeremiah is said (Baruch Apoc. Ethiopic, ix. 5) to have addressed a prayer to him. "When a man is in need he must pray directly to God, and neither to Michael nor to Gabriel" (Yer. Ber. ix. 13a).

With regard to the nature of the offerings which Michael brings to the altar, one opinion is that they are the souls of the just, while according to another they are fiery sheep. The former opinion, which has become prevalent in Jewish mystical writings, explains the important position occupied by Michael in Jewish eschatology. The idea that Michael is the Charon of individual souls, which is common among Christians, is not found in Jewish sources, but that he is in charge of the souls of the just appears in many Jewish writings.

Michael is said to have had a dispute with Samael over the soul of Moses (Midrash Deut. Rabbah xi. 6.) According to the Zohar, Michael accompanies the souls of the pious and helps them to enter the gates of the heavenly Jerusalem. It is said that Michael and his host are stationed at the gates of the heavenly Jerusalem and give admittance to the souls of the just. Michael's function is to open the gates also of justice to the just. It is also said that at the resurrection, Gabriel will sound the trumpet, at which the graves will open and the dead will rise.

Canonical New Testament

In the Epistle of Jude St Michael disputes with the Devil over the body of Moses. In the Book of Revelation "...there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven. The great dragon was hurled down - that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him." Saint

John describes Satan being thrown out of heaven three and a half years from the end of the age, "a time, times and half a time". Satan being thrown from heaven coincides with the "abomination that causes desolation" spoken of by Daniel . In Catholic teachings, Saint Michael will also triumph at the end times when he defeats Antichrist. The Book of Daniel(12:1) states: "At that time Michael, the great prince who protects your people, will arise

Gabriel

In Abrahamic religions, **Gabriel** (Hebrew: גַּבְרִיֵּאל, Modern *Gavri'el* Tiberian *Gabṛī'ēl*; Latin: *Gabrielus*; Greek: Γαβριήλ, *Gabriēl*; Arabic: لييربج, *Jibrīl* or لييربج ج *Jibrail*; Aramaic: Gabri-el, "God is my strong man/hero") is an angel who serves as a messenger from God. Based on two passages in the Gospel of Luke, many Christians and Muslims believe Gabriel to have foretold the births of both John the Baptist and Jesus.

Islam further believes he was the medium through whom God revealed the Qur'an to Muhammad, and that he sent a message to most prophets, if not all, revealing their obligations. He is called the chief of the four favored angels and the spirit of truth, and in some views is a personification of the Holy Spirit.

History and the Hebrew Bible

Gabriel first appears in the Book of Daniel, in a setting which takes place during the Babylonian captivity: Daniel is pondering the meaning of several revelations he has just experienced, when Gabriel comes in "the form of a man," to explain the meaning.

Dan 8:15–19 (MKJV): And it happened when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me the form of a man. (16) And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this one understand the vision.

(17) So he came near beside my place. And when he came, I was afraid and fell on my face. But he said to me, Understand, O son of man, for the vision is for the time of the end. (18) And as he was speaking with me, I was stunned, on my face toward the ground. But he touched me and set me upright. (19) And he said, Behold, I will make you know what shall happen in the last end of the indignation. For it is for the time appointed for the end.(Daniel 8:15–17)

Shortly thereafter, Gabriel again helps interpret visions pertaining to the "End of Days": Dan 9:20–22 (MKJV)

And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my cry before Jehovah my God for the holy mountain of my God; (21) yes, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, touched me in my severe exhaustion, about the time of the evening sacrifice. (22) And he enlightened me, and talked with me, and said, O Daniel, I have now come out to give you skill and understanding.

New Testament

First, concerning John, an angel appeared to his parents, as narrated in Luke 1:10–20 (MKJV):

"And all the multitude of the people were praying outside at the time of incense. (11) And an angel of the Lord appeared to him as he was standing on the right of the altar of incense. (12) And seeing this, Zacharias was troubled, and fear fell on him.

(13) But the angel said to him, Do not fear, Zacharias. For your prayer is heard, and your wife Elizabeth shall bear you a son, and you shall call his name John. (14) And you shall have joy and gladness, and many shall rejoice at his birth. (15) For he shall be great in the sight of the Lord, and shall neither drink wine nor strong drink. And he shall be filled with the Holy Spirit, even from his mother's womb. (16) And he shall turn many of the sons of Israel to the Lord their God. (17) And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

(18) And Zacharias said to the angel, By what shall I know this? For I am old, and my wife is advanced in her days.

(19) And answering, the angel said to him, I am Gabriel, who stands before God. And I am sent to speak to you and to show you these glad tidings. (20) And behold, you shall be silent and not able to speak until the day that these things shall be performed, because you did not believe my words which shall be fulfilled in their time.[end]

Shortly afterwards, announcing the forthcoming birth of Jesus, Gabriel is said to appear again, this time to Elizabeth's close relative Mary; see Luke 1:26–37 (MKJV)

(26) And in the sixth month the angel Gabriel was sent from God into a city of Galilee, named Nazareth, (27) to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. (28) And the angel came in to her and said, Hail, one receiving grace, the Lord is with you. Blessed are you among women.

(29) And when she saw him, she was troubled at his saying, and considered what kind of greeting this might be. (30) And the angel said to her, Do not fear, Mary, for you have found favor with God. (31) And behold! You shall conceive in your womb and bear a son, and you shall call his name Jesus. (32) He shall be great and shall be called the Son of the Highest. And the Lord God shall give him the throne of his father David. (33) And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

(34) Then Mary said to the angel, How shall this be, since I do not know a man?

(35) And the angel answered and said to her, The Holy Spirit shall come on you, and the power of the Highest shall overshadow you. Therefore also that Holy One which will be born of you shall be called Son of God. (36) And behold, your cousin Elizabeth also conceived a son in her old age. And this is the sixth month with her who was called barren. (37) For with God nothing shall be impossible.[end]

Gabriel only appears in these two passages in Luke and not in the other three Gospels.

Pseudepigraphy

According to the non-canonical Enoch 9:1–2, Gabriel, along with Michael, Raphael, Uriel and Suriel hear the cries of humanity under the strain of the Nephilim. It was their beseeching of "the Ancient of Days" (Yahweh), that prompted God to call Enoch to prophet hood.

After Enoch informed the Watchers of their fall from grace, Yahweh sent the archangels to earth to complete various tasks. In Enoch 10:13, Gabriel was to "Go to the biters, to the reprobates, to the children of fornication, the offspring of the Watchers, from among men; bring them forth and excite them against one another. Let them perish under mutual slaughter; for length of days shall not be theirs." And so, Gabriel instigated wars among the Giants (the children of the Watchers).

Enoch 20:7 says that Gabriel presides over "Ikisat" (the fiery serpents) or Seraphim, Cherubim, and paradise, while Enoch 40:9 states that Gabriel presides over "all that is powerful." Gabriel sits on the left hand of God with Metatron.

Traditionally it is thought that Gabriel will be the angel that will sound the Shofar at the end of days but this is not found in the bible and is a tradition.

Uriel

Uriel (אֱוִרִיֵּאל "El/God is my light"], Auriel/Oriel (god is my light) Standard Hebrew **Uri'el**, Tiberian Hebrew **ʾŪrī'ēl**) is one of the archangels of post-Exilic Rabbinic tradition, and also of certain Christian traditions.

The angels mentioned in the older books of the Hebrew Bible are without names. Indeed, rabbi Simeon ben Lakish of Tiberias (230–270), asserted that all the specific names for the angels were brought back by the Jews from Babylon, and some modern commentators would tend to agree. Of the seven Archangels in the angelology of post-Exilic Judaism, only two, Gabriel and Michael, are mentioned by name in the Scriptures consistently recognized by both the Jewish tradition and the biblical canon of the universal Christian Church. Raphael features prominently in the deuterocanonical book Tobit (initially accepted by both the Jewish

and Christian canons, but removed from the Jewish canon in late antiquity and rejected by the Protestant reformers in the 17th century).

Where a fourth archangel is added to the named three, to represent the four cardinal points, Uriel is generally the fourth (*Jewish Encyclopedia*). Uriel is listed as the fourth angel in Christian Gnostics (under the name Phanuel), by Gregory the Great, and in the angelology of Pseudo-Dionysius. Uriel is the third angel listed in the *Testament of Solomon*, the fourth being Sabrael.

Uriel also appears in the *Second Book of Esdras*, an apocryphal addition in the tradition of apocalyptic literature made to *Esdras*, in which the prophet Ezra asks God a series of questions, and Uriel is sent by God to instruct him. According to the Revelation of Esdras, the angels that will rule at the end of the world are Michael, Gabriel, Uriel, Raphael, Gabuthelon, Bebueros, Zebuleon, Aker, and Arphugitonos. The last five listed only appear in this book and nowhere else in apocryphal or apocalyptic works. Uriel is often identified as a cherub and angel of repentance. He "stands at the Gate of Eden with a fiery sword," or as the angel who "watches over thunder and terror." In the *Apocalypse of Peter* he appears as the Angel of Repentance, who is graphically represented as being as pitiless as any demon. In the *Life of Adam and Eve*, Uriel is regarded as the spirit (i.e., one of the cherubs) of the third chapter of Genesis. He is also identified as one of the angels who helped bury Adam and Abel in Paradise.

Stemming from medieval Jewish mystical traditions, Uriel has also become the Angel of Sunday (*Jewish Encyclopedia*), the Angel of Poetry, and one of the Holy Sephiroth. Uriel is depicted as the destroyer of the hosts of Sennacherib.

In Enoch

The Book of Enoch, which presents itself as written by Enoch, mentions Uriel in many of the component books. In Chapter IX which is part of "The Book of the Watchers" (2nd century BCE) only four Angels are mentioned by name these are Michael, Uriel, Raphael, and [Gabriel](#). However the later Chapter XX lists the name and function of seven archangels these are "Uriel, one of the holy angels, who is over the world and over Tartarus", Raphael, Raguel, Michael, Saraqâel, Gabriel, and Remiel.

The Book of the Watchers as a whole tells us that Uriel, Raphael, and Gabriel were present before God to testify on behalf of Humankind. They wish to ask for divine intervention during the reign of the Fallen Gregori (Fallen Watchers). These fallen take human wives and produced half-angel, half-human offspring called the Nephilim. Uriel is responsible for contacting Noah about the upcoming Great Flood.

Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, and said to him: "<Go to Noah> and tell him in my name 'Hide thyself!' and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it."

After judgment has been brought on the Nephilim and the fallen ones including the two main leaders Samyaza and Azazel, Uriel discusses their fates.

"And Uriel said to me: 'Here shall stand the angels who have connected themselves with women, and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons 'as gods', (here shall they stand,) till 'the day of' the great judgment in which they shall be judged till they are made an end of. And the women also of the angels who went astray shall become sirens.' And I, Enoch alone, saw the vision, the ends of all things; and no man shall see as I have seen."

Uriel then acts as a guide for Enoch for the rest of the Book of Watchers. He fulfills this capacity in many of the other books that make up 1 Enoch.

Raphael

Raphael (Standard Hebrew רַפָּאֵל, *Rāpā'ēl*, "It is God who heals", "God Heals", "God, Please Heal", Arabic: رافيئيل, *Rāfā'īl*) is the name of an archangel of Judaism and Christianity who performs all manner of healing and another one of Islam.

The angels mentioned in the Torah, the older books of the Hebrew Bible, are without names. Rabbi Shimon ben Lakish of Tiberias (A.D. 230-270), asserted that all the specific names for the angels were brought back by the Jews from Babylon, and modern commentators would tend to agree. Raphael is named in several Jewish apocryphal books.

Raphael in the Book of Enoch

Raphael bound Azazel under a desert called Dudael according to Enoch 10:5-7:

"And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there forever, and cover his face that he may not see light. And on the day of the great judgment he shall be cast into the fire.'"

Of seven archangels in the angelology of post-Exilic Judaism, only Michael, mentioned as archangel (Daniel 12:1)(Jude verse 9) and Gabriel are mentioned by name in the scriptures that came to be accepted as canonical by all Christians. Raphael is mentioned by name in the Book of Tobit, which is accepted as canonical by Catholics and Orthodox. Four others, however, are named in the 2nd century BC *Book of Enoch* (chapter xxi): Uriel, Raguel, Sariel, and Jarahmeel.

The root of the name *Raphael* also appears in the modern Hebrew word *Rophe* meaning doctor of medicine, thus echoing the healing function traditionally attributed to this angel.

The name of the angel Raphael appears only in the Deuterocanonical *Book of Tobit*. The Book of Tobit is considered canonical by Roman Catholic and Orthodox Christians. Raphael first appears disguised in human form as the travelling companion of the younger Tobias, calling himself "Azarias the son of the great Ananias". During the adventurous course of the journey the archangel's protective influence is shown in many ways including the binding of the demon in the desert of upper Egypt. After the return and the healing of the blindness of the elder Tobit, Azarias makes himself known as "the angel Raphael, one of the seven, who stand before the Lord" Tobit 12:15.