

***Spiritual Warfare***  
***The Devil, and How to Stand Against His Schemes***



# ***Spiritual Warfare***

- *Definitions of Terms (part 2)*
- *The Nature of the Enemy*
- *The Nature of Spiritual Warfare*
- *The Mechanics of Spiritual Warfare*



# Definitions

- Before we get into anything too deep, we need to keep our thinking *Biblical*

For instance—this is not a *Biblical* portrayal of Satan, right?

- How is Satan's *true* form described in the Bible?
  - It's not—but if we were to picture *anything*, we should probably just picture an angel (though even *that's* problematic, since angels are spiritual beings, not physical ones)



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  - But even the names we use can confuse us
    - “Satan”
      - Satan isn't a proper name—it's an descriptive epithet “שָׂטָן” (or “śāṭān”) in Hebrew, meaning “adversary”



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    - “Satan”
    - “Devil”
      - Devil isn't a proper name either—it's another descriptive epithet, “διάβολος” (or “*diabolos*”) in Greek, meaning “slanderer” or “false accuser”
        - Though by the time of the Septuagint, “διάβολος” had become such a common way to refer to him that the translators translated “יָשׁוּׁוּ” (or “*śātān*”—i.e.; “the adversary”) as “διάβολος” (—i.e.; “the slanderer”), almost as if it were a familiar name
          - But again, that's *not* his name—it's his *role*...
            - So how would *you* describe Satan's role as not only the “adversary” but also the “slanderer” or “false accuser” in our spiritual lives?



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      - Devil isn't a proper name either—it's another descriptive epithet, “διάβολος” (or “*diabolos*”) in Greek, meaning “slanderer” or “false accuser”
      - The fact is, we're *never* given a proper name for Satan in the Bible
        - But people are so desperate to name him that we keep making up and applying names to him that the Bible does not
          - Why do you think that is?



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    - “Devil”
    - “Samael”
      - Jewish scholars later came up with the name “סמאל” (or “Sammā’ēl”), meaning “the severity of God” in the Talmudic teachings of the 3<sup>rd</sup>-6<sup>th</sup> centuries AD
        - But even then, they originally saw him as a destructive but essentially good angel, whose actions God used to accomplish His plans
          - Why is that attractive?



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    - “Lucifer”
      - In the King James Version, Isaiah 14:12 reads, “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!”
        - So clearly, Satan's proper name is “Lucifer” right?
        - Especially since Jesus centuries later says, “I saw Satan fall like lightning from heaven.” (in Luke 10:18)
          - Are those verses automatically talking about the same person and the same event, since they both talk about someone “falling from heaven”?





# Definitions



## Funky little teaching moment...

- There are some problems with this interpretation
  - First off, “Lucifer” is the Latin translation of the Greek word that translates the original Hebrew word
    - So even if we wanted to say that Isaiah was giving us Satan's proper name, we couldn't say that his proper name is actually “Lucifer”—it would be “הִילָל” (or “*Hêlêl*”) meaning “shining one”



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  - First off, “Lucifer” is the Latin translation of the Greek word that translates the original Hebrew word
  - Except that secondly, that's *not* how it was used by Isaiah or *any* of the early Jewish or Christian scholars—including *Jerome himself*
  - The terms “*hêlêl*” and “*ἑωσφόρος*” and “*lucifer*” all referred to the same thing when used in Isaiah 14:12—the planet Venus
    - Because of its position and brightness in the sky, the early world referred to Venus as the “dawn star” or “bringer of the dawn” or “light-bringer”
    - So Isaiah's use of the term “*hêlêl*” was a metaphor about how the fallen one *should* have been like Venus—*should* have been something beautiful and good and a harbinger of hope—but instead chose to fall into sin and self-destruction



You were the  
chosen one!

Venus



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  - Except that secondly, that's *not* how it was used by Isaiah or *any* of the early Jewish or Christian scholars—including *Jerome himself*
  - And thirdly, if you *really* wanna get technical, the section in Isaiah isn't necessarily about Satan at all
    - Isaiah 14:4 says that the chapter is intended as a taunt against the physical, human king of Babylon
      - The physical kingdom that had chopped down Lebanon's trees (in vs. 8)
      - The human king who's now physically dead (in vs. 11 and 15), paralleling the other human “kings of the nations” (in vs. 18)
      - The human king specifically referred to as a “man” (in vs. 16-17)
      - The human king whose human “sons” will not inherit the physical land and actual cities of Babylon (in vs. 21-23)



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    - Isaiah 14:4 says that the chapter is intended as a taunt against the physical, human king of Babylon
    - For that matter, the chapter is simply an extension of the *previous* chapter's prophecy against the physical kingdom of Babylon (where God will use the Medes—i.e.; ancient Iran—to rise up and destroy the kingdom of Babylon in battle, as described in Isaiah 13:17-18) (which totally happened in the late 7<sup>th</sup> century BC when the Median King Kuaxarēs rose up against them)



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  - And thirdly, if you *really* wanna get technical, the section in Isaiah isn't necessarily about Satan at all
    - Isaiah 14:4 says that the chapter is intended as a taunt against the physical, human king of Babylon
    - For that matter, the chapter is simply an extension of the *previous* chapter's prophecy against the physical kingdom of Babylon, and begins a series of prophecies against other physical, human kingdoms like Moab in Isaiah 15-16, Damascus in Isaiah 17, Cush in Isaiah 18, Egypt in Isaiah 19, etc.
    - To make Isaiah be *all about Satan* requires that we ignore everything that Isaiah was actually saying
    - But Christ's comments in Luke 10:18 suggest that Isaiah's description of the fall of the king of Babylon would not be *unlike* the earlier fall of Satan—*retroactively* making Isaiah's *likening* of Babylon's fall to Satan's fall being an apt description of Satan's original fall itself



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    - “Samael”
    - “Lucifer”
      - Long story short, “Lucifer” is not Satan's proper name and though the section in Isaiah isn't technically about Satan or his fall from Heaven, it's still an excellent synopsis of what that was basically *like*



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    - “Mephistopheles”
      - That's just a made-up name for a fictional book about Dr. Faustus written in Germany in the 16<sup>th</sup> century AD —I'm not gonna waste any time on that name

**D. FAUSTUS**

(( תערהכעתעזוכרזעכתרה ))



**D. FAUSTUS  
MAGUS MAXIMUS  
KUNDLINGENSIS**

(( זשערעסעל סכרזשיר ))

**DREYFACHER**  
(ORIGINAL)  
**HÖLLEN = ZWANG**



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    - “Mephistopheles”
    - “Beelzebub”
      - This one is actually Biblical—but again, not a proper name so much as a title (and maybe even a taunt)
        - In 2 Kings 1, God calls Elijah to speak against Ahaziah, King of Israel, for consulting the Philistine god of Ekron named “בַּעַל זְבוּב” (or “*ba‘al zəbûb*”) meaning “the Lord of the Flies”
          - But that’s an epithet for whatever the god’s actual name was (which is now lost to history)—like “Ares, god of war,” this god was “\_\_\_\_\_, lord of the flies”  
(indicating that he was sovereign over the flies that carry disease, dispersing them to save and heal the people of Ekron)





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          - But by dropping the god’s name and only using his epithet out of context, it’s like God is poking fun of the god of Ekron—like he’s only *really* the god of *flies*
- Why might the Bible keep un-naming demons?



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        - By the time you get to the life of Christ, the title “Beelzebub” (or its Greek transliteration, “*Βεελζεβούλ*” or “*Beelzeboul*”)



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        - By the time you get to the life of Christ, the title “Beelzebub” had become another title for Satan
          - In Luke 11:15 (and its parallels in Matthew and Mark), the teachers of the Law attacked Jesus, declaring, “By Beelzebub, the prince of demons, he is driving out demons!”
          - In His response in vs. 18, Jesus connects Beelzebub with Satan, using them both as parallel titles, though not as proper names



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        - By the time you get to the life of Christ, the title “Beelzebub” had become another title for Satan
        - But again, what does it say about how God views the nature of Satan that He feels that a perfectly apt title for him would be “the lord of flies”?



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    - “Lucifer”
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    - “Beelzebub”
    - “Iblis”
    - I'm including the Muslim name for Satan (well, for the “شیطان” or “shayṭān”)



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    - “Iblis”
  - I'm including the Muslim name for Satan because they actually not only invented a name for him, but they also invented a motivating backstory (in part because the Bible *doesn't* give Satan any motivating backstory—he just rebelled—but we humans really want an explanatory origin story in our narratives)



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      - I'm including the Muslim name for Satan because they actually not only invented a name for him, but they also invented a motivating backstory
        - In Islamic thought, Iblis (“إبليس” or “Iblīs”—meaning “the grieving one” or “the despairing one”)



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    - In Islamic thought, Iblis was driven to rebel against the will of Allah because Allah was dissatisfied with the *djinn*  
(the magical creatures of fire and smoke that are the Islamic parallel to the Biblical angels —and which we in English refer to as “genies”)





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      - I'm including the Muslim name for Satan because they actually not only invented a name for him, but they also invented a motivating backstory
        - In Islamic thought, Iblis was driven to rebel against the will of Allah because Allah was dissatisfied with the *djinn*, so Allah created humanity and told the *djinn* to bow in worship of His new creation
          - But Iblis thought that they should bow to no one but Allah, and thus (ironically) could not obey Allah because he was too busy trying to honor Allah
          - Interestingly, lots of *modern* depictions of Satan give some derivation of this as his motivation for rebelling against God



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        - In Islamic thought, Iblis was driven to rebel against the will of Allah because Allah was dissatisfied with the *djinn*, so Allah created humanity and told the *djinn* to bow in worship of His new creation
        - For you nerds, “Count Iblis” was also the name given to the literally satanic villain in the original *Battlestar Galactica* TV show



# Definitions



## Crazy deep dive into background...

- Technically, Iblis isn't the *djinn's* proper name, but an epithet that he took on after his fall from Heaven
  - Technically, his original, "proper" name in Islam was "عزازيل" (or "azāzīl")
    - But that's a name that Muhammad picked up from Biblical Hebrew, erroneously associating it with Satan
      - The equivalent in Hebrew is "עזאזל" (or "Azā'zēl") which was used in Leviticus 16:8-10, where Aaron was to take two goats to the tent of meeting—  
"and Aaron shall cast lots upon the two goats, one lot for YAHWEH and the other lot for Aza'zel. And Aaron shall present the goat on which the lot fell for YAHWEH, and offer it as a sin offering; but the goat on which the lot fell for Aza'zel shall be presented alive before YAHWEH to make atonement over it, that it may be sent away into the wilderness to Aza'zel."  
(Revised Standard Version)
- So Aaron was told to make a sacrifice to YAHWEH and another sacrifice to the demon of the wilderness, Aza'zel... right?



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      - The equivalent in Hebrew is "אַזַּזְעַל" (or "Azā'zēl")
      - I know that "Aza'zel" sounds like Biblical names like the angels "Gabrī'ēl" ("warrior of God") and "Mīkā'ēl" ("who is like God?")
        - But it's not the name "אַזַּזְעַל" or "‘āzāz'ēl" but rather the ritual term "אַזַּזְעַל" or "‘āzā'zēl" (a compound word not of "azaz" plus "el" but of "‘ēz" and "‘āzal"—a "goat" to "go away" ... i.e.; a "scapegoat")
          - Think of it like the English word, "outrage"—meaning "beyondness" ("That dress is outrageous!" means, "That dress is quite beyond the norm!")



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          - Think of it like the English word, "outrage"—meaning "beyondness"
            - It comes from combining the French words "outré" and "-age" (i.e.; the "state" of being "really out there")



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          - Think of it like the English word, "outrage"—meaning "beyondness"
            - It comes from combining the French words "outré" and "-age" but we wrongly assume that it comes from "out" and "rage" (i.e.; getting our rage out)



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          - Think of it like the English word, "outrage"—meaning "beyondness"
            - It comes from combining the French words "outré" and "-age" but we wrongly assume that it comes from "out" and "rage"
            - We totally misunderstand our own compound word because we assume the wrong break



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        - So Leviticus 16:10 should *actually* read, "the goat chosen by lot as the scapegoat shall be presented alive before YAHWEH to be used for making atonement by sending it into the desert as a scapegoat." (NIV)  
(one goat symbolizing payment for sin, one goat symbolizing removing the sin from the midst of the people)





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    - All of this is included in case you read the RSV translation of Leviticus or watch a movie like *Fallen* sometime or talk with a Muslim or a modern horror aficionado, and are suddenly tempted to walk away thinking that "Azazel" is actually a Biblical name for a demon
      - Again, we have *no proper names* for any fallen angels in the Bible
        - Right there—what should *that* suggest to us about the nature of Satan and the demons?

