

Hedges: The Prince of this World will be Driven out.

A Comprehensive Biblical Analysis of the Different Types of Activity in the Spiritual Arena

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ABSTRACT

By examining every passage of Scripture related to spiritual entities, and sorting them using a database, this manuscript attempts to define the seventeen different ways that demons and the devil come against people. The manuscript also uses the same method to show the twenty-seven conditions under which those various attacks occur.

In showing that the devil is limited to certain types of attacks and under a proscribed set of conditions, his power is shown to be limited as compared to the power of God. The power of God is shown to be sovereign, whereas the power of the devil is shown to be limited by the rules which God has established.

The set of rules which God uses to limit the devil's powers and create a place of protection for people, is defined as being a "hedge." This idea of a hedge is shown to be related to the traditional understanding of God's power versus that of the devil.

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Introduction

The Major Question

How should a pastor view the question of spiritual warfare? With so many books and studies being published on the topic, the pastor is buried in a sea of materials. Christian television and radio are also pumping out a phenomenal amount of material on the subject which then creates a number of issues for the pastor. We want to help the pastor arrive at a view that is biblical, that fits the flow of church history on this topic, and that helps shape the ministry emphasis for the church.

The Rationale for our approach to this topic

The pastor needs to have his views about spiritual warfare anchored in two basic areas. The most important anchor is the Scripture itself. After all, the Scripture is the basis of our doctrines and practices. So we must do an extensive study of the relevant passages to arrive at a biblically based understanding of spiritual warfare. The second anchor must be a checking of the views of those whose writings have stood the test of time. The pastor needs to be suspicious of "new" ideas that suddenly gain prominence in the church. Our literature review will start with these major Christian figures. We intend to look at Rabbinical views at the time of Christ. The context in which the Scripture was written is represented by the Early Church Fathers, being those most closely connected to the Scripture in time and culture. The medieval church represented by Thomas Aquinas has tremendously influenced our views. Finally, the Reformation church, represented by John Calvin, has added its influence.

Armed with these perspectives, the pastor will have a framework for evaluating what elements of "spiritual warfare" he will want to incorporate into the life of the church today.

Uniqueness of the Project

One strength of Protestantism has been its reliance on the Scripture alone as its rule for faith and practice. It has been required of writers that they demonstrate that their beliefs spring from the Scriptures.

Inherent in that strength is a subtle weakness. In order to be accepted by the Christian public, it is not necessary for Protestants to show that their interpretation of Scripture is somehow consistent with what other Christians over the centuries have believed. Unlike the Catholic or Orthodox approach, we do not stress continuity with the past. Catholic doctrine is established by what certain "doctors of the church" have written over the centuries. They establish the orthodoxy of persons whose writings are by definition orthodox, or suitable for doctrine or practice. The Catholic approach has its own weaknesses in that it does not adequately rely upon the scripture. This weakness has been widely, if not excessively, pointed out since the Reformation.

Because Protestants do not rely upon the "doctors of the church," we do not have to show that others have interpreted the scripture as we now do. It is enough for us to find a text that supports our view. At times these texts are so narrowly interpreted that they have earned the dubious title of "proof texts." Such texts might indeed say what we want them to say, but is this the flow of Biblical teaching? Did those ceived the scripture interpret that verse to be some kind of directive to develop a practice or belief based upon it.

The Mormon doctrine of baptism for the dead is an example from the world of the cults. They have built the mere mention of a practice into a key doctrine and practice for Mormonism. We, of course, disagree. It is too small a base upon which to build a doctrine.

For our part, we have the "doctrine" of oppression by demons. Our doctrine is based upon one verse. More correctly it is based upon one verse as translated in the King James Version. Without King James, we would not have had this doctrine. We have a similar problem with the current practice of "binding" evil spirits. Everyone "binds" spirits today. But is this the directive of scripture? Is this what I should teach my congregation to do?

We have had preachers and writers who build wide doctrines and ideas upon narrow proof texts. Because they have had the ability to widely distribute their views via books, television, and radio, their views have taken on the force of "doctors of the church." They set the practical tone for church life and emphasis because we all are influenced by their ideas.

While we do try to relate our ideas to the context of what others have said, this study is unique in that it attempts to study every passage of Scripture related to the topic and base our conclusion there. Furthermore, we want the Scriptures studied to be primary, if not alone, in shaping our terminology and viewpoint as to the activity of spiritual entities. We can feel a certain sense of security, knowing we are on safer ground, if we stay with Scriptural terminology.

For all the talk about *sola Scriptura* in Protestantism, I have not been able to find any other study of the subject of spiritual warfare or related topics which takes the approach I have chosen. The process which I have used to select the sub-topics within the approach is based entirely upon the various texts considered. No other study takes this unique approach.

The basic assumptions that are tested in this book

We have expressed the idea that this study attempts to allow the scripture to place its stamp upon our thinking about spiritual warfare before we place our presumptions on it.

When I was ordained to the ministry, my Bible was thrust into my hands as the presbyter said to me, "Preach the Word." Thinking back over the years of ministry, I can verify that I have preached. I cannot verify that I always preached the word. In my earliest days, I was a great fan of Robert Schuller. So, I preached Schuller. After Schuller, I became a fan of Winkie Pratney and Charles Finney. So I preached Pratney and Finney. Now that I am a "scholar," it is harder to pin me to any one source, but too often the methodology remains the same.

If I am to be a Pastor who truly preaches the word, then I need to let the word shape my thinking, not recycled through the brain of someone else, but from the word and the Spirit Himself. This is not to diminish the importance of discipleship, and being trained by others, but to emphasize the primacy of the Scripture.

My assumption in approaching this study was that the Holy Spirit chose certain words for Scripture, as opposed to others, for good reason. If I assemble those words or expressions into groups, I will at least be able to say this is the sum and substance of what the Scripture says about spiritual warfare. It may not be an exhaustive statement about spiritual warfare, but it will at least be all that the Scripture says. With that, we can feel satisfied, even if others come along and add their "revelation" or insight to the Scripture.

Since we are developing a basis for judgment for Pastors as they approach spiritual manifestations or spiritual warfare, I would think they would be pleased to have a guide that shows a high regard for the actual words of Scripture.

The intended outcome

We have developed an extensive list of all the passages relating to spiritual warfare mentioned in Scripture. From this we identified similarities and grouped them according to their common characteristics. No one else has done this to my knowledge.

From this list we wrote this manuscript, basing everything upon what we learned from the lists and correlations. We took the material gathered and presented it in a couple of key areas. What we have studied, is the correlations between the type of spiritual entity mentioned and the type of spiritual activity in which that entity engages. I have attempted to show all the various ways in which spiritual entities come against humans. Finally, I have described the conditions under which God allows this to take place.

Definitions

It is very difficult to arrive at a definition that enjoy consensus among contemporary writers. For the purposes of this manuscript, here are the definitions as I see them:

1. Demonic forces: Spiritual entities mentioned in Scripture under various names including , , demons, evil spirit, vile spirit, etc.
2. Manifestation: Ways in which demonic forces exhibit themselves according to Scripture.
3. Spiritual activity: The results of demonic activity are summarized under different names in Scripture. For the purposes of this study, these results are called spiritual activity.
4. Deliverance: When spiritual activity by demonic forces is effectively countered and stopped. Deliverance in this study is not limited to cases where demons are expelled from human or animal bodies.
5. Condition of deliverance: Any special requirement noted in Scripture that seems to be necessary for demonic spiritual activity to be stopped or thwarted.

A survey of the literature on the subject of spiritual warfare and the activities of demonic forces reveals that there is no single set of agreed upon terms. The lack of agreed upon terms and the imprecision with which some terms are used leads to confusion and the tendency to lump everything under the category of possession. This is a problem. I hope this manuscript will make a significant contribution toward resolving it.

Some of the terms for spiritual activity commonly found are temptation, infestation, oppression, obsession, influence, attack, and subjection. G. W. Peters lists four different kinds of demonism and possession that are found in the third world: 1) An oppressive general atmosphere, air of fear suspicion and animosity;

2) Focalization of demonic powers in objects and practices; 3) Violent possession; and , 4) Cultic possession.

Henry and Mary Virkler have added a good bit to the definition of terms and have contributed a helpful model that attempts to clarify the relationship of demonic involvement to temptations to sin. In a careful study of the Scriptures they note that there is a clear distinction between illnesses that have an organic cause which are cured by healing and illnesses that are caused by demons and are cured by casting out these spirits . They also note that there is no hint in the Scripture that there are psychological demons of lust, greed, laziness and other attitudes or desires. Rather the texts are clear in assigning these sins to the works of the flesh.

In my manuscript, I spent most of my effort on defining spiritual activity using the terms inherent in the actual text and the activity inherent in the text. By way of contrast to that, the work of Virkler and Virkler view the involvement of demons in temptations to sin as being a continuum, ranging from no demonic involvement, where the temptation to sin is from our human nature, to demonic temptation, to demonic oppression to finally demonic possession. I don't have a disagreement with what they have said. Their ideas, or more correctly, how they express their ideas, illustrate the difficulty of definition. However, the ideas run parallel to what I suggest in my manuscript, the issues they address are central to the problems I hope to correct with this manuscript . So, even though this is a section on definitions, I want to add a few brief notes that I hope will be made to clarify these areas on the continuum.

In their first category, James 1:14 and Mark 7:20-21 are used to show that we are capable of sinning without outside help. I fully agree.

Their second category deals with direct demonic temptation. Passages like Matthew 4:1-11 and Acts 5:3, I Chronicles 21:1 and Judges 9:23 reveal that there are times when the source of the temptation is from without, from demonic sources, and not from within. Virkler and Virkler note that the more we yield to our sinful human impulses the more open we become to direct demonic temptation. I agree with both these ideas.

Their third category of demonic "oppression" or influence is a state where demonic forces exert a great deal of influence over a person's life, but there is not actual possession of the personality. "mere influence may range from mild harassment to extreme subjection of the person involved." With regard to this category, William Wilson notes that in his experience he has dealt with people who did not fit the classical criteria for demonic possession (chiefly that of altered personality) but who definitely had demonic activity in their life. They were not periodically possessed, their personalities remained constant, they were anti-Christ in the sense of being against Christ, they exhibited angry and hostile demeanor during their discourses, and interestingly enough, were prominent workers in their churches.

Virkler and Virkler note that the Scriptural data for the manifestation of demonic oppression shows blindness and hardness of heart to the Gospel, apostasy and doctrinal corruption, and indulging in sinful and defiling behavior. They note that the most common ways to become oppressed are through personal and continual involvement in sin or through family involvement in the .

Virkler and Virkler's fourth category, demonic possession, is characterized by one or more demonic spirits taking control of the body and personality of a person. Again, I don't find a great deal of conflict with the substance of their findings and conclusions, and in some cases I share their definitions. However, I believe my manuscript will add a great deal of additional precision. Their comments show that there are few established standards and it makes communication on this topic more difficult at times.

Basic Issues to be covered

Can Christians be demon possessed?

Great debate has taken place in recent years within Christianity as to whether or not Christians can be demon possessed. A variety of answers have been forthcoming.

The Assemblies of God, of which I am a minister, has taken the unusual step of issuing a position paper expressing its opposition to the idea that a Christian can be demon possessed. Only on rare occasions has the Assemblies of God issued a position paper. That it did so regarding this issue indicates the degree to which the question is an issue.

Win Worley, a Southern Baptist of Hegewisch Baptist Church, wrote *Annihilating the Hosts of Hell* and other books on the deliverance ministry. He claims to have found demons in Christian ministers, deacons, and church members, and cast them (the demons) out with positive effect for all concerned (except the demons, of course).

The late Dennis Bennet, the Episcopal Priest who was a well known leader of the charismatic movement, attempted to find some kind of middle ground. His book, *The Trinity of Man*, suggested that while the Spirit of a Christian could not be possessed by a demon, his body could house a demon. Just how one might separate the two on a practical level was not made entirely clear.

Our study of all Scriptural incidents relating to demonic activity should tell us if there is any record of a Christian being possessed. We expect to be able to show that while Christians often meet demonic forces in various kinds of encounters, in no case are Christians ever viewed as possessed in the Scriptures.

What is the nature of demonic "oppression"?

Christians often used the term "oppressed" without realizing the very thin grounds that exist in the Bible for such a category of demonic activity. Indeed, without the King James Version of the Bible, the word would not even have entered the Christian vocabulary.

When we have finished analyzing the many words used in the Scripture to describe various kinds of demonic activity, our vocabulary will be greatly enlarged and we will be able to speak with some precision. The very general term "oppression" will be replaced with exact terms. Exact terms will allow a greater understanding of demonic activity.

The advantages of precision in describing demonic activity are comparable in magnitude to the benefits in going beyond calling Nolan Ryan a baseball thrower to discussing his fast ball, slider, curve, fork ball, change up, and sinker. Speaking of the oppression of the devil is like calling Nolan Ryan a baseball thrower. We can do a lot better than that.

What are the things which God views as necessary to have power over spiritual forces?

We view these last days as days of increasing conflict with the enemy of our souls. If there is going to be a battle, it would be nice to win. But we do not battle against flesh and blood, so we need spiritual weapons.

The disciples, on one occasion, were unable to dispel a demon. Jesus told them what they needed to have in order to win over that kind of demon. They needed the faith that came from intense prayer and fasting.

Faith that comes from prayer and fasting is only one important tool against the demonic forces. An exhaustive study of the type being proposed will reveal if there were other biblical conditions that needed to be met before deliverance could be effected.

As a church which has only partially emerged from what Peter Wagner has called a two tier religion that excludes the middle ground where man and demon meet, we are not yet comfortable with talking about demons, let alone understanding biblical strategies for defeating them. A study of this type should help to give greater depth to our biblical understanding of demonic activity.

Procedures to be followed

Computers are being used more widely than ever among Christian ministers as study tools. The Bible itself, plus many dictionaries, concordances, and other study books are now available on computers. Other ministers use the word processing programs for convenience in working with manuscripts. What is not available is a computer model for studying Bible texts using multiple word correlations and other common factors.

A computer model has been my tool of choice to study the complex questions relating to demonic activity and humans. A database can sort through groups of words and find common phrases or words. I entered all the scriptures relating to spiritual entities into the database and then sorted them according to a variety of values. A sample of the fields used in the database is included in the appendix.

The biblical data regarding demonic activity are so large and so diverse that it is difficult to see them as a unified whole. A database can prove useful for correlating numerous elements simultaneously, revealing hitherto undiscovered relationships. I have made the attempt. Others will have to judge whether or not it helped make any new contributions.

Based on the relationships discovered in the study, I have written this manuscript summarizing the data.

The immediate effort of the manuscript is toward identifying how demons and humans relate to one another and the biblical and spiritual conditions that govern them. Once these elements are established, you will have a definitive standard by which to judge other materials you might read on the subject. Of course, this study will also provide you the resources to weed out certain ideas and materials that are presently circulating.

LITERATURE REVIEW

RABBINICAL TRADITIONS REPRESENTED IN. . . .

Alfred Edersheim, THE LIFE AND TIMES OF JESUS THE MESSIAH.

If we were to carefully examine the Old Testament references to demons, we would get a strong sense of God's rule over everything, even the demons. This is expressed in the idea of an "evil spirit from the Lord," sent to bring justice or correction for some evil done. They had no sense that the demons were locked in any kind of an even struggle. There was one God, and beside him there was no other.

Certainly in the time of Christ they were far more conscious of demons than we are today, rather than less so. We would characterize their view as "a demon under every bush." Yet the attitude is quite different:

The difference between the Satanology of the Rabbis and of the New Testament is, if possible, even more marked than that in their angelology. In general we note that, with the exception of the word Satan, none of the names given to the great enemy in the New Testament occurs in Rabbinical writings. More important still, the latter contain no mention of a Kingdom of Satan. In other words, the power of evil is not contrasted with that of good, nor Satan with God. The devil is presented rather as the enemy of man, than of God and of good.

There are two conclusions one might reach about this view of Satan. The first is that the Old Testament is rudimentary in its knowledge of the spiritual and the New Testament fills in the blanks, revealing the Kingdom of Satan. The second conclusion does not dismiss the first. Instead it takes it in a slightly different direction. That is, Satan has a kingdom and he is the enemy of both man and God, but there is no sense in which they are equal competitors or even deserve to be mentioned in the same breath. I take the second view. The findings of my manuscript do not reveal a devil ready to take over humans or the earth. Rather I see a devil who is active and involved, but who is severely restrained and contained by a sovereign God. The devil operates to be sure, but only within the limits God has set.

Furthermore, I can know what those limits are by studying the Scripture. If I will work within that knowledge, God will restrain the devil and I can feel secure within that assurance. Such a knowledge has pastoral implications which I will return to in the conclusions.

If pre-New Testament Judaism does not see a kingdom to compete with God, it does see a pervasive presence of demons. It is that proverbial "demon under every bush" that reminds us of some quarters today. Furthermore, in the nature of the role of these demons I see shades of the present as well. Edersheim gives us a sense of this:

As many of the Angels, so many of the Shedim, are only personifications. Thus, as diseases were often ascribed to their agency, there were Shedim of certain diseases, as of asthma, croup, canine rabies, madness, stomachic diseases, etc. Again, there were local Shedim, as of Samaria, Tiberias, etc. On the other hand, Shedim might be employed in the magic cure of diseases (Shabb. 67 a.) In fact, to conjure up and make use of demons was considered lawful, although dangerous (Sanh. 101 a), while a little knowledge of the subject would enable a person to avoid any danger from them. Thus although Chamath, the demon of oil, brings eruptions on the face, yet the danger is avoided if the oil is used out of the hollow of the hand, and not out of a vessel. Similarly, there are formulas by which the power of the demons can be counteracted. In these formulas, where they are not Biblical verses, the names of the demons are inserted.

Even though the New Testament does mention demonic manifestations that were physical and does link deliverance from demons with healings in its narratives of the work of Jesus, we do not see the same pervasive connection that Edersheim reports within Judaism at the time of Jesus.

One gets the feeling these demons were viewed more like Greek gods with their more limited powers than like the demons envisioned by the likes of Frank Peretti. There is no sense of a vast kingdom of powerful demons operating according to their own agenda.

On the other hand they did believe that every nation had an Angel-Prince attached to it. "When the Most High divided the nations, when He scattered the sons of Adam, He fixed the bounds of the nations according to the number of the angels of God." These are ideas which we might equate to our idea of strongmen and territorial spirits with control over certain cities or geographical areas:

The 70 nations, of which the world is composed, had each their Angel-Prince (Targ. Jer. on Gen. xi. 7,8; comp. Ber. R. 56; Shem. R. 21; Vayyi. R. 29; Ruth R. ed. Warsh. p. 36b), who plead their cause with God. Hence these Angels are really hostile to Israel, and may be regarded as not quite good Angels, and are cast down when the nationality which they represent is destroyed.

When we draw upon Daniel and Jeremiah to establish the existence of territorial spirits or spirits over cities and nations, we are coming close to the Rabbinical tradition and viewpoint.

Apparently, this was how the early church came to their view on the subject.

For regiments of angels are distributed over the nations and cities.² And, perchance, some are assigned to individuals.

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"When the Most High divided the nations, as He separated the sons of Adam, He set the bounds of the nations according to the angels of God" (Deut. xxxii. 8, Sept.). The Hebrew and the Latin and A. V. have, "according to the number of the children of Israel."

In one other area of Rabbinical tradition we find a slightly divergent yet parallel path.

In our manuscript, we separate the temptation which comes from the devil and the temptation which we generate within ourselves. James says that "Temptation is the pull of man's own evil thoughts and desires" (Living Bible). Even though we can be tested by the devil, we can be our own worst enemy in the sense that we draw ourselves away from God by the way in which we think and by the desires we allow within ourselves. Rabbinical Judaism takes this even a step farther. Edersheim summarizes their view:

The statement in Baba B. 16 a which identifies Satan with the Yetser haRa, or evil impulse in man, must be regarded as a rationalistic attempt to gloss over the older teaching about Sammael, by representing him as a personification of the evil inclination within us. For, the Talmud not only distinguishes between a personal Satan without, and evil inclination within man, but expressly ascribes to God the creation of the Yetser haRa in man as he was before the Fall. . . And it is stated that this existence of evil in man's original nature was of infinite comfort in the fear which would otherwise beset us in trouble (Ber. R. 14). More than this, the existence of this evil principle within us was declared to be absolutely necessary for the continuance of the world.

We could get a healthy debate going over the merits of the Rabbinical belief in the existence of evil within man before the Fall. Yet the view does remove some of the power of Satan. Man was inclined to evil even before sin. Indeed, God created that nature which produced sin. If we add to that the understanding that Christ was destined for death even before sin entered the world, that from the world's foundation Christ had a role to play in our Salvation, then Satan becomes more of an accessory to the fact of sin, rather than the prime mover within it. At least we could conclude that Satan's power did not somehow take God by surprise, messing up His beautiful plans.

This line of reasoning is not the garbled gropings of the Rabbinical tradition, but falls within the mainstream of understanding what Christ did for us. So when I argue for the sovereignty of God over all the affairs of this world including the devil and his demons, it is not so far off the path after all.

Spiritual Warfare in the Early Church,

The early church took many stands regarding spiritual warfare that would not surprise us. For example, their explanation for the origins of the devil are familiar to most readers:

"Indeed, before he became the devil, he stands forth the wisest of creatures; and wisdom is no evil. If you turn to the prophecy of Ezekiel, you will at once perceive that this angel was both by creation good and by choice corrupt. For in the person of the prince of Tyre it is said in reference to the devil: "moreover, the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, perfect in beauty: (this belongs to him as the highest of the angels, the archangel, the wisest of all); "amidst the delights of the paradise of thy God wast thou born" (for it was there, where God had made the angels in a shape which resembled the figure of animals)."

The practices of the early church are important because they were nearest to the Scripture itself in both time and culture, and would have been in the best position to interpret the words of Scripture.

Even though Protestants don't give much weight to how the church has acted over the centuries or to the opinions of our predecessors, yet we want to put our manuscript through the lens of their values. Ultimately, we may agree or disagree, but it is important to consider their views.

The Shepherd or Pastor of Hermas was a popular writer of the early centuries. His writings set the pace for the church in a number of areas. He writes extensively on the subject of personal conduct including the actions of people in the areas that we commonly call emotional. In the passage below, does Hermas suggest that these things are emotions, states of mind, the state of the spirit, or actual demons? If we can accept his terminology, he does describe grief as a "spirit."

"Remove from you," says he, "grief; for she is the sister of doubt and anger." "How, sir," say I, "is she the sister of these? For anger, doubt, and grief seem to be quite different from each other." "You are senseless, O man. Do you not perceive that grief is more wicked than all the spirits, and most terrible to the servants of God, and more than all other spirits destroys man and crushes out the Holy Spirit, and yet, on the other hand, she saves him?"

Hermas addressed those who were slanderers and retained anger against others. These were called upon to repent. But if they did not, they were threatened with great harm. The harm would come from the spirit which they did not control.

"I, the angel of repentance, say unto you, as many of you as are of this way of thinking, lay it aside, and repent, and the Lord will heal your former sins, if you purify yourselves from this demon; but if not, you will be delivered over to him for death."

Already Hermas has given us a number of demons. On the subject of slander, he gives us one more, calling it a demon.

"But if you listen, you will partake of the sin of him who speaks evil, if you believe the slander which you hear; for believing it, you will also have something to say against your brother. Thus, then, will you be guilty of the sin of him who slanders. For slander is evil and an unsteady demon. It never abides in peace, but always remains in discord. Keep yourself from it, and you will always be at peace with all."

When we discuss the issue of satanically inspired thought, we will deal more with the subject of slander. Let us preface that discussion here by saying that malicious talking does have all the trademarks of the devil upon it.

The view that spirits attached themselves to the soul existed in the early church. These spirits represented the negative aspects of human conduct. Valentinus seemed to believe that there was only one good spirit, by whom the good was able to be manifested. There is some correspondence here with the "good angel, bad angel" idea that Hermas promoted.

If much of bad behavior is demonic, and good behavior is angelic, then maybe the notion that "the devil made me do it," has more to it than a comedian's laugh. Some in the early church did take this view. Clement of Alexandria wrote extensively on the subject, giving his view and that of others.

"The adherents of Basilides are in the habit of calling the passions appendages: saying that these are in essence certain spirits attached to the rational soul, through some original perturbation and confusion; and that, again, other and **heterogeneous natures of spirits** grow on to them, like that of the wolf, the ape, the lion, the goat, whose properties showing themselves around the soul, they say, assimilate the lusts of the soul to the likeness of the animals. For they imitate the actions of those whose properties they bear. . . . Accordingly, Basilides' son himself, Isidorus, in his book, *About the Soul attached to us*, while agreeing in the dogma, as if condemning himself, writes in these words: "For if I persuade any one that the soul is undivided, and that the passions of the wicked are occasioned by the violence of the appendages, the worthless among men will have no slight pretense for saying, 'I was compelled, I was carried away, I did it against my will, I acted unwillingly;' though he himself led the desire of evil things, and did not fight against the assaults of the appendages. But we must, by acquiring superiority in the rational part, show ourselves masters of the inferior creation in us." For he too lays down the hypothesis of two souls in us, like the Pythagoreans, at whom we shall glance afterwards.

Valentinus too, in a letter to certain people, writes in these very words respecting the appendages: "There is one good, by whose presence is the manifestation, which is by the Son, and by Him alone can the heart become pure, by the expulsion of every evil spirit from the heart: for the multitude of spirits dwelling in it do not suffer it to be pure; but each of them performs his own deeds, insulting it oft with unseemly lusts. And the heart seems to be treated somewhat like a caravanserai. For the latter has holes and ruts made in it, and is often filled with dung; men living filthily in it, and taking no care for the place as belonging to others. So fares it with the heart as long as there is no thought taken for it, being unclean, and the abode of many demons."

Given the very early view that many aspects of human behavior had a demonic source, it is not surprising that we find that exorcism played a very important role. Thigpen identifies the ministry of exorcism as central to ministry in the early centuries:

Justin Martyr (c. 100-165), an early Christian apologist, wrote in the second century that countless demoniacs of his day were exorcised by Christians in the name of Jesus Christ. In the next generation, the African theologian Tertullian (c. 160-230) noted that contemporary pagans allowed believers to exorcise demoniacs without reward or hire. In Alexandria, the brilliant theologian Origen (c. 185-254) also affirmed that the name of Jesus drove out myriad demons from people of his day.

During the fourth century, other Christian writers, such as Lactantius (c. 240-320) and Cyril of Jerusalem (c. 315-386) spoke of exorcism as a continuing ministry. It was so common a part of church life that when the apostate emperor Julian (332-363) wanted to satirize the Christian community, he taunted that "these two things are the quintessence of their theology: to hiss at demons and make the sign of the cross.

For the early church, making the sign of the cross was a key part of driving evil powers away. It was more than a sign, it was a substantive and successful form of warfare against demons. Especially from the comments of Julian the Apostate, it is clear that exorcism formed an important, if not primary, function of the church.

In addition to making the sign of the cross, early Christians also sang psalms, spoke the name of Jesus,

quoted scripture, laid hands on the afflicted, gave alms, prayed, fasted, and used incense in their battles with demons.

According to Thigpen, there was a special office within the church for exorcism. These officers, identified by their role in exorcism, and prepared by special training, served on the church staff alongside presbyters, deacons, and others. The third-century congregation at Rome, for example, employed fifty-two exorcists to cast out demons.

The idea of exorcism is familiar and is generally accepted within the evangelical church. Indeed it is accepted all across the church. When we think of a person in need of exorcism, our mind drifts to the demoniac running naked among the tombs, breaking chains and terrorizing the neighborhood. We can imagine some poor soul enslaved by thousands of demons, a veritable legion of evil spirits within.

But when we see the role of exorcism within the early church, we see it functioning in a much broader way. Thigpen says:

Exorcism was also a part of initiation into the ancient Christian community. Society was so saturated with demonic influences through pagan worship and immorality that those who wished to receive baptism and join the Church were expected to undergo a number of exorcism to cleanse them spiritually. According to Christian writers such as Hippolytus (c. 170-236), Cyril of Jerusalem (c. 315-386), and Theodore of Mopsuestia (c. 350-428) a special anointing was also given just before baptism to exorcise the devil's influences from the new converts.

We hear an echo of these practices in modern baptism when the candidate renounces all the works of the devil. The statement immediately proceeds baptism.

Our manuscript develops the idea that there are many stages of interaction of demons with people that are far different from possession. Possession obviously requires exorcism, but what about these other stages? Our manuscript seeks to establish the various ways in which demons interact with everyone including Christians.

In the book of Acts, water baptism was immediately related to Salvation. In nineteen of the twenty six cases where Acts reports someone getting saved, the text also reports their immediate baptism. However, in the period immediately after Acts, baptism came to be separated from receiving Christ by wider and wider periods of time. The candidates for baptism were instructed in lengthy discipleship courses before baptism. The Didache, from about 70 AD, is regarded as a set of instructions set up by the Apostles for the purpose of preparing candidates for baptism. There are a number of existing copies of the sermons or lectures of Cyril of Jerusalem which are actually sermons preparing candidates for baptism. So when Thigpen points out that there were a number of exorcisms before baptism, he reveals something interesting about the early church.

During the weeks that the candidate sits in discipleship classes preparing for baptism he is learning the ways of Christ. Depending on ones view of the moment of salvation as it relates to baptism, we might even be willing to say that he sits in the class as a Christian, though as yet unbaptized. Yet his trainers see the need for numerous exorcisms. Are these demons being cast out of believers? Or for that matter, are we seeing successive demons being driven out of soon-to-be-Christians over a period of weeks?

The conclusions of our manuscript are in keeping with the views of these early church fathers. They did not see the need for exorcism as a toggle switch which is either on or off. It was not a matter of the novice being either possessed or free. Rather, the succession of exorcisms was to break the grip of demons from successive areas of ones life as they were addressed in the discipleship process. Demons can be related to humans in at least the seventeen ways which we identify in the manuscript, but only two of which have to do with actual possession.

When we study the early church we find support for our idea of territorial spirits in an odd way. In our manuscript, we try to establish the idea of territorial spirits by citing Daniel and Jeremiah in particular and

by noting the preference of the demons for the areas around Gadera and Babylon as mentioned in the Scripture. One of the beliefs that motivated the hermits to go to the desert was the belief that they were invading territory preferred by demons. Thigpen states:

Unlike modern city-dwellers who look to the wilderness as a place of retreat and refreshing, the ancients viewed the uninhabited wilds as the place of danger and death, the habitation of demons. That's why, they believed, Jesus went out to the desert for forty days to do battle with Satan; He was invading the devil's turf.

The ancient monks set up their monasteries in the desert for the same reason. Rather than fleeing the world, as we moderns often assume they were doing, they were storming the gates of hell by invading the devil's stronghold with prayer and praise.

These hermits were widely respected and sought out for their spiritual power. The accounts that some of them tell, especially Anthony (c. 251-356), make one's hair stand up. They experienced spiritual warfare that included physical attacks (buffeting). But the point we want to make is that these hermits did not view every place as equally likely to have demons. In their view, the demons were more likely to inhabit these waste places out in the desert. If we accept their views as informed, it is a very small step to the notion that at least some demons are territorial either by preference or assignment or both.

We tend to think of our age as very sophisticated while the ancients were barely above barbarians. Probably the inverse is more likely to be true. On the topic of demonic healing, they showed a surprisingly powerful insight. They did not try to deny demonic healing as some now do. Rather, they acknowledged that it existed and showed how demons create false symptoms of disease which are relieved by Charlatans.

"Why is he who trusts in the system of matter not willing to trust in God? For what reason do you not approach the more powerful Lord, but rather seek to cure yourself, like the dog with grass, or the stag with a viper, or the hog with river-crabs, or the lion with apes? Why do you deify the objects of nature? And why, when you cure your neighbor, are you called a benefactor? Yield to the power of the Logos! The demons do not cure, but by their art make men their captives. And the most admirable Justin has rightly denounced them as robbers. For, as it is the practice of some to capture persons and then to restore them to their friends for a ransom, so those who are esteemed gods, invading the bodies of certain persons, and producing a sense of their presence by dreams, command them to come forth into public, and in the sight of all, when they have taken their fill of the things of this world, fly away from the sick, and destroying the disease which they had produced, restore men to their former state."

We are inclined to look down upon other ages. But when it comes to spiritual insight, in many ways we cannot look down upon the early church. It seems that Cyril understood the issues that we are addressing here very clearly. About the existence of the devil he wrote:

. . . He rules even over the devil, but bears with him of His long-suffering, not from want of power, as if defeated. For *he is the beginning of the Lord's creation, made to be mocked*, not by Himself, for that were unworthy of Him, but *by the Angels* whom He hath made. But He suffered him to live, for two purposes, that he might disgrace himself the more in his defeat, and that mankind might be crowned with victory. O all wise providence of God! which takes the wicked purpose for a groundwork of salvation for the faithful. For as He took the unbrotherly purpose of Joseph's brethren for a groundwork of His own dispensation, and, by permitting them to sell their brother from hatred, took occasion to make him king whom He would; so he permitted the devil to wrestle, that the victors might be crowned; and that when victory was gained, he might be the more disgraced as being conquered by the weaker, and men be greatly honored as having conquered him who was once an Archangel.

Medieval ideas represented in. . .

BASIC WRITINGS OF SAINT THOMAS AQUINAS, Volume 2, edited and annotated by Anton C. Pegis.

As a general rule, neither the place of demons nor angels plays a very te role in the world view presented by Aquinas. Most of his intellectual energy is spent pursuing subjects about which there is not much discussion today. But he does not totally neglect the subject around which our interest centers. In THE SUMMA THEOLOGICA Aquinas has a lengthy discussion of several chapters about whether or not demons can sin. (He concludes they can). He wonders whether angels can have habits. (After considerable discussion I'm still not sure what his answer was: "Yet, since though there is no material potentiality in angels, there is still some potentiality in them (for to be pure act belongs to God alone), therefore, as far as potentiality is found to be in them, so far may habits be found in them.")

There are many chapters which discuss the will of man. A whole section discusses what moves the will. In that section Aquinas addresses the role an angel might have in moving the will. He concludes that an angel can move the intellect, but not the will which can only be moved by God. In coming to this conclusion, he is following a very early tradition expressed by Clement of Alexandria.

"...the benefit that comes from God to men becomes known—angels at the same time lending encouragement. For by angels, whether seen or not, the divine power bestows good things. Such was the mode adopted in the advent of the Lord. And sometimes also the power "breathes" in men's thoughts and reasonings, and "puts in" their hearts "strength" and a keener perception, and furnishes "prowess" and "boldness of alacrity" both for researches and deeds."

In our manuscript we suggest that demons can implant ideas into the mind because of the examples of Peter and Judas. Aquinas would have accepted that as moving the intellect. He would have rejected the idea that demons have the capacity to capture the will, to make a person do something. That power he reserved to God alone. In THE SUMA THEOLOGICA, Question 756, he assessed the causes of sin. In Article 3 he concludes "that nothing external can be a cause of sin, except by moving the reason, as a man or devil by enticing to sin; or by moving the sensitive appetite, as certain external sensibles move it." It would have been interesting to see how he would deal with demon possession in his system of thought, but it is not a topic he addresses. Once again, Aquinas follows Clement of Alexandria. Clement indicates that the person must retain the guilt for sin. It cannot be shifted to demons:

"Let them not then say, that he who does wrong and sins transgresses through the agency of demons; for then he would be guiltless. But by choosing the same things as demons, by sinning, being unstable, and light, and fickle in his desires, like a demon, he becomes a demoniac man. Now he who is bad, having become, through evil, sinful by nature, becomes depraved, having what he has chosen; and being sinful, sins also in his actions."

In Aquinas, Question 80 addresses the role of the devil in the cause of sin. In the first article he notes Augustine's comment that "the devil inspires his friends with evil desires," and Bede's comment on Acts 5:3 that "the devil draws the mind to evil desires," and Isidore's comment that the devil "fills men's hearts with secret lusts." Yet Aquinas concludes that sin must be from the will and that man retains control of his will, except for the acts of God. Therefore although the devil may tempt, he cannot truly cause us to sin.

Aquinas builds his case in a somewhat different manner than we find in the very primitive, Hermas. Hermas views man as in a spiritual conflict between good and bad angels which are within. One is toward righteousness. The other is toward evil.

For him, these "angels" almost appear to be inner drives:

"Hear now," said he, "in regard to faith. There are two angels with a man—one of righteousness, and the other of iniquity." And I said to him, "How, sir, and I to know the powers of these, for **both angels dwell with me?**" "Hear," said he, and "understand them. The angel of righteousness is gentle

and modest, meek and peaceful. When, therefore, he ascends into your heart, forthwith he talks to you of righteousness, purity, chastity, contentment, and of every righteous deed and glorious virtue. When all these ascend into your heart, know that the angel of righteousness is with you. These are the deeds of the angel of righteousness. Trust him then, and his works. Look now at the works of the angel of iniquity. First, he is wrathful, and bitter, and foolish, and his works are evil, and ruin the servants of God. When, then, he ascends into your heart, know him by his works." And I said to him, "How, sir, I shall perceive him, I do not know." "Hear and understand," said he. "When anger comes upon you, or harshness, know that he is in you; you and will know this to be the case also, when you are attacked by a longing after many transactions, and the richest delicacies, and drunken revels, and divers luxuries, and things improper, and by a hankering after women, and by overreaching and pride, and blustering, and by whatever is like to these. When these ascend into your heart, know that the angel of iniquity is in you. . . ."

In the second article he questions whether the devil can induce man to sin by internal instigations? After considering objections he answers:

The interior part of the soul is intellective and sensitive, and the intellective part contains the intellect and the will. As regards the will, we have already stated the devil's relation to it. Now the intellect, of its very nature, is moved by that which illumines it for the knowledge of truth, and the devil has certainly no intention of exercising such an activity towards man. Rather does he darken man's reason so that it may consent to sin, and this darkness comes from the imagination and the sensitive appetite. Consequently, the whole interior operation of the devil seems to be confined to the imagination and the sensitive appetite, by moving either of which he can induce man to sin. For his operation may result in presenting certain forms to the imagination; and he is also able to incite the sensitive appetite to some passion or other.

In noting the influence the devil can have, Aquinas is careful to continue on and express the limitation to that power, "except he be restrained by the divine power." In that expression, he summarizes a principal theme of my manuscript which is that the devil is not free to do as he pleases but is restrained in a number of material ways and that this restraint might be called the "hedge."

One interesting aspect of demonic influence according to Aquinas is that the demons can impact the movement of "vital spirits or humors," whether we are awake or asleep, and thus set the imagination to work which in turn might be used to cause us to sin. We do not address the matter of vulnerability during sleep since the Scripture is silent on the subject.

In articles 3 and 4 Aquinas indicates that though the devil can tempt, he cannot force us to sin, and he also notes that not all sins are at the devil's suggestion. Both of these points we note in our manuscript.

On the topic of distinguishing ranks of angels and their respective roles, Aquinas did what many contemporary writers have done. That is, he attempts to give definition to the various levels of spiritual entities mentioned in Scripture, even though Scripture does not provide for us their relative rank. For example, Aquinas identifies the Seraphim as ones who most clearly and first perceive the divine goodness, thus they are of first rank. The second place belongs "to those that know perfectly the nature of the providential order in the divine form; and these are called Cherubim, which signifies fullness of knowledge. . ."

The third grade is of those that contemplate the disposition of divine judgments in itself; and they are called Thrones, because the throne is significative of judicial power, according to Ps. ix. 5: Thou has sat on the throne, who judges justice. Hence Dionysius says that this name signifies that they are God-bearers and read; for the obedient fulfillment of all divine undertakings.

Beneath the first three grades there are lower grades populated by angels who serve the upper echelon. Of this serving echelon, tions seem to have the first spot followed by Virtues. The Virtues are the rank of angels through which miracles are wrought.

Aquinas also defines the role of "Powers," which in his view are second echelon, third rank:

The universal order of providence, once established in its effects, is guarded from confusion by curbing the things which might disturb that order. This belongs to the order of Powers. Therefore Dionysius says in the same place that the name Powers implies a well-established order, without confusion, in the divine undertakings; and so Gregory says that it belongs to this order to check contrary powers.

We find some connection to our concept of territorial spirits with Aquinas' idea of principalities. He says,

For in human affairs there is a common good, namely, the good of the city or of the nation, and this seems to belong to the order of Principalities. Hence Dionysius says in the same chapter that the name Principality indicates leadership in a sacred order. Hence mention is made (Daniel 10:12-20) of Michael the Prince of the Jews, of a Prince of the Persians, and of a Prince of the Greeks. And thus the government of kingdoms, and the change of supremacy from one nation to another, must belong to the ministry of this order. It would also seem part of their office to instruct those men who are in positions of authority in matters pertaining to the administration of their office.

In his system, an archangel is just below Principalities and just above guardian angels. Aquinas does point out that his system of ordering is not the same as that of Gregory. Aquinas says Gregory "places the Principalities as the spirits of the second rank, immediately after the thrones, and the Virtues among the lowest, above the Archangels."

Aquinas does not seem to claim originality for his views on the ordering of angels, but like an academic, he gives us the alternate views. Aquinas says,

Both explanations have the authority of the Apostle. For he says (Ephesians 1:20-21) Setting him, namely Christ, on his right hand in heavenly places, above all principality, and power, and virtue, and dominion, where it is clear that in the ascending order he places the Powers above the Principalities, and the Virtues above these, and the thrones above the last named. This is the order adopted by Dionysius. But speaking of Christ to the Colossians (i.16) he says: whether thrones or thrones or principalities or powers, all things were created by Him and in Him. Here we see that beginning with the Thrones, in a descending order, he places the thrones under them, beneath these the Principalities, and lower still the Powers. This is the order adopted by Gregory.

I don't know about you, but when I finished the above I was scratching my head wondering how they figured all that out. It seemed to me that the biblical base was kind of thin. Indeed, the Scripture is virtually silent on defining the distinctions. But rabbinical traditions had a lot on the subject, and others of the church fathers wrote on the subject. For example, Ignatious, a disciple of the Apostle John, wrote:

"For even I, though I am bound [for Christ], and am able to understand heavenly things, the angelic orders, and the different sorts³ of angels and hosts, the distinctions between powers and dominions, and the diversities between thrones and authorities, the mightiness of the Æons, and the pre-eminence of the cherubim and seraphim, the sublimity of the spirit, the kingdom of the Lord, and above all, the incomparable majesty of Almighty God--though I am acquainted with these things, yet am I not therefore by any means perfect; nor am I such a disciple as Paul or Peter. For many things are yet wanting to me, that I may not fall short of God."

³Or, "varieties of."

For Ignatious, to know the distinction of these various ranks of angels was to know truths of the most sublime nature. Such knowledge was held up as the ultimate knowledge. As such, it probably represented

to him what was not knowable.

Cyril of Jerusalem seems to follow this line of thinking. For Cyril, it is not possible to know these things. Only the Holy Ghost can know such details.

". . . Tell me first, O most daring man, wherein does Throne differ from Dominion, and then scrutinize what pertains to Christ. Tell me what is a Principality, and what a Power, and what a Virtue, and what an Angel: and then search out their Creator, for *all things were made by Him*¹. But thou wilt not, or thou canst not ask Thrones or Dominions. What else is there that *knoweth the deep things of God*², save only the Holy Ghost, who spake the Divine Scriptures?"

¹John i. 3. ²I Cor. ii. 10, 11.

For some in the second and fourth centuries, it is impossible to know. For others, the long tradition of filling in the blanks was just beginning. Origen is one who helps himself to a generous portion of speculation:

Now, if we adopt the view that the holy angels, and the holy powers, and the blessed seats, and the glorious virtues, and the magnificent dominions, are to be regarded as possessing those powers and dignities and glories in virtue of their nature, it will doubtless appear to follow that those beings which have been mentioned as holding offices of an opposite kind must be regarded in the same manner; so that those principalities with whom we have to struggle are to be viewed, not as having received that spirit of opposition and resistance to all good at a later period, or as falling away from good through the freedom of will, but as having had it in themselves as the essence of their being from the beginning of their existence. In like manner also will it be the case with the power and virtues, in none of which was wickedness subsequent or posterior to their first existence. Those also whom the apostle termed rulers and princes of the darkness of this world, are said, with respect to their rule and occupation of darkness, to fall not from perversity of intention, but from the necessity of their creation.

From which it follows, that in the case of every creature it is a result of his own works and movements, that those powers which appear either to hold sway over others or the exercise power or dominion, have been preferred to and placed over those whom they are said to govern or exercise power over, and not in consequence of a peculiar privilege inherent in their constitutions, but on account of merit.

By Aquinas, any previous reluctance to venture a guess had been overcome. Of course, today, writers have it all figured out. It becomes the very kind of speculation which fills the books on spiritual warfare. One can read long explanations today of the various levels of angels, what they are in charge of, and how they function among the angels and in the world. A few hundred years from now, I suspect what we are writing now, if it is still read, will be read by scholars who want to point out the speculative nature of our views as opposed to their biblical views.

The manuscript which I am presenting is purposely without illustration of the concepts and generally I do not try to add to what I find in Scripture, that is, to be speculative. That, of course, is my opinion of my work. When I submitted my manuscript to the Assemblies of God for publishing they rejected it as too speculative, so maybe it is all relative.

Reformation ideas represented in. . .

John Calvin, THE INSTITUTES OF THE CHRISTIAN RELIGION.

Our manuscript develops the idea that the spiritual world is governed by rules which God has established. We have said that the devil or his demons are not free to act as they wish or to do as they please. Rather,

they must conform to a strict set of rules which God maintains.

Some of those rules cover what kinds of things demons are allowed to do and the conditions under which they are allowed to do them. We identify the 17 ways in which demons are allowed to interact with humans and the 27 conditions under which they can act.

It follows that if demons are allowed to act under certain conditions, they are not free to act under others. If they are not free to act as they wish under all circumstances, they are not truly free at all. God's authority, which sets the rules, is sufficient to have set other rules or to change the rules when he wishes. So it comes as no surprise to us that one day God will remove demonic freedom for one thousand years and later cast them into the lake of fire, forever removing their ability to choose.

The notion has been perpetuated that there is some kind of cosmic struggle going on between God and the devil with the outcome hanging by a thin thread. By showing that there are rules that govern demonic activity, we show that there is a rule maker. If demons are subject to a rule maker then we establish that demons are not the ones who make the rules. Demons are not sovereign. They cannot be because God is sovereign and there cannot be multiple sovereigns.

In Part IV, "God's Providence," chapter 16:3, Calvin articulates his view of the sovereignty of God:

God claims omnipotence for himself, and wants us to acknowledge it. God's omnipotence is not futile, idle and inactive as some theologians pretend, but caring, effective, energetic and always active. It is not an omnipotence which can only serve as a general influence in uncertainty (like ordering a stream to stay inside a prescribed channel), but one which focuses on specific and definite events. God is accepted as omnipotent, not because he has power whether he acts or not, nor because by some general instinct he maintains the order of creation, but because, in controlling heaven and earth by his Providence, he so overrules everything that nothing happens without his approval. The verse in the Psalms which says "he does whatever pleases him" (Ps. 115:3) refers to his sure and certain plan.

Calvin does not just place the earth, or humans under the control of God. He puts everything, including the devil under God's control: "Everything that could harm them is under his control: even Satan, with all his malevolence, is on a tight rein and no danger can threaten the believer unless God wills it."

Calvin not only puts forward the doctrine of Providence, but shows the benefits of the doctrine to the individual believer:

When the devil and evil men attack, the believer is strengthened by remembering and thinking about Providence, otherwise he would panic. He has plenty of reasons for comfort as he realizes that the devil and all the ungodly are reined in by God, so that they cannot conceive, plan or carry out any crime, unless God allows it, indeed commands it. They are not only in to him, but are forced to serve him. It is the Lord's prerogative to enable the enemy's rage and to control it at will, and it is in his power to decide how far and how long it may last, so that wicked men cannot break free and do exactly what they want . . .

The premise of our manuscript runs parallel to Calvin's doctrine of Providence. Our premise shares the same pastoral merit that Calvin claims for Providence. With regard to the devil we have two problems. One is what he does and the other is our fear of him and what he might do. The merit we claim is a certain sense of security and peace if we live according to the will of God as revealed in his word.

Many of the contemporary books on spiritual warfare give the impression that the outcome still hangs in doubt or that we are up against these awesome, fierce, powerful, intelligent, loathsome strongmen that we must try to bind. So maybe we feel we can bind them on Sunday morning when we are assembled in large churches with our famous senior pastor up front, but what are we when we face these challenges alone as a teenager? When we ground the behavior of demons in rules which God directs, it takes demonic power down many notches and it raises God's power up in our estimation. If God becomes greater and the

devil's arbitrary power becomes smaller, the sense of security of the believer is enhanced.

The ideas that we put forward are consistent with Calvin's view of providence and the sovereignty of God. Even if we do not follow Calvin in all the conclusions he draws from his idea of sovereignty, we do recognize the importance of the basic premise upon which his doctrine rests.

Many have tried to reconcile the sovereignty of God with the apparent power of the devil and with the supposed power to "bind" the devil. Others, like George Ladd, attempt to provide a balanced perspective in considering the dynamic tension between the initial defeat of Satan by Christ, and his ultimate defeat in the end of the age. Ladd references the "binding" metaphor of Mark 3 and Matthew 12, suggesting that it means that in some real sense the power of Satan has been curbed, even though it would not mean that it has been rendered completely powerless. Even with binding, Satan is still active among men, ing away the word of the Kingdom, speaking through Peter, and entering Judas. He notes that Satan is not powerless, but rather that his power has been broken. "The whole mission of Jesus, including his words, deeds, death, and resurrection, constituted an initial defeat of satanic power that makes the final outcome and triumph of God's kingdom certain."

Ladd goes on to say that the exorcisms performed by Jesus and his disciples show that decisive victory has been won over Satan, but that his final destruction awaits the end of the age. Ladd concludes with the statement,

Here is an insoluble mystery in New Testament theology, which is found not only in the Synoptics but elsewhere as well. . .In some way beyond human comprehension, Jesus wrestled with the powers of evil, won a victory over them, that in the end of the age these powers may be finally and forever broken.

In our manuscript, we join Calvin in appreciating that God is truly sovereign and is not truly challenged by the devil or his demons. Yet we also migrate toward Ladd's view. We do see the defeat of Satan as already having been decided and we know in the end he will meet his end. But we also see God's victory being exercised now in setting the terms under which Satan and his demons must operate during the period before the end.

We use the words from Job to describe the relationship between God, the devil, and man. We call the rules that govern the relationship "the hedge" or "the hedge of protection." We mean to summarize the impact of all these rules which God has established in using that term. The net effect of the rules is to protect people, and especially, but not exclusively, God's people.

In wanting to check my conclusions with those who are more practiced in the field of actual rather than theoretical spiritual warfare, I asked Assemblies of God Missionary Al Johnson, who works in Thailand, to review the text and offer comments. I thought his contributions were so valuable that I want to add his summary here.

AL JOHNSON COMMENTS:

"In discussing terminology to use to describe the sovereignty of God and His restraints and limitations upon the activity of Satan it is helpful to think of what is primary and secondary in the biblical text. Since there is no one biblical term used to describe the relationship of God's limitations upon satanic activity in the world any choice is at best going to be arbitrary. The danger is that in choosing a term there will be movement from what the primary thrust of the concept is as it is found in the Bible to a secondary one which speculates as to the mechanics of the concept.

What is clear is in the Bible portions before us is that God is sovereign and in some way does indeed restrain the work of Satan in our lives. In the sovereignty of God that restraint can be changed, as we have in the case of Job. What is secondary is the mechanics or how God actually does the restraining and limiting. If we decide to use the term 'hedge' to describe this concept, there are a couple of potential problems. The first is that it is Satan who suggests this and not God

Himself, although it could be said that the lack of a response by God and the ensuing conversation indicates that God does indeed have some form of protection around Job.

The second danger is the temptation to think mechanically about the hedge and accommodate ourselves to language by talking of it going up and down and being altered in some way. This second objection adheres to any term which would focus on mechanics rather than the primary concept. So whatever term is used to describe God's activity in sovereignly limiting the working of Satan we should be aware that Scripture does not give us the mechanics of how God is acting in the world but the assurance that He does. (For a more detailed discussion of the primary/secondary idea along with some examples see Gordon Fee and Douglas Stuart in How to Read the Bible for All its Worth: A Guide to Understanding the Bible).

When examining the cases of Abimelech, Saul, and Micaiah, where the Lord uses evil spirits to accomplish His purposes of judgment, it is clear that God is sovereign and has the power to allow evil spirits to stir up trouble between people, afflict a person, or cause false prophecy. The Lord allows these situations to accomplish His broader purposes of judgment upon individuals and groups. The mechanics of these situations are unclear, the Scripture does not give us the data as to how this all happens. In trying to describe the spiritual dynamics here the author is forced to use language that seems to imply some understanding of the mechanics of these situations, however in studying these examples the reader should understand that there is an element of speculation in this regard. Yet God's sovereignty, limitations and restraints on the work of Satan and his demons and judgment that comes from disobedience is clear and primary in these texts."

CHAPTER 1

ESTABLISHING THE BOUNDARY

Nothing inspires greater confidence than knowing God rules in all the affairs of humanity. Even the devil, with his ugly ways, only operates within the divine tolerance, and that just for a limited time. The enemy is on the loose now but his days are numbered and his opportunities limited! God establishes the rules of the universe. He is the one who is "sustaining all things by His powerful word." The non-Christian is not exempt from God's rules. Demons are not exempt. Just because a person is not serving God does not make him free from God's jurisdiction. Christianity is not for Christians only, any more than the law of gravity applies only to falling apples and rising rockets.

As we study the scripture we can discover some of the rules that God uses to govern evil. Evil forces are not free to operate without restriction. They must operate only within their prescribed orbit and are always governed by God's rules. Although the Bible does not spell out in precise detail how this spiritual world operates, there are plenty of clues and evidences along the way.

In this study, the scriptural elements will be identified. We will not try to go very far beyond the scripture. While I do not necessarily believe that the Bible is exhaustive in its description of evil entities and forces, I do believe everything the Bible does say is true. The Bible will never be antiquated or made outdated by some new revelation or experience.

Today, we hear all sorts of strange tales about people coughing up demons, materializations, demons with psychological names, etc. It will not be my purpose to say these things never happen. I will only draw a line and say, "On this side of the line is the Biblical account. On that side are the experiences, claims and speculations of people." With so much subjectivity, and plain gullibility all around, we think it will be helpful to provide a Biblical baseline against which personal experience can be measured.

JUSTIFICATION FOR BEING OVERTLY SPIRITUAL

No doubt in earlier times doing a study such as this would have been viewed with skepticism. After all, the subject is so "spiritual" and not very "practical." However, in recent years "channelers" have been given lots of visibility in the media. We have also seen public awareness of "Satanic crimes" increase. These are just a couple of ways in which public recognition of overtly spiritual phenomena has been on the rise. The sheer volume of evil, along with its intensity has shocked America. Honest people have been forced to admit, there is something out there that is not "nice."

A hardened police reporter, dealing constantly with the violent and evil world of police news for many years, told me recently, "There are people out there who are so evil, they just have the jump on you." The reporter, lacking the Christian background, knew what he saw, he just didn't know what to call it. We would describe it as the plain mark of the devil and his demons upon human life.

Peter Wagner in The Third Wave of the Holy Spirit has done an excellent job of contrasting the world view that includes spiritual things with the one that excludes them. He calls the view that for all practical purposes excludes the intervention of spiritual beings a "Two tiered world view" while the view which includes such spiritual intervention a "Three tiered world view." Citing Fuller Seminary Professor, Paul G. Hiebert's article, "The Flaw of the Excluded Middle" Wagner says,

The top tier is high religion based on cosmic personalities or forces. It is very distant. The bottom tier is everyday life: marriages, raising children, planting crops, rain and drought, sickness and health, and what have you. The middle zone includes the normal way these everyday phenomena are influenced by superhuman and supernatural forces. There is no question in their minds that every day they are influenced by spirits, demons, ancestors, goblins, ghosts, magic, es, witches, mediums, sorcerers, and any number of other powers.

Wagner goes on to say that in America (and all the Western world) we believe the bottom tier is governed by science and whatever happens in everyday life can be explained by scientific cause-and-effect relationship. However, the very fact that his book has been written indicates that at least some change is taking place. What I am writing here is further evidence of the acceptance of spiritual activity in human affairs.

Frank Peretti's best selling book, This Present Darkness, has allowed people to visualize this spiritual activity as it might occur in everyday life. Such books use the writers tool to detail Biblical reality to previously unaware modern minds.

My goal in this study is to provide a comprehensive Biblical analysis of the different types of activity in the spiritual arena. Once we understand the different ways the devil operates in this world, we can join forces with Jesus and do what Jesus wants us to do. John's Gospel quotes Jesus:

Now is the time for judgment on this world; now the prince of this world will be driven out. But I, when I am lifted up from the earth, will draw all men to myself. He said this to show the kind of death he was going to die.

Jesus couldn't have been more plain about what his death would mean to the world. Jesus wants his church to drive out the devil. Christ's death and resurrection provided the authority to do so. Even this authority is not the full expression of how God is dealing with the devil. Beyond this authority are the general rules of engagement with the devil. These general rules are where we will focus our attention.

WHAT THE DEVIL WOULD DO IF HE COULD

If the devil had his way about it, we would all be dead. Jesus said, "The thief does not come except to steal, and to kill, and to destroy." The devil's anger is not limited to Christians. In fact, the devil's anger is against God. He only uses people, that special part of creation created in God's image, as his means of getting back at God. From the devil's viewpoint, to destroy or ruin human life is to destroy a piece of God's creation, and win a battle in his war with God. The devil works full time to ruin lives. A survey of

the sorry state of the world's people reveals how well Satan is doing in his war.

The demon possessed man of Gadara exhibited the work of the demons that were in him. He cut himself, ran around naked, lived in caves, violently attacked those who came by and generally acted as though he were less than human. Eventually, he could have killed himself, for that is often the final end of those who persistently choose to allow the devil to operate in their lives. However, God had something else in mind for this man. Even though he was possessed by horrible demons, God did not allow them to kill this man.

GOD HOLDS LIFE AND DEATH, NOT THE DEVIL

There is no reason to believe the devil can do as he pleases with people, even sinners. In fact, Scripture, with its end-time descriptions, tells us the exact moment when the unrestricted authority to harm will be given to the devil and his proxies. "They were not given authority to kill them, but to torment them for five months." These entities from the bottomless pit did not previously possess the authority to torment or kill. The fifth trumpet judgment was a special license granted by God for the purpose of judgment. Had the devil possessed this power before, God would not have had to grant it here.

God may at times allow the evil entities to be the instrument of His purpose in avenging and judgment. We cannot say that demons will never be involved in killing for they were in the case of Job's children. Even today, there may be people who will be killed by actions which originate with demons. However, demons do not presently have the authority to kill at their own will. God holds the ultimate veto on this.

When Christ died He took away the devil's power of death which is separation from God. The Scripture says ". . . by His death he might destroy him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their fear of death." When Christ died, so did the devil's power of death.

THE DEVIL IS AN EVIL DOG, BUT GOD HOLDS THE LEASH

The story of Job has often been cited as an illustration of the hedge of protection which God provides to all people, and especially His own. It is an important account because it describes the nature of the relationship between God and Satan.

Even before Christ, the devil could only harm within certain limits. "So the Lord said to Satan, 'Behold, all that he (Job) has is in your power; only do not lay a hand on his person.'" In saying this, God temporarily removed part of the hedge from Job's life. Only then was Satan able to attack Job. Without this permission, as much as the devil may have hated the righteous Job, he could not touch his crops, family, or physical person.

The "hedge" is the term we apply to the limits of the devil's prerogatives in our life. It is his boundary beyond which he cannot go without God's permission.

If you were to travel in Israel today, especially in the north, you would see the fence line dividing properties. Often these fences are made up of thorn bushes or cacti. They serve as prickly dividers, pointing out the boundary. In the spiritual realm, the hedge is the property boundary as well. It shows the devil where God's limits have been set.

Before we listen in on God and Satan as they talk about Job, consider Peter's seasoned perspective.

PETER'S PERSPECTIVE ON SATANIC ATTACK

The Apostle Peter, a veteran of combat with the devil, understood the hedge as it related to the suffering of Christians. He wrote 1 Peter to encourage Christians who were laboring under the appalling persecution which followed Nero's burning of Rome.

Throughout the empire, Christians were under suspicion and attack. The devil was after them and they

were feeling the pain. Christianity had been regarded previously as a Judaic sect. Now it was a forbidden religion. To be a Christian was to be a criminal. As this wave of persecution intensified, Paul was beheaded and Peter died a tortured death, being crucified upside down. Peter's first letter was God's spiritual preparation plan for Christians. Peter encouraged them that the Gospel was a "living hope" and they had "an inheritance that can never perish, spoil or fade—kept in heaven" for them. He acknowledged they had to "suffer grief in all kinds of trials," but then he told them how to survive without giving up ground to the devil. His final advice to them shines like a beacon in the dark:

Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in your faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings. And the God of all grace, who called you to his eternal glory in Christ, after you have suffering a little while, will himself restore you and make you strong, firm and steadfast.

Peter makes it very plain that God retains the authority and controls the timetable even in the midst of suffering. The devil may be carrying out all kinds of persecutions, attacks, and hardship—and make no mistake, it is the devil who causes the problem—but God is not defeated by these things. After a season of attack and we have suffered "a little while" God will again close the opening in the hedge and restore us.

The attack of the enemy in no way diminishes or takes away the idea of God's protection. In fact, it confirms it. Without God's hedge of protection around us, and his umbrella of authority over us, we would be destroyed. By the "God of all grace," we are able to be what God wants us to be.

Later we will look in greater detail at how to defeat the devil's attack. However, a brief summary of Peter's advice in 1 Peter 5 is timely here:

5:7--Cast your anxiety on God because he cares for you.

5:8--Be self controlled and alert.

5:9--Resist the devil, standing firm in the faith.

Peter is saying oppose the devil, standing up against him, not letting him take any ground from you. As we do these things God is able to restore us, making us strong, firm, and steadfast. Even though the devil intends his attack for evil, God is able to use it for good, forming, shaping, and making us into the people he intended us to be from the beginning. The King James Version captures this wider meaning by translating "restore" as "make you perfect."

Peter was informed about the wiles of the devil partly because of Job's experience. Job, however, didn't have the advantages we have of knowing what was going on in the heavenly realm.

GOD AND SATAN TALK ABOUT JOB

Listening in on God and Satan as they talk about Job provides some incredible insights into the spiritual dimension. Previously, there was no indication of the existence of such a thing as a hedge. Satan's remark, "Have you not made a hedge around him, around his household, and around all that he has on every side..." is an important insight because it reveals the existence of the hedge and at least one of its functions.

We are not told how Job acquired this hedge. We only know that he was a blameless man who feared God and shunned evil. We are not told how his family came to be included inside the hedge. We only know that Job offered sacrifices to God in behalf of his family to cover any sins they may have committed. Does this account give evidence that a person can be so righteous that God will automatically keep him completely insulated against attacks of the devil? No! In fact, God had his own reasons for temporarily changing portions of the hedge around Job. The protection came from God, not from the righteousness of Job. (Job was no less righteous one moment before the attacks than he had been when the hedge was

keeping those attacks from touching him.)

PARENTAL INFLUENCE ON CREATING A HEDGE FOR THE CHILDREN

Did the sacrifices Job made for his children have any impact on their being included within the hedge? Yes, I believe so. While the Scripture does not directly say Job was responsible for the protection of his children, it is noteworthy that these are the main facts we know about Job and his children. We have to believe these details and not others were selectively included for a purpose. In fact, other parts of the Bible tell us how a parent can effect the spiritual protection or deliverance of the child or someone in his charge.

Mark 7 tells of a mother's faith being the key to her daughter's deliverance from demons. Three things about the deliverance of the Syrophenician woman's daughter give us insight for today.

First, it was an absentee deliverance. The daughter was not present. Without the evidence of this story we might believe the only way demonic possession can be overcome is by an exorcist being physically present with the demoniac. Faith is more important than geography and distance.

Second, this exorcism was accomplished by an act of the mother in behalf of her daughter. Her reply to Jesus indicated her faith. The mother stood in the gap. Jesus granted the mother's desire. He did it then, He will do it today.

Third, there is no evidence of cooperation from the daughter. The daughter was not delivered because she wanted it. The scripture indicates the mother, not the daughter, was the key. Many Godly parents have children who have fallen under demonic influence or even possession. Even though the American judicial system doesn't think much of parental authority, God still does. God takes note of the prayers of parents for their children.

What happened to the daughter of the Syrophenician woman is not the only example of a parent or someone in authority standing in the gap for a person who was in their charge. A similar thing happened in the story of the Centurion's servant.

The Centurion, a foreigner like the Syrophenician woman, had great faith. In his case, his servant was sick. Jesus didn't even bother to go to the Centurion's house since neither the distance nor the geography were the critical factors. Jesus simply said the word and the servant was healed. For our purpose here, it is not the miracle of healing but how it happened that interests us. Jesus respects the faith of the one in authority. The centurion had faith, so Jesus healed his servant. Although there is no evidence of anything demonic in this account, the principle holds true. Parents can make a difference in the lives of their children through prayer, but more specifically faith. Like the centurion, Job apparently had faith that protected his children.

Even though we think Job had been largely responsible for the hedge of protection around his children, we must still deal with the fact that God sovereignly modified the hedge, even after Job had labored to build it. Had Job failed? Did his faith falter? No. In the same way, if we faithfully pray a hedge of protection around our children and still bad things happen to them, we must believe that God has a larger purpose in it all, even if we cannot discern that purpose until we get to heaven. In times like that, we pray for God's grace to sustain us.

SPIRITUAL CAUSES CAN PRODUCE "NATURAL" PHENOMENA

Once God removed part of the hedge of protection, Satan was free to attack Job within the confines of the changes in the hedge. Notice the tools Satan used. He used the Sabeans and the Chaldeans, inciting them to attack Job. Then he used fire and wind to destroy and kill. Later on he struck Job with boils from head to foot. We do not think of these things as typical demonic or devilish manifestations. This is a unique insight. It tells us that some things which we would call natural events are really spiritual events. If these things happened today what would we think? If the Chaldeans attacked, would the United Nations be

notified? If fire broke out would the fire department try to put out the fire? If the wind blew, would the local TV meteorologist see it and report it on the evening news? Would the doctor find some bacteria or virus associated with the boils?

The modern mind wrestles with all this because we are conditioned to allow only certain natural explanations. Our two tiered world view struggles to find only a scientific explanation. It seems the insurance industry alone is prepared to allow supernatural causes for winds, floods, and such, calling them "acts of God." They have the right idea but they are blaming the wrong party.

If we are going to be people of the Bible, we must accept its description of reality even when the western view of the world is challenged by it. It is very plain that the wind, fire, sores, and attacks were Satanic in origin.

Job's friends must have been insurance salesmen. When they saw the havoc wrecked by the wind and fire along with everything else, they called them "acts of God." In their ignorance, they blamed God. How come the devil never gets blamed? One wonders if hurricanes, forest fires, and the like shouldn't be called "acts of the Devil" rather than "acts of God."

It strikes the senses as odd that only successful people claim to be "self-made" men, while God gets blamed for everything bad. People say, "God, why are you doing this to me?" God demonstrates his patience daily by not yelling, "Hey, stupid! In case you hadn't noticed, I'm not the only being in the universe!"

THE HEDGE BY ANY OTHER NAME STILL PROTECTS AS WELL

Only in the book of Job, do we actually find the term "hedge" mentioned. However, the concept frequently surfaces elsewhere. David often speaks of God being a shield, a fortress, a rock, a deliverer, etc. He understood very well that if God protected him, he was safe. Neither the devil nor David's enemies could destroy him if God was protecting him.

Psalms 121:3-8 uses the Hebrew word Shamar six times to indicate that God is "keeping" (KJV) or "watching" (NIV) over us. Shamar contains the concept of the "hedge." These passages plainly say God "hedges" us from all harm and "hedges" our life. This "hedge" is for our coming (our joys) and going (sorrows)--all our life situations. While the hedge is no guarantee of pain free living, it does mean God controls what comes into our life, restraining even the evil of the enemy. Scripture is plain: "The one who was born of God keeps him safe, and the evil one cannot harm him."

The concept of this manuscript is not new. In fact, my conclusions are in line with historic church thinking on the subject. Going back to the late third century, to the Apostolic Constitutions, we have a very clear statement:

"...the Holy Spirit remains with him so long as he is doing good, and fills him with wisdom and understanding, and suffers not the wicked spirit to approach him, but watches over his goings."

We have a similar view expressed by Lactantius. For him, if you were in God, then he took care of you, otherwise you might be subject to injury by demons. He wrote:

"They do indeed injure, but those only by whom they are feared, whom the powerful and lofty hand of God does not protect, who are uninitiated in the mystery of truth."

This was also the view of Origen. There is no fear in his statements. He knows that God is able to keep him. He had the original "No Fear" t-shirt.

And Christians have nothing to fear, even if demons should not be well-disposed to them; for they are protected by the Supreme God, who is well pleased with their piety, and who sets His divine angels to watch over those who are worthy of such guardianship, so that they can suffer nothing

from demons. He who by his piety possesses the favor of the Most High, who has accepted the guidance of Jesus, the "*Angel of the great counsel*," being well contented with the favor of God through Christ Jesus, may say with confidence that he has nothing to suffer from the whole host of demons. "*The Lord is my light and my salvation; whom shall I fear? shall I be afraid? Though an host should encamp against me, my heart shall not fear.*"

This is our view. As long as I serve God and do not open myself to the devil through disobedience, god will take care of the devil and his demons. I do not even have to consciously "war" against the devil. Jesus will take care of me, even when I am asleep.

CHAPTER 2

BIBLICAL EXAMPLES OF THE HEDGE AND ITS OPERATION

SEVENTEEN TYPES OF DEMONIC OR SATANIC ACTIVITY AGAINST BELIEVERS AND UNBELIEVERS.

In the section that follows we will look at Biblical examples of the hedge in the life of believers. Our approach to this section is to examine those areas where the devil does attack human beings. An opening for demonic attack logically assumes other areas where there is no opening. To have a door, you must assume a wall on either side of the door. To have an opening for demonic attack, we assume there is a hedge on either side of that opening where demons cannot attack.

We are examining the hedge of God's protection as well as the openings in it. Obviously, we cannot study this warfare without reference to the ones kept out by the hedge. You will notice we do not try to distinguish between what Paul calls "rulers," "authorities," "powers of this dark world," and "spiritual forces of evil in high places." Some have gone into long teachings on how one differs from another. We refer to any spiritual activity from any of these simply as "demonic" or "the devil." We have no record that Jesus ever tried to make such distinctions in anything he taught or did. A search of every Scripture on the subject yields no descriptions or definitions. Having only a couple of lists, without any teaching or illustration from Scripture on this subject, we find it unproductive and speculative to try to fill in the blanks. Since there are lists, we know some distinction exists, but apparently God feels we don't need to be informed about such distinctions to effectively drive the enemy out.

In preparing this study, we did a computer comparison of the Greek words for the spiritual entity and the manifestation or activity involved by that entity. We were unable to discern any correlation between the name of the entity and its activity. My conclusion is that evil is evil no matter what it's name, rank, or serial number.

While some add distinctions where no supporting information exists, others lump biblically distinct activities into improper groupings as though they were all the same. This has caused all kinds of confusion and garbled teachings.

In some circles today, understanding of the spiritual dimension is so limited, that anyone struggling with demonic activity is said to be either demon possessed or under the oppression of demons, as if the two words, "possession" and "oppression," were the two expressions that summarized demonic activity. In fact, Scripture identifies at least seventeen different types of demonic activity relating to humans.

Unfortunately, because our vocabulary about demonic activity has been so limited and inaccurate, an unnecessary controversy has erupted. The controversy has centered around the question "Can a Christian be demon possessed?" Those who say "yes" have wondered why others cannot see the plain evidence of demons. Those who deny the possibility of a Christian being demon possessed cannot understand how someone could believe that a demon and the Spirit of Christ could coexist in one body.

What this study will reveal is the broad field of battle on which Christians fight demon forces. As we

understand that the Bible mentions at least seventeen different ways that demons do come against people, it will be possible to describe demonic activity using accurate and Biblical labels. Using the words of the Bible will free us from the inaccuracies and inadequacies which spring from trying to call everything either "possession" or "oppression." This in turn will take a good deal of the "steam" out of the debate on the subject.

As we study these seventeen areas of demonic attack, a thoughtful reader will want to know more about how each of the areas is different from the others. For example, how can we distinguish between "demonically inspired thoughts" and "provoking to foolish or harmful actions." Or, how is "leading into error" different from "blinding the mind of unbelievers," and "taking away the understanding of the Word." My answer is that Scripture does not give us enough information to come up with lists of characteristics for each of these categories.

The rule which has been used in this study is simple: *Each time a different word is used in Scripture to describe demonic or Satanic activity, that word has been used to create a new category.* The reasoning for dividing demonic activity like this is equally simple: The Holy Spirit, who inspired the writing of Scripture, must have His own reasons for choosing different words rather than the same word each time. It seems preferable to let the distinctives of each word stand rather than try to squeeze them all into fewer and fewer categories.

The danger of refining Biblical truth into fewer and fewer categories is that some distortion begins to occur as we add non-biblical words and concepts for the sake of creating a "theology" that is "systematic." We would rather leave a few loose ends and remain within the precise limits of the Scripture than to wrap up every detail, but add a few non-biblical concepts in the process.

For this same reason, we have not added a lot of examples of how any particular type of demonic activity is illustrated in the lives of people today. We have tried to limit this discussion to what the Bible says. Our aim is to prevent the illustration of the truth from distorting or overshadowing the truth itself. Illustrations are the building that rests on the Biblical foundation. While one part of the illustration rests on the foundation, another part hangs over, supported only by thin air and its attachment to what is on the foundation. As that process goes on, soon a very wide building gets built on a very narrow foundation. Such a building might be very entertaining, but it's not very useful.

An example of what an illustration can do to doctrine is the idea of a "hedge of thorns." The idea that the hedge is made of thorns comes from an illustration Bill Gothard uses in his basic seminar. There he deals with the subject of the hedge, illustrating it with the same example I use. That is, of a fence made out of thorn bushes. Then he goes on to suggest that people pray a "hedge of thorns" for protection around their family. The illustration has been used so widely, over many years, that people have come to believe that the "hedge" is somehow made of thorns even though the idea has nothing to do with the Bible. It is a case of the illustration becoming more important than the truth it once illustrated, taking on a life of its own.

I would like to avoid this danger by keeping illustrations and examples limited to those found in the Scripture.

This portion of the study will examine types of demonic activity. As we examine each type of activity we will need to keep in mind two truths:

1. God retains control of the universe, and
2. God calls upon his church to drive out the devil.

Our mandate to defeat the devil does not nullify God's sovereignty over the universe as Paul discovered with his thorn in the flesh.

PAUL'S THORN IN THE FLESH AND GOD'S CONTROL

Although Paul never uses the term "hedge," he gives plenty of evidence to indicate he knew it existed in his life. Paul wrote about a thorn in the flesh. He described this "thorn" as an aggelos of Satan. This aggelos was there to buffet him. Three times Paul prayed to have this thing removed from him. However, God determined not to remove the aggelos but instead gave Paul more grace. Clearly Paul was under assault. He was being buffeted. Yet God was in control of it all, providing a hedge of protection around Paul. We know God was shielding Paul, because we know at what points that shield was purposely dropped. Paul was under attack, but God was setting the limits. No wonder Paul could write, "And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it."

How can God use the Apostle to speak so categorically? Does God always provide a way of escape? What keeps the devil Below the threshold of our being overwhelmed? How can we believe such a firm assurance? We can believe it because God himself is limiting the temptations to ones we can manage with His grace. The devil is not free. He is restricted to what God will allow. This restriction of the devil we call the "hedge."

TEMPTATION

It might surprise some to note that we do not include "temptation" as it's own category of demonic activity. Paul rightly called the devil "the tempter." Early on, Jesus met the devil face to face in the wilderness. The tempter gave it his best, exploiting any potential weakness, acting true to form. He showed up again in Acts 5, tempting the first converts to lie. In virtually every case where the devil is seen, we could say he was tempting someone. certainly, most of the types of encounters we deal with here are temptations. This whole study could be called *the seventeen methods of temptation*. We might also refer to these attacks as "testing." Rather than call each one a method or type of temptation or testing, we are identifying them as attacks of Satan or demons against people. The focus is on the type of attack, rather than on the nature of testing or temptation.

BUFFETING

Paul tells us the enemy was buffeting him. He identified weakness, insults, hardships, persecutions, and difficulties as being some of the specific techniques of buffeting used against him. Vines Expository Dictionary defines kolaphizo as buffet. It signifies to strike with clenched hands, to buffet with the fist. When Matthew described how they treated Jesus before the crucifixion, he said they buffeted him with their fists. The painful and brutal treatment which Paul endured for the sake of the Gospel is called buffeting. The word is also used in 1 Peter 2:20 where it is translated "beatings."

So it is plain to see that Paul was being buffeted by the enemy, but in no sense was he oppressed or possessed. The fight was intense and sometimes bloody. The enemy landed blow after blow to his body. At times he even wondered if he would be killed. He spent cold nights in the water, days on the run or in hiding, and years in jail, yet he emerges triumphant, even rejoicing. By receiving God's grace he was able to resist, and therefore to overcome, all the buffeting of the aggelos of Satan.

It is plain from his advice to Timothy that Paul regarded his strength against the buffeting to be an act of divine intervention and grace. To Timothy he said, "Be strong (endunaweo) in the grace that is in Christ Jesus." This strength is not mental toughness or even dogged persistence. It is an inner strengthening that comes from the touch of God's Spirit in his life. Endunaweo could also be translated "empowered." This word shares a common root in the Greek with the word translated "endued" (KJV) or "clothed" (NIV). There Jesus says "I am going to send you what my Father promised; but stay in the city until you have been clothed with power from on high." Jesus was referring to the baptism in the Holy Spirit.

Do you feel like your very body is being smashed? If you are experiencing some of the things Paul faced, do you understand that you are facing the buffeting of the enemy? Do you pray for the supernatural endowment of grace even as you rebuke the enemy. If God somehow indicates he will not, at this time,

prevent the attack of the enemy, do you still continue to resist, standing firm in your faith?

Paul was buffeted all his life. The specific means changed from place to place and time to time, but some form of it was always near at hand. However, there is nothing inherent in buffeting to indicate it is any kind of permanent trial. Paul's particular long term case is not a model of the duration of buffeting. It is more an indication of the painfulness that goes along with buffeting as a form of attack of the devil.

SIFTING

Luke 22--the story of the "sifting" of Peter and the disciples—offers unique insights into how the hedge functions. This story is of particular note because it is Jesus who is speaking. No one can dismiss these comments as being produced by the ignorance and superstitions of the time. It is the Son of God himself who is reporting on what has been happening in the spiritual realm.

Jesus told Simon that Satan had asked to sift the disciples. (The use of the plural in the Greek indicates the sifting was not toward Peter alone, but also the other disciples). Vines Expository Dictionary indicates that the word used here, Siniazō means to winnow, or sift in a sieve. If you don't know what a sieve is, ask your grandmother how she got the impurities out of the flour before baking bread.

This comment of Jesus to Peter about sifting revealed several things about the hedge. First, Satan is not free to sift Peter and the others without asking. The devil is the undisputed source of evil and the attacks. However, just because God threw the devil out of heaven, doesn't mean he gave him equal status with himself. God was in charge of the universe on that day and He remains so today! The devil can only pursue his course of evil as long as God allows it, and to the degree that God allows. The devil provides the pain, but God sees to it that the effect works for our good in the ultimate sense. Even the term "sift" refers to the type of action where impurities are removed by putting them through a sieve, as in the case of your grandmother's flour.

This story also indicates another frequent aspect of the hedge. God often provides us with advance notice of changes in the hedge and the resultant time of testing or attack.

WARNINGS ABOUT IMPENDING ATTACKS

Jesus warned Peter that permission had been granted for a time of sifting. Jesus also said he had prayed for Peter that his faith would not fail. The awareness of an impending attack was followed by the means of defeating the attack--prayer! When we pray we equip ourselves to turn back the attacks of the enemy.

Paul adds to our understanding in Romans 8:26. The Spirit, who was sent when Jesus went to the Father, tells us what we are to pray for when we are unaware of an impending attack. What Jesus did for Peter, the Spirit does for us. The Spirit helps our weaknesses and shows us what we ought to be praying.

OUR RESPONSE TO THE WARNING IS TO PRAY

The warnings to Peter did not stop with the warning about sifting. In the garden, Jesus told the disciples to watch and pray lest they enter into temptation. He had earlier warned them to "pray that you will not fall into temptation." Jesus could not have been more explicit even by telling Peter "You have a hole in the hedge and Satan will be coming through to attack you." What is significant is that the hole could have been closed. Had Peter prayed as he was admonished to, he could have defeated the attack of Satan.

With his warning, did Jesus mean to tell Peter that prayer would build up the hedge of protection? He says "Watch and pray, LEST you enter into temptation." The clear inference is that Peter had some control of the hedge. In this case, unlike the case of Paul's buffeting, it was not purely up to God. Peter's actions could leave him more vulnerable or lift him above the realm of that particular time of temptation. Peter failed to pray and therefore failed in the time of

temptation. Peter's weakness, along with the other disciples, stands in sharp contrast to the strength of Jesus. What made the difference?

We do not often think of Jesus being under spiritual attack in the Garden of Gethsemane but he was. He was being tempted in his flesh to seek another way. He was praying about it. An angel came and strengthened him and he prayed all the more. It is a lesson about prayer and testing graphically illustrated.

Jesus prayed and therefore did not sin in his great hour of temptation. Peter and the other disciples failed to pray and failed the test. PRAYER BUILDS A WALL OF PROTECTION, CLOSING THE HOLES OF VULNERABILITY.

SATANICALLY INSPIRED THOUGHTS—THE CASES OF JUDAS, PETER, AND SAUL

In this section we intend to show that demons have the ability to penetrate the mind and suggest thoughts. Our concept is not a new idea. It has roots deep in the church's understanding of these issues. Origen gives his opinion as well as summarizing other views in early church history.

That certain thoughts are suggested to men's hearts either by good or evil angels, is shown both by the angel that accompanied Tobias, and by the language of the prophet, where he says, "*And the angel who spoke in me answered.*" The book of the Shepherd declares the same, saying that each individual is attended by two angels; that whenever good thoughts arise in our hearts, they are suggested by the good angel; but when of a contrary kind, they are the instigation of the evil angel. The same is declared by Barnabas in his Epistle, where he says there are two ways, one of light and one of darkness, over which he asserts that certain angels are placed, -- the angels of God over the way of light, the angels of Satan over the way of darkness.

The case of Judas illustrates the point and provides another illustration of the hedge, especially what happens when the hedge is completely removed. His story also reflects the progressive deterioration of the hedge and the part we play in allowing it.

John 13:2 reveals that the devil (*diabolos*) prompted Judas to betray Jesus. When we say the devil "prompted" Judas, we mean the devil was able to suggest those thoughts to Judas. Satan had done it before to Peter, causing him to actually rebuke Christ. Now he was working on Judas to do the same thing. Both men were quick to speak, but Judas was also quick to criticize. I think this became a point of vulnerability for Judas. I also believe Jesus warned Judas not to be a malicious talker.

Jesus was no stranger to verbal attack and criticism, but John 6 records one of the worst incidents of it. It was so bad that Jesus had something like a church split because of it, with many of his disciples leaving him. "From this time many of his disciples turned back and no longer followed him." His disciples were grumbling about what Jesus was teaching. They did not like what he was saying and they were very vocal about expressing their discontent. Some of them did not believe.

In the response of Jesus to this malicious talking, John tells us that Jesus knew who the disbelievers were and also who would betray him. It is significant that Jesus links his knowledge about the unbelievers and the betrayer in a single sentence as though they were related. And, of course, they were. It was in this context of grumbling, malicious talking, and people leaving that Jesus said about Judas, "One of you is a '*diabolos*'." It was a descriptive word well suited to the occasion. Consider why Jesus used the word *diabolos* in this context.

Most of the English translators have used the English word "devil" for the Greek word "*diabolos*." That is consistent, for in most other cases the word *diabolos* is translated "devil." However, in three other places in the New Testament *diabolos* is translated as "malicious talker."

In the John 6 passage, especially in light of the context, "malicious talker" seems to be a very reasonable choice, yielding a powerfully different, and more revealing understanding from the text. A look at two other passages lend credence to the translation being suggested here.

First, in the other cases, the word *diabolos* is translated "malicious talker," "slanderer," or "false accuser." In Titus 2:3, Paul advises Titus to teach the older women not to be "*diabolos*." Clearly, translating *diabolos* as "devil" here would be inappropriate since a person is nowhere else called a "*diabolos*."

The uses of the word in Paul's letters to Timothy are similar. Teach the women not to be *diabolos*. He also wrote that some people will be *diabolos* or slanderers. There is clear precedent in Scriptural translation for this idea.

When Jesus said one of his disciples was a *diabolos*, a "malicious talker," it was in the context of a major incident of grumbling and verbal insurrection against him. Why call him a devil? Nowhere else in scripture is such a title given to a human. Even demon possessed people were not called devils.

A second reason why *diabolos* should not have been translated "devil" is seen in understanding the sequence of Satan's activities with Judas.

We know the precise time in which Satan entered Judas. John indicates that when Judas received the bread of Jesus at the Last Supper, "as soon as Judas took the bread, Satan entered into him." Yet John had previously indicated that when the last supper was being served, "the devil had already prompted Judas Iscariot . . . to betray Jesus." So John's account indicates that prior to Satan entering into Judas, Satan had already prompted Judas to do his terrible deed. And even before that, Judas was a malicious talker, being prompted by the devil to speak words of insurrection against Jesus, but he was not yet possessed.

The foregoing discussion is a wide turn coming into the main point. I suppose students might well challenge the premise, but one thing will remain true: from the beginning, the devil has used words to hurt and divide people.

Malicious talk and slander, *diabolos* in Greek, has the devil's name all over it. If we want to keep the devil's name off our conversation, we need to keep it kind and helpful, not malicious and divisive.

Judas was creating an opening for the devil in his life by the way he criticized Jesus and the things of God. The man who misused the bag, also misused the mouth. It was the beginning of something very tragic in the life of Judas.

People who are quicker to speak than think, reveal a vulnerability to temptation. The devil can tempt them by suggesting thoughts into their mind. Their lack of verbal discipline allows the thought to be expressed before being filtered. The devil used this form of attack against Judas and Peter. He is still at it today.

We have identified at least four stages of Satanic activity in Judas. First, there was malicious talk (John 6). Second, the devil prompted Judas to betray Jesus (John 13:2). Third, Satan entered into Judas, possessing him. (John 13:27). Fourth, Judas hanged himself (Matthew 27:5). Judas progressively opened the door to the enemy, dismantling the hedge in the process. When the hedge was completely destroyed, so was Judas.

If the devil could get to us, and do what he wanted, we would be dead. The devil is an incurable serial killer. There are only two things which keep us safe. First, God holds the power of death, not the devil. Second, God limits the devil on what he can do. That limitation on the devil we have come to call "the hedge of God's protection."

Like Judas, Peter failed to sort through his thoughts and fell victim to the invasion of Satan into his thought life. A recap of the events will bring Peter's failure into focus.

Jesus was telling his disciples that he would die and be raised again the third day. The moment that precious seed of truth hit the ground, that old bird, Satan, was trying to devour it. Satan's tactic was to put thoughts within Peter's mind that opposed God's truth. Quick talking Peter immediately said what came to his mind, becoming the mouthpiece for Satan's opposition to Christ.

Jesus had two responses: First, he rebuked Peter, telling him he did not understand the things of God. Second, he told Satan to get behind him. Jesus was not going to allow Satan to get in front of him as he headed toward the cross and salvation for us. Jesus was resisting Satan's effort to tempt him. Peter failed, succumbing to Satan's penetration of his thoughts. Jesus succeeded, resisting Satan's attempt to influence his thinking.

There is much to be learned by what Jesus did here. We can also learn by what he did not do.

First, he did NOT cast out a spirit of discouragement, false-religion, opposition, etc. The devil was clearly present, but neither possession or oppression was involved.

He DID rebuke Peter. The rebuke, not an exorcism, was sufficient. For the devil, resistance with an order to get out of the way was enough. He didn't say any magical words and he didn't cast the devil into the abyss. He did verbally reject what Peter said. Identifying where it came from, he also verbally resisted the thought at its source.

The devil has a long history of using our thoughts to hinder God's work and diminish us. He attacks everyone in this way. The question is, how do we distinguish between thoughts that originate with us and thoughts that are being injected from the devil? Maybe the source is less important than how we handle it.

James said that "temptation is the pull of man's own evil thoughts and desires." Mental temptation or wrong thoughts can come from within and also from without. Mark gives a long list of sins that come from within (our heart or thoughts) as opposed to demonic influence. Sin comes from the heart, not from demons. Sinful deeds are to be mortified, not cast out. This is also the teaching of Colossians 3. Clearly, many, and maybe most, sin-producing thoughts come from within. Yet we are also tempted from outside our own heart or mind.

Do you feel like giving up or quitting? Have you considered the devil? Maybe you feel taken advantage of, or that nothing ever works out for you. You might even be having doubts about whether Christianity is true, or if God answers prayer. Maybe you are sometimes shocked by some of the thoughts that come to your mind. You take an inventory of your life and are surprised by some of the things you support or oppose.

I think the devil often comes at us with thoughts of worthlessness, fearfulness, powerlessness, or of loneliness. We might begin to feel unloved or rejected. We might suddenly feel like we are going crazy. When Paul wrote to Timothy, he said God does not cause us to feel timid. Instead he causes us to feel powerful (dunamis), love (agape), and self-disciplined (sophronismos) or sound-minded.

It is interesting that Paul's word to Timothy, translated as sound mindedness in the King James, can also be translated self-controlled. The Greek word phronema denotes what one has in the mind, the thought, the content of the process expressed in phroneo, to have in mind, to think; or an object of thought. It is the work of God to empower us, helping us have control of our thoughts.

Paul told us what the content or focus of our thoughts should be. It should be on things true, noble, right, pure, lovely, admirable, excellent, or praiseworthy. Without thought control we could not do this.

In attacking us through Satanically inspired thoughts, the devil will always look for a vulnerable area. Judas was susceptible because he was already a malicious talker. The devil exploits our soft spot, attacking when our hormones are going wild, when we've lost a job, or when our home is already under stress. He has no conscience, attacking us when we are already weakened by something else (which he may also have engineered). The life of Saul illustrates this point.

Saul would become jealous and upset about David. These emotions seized his mind to the point he was actually afraid of David. This happened as a result of demonic activity injecting thoughts into his mind.

"The Spirit of the Lord came upon David from that day forward." "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."

The next verse indicates that when this spirit troubled Saul, his servants would call for a skillful harpist to play and Saul would feel well again. There are not many people who undertake a deliverance ministry these days with a harp, but it happened to Saul. "And it came to pass when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

"And David the king, the harper whom we mentioned a little above, who exhorted to the truth and dissuaded by idols, was so far from celebrating demons in song, that in reality they were driven away by his music. Thus, when Saul was plagued with a demon, he cured him by merely playing."

The question is, what does harp music have to do with causing an evil spirit to depart?

Saul was probably not possessed, since the spirit would depart. At worst, he may have been periodically possessed. More likely, demonic spirits would come and suggest thoughts into his mind. Thoughts of jealousy, competition, hatred, fear, and murder came into his mind. As these demonically inspired thoughts played across his mind and he entertained them, he became more and more agitated and troubled. When the skillful harpist would begin to play his thoughts would turn toward the beauty of the music and the virtues of the player. The mind, being unable to entertain two thoughts simultaneously, crowded out the demonically inspired thoughts with thoughts of beauty, noting what was excellent and praiseworthy. With the mind filled with good, the demon lost his fertile ground for inserting his seed thoughts of destruction and the crisis would lift as the demon departed.

Does all music have such a therapeutic and exorcising effect? Judging by the damage done in concert halls across America after some heavy metal concerts, we would have to say no. The devil's music opens the door to demonically inspired thoughts and demonic attack upon the individual. David, however, was not only a skillful player, he was also a "comely person, and the Lord is with him." Good, Holy Spirit anointed music, performed by Holy Spirit anointed musicians drives out the devil and his demons. It is the principle of Philippians 4:8 set to music.

Like music, thoughts can take us in many directions. Thoughts can come at any time, in a million variations. The question is, which way are they taking you? If the thoughts are taking you toward the Lord, rejoice. However, if the thoughts are moving you away from God or robbing you of peace, then replace them with God honoring and inspiring thoughts. As Philippians 4:8 indicates, we can choose what kinds of things we will think about. In choosing for what is true, noble, right, pure, lovely, admirable, excellent, or praiseworthy in the thought life, we are resisting any devilish temptation in that area.

An in-depth look at these three case studies has shown examples of penetration of the mind by the devil. A further example would be Adam and Eve in the garden of Eden.

It is clear that the devil influenced the thoughts of Adam and Eve. Paul wrote "But I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ." The only difference between then and now would be the direct speaking which took place in the garden. In all cases the result was deception.

Paul used the case of Adam and Eve as an illustration to the Corinthian church about how a person can have his mind led astray. The passage goes on to warn that anyone who preaches another Jesus, another Spirit, or another Gospel is a deceiver and is doing the devil's work. We would say that such teachers were either directly or indirectly influenced by demons. This is probably what Paul had in mind when he talked about "doctrines of demons." "Doctrines of demons" are the codified thoughts, implanted by demons into people, that cause them to have some Belief system other than God's truth, revealed in the

Holy Scriptures.

PROVOKING TO FOOLISH OR HARMFUL ACTIONS

If God did not make a way of escape from the attacks and temptations of the enemy, who could stand? It really is the grace of God that allows us to stand. Once again the life of David serves to illustrate a powerful truth.

God had become angry with Israel for some act of willfulness or rebellion. In His anger, God allowed Satan to attack Israel by inciting David to do something very foolish. We know that when David choose to number his people (as if numbers were his security rather than God) both Satan and God played a part in David's decision.

First, "the anger of the Lord burned against Israel, and he incited David, saying, 'Go and count Israel and Judah'." The first move was God's, lifting a portion of the hedge of protection around David and the people. The Inspired writer reports that "Satan rose up against Israel and incited David to take a census of Israel." Here we see the second move. As soon as God stepped back and the hedge was lifted, Satan was there to move in with his corrupt plan.

There is a sense in which God says, "If you want to go that way, I'll step back and let you go." However, when God steps out of the way, the devil is always there to step in.

A very similar thing happened in Romans 1 where "God gave them over to reprobate minds." He allowed them to go their way.

Pharaoh's hardened heart gives us another incident of essentially the same type. He continually disobeyed the commands of God given through Moses. Time and again Pharaoh hardened his own heart. As a consequence of this, it was a very natural occurrence that his heart became hard. When the scripture says "God hardened Pharaoh's heart," it means God stepped back, leaving him to the consequences of his choices.

DESTRUCTION OF THE FLESH

In the last section, we described how God allowed the Devil to attack those whom he had removed from Divine protection. The grace of God which allows us to fight back against the devil can be withheld for a time to bring discipline upon the people of God. Paul seems to indicate that the initiative for this stepping back to allow Satan in to do his work does not rest exclusively with God.

When Paul was dealing with the immoral brother he says, "hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord." Paul the Apostle, acting in the authority of Christ, told the church to cause the hedge to be lifted by directly handing the man over to Satan. True to form, the devourer is willing to work anyone over. He dutifully shows up to destroy the man's flesh sarx.

We cannot say precisely what is meant by the destruction of the sarx. The NIV translates sarx as "sinful nature." Some commentators might call this the "carnal influence." However, in most cases, sarx refers to the physical body or flesh. This is the emphasis which we find preferable.

It is not difficult to imagine how an attack upon the health or physical welfare of a person would cause them to return to obedience before the Lord. Such a return to the Lord would cause the man's spirit to be saved, even though his physical self might suffer ruin, plague, or other harm as a result of this attack of the devil. In such a case, the result would be "for building you up rather than pulling you down."

This "destruction of the flesh" is severe. So much so that Paul says the effect upon the man will be "excessive sorrow." He felt bad. So bad, that forgiveness and love, both human and divine, were necessary for the man to be restored. Indeed, without being restored in this way, the destruction of the

flesh might lead to something even worse. The man's spirit would continue its downward slide into eternal damnation. Paul had this in mind when he spoke of restoration ". . . in order that Satan might not outwit us. For we are not unaware of his schemes."

We do not have any instruction in the Scripture which compares "destruction of the flesh" with other means that God might use to discipline his people. In Hebrews 12, God's discipline of his sons who sin is discussed. Clearly, God punishes us if we persist in sin. However, Hebrews does not mention how Satan might be involved, if at all. Paul told Timothy that he had handed Hymenaeus and Alexander over to Satan to be taught not to blaspheme." It is obvious that this "handing over to Satan" had a disciplinary effect and that Paul had taken some initiative in causing it to happen. We should not be amazed at such powerful authority. It only illustrates the power of prayer.

We cannot say that all sickness or other physical problems come about because Satan was freed to attack as a result of our sin. There is no basis for such a claim. However, we cannot deny the involvement of Satan in some such cases.

Whatever the cause of the destruction, the therapy of God is aimed at restoration. God gives immediate discernment to us to distinguish the source. If we suddenly become aware of our sin, and ask forgiveness, God will forgive us and give us the authority to cause the destruction of Satan to be broken off our lives. One must be careful, however, to distinguish between the discipline of God (which makes us want to do better) and the condemnation of the devil (which makes us want to give up and return to a life of sin.)

DISPUTING AND CRIMINAL ACTIVITY

There is no way to say with certainty how much trouble in this world is stirred up by demons. It is safe to say "lots of trouble" has a demonic source. We have already discussed how the demonic penetration of the mind of Saul, caused him to be at odds with David. The story of Abimelech and the people of Shechem further illustrates what can happen.

Abimelech, a greedy and bloodthirsty politician, used reckless adventurers from Shechem to kill 70 of his brothers so he alone could be king. The people of Shechem and Abimelech were partners together in these crimes. "God sent an evil spirit" between Abimelech and Shechem. The text indicates that God did this to avenge the 70 murders committed. This evil spirit caused the citizens to turn into robbers as well as murderers. Abimelech, suddenly turning into a "law and order" king, took his army to put down the acts of lawlessness and rebellion. In the fighting that erupted, thousands were killed, eventually including Abimelech himself.

The Scripture is very frank about why the dispute and fighting took place: "Thus God repaid the wickedness that Abimelech had done to his father by murdering his seventy brothers. God also made the men of Shechem pay for all their wickedness."

Some might argue that the "evil spirit" was nothing more than a bad attitude that developed between these criminals. It certainly was expressed as a bad attitude. However, we are looking to the source. There is no reason to deny what the Scripture plainly says was an "evil spirit," unless one is intent upon denying demonic activity in human affairs.

By relating all this to the hedge, we are saying that God has a hand in setting the rules for when all this takes place. The understanding that the devil is under the jurisdiction of God has been in the Church from the beginning. Origen, one of the church fathers wrote:

And if we might speak boldly, we would say that if demons have any share at all in these things, to them belong famine, blasting of the vine and fruit trees, pestilence among men and beasts: all these are the proper occupations of demons, who in the capacity of public executioners receive power at certain times to carry out the divine judgments, for the restoration of those who have plunged headlong into wickedness, or for the trial and discipline of the souls of the wise.

As a footnote to this story, we see the hedge once again illustrated. The "evil spirit" did not appear without reason. As God lifted his protection from these people because of their crimes, a whole new wave of criminal activity resulted. The second wave of crime was a punishment upon the people and Abimelech for their other sins. Here the hedge is revealed in its absence. When it is gone "all Hell breaks loose."

It is not always because of personal sin that the enemy stirs up violence and trouble. God warned the church at Smyrna "the devil will put some of you in prison to test you." It is clear that the devil is the wrongdoer and that good people are suffering because of it. Such persecution might be placed under any number of the categories we are considering. However, let us at least say the violence against the church had its source in hell.

Revelation recalls how the devil got his start outside heaven. There was a war in heaven with Michael and his angels fighting against the dragon. "The great dragon was hurled down—that ancient serpent called the devil or Satan, who leads the whole world astray." Ever since, almost every time when some sort of a war or fight breaks out, you will find the imprint of the devil's tracks nearby.

Do we still wonder what is behind the terrible outbreak of violence, street warfare, and criminal activity that is destroying America. There is no doubt that the devil is being allowed to punish America through disputes, fighting, and conflicts for our unrepentant national sin. There will be no answer or relief for our citizens until the hedge of God's protection over our land is once again rebuilt.

While we want to establish that disputing and quarrels are created and encouraged by demons, we do not want to say that all such quarrels are immediately demonic in origin. When Paul wrote to the Corinthians he spoke of the quarrels among the church there but did not mention anything of a demonic source. As in all types of spiritual warfare, there are few easy formulas. God gives discernment by the Holy Spirit to enable us to separate between what has a source in fallen human nature and what has an immediate demonic source. Discernment is always the start, and the prayer and fight of resistance is always the answer.

VIA SICKNESS

At times there is a relationship between physical sickness and spiritual sickness. Jesus healed a woman who had both problems. Luke 13 tells of a woman crippled for eighteen years as a result of the work of Satan in her life. It is plain that Satan was involved because Jesus said ". . .this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years"

Jesus took a two step approach in healing her. First, he loosed her from her infirmity, speaking over her. Then he laid hands on her in the typical manner of healing physical illness.

This two step process is also reflected in Mark. "They drove out many demons and anointed many sick people with oil and healed them."

Jesus told us to lay hands on the sick. This is the standard pattern. In no case, however, are we instructed to lay hands on the possessed. They are always spoken to.

In the other accounts of the same incident, a clear distinction is made between the approach to cases of sickness and those of possession. Those who are sick were to have hands laid upon them. Those possessed were to have the demons cast out. This distinction in treatment is important for two reasons.

First, laying hands on a possessed person has certain obvious risks. It's better to cast the demon out first. Then, if physical sickness is present, the pattern suggested by James is to be followed, which would also include the laying on of hands.

Second, this distinction draws a line between possession and sickness. They are not synonymous. To be sick is not necessarily to be possessed. On the other hand, the case of Luke 13 indicates some sickness is caused by Satan, and needs to be treated accordingly.

Some preachers, wanting to encourage faith, have said that you only ask once for your needs. This is false. The parable of Luke 18 shows that asking more than once is not a sign of a lack of faith on your part. Quite the contrary. Repetition of a request actually is a sign of faith. "And will not God bring about justice for his chosen ones, who cry out to him day and night?" Keep crying out, night and day! It brought an answer to the persistent widow. It will do the same for you.

Influencing of Politicians and Government leaders

Let's mix politics and religion for a moment. Some Christians are inclined to believe that political leaders just naturally do what is fair and in the best interests of righteousness. It is always refreshing to find such ignorance. On the other hand, if we think negatively about politicians and what they are doing, we tend to think the answer is to organize political power and "throw the rascals out." Certainly, Christians give up none of their rights as citizens when they become Christians and they are entitled to act in political ways. However, there is far more to this story than just political activity. There is actually a spiritual battle involved, even beyond issues of simple righteousness, or right versus wrong. We are dealing with the influence of spiritual entities, called demons, upon politicians.

As an American who has experienced very little of persecution, I have not been inclined to think much about demonic activity. However, as anti-Christian court decisions have increased, and as anti-Christians forces have gained strength in America, it becomes easier to see how such a possibility might come about.

The early Christians were regularly tortured and killed for the faith. They had little problem seeing the demonic.

And as it was the will of God that the doctrine of Jesus should prevail amongst men, the demons could effect nothing, although straining every nerve to accomplish the destruction of Christians; for they stirred up both princes, and senates, and rulers in every place, -- nay, even nations themselves, who did not perceive the irrational and wicked procedure of the demons, -- against the word, and those who believed in it; yet, notwithstanding, the word of God, which is more powerful than all other things, even when meeting with opposition, deriving from the opposition, as it were, a means of increase, advanced onwards, and won many souls, such being the will of God.

In the end time, demons, whose sole job it is to cause political leaders to come to battle against the Lord, will be sent out. They have a political task. Their job is to convince these leaders of their power, and cause them to follow them into battle against the Lord.

No doubt the display of supernatural power will be used as their chief tool of deception. Politicians always seem to be impressed with power. This Revelation account illustrates a direct form of spiritual influence upon politicians. The next story tells of a slightly, but only slightly, less direct form of influence.

In Acts we have the story of a spiritual parasite attached to the government official in charge. This man was trying to turn the proconsul from the faith. He is identified as being a sorcerer. Paul was very plain in how he described this man. He said, "You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop ing the right ways of the Lord?"

Although Paul stopped short of saying outright that the man was demon influenced, there can be little doubt this is how he felt. Deceit and trickery are an enemy of everything right.

In today's world, the warfare of the Christian is to stand against these attempts by the enemy to draw political leaders in the wrong direction. Clearly, if demons will do this kind of thing in the future, there is plenty to suggest they have done this in the past. How else does one explain the likes of a Nero or a Hitler? What might this have to do with one such as a Saddam Hussein? These were men drawn by demonic forces into the most horrible of actions.

If we recognize demonic activity in the past, and we can, from the scripture, see it in the future, why are we so reluctant to admit it in the present? Politicians are constantly under demonic attack to lead them

astray. Consider the horror unleashed by Roe v. Wade, and the flood of pouring over our land under the guise of freedom of speech. These are simply examples of demonic activity within government. This activity takes place passively as a "doctrine of demons" and actively by the direct deception of political leaders.

God has not left us powerless against these demonic intrusion into the minds of government officials. This is why we are taught to "pray for kings and those that are in authority." God uses the prayers of his people as the releasing agent to close gaps in the hedge that protects government officials. Without that shield of prayer, they become increasingly vulnerable to attack. The vulnerability may be multiplied because many government officials also lead ungodly lives. However, like the unjust judge moved by the persistence of the widow, even ungodly government officials can be protected from the tragic results of demonic influence. The only known mechanism for this is by the prayers of Christians.

If we will pray, God will allow us to live peaceable lives. If we do not pray and demons get their way, who knows what the future holds. I shudder to think what will happen to Christians when demon influenced politicians have unchecked power over our lives. Unfortunately, Christians have neglected to pray and we are already seeing the erosion of freedoms.

As a footnote to this description of demonic activity, we have the account in Daniel 10:20 of spirits with control over specific countries. This was well known and believed in the ancient world. In fact, many political leaders tried to take advantage of this by linking themselves with these deities. King TutankAman is a good example. The last part of his name "Aman" is the name of the chief spiritual deity over his capital. Amazingly, this understanding is alive and well in the modern world.

The national symbol of Thailand is of a spirit who is said to have control over all Thailand. Substantial effort is made to please this spiritual entity because it is believed he is able to control all the other spiritual entities that operate in Thailand.

I think God likes to fight head to head with these spiritual entities. Indeed, Jeremiah 46:25, 50:2, and 51:44 all speak of God acting against these spirit beings who rule over nations.

We need to be sophisticated as we act within the political sphere. God does not seem to act apart from our involvement. We have two assignments. To pray as though everything depended upon God and to get involved politically as though everything depended upon us.

TAKING AWAY THE UNDERSTANDING OF THE WORD

Previously, we have discussed the penetration of demonic forces within the minds of humans. This penetration allows them to suggest thoughts.

The scripture records the examples of Peter, Judas, and King Saul. Each, at different times, had the devil suggest thoughts to them which they adopted as their own. This penetration of the mind is the mechanism by which the enemy takes away the understanding of the Word.

Jesus told the parable of the seed and the sower to describe spiritual responses to the Word of God. That response can come along several different lines. Some will receive the word and grow from it, while others will not even understand it.

Jesus says when those who hear the word do not understand it, Satan is able to come along and steal that word out of their heart. They will forget its message and ignore its truths. It is significant that Jesus identifies here the "evil one" as being responsible.

For Christian workers, the implication is clear. Our message must be understandable. There must be presentations of the Gospel on many different levels for each age and understanding level. Certainly, our ministry to children and youth takes on ever increasing importance as we understand how the devil operates.

It is also clear that the devil will do all he can to "muddy the waters" for people. An inaccurate presentation of the truths of the Bible serves his purpose.

BLINDING THE MIND TOWARD SPIRITUAL THINGS

Not being able to communicate spiritual things is certainly an enemy against which every witnessing person has struggled from time to time. But what is the nature of the inability to communicate. Is the limitation in our ability to speak or the other person's inability to understand. For Theophilus, sin blinds the eye.

"For God is seen by those who are enabled to see Him when they have the eyes of their soul opened: for all have eyes; but in some they are overspread, and do not see the light of the sun. Yet it does not follow, because the blind do not see, that the light of the sun does not shine; but let the blind blame themselves and their own eyes. So also thou, O man, hast the eyes of thy soul overspread by thy sins and evil deeds. As a burnished mirror, so ought man to have his soul pure. When there is rust on the mirror, it is not possible that a man's face be seen in the mirror; so also when there is sin in a man, such a man cannot behold God. Do you, therefore, show me yourself, whether you are not an adulterer, or a fornicator, or a thief, or a robber, or a purloiner; whether you do not corrupt boys; whether you are not insolent, or a slanderer, or passionate, or envious, or proud, or supercilious; whether you are not a brawler, or covetous, or disobedient to parents; and whether you do not sell your children; for to those who do these things God is not manifest, unless they have first cleansed themselves from all impurity. All these things, then, involve you in darkness, as when a filmy defluxion on the eyes prevents one from beholding the light of the sun: thus also do iniquities, O man, involve you in darkness, so that you cannot see God."

The Apostle Paul gives the spiritual dimension to it: " The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God." This passage indicates several things.

First, the devil does operate in the realm of the mind. He is able to have an impact upon the minds of unbelievers. Other accounts indicate that his influence is not limited to unbelievers as we noted above.

Second, Paul indicates that this activity of the devil is so that people will not be able to see the light of the gospel. They may be able to hear the words, but in this condition they are unable to understand its significance.

Third, this inability to see is not caused by previous ideas and thoughts alone, although that may be true in part. This inability to see is directly caused by the "god of this age." The devil himself, along with his demons, are active in causing spiritual blindness.

This understanding has an impact on how we should operate as Christians hoping to win the lost. First, it is a spiritual battle, not just a battle of ideas. Therefore, our response is spiritual. We need to pray that God will block the enemy in his attempt to create or continue spiritual blindness. We need to go further than to block the enemy's attempt to blind the minds of people. We need to ask God to send a spiritual revelation of Jesus Christ into the hearts and minds of people. This is what Paul was continuing to pray for, even after the people at Ephesus became Christians.

"I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray also that the eyes of your heart may be enlightened, . . ." Paul's prayer here is a model for Christian warriors to pray. We need to pray that the Holy Spirit, here called the Spirit of "wisdom and revelation" would come upon believer and unbeliever alike to reveal Jesus Christ. This prayer is consistent with what Jesus taught when he said people would not come to God except they were drawn. God has a role in the preparation FOR Salvation as well as in the actual experience OF personal Salvation.

We need to overcome the spiritual blindness caused by the "god of this age." We also must contend with

ideas that have originated with demons. Paul says, "The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons." We are not told the precise mechanism that demons use to teach people. It may be by thoughts they suggest, or it may be by some sort of direct, ic contact such as through a channel. By whatever means, there is a type of demonic intervention which causes their anti-Christ ideas to be championed by people.

So far, we have identified several ways in which demons act against people in the mental arena. We have discussed demonically inspired thoughts, taking away the understanding of the word, and blinding the mind toward spiritual things. Activity #11 represents a further activity of demons in the mental arena.

LEADING INTO ERROR ABOUT SPIRITUAL THINGS

The devil is not satisfied with opposition to the truth. He wants to substitute his "religion" for that of God's. Where the truth is known and observed, he will try to subvert and twist it. Where the truth is unknown, the devil will impose his own false religious systems to inoculate the people against the knowledge of the truth.

Paul exposed the plan of Satan:

The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth.

We have been warned. The work of demons is to deceive and teach falsehoods. What they teach might be called "doctrines of demons." Any philosophy, ideology, or religion which denies Salvation through Jesus alone is a "doctrine of demons." Paul seems to indicate that ideas which cause people to abandon the faith have a similar inspiration.

John also echoed Paul's warning:

Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.

It is significant that demons know the truth. James says "You believe that there is one God. Good! Even the demons believe that and shudder." It is not that they do not know the truth. Rather, they teach what is false. Of course, they do their best to reinforce what they teach by doing things to cause people to believe their false teachings. This is why one sees so many strange happenings in cultures led by demonic forces.

Demons do two things as they lead people into error. First, they teach what is false by penetrating the mind with false revelations and ideas. Second, they deceive people by acting in the physical world to promote or provide evidence for their false doctrine. For example, I believe UFO's exist and are manned by intelligent creatures. I believe UFO's are demonic manifestations designed to lead people into a relationship with demons. The intelligence behind them is demonic.

It would be too detailed a study to identify all the many false philosophical and religious ideas promoted by demons. They continue to change, yet they are often strikingly like previous demonic ideas. Although new ideas do emerge over time, there are many common threads that run through the philosophies and religions of the world.

As Christians, we are engaged in a battle against these ideas and doctrines of demons. Paul understood the nature of spiritual warfare: "For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary they have divine power to

demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ."

In our day, in America, I believe demons are promoting "non-religious" doctrines that set themselves up against the knowledge of God. Here are a few of the more prominent ones:

1. The government cannot legislate morality.
2. The right to privacy is greater than the obligation to God's law.
3. A woman's body is not subject to legal restraint or to the law of God.
4. Government should be separate from God.
5. The world evolved.
6. s are born that way. Their lifestyle is acceptable.
7. One religion is as good as another.
8. We should view the cultural and religious heritage of all people as being equal.

In addition to these "non-religious" doctrines, there are many religious ideas which the devil uses to lead people into error and its consequences. While some similarities of ideas will exist from culture to culture and from age to age, the devil must develop and promote different ideas for each culture and era.

In many cultures, these doctrines of demons are openly demonic without any other religious or intellectual pretext. For example, Tibetans put little flags on certain piles of stones to recognize and placate the demons who live there. Buddhism acknowledges demons and worships them. Hinduism has millions of demons which are worshipped. The animistic religions are openly demonic.

The Apostle John's Revelation indicates even after the great plagues and judgments of the tribulation, people will "not stop worshipping demons, and idols of gold, silver, bronze, stone and wood—idols that cannot see or hear or walk. Nor did they repent of their murders, their magic arts, their immorality or their thefts."

John described the vastness of demonic influence by saying, "the whole world is under the control of the evil one." He goes on to say "the Son of God has come and given us understanding, so that we may know him who is true." However, once people know God and reject Him, Paul says God gives them over to the enemy. "They exchanged the truth of God for a lie, and worshipped and served created things rather than the Creator—who is forever praised." Once they rejected God and began worshipping images, the spiritual hedge was lifted. Immediately the deceiving spirits with doctrines of devils were free to come in. The results were all manner of sexual deviance (), and rebellion against God.

PERSISTENT DISOBEDIENCE

The Apostle John speaks in a way that makes modern people uncomfortable. John said, "He who sins is of the devil, for the devil has sinned from the beginning." Modern people prefer to blame more immediately visible causes like environment, upbringing, or situations as being the fountainhead of sin. John goes on to distinguish people based on their acts of righteousness. He said, "In this the and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother."

The Apostle Paul goes beyond the Apostle John's idea of the devil as the source of evil. Paul sees the devil as "the spirit" who is NOW at work in those who are disobedient.

As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at

work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts.

This passage from Ephesians presents important and distinctive sources of evil. The person who was dead in sins is described as into:

1. "the ways of this world."
2. "(the ways) of the ruler of the kingdom of the air,"
3. "the spirit who is now at work in those who are disobedient."
4. "gratifying the cravings of our sinful nature."

The world, as it has existed since the fall, has been filled with evil. As part of the systemic evil, our own nature is characterized as "sinful," sinning and inclined toward more sin. In addition to the evil in the world, we are confronted with the spirit that is at work in those who are disobedient. In fact, it may not be possible to separate personal evil from systemic evil since John says "the whole world is under the control of the evil one." One thing cannot be denied, there are times when it is a "spirit" who works in those who are disobedient. Paul is careful to say this is how Christians "used to live" and he refers to "those" and "them" rather than to "us" and "we." Such a lifestyle of persistent obedience is characteristic of sinners rather than Christians.

When Jesus was dealing with the Jews, He said they were "of the devil."

Jesus said to them, 'If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me. Why is my language not clear to you? Because you are unable to hear what I say. You Belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. Yet because I tell the truth, you do not believe me! Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me? He who Belongs to God hears what God says. The reason you do not hear is that you do not Belong to God.'

He did not say they were demon possessed, or under the oppression of the devil. He said they Belonged to the devil, not God. This is the sense in which John wrote "He who does what is sinful is of the devil, because the devil has been sinning from the beginning."

VEXING

The King James Version word "vex" has fallen from use in English. Newer translations use such words has trouble, torment, distress, harass etc. In the Greek, the word is pentho, patho, or pascho, all of which come from the same root. The word means to experience a sensation or impression which is usually painful. The idea is one of suffering. The Greek word ochleo is also translated "vex." It means to harass.

Matthew records the story of Jesus healing the boy who was being vexed or suffering (pascho) because of a demon. In this case the boy was apparently possessed by the demon since the demon came out of the boy when Jesus rebuked it. The demon was causing the boy to suffer. I say the boy was "apparently" possessed because the usual terminology for one possessed was not used in this case. This alternate terminology may or may not be significant.

Acts 5:16 tells of people being brought to the Apostles who were tormented or vexed (ochleo) by evil spirits. Those vexed in this way were distinguished in Scripture from those who were sick. Both the sick and those vexed or tormented were healed (iaomai) by Peter and the Apostles.

He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coast of Tyre and Sidon,

who were come to hear him and to be healed (iaomai) of their diseases. Those troubled (enochleo) by evil spirits were cured (therapeuo), and the people all tried to touch him, because power was coming from him and healing (iaomai) them all.

The demons released in the time of tribulation depicted in Revelation 9:5 will be given power to "torture" (basanismos). This type of torture is typical of hell, as indicated in Revelation 14:11. The word basanos is used of a touchstone used to test metals. It is often used of the torment associated with physical diseases, as in Matthew 4:24 which described the healing ministry of Jesus. This same word is used of the rich man and his "torment" in hell (Luke 16:23).

It is significant that basanos is also translated "vex." Our conclusion is that demonic forces can cause all kinds of trouble. Their work is to harass, cause pain, distress, and torment of every kind. In painfulness, vexing may be similar to buffeting.

HINDRANCE OF DEMONS

Consider this scenario! Things are going along so well. We are making wonderful progress along the road of life when suddenly the road is torn up and our life takes a wide and unfortunate detour. How do we describe what has happened?

In the terminology of the Bible, we are being "hindered." The apostle Paul wrote to the Galatians, "You were running a good race. Who cut in on you and kept you from obeying the truth"? The word he uses for the hindrance is enkopto. This is the same word that is translated "*stopped*" in 1 Thessalonians 2:17-18:

But, brothers, when we were torn away from you for a short time (in person not in thought), out of our intense longing we made every effort to see you. For we wanted to come to you—certainly I, Paul did, again and again—but Satan *stopped* us.

Paul used a different Greek word (koluo is translated as "let" in KJV and "prevented" in NIV) to make the same point to the church at Rome. "I do not want you to be unaware, brothers, that I planned many times to come to you (but have been prevented from doing so until now) in order that I might have a harvest among you, just as I have had among the other Gentiles."

The word "hinder" enkopto was used of impeding persons by breaking up the road, or by placing an obstacle sharply in the path. Paul said of his planned trips, that Satan "stopped" or hindered his plans. He makes no apology for blaming the roadblock on Satan himself.

It is the work of Satan to hinder, in every way possible, the work of God. This includes hindering the people of God in their life and efforts. Such hindrance might take the form of political, legal, environmental, physical, or any other seemingly natural difficulty. However, like Job's fire, wind from the desert, or attacking neighbors, it's source is none other than the devil himself.

"Hindrance" is what we call the effect of Satan's work against us. The method or methods he employs against us can be of any type. If a church is appearing before a City Council, or some similar political body, the devil might very well try to speak lies into the minds of those hearing the case, or try to cause an accident of a key supporter. Whether it is the penetration of the mind with Satanically inspired thoughts or buffeting a supporter, the effect is still to "break up the road" or hinder.

Understanding that the devil can do things to try to hinder should motivate us to pray over every decision and action. No wonder Paul said he prayed "without ceasing." The constant attacks upon his life and work taught him the importance of God's grace and of prayer.

PARTICIPATION WITH DEMONS

In 1 Corinthians 10, Paul warns the Corinthian believers about the dangers of participating in the acts of idolatry. Specifically, he says going to a heathen temple and eating food offered to idols causes one to be in a state of participation or communion with demons. He uses two similar instances to show what happens.

First he cites the Lord's Supper: "Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf."

His argument is that taking the symbolic elements of wine and bread is the same as taking the real thing. We are in "communion" with the body and blood of Christ. By this symbolic act, we show our association and connection to Christ. This union is so powerful that if you and I each eat of the same loaf, or drink of the same cup, we are then seen as one body in Christ. Paul goes beyond the "communion" experience to show this same effect in the Jewish altar.

"Consider the people of Israel: Do not those who eat the sacrifices participate in the altar?" It was a part of the Jewish ceremonial law that food and other offerings presented to the Lord, could be used by the priests. They could eat some of the sacrifice, thus identifying themselves with Jehovah and the altar. To eat of the sacrifice was to proclaim that you were a follower of Israel's God.

It is very apparent that God looks to expressions as being the outward evidences of inward commitments. The outward manifestation in the physical world is a consistent requirement of God. We are baptized in water as a symbol of the inner washing of our sins. We speak in tongues as an outward evidence of the inner work of the Spirit, we tithe as a symbol of God's ownership of all we possess, we take communion as a symbol of our union with God through the body and blood of Christ.

These basic truths form the foundation of Paul's warning against participation or communion with demons. So he says to "flee" idolatry. Then he says,

Do I mean then that a sacrifice offered to an idol is anything, or that an idol is anything? No, but the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons. You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons.

That an idol is of itself really nothing, strikes us as odd at first. But Paul goes on to add that it is the act of worship that goes along with it that makes it an offering to demons. We should be concerned about anything in our homes or lives that might represent a worship of other than Christ. For example, to see the actions of people at a rock concert is like looking at a worship service, complete with singing and the raising of hands in worship. No person or thing, living or dead, should be worshipped, for God alone is worthy. Paganism and idol worship are both of Satan since there are only two masters. Every idol, just because it is an idol, masks a demon which is released by participation with it.

Our missionary to Thailand reported a long term physical problem his wife was having. No medical treatment seemed to do any good. One day, while praying, God spoke to him about an idol that their landlord was keeping in a locked shed on the property. Even though they were just renters, they asked that the idol be removed. When the idol was removed, the affliction cleared up and has not returned. Their conclusion was that having the idol on the property provided an opportunity for spiritual attack upon them.

PERIODIC POSSESSION

We have separated periodic from constant possession because understanding this difference may prevent confusion. The case of King Saul is a

possible example of a periodic possession, although it is not clear that Saul was actually possessed at any time. Jesus cited an example of periodic possession as recorded in Luke's Gospel:

When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, "I will return to the house I left." When it arrives, it finds the house swept clean and put in order. Then it goes and takes seven other spirits more wicked than itself, and they go in and live there, and the final condition of that man is worse than the first.

Consider the following ideas raised by Jesus in this story: First, in this particular case, the spirit seems to have control over when it comes and goes. Seeing a clean but empty house, it decides, by its own choice, to enter.

Second, some spirits are more wicked than others. They are not all equally wicked.

Third, demons seek a "rest." They seem to temporarily find "rest" within a human.

Fourth, demons which have been driven away, seem to want to return. This fourth point deserves further thought. What does this "desire to return" mean to someone dealing with the demonic? Even though demons have been defeated once, there may still be one or more attempts to return. If this is true at the possession level, it may also be true at other levels of demonic attack. A person may have to win the battle against demonic attack several different times before the demons decide to give up and go somewhere else. Only then is complete victory finally attained. In light of the inclination of demons to return, it is wise, not only to drive the demons out, but also to command them not to return. Of course, a person should also ask God to protect them against further attack.

One footnote to this ideas that periodic possession can occur. I believe this is what takes place when so called "channelers" have a spirit speak through them. When the "channeling" takes place, a spirit takes possession of their body. This would be an example of periodic possession. On the other hand, the spirit may have been living within the "channeler" all along, and just manifests itself at this time.

The methodology of "channelers" is precisely how the State Oracle of Tibet has operated for centuries. In Tibet, the Oracle invites a particular spirit to take possession of his body. When this takes place, the Dali Lama and other Buddhist priests and officials ask questions of the spirit within the Oracle. The answers given by the spirit are used to make state decisions. After a time the spirit leaves and the Oracle is once again back to "normal."

The cases of the "channelers" and the State Oracle of Tibet may be illustrations of periodic possession. They may also be examples of the deceptive of the devil.

CONSTANT POSSESSION BY ONE OR MORE DEMONS

The difference between constant and periodic possession is important mostly from a strategic point of view—answering the question "How should this person be ministered to?" We might find a person possessed at one point in time, and completely under their own control at another. This might be confusing unless one understands that demons can come and go at their own will.

The meaning of possession is that the demon inhabits the body of a human being and controls the actions of that person. In this condition, the possessed person might exhibit any of the commonly known manifestations of possession, although he might not do so continuously.

In this section on types of demonic activity, we examined the seventeen ways, identified in scripture, that people are attacked by the enemy. I would be very hesitant to say these are the only seventeen ways in which we are attacked. The Bible nowhere gives us a list of such things. In fact, it does not give even a partial list. We have assembled these seventeen points by adding the Scriptures together. There would be no basis for saying "This is it. There are no more."

Beyond the types of attack, there is a completely different aspect to demonic attack: What we do to make ourselves vulnerable to attack. In the next section we will look at the factors, both within our control and those outside our control, that open the door to demonic attack.

CHAPTER 3

THE FACTORS THAT ARE KNOWN TO CREATE VULNERABILITY TO DEMONIC ATTACK

We know from studying the natural world that it is governed by laws. We know about the law of gravity, the laws of thermodynamics, etc. The natural world is orderly and predictable. To a very large degree, the same can be said for the supernatural world. God operates according to his character, which never changes. God also requires that the devil operate only within strict limits. These limits placed upon the devil we have called "the hedge."

A better name than "hedge" needs to be agreed upon by theologians since we tend to think of the "hedge" as applying only to Christians. We need a name which describes the full range of controls that God keeps upon the devil. God prevents the devil from doing things to non-Christians as well. In fact there is a whole range of actions which the devil can take under certain conditions, but not under other conditions. There are some things the devil cannot do at all. Under the divine tolerance, the devil has a charter, or contract which allows him to operate. Until a better title is devised, I will use the term "charter" to describe the conditions that God uses to govern the devil.

During the Millennium that charter will be changed and the devil will be bound for 1,000 years in the bottomless pit. At the end of that time, the charter will be modified with the devil being given permission to go out and deceive the nations again. Verse 10 indicates that the day is coming when the devil's charter will be revoked entirely, and he will be thrown into the lake of fire along with all his demons.

The Bible is specific in saying what changes will be made in the charter during the days of the end times. However, it is not so immediately obvious what the terms and conditions of the devil's charter are today. We do know that he is not free to do as he pleases. God is still in charge of the universe. In this section we hope to bring to light some of the elements that affect how the devil operates in the world.

SEVEN THINGS THE DEVIL AND HIS DEMONS CANNOT DO

The "hedge" defines what can and cannot be done by the devil and his demons. In Scripture, seven specific rules govern what a demon cannot do.

First, demons do not have the right to separate us from the love of God that is in Christ Jesus (Romans 8:38). No demon has a right to block any human being from knowing about or experiencing the love of God in Christ. This promise has powerful implications.

For example, we hear that those who have suffered abuse as children have difficulty experiencing the love of God. A demon, knowing our difficulty, might try to implant thoughts into the minds of those who have suffered such abuse. Demons might try to do this, but we have the right to dispel them in Jesus Name and to receive the experience of the love of God.

Demons might also try to block the spread of the Gospel, depriving people of the knowledge of the love of God. But like Paul, we have the right to pray that the Gospel will have "free course," unhindered by such usurpers.

Second, no demon can inhabit the body of Jesus. The Apostle Paul gives a powerful line of reasoning in 1 Corinthians 6:15-18. He makes several points: 1. Our physical bodies are members of Christ himself. 2. Since our physical bodies are members of Christ, we must not have relations with a . To do so would be to unite the flesh of Christ with that of a . Such an idea is not only repulsive, it is impossible. 3. Even as the physical union causes us to be "one flesh," so our spiritual union with Christ causes us to be one in spirit. 4. Thus we are physically members of Christ's body as well as spiritually members of His body. A demon

is not able to inhabit the body of Jesus, nor is a demon able to inhabit the body of anyone who is united with Christ.

Third, no demon has the ability to produce darkness within the Christian, causing us to stumble. "Whoever loves his brother lives in the light, and there is nothing in him to make him stumble." God sets the limit. To those who know Christ, a hedge is erected that says "nothing in him" can cause us to stumble.

Fourth, our physical body is a boundary line that excludes demons. This boundary line is fixed by God and is recorded in the Scripture like the legal description of a piece of land.

This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world. You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world.

This Scripture establishes several truths:

1. Spirits divide into sides based on their relationship with Jesus. To "confess" (KJV) or "acknowledge" (NIV) Jesus is more than merely to say with words that Jesus is from God since even the demon said "Thou art Christ, the Son of God." To "confess" is to operate from a heartfelt conviction.
2. The demons rejected Jesus long ago and were thrown out of heaven as a result.
3. These spirits are contrasted with the Spirit of God.
4. John says the "Spirit of God" is in us, while the other spirits are said to be in the world.
5. Without the fixed boundary line of the physical body, John could not have distinguished between what is "in" us versus what is "in the world." If such a fixed boundary line did not exist, John would have been forced to say, "Greater is the Spirit of God in us, than the demon who may also be in us." Such a statement has a silly sound to it. John's confident statement reveals a knowledge that God has established a hedge around the believers body.

Fifth, the devil cannot escape or circumvent the sovereignty of God. In all cases, God remains in control, even when the devil is being allowed to attack. God himself made this plain in Job 2:3. There God said to Satan "you incited me against him (Job) to ruin him without any reason." Even though Job was being attacked by Satan, God retained sovereignty over the situation. The devil is not a "loose cannon" firing at will. Even he must submit to God's overall sovereignty.

Sixth, the devil cannot exceed God's limitations on temptation. Paul says it straight out. "And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it." The devil can only tempt up to a point, then God steps in. At the very least, God has promised to provide a way to stand up under any attack of the enemy. In order to do that, God must monitor every temptation and attack. If you are under attack, you can be assured God is watching and providing the means of your success. Stand on it! Once again, the limits of temptation illustrate another dimension of the hedge.

Seventh, the devil cannot escape or alter his eternal destiny. Revelation declares the fixed destiny for the devil: "And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever."

While the devil and his demons have certain freedoms to operate for now, their freedom is not absolute. Even their limited freedom is accompanied by the sound of a ticking clock. Soon it will be all over for the devil and his forces.

We have just outlined seven fixed elements of God's rule in the spirit realm. In the section that follows we will outline many other conditions and factors that fall into the area of human influence. In these areas that follow, each of us is more or less affected.

THE INFLUENCE OF ANCESTRY

First, each of us is a member of Adam's race. That alone creates certain consequences. "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned—for before the law was given, sin was in the world."

Our ancestry affects us in a more specific way as well. If our immediate ancestors committed certain sins, especially those of idolatry, we are impacted by their acts—it affects the nature of the hedge. Several passages speak of this **second** ancestral component: "You shall not make for yourself *an idol* in the form of anything in heaven above or on the earth beneath or in the waters Below. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of their fathers to the third and fourth generation of those who hate me, but showing love to thousand who love me and keep my commandments."

Similar passages in Exodus 34:7 and Numbers 14:17 tell the same story. Some things which happen in one generation have an impact on several future generations. While some argue that all sin affects succeeding generations, it seems that only certain types of sins carry this long term effect. It is worthy of note that only after the command against *idolatry* is this warning sounded. It is not found in relation to the other nine commandments.

This is not a new concept. From the early days of the church they recognized that people could be influenced by demons, even from birth. Indeed, Origen tells us of people who were known to be possessed from birth.

5. ...what are the reasons why a human soul is acted on at one time by good (spirits) , and at another by bad: the grounds of which I suspect to be older than the bodily birth of the individual, as John (the Baptist) showed by leaping and exulting in his mother's womb, when the voice of the salutation of Mary reached the ears of his mother Elisabeth; and as Jeremiah the prophet declares, who as known to God before he was formed in his mother's womb, and before he was born was sanctified by Him, and while yet a boy received the grace of prophecy. And again, on the other hand, it is shown beyond a doubt, that some have been possessed by hostile spirits for the very beginning of their lives: i.e., some were born with an evil spirit.

We might be inclined to say that since we do not worship idols, we need not worry about this one. But several passages equate certain types of behavior with idolatry. We suggest these additional "idolatrous" behaviors, specifically identified in Scripture, should be cited as additional openings in the hedge.

When Samuel was telling King Saul that God has rejected him as King he said: "For *rebellion* is like the sin of divination, and *arrogance* like the evil of idolatry."

For Saul, his rebellion and arrogance placed him in the category of idolatry. This shows us that God views rebellion and arrogance as a form of spiritual idolatry. It had disastrous consequences for Saul and his children. It will do the same for you. Close the door to these openings to spiritual attack: *rebellion* and *arrogance*. We number *rebellion* and *arrogance* as the **third** opening..

In the New Testament, other sins beside rebellion and arrogance are said to be idolatry. Ephesians 5:5 identifies doors number four through seven:

4. *Immorality*,

5. *Impurity*, and

6. Greed

Philippians 3:18-19 adds an *unholy attitude toward food* as number **seven**: "For, as I have often told you before and now say again even with tears, many live as enemies of the cross of Christ. Their destiny is destruction, their god is their stomach, and their glory is in their shame."

These sins are singled out in a special way. Calling them idolatry, or "a god," puts them in a unique class with profound implications. A consequence lasting several generations is set in motion. The "hedge" or "charter" is similarly affected.

If these sins are in our ancestry, we can begin a new chapter, setting in motion new consequences. We do not have to wait hopelessly for these sins to bear their fruit in our lives. According to Deuteronomy 12:28, if we become obedient to God's laws, we begin a new chapter of blessing for our children. However, even with our own obedience as first generation Christians, we are shown to confess not only our own sin, but also the sins of our ancestors. Several passages speak of the need to confess the sins of our fathers as well as our own.

While we are pointing out the ancestral impact, another truth needs to be mentioned for the sake of "the whole truth." Scripture is very plain in saying, "The soul that sinneth, it shall die." This is said in the context of parents and children and their effect upon one another. God's truth is "One sinner, one judgment." In general, God does not judge the children for the sins of the parents, except in the cases identified above. Further, that judgment is not the judgment of eternal damnation, but of discipline and correction.

Proposing a limited ancestral impact takes away our simple answer and creates some tension which I am unable to completely resolve. Like so many other great truths in the Scripture, we allow this tension to remain. To come down on one side, to the exclusion of the other, is to distort the Scripture. It is better to allow some doctrinal tension to remain than to resolve it all by distorting and twisting the scripture to force it into the shape of our doctrinal box.

One thing is plain: our family history is one important component of the hedge's strength. We have seen how idolatry itself opens the door. But we expanded the definition of idolatry, using the Scripture, to include rebellion, arrogance, immorality, impurity, greed, and gluttony. It might surprise some to learn that WHERE we are born and live is the **eighth** consideration regarding the hedge.

THE INFLUENCE OF GEOGRAPHY

Not every place in the world is equal in the spiritual sense. God blesses one area while a neighboring country might be suffering. Political boundaries have a significance because each such political unit has its own history and relationship to God. One area may have been obedient to God, while nearby, the people have worshipped demons. There are four clues in Scripture that suggest this difference based upon geography.

First, demons seem to prefer one area over another. This is something which has long been recognized. Origen, one of the church fathers, wondered

what are we to think of those spirits that are attached for entire ages to particular dwellings and places...?

In the story of the demon possessed men of Gadara, the demons begged Jesus not to send them out of the area. Jesus let them stay, going into a nearby herd of pigs. Small wonder the demons were more comfortable in that area. The people preferred uncontrollable possessed people living in graveyards more than the miraculous and healing Word of God from Jesus.

Second, the book of Daniel gives examples of spiritual entities that were assigned to particular empires. Daniel 10 speaks of the Prince of Persia, and the Prince (sar) of Greece. While not much detail is given

about what their role was, it is apparent that these spirit beings had special power among those particular people.

Jeremiah identifies certain demons as being associated with places. He identifies Amon as the "god of Thebes," and Bel and Marduk as associated with Babylon. Each of these places had their own patron god or demon.

Origen gets his ideas from these passages of the Bible. He speaks of certain demons associated with particular languages and places.

And thus it will be found that, of the various demons upon the earth, to whom different localities have been assigned, each one bears a name appropriate to the several dialects of place and country.

Even today, in heathenism, there is a recognition that certain spiritual entities te in one area as opposed to another. Many heathen countries of the world have these gods as part of their national emblem. An example already considered would be the case of modern Thailand.

This condition of geographical preference will continue on in the days to come. Babylon is called a haunt of demons. As such, that particular place has many more demons than some other place even a few miles away. There is something about Babylon that will make it a more welcome place for demons.

As a result of spiritual warfare and changes in the conditions we are discussing here, countries and regions of the world can change. For example, America, with the shamanistic religions of the North American Indians, was once more open to demonic influence. However, as Christian Pilgrims began arriving and evangelizing, the mix of factors began to change. The change can go the other way as well, as we are seeing in America today.

The modern city of Nablus in the West Bank of Israel has a very long history of violence. Even today, it is one of the hot spots for Palestinian violence against Israel. During the 1967 war between Israel and her Arab neighbors, some of the fiercest fighting of the war took place there. If you will study the history of this city, once known in history as "Schechem," you will see that God allowed an evil spirit to be released in that area to bring judgment upon them for their sins and the sin of Abimelech. This spirit stirred up violence and bloodshed. Could it be this spirit remains in that area to this day, stirring up the people to violence and bloodshed? Such an explanation has a lot to be said for it.

CERTAIN TYPES OF SINS, ESPECIALLY THOSE INVOLVING THE MIND.

As we saw in the section dealing with demonic attack, many attacks of demons come through the mind. With this understanding, we need to be careful of anything which makes the mind susceptible to outside suggestion. When, by sin, we fail to retain mental control of ourselves, we are also opening a door to demonic attack. Sins specifically identified with this mental openness add to our previous list of open doors for demonic attack:

9. *The use of drugs*

opens the door to the demonic, destroying God's hedge of protection around our life. "By your pharmakia all the nations were led astray." The word pharmakia, from which our word "pharmacy" is derived, speaks of enchantment with drugs or the use of drugs in something of a religious sense. An older term for one type of drugs was "mind expanding" drugs because of the types of mental or spiritual experiences that came to people using drugs. The book of Revelations warns that those who have such experiences are being led astray. Demons can take advantage of people under the influence of drugs. Many so called "bad trips" are nothing more than demonic encounters.

10. *Idolatry that involves blank mind meditation, or other forms of religious expression* that seek to empty the mind, or cause it to have a physical focus, are another form of this sin. This empty mind concept is exactly opposite of what God does for the believer. God gives us a sound mind and causes us to have self-control. God's kind of meditation is active, chewing on the Word of God like a cow chews it's cud.

11. Another open door to the enemy *involves asking for help or guidance of wizards and others associated with the .*

The choice is between God and a multitude of other choices about who will guide our lives. God reserves this right for Himself. We Belong to God and are obligated to seek Him to know His will. To do otherwise by consulting mediums, fortune tells, astrologers, horoscopes, tarot cards, ouija boards, spirit guides or advisors, etc is a violation of God's law and an invitation to demons to come against your life. "Why do you consult the wizards who peep and mutter? Should not a people consult their God?"

How sad it is when police departments resort to such forbidden and ungodly practices as asking for help from "psychics" to solve crimes. If that is happening in your town, why not ask the churches to pray for the solving of difficult crimes and ask the police not to consult psychics and other such mediums.

12. *Uncontrolled anger and unresolved anger*

have each contributed immensely to human misery. They can also diminish parts of God's protection around your life.

"Do not let the sun go down while you are still angry, and do not give the devil a foothold."

We do not have to be possessed to be vulnerable to the devil. All we have to do is give him a foothold. That foothold gives him opportunity to bring a variety of spiritual and personal attacks against us.

Unresolved anger is a door we can close by forgiving quickly and not holding grudges. In every aspect of life, including marriage, no feelings of anger should be kept overnight.

What is it about anger that makes us vulnerable? Two answers are possible. Hermas said that anger makes the Holy Spirit uncomfortable.

But if any outburst of anger take place, forthwith the Holy Spirit, who is tender, is straitened, not having a pure place, and He seeks to depart. For he is choked by the revile spirit, and cannot attend on the Lord as he wishes, for anger pollutes him. For the Lord dwells in long-suffering, but the devil in anger. The two spirits, then, when dwelling in the same habitation, are at discord with each other, and are troublesome to that man in whom they dwell.

For Hermas, when the Holy Spirit departs because of the anger, a hole is created. Evil spirits, always eager to take advantage, find their point of entry in the space created by the anger.

The tender Spirit, then, not being accustomed to dwell with the wicked spirit, nor with hardness, withdraws from such a man, and seeks to dwell with meekness and peacefulness. Then, when he withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits, he is in a state of anarchy in every action, being dragged hither and thither by the evil spirits, and there is a complete darkness in his mind as to everything good.

The second reason is that any anger kept overnight changes in its character. It degenerates into bitterness and resentment, even going so far as hatred. Anger hangs a sign over your spiritual life, "Now open for demonic attack!" The attack may not come in an area related to your unresolved anger. From a foothold, the attack can be directed to any part of your life.

Certain types of attitudes and actions:

The **thirteenth** opening in the hedge can come from *sorrow, especially over guilt*. Satan is scheming to outwit us. When he finds someone sorrowing because of their sin, yet finding no place of restoration within the church, the devil has the advantage over that person.

Demonic opening number **fourteen**, *pride*, creates susceptibility to the devil. We can fall under the same judgment as the devil if we allow pride to

fill our life.

Pride, which emphasizes what we have done, and fails to acknowledge all those who made it possible, makes us vulnerable. To humbly acknowledge God and others in every success will help protect you against spiritual attack. The Scripture solemnly warns that "pride goes before destruction and a haughty spirit before a fall."

Paul's instructions to the Corinthians regarding fasting and prayer also contain a warning about the spiritual dangers of a lack of sexual self control. The temptation toward indiscretion and sin is met by self-control. Such self control is a work of the Holy Spirit in our life and a personal discipline.

The devil is readily present to exploit those who do not have *sexual self control*. This **fifteenth** problem area, lack of sexual self control, can be more than just hormones. It can be the devil. Those who do not have self control are in eminent danger.

The **sixteenth** doorway to attack is opened by a *lack of mental or emotional peace*. The "preparation of the Gospel of Peace" is one of the weapons of our warfare with the devil. Therefore, to be lacking in peace is to be lacking a basic weapon in the fight against the enemy.

In Paul's description, the Gospel of Peace is like shoes to a Roman fighting man. Fighting at close range requires keeping your feet without slipping. What the spiked boot was to a Roman soldier in combat, peace is to you. It helps you keep your footing in the battle of life. Without it you may often slip and stumble in times of battle.

Small wonder that people who have been abused, abandoned, or wounded emotionally, seem to struggle more than some others. Emotionally, their peace has been disturbed. They are in need of the comfort of the Holy Spirit and the peace of God to abide with them. Fortunately, we are not left to our own devices in trying to obtain such peace.

From prison, Paul wrote that rejoicing, gentleness, non-anxiety, prayer, and thanksgiving are elements in the peace of God guarding (garrisoning) our mind and heart. What should we do to obtain peace? Begin to rejoice in the Lord, practice gentleness with people, committing everything to God with prayer and thanksgiving and without worry. Such things build a garrison around our heart to keep the enemy out. In other words, it strengthens the hedge of God's protection around your heart and mind.

It is significant that King Saul's demonic attacks followed fits of anger and jealousy. The Scripture instructs us in righteousness when it notes what opened the door to demonic attack.

Does the devil disturb our peace or does he take advantage of us when we are disturbed? Probably both. He certainly is able to penetrate our minds with disturbing thoughts, which is why we are urged to bring our thoughts into captivity to the obedience of Christ. However, the devil can also try to take advantage of us when something has happened which is upsetting to us.

Failure to follow known truth is the **seventeenth** way in which the hedge is dismantled. This is what Paul warned Timothy. People can come into the snare of the devil by failing to follow the truth when it is known to them. When this takes place, the devil is free, at his discretion, to take that person in his snares. Repentance, and submission to the truth, breaks the grip. Without such repentance, "doctrines of demons" might be unleashed in his mind. Failure to follow the truth is sin in itself. It also opens to door to further attack.

Being ignorant or neglectful of God's laws and requirements is also spiritually dangerous. The Scripture would describe it as "Living according to the world." This passage indicates that those who live according to the world are following the ruler of the kingdom of the air (another name for the devil). Further, the devil is described as the spirit who is at work in those who are disobedient. From this, a case could be made for any sin creating a new threshold of openness to the enemy. At the very least, this **eighteenth** area of vulnerability results from *living according to the values and principles of the world* rather than by

being taught and led by the Holy Spirit.

Paul instructs Timothy how to live his life in such a way as to close the door to these last two weak places. He says living a life that is known to be clean is good spiritual warfare. A good report, or a good reputation, is said to keep certain snares of the devil from being effective.

In none of the previous eighteen openings to demonic attack is the precise type of attack mentioned. In Paul's letter to Timothy, he tells us what the devil uses to slander and accuse us before the Lord. Here are six more ways we open the door to demonic attack by diminishing God's hedge of protection around our life.

19. Becoming insolent to Christ (verse 11),

20. Breaking marriage vows (verse 11),

21. Casting off first faith (verse 12),

22. Being idle,(verse 13),

23. Being a tattler (verse 13),

24. Being a busybody (verse 14),

Every Sunday School teacher will rejoice that he can help protect people from the **twenty-fifth** opening to the devil's work. Jesus said ignorance, or lack of understanding, gives opportunity for the devil to take away the Word of God from a hearer of God's Word. The devil, likened to a bird in the parable of the seed and the sower, takes away the Word from people who do not understand it. When this happens it is almost as though they never even heard the Word. The devil uses their lack of understanding of truth to rob them of what they have heard. How important it is that our Missionaries, Teachers, and Preachers have strong prayer support. The Word must be understandable. We need effective teachers of Truth.

We noted in numbers twenty-three and twenty-four that talking in the wrong way can create vulnerability to demonic attack. Number **twenty-six** adds another way in which talking has spiritual implications.

Malicious talking

about people was what the devil exploited in the life of Judas. His fault-finding mouth was the beginning of the downfall of Judas. We described it in the section on "Satanically inspired thoughts." The Bible describes it in John 6:70. Malicious talking is warned against in 1 Timothy 3:11, 2 Timothy 3:3, and Titus 2:3. Those who want to keep demonic attack from their life will avoid malicious and derogatory remarks about anybody.

Any participation with Demons, such as knowingly eating food that has been offered to idols, has spiritual implications. This is the **twenty-seventh** door through which the devil can penetrate the hedge.

The specific problem of eating food offered to idols is less a concern today than it was in Paul's day. However, the principal remains. Anything which has been offered to another god should not find its way into our life.

Some might object to this **twenty-eighth**, and final doorway mentioned in Scripture, being included with the others. Certainly, it is in a distinct category. We do not have the control in this one.

As in the case of Job, there may be times *when God allows Satan to attack us*. If this should happen, we know that God is doing it for reasons which He knows. God does not answer to us. We know that he does all things well, acting in ways which are wise and good.

Paul had the benefit of knowing why God allowed that aggelos of Satan to continue to attack him. It was so Paul would not become prideful and arrogant. We may not know the reason, but we know the God who knows the reason. Part of our trust in God is expressed in our prayer for Grace amidst attacks that we do

not understand.

CHAPTER 4

BIBLICAL ELEMENTS IN SPIRITUAL WARFARE

In recent years, a great deal has been written about spiritual warfare. It is our hope that this manuscript will show Christians exactly how the enemy operates. That knowledge will advance our ability to defeat the schemes and strategies of the devil. Here are the means of spiritual warfare which are mentioned in the Scripture.

WATCH, DISCERN, AND PRAY

The first element in our spiritual warfare is to watch and discern what is happening. Jesus told his disciples to "watch and pray." We have trivialized Christ's words with our jokes about keeping our eyes open and looking around while others are praying. The warning of Christ goes well beyond such simplistic ideas.

Jesus was really saying that such watchfulness was the first line of defense against the enemy. Had Peter and the other disciples been alert and in prayer, they would not have fallen to the temptation of the devil. Their sleep instead of prayer was an apt symbol of their spiritual state. Knowing how the devil attacks and praying for discernment to see it as it happens will help us in our spiritual warfare.

When Paul wrote to the Ephesians about spiritual warfare he mentions the weapons in Ephesians 6. These are well known and frequently cited regarding our struggle with the enemy. What is frequently overlooked is Paul's concluding statement: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance . . ." He emphasizes prayer and watchfulness.

RESISTANCE

As a High School football player, I remember the coach had a basic rule: go against the pressure. If the player felt the opposing team trying to push him in a direction, he was to resist and push back, even if he didn't know why they were trying to push him out of the way. I think that same idea can be carried over into many aspects of our spiritual warfare.

James tells us in his Epistle to "resist the devil and he will flee from you." His suggestion has always been the main emphasis for Christians. One of the very earliest Christian documents outside the Bible gives this advice:

". . . but the devil is hard, and holds sway over them." "He cannot," says he, "hold sway over the servants of God, who with all their heart place their hopes in Him. The devil can wrestle against these, overthrow them he cannot. If, then, ye resist him, he will be conquered, and flee in disgrace from you."

When you feel the pressure, fight back. When you are being hindered, keep pressing on. If the devil buffets you, causing you pain, ask for God's Grace and resist the pressure. If your thoughts are against the pastor of your church, or other spiritual leaders, pray for them instead. If you are in a big fight with a brother or sister in the Lord, rebuke the devil's interference and read the beatitudes until you have a new attitude. Even if you cannot explain in words just how you are being attacked, resist the devil's pressure to move you in a wrong direction and the devil will soon flee.

Be alert and resist the pressure. God will bring you through. This is brought out powerfully in 1 Peter

5:8-9.

As you resist the devil, pray for grace. God will help you as he did Paul in 2 Corinthians 12:7-10. There Paul stresses that the grace of God was showcased for the world to see as God sustained him through all the assaults of the enemy. That is warfare: showing that the grace of God is greater than any assault or attack the enemy can throw against us.

MENTAL AND EMOTIONAL PEACE

As you take your stand, also pray for peace within your heart. Don't let the anxiety of battle get you. You may be in a real fight with the devil over a period of time, but God can give you peace even in the midst of your struggle. Indeed, having shoes that grip the ground is compared to a peaceful mind. Have your feet shod with the preparation of the Gospel of Peace. Of course, this is more than positive thinking. It is a work of God's Spirit in your life. The peace of God, which passes all understanding, will keep your hearts and minds through Christ Jesus.

Part of the reason why David was successful in restoring King Saul when he was under demonic attack was because he could restore peace to Saul's mind by his skillful playing on the harp. The beauty of his music and the attractiveness of his character had a calming effect upon Saul. Peace of mind is a good defense against the enemy.

FAITH

The other major ingredient in successful warfare is faith. I believe faith is the grease that makes all the others work. John says in 1 John that faith is the key to overcoming the world. When Jesus spoke to the Syrophenician woman, he said her expression of faith ("for this saying") brought her the answer. Jesus saw her faith and honored it.

When Jesus said that a particularly difficult demon came out only by prayer and fasting, he was referring to the necessity of faith which is a product of prayer and fasting. Earlier, when he was ready to deal with the demon in question, he said "If you can believe, all things are possible to him that believes." It takes faith to depend upon God to do the work.

DISPELLING OR CASTING OUT BY A REBUKE

One obvious aspect of dealing with demons is to cast them out, or forcefully dispel them. It is worth noting that many times the demons were rebuked and they came out. There were other times when demons were suddenly removed from a person. However, the casting out of demons, may also take place over time with the cumulative result of resisting the devil.

Our English word, "cast," has a sudden connotation to it, as when we "cast" a rock into the water. However, the Greek word, ekballo doesn't have that same meaning. It would be better to think of "dispelling" the enemy, since that covers the idea of getting rid of the demon without the idea of suddenness.

The one good thing about our understanding of "cast out" is that people associate that with speaking to the demon. That much is good, for clearly, the most common way of dispelling a demon was to rebuke it and to tell it to get out of there.

As a footnote to this idea of speaking to a demon, it should be noted that you never lay hands on a demonized person. You speak to them. Conversely, a sick person is to be anointed with oil and hands are to be laid on them. The Scripture gives different ways of dealing with the different situations.

WHAT ABOUT "BINDING AND LOOSING"?

The idea of "binding" and "loosing" has risen to the forefront in some current teaching on spiritual

warfare. What is interesting is the absence of these two ideas in the spiritual warfare that is mentioned in the Bible. If it were to be such an important part of warfare, one would expect to find it more prominently mentioned in the Scripture. In fact, it is most noticeable for its absence. In my opinion, far more emphasis is given to this idea than is warranted from the Scripture. At best, it is only a minor weapon among many weapons. More likely, it doesn't even exist as a weapon of spiritual warfare.

WHY DO SOME BELIEVE THAT "BINDING AND LOOSING" ARE ASPECTS OF OUR SPIRITUAL WARFARE?

The Belief that demons can be "bound" or that angels can be "loosed" is based upon a new interpretation of Matthew 16:10 and Matthew 18:18. These passages are interpreted to apply to spirit beings because of the phrases "bound in heaven" or "loosed in heaven." Since spirit beings exist in heaven, this passage must apply to them. (It is not clear how the passage could apply to demons which are not generally associated with heaven.)

What I call the "bind-loose theology" is also heavily based upon a special interpretation of the "strong man" passages in Matthew 12:29, Mark 3:27, and Luke 11. In these passages, Jesus is showing that only a superior power can drive out demons. He then uses the example of a well armed strong man who defends his house until someone stronger "attacks and overpowers" him, robbing him of his goods.

Luke's account emphasizes that the strong man is "attacked and overpowered," not mentioning anything about tying him up (binding). Matthew says the strong man must first be tied up before his house can be robbed. Mark, like Matthew, mentions that the strong man must first be tied up before the attacker can rob the house.

If Jesus meant to give this story as an illustration of "binding," Luke missed the point entirely and is leading us astray from the message. Luke's failure to mention "binding" is not misleading, however, because the point of the passage is not about "binding," but about the effect of superior power.

Unfortunately, "binding the strongman" has become dogma in some circles. One book in my library, whose authors I respect highly for their service in missions, builds it's whole spiritual warfare concept around an improper interpretation of this passage. A better understanding is found in the historic interpretation of "binding."

WHY I THINK CAUTION REGARDING "BINDING AND LOOSING" IS IN ORDER

No group or denomination in Christianity has ever interpreted these passages in this way before the last part of the twentieth century. Of course, being a new doctrine or understanding does not necessarily mean the new doctrine is untrue. However, new doctrines need to be examined very carefully to see how they fit with the whole counsel of the Bible, and with the interpretation of that same Scripture over the centuries.

The "binding" and "loosing" passages have been interpreted along the lines of the authority of the disciples to "sit in the seat of Moses," interpreting Scripture and conducting the affairs of the Church. The Catholic Encyclopedia expresses this idea when it says, "These powers, consisting of a 'binding' and a 'loosing' in the spiritual order on earth, that is, all powers necessary to the well-being of the kingdom, were recognized by the apostles from the rabbinical terms for "binding," that is, of granting or forbidding, as contained in the Jewish law."

The Catholic view, which is shared by the other branches of the historic Christian church, has always been that binding and loosing were part of the authority granted to the Church, and are expressed in the idea of the "power of the keys."

Only Matthew records this idea, probably because he was the only one, according to Eusebius, to write his original text of the Gospel in Hebrew. The passage regarding "binding" and "loosing" is a Jewish idiom

translated word for word from the Hebrew into the Greek. Unfortunately, even though the words of the idiom were translated correctly, the meaning was clouded in such a literal translation.

Vine's Dictionary

says "the application of the Rabbinical sense of forbidding is questionable." However, prior to expressing that conclusion, Vine does give this passage its classical "spiritual authority" slant when he says, "The Lord's words to the Apostle Peter in Matthew 16:19, as to binding, and to all the disciples in 18:18, signify, in the former case, that the Apostle, by his ministry of the Word of Life, would keep unbelievers outside the kingdom of God, and admit those who believed. So with regard to 18:18, including the exercise of disciplinary measures in the sphere of the local church; the application of the Rabbinical sense of forbidding is questionable."

Notwithstanding the questions raised by Vine, Dr. Roy Blizzard, in his book, Understanding the Difficult Words of Jesus, takes the historic view held by Catholics and Orthodox, but for a different reason. He cites Jewish texts to show that "binding" and "loosing" were the terms applied to the work of the rabbis in interpreting Scripture, allowing some things but denying others based on their interpretation of the meaning of the law. So if the rabbi said you were not allowed to walk more than a few hundred yards on the Sabbath, he was "binding" certain behavior. Although Jesus criticized the Pharisees for their hypocrisy, he did require his disciples to obey their interpretations.

Then Jesus said to the crowds and to his disciples: The teachers of the law and the Pharisees sit in Moses' seat. So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach.

To "sit in Moses' seat," was to have authority regarding interpretation of the law. Later, at the Council of Jerusalem, they were to do this very thing by not requiring Gentiles to be circumcised or to follow other aspects of Jewish law. Acting in this capacity, the Apostles were "binding and loosing" in true rabbinical fashion.

Of the many passages dealing with spiritual warfare, there is a noticeable absence of any teaching regarding "binding and loosing." As this study has demonstrated, there is a great deal in the Bible about spiritual warfare. Why does Paul omit "binding and loosing" in his classic passage in Ephesians 6? Why does James only talk about resisting the devil, stopping far short of the idea of "binding"? Why only resist, when you could "bind"? Indeed, why is there no plain statement linking "binding" and "loosing" with any part of spiritual warfare?

The answer is that "binding and loosing," the way it is being taught in some quarters of the Church, is not adequately rooted in Biblical teachings on spiritual warfare.

The Bible does say that Satan will be "bound" and "loosed." However, the reference is to Satan being bound in the future. No one is binding him today.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

This future tense is the only proper application of this concept to spiritual warfare.

If Satan is being "bound" as often as people are saying the words, their "binding" certainly does not last very long. If the "bind the devil" people are indeed "binding" the devil, somebody needs to figure out how long their "binding" of the devil lasts. Then, they could line up people all over the world on a "24 hour Bind Chain" to keep "binding" Satan, so he never gets loose again. Some might suggest that only demons are being bound, not Satan himself. Is it possible, then, that we might eventually come to a point where all the demons are bound in chains of darkness and none are free to roam the earth? Would this leave only

Satan alone to do all the evil work?

One problem with using "binding" and "loosing," as if it were a new aspect of spiritual warfare, is we are totally without support for just what it means to "bind" the devil. Who knows what it means? What can Satan do when he is "bound"? Unlike God, Satan is not omni-present. There is only one of him, and he is limited to one place at a time. According to this new interpretation of "binding," when one person has "bound" Satan, is he prohibited from doing anything to anyone else?

The further one probes this new idea of "binding," the more questions are raised. I am suggesting the reason all this becomes so imprecise when the details are exposed, is because the whole notion is without Biblical foundation.

Jesus had many contacts with the devil and demons, but He is never described as "binding" the demons. No New Testament writer ever describes anyone ever "binding" the devil.

In Luke 13, the sick woman was freed from her infirmity. It is plain enough that Jesus was involved in a physical healing because he laid his hands upon her, something which is never done with someone under the power of a demon. It is unfortunate that the old King James uses the phrase "spirit of infirmity" because some have suggested this was a demon of infirmity. However, would Jesus "loose" a demon? Would not "bind-loose" theology say the demon should have been "bound" rather than "loosed"? The Luke 13 passage would not support the "bind-loose" theology. Indeed, this passage would have to be explained away because of Jesus "loosing" the women from her infirmity.

In some respects, I am reluctant to speak against the current usage of "binding" because I hesitate to undermine anyone engaging in spiritual warfare. However, if there is no authority in the Scripture for this "binding," it is better to stop now than to continue building on sand. It is better to get back to biblical warfare than to continue on in a fools paradise. In war, firing blanks doesn't kill the enemy. We need effective warfare with live ammunition.

On the other hand, I believe God is able to understand our hearts rather than our precise words. I think God knows when we "bind" the devil that we are really praying "deliver us from evil," and He takes appropriate action, in spite of our theology or our words!_

HOW TO USE THIS INDEX

The index is meant to be a research tool for those who wish to explore the topic of this book for themselves.

Index #1: Biblical Texts and Incident list.

Index number 1 lists all the Scriptures that were referred to in the book. Each of these Scriptures has a main topic. This main topic is given a number and title which is listed in the second column.

Index #2: List of Incidents and Biblical texts.

Index number 2 lists all the various incidents considered in the book. It is helpful because it puts related Scriptures in one area. For example, the temptation of Jesus in the wilderness is incident #1. It is considered one incident, not three, even though Matthew, Mark, and Luke all write about it.

Related to the temptation of Jesus by the devil, are other aspects of temptation. Those other aspects include temptation which comes from our own heart and temptation which is from the kosmos. When an incident has related topics or incidents, I use letters after the incident number to show differences within a topic.

Index #3: List of Incidents and the Spiritual activity which occurs in them.

The third index shows the different types of spiritual activity in which spiritual forces engage. It is from

this list that I derived the list of seventeen ways in which demons attack people. Seeing the activity listed in this way will help the researcher see other places where a similar type of spiritual activity took place.

Index #4: List of Manifestations and the Biblical texts in which they occur.

The texts cited are only those texts which identify some sort of manifestation on the part of the Spiritual entity. This is similar to the spiritual activity list.

Index #5: Conditions of deliverance.

Wherever any condition is mentioned as being essential to defeating the devil, we have noted it in this index. It is surprising how short the list actually is.

Index #6: Deliverance manifestations.

Whenever a demon manifested itself at the time of deliverance, we have listed what happened. Seeing every account of a deliverance manifestation, one is struck by how few instances are actually listed. One is also struck by the lack of certain manifestations such as throwing up. Only in two instances is there anything physical. Usually, the manifestation was verbal.

Index #7: The means of deliverance.

This index is helpful to understand all the ways in which a deliverance took place in the biblical record. Seeing them all listed in index form helps the researcher understand that there are many ways in which the strategies of the enemy are defeated. People who want to teach on spiritual warfare will find this index particularly helpful.

Index #8: Texts where more than one name is given to a single entity.

The importance of this list is that it establishes that a single entity can have more than one name. By knowing what each of those names are for a given entity, we can establish synonyms.

Index #9: Types of Spiritual Activity by Spiritual Entities.

This list is important in trying to identify roles of the different entities. We wanted to discover if a pattern existed between the type of spiritual activity involved, and the type of entity engaging in it. For example, does a particular type of entity cause sickness as opposed to being a territorial spirit. We could not identify any pattern.

Index #10: Spiritual Activity and Corresponding Manifestations.

This list looked for any relationship between the type of entity involved and the manifestation which resulted from that type of entity. We were unable to identifying pattern.

Index #11: Types of Entities and any Deliverance Manifestations.

This is another list that seeks to identify characteristics of particular entities as it related to deliverance manifestations. We were unable to identify characteristics that would be unique to any one type of entity.

Index #12: Conditions for Deliverance and the Type of Entity involved.

This was another unsuccessful effort at isolating identifying characteristics of any particular type of entity._

Index #1: List of Biblical Texts with their assigned Incident Number

Text Incident #

- 1 Chronicles 21:1 54 God allows Satan to move David
- 1 Corinthians 01:11 56b Non-demonic disputing
- 1 Corinthians 02:11 72 spirit of man
- 1 Corinthians 04:11 41a buffeting
- 1 Corinthians 04:20 25 Kingdom in power not words
- 1 Corinthians 04:21 70 a. Spirit of meekness
- 1 Corinthians 05:5 97 Destruction of the flesh
- 1 Corinthians 07:5 79 No self-control = 's temptation
- 1 Corinthians 10:13 58a3 Divine limits on temptation
- 1 Corinthians 10:20 31 Participation with demons
- 1 Corinthians 6:15-18 63 Demons cannot inhabit body of JC
- 1 John 1:5-6 60 Exclusivity of light/darkness
- 1 John 2:10 61 No darkness within the Christian
- 1 John 2:16 01f Temptation from the "kosmos"
- 1 John 3:12 56c Cain/murderer Belonged to devil
- 1 John 3:8 42 Sinner is "of the devil"
- 1 John 4:1-3 43 Tests for spirits
- 1 John 4:3 45 spirit of the anti-Christ
- 1 John 4:4 64 He that is in us is not in world
- 1 John 4:6 68 spirit of falsehood
- 1 John 5:19 85 Evil one controls the world
- 1 John 5:3-5 84 Overcoming the world
- 1 Peter 3:22 94c Angels, authorities, powers
- 1 Peter 3:4 71 Meek and quiet spirit
- 1 Peter 5:8-9 57 *diabolos* is our adversary
- 1 Samuel 16:14 58e Saul - God leaves, evil arrives
- 1 Thessalonians 02:18 39a Satan hindered Paul
- 1 Thessalonians 3:5 01b The tempter

1 Timothy 03:11 26b3 *diabolos*= malicious talker

1 Timothy 3:7 82c snares of the devil

1 Timothy 4:01 32 Doctrines of Demons

1 Timothy 5:14 82d

1 Timothy 3:6 80 Pride opportunity to condemn

2 Corinthians 02:11 83a Satan schemes to outwit Christian

2 Corinthians 04:04 53a Devil blinds unbelieving minds

2 Corinthians 11:03 52 minds deceived and led astray

83b Serpent deceives the mind

2 Corinthians 11:13-15 83c Satan as an angel of light

2 Corinthians 11:14 53b Devil as Angel of Light

2 Corinthians 12:07-10 41b Paul's aggelos of Satan

2 Peter 2:4 38 Angels of the Devil

2 Thessalonians 2:7-12 58a1 Hedge restrains the devil

2 Thessalonians 3:3 59 Protection from evil one

2 Timothy 1:7 67 Spirits of fear, love, power, SM

2 Timothy 2:26 82b Snares of the devil

2 Timothy 3:3 26b1 *diabolos*= False accuser

Acts 05:03 01e Satan tempts to lie

Acts 05:16 50 sickness /= possession

Acts 08:07 50 sickness /= possession

Acts 08:09--24 90 Simon the sorcerer

Acts 08:6 89 Philip's shrieking spirits

Acts 10:38 30 Oppression

Acts 13:6-12 35 Sorcerer and politician

Acts 16:16 75 Spirit of divination

Acts 19:11 98 Paul's handkerchief in exorcism

Acts 19:11-12 50 sickness /= possession

Acts 19:13- 51a Jewish exorcists

Acts 26:18 982 Open eyes, light, God Vs other

Colossians 02:15 92 Principalities are disarmed

Colossians 1:13 65 Delivered from power of darkness

Colossians 1:16-18 94a Angels, authorities, powers

Daniel 02:02 75b Supernatural knowledge

Daniel 10:12-13 95 Demons are territorial

Daniel 10:20 95 Demons are territorial/empire

Ephesians 01:21 94b Angels, authorities, powers

Ephesians 2:2 91 Prince of the power of the air

Ephesians 2:2-3 32b Living according to the world

Ephesians 4:26-27 82a Anger can give devil a foothold

Ephesians 5:5 77a Openings to the devil

Ephesians 6:10-18 193 The types of enemies

49 Armor of God for warfare

Galatians 6:1 70 b. spirit of meekness

Genesis 03:01-05 26f Devil plants doubts in Eve

Genesis 03:01-7 83d Serpent deceives Adam & Eve

Hebrews 02:14 971 Devil has the power of death

James 1:13 01c Temptation from ourselves

James 1:14 01d Human desire temptation

James 2:19 33 beliefs held by demons

James 3:15 87 Sinful deeds of the devil

James 4:7 46 Resist the devil

Jeremiah 46:25 991 Demons with Names

Jeremiah 50:02 991 Demons with names

Jeremiah 51:44 991 Demons with names

Job 01:12 58b Partial hedge

Job 02:3 58d God's sovereignty over devil

Job 02:5-6 58c partial hedge covering health

John 06:70 26b0 Judas called a devil- false ass

John 07:20 27a Jesus accused of being possessed

John 08:03 66 Deliverance opportunities passed

John 08:44 28 Jews were of the devil

John 08:48 27b Jesus possessed #2

John 10:20-22 27c Jesus possessed #3

John 13:02 26c Judas tempted by devil

John 13:27 26e Judas possessed a 2nd time

John 16:08-11 981 H.S. conviction as warfare

Jude 6 38 Angels of the Devil

Jude 9 40 a. Michael and the devil

Judges 09:23 56a God uses evil spirit to avenge

Luke 04:02-13 01 Temptation of Jesus

Luke 04:33 10 Synagogue at Capernaum

Luke 04:40-41 02 Capernaum

Luke 06:18 15 Vexed by the spirits

Luke 07:20-22 19 Proof for John the Baptist

Luke 07:33 27d John the Baptist possessed

Luke 08:02 20 Mary Magdalene

Luke 08:11 09 Seed and the soil

Luke 08:26-39 03 Gadara

Luke 09:01-02 06 The twelve sent out

Luke 09:37-43 13 Moonstruck boy

Luke 09:49 51c deliverance by non-disciples

Luke 09:55 992 What manner of spirit

Luke 10:17-20 21 power over the enemy

Luke 11:14 22 dumb demon

Luke 11:16-26 07 Beelzebub

Luke 11:24-26 08 clean but empty

Luke 13:11-16 69 Spirit of infirmity

Luke 13:32 50 sickness /= possession

Luke 22:03 26d Judas is off and on possessed

Luke 22:31-32 24 Sifting of Peter

Mark 01:13 01 Temptation of Jesus

Mark 01:23-28 10 Synagogue at Capernaum

Mark 01:32-34 02 Capernaum

Mark 01:38-39 14 Galilean tour

Mark 03:11 16 Summary of demon activity

Mark 03:14-15 05 disciples given power

Mark 03:22-27 07 Beelzebub

Mark 04:13 09 Seed and the soil

Mark 05:01-20 03 Gadara

Mark 05:09 991 Demons with names

Mark 06:07 05 Disciples given power

Mark 06:13 05b Results- twelve sent out

Mark 07:20-21 86b Non-demonic sins specified

Mark 07:24-30 11 Syrophenician woman's daughter

Mark 07:31-37 04b a non-demonic dumb man healed

Mark 08:32-33 12 Satan rebuked via Peter

Mark 09:14-29 13 Moonstruck boy

Mark 09:38 51b Deliverance by non-disciples

Mark 16:09 17a Seven demons out of Mary Mag.

Mark 16:17 18 Great Commission empowerment

Matthew 04:01-11 01 Temptation of Jesus

Matthew 04:24 50 sickness /= possession

Matthew 07:22 51d unsaved who drive out demons

Matthew 08:16 02 Capernaum

Matthew 08:28 03 Gadara

Matthew 09:32-34 04a dumb man

Matthew 10:01 05 Disciples given power

Matthew 10:07-08 06 The twelve sent out

Matthew 10:25 07 Beelzebub

Matthew 11:18 27d John the Baptist possessed

Matthew 12:24-30 07 Beelzebub

Matthew 12:43-45 08 clean but empty

Matthew 13:19 09 Seed and the soil

Matthew 13:24-43 96b destruction of devil's people

Matthew 13:39 29 Wheat/weeds The devil's people

Matthew 15:22-28 11 Syrophenician woman's daughter

Matthew 16:22-23 12 Satan rebuked via Peter

Matthew 17:14-21 13 Moonstruck boy

Matthew 25:41 37 Everlasting fire

38 Angels of the Devil

Philippians 03:18-19 77b Intemperance with food

Philippians 4:4-9 81 Peace as a defense

Revelation 02:08-11 41c The devil can cause imprisonment

Revelation 09:20 34 Demons are worshipped

Revelation 12:7-9 40 b. Michael and the devil

Revelation 16:14 35 Spirits of Demons

Revelation 18:02 36 Babylon, home of demons

Revelation 20:07-10 96 Devil will be tormented in hell

Revelation 20:3 35b Satan deceives the nations

Revelation 20:7 35c Satan deceives the nations

Romans 01:13 39b Hindrance to ministry

Romans 01:24 86 not demon

Romans 06:12-14 47 Sin shall not have dominion

Romans 08:13 88 Sinful deeds of the body

Romans 08:15 73 spirit of

Romans 08:37-39 58a2 Demons cannot separate from God

Romans 11:08-10 74 spirit of slumber

Romans 13:12-14 76 works of darkness/armor of light

Titus 2:3 26b2 *diabolos* = slanderer

Zechariah 3:1-2 26g Satan is an accuser

INDEX #2: A LIST OF INCIDENTS WITH THE BIBLICAL TEXT

Incident # Text

01 Temptation of Jesus Luke 04:02-13

Mark 01:13

Matthew 04:01-11

01b The tempter 1 Thessalonians 3:5

01c Temptation from ourselves James 1:13

01d Human desire temptation James 1:14

01e Satan tempts to lie Acts 05:03

01f Temptation from the kosmos 1 John 2:16

02 Capernaum Luke 04:40-41

Mark 01:32-34

Matthew 08:16

03 Gadara Luke 08:26-39

Mark 05:01-20

Matthew 08:28

04a dumb man Matthew 09:32-34

04b a non-demonic dumb man healed Mark 07:31-37

05 disciples given power Mark 03:14-15

Mark 06:07

Matthew 10:01

05b Results- twelve sent out Mark 06:13

06 The twelve sent out Luke 09:01-02

Matthew 10:07-08

07 Beelzebub Luke 11:16-26

Mark 03:22-27

Matthew 10:25

Matthew 12:24-30

08 clean but empty Luke 11:24-26

Matthew 12:43-45

09 Seed and the soil Luke 08:11

Mark 04:13

Matthew 13:19

10 Synagogue at Capernaum Luke 04:33

Mark 01:23-28

11 Syrophenician woman's daughter Mark 07:24-30

Matthew 15:22-28

12 Satan rebuked via Peter Mark 08:32-33

Matthew 16:22-23

13 Moonstruck boy Luke 09:37-43

Mark 09:14-29

Matthew 17:14-21

14 Galilean tour Mark 01:38-39

15 Vexed by the spirits Luke 06:18

16 Summary of demon activity Mark 03:11

17a Seven demons out of Mary Mag. Mark 16:09

18 Great Commission empowerment Mark 16:17

19 Proof for John the Baptist Luke 07:20-22

20 Mary Magdalene Luke 08:02

21 power over the enemy Luke 10:17-20

22 dumb demon Luke 11:14

24 Sifting of Peter Luke 22:31-32

25 Kingdom in power not words 1 Corinthians 04:20

26b0 Judas called a devil- false ass John 06:70

26b1 *diabolos* = False accuser 2 Timothy 3:3

26b2 *diabolos* = slanderer Titus 2:3

26b3 *diabolos* = malicious talker 1 Timothy 03:11

26c Judas tempted by devil John 13:02

26d Judas is off and on possessed Luke 22:03

26e Judas possessed a 2nd time John 13:27

26f Devil plants doubts in Eve Genesis 03:01-05

26g Satan is an accuser Zechariah 3:1-2

27a Jesus accused of being possessed John 07:20

27b Jesus possessed #2 John 08:48

27c Jesus possessed #3 John 10:20-22

27d John the Baptist possessed Luke 07:33

Matthew 11:18

28 Jews were of the devil John 08:44

29 Wheat/weeds The devil's people Matthew 13:39

30 Oppression Acts 10:38

31 Participation with demons 1 Corinthians 10:20

32 Doctrines of Demons 1 Timothy 4:01

32b Living according to the world Ephesians 2:2-3

33 Beliefs held by demons James 2:19

34 Demons are worshipped Revelation 09:20

35 Sorcerer and politician Acts 13:6-12

35 Spirits of Demons Revelation 16:14

35b Satan deceives the nations Revelation 20:3

35c Satan deceives the nations Revelation 20:7

36 Babylon, home of demons Revelation 18:02

37 Everlasting fire Matthew 25:41

38 Angels of the Devil 2 Peter 2:4

Jude 6

Matthew 25:41

39a Satan hindered Paul 1 Thessalonians 02:18

39b Hindrance to ministry Romans 01:13

40 a. Michael and the devil Jude 9

40 b. Michael and the devil Revelation 12:7-9

41a buffeting 1 Corinthians 04:11

41b Paul's aggelos of Satan 2 Corinthians 12:07-10

41c The devil can cause imprisonment Revelation 02:08-11

42 Sinner is "of the devil" 1 John 3:8

43 Tests for spirits 1 John 4:1-3

45 spirit of the anti-Christ 1 John 4:3

46 Resist the devil James 4:7

47 Sin shall not have dominion Romans 06:12-14

49 Armor of God for warfare Ephesians 6:10-18

50 sickness /= possession Acts 05:16

Acts 08:07

Acts 19:11-12

Luke 13:32

Matthew 04:24

51a Jewish exorcists Acts 19:13-

51b Deliverance by non-disciples Mark 09:38

51c deliverance by non-disciples Luke 09:49

51d unsaved who drive out demons Matthew 07:22

52 minds deceived and led astray 2 Corinthians 11:03

53a Devil blinds unbelieving minds 2 Corinthians 04:04

53b Devil as Angel of Light 2 Corinthians 11:14

54 God allows Satan to move David 1 Chronicles 21:1

56a God uses evil spirit to avenge Judges 09:23

56b Non-demonic disputing 1 Corinthians 01:11

56c Cain/murderer Belonged to devil 1 John 3:12

57 *diabolos* is our adversary 1 Peter 5:8-9

58a1 Hedge restrains the devil 2 Thessalonians 2:7-12

58a2 Demons cannot separate from God Romans 08:37-39

58a3 Divine limits on temptation 1 Corinthians 10:13

58b Partial hedge Job 01:12

58c partial hedge covering health Job 02:5-6

58d God's sovereignty over devil Job 02:3

58e Saul - God leaves, evil arrives 1 Samuel 16:14

59 Protection from evil one 2 Thessalonians 3:3

60 Exclusivity of light/darkness 1 John 1:5-6

61 No darkness within the Christian 1 John 2:10

63 Demons cannot inhabit body of JC 1 Corinthians 6:15-18

64 He that is in us is not in world 1 John 4:4

65 Delivered from power of darkness Colossians 1:13

66 Deliverance opportunities passed John 08:03

67 Spirits of fear, love, power, SM 2 Timothy 1:7

68 spirit of falsehood 1 John 4:6

69 Spirit of infirmity Luke 13:11-16

70a. Spirit of meekness 1 Corinthians 04:21

70b. spirit of meekness Galatians 6:1

71 Meek and quiet spirit 1 Peter 3:4

72 spirit of man 1 Corinthians 02:11

73 spirit of Romans 08:15

74 spirit of slumber Romans 11:08-10

75 Spirit of divination Acts 16:16

75b Supernatural knowledge Daniel 02:02

76 works of darkness/armor of light Romans 13:12-14

77a Openings to the devil Ephesians 5:5

77b Intemperance with food Philippians 03:18-19

79 No self-control = 's temptation 1 Corinthians 07:5

80 Pride opportunity to condemn 1 Timothy 3:6

81 Peace as a defense Philippians 4:4-9

82a Anger can give devil a foothold Ephesians 4:26-27

82b Snares of the devil 2 Timothy 2:26

82c snares of the devil 1 Timothy 3:7

82d 1 Timothy 5:14

83a Satan schemes to outwit Christian 2 Corinthians 02:11

83b Serpent deceives the mind 2 Corinthians 11:03

83c Satan as an angel of light 2 Corinthians 11:13-15

83d Serpent deceives Adam & Eve Genesis 03:01-7

84 Overcoming the world 1 John 5:3-5

85 Evil one controls the world 1 John 5:19

86 not demon Romans 01:24

86b Non-demonic sins specified Mark 07:20-21

87 Sinful deeds of the devil James 3:15

88 Sinful deeds of the body Romans 08:13

89 Philip's shrieking spirits Acts 08:6

90 Simon the sorcerer Acts 08:09--24

91 Prince of the power of the air Ephesians 2:2

92 Principalities are disarmed Colossians 02:15

94a Angels, authorities, powers Colossians 1:16-18

94b Angels, authorities, powers Ephesians 01:21

94c Angels, authorities, powers 1 Peter 3:22

95 Demons are territorial Daniel 10:12-13

95 Demons are territorial/empire Daniel 10:20

96 Devil will be tormented in hell Revelation 20:07-10

96b destruction of devil's people Matthew 13:24-43

97 Destruction of the flesh 1 Corinthians 05:5

971 Devil has the power of death Hebrews 02:14

98 Paul's handkerchief in exorcism Acts 19:11

981 H.S. conviction as warfare John 16:08-11

982 Open eyes, light, God Vs other Acts 26:18

99 various uses of pneuma

991 Demons with Names Jeremiah 46:25

Jeremiah 50:02

Jeremiah 51:44

Mark 05:09

992 What manner of spirit Luke 09:55

993 The types of enemies Ephesians 6:10-18

Index #3: List of Incidents and the Spiritual Activity occurring.

Incident # Type of activity

01 Temptation of Jesus Tempting by *diabolos*

 Tempting by Satanas

01b The tempter tempting

01d Human desire temptation Human nature temptation

01e Satan tempts to lie Tempting by Satanas

01f Temptation from the kosmos Temptation -- systemic evil

02 Capernaum possession

03 Gadara periodic possession

possession

04a dumb man possession

05 Disciples given power generic activity

none

05b Results- twelve sent out none

06 The twelve sent out generic activity

possession

07 Beelzebub none

08 clean but empty possession

09 Seed and the soil mental -- Taking away the Word

10 Synagogue at Capernaum possession

11 Syrophenician woman's daughter possession

12 Satan rebuked via Peter mental -- speaking through another

13 Moonstruck boy possession

14 Galilean tour none

15 Vexed by the spirits vexing

16 Summary of demon activity possession

18 Great Commission empowerment none

19 Proof for John the Baptist none

193 The types of enemies Scheming of devil

20 Mary Magdalene possession

21 power over the enemy none

22 dumb demon possession

24 Sifting of Peter Sifting

26b0 Judas called a devil- false ass Root source

26c Judas tempted by devil tempting by *diabolos*

26d Judas is off and on possessed possession

26e Judas possessed a 2nd time possession

26f Devil plants doubts in Eve mental-doubt God's Word

26g Satan is an accuser accusing

27a Jesus accused of being possessed none

27b Jesus possessed #2 none

27c Jesus possessed #3 none

28 Jews were of the devil Root source--mental?

30 Oppression exercising power

31 Participation with demons participation with humans

32 Doctrines of Demons Teaching error

32b Living according to the world Wrong living

33 Beliefs held by demons none

34 Demons are worshipped accepting worship

35 Sorcerer and politician influencing politicians

35 Spirits of Demons influencing politicians and miracle

35 Spirits of Demons working

35b Satan deceives the nations influencing politicians & deceiving nations

35c Satan deceives the nations influencing politicians & deceiving nations

36 Babylon, home of demons none

39a Satan hindered Paul hinder and stop

39b Hindrance to ministry hinder

40 a. Michael and the devil disputing

40 b. Michael and the devil fighting--accusing brethren

41a buffeting buffeting

41b Paul's aggelos of Satan buffeting

41c The devil can cause imprisonment buffeting

42 Sinner is "of the devil" Root of sin

49 Armor of God for warfare wrestle or warfare (pale)

50 sickness /= possession none
possession
vexing

51a Jewish exorcists possession

51b Deliverance by non-disciples possession

51c deliverance by non-disciples possession

52 minds deceived and led astray mental--deceiving

53a Devil blinds unbelieving minds Mental--blinding minds

53b Devil as Angel of Light deception

54 God allows Satan to move David provoking action

56a God uses evil spirit to avenge Disputing--trouble between people

56b Non-demonic disputing disputing

56c Cain/murderer Belonged to devil persistent disobedience

57 *diabolos* is our adversary devouring, especially through suffering

58a1 Hedge restrains the devil lawlessness, delusion

58a2 Demons cannot separate from God separate from God

58a3 Divine limits on temptation temptation

58b Partial hedge attacking finances and family through the
hedge

58c partial hedge covering health Attacking health through partial hedge

58e Saul - God leaves, evil arrives troubled

69 Spirit of infirmity

75 Spirit of divination possession

79 No self-control = 's temptation temptation

80 Pride opportunity to condemn condemnation

82a Anger can give devil a foothold foothold

82b Snares of the devil snares, captivity

82c snares of the devil snaring

82d foothold

83a Satan schemes to outwit Christian matching wits

83b Serpent deceives the mind deceiving the mind

83c Satan as an angel of light deceiving the mind

83d Serpent deceives Adam & Eve deceiving the mind

85 Evil one controls the world control and harm

86b Non-demonic sins specified Human nature temptation

87 Sinful deeds of the devil source of sin

89 Philip's shrieking spirits possession

90 Simon the sorcerer sorcery

91 Prince of the power of the air disobedience

95 Demons are territorial Resistance

96 Devil will be tormented in hell deceiving

96b destruction of devil's people causing sin

97 Destruction of the flesh devouring

98 Paul's handkerchief in exorcism possession

982 Open eyes, light, God Vs other blindness, darkness

991 Demons with names influencing politicians. Drawing nations
patron demon
possession

992 What manner of spirit destruction

Index #4: List of Manifestations and the Biblical Texts in which they occur.

Manifestation Text

"grievously vexed" the daughter. This is the only Matthew 15:22-28 case where daimonizomai is used as a verb. Elsewhere it is a participle.

psuchikos = sensual, animal; epigeios = upon the James 3:15 earth;

ability to do "magic." Acts 08:09--24

activity that opposed Jesus Luke 22:03

adversary of Christ, false accuser, slanderer. Words John 06:70

used of the devil in most other contexts.

anti-Christ denies that Jesus the Messiah has come in 1 John 4:1-3 the flesh

Appears as Angel of light. Also through false 2 Corinthians 11:14

Apostles, workers, appears to deceive.

attempts to devour (gulp down, drown, swallow). His 1 Peter 5:8-9

devouring is apparently accomplished by the

afflictions (pathema-sufferings) of v9

betrayal of Jesus John 13:27

Blinds the mind of unbelievers 2 Corinthians 04:04

boy falls into the fire and water. The boy was "Sore Matthew 17:14-21 vexed"

buffeting or tormenting via weaknesses, insults, 2 Corinthians 12:07-10

hardships, persecutions, difficulties

Caused nations to stream to him. Was made to spit out Jeremiah 51:44 what he had swallowed.

causes people to sin Matthew 13:24-43

condemns those who have been lifted up in pride. 1 Timothy 3:6

conversation Luke 04:02-13

Matthew 04:01-11

conversation: Said they knew Paul and Jesus but did Acts 19:13-

not know this person. Physical violence against

exorcist.

cried out identifying Jesus as Son of God. Luke 04:33

cried out. Identified Jesus as Son of God Mark 01:23-28

Cried with a loud voice. Acts 08:07

Deceives the nations and gathers them for battle. Revelation 20:07-10

deceiving nations Revelation 20:3

Demons cried out, "Thou art Christ, the Son of God." Luke 04:40-41

destruction of the flesh. 1 Corinthians 05:5

devil leads people astray 2 Corinthians 11:03

dumbness/deafness, foaming at the mouth, fits, Mark 09:14-29

gnashing of teeth. pining away, lifelessness,

suicidal acts, tare him,

Fighting against Michael and his angels Revelation 12:7-9

fighting and disputing. Jude 9

filled with terror Jeremiah 50:02

From time to time the spirit would trouble Saul. 1 Samuel 16:14

Gains foothold through unquieted anger Ephesians 4:26-27

gathers politicians into a battle with God. Revelation 20:7

Hindering the work of God and making it tedious. 1 Thessalonians 02:18

(Greek for hinder: enkopto--impede, detain, hinder, 1 Thessalonians 02:18

be tedious unto).

If a person persistently sins, they are of the devil. 1 John 3:8

infirmity (astheneia-disease, sickness, weakness) Luke 13:11-16

which caused her to be bent over.

knowledge and wisdom Acts 13:6-12

lawlessness, deception, lying wonders, 2 Thessalonians 2:7-12

motivated Cain to murder his brother. 1 John 3:12

naked, lived in tombs, driven into the wilderness by Luke 08:26-39

the demon. After Jesus commanded the demon to come

out "they" talked to Jesus & bargained.

NIV = "under the power of" or KJV = "oppressed" Acts 10:38

one is caused to stumble, is made blind, by the 1 John 2:10

darkness within.

People couldn't understand that Jesus was of God John 08:44

because they could not hear His word, proving they

were "of" the devil. Closed mind.

Peter was rebuking Jesus for saying he would die and Mark 08:32-33

rise again

prevent travel for ministry Romans 01:13

Provoking David to sin. 1 Chronicles 21:1

Reasoning with Eve and leading her mind astray. 2 Corinthians 11:03

Rebuking Jesus for saying he would be killed and Matthew 16:22-23

raised again.

SAID these men are from God and show us the way of Acts 16:16

salvation.

Satan masquerades as an angel of light 2 Corinthians 11:13-15

sickness Job 02:5-6

Speaking, reasoning, leading them astray Genesis 03:01-7

spirit of falsehood denies that Jesus is Christ and 1 John 4:6

does not listen to "us" (regarding teachings about

Christ).

spirits fell down and said "You are the Son of God." Mark 03:11

Spiritual blindness, darkness, the "power of Satan" Acts 26:18

Spoke and reasoned with Adam and Eve. Genesis 03:01-05

stir up trouble between people (with God's permission) Judges 09:23

suddenly cries out, tares him, foaming at the mouth, Luke 09:37-43

bruising him. (v42 "tares"--susparasso--violent

convulsion)

temptation of the person who may not have 1 Corinthians 07:5

self-control.

temptation to lie. Acts 05:03

The demon is spoken of as being dumb or unable to Luke 11:14
speak.

The Devil (as opposed to a demon) put into Judas' John 13:02
heart to betray Jesus.

The evil one brings harm to people and control of the 1 John 5:19
world .

The man lived among the tombs. unchainable. Crying. Mark 05:01-20

Cutting himself. Cried out in the presence of Jesus. Mark 05:01-20
out of his mind. naked.

the man was unable to speak Matthew 09:32-34

The men were 1. exceeding fierce (violent), 2. Cried Matthew 08:28
out,

the people were vexed (ochleo) by the spirits Luke 06:18

They work miracles in order to gain influence which is Revelation 16:14
used to cause political leaders to oppose God in
battle. These demons look like frogs.

Trying to separate us from the love of God Romans 08:37-39

verbal: teaching error, deceiving, leading people 1 Timothy 4:01
astray.

Vexed (ochleo) Acts 05:16

wild or insane words John 10:20-22

working in those who are disobedient. Ephesians 2:2

**Index #5: Conditions of Deliverance and the Biblical Texts in which
they occur.**

Conditions of deliverance Text

Demons are subject because Jesus has given authority Luke 10:17-20
over them.

Faith is the key to overcoming the world. 1 John 5:3-5

Faith. Matthew 17:14-21

Power not just words. 1 Corinthians 04:20

Repentance and acknowledging the truth. 2 Timothy 2:26

Resistance and standing firm in one's faith, which 1 Peter 5:8-9

will allow God to later restore us.

The Belief of the father. Mark 09:14-29

Index #6: Deliverance Manifestations and the Biblical Texts in which they occur.

Deliverance manifestations Text

Demons negotiated to go into the swine Luke 08:26-39

shrieking Acts 08:6

the demon threw (rhipto-medical word for convulsed) him but did Luke 04:33

not hurt him

The spirit cried out, tore (sparasso) him, and left him appearing Mark 09:14-29

to be dead.

the spirit tore him and cried with a loud voice. Mark 01:23-28

when the mother returned home her daughter had been laid upon the Mark 07:24-30

bed. Someone else laid her there in response to some probable

need

Index #7: The means of Deliverance and the Biblical Texts in which they occur.

Means of deliverance Text

.. "I with the finger of God cast our devils. . ." Luke 11:16-26

"finger of God" is figurative as "hand of God" etc.

"For this saying" meaning her expression of faith. Mark 07:24-30

"In Jesus name" Mark 09:38

Mark 16:17

1. Taking your stand in God's mighty power; 2. Ephesians 6:10-18

Arming yourself with all the instruments of defensive

and offensive warfare

avoiding certain sins 1 Timothy 5:14

Being sober, vigilant, and resistive toward the devil, 1 Peter 5:8-9

allows God to restore us. God is still in control of

this thing!!!

cast out Mark 01:32-34

cast out by Jesus Matthew 09:32-34

cast them out Matthew 10:07-08

David would play upon the harp 1 Samuel 16:14

demons driven out by the unsaved Matthew 07:22

Faith is the key to overcoming the world. 1 John 5:3-5

He cast out the spirits "with his word" Matthew 08:16

He rebuking them suffered them not to speak Luke 04:40-41

helmet of Salvation, girdle of truth, breastplate of Ephesians 6:10-18

righteousness, boots of gospel of peace, shield of

faith, sword of spirit-Bible

In temptation, God will always make a way of escape. 1 Corinthians 10:13

Jesus cast out devils by the Spirit of God Pneuma of Matthew 12:24-30

theos

Jesus cast them out Matthew 08:28

Jesus commanded the unclean spirit to come out v29 Luke 08:26-39

Jesus rebuked "him" saying "Hold your peace and come Luke 04:33

out of him."

Jesus rebuked him saying hold your peace and come out. Mark 01:23-28

Jesus rebuked Peter. Mark 08:32-33

Jesus rebuked the devil. Matthew 17:14-21

Jesus rebuked the spirit and "healed- the boy. Luke 09:37-43

Jesus rebuked the spirit, told it to come out and Mark 09:14-29

forbid it to return.

Jesus said "Come out" Mark 05:01-20

Jesus said to her, "you are loosed from your Luke 13:11-16

infirmity" Then he laid hands on her and immediately

she was made straight.

Jesus said: Get behind me Satan, you are an offense Matthew 16:22-23

to me.

Let the weakness become the showcase for the power of 2 Corinthians 12:07-10

God through receiving the grace of God for that

situation.

Michael, one of the chief princes of heaven, came and Daniel 10:12-13

helped the lesser angel break through to Daniel

Paul commanded the spirit to come out "in the name of Acts 16:16

Jesus."

Paul spoke to the man saying he would be blinded. Acts 13:6-12

Paul tried to "cut the ground" from under the false 2 Corinthians 11:13-15

workmen (v12).

Paul's handkerchief and apron were used in deliverance Acts 19:11

Paul's preaching Acts 26:18

Peace of God and God of peace. Philippians 4:4-9

perseverance James 1:13

Quickened by Christ (2:5) Ephesians 2:2-3

Quoted the scripture as rebuttal to temptation Matthew 04:01-11

Resistance to devil. Oppose, stand up against, stand James 4:7

your ground.

saying "The Lord rebuke you Satan!" Zechariah 3:1-2

The "great faith" of the mother. Matthew 15:22-28

The rebuke of the Lord Jude 9

They were to "cast them out" (1544 ekballo) Matthew 10:01

Warfare: "Be faithful" Revelation 02:08-11

Index #8: Texts where more than one name is given to a single entity

Greek name Other names for same entity Text

evil spirit 1 Samuel 16:14

Judges 09:23

v39 = the devil Matthew 13:19

aggelos messenger of Satan 2 Corinthians 12:07-10

Amon No, No-Amon, Amon Jeremiah 46:25

Beelzeboul Satan Mark 03:22-27

Satan (v26) Matthew 12:24-30

Satan, 758 archon, prince, chief, ruler, Luke 11:16-26

magistrate

Bel Marduk, Merodach, Jeremiah 50:02

daimon unclean spirits (v13) Revelation 16:14

daimonion pneuma of a akarthartos daimonion-unclean Luke 04:33

demon

pneuma, deceiving spirits, 1 Timothy 4:01

spirits Luke 08:02

Luke 10:17-20

unclean spirit Luke 08:26-39

daimonizomai daimon(v31) Matthew 08:28

daimonion Matthew 09:32-34

spirits Matthew 08:16

diabolos evil one (poneros) Matthew 13:39

great dragon, old serpent (ophis), Devil, Revelation 12:7-9

Satan

rulers, authorities, powers, spiritual Ephesians 6:10-18

forces

tempter Matthew 04:01-11

kosmos prince of the power of the air Ephesians 2:2-3

pneuma daimonion, unclean spirit, Luke 09:37-43

dumb spirit, foul spirit, deaf and dumb Mark 09:14-29

spirit,

evil spirits Acts 08:6

Acts 19:11

Acts 19:11-12

Acts 19:13-

Luke 07:20-22

Prince of the power of the air Ephesians 2:2

spirit of divination Acts 16:16

unclean spirit Luke 11:24-26

Mark 01:23-28

Matthew 12:43-45

unclean spirit, demon-daimonizomai, Mark 07:24-30

devil-daimonion

unclean spirit. Note: Matthew calls Mark 05:01-20

them demons

unclean spirits Acts 05:16

Acts 08:07

Luke 06:18

Mark 03:11

Mark 06:07

Matthew 10:01

poneros *diabolos* (v11) Ephesians 6:10-18

Satanas adversary 1 Timothy 5:14

diabolos Revelation 20:7

diabolos (v10) Revelation 20:07-10

dragon, old serpent (ophis), *diabolos* Revelation 20:3

wicked one (Matthew); Mark 04:13

Index #9: Types of Spiritual Activity by Spiritual entity.

Greek name Type of activity

aggelos buffeting

Amon patron demon

anomos lawlessness, delusion

arche separate from God

bale (Hebrew) influencing politicians. Drawing nations

Beelzeboul none

daimon influencing politicians and miracle working

none

daimoniodes source of sin

daimonion accepting worship

generic activity

participation with humans

periodic possession

possession

Teaching error

daimonizomai none

possession

diabolos buffeting

condemnation

devouring, especially through suffering

disputing

exercising power

fighting--accusing brethren

foothold

influencing politicians

mental -- Taking away the Word

Root of sin

Root source

Root source--mental?

Scheming of devil

snare, captivity

snaring

diabolos Tempting by *diabolos*

kosmos Temptation -- systemic evil

Wrong living

legeon possession

ophis deceiving the mind

mental--deceiving

peirazo tempting

pneuma

disobedience

generic activity

none

possession

vexing

poneros control and harm

persistent disobedience

wrestle or warfare (pale)

sar Resistance

Satanas blindness, darkness

deceiving

deceiving the mind

deception

devouring

foothold

hinder and stop

influencing politicians & deceiving nations

matching wits

mental -- speaking through another

mental -- Taking away the Word

possession

Sifting

temptation

Tempting by Satanas

theos Mental--blinding minds

Index #10: Spiritual Activity and any corresponding manifestation.

Greek name Manifestation

ability to do "magic."

causes people to sin

From time to time the spirit would trouble Saul.

prevent travel for ministry

Provoking David to sin.

sickness

Speaking, reasoning, leading them astray

Spoke and reasoned with Adam and Eve.

stir up trouble between people (with God's permission)

aggelos buffeting or tormenting via weaknesses, insults, hardships,

persecutions, difficulties

anomos lawlessness, deception, lying wonders,

arche Trying to separate us from the love of God

bale (Hebrew) Caused nations to stream to him. Was made to spit out what he

had swallowed.

Bel filled with terror

daimon They work miracles in order to gain influence which is used to

cause political leaders to oppose God in battle. These demons

look like frogs.

daimoniodes psuchikos = sensual, animal; epigeios = upon the earth;

daimonion boy falls into the fire and water. The boy was "Sore vexed"

cried out identifying Jesus as Son of God.

Demons cried out, "Thou art Christ, the Son of God."

naked, lived in tombs, driven into the wilderness by the demon.

After Jesus commanded the demon to come out "they" talked to Jesus & bargained.

The demon is spoken of as being dumb or unable to speak.

verbal: teaching error, deceiving, leading people astray.

daimonizomai "grievously vexed" the daughter. This is the only case where daimonizomai is used as a verb. Elsewhere it is a participle.

the man was unable to speak

The men were 1. exceeding fierce (violent), 2. Cried out, wild or insane words

diabolos adversary of Christ, false accuser, slanderer. Words used of the devil in most other contexts.

attempts to devour (gulp down, drown, swallow). His devouring is apparently accomplished by the afflictions

(pathema-sufferings) of v9

condemns those who have been lifted up in pride.

conversation

Fighting against Michael and his angels

fighting and disputing.

Gains foothold through unquieted anger

If a person persistently sins, they are of the devil.

knowledge and wisdom

NIV = "under the power of" or KJV = "oppressed"

People couldn't understand that Jesus was of God because they could not hear His word, proving they were "of" the devil.

Closed mind.

The Devil (as opposed to a demon) put into Judas' heart to *diabolos* betray Jesus.

ophis devil leads people astray

Reasoning with Eve and leading her mind astray.

pneuma anti-Christ denies that Jesus the Messiah has come in the flesh

conversation: Said they knew Paul and Jesus but did not know this person. Physical violence against exorcist.
cried out. Identified Jesus as Son of God

Cried with a loud voice.

dumbness/deafness, foaming at the mouth, fits, gnashing of teeth. pining away, lifelessness, suicidal acts, tare him, infirmity (astheneia-disease, sickness, weakness) which caused her to be bent over.

SAID these men are from God and show us the way of salvation.

spirit of falsehood denies that Jesus is Christ and does not listen to "us" (regarding teachings about Christ).

spirits fell down and said "You are the Son of God."

suddenly cries out, tares him, foaming at the mouth, bruising him. (v42 "tares"--susparasso--violent convulsion)

The man lived among the tombs. unchainable. Crying. Cutting himself. Cried out in the presence of Jesus. out of his mind.
naked.

the people were vexed (ochleo) by the spirits

Vexed (ochleo)

working in those who are disobedient.

poneros motivated Cain to murder his brother.

The evil one brings harm to people and control of the world.

Satanas activity that opposed Jesus

Appears as Angel of light. Also through false Apostles, workers, appears to deceive.

betrayal of Jesus

Deceives the nations and gathers them for battle.

deceiving nations

destruction of the flesh.

gathers politicians into a battle with God.

Hindering the work of God and making it tedious. (Greek for

hinder: enkopto--impede, detain, hinder, be tedious unto).

Peter was rebuking Jesus for saying he would die and rise again

Rebuking Jesus for saying he would be killed and raised again.

Satan masquerades as an angel of light

Spiritual blindness, darkness, the "power of Satan"

temptation of the person who may not have self-control.

temptation to lie.

skotia one is caused to stumble, is made blind, by the darkness within.

theos Blinds the mind of unbelievers

Index #11: Types of Entities and any deliverance manifestations.

Greek name Deliverance manifestations

daimonion Demons negotiated to go into the swine

the demon threw (rhipto-medical word for convulsed) him but did

not hurt him

pneuma shrieking

The spirit cried out, tore (sparasso) him, and left him appearing

to be dead.

the spirit tore him and cried with a loud voice.

when the mother returned home her daughter had been laid upon

the bed. Someone else laid her there in response to some probable need

Index #12: Conditions of Deliverance and the Type of entity involved

Greek name Conditions of deliverance

daimonion Demons are subject because Jesus has given authority over them.

Faith.

diabolos Repentance and acknowledging the truth.

Resistance and standing firm in one's faith, which

will allow God to later restore us.

kosmos Faith is the key to overcoming the world.

pneuma The belief of the father.

Conclusions and Summary

What we have presented is essentially an unillustrated Bible study. This is not to apologize for that, but to defend it in the context of spiritual warfare. In my view one of the main problems in how this topic is taught within the church today is that too little emphasis is given to the Scripture and too much emphasis is given to personal experience, personal revelation, and speculation. So if a person says that after prayer they felt a thickness leave their throat, this must be that a demon was inhabiting their throat and subsequently left. We could just accept that or we could test it against the Scripture to see if that happened to anyone in the Scripture. We do not have to criticize the person who makes the claim, but we need something more than subjective feelings upon which to base teaching.

We have provided, in an organized format, what the Scripture says on this topic. That should be useful to any Bible teacher or Pastor who wants to check personal experience. Armed with this manuscript, the teacher can say, "Well, that may be your experience, but the Scripture does not record any such incident or manifestation having happened in either the deliverance ministry of Jesus or of the Apostles. To be on the safe side, let us rely upon the Scripture to mediate our experiences rather than our perceptions and experiences to add to the Scripture."

We must consider experience, but we should also note the limits of the knowledge which God has revealed. The medieval period is supposedly famous for debating how many angels can occupy the head of a pin. It is the ultimate in useless knowledge. We should also regard it as an expression of debate about which there can be no authoritative answer. Someone needs to say that it cannot be finally settled because it is neither subject to the scientific method nor is there a definitive Biblical expression on the subject.

When I read about the levels of angels and demons with each level defined and its prerogatives outlined I wonder where this information comes from. Are we back to the medieval way of just filling in the blanks by revelation? The value for the church in this manuscript is in stopping short of adding to the Scripture. Where the Scripture is silent, we want to be silent. Where it speaks we want to speak.

In addition to checking experience and the limits of Biblical knowledge, this manuscript can be used as an outline for discipleship training or Biblical instruction. I have used the sub-headings as topics for midweek Bible studies. For churches that prefer topical Bible study this manuscript provides a useful guide._

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Spiritual Activity Checklist

Is it happening? Item

Temptation

Buffeting

Sifting--warnings about attacks

Demonic thoughts

Provoked to foolish or harmful action

Destruction of the flesh

Arguments and Criminal activity

via sickness

Taking away the Understand of the Word

Blinding of the Mind toward spiritual things

Error about spiritual things

Persistent disobedience

Vexing

Hindrance

Participation with demons

Periodic Possession

Constant Possession

Which of these things may be present in their life?

1. Some form of idolatry in the family background within four generations. Obvious ones are demonic religions such as Hindu, Buddhist, Native American, .

(Don't overlook rebellion, arrogance, immorality, impurity, greed, gluttony)

2. Geographic considerations. Do they come from demonic areas?

1. Sins of the mind where the person does not retain control of their thoughts.

(Don't overlook drug use, meditation, ism, uncontrolled anger)

4. Attitudinal issues

(Consider excessive guilt and sorrow, pride, lack of sexual self-control, lack of mental peace, disobedience to known truth, secular values, insolence to Christ, breaking marriage vows, casting off early faith, being idle, a busybody, tattler, or malicious talker, ignorance.)

5. Participation with demons

VITA

Joseph B. Fuiten

Joseph Fuiten was raised in rural Oregon in the home of a mother and father who were both Assemblies of God ministers. As a youth he was active in sports, music, debate, student government, and politics. His life-long dream was to go into law and politics. Pursuing that dream led him to attend Willamette University and obtain a BA in Political Science .

At Willamette University, Joe pursued politics, being elected Chairman of the College Republicans of Oregon, Student Body President of Willamette, and National Student Representative. His internship was as a lobbyist in the Oregon Legislature working on the Oregon Motorist Information Act of 1971. He also worked as a chauffeur for Clay Meyers, Oregon's Secretary of State.

A call to the ministry resulted in a changed direction. Licensed as a minister while still a student, Joe began preaching to youth during the "Jesus Movement" of the early 1970's, and helped start the Willamette Christian

Body on campus. He also helped start the Jesus Festival Movement by founding the "Sweet Jesus, Prince of Peace, Rock Festival," in 1971 at McCullough Stadium in Salem

In 1972 Joe entered the formal church ministry as a Youth Evangelist and thereafter as a Youth Pastor. He has served churches in Aloha, Oregon and Tacoma Washington. In 1979 he was elected Director of Christian Education for the Northwest District Council of the Assemblies of God, with responsibilities in Church Growth, Christian Schools, and Sunday Schools for the 370 churches of the Northwest District Council.

Since 1981 he has served as Senior Pastor of Cedar Park Assembly of God in Bothell, Washington, starting with one part time secretary and building an organization of twelve Pastors and seventy four staff members, including founding a fully accredited Christian School through tenth grade.

Joe has also helped found a number of organizations including Channel 20 in Seattle, a Christian television station now owned by Trinity Broadcasting Co., Mission of Mercy, a Colorado based Missions funding raising organization generating about \$3 million per year, Mainstream Ministries, a national Youth Pastor's training organization, and the Chapel of the Resurrection, a ministry for burial of Christians in an inspiring setting.

His interests in the community have been reflected in hosting television and radio talk programs, coaching Little League, serving two Governors on the Governor's Advisory Council on HIV/AIDS, and serving on a variety of boards.

Joe is married to the former Linda VandenBos. Together they have four children, from ages 14 to 21.