

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



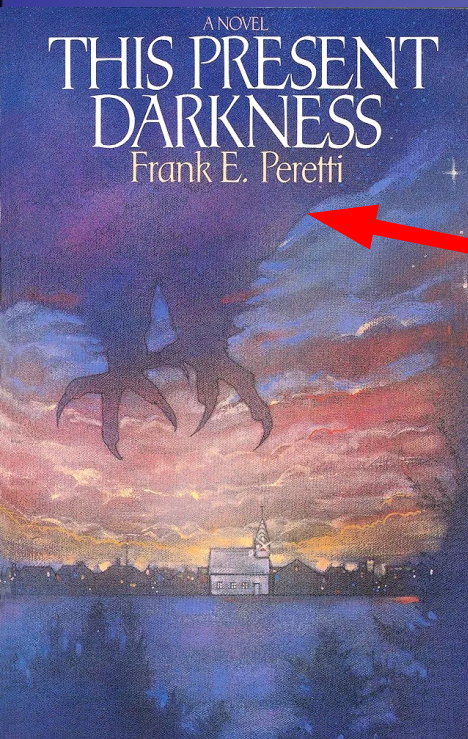
Spiritual Warfare

- *Definitions of Terms (part 3)*
- *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 should *not* be considered “source material” for spiritual warfare, right?
 - Don't get me wrong—it was exciting reading and it reminded Christians that angels are often warriors as well as messengers
 - But even the author, Frank Peretti, said, “If you really want to study spiritual warfare, read the Bible. Don't read my book.”



Definitions

- Before we get into anything too deep, we need to keep our thinking *Biblical*
 - But even the names we use can confuse us
 - “Satan” or “the Devil” or “Lucifer” or “Beelzebub” etc.
 - None of these are “proper names” but rather epithets describing a creature whose name we’re never given—in fact, the closest we come to *any* evil spiritual creature having a name is in Mark 5:9 or Luke 8:30, when Jesus spoke to a demoniac in the tombs—Jesus asked him, “What is your name?” And he said, “Legion;” for many demons had entered him.
 - But even there, the word “Legion” is a Latin term, nodding to the thousands of soldiers which make up the largest Roman military unit so it certainly wasn’t the demon’s (or demons’) “proper name”



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- Before we get into anything too deep, we need to keep our thinking *Biblical*
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 - For that matter, what *exactly* is a *demon*?
 - “Demon”
 - The Hebrew word for “demon” is “דֵּשׁ” (or “*shēd*”) (from a root word that means “ruiner” or “spoiler”)



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 - The Hebrew word for “demon” is “דַּשׁ” (or “shēd”), but the word is only used twice in the Old Testament (Deuteronomy 32:17 and Psalm 106:37), both times pointing to false gods that people were making sacrifices to
(Note that sort of sacrifice being paralleled in the New Testament by Paul’s observations in 1 Corinthians 10:20-21, and what John wrote in Revelation 9:20 and 18:2)



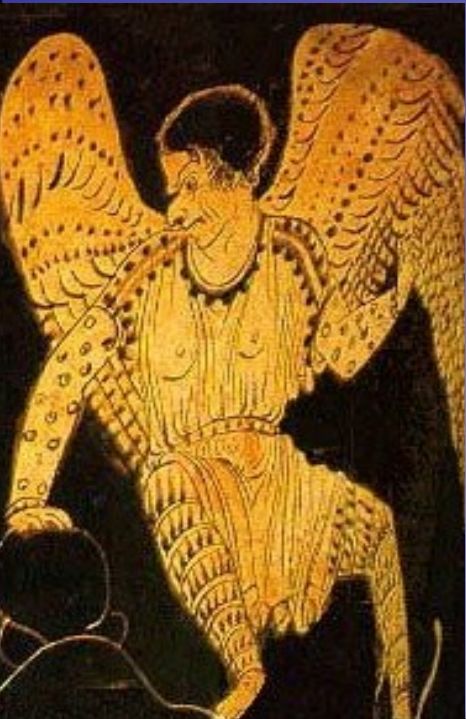
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 - But to be honest, even the concept of a “demon” wasn't really a notion in the Old Testament
 - There were “sons of God” who fell (see Genesis 6:1-4... but there are debates about whether or not that section refers to angelic beings or just righteous humans) (note that the only other place “sons of God” is ever used to denote angels is in Job, and that the writer of Hebrews 1:5 seems to think that it's not proper for us to think of them as sons of God —suggesting the nomenclature might be more of a “writer of Job affectation” than common practice)



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 - There were “sons of God” who fell, and “princes” of this earth who engaged in combat with angels
(see Daniel 10:12-20, but there are debates about whether or not that section refers to demonic beings or just really rotten human leaders)



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 - There were “sons of God” who fell, and “princes” of this earth who engaged in combat with angels, but mostly they seem to fall into the categories of a “רוח רעה” (“rūah ra‘ha” or “evil spirit” or “foul spirit”) (which, ironically, are sometimes actually sent by God Himself to cause issues—see Judges 9:23, etc.)



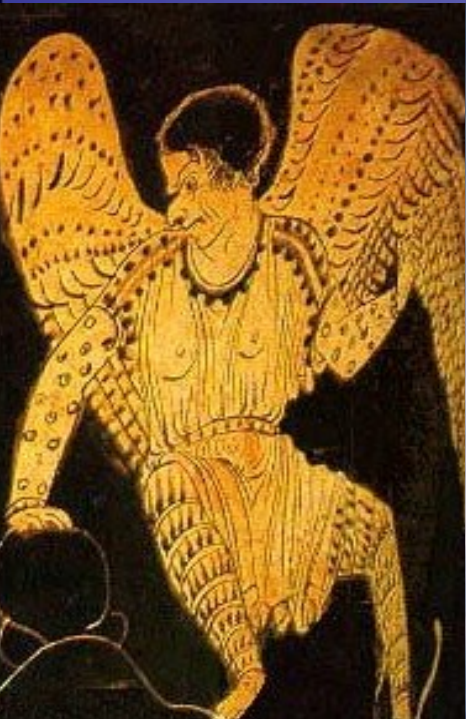
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 - The point is, it's not until you get into the Greek that you start to see “demons” being conceived of as a “creature group” unto themselves



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 - The Hebrew word for “demon” is “טִשׁ” (or “shēd”)
 - The Greek word for “demon” is “δαίμων” (or “daimōn”)
 - Originally—in the Greek language—that didn't denote something sinister
 - A “daimon” was a divine or spiritual creature—not a god, but something other than purely physical or natural
(the word itself probably comes from “δαίμων” or “daēmōn” meaning a “wise, experienced thing”)



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 - Originally—in the Greek language—that didn't denote something sinister
 - A “daimon” was a divine or spiritual creature—not a god, but something other than purely physical or natural
 - But by the time that Greek-speaking Jews were translating the Old Testament and writing the New Testament, the term “δαίμων” was perceived by followers of YAHWEH as being for all intents and purposes “any spiritual creature that isn't specifically acting on YAHWEH's side”—and thus, demons are *evil* spiritual creatures ... to followers of YAHWEH...



Definitions



Funky little teaching moment...

- That “demons are *evil*... but they *aren't*... but they *are*...” ambiguity leads to some interesting tidbits
 - First off, there's nothing in the Bible that directly links “demons” with “fallen angels”
 - Could the word at times be denoting something more like the “evil spirits” that haunted desolate places (in Isaiah 34:14, Revelation 18:2, etc.)?
 - Though Revelation 12:3-9 talks about Satan taking a third of the angels with him, and Luke 11:15-20 speaks of demons being led by Satan, that's pretty much the closest thing we have to a direct link
 - It's a bit of a stretch, but we could also point to Paul putting angels and demons in apposition to one another in Romans 8:38



Definitions



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- That “demons are *evil*... but they *aren't*... but they *are*...” ambiguity leads to some interesting tidbits
 - First off, there's nothing in the Bible that directly links “demons” with “fallen angels”
 - Second (ironically) there's nothing that makes them *distinct* from angels, either
 - It's not like “fallen angels were blackened and their feathered birdy-wings turned into leather bat-wings”
 - It's that God has His angels, and Satan took a third of them with him when he fell
 - So they're simply referred to as “angels” (sometimes clarifying that they belong to Satan) (see Matthew 25:41, 2 Peter 2:4, Jude 1:6, Revelation 12:7-10, etc.)



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 - So they're simply referred to as “angels” (sometimes clarifying that they belong to Satan)
 - **And that leads to a smidgey bit more ambiguity than we're usually aware of in some verses**
 - Is the Bible talking about “*God's holy angels*” or “*Satan's fallen angels*” in the following verses—and how does asking the question affect our understanding of them?
 - 1 Corinthians 4:9, 6:3, 11:10
 - Colossians 2:18
 - Hebrews 2:14-16
 - Revelation 9:14-15



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 - Second (ironically) there's nothing that makes them *distinct* from angels, either
 - Third, we know that there are different kinds of angels, so are there different kinds of demons?

BE CAREFUL

**SAFETY
FIRST**

CRUCIALLY IMPORTANT SAFETY TIP!

- By this, I'm not suggesting that we make use of the demonologies of apocryphal books, Jewish mystics, King James, etc.
(yep, the same British king who commissioned the English translation of the Bible in 1611 wrote a book all about demons) (ironically, there are no “demons” in the KJV—which translates “δαίμων” as “devil” as if it were actually “διάβολος” instead)

Demonology



King James I

Definitions



Crazy deep dive into background...

- Super-quick, let's remind ourselves about angels
 - The most prevalent kind were the messengers or representatives
 - In Hebrew, that's “מַלְאָךְ” (or “*mal'āk*”) (like the one who spoke to Hagar in Genesis 16) (but also like the “theophany”—the physical expression of God—often called the “Angel [or representation] of YAHWEH” in Judges 6:22, etc.) (note how terrified Gideon was, and how he addressed himself—
When Gideon realized that it was the representation of YAHWEH, he exclaimed, “Alas, Sovereign YAHWEH! I have seen the representation of YAHWEH face to face!”)



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 - In Greek, that's “ἄγγελος” (or “*angelos*”)
(like in the birth announcements that we see in Luke 1-2)

(NOTE: even by Christ's time, “ἄγγελος” had ironically begun to take on a meaning roughly parallel to what “δαίμων” had—i.e.; an overarching, general term for spiritual creatures—meaning that the “neutral” term “δαίμων” was turning evil, while the “good” term “ἄγγελος” was turning neutral)

(long story short, technically, it's not that there are several kinds of “angels” out there, but rather several kinds of “spiritual creatures that are on God's side” out there—some of which fall within the sub-set known as “angels”)



Definitions



Crazy deep dive into background...

- Super-quick, let's remind ourselves about angels
 - The most prevalent kind were the messengers or representatives
 - Because we also see the “burning ones”
 - In Hebrew, that's “שָׂרָף” (or “*śārāph*”—pl. “*seraphim*”) (which we see in God's throneroom in Isaiah 6) (and maybe what the writer of Hebrews is referring to when he cites Psalm 104:4, saying, “He makes his angels spirits, and his servants flames of fire.”)

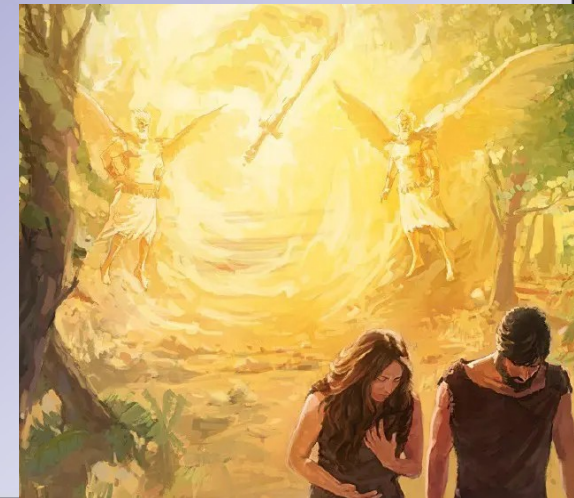


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- Super-quick, let's remind ourselves about angels
 - The most prevalent kind were the messengers or representatives
 - Because we also see the “burning ones”
 - And we see the guardians/protectors known as the “blessed ones” or the “ones who bless”
 - In Hebrew, that's “שָׂרָף” (or “*kərûb*”—pl. “*cherubim*”) (which we see guarding the gates of Eden with flaming swords in Genesis 3:24, or depicted spreading their wings over the mercy seat of the Ark of the Covenant in Exodus 25:17-22, etc.)
 - Why might God want Moses to make sure that the angelic beings shown covering the mercy seat of the ark's cover are the *same* ones that guard the gates of Eden?



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 - And we also see the “watchmen” or “watchers”
 - In Hebrew, that's “עִיר” (or “‘îr”—pl. “‘irim”) (which we see only in Daniel 4:13, 17, and 23)
 - Note that in all three verses, the term “watcher” is *always* linked to the term “holy one” (“קָדוֹשׁ” or “qadîsh”)
 - The apocryphal Book of Enoch uses the term “watchers” extensively to describe angels—as does the modern movie, *Noah* (which made use of a really funky style choice in how to depict the watchers)



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 - Because we also see the “burning ones”
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 - **And we also see the “watchmen” or “watchers”**
 - In Hebrew, that's “עִיר” (or “‘îr”—pl. “‘irim”)
 - In Greek, the common translation for this sort of angelic being is “ἐγρήγοροι” (or “*egrégoroi*”) meaning “the wakeful”
 - Thus, this sort of angel is often referred to by the Slavic transliteration, the “*Grigori*”
(a name which finds its way into many modern fantasy fiction that makes use of angelic beings—usually portrayed as fallen but not truly evil angels, somewhere in the middle of the spectrum between angels and demons)
(basically, fantasy writers like to use them as “goth angels”)
(all of which totally ignores the fact that in the Bible, they're specifically “*holy ones*” not “*fallen*”)



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 - And we see the guardians/protectors known as the “ones who bless”
 - And we also see the “watchmen” or “watchers”
 - My point is that the Bible gives us several different “flavors” of angelic beings—and no, we don't know what all of the differences are between them—so perhaps there are an equivalent number of “flavors” of demonic beings
 - Please resist figuring out what those “flavors” are, and simply remind yourself not to pigeon-hole demons as if they were all just “one sort of thing”



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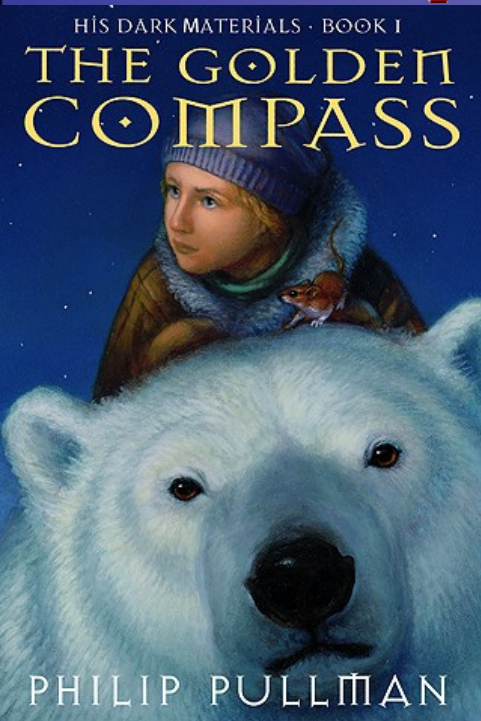


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 - Third, we know that there are different kinds of angels, so are there different kinds of demons?
 - Fourth, that's why *His Dark Materials* author Philip Pullman chose to use the term “dæmon” to refer to the animal “familiar” that magic-users are connected to in his mythos
 - Pullman wrote the books as a direct counterpoint to C.S. Lewis' Narnia books, so he wanted to write about children and their cute, beloved, magical dæmons ... and yet, when pressed, still be able to honestly say, “Hey, that term isn't technically about anything evil, ya judging judgers!”



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- Before we get into anything too deep, we need to keep our thinking *Biblical*
 - But even the names we use can confuse us
 - For that matter, what *exactly* is a *demon*?
 - All of this is to say that there's a lot of Biblical and linguistic nuance to all of this stuff
 - As we move forward into talking more nuts-and-bolts mechanics of spiritual warfare, please let's try to avoid the assumptions that come from centuries of "We know all about this" sort of pseudo-doctrines...

