

Spiritual Warfare and Worldviews

1 **SPIRITUAL WARFARE AND WORLDVIEW**

In recent years, there has been a renewed interest in the gospel as power in the lives of people and in spiritual warfare between God and Satan (Anderson 1990, Arnold 1997, Kraft 1992, Moreau 1997, Powlison 1995, Wagner 1991, to name a few). This comes as an important corrective in many Western churches to the earlier emphasis on the gospel as merely truth and on evil as primarily human sin. Both truth and power are central themes in the gospel and should be central in the lives of God's people as well.

Much literature on spiritual warfare has been written by missionaries who were forced to question their Western denial of the spiritual realities of this world through encounters with witchcraft, spiritism, and demon possession. For the most part they base their studies on experience and look for biblical texts to justify their views. These studies generally lack solid, comprehensive, theological reflection on the subject. A second viewpoint is set forth by biblical scholars who seek to formulate a theological framework for understanding spiritual warfare but who lack a deep understanding of the bewildering array of beliefs in spirit realities found in religions around the world. Consequently, it is hard to apply their findings to the specific contexts in which ministry occurs.

We need a way to build bridges between the biblical teaching and the particularities of different cultures. We hold that Scripture is divine revelation and the source of definitive understandings of truth. We take for granted here that Satan and his hosts are very real and that there is a spiritual battle going on. We also affirm that the battle has already been won and that

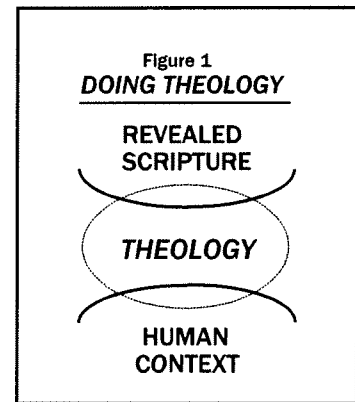
This is a revised version of 'Spiritual warfare and worldview.' In *Global Missiology for the 21st Century*. William D. Taylor, ed. Grand Rapids, MI: Baker Academic Press.

Christ is establishing his reign on earth through his angels, the church and his followers.

Doing Theology

How can we reflect theologically on spiritual warfare? Before answering this, we need to clarify what we mean by theology. I am assuming here that Scripture is divine revelation given to us by God, not our human search for God. Theology, then, is our attempt to understand that revelation in our historical and cultural contexts (Figure 1). It is important, therefore, that we study Scripture carefully so that our theologies are biblically

informed. We must remember, however, that all our theologies are shaped by the times and cultures in which we live. Even the languages we use are shaped by our worldviews. We must remember, too, that there are great gulfs between biblical times and our times, between universal theories and the particularities of everyday life, and between synchronic theologies which examine the unchanging structure of reality and diachronic theologies that study cosmic history.



Applying this model of missiological theology to the current debates regarding spiritual warfare, we must begin by examining what the people we serve believe about spirits and spiritual battles. Stories of battles between good and evil, and of power encounters between good gods and evil demons are found in all major religions. In Hinduism, Rama battles Ravana, in Buddhism, Buddha fights Mara, in Islam, Allah wars against Shaitan, and in traditional religions, tribal gods fight one another for conquest. It is not possible here to examine the specific views of spiritual warfare found in the many cultures around the world. That is the task of each

missionary as he/she ministers in specific human contexts. Our task, rather, is to examine our own worldviews to see how these shape our reading of Scripture. If we are not aware of our own worldviews, we are in danger of reading the understandings of war and warfare of our culture into Scripture and of distorting its message.

Worldviews and Spiritual Warfare

It should not surprise us that in the current debate over spiritual warfare we often read into Scripture the understandings of warfare of our culture. We will briefly examine three worldviews to see how they have shaped this debate.

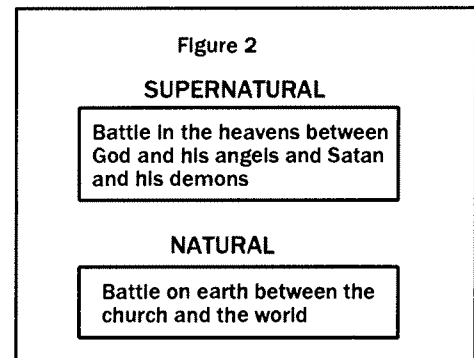
Modern Supernatural/Natural Dualism

The worldview of the West has been shaped since the 16th century by the Cartesian dualism that divides the cosmos into two realities—the supernatural world of God, angels, and demons and the natural world of humans, animals, plants and matter. This division has led to two views of spiritual warfare. First, as secularism spread, the reality of the supernatural world was denied. In this materialistic worldview, the only reality is the natural world, which can best be studied by science. For modern secular people, there is no spiritual warfare because there are no gods, angels, or demons. There is only war in nature between humans, communities and nations. Some Christians accept this denial of spiritual realities, and they demythologize the Scriptures to make them fit modern secular scientific beliefs. Angels, demons, miracles, and other supernatural realities are explained away in scientific terms. This battle, it is claimed, is between good and evil in humans and social systems. The church is called to fight against

poverty, injustice, oppression and other evils, which are due to oppressive, exploitative human systems of government, business and religion.

The second view of spiritual warfare emerging out of this dualism is that God, angels and demons are involved in a cosmic battle in the heavens, but the everyday events on earth are best explained and controlled by science and technology (see Figure 2). People pray to God for the salvation, but they turn to modern medicines for

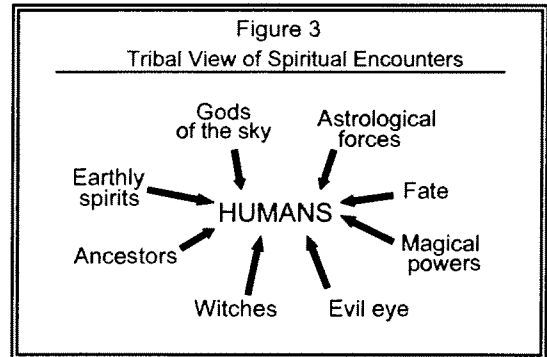
healing and to psychology for deliverances from so-called demon possession, because demons, if they exist, exist in the heavens, not on earth. Western missionaries influenced by this dualism deny the realities of witchcraft, spirit possession, evil eye, and magic in the cultures where they serve. Consequently, they fail to provide biblical answers to the people's fears of earthly spirits and powers, and fail to deal with the reality of Satan's work on earth.



Tribal Religions

For most tribal peoples, ancestors, earthly spirits, witchcraft, and magic are very real. The people see the earth and sky as full of beings (gods, evil shades, ancestors, humans, animals and nature spirits) that relate, deceive, bully and battle one another for power and personal gain. These beings are neither totally good nor totally evil. They help those who serve or placate them. They harm those who oppose their wishes or who neglect them or refuse to honor them. Humans must placate them to avoid terrible disasters.

Spiritual warfare in animistic societies is seen as an ongoing battle between different alliances of beings (Figure 3). For the most part, these alliances are based on ethnicity and territory. The battle is not primarily between “good” and “evil,” but between “us” and “them.” The gods, spirits, ancestors, and



people of one village or tribe are in constant battle with those of surrounding villages and tribes. When the men of one group defeat those of another, they attribute their success to the power of their gods and spirits. When they are defeated, they blame this on the weakness of their gods and spirits. We see this worldview in the Old Testament in the way the Arameans views their battles with the Israelites (1 Kings 20:23-30).

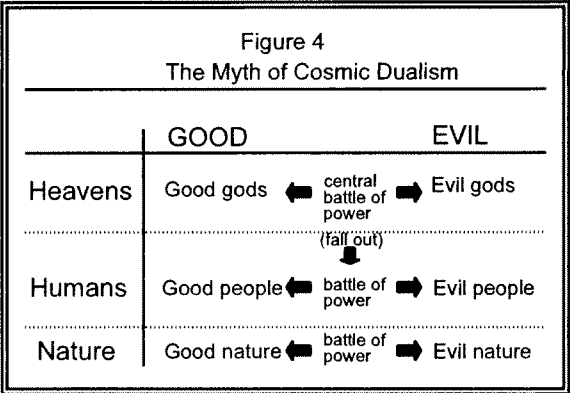
Land plays an important role in tribal views of spiritual warfare. Gods, spirits and ancestors reside in specific territories or objects, and protect their people who reside on their lands. Their powers do not extend to other areas. When people go on distant trips, they are no longer under the protection of their gods. When a community is defeated, the people are expected to change their allegiance to the stronger god and serve him. When people migrate to a new territory, they must come to terms with the local gods. Conversions to new gods often follow traumatic power encounters.

Some Christians interpret the biblical data on spiritual warfare using the traditional tribal themes of territory and power encounter (Peretti 1988, Wagner 1991). Satan is viewed as having authority over the earth—an authority which he exercises through delegation to his demonic

hierarchy. But, as Chuck Lowe (1998) points out, this view of territorial spirits has little biblical justification. The belief in spirits who rule territories and control people implies that these people are hapless victims of the cosmic battles of the gods, and that once they are delivered from the power of these spirits, they will be ready to convert to Christ in mass. This sells human sinfulness short. Even if demons are driven out, humans call them back and renew their individual and corporate rebellion against God. Belief in evil spirits now ruling geographical territories also denies the work of the cross. Whatever delegated authority Satan had at the time of creation was taken away after the resurrection, when Christ declared, “All authority in heaven and earth has been given to me” (Matt. 28:18). Satan now has no authority over the earth, except the authority given him by his demonic and human followers.

Cosmic Dualism

A third worldview of spiritual warfare is based on a cosmic dualism (Figure 4). This is found in Zoroastrianism, Manichaeism, Hinduism, and cultures shaped by the Indo-European worldview, including those in the West. In it, mighty gods battle for the control of the universe: one seeking to establish a kingdom of righteousness and order, and the other an evil empire. The outcome is uncertain, for both sides are equally strong. Further, the battle is unending, for when either good or evil is defeated, it rises to



fight again. All reality is divided into two camps: good gods and bad ones, good nation and evil ones. Ultimately the division is not between cosmic good and evil, for good gods and nations often do evil in order to win the battle and establish their empires, and evil gods and nations do good. The real division is between “our side” and “the enemy.” If we win, we can establish the kingdom, and, by definition, it will be good. If the others win, they will establish what we see as an evil empire.

Central to this worldview is the myth of redemptive violence. Order can be established only when one side defeats the other in spiritual warfare. In other words, violence is necessary to bring about a better society (Larson 1974, Lincoln 1986, Puhvel 1970, Wink 1992). to win, therefore, is everything. The focus is on the battle. The myths tell of the battles between the gods and of the effects of these on humans. Conflicts and competition are intrinsic to the world and lead to evolution (biology), progress (civilization), development (economic) and prowess (sports).

Morality in the Indo-European battle is based on notions of “fairness” and “equal opportunity,” not on some moral absolutes. to be fair, the conflict must be between those thought to be more or less equal in might. The outcome must be uncertain. It is “unfair” to pit a professional ball team against a team of amateurs. Equal opportunity means that both sides must be able to use the same means to gain victory. If the evil side uses illegal and wicked means, the good side is justified in using them. In movies the police officer cannot shoot first. When the criminal draws his gun, however, the police officer can shoot him without a trial “in self defense.” In the end, both the good and the bad sides use violence, deceit, and intimidation to

win the battle. In this worldview, chaos is the greatest evil, and violence can be used to restore order.

Indo-European religious beliefs have largely died in the West, but as Walter Win (1992) points out, the Indo-European worldview continues to dominate modern Western thought. It is the basis for the theories of evolution and capitalism, and is the dominant theme in Western entertainment and sports. People pay to see the football battle, and they go home at the end claiming victory or making excuses for the loss. Winning is everything. The story ends when the detective unmasks the villain, the cowboys defeat the Indians, Luke Skywalker and Princess Leah thwart the Evil Empire, Superman destroys the enemies of humankind, Underdog defeats Simon bar Sinister, and Popeye knocks out Bluto. Victory is never final. Evil always rises again to challenge the good, so good must constantly be on guard against future attacks.

Many current Christian interpretations of spiritual warfare are based on an Indo-European worldview, which sees such warfare as a cosmic battle between God and his angels, and Satan and his demons for the control of the earth and its people. The battle is fought in the heavens, but it ranges over sky and earth. The central question is one of power. Can God defeat Satan? Because the outcome is in doubt, intense prayer is necessary to enable God and his angels to gain victory over demonic powers. Humans are victims of this struggle. Even those who turn to Christ are subject to bodily attacks by Satan.

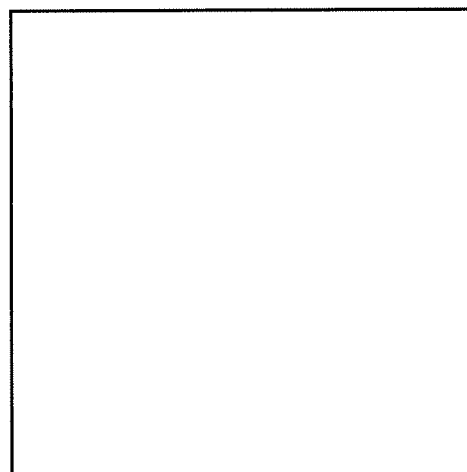
Biblical Views of Spiritual Warfare

Warfare is an important metaphor in Scripture, and we must take it seriously. Eugene Peterson (1997, 122-123) writes:

There is a spiritual war in progress, an all-out moral battle. There is evil and cruelty, unhappiness and illness. There is superstition and ignorance, brutality and pain. God is in continuous and energetic battle against all of it. God is for life and against death. God is for love and against hate. God is for hope and against despair. God is for heaven and against hell. There is no neutral ground in the universe. Every square foot of space is contested.

The question is, what is the nature of this battle in biblical terms? One thing is clear: the biblical images of spiritual warfare are radically different from those in the materialistic, dualistic, animistic and Indo-European myths (Figure 5).

For example, in the Old Testament the surrounding nations saw Israel's defeats as evidence that their gods were more powerful, but the Old Testament writers are clear—Israel's defeats are not at the hand of pagan gods, but the judgment of Yahweh for their sins (Judg. 4:1-2; 6:1; 10:7, 1 Sam 28:17-19, 1 Kings 16:2-3; 2 Kings 17:7-23). Similarly, the battle between God and



Satan is not one of power (Job 1:1-12, Judg. 9:23-24). The whole creation belongs to God. The gods of the pagans are, in fact, no gods. They are merely human-made images fashioned from wood and stone (Isa. 44 - 46). Satan is a fallen angel created by God.

In the New Testament the focus shifts to a more spiritual view of battle. The Gospels clearly demonstrate the existence of demons, or unclean spirits, who oppress people. The exorcists of Jesus' day used techniques such as shoveling a smelly root up the possessed person's nose to drive the spirit away or invoking a higher spirit through magical incantations

(Keener 1993). Jesus, in contrast, simply drove the demons out on the basis of his own authority (Mark 1:21-27; 9:14-29). He was not simply some mighty sorcerer who learned to manipulate the spirits through more powerful magic. He is the sovereign God of the universe exercising his will and authority over Satan and his helpers.

The Nature of the Battle

The Bible is clear: there is a cosmic battle between God and Satan (Eph. 6:12). There is, however, no doubt about its outcome. The dualism of God and Satan, good and evil, is not eternal and coexistent. In the beginning was God, eternal, righteous, loving and good. Satan, sin and sinners appear in creation. Moreover, God's creation is an ongoing process. The very existence of Satan and sinners, and the power they use in their rebellion, is given by God and is a testimony of his mercy and love. Finally, whatever the battle, it was won at Calvary.

If the cosmic struggle between God and Satan is not one of power, what is it about? It is the establishment of God's reign on earth as it is in heaven. It is for human hearts and godly societies. God in his mercy is inviting sinners to repent, turn and enter his Kingdom.

Two parables help us understand the nature of the warfare we face. The first is the parable of the wayward son (Bailey 1998). The father lavishes his love on his son, but the son rebels and turns against his father. The father is not interested in punishing his son, but in winning him back, so the father reaches out in unconditional love. The son wants to provoke the father into hating him, thereby justifying his rebellion, but the father takes all the evil his son heaps on him and continues to love. When the son repents, he is restored fully into the family

(Luke 15:21-24). Similarly, God loves his rebellious creations and longs to save them. If he were to do less, he would be less than perfect love. In this battle for human allegiances, humans are not passive victims. They are active co-conspirators with Satan and his host in rebellion against God, and God urges them to turn to him for salvation.

The second parable concerns the rebellious vassals or stewards (Matt. 21:33-44). At first, the stewards are faithful, and their appointment gives them legitimate authority over part of the kingdom. Later they rebel and persecute the righteous. In Indo-European mythology, the king is justified in simply defeating the rebels by might and destroying them. In the biblical worldview, the king first seeks reconciliation, so he sends his servants. When they are killed, he sends his son. Even then the king does not remove the rebellious servants arbitrarily. He is righteous even in the way he removes them for the authority he has given them. He shows their unfitness to rule by sending his son, who is found guilty and put to death by the servants. The case is appealed to the king, who finds the lower court evil and removes the rebellious servants from power. The central question in Scripture is not power but authority.

The Weapons of Warfare

Scripture makes it clear, the weapons of spiritual warfare are different for God and for Satan. Satan blinds the minds of humans to the truth through lies and deception. He tempts them with the pleasure of sin by appealing to their old nature. He intimidates them with fear by sending misfortunes. He accuses them of their sins. Above all, he invites them to worship themselves as gods (Gen 3:1-7; 2 Tim. 3:2). God uses the weapon of truth to enlighten the mind, the weapon of righteousness to combat sin, the weapon of love to win the enemy, and the

weapon of peace and *shalom* to counter hatred and violence. Above all, he invites all into the kingdom of God, in which Christ reigns in perfect love and justice. Satan and his followers (demonic and human) devise cultures and societies of rebellion that blind human minds. They seek to control those who turn themselves over to the rebellion, to keep sinners from converting, and to cause the saved to fall. Human rebellion is both individual and corporate. God and his followers (angelic and human) create the church as a counter-cultural community where Christ is recognized and worshiped as Lord and where truth, love, and righteousness reign. In the battle, God, his angels, and his saints minister to protect and guide his people (2 Kings 6:17; Gen. 24:7; 31:11-12; Dan. 8:15-16; 9:20-23; Matt. 1:20).

Power Encounters

At the heart of much of the current debate regarding spiritual warfare is the concept of “power encounter.”² Often this is seen in Indo-European terms (figure X). God fights Satan and his demonic hosts to defeat and drive them out. Proponents see such encounters as opportunities to demonstrate the might of God through dramatic healings, casting out of demons, and divine protection, and they assume that when people see God’s miraculous interventions, they will believe. Scripture and church history show that demonstrations of God’s power often lead some to believe, but they also excite the enemy to greater opposition, leading to persecution and death. We see this in Elijah’s confrontation with the prophets of Baal. After a dramatic demonstration

² Allan Tippett originally used this term with reference to the battle that takes place within seekers who fear that this new God of the Bible is not as powerful as their old gods, and will not be able to protect them when their old gods attack them because they follow a new God. A second use is the ‘Elijah’ power encounter

of God's power, Jezebel is furious, appoints new priests and sends an army. Elijah runs for his life and wants to die. There is no revival in Israel for a hundred and fifty years under Hezekiah. We see this pattern in the book of acts, where demonstrations of signs and wonders are followed by persecution, imprisonment, and death (figure X). Above all, we see this pattern in the Gospel of John, where Jesus confronts the religious and political establishments and is crucified (Figure X). In biblical spiritual warfare, the cross is the ultimate and final victory (1 Cor. 1:18-25). If our understanding of spiritual warfare cannot explain this, we need to reexamine it. On the cross, Satan used his might to destroy Christ or to provoke him to use his power unjustly. Either would have meant defeat for Christ—the first because Satan would have overcome him, and the second because it would have destroyed God's plan of salvation through the use of unrighteous means.

The cross is victory makes no sense in the Indo-European and tribal worldviews. In the Indo-European worldview, Christ should have taken up the challenge of his tormentors, called down his angelic yhosts waiting ready in heaven (XXX passage), and come down from the cross in triumph to establish his kingdom. In Scripture, the cross is the demonstration of victory through weakness. At the cross, Satan stands judged because he put Christ, God incarnate as perfect human, to death. On appeal to the high court of heaven, the verdict of death reached by the Satan, the Roman political courts, and the Jewish religious courts is overturned. The judges are shown to be corrupt and removed for any authority given them. The verdict is overturned, and Christ is resurrected and given all authority.

On the cross, Jesus bore the sins of the world and triumphed over all the powers of evil. His obedience unto death was "so that by his death he might destroy him who holds the power of

death—that is, the devil” (Heb. 2:14). the cross was Satan’s undoing (Col. 2:15), but Satan’s defeat was not an end in itself. Rather it removes the obstacles to God’s purpose of calling rebellious humans to himself, and recreating them fit for his kingdom (Gen. 12:1; Ex. 19:3ff; 1 Peter 2:9). The cross is the victory of righteousness over evil, of love over hate, of God’s way over Satan’s way. If our understanding of spiritual warfare does not see the cross as the final triumph, it is wrong.

The biblical heroes in spiritual warfare are given in the hall of fame in Hebrews. Some overthrew kingdoms, escaped death by the sword, put whole armies to flight, and received their loved ones back from death (Heb. 11:33-35). Even greater are the victors who were tortured, mocked, whipped, chained, oppressed, mistreated, and martyred (Heb. 11:36-38). They were “too good for this world.” In all these cases, victory lies not in defeating the enemy, but in standing firm in faith and bearing witness to Christ, no matter the cost or the outcome.

Christians and churches are in desperate need of showing God’s power in transformed lives and in a Christlike confrontation of evil wherever they find it, whether demonic, systemic, or personal. Here we face two dangers. On the one hand, we may avoid bold demonstrations of power for fear that these may [not work] or become magic. The church then is poor in manifestations of God’s might. On the other hand, in our zeal to demonstrate God’s power, we can run after the sensational and be tempted to use power for our own glory. Neither miracles nor the cross can be taken out of the gospel without distorting it.

The Coming Kingdom

Finally, a biblical view of spiritual warfare points to the final establishment of the kingdom

of God throughout the whole universe. When we focus too much on the current battle, we lose sight of the cosmic picture in which the real story is not the battle, but the eternal reign of Christ. That vision transformed the early church, and it should be our focus in ministry today.

[add testimony + and - of people saved]

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Spiritual Warfare and Worldview

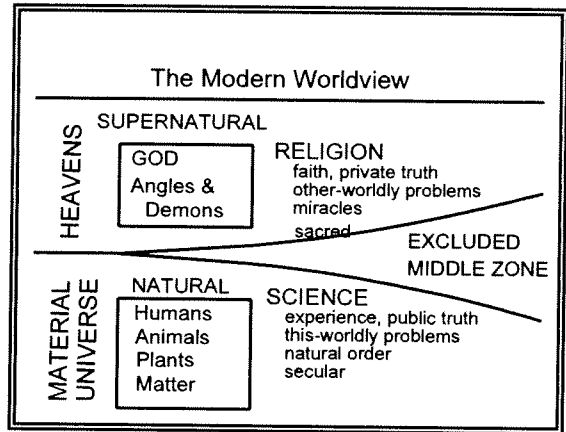
Paul G. Hiebert

Introduction:

- current interest in the spiritual warfare
- stories of battles between good and evil are world wide
- importance of examining the worldviews we bring with us in reading Scripture.

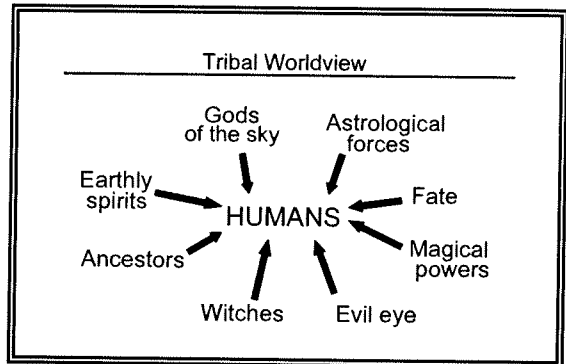
1. Modern worldview and spiritual warfare:

- Cartesian dualism
- secular materialism
- religious dualism
- excluded middle



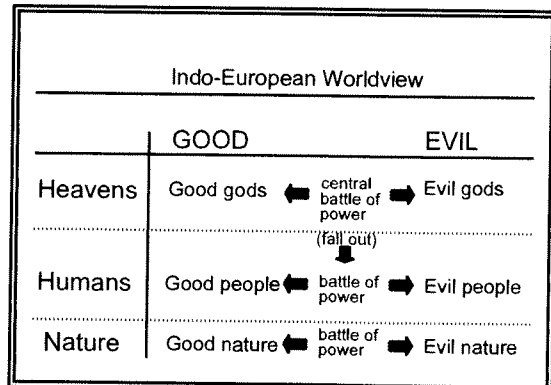
2. Tribal worldview and spiritual warfare:

- earth and sky are full of spirits, shades, ancestors, animal spirits, witches and magical powers
- these are neither totally good nor totally evil. They help those who serve or placate them. They harm those who oppose their wishes or who neglect them or refuse to honor them.
- spiritual warfare in animistic societies is seen as an ongoing battle between different alliances of beings.
- because tribes are territorial and have territorial gods, land plays an important role in their views of spiritual warfare.



3. Indo-European worldview and spiritual warfare:

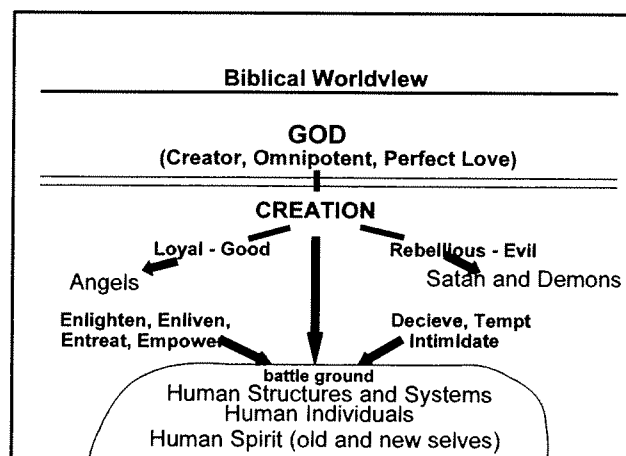
- cosmic dualism. Mighty gods battle for control of the universe: one seeking to establish a kingdom of righteousness and order, and the other an evil empire. The outcome is uncertain for both sides are equally strong, and the battle is unending for when good or evil are defeated they rises to fight again.
- myth of redemptive violence. Conflicts and competition are intrinsic to the world, and lead to evolution (biology), progress (civilization), development (economic), and prowess (sports).
- goal: win the battle
- method: power of force
- basic value: take control, establish order
- evil: chaos
- means: pragmatism—anything that works
- result: we become like our enemy



- focus: on the battle
- morality is based on the notion of “fairness.”
- Indo-European worldview in the west—entertainment, sports, stories.

4. Biblical worldview and spiritual warfare:

- reality of spiritual beings
- battle between God and Satan for human hearts and godly societies.
- goal: win the enemy.
- method: power of love
- end: reconciliation and shalome
- evil: sin, broken relationships
- morality: we must remain righteous. the battle is not ‘fair’
- focus: on peace and reconciliation
- power encounters lead to greater opposition and persecution.
- the supreme power encounter is the Cross on which Jesus defeated Satan.



Appendix 1: **Jesus Confronts the Powers of Jerusalem and Rome**

1. Birth: challenges Herod and earthly kingdoms.
2. Overturns the tables; challenges the corrupt religious order.
3. Nicodemus: shows a religious leader the way.
4. Samaritan woman: violates Jewish religious exclusivism.
5. Heals on the Sabbath: attacks the legalism of the religious establishment.
6. Feeds the five thousand: ministers to those neglected by the establishment, and refuses earthly kingship.
7. Heals and raises the dead: shows the powerlessness of the religious establishment.
8. Triumphal entry: publically claims to be the Messiah.
9. Jewish and Roman leaders crucify J
10. Confronts the Pharisees: challenges their teachings.
11. Raises the dead: shows the powerlessness of the religious leaders.
12. Triumphal Entry: challenges the leaders' understanding of the Kingdom.
- 13-19. Jewish and Roman Leaders Conspire and Kill Jesus.
- 20-21. Jesus rises from the dead. defeats Satan and the establishment and establishes his kingdom.

Appendix 2: **Some of the Power Encounters in the Book of Acts**

- 2: Pentecost → ridicule, some believe
- 3: Heal the cripple → jail
- 5: Ananias and Sapphira → death
- 5: Signs and wonders → jail
- 6: Signs and wonders → death
- 14: Heal a cripple → stoned
- 14: Cast out demons → jail

NOTES ON LECTURES SPIRITUAL WARFARE

Introduction

- introduce ourselves
- state our particular interest or involvement in the topic.
- outline: phenomenology, ontology, missiology

PHENOMENOLOGY - Analysis of the Situation.

1. Posing the Problem:

- Why has this issue suddenly surfaced now?

2. Influence of missions on sending church: -

- example of healing in an Indian village
- case on Auntie Mensah
- worldviews
- model for analysing religious beliefs
- problem of western missionary having few answers to "middle zone".

3. Collapse of Modernity and rise of Post-Modernity;

3.1 The New Age Movement

3.2 Neo Paganisms

- wichen
- native religions (N. American, Europe)
- hard rock, and drug culture
- satanism

ONTOLOGY - What is a Biblical Worldview? Ontology

1. Biblical view of God

2. Angels and Demons

3. Principalities and Powers

4. Spirit

5. Spiritual Warfare

MISSIOLOGY - Ministry to those oppressed by demons:

5.1 Team ministries

5.2 Focus on essentials - salvation

Assignment for next class:

1. Find all you can about the word to which you are assigned.
 - biblical passages
 - articles and books on the subject
2. Try to integrate your findings into your broader theology of the nature of God, satan, sin, cross, redemption and so on.
3. Be ready to share your findings in class.

WORDS

1. Principalities and Powers:

Archon, Arche, Exousia, Dunamis

2. Satan, demons and angels:

Possession and exorcisms

3. Spirit:

Ruwach, Neshamah, Pneuma

4. Spiritual warfare:

A THEOLOGY OF SPIRITUAL WARFARE

1. The Nature of God

- 1.1 God is sovereign and transcendent. He is the creator of the universe, including Satan and the demonic hosts.
- 1.2 God is all powerful. There is no question of the outcome of the conflict between him and evil. The central issue is not, therefore, one of power - who wins.

2. The Nature of Christ

- 2.1 Jesus Christ is God's son who took on human form. He shares in God's sovereignty and power. He speaks with the authority of God (Mark 1:21-27).
- 2.2 Every person "in Christ" shares in Christ's uniqueness, and need not be apprehensive or feel paralyzed with fear concerning Satan and evil spirits. (cf. I John 4:4). They are encouraged to pray for deliverance from this deceiver (Mt. 6:23; Col 2:13).
- 2.3 On the cross Jesus became Lord and victor over all the powers of evil. His obedience unto death "rendered powerless him who had the power of death, that is the devil" (Heb. 2:14). The cross was Satan's undoing (Col. 2:15).
- 2.4 Satan's defeat is not an end in itself. Rather it removes the obstacles to God's purpose of creating people fit for His Kingdom (Gen 12:1; Ex 19:3ff; Dr. 7:65; I Peter 2:9).

3. Angels

- 3.1 There are hosts of angels (300 references in the Bible).
- 3.2 They minister to God in worship, and to the saints in protection (2 K 6:17), guidance (Gen 24:7; 31:3,11,12; Danuel 8:15-16, 9:3,20-23; Matt 1:20).

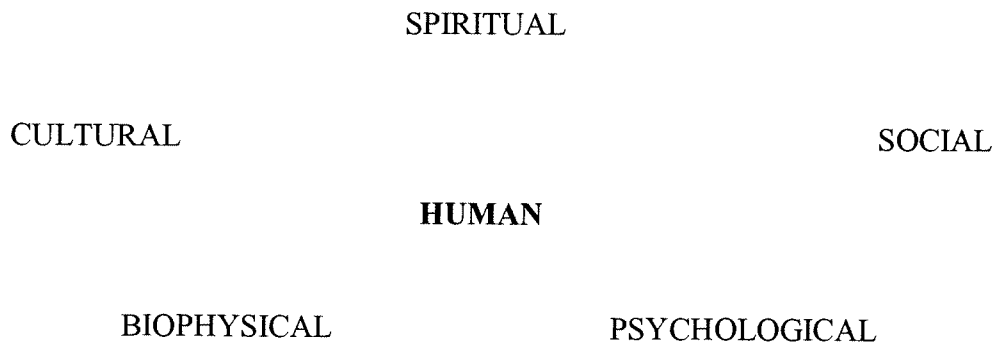
4. Satan and His Hosts

- 4.1 Satan and demons are dreadfully real, and represent the powers of darkness arrayed in battle against God's kingdom of light. They are intelligent beings having knowledge (Mk. 1:24; Acts 19:5); emotions (James 2:19); and speech and willpower (Matt. 12:44).
- 4.2 Satan is a deceiver and appears as an angel of light (Heb. 1:7; II Cor. 13:14).

- 4.3 Satan tempts and harasses humans, including Christians (I John 4:1; I Tim. 4:1).
- 4.4 Satan works through individuals who are co-conspirators with him in rebellion against God.
- 4.5 Satan also works through corporate human systems. The world is in the grip of ideologies and institutions that transcend the individual and condition his/her beliefs and lifestyle.
 - 4.51 **Ideologies:** Humans create cultures that include ideologies and religions that keep people from hearing the Gospel, and oppose those who accept it. Examples:
 - materialism/consumerism, Marxism, Islam, Hinduism, secular humanism, etc.
 - 4.52 **Social systems:** Humans belong to human social systems that keep them from being fully free agents able to follow God's call. These include family systems, social systems and human institutions.
- 4.6 Not all supernatural phenomena can be attributed to God. Satan performs many "miracles." (John 4:48; II Thes. 2:9).

5. The Nature of Human Being

- 5.1 Every human is a very complex being and is shaped by her/his past. Satan can work through many different ways to deceive and entrap a person.
- 5.2 Humans are complex wholes:



- 5.3 Humans are co-conspirators in evil. We are willing allies of Satan.
- 5.4 At the core of our evil is our worship of ourselves (II Tim.). Satan does not necessarily want us to worship him - only **not** to worship God.

- 5.5 Most misfortunes and illnesses are not directly caused by demonic sources. They are part of our fallen estate and the judgment of sin.
- 5.6 It is human nature to be fascinated by the novel, the inexplicable, the miraculous. They also want to have control. Consequently they have a basic tendency towards magic that enables them to control the supernatural. When the people wanted miracles and not the message they brought, Jesus ceased doing them.

6. The Nature of Spiritual Warfare

- 6.1 The battle between righteousness and evil, God and Satan is real and serious.
- 6.2 The issue is not one of power, but of authority. God seems to have given Satan authority over the earth before his fall. The question is how does God remove Satan from the position He gave him without being unjust and arbitrary Himself. - in Jesus' temptation he placed himself under God's authority by appealing to Scripture (Luke 4:1-13, cf. Dut 8:3, 6:13, Ps. 91:11).
- 6.3 Jesus' exorcism of spirits and healing of the sick took place as part of his ministry. He did not go seeking these, but when people came he ministered to them. His central purpose was to declare the coming of the Kingdom of God in salvation, righteousness, peace and justice.
- 6.4 Scripture absolutely forbids Christians from pursuing demonology and magic (Isa. 8:19-22; Jer. 27:9-10; Gal. 5:20, Rev. 21:8).

A MISSIOLOGY OF SPIRITUAL WARFARE

1. We must be prepared for spiritual ministries that include healing and exorcisms, but we should not focus chiefly on them. Deliverance ministries are most effective when they are part of a holistic pastoral care ministry. Our central purpose is that people be saved and grow into Christian maturity. We must avoid the sensationalism commonly associated with healing/exorcism ministries.
2. The critical issues is discernment. We must not confuse ontology with phenomenology. Satan is a master of deceit and wants as much to fear he is there when he isn't as to believe he isn't when he is.
 - 2.1 Discernment is very difficult because of the complexity of the human person and our tendency to self-deception.
 - The person who is psychologically ill may suffer from delusions of being demon possessed.
 - Demonized persons rarely refer to being demonized.
 - 2.2 M.J.Sall notes five differences between demonization and mental illness:
 - a demonized person reacts negatively to Jesus and his followers (Matt. 8:29), whereas the mentally disturbed are often devoutly religious, even developing delusions of grandeur thinking themselves to be Jesus.
 - demons what bodies to inhabit and appear as distinct, separate personalities associated with people. Psychotics have the opposite desire, seeking to withdraw and confusing reality and fantasy.
 - demons respond in a specific, rational manner, and speak coherently. The mentally ill tend to be incoherent in speech and have illogical mental processes.
 - demons have a strong, objective ego identity. The mentally ill have weak ego structures, and uncertain self-images as a result of their loss of object reality.
 - treatment of the mentally ill is often a long process.
 - That of the demonized is more immediate, dramatic and **lasting** in its cure.
3. Preparation for Exorcism:
 - 3.1 It is important that the counselor be prepared. He/she must take careful stock of personal attitudes and relationship to the Lord. Deliverance ministries should never be done merely out of curiosity or experiment. The demons, too, know hidden sin and inner secrets of the counselor (Act 19:13ff). Complete honesty and openness is needed, and a right heart before God. Unconfessed sin, resentment and an unforgiving spirit block the ministry.

- 3.2 Care must be taken to avoid undue emotional involvement, and to maintain as much objectivity as possible, because such ministries are already very subjective and lend themselves readily to excesses and sensationalism. We do not enter such ministry joyfully or triumphantly.
- 3.3 Some part of the counselee's personality must want deliverance. God does not deliver people against their will.
- 3.4 The counselors should work as a team including a medical doctor and a Christian psychologist. A wrong diagnosis and exorcism can cause great damage to the counselee.
- 3.5 The team should look first for biophysical and psychological causes. Only when all these are ruled out, should spirit possession be considered as the cause.

4. Ministry

- 4.1 Ministry must be conducted surrounded by prayer for protection, discernment, and ministry. Speak primarily to God.
- 4.2 Do not converse with the spirits. Simply seek to discover its identity, and then order its departure under the authority of Christ. It is not important to know the name of the spirit to cast it out.
- 4.3 Avoid all magical tendencies in the deliverance. It is not dependent on the use of any special words, or gestures. The deliverance is by Christ and the Holy Spirit, not by our actions.
- 4.4 Follow-up and incorporation of the counselee in a small, understanding Christian community is essential. Deliverance is only a small part of overall pastoral care. Help the church deal with the stigma of "possession."

Notes of Contextualization

1. In 1972 Shoki Coe, director of the Theological Education Fund, introduced the term 'contextualization'. He contrasted it with 'indigenization'.

INDIGENIZATION

- tied to mission from west to nonwest
= unidirectional
- tied to the church relationships (social)
- static view of Gospel and culture
- concern with goals
- oriented to past
- evil: foreignness of church and Gospel

CONTEXTUALIZATION

- viewed from top down = multidirectional.
Gospel to all cultures
- tied to message of Gospel (cultural)
- dynamic view of gospel and culture =
concern with process
- oriented to future
- evil: syncretism and compromise of the
gospel.