

The Great Invasion

Dan. 12:1-3

Introduction:

1. On Tuesday June 6, 1944, 156,000 American, British and Canadian forces landed on 5 beaches along the coast of Normandy, France.
2. The invasion was one of the largest amphibious military assaults in history.
3. According to some estimates 4,000 allied troops lost their lives. Thousands more were wounded or missing.
4. You cannot be there in that place, at those beaches, in those cemeteries, and amongst those monuments today without solemnity in recognition of the events that transpired there.
5. But there has been a greater invasion. God has intervened in the history of man. He has sent forth His Son. He has invaded the domain of darkness. He brings release to the captives, sight to the blind, and freedom for those oppressed (Lk. 4:18-19; Isa. 61:1).
6. The Bible uses military terms — “swords,” “shields,” “chariots,” “armies” — in metaphorical ways to refer to a warfare that takes place in a spiritual realm. It is a war in which the Lord God of Sabaoth (hosts/armies Rom. 9:29; James 5:4) opposes the enemy, who uses the world forces of this darkness to deceive and destroy (Eph. 6:12).
7. It is a heavenly war conducted at an earthly level with battles large and small, waged not with worldly weapons but with the armor of God (Eph. 6:11).
8. It’s a war of life and death, but Dan. 12 promises victory for the people of God.
9. But what of this great invasion? What does the Bible say about it? What is my role in it?

Discussion:

I. The characters in this invasion.

- A. As with any invasion there is a bigger picture to be considered, a war, a major historical conflict, of which the invasion is but a part. Such is the case here.
 1. Of course, our conflict traces back to Gen. 3, God, Adam and Eve, and the serpent in the Garden of Eden.
 2. The serpent later to be known as “Satan,” meaning “the adversary,” and the “devil” a term meaning “opponent.”
 3. The idea seems to be that he is the adversary and opponent of men, but then because God is on man’s side, he is the opponent and adversary of God.
 4. Gen. 3:15 speaks of “enmity” between the seed of the serpent and the seed of woman.
- B. The conflict continues to unfold in Genesis in particular instances between those that would appear to be descendants/seed of the serpent and the descendants/seed of the woman.
 1. It is almost like a familial feud.

2. Gen. 6:4 even refers to “the sons of God” in contrast to “the daughters of men.”
 3. It was out of this context that wickedness increased until the flood resulted. Noah was delivered while corruption and violence were opposed.
- C. The same conflict emerges in the Exodus account.
1. The Egyptians are oppressing the Hebrews.
 2. God sends Moses down saying, “Let My people go.”
 3. While there are physical things going on in the Garden of Eden, in the flood and in the Exodus, the Scripture implies something happening at another level, a spiritual conflict, involving relationships, oppression and death.
- D. The characters.
1. Human beings. The adversary or the opponent. God.
 2. Human beings can be either allied with the opponent or allied with God.

II. The militaristic kind of language that Scripture uses to describe the conflict.

- A. In Isa. 40-55 God is presented as King.
1. He is ruler over the nation of Israel. He is their Creator (43:1, 15) and their Redeemer (43:14).
 2. He has a special relationship with them (43:1-7). He calls them by His name. They are His, sons and daughters.
 3. And so He is their deliverer (43:14-17).
 4. He alone rules as King and brings down all enemies (43:11-17). He rules over the foreign nations, even using them to accomplish His objectives (consider Cyrus in chapter 45). He rules over Babylon and her idols (ch. 46).
 5. He is “the Lord of hosts” (51:15). With this English translation we sometimes do not see the militaristic language. He is Lord of Sabaoth (“armies,” Isa. 1:9; Rom. 9:28; James 5:4). Whether this is looked at from the perspective of His heavenly armies or of Israel or the armies of the earth, he rules over all. He puts down all rebellion (Isa. 24:21-22) and establishes His kingdom (Isa. 31:4-5).
- B. Similar language is used in Zech. 9-14.
1. The enemies will be destroyed (9:1-8) and God will camp around His house to protect it.
 2. He will establish His kingdom (Zech. 9:9-10). Matthew interprets this passage of Jesus as He comes into Jerusalem at the Triumphal Entry (21:5). This reminds us once again of the spiritual invasion!

III. N.T. writers see God pushing into occupied territory with dynamic force (Heb. 2:14-15).

- A. They see the people of God as in bondage (Rom. 7:14). Sin and death have dominion (KJV, Gk. “kurieúō”) over us (Rom. 6:9,14). They reign over us. They lord over us.
- B. But “the free gift of God is eternal life in Christ Jesus our Lord” (Rom. 3:23).

1. Whereas sin and death had dominion over us . . .
2. No longer, the King has come and rescued us. He is our Lord.
3. In Rom. 5:17 Paul says that death reigned through Adam, but those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
4. They saw two dominions each with its own lord.
 - a. The domain of darkness.
 - b. And the kingdom of God's beloved Son (Col. 1:13).
- C. The whole creation has been affected but will be set free from its slavery to corruption (Rom. 8:18-23).
- D. They saw God's invasion as met with resistance (Acts 4:25-31).
 1. Note it was governors and unbelievers that they saw as agents of opposition.
 2. They referred to "principalities and powers" (Rom. 8:38; Eph. 6:12; Col. 2:15).
- E. They believed that we are accosted with forces too strong for us (Eph. 6:10ff) but they believed in the strength of the Lord for deliverance.
- F. They saw themselves as part of the invading force.
 1. They preached Jesus as the Lord, and King, resurrected from the dead (Acts 17:7).
 2. They claimed the authority of the King who said He would build His church and the gates of Hades would not overpower it (Matt. 16:18).
- G. The force of God has penetrated into the territory occupied by the prince of the power of the air (Eph. 2:2).
 1. Though crucified He has arisen from the dead.
 2. Raised to take His seat at the right hand of God "until His enemies were made a footstool for His feet" (Psa. 110:1; Acts 2:34-36).
 3. Our King has brought life into the darkness and has delivered us.

IV. What is my role in this invasion?

- A. First, I am one to be rescued from forces that are too strong for me.
- B. Second, I have become a soldier in the army of the Lord.
 1. Preaching His Kingdom (Acts 4:27-31; 17:7).
 2. I have become a faithful witness like my King (Rev. 1:5-6). And I must press the invasion until death (Rev. 2:10) and I will receive the "crown of life." I will reign with Him (2 Tim. 2:11-13; Rev. 5:10).
 3. He has eternal dominion, King of kings and Lord of lords (1 Tim. 6:15-16).

Conclusion:

1. "Soldiers of Christ arise and put your armour on. Strong in the strength which God supplies through His beloved Son!"
2. God's great invasion means life, deliverance, and ultimately peace through Jesus Christ our Lord!

