

DR. RANDY LEE DELP



The Study of Spirits

The Field of Pneumatology

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FOREWORD

by Kevin Delp

Imagine with me for just a minute!

As a young child, you grew up on the shores of Galilee. You were born into a family of fisherman. Tying nets, fixing boat planks and selling fish were the realities of your day and the destination of your tomorrows. As a youngster, while fishing at sea or at night around the fire, you would hear the accounts of past generations. You would continually ask for the stories to be told about the plagues of Egypt, or how the walls of Jericho came down. You would pretend to be King David, in the sand, by the boat, as you hurled your sling-shot at trees pretending they were Goliath and his brothers. The magnitude and power of God was fascinating.

Although those days were long gone and the people of God were left to be under the power of occupying Rome, the way God use to interact with creation in such prolific ways caught your imagination to the point that over time you dared ask, “What is He really like?” Those questions were always silenced in how you were taught to connect with God, the same way all the families of Israel had done it for thousands of years, through sterile performances of liturgical sacrifices and washings, participation in feasts and a once-a-year pilgrimage to Jerusalem. In an attempt to realize how it use to be, you would even quote the prayers of past heroes, but inevitably your relationship with God was through phlegmatic ritual and law. The prophets’ words had disappeared and with it the demonstration of God’s power. Centurions were the power now and Rome was the law.

As you grew up, you and your brother took on your father’s trade, continuing the long line of fisherman in your family. You accepted the fact that just as you were with your father, your son would be with you. You would tell him the same stories you were told and demonstrate the same rituals and law that you were shown. You even looked forward to the sight of your own little king David hurling the same rocks at the same giants trees you once did.

But then on a very normal day, the question of “What is He like” was answered. That question had been relentlessly buried by tradition and custom. But on that sunny day as the glare of the sea hit your eyes, a silhouette of a man stood in front of you. Jesus simply introduced himself and offered a three-year answer to that question, by saying, “Peter, follow me.” You began to interface with God, not through ritual, not through imagination or vision, not through the borrowed prayers of past greatness. You met God in the flesh.

For around three years off and on, your childhood fascination gained root as you experienced God in the flesh. You heard him laugh, saw him cry and watched him get tired as the journey began to wane. Jesus was the sum and more of all the imagination, fantasy and story-telling of your childhood. Finally, Emmanuel! God is truly with us. Yet while still being the physical Messiah, only begotten of flesh, he taught about a spiritual dimension and a heavenly kingdom. You heard him say things like, “Let he who has an ear, hear what the Spirit is saying.” The spirit dimension was as real to him as the physical one that surrounded you.

At times, you and your colleagues would sense his frustration. He would look almost puzzled at the veil over your spiritual eyes. His glare was similar to your father’s, when he taught you how to retie the nets. Yet, Jesus’ requests seemed so unfair. At least you could see the nets your father was talking about. The realm he talked about was drastically different than our natural world. Nevertheless, he operated in that unseen dimension with precision, efficacy and authority. He would recognize deaf and dumb spirits and rebuke them and then the person who was oppressed by that evil was healed. He even prayed differently. He petitioned the kingdom of heaven, this invisible realm, to come to earth and for God’s will to be made manifest.

Then one evening during the Passover celebration in Jerusalem, everyone was sitting around in a circle, sharing a meal. That conversation exposed one of your biggest fears. Jesus looked over to you and said, “I must go.” Something inside of you panicked. You said to yourself, “Go? Go where?” I finally get to experience God in the only reality I know, and now He is going to leave? I don’t want to go back to my old rituals or customs. For the first time, it seemed like

God's relationship can be real." So out of fear of being left with the liturgy you had before you met him, you declare, "I am going with you!" Jesus had been speaking about his death, but again, you couldn't get beyond the physical to hear what he was saying in the spirit.

With one last ditch effort you declare, "I will follow you to the ends of the earth." And then with tear filled eyes, he looked at you and said, "You say you would, but in all reality, you will deny me three times tonight before the morning rooster crows." But in true Jesus fashion, always being aware of what is happening in the spirit, he began to comfort your crushed heart. He said, "The spiritual adversary seeks to destroy you but I have prayed for you and you will be just fine." After dinner, Jesus invited you and the rest of the room to walk to the garden where he loved to pray.

That walk was like all the other walks you took in the evening, when you were in Jerusalem. He shared about this awesome spiritual kingdom that you and your friends were apart of and then he said something that absolutely didn't make sense. In fact, you wouldn't understand it for another month-and-a-half. He said, "I must leave and its better for you that I do, because when I leave, I will send the Holy Spirit to be your helper." The common sense meter inside of you began to blare, and that siren posed a question you kept to yourself. "How is it possible that it is better for me to be led by a spirit and not a physical thing?"

Now, jump forward fifty days. You have just experienced the most horrific weekend of your life, full of embarrassment, shame and grief and then his death. But suddenly, he is there, presenting himself to you and your friends. He gathered all of you and did something that reminded you of the camp fire stories of creation. In the same way God breathed into the nostrils of Adam, Jesus was going to each of you, one by one, breathing new life into you. When he approached you, there was no feeling of disappointment or condemnation. All you could see was love, beaming through his eyes. He breathed on you and said, "Receive the Holy Spirit."

You realized he was creating something new, you just couldn't imagine what it would be. Then, for the next forty days, at different times, he would appear, still talking about his spiritual kingdom and

this spiritual realm. And then next, you find yourself back in Jerusalem, observing yet another feast just like you did before you met him. You must have asked yourself, “Are we now back to the ceremonies again?” You feel the tension of your past with its rituals and celebrations and the three years of living with a tangible God that has completely changed your life.

Ten days earlier, he told you and your colleagues to wait in Jerusalem for this Helper that he would send. Your mind recollected the three-year-journey when he kept saying, “When are you going to get this spiritual thing?” Reclining there in the room you thought, “If I couldn’t get it then, what makes me think I will get it now?”

As you were waiting, your mind raced back to how he lived. He said things like, “God is spirit, and if you are going to worship Him, you are gonna have to do it in spirit.” You remembered seeing him from afar, talking to his Father as if He was sitting right next to him. You recalled the things he said, like, “I only do as my heavenly father does and I’m only going to say what I hear my Father saying.” Then it hit you! “He breathed on me.” You thought, “He gave me this Spirit so I can understand the spirit realm. I just need to act, believe and perceive as He did.”

Now you were beginning to understand--the spiritual world is as real as the physical one. At that moment, you didn’t feel like a baby anymore. You started to feel yourself mature. You listened to the noise that invaded the room. At first, it sounded like a little breeze. Then the noise amplified and turned into a wind and the wind began to rush. Something was taking place in the spirit. As you were hearing spiritual things, your eyes saw flames of fire appearing on top of everyone in the room. You shouted, “It’s real! It’s tangible! It’s our promise from Jesus!”

That little baby inside of you just a few short days ago has aged into full grown maturity, full of confidence. You and everyone in the entire room began to speak in tongues. It was so raucous that people from sixteen different nations began to gather below the room you were in and heard all of the glorious stories you were told as a boy of the wondrous things of God in their native language. You looked over to Thomas and it was as tangible to him as sticking his finger into the

nail scared holes on Jesus' hands. You glanced at Mary, Jesus' mother. It was as evident to her, as the day she was still a virgin, and felt "baby Jesus" kick her in the stomach. Then inside you, a conviction arose that was as real as the day he asked you to step out in the water and walk to Him.

Once, you were only a boy dreaming and wondering what God was like. Now, you feel Him inside of you. From your progression of ritual and ceremony, to following Jesus, you are now about to address the crowd of the spiritual dimension, from where God operates. You hear the jeers from the crowd because they can only see the physical reality. They shouted, "Why are you and your friends so drunk this early in the day." They couldn't perceive. They couldn't understand. And because you once were that same person, with that same perception, you stood in front of the crowd of cynical mockers. With spiritual perception and depth of discernment you declare, "My brothers and countrymen, "This is that..."

When Peter stood up and said "This is that," he was bringing cognitive definition to a spiritual demonstration. Oftentimes in life, we trivialize what we can't understand or control. We dismiss it for the sake of convenience or comfort. For two thousand years, the church of the Lord has gone through many different understandings and experiences about the spirit. Some have chosen to dismiss it to a dispensation while others have ridden the pendulum to the other extreme, declaring any type of spiritual manifestation to be holy.

Whether in the pulpit or on the pew, we desire to "experience" God. This desire often causes us to seek for physical acts of the spirit to either justify our life's position and/or direction or validate our ministry. It is one thing to be able to stand up and judge "this is that" to a sign and a wonder, but it is a whole other responsibility to be able to discern both good and evil that derives from the spiritual kingdom.

When God created the heavens and earth, it wasn't two different locations, but one location with two distinctly different realms. Unfortunately, in Western Christianity the "next level" in God is measured by influence or platform, but the writer of Hebrews suggests a different "next level" plumb line altogether. While we desire our lives to grow out in scope, this passage encourages us to grow up

in Him. Hebrews 5:11-14 states,

“**11** About this, we have much to say that is hard to explain, since you have become dull in understanding. **12** For though, by this time, you ought to be teachers, you need someone to teach you again the basic elements of the oracles of God. You need milk, not solid food; **13** for everyone who lives on milk, being still an infant, is unskilled in the word of righteousness. **14** But solid food is for the mature, for those whose faculties have been trained by practice to distinguish good from evil.” NRSV.

The urging from the *Book of Hebrews* is for Jewish believers to move beyond the simple “sayings of God.” They were unskilled in knowing their right standing at God’s table. The writer likens them to an infant who is helpless in feeding himself. The text compelled them into this next level to become mature. Growing up can only be done through diligence, awareness and perception. It requires the depth and aptitude to differentiate the spiritual influences of both good and evil that impact the world. This should be the goal of every Jesus follower.

The Apostle Paul even associates our identity as God’s children with our willingness and availability to be led by the Spirit. Unfortunately, the church is more led with signs and wonders, spiritual experiences and emotional feelings. I don’t believe it because of our lack of devotion but rather a lack of knowledge. Hebrews 4 quotes, “The word of God is so sharp it can even pierce the division of soul, spirit and flesh to reveal the heart.”

Universal Studios produced a movie in 1995 entitled *The American President*. In one of the most memorable scenes of the movie, President Shepherd (played by Michael Douglas) was having a heated discourse with his political aid, Lewis Rothschild (played by Michael J. Fox).

Lewis: “They want LEADERSHIP! They are so thirsty for it they will crawl through the desert toward a mirage and when they discover there’s no water, they will drink the sand.”

President Shepherd: “Lewis, we’ve had presidents who are beloved who couldn’t find a coherent sentence with two hands and a flashlight. People don’t drink the sand because they’re thirsty, *they drink the sand because they don’t know the difference.*”

While evil is seemingly growing all around us, I hear Lewis' voice, we need LEADERSHIP! We have poured glasses of experience and filled jugs of manifestations, but without understanding, we drink the sand and the church is left embryonic.

I believe the pages of this book is that answer to the cry for leadership. It is a clarion appeal to understand the root of "spirit reality." This book peels back the veil to what most view as mystical, in order for us to get a practical understanding of how the two realms (the natural and spiritual) interact and effect each other. The following pages are a "this is that" statement to our wrestling with things that Paul says isn't with flesh.

Till we come into full maturity in Christ Jesus....

Kevin Delp

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INTRODUCTION

The term pneumatology is the combination of two Greek words: *pneuma* (*pronounced new-mah*), and *logos* (*pronounced low -goess*). The word *pneuma* is translated spirit, breath, and wind and the word *logos* is primary to our English word “logic.” English words ending in “ology” usually denote that which is logically studied. For example, the Greek word *theos* is translated “God.” When combined with *logos* it becomes theology and is defined as, “the study of God.” Pneumatology is defined as “the study of spirits.”

As part of the systematic theology of the Bible, pneumatology focuses on the Holy Spirit while demonology is the study of the Devil and the demonic system. This book will discuss the spirit world in its entirety, including a study of the Holy Spirit, the demonic world, angelic and human spirits.

Originally, I was going to call this book, “*God Is Spirit - But What Does that Mean?*” When I was challenged to teach the course, *Pneumatology*, I changed the name to *The Study of Spirits*. It is my desire that the student understands the spirit world and how it influences emotions, behavior and decisions that occur in life. There are many questions as it relates to the spiritual realm. Does it have a substance? Can it be seen? If so, is it viewed in black and white or in living color or no color at all? Is the spirit realm more like light and darkness?

The term “spiritual” is best explained with the phrase “of the spirit” or “of spirits,” depending on the context. The spiritual realm comprises of spiritual substances that exist as spirits in an unseen domain. But what are spirits and from where do they come? John 4:24 emphatically states, “God is spirit.” And since God, the Creator of all things, is spirit, we must assume that spirits come from Him. Later, this book will discuss Jesus’ statement “God is spirit.”

Not only did Jesus proclaim the spiritual nature of God, he also said that we must worship “in spirit.” So, to be able to truly worship God in the manner that Jesus stated, we first must understand the spirit realm. We must start with the following questions. What

is the difference between spiritual light and spiritual darkness? Is this a realm filled with thoughts, ideas and impressions? Can it be measured? Is this where “sense mechanisms” function?

There are a few assumptions that we can make as we approach this subject. First, if spirits exist, then they exist in an unseen realm. Second, if God is spirit and man is comprised of body, soul and spirit, then man’s existence is both physical and spiritual: that which can be seen and that which can’t be seen. Third, according to the Bible, there are times when spiritual creatures are realized or manifested in the physical realm. But how does that occur? As physical creatures, we cannot arbitrarily see into the spiritual realm, but can spirits view our physical activity or are they only connected to the spiritual aspect of humanity?

There are other questions asked by the theological world. What kind of spirits are there? Do they have a hierarchal structure? What are angels and demons and can they influence man’s behavior? Is the phrase “kingdom of God” a reference to this spiritual realm and will there ever be a time in our future that we will be able to see the kingdom of God more than just evidences of the kingdom?

Believe it or not, the Bible has answers to all these questions and while it might seem out of the ordinary, the spirit world is extraordinarily common, routine, and oftentimes predictable. The spirit realm exists interchangeably alongside of and within the physical realm. Our senses are neither physical or spiritual. According to Gordon Lindsay¹, they are sensical. Eyes are physical, seeing is sensical. Ears are physical, hearing is sensical. It is through our senses that we experience the physical realm. Without the ability to see, hear, taste, touch, and smell, we could not experience any aspect of the physical realm.

When the Book Began

This treatise has been a work in progress. It started at Walker Hall on the Lee University campus, in Cleveland, TN in 1967.

¹Randy Delp, *Impact of Book of Enoch on Christianity and Other Religions* (Bloomington: AuthorHouse 2017), p. 168.

That is when I received a supernatural healing and sensed a presence in the room. This experience is the primary reason that I have devoted my life to preaching and teaching the Gospel. I attributed that presence to an angel. Later, the Lord revealed that He was the presence that I had experienced.

A secondary motivation occurred when I was a young man in Huntington, WV. The voice of the Lord sounded audible as He awakened me in the middle of the night and led me throughout the streets of the city just to see if I would follow Him. As wild and ridiculous as that sounds, it has led to my ability to hear and obey God throughout my ministry. To this day, I am not sure how the spirit world works but I am confident that a spirit realm exists and the Bible validates its existence.

There are myriads of books written about angels and spirits, both good and bad. Although I will cite comments from other authors, my source for validation of belief will be from the Bible. Paul identified many of these spirits; sometimes they are called angels. The Greek word for angel is *angelos* translated as messenger. Sometimes these messengers were human. For example, Apostle John wrote seven letters to seven angels who were over seven churches in Asia Minor. Were these real angels or just the messengers (pastors) of the local churches? The patristic fathers throughout the first and second century certainly believed in the spirit world. They even ascribed a hierarchal order of spirits, both good and bad, which will be discussed later.

Perhaps the consummating argument about the existence and influence of the spirit world comes from Jesus, himself. The only message that Jesus preached and taught was the gospel of God's kingdom. Matthew described it as a heavenly or spiritual kingdom. Jesus taught his disciples the good news about this spiritual realm and when we understand and apply his messages to our personal lives, we will find ourselves not bothered or affected by societal frictions and schisms; we will become free from hostile words and offenses of others; we will have a deep settled peace that cannot be explained with words.

Perhaps, a semi-climax to the decision to write this book

occurred when I overheard a conversation (actually an argument) ensuing between my grandchildren. Mason was ten at the time and Ragen was six. I sensed the verbal commotion in the next room and decided to engage them with a solution to their argument. As I walked into the room, I announced, “I know what your problem is!” Each of my grandchildren boldly tried to defend themselves with their version of what happened. To get their attention, I merely said, “You guys have been bitten by the ugly bug.”

Both Mason and Ragen stopped arguing and looked at me quizzically. I broke the silence by saying, “That’s right, the ugly bug bit you and it is making both of you argue and look ugly.” Ragen instantly changed, “But Papa, I don’t want to be ugly.” Off the cuff, I had the answer. “Oh sweetheart, you don’t have to be ugly. All you have to do is call for the beautiful butterfly and it will make the ugly bug go away.”

I then took time to explain that we live in two worlds: one that we can see and one that we can’t. Things happen in the unseen world that influence our actions and behavior. I told them that the name of the ugly bug is “selfishness” and the beautiful butterfly was named “forgiveness.” Mason listened as I told Ragen, “All you have to do to overcome selfishness is to forgive. Of course, that is easier said than done but this incident was the impetus for the children’s book, *The Ugly Bug and the Beautiful Butterfly*.²

The climaxing point that challenged me to write this book was during one of my doctoral courses, “CD 620 - The Spirit World.” This elective course helped to solidify forty-eight years of Bible Study on the subject and clarified the notion that we exist in two worlds: one that can be seen and the other that can’t. As partial requirements to fulfilling the course I wrote a 113-page research paper on the subject matter. Some of the content of that research has been interjected into this book.

I am convinced more than ever that our actions and behavior are spirit influenced and while most of the content in this book is

²Randy Delp, *The Ugly Bug and the Beautiful Butterfly*, (Bloomington, IN: Trafford Publishing, 2010), 1.

strictly from the Scriptures, there are other influential books and godly leaders that have said a few things about the matter, which are certainly worth hearing and definitely makes sense. The more we learn about and experience the spirit realm, the closer we get to the knowledge of God and His kingdom. As an educator, that is my personal goal and my motivation for studying and teaching.

CHAPTER 1

GOD IS SPIRIT – WHAT DOES THAT MEAN?

If God is spirit, then He obviously exists in an unseen spiritual dimension that cannot be tangibly experienced in the physical world. If God is spirit, then His substance and nature are spiritual. He not only expresses Himself spiritually but He also relates to His creation spiritually. In seeking to define God, Henry Thiessen suggested that His essence was both spiritual and self-existent. That means God is invisible and immaterial to the physical realm. His essence is also immensity as it relates to space and eternal as it relates to time.³

Thiessen also defined God's attributes as both moral and amoral. God's amoral attributes are those, which cannot be communicated to humanity while His moral attributes are communicable. He lists God's incommunicable attributes as omnipresent, omniscient, omnipotent and immutable. In other words, God is everywhere all the time. He has all power and knowledge and his essence does not change. In the same way that God's incommunicable attributes can be imputed or imparted to humanity, He has the ability to give us holiness, righteousness, justice, goodness, and truth, which are His communicable attributes.⁴

Although Thiessen does an excellent job of describing God, it must be understood that any description or definition of God is insufficient. How can man define an unlimited God? For all efforts to define Him subverts the possibility of his limitlessness. Any definition

³ Henry Thiessen, *Lectures in Systematic Theology* (Grand Rapids: Wm. B. Eerdmans Publishing, 1949), p. 119-133.

⁴ Ibid.

limits God to that definition. I prefer to say that God is beyond limits. To say that God is beyond limits provides His limitlessness to time and space dimensions while at the same time it allows for his limitations to appear to man in human form.

The suggestion that God is beyond limits somehow asserts that He has limitations, but exists beyond them. From a Biblical perspective, we can see how this is possible. While God exists beyond limits, He limited Himself to the physical person of Jesus Christ. Paul said in Colossians 2:9 that Jesus was the fullness of the Godhead bodily. Jesus was completely divine and at the same time was physically limited to a human form. And while limited, his Father and the Holy Spirit were present beyond the limits of time and space.

According to John 17, Jesus existed with the Father prior to creation in a spiritual substance that he called “glory.” I consider the glory of God as “the Light of Spirit” referenced in John 1:4-9. This light or glory is God’s spiritual substance that existed inside of Jesus’ human body. And although Jesus is God in flesh, the very nature of God extended beyond the limits of Christ’s humanity. God’s word lodged in flesh; yet, His logic existed beyond the limitations of the physical realm. In Jesus, God’s word or logic was limited but God’s word was beyond limitation as the Father in heaven dialogued with His son on earth. The very existence of God’s tripartite nature assumes the limitation of Jesus and an unlimited essence of the Father and Holy Spirit.

Are We Sure About Anthropomorphisms?

The word anthropomorphism derived from two Greek words: *anthropos* meaning man or human and *morphe* meaning forms; hence, anthropomorphisms are human descriptions given to non-human things. It is a term that has been used by some theologians to explain God in human terms. These theologians maintain that humans or people are comprised of five physical senses: hearing, seeing, smelling, tasting and touching that allow us to experience the physical world. At the same time, they maintain that God is spirit and has no physicality. He doesn’t have senses like humans; therefore, when various biblical

verses reference God's eyes, ears, nose, or other body parts, they are said to be anthropomorphic terms.

These same theologians have difficulty explaining the incarnation of Jesus, when God's Word was formed into man's fleshly image. According to Genesis 1:27, God created man in His own image and likeness; yet, in John 1:14, God's Word was made in man's physical image. Paul described Jesus in Colossians 1:15-16 as the image of the invisible God. He also claimed that Jesus was before all things both spiritual and physical, created all things and in him all things are held together. Hebrews 1:3 states that Jesus is the expressed image or perfect imprint of God's personality.

Modern theologians embrace the concept of anthropomorphic terms for two reasons. First, they fail to understand the spirit realm in which God lives and second, they fail to read the Bible literally. Unfortunately, they bought into the scientific concepts generated during the Age of Reason that denies the reality of anything non-physical. These concepts denied the supernatural work of God and led many down the road to atheism even denying the existence of God. There is an alternative to the concept of anthropomorphisms. Once a person understands that God is spirit and spirits have a form, then that person can embrace what the Bible has to say about God. It declares that God has a form and He created man's spirit form in His image and after His likeness.

In college, I was taught that man was created in God's mental, spiritual and emotional image but not in God's physical image. That teaching was based upon Jesus' words in John 4:24 "God is spirit and He seeks people to worship him in spirit and truth." And while God is spirit, He is also physical in the person of Jesus. That physicality did not occur at Christ incarnation, it occurred in the mind of God before the creation of the world. Jesus was with God prior to its creation.

Peter wrote in 1 Peter 1:20 that Jesus was foreknown before the foundation of the world. Even Jesus said in Matthew 25:34 that God had prepared a kingdom from the foundation of the world. Paul further stated in Ephesians 1:4 that He chose us to be holy and unblemished in Christ before the foundation of the world. Finally,

Revelation 13:8 confirms that Jesus was slain from the foundation of the world.

It is altogether logical to conclude that when God created Adam, He made him into both His spiritual and physical images; the spiritual image of the Father and the physical image of His son. Perhaps this is the reason that God connected the blood of man with the image of God. He told Noah in Genesis 9:6. "Whoever sheds human blood, by other humans his blood must be shed for God made man in His own image."

Before the creation of the world, the blood of Jesus was shed. It took God six days to create man and his environment. On the first day, He made light or life. On the second day, He made air to breath. On the third day, he made food to eat. On the fourth day, He made time and on the fifth day, he created blood. After he had prepared the environment for man, He created man in His own image and after His likeness.

Jesus created everything that is visible and invisible, including spirits. He created Adam in His own image, that same image would die on the cross and be buried in a tomb. He made Adam to look like his appearance, which would occur 4000 years later. He made Adam to be His image bearer to populate the earth with His glory. This understanding of God's image will help us to understand how He can walk with Adam and Eve in the Garden of Eden. It explains how Abraham met with God and his two angels and then prepared a meal for them to eat. It explains why God showed Moses His spiritual glory as he nestled himself in the cleft of a rock. It explains the visions of the prophets who encountered God and it even explains Jesus' transfiguration on the mountain.

Anthropomorphisms do not allow for a personal interaction between God and man but it does create the concept that God was made in man's image, which ultimately is the core of humanistic teaching. The alternative to the anthropomorphic belief is to acknowledge that God has spiritual senses and He made Adam to have both spiritual and physical senses. Adam's sin resulted in man's inability to experience the spiritual realm through his spiritual senses. It was a type of death.

The purpose of Christ's incarnation was for God to come to earth and teach humanity about His kingdom that existed prior to the creation of the world. When Jesus returned to join his Father in glory, they sent the Holy Spirit to enable man to navigate through the unseen spiritual realm. He also promised to return to earth at which time we will be glorified and live with him eternally.

The Oxford Dictionary defines anthropomorphisms as the attribution of human traits, emotions or intentions to non-human entities.⁵ Matthew Hudson suggests it is the innate tendency of human psychology, maintaining that humans need an explanation of God; therefore, define Him on human terms.⁶ The controversy of anthropomorphism is not new. Mythology purports anthropomorphism as the perception of a divine being or beings in human form.

These ancient mythologies describe the divine with human forms and qualities resembling the human concepts of love, war, fertility and beauty. They also demonstrated human qualities such as wisdom, power, jealousy and anger. Zeus and Apollo were Greek deities depicting human form.⁷ This type of *anthropomorphism* is better referred to as *anthropotheism*, which ascribes human form and nature to God and the belief that gods are deified human beings. Religions which argue that humans were created in the form of the divine is called *theomorphism*, which is defined as the giving divine qualities to humans.⁸ While it may be said that we are theomorphic in nature, the next section will explain the biblical notion that God has a form and He formed man's spirit prior to his existence.

⁵ *Oxford English Dictionary*, 1st ed. "anthropomorphism, noun." Oxford University Press (Oxford), 1885.

⁶ Matthew Hutson, (2012). *The 7 Laws of Magical Thinking: How Irrational Beliefs Keep Us Happy, Healthy, and Sane*. (New York, NY: Hudson Street Press 2012), p. 165–181.

⁷ Wikipedia, the free encyclopedia, "Anthropomorphism" *wikipedia.org*. Retrieved 13 October 2017. <https://en.wikipedia.org/wiki/Anthropomorphism> 2017.

⁸Ibid.

Do Spirits Have Form?

As previously stated, the Greek word μορφη (*morph'a*) means form. It derived from another Greek word μέρος (*mer'os*) meaning a part or measure. It is easy to understand that the physical body has form because we are able to see it, but does the spirit also have a form and if so, what is it? What does it look like in the spirit realm? And can our spirits recognize other spirits? Also, can spirits communicate with one another?

The Old Testament provides a wealth of understanding about the formation of all creation. Isaiah 45:8 states when God created the earth that He did it with order. He made the earth to have a form that could be inhabitable. When making the human body, He did so in a specific order. Psalm 94:9 records, “Does the One who makes the human ear not hear? Does the one who forms the human eye not see? God intentionally formed the human body parts, organs, functions and systems. Genesis 2:8 states that He formed man from the dirt and placed him in the Garden. In Genesis 2:19, Moses confirmed that God formed animals out of the ground.

And while we do not seem to balk at the concept of God forming body parts to make a physical man, we have a tendency to pause when asked whether or not God forms our spirit or whether spirits have forms. The same Bible that record passages about the formation of our physical bodies also addresses the formation of our spirit. Zechariah 12:1 records, “God, Who stretches out the heavens and lays the foundations of the earth, also forms the human spirit within a person. Not only does our physical body have a form, our spirits also have a form.

Paul wrote to Timothy and gave him a short teaching about authority. In I Timothy 2:14, he explained that Adam was formed first and then Eve. In a similar teaching as it related to authority and glory, he wrote in I Corinthians 11:7 that man was made in the image and glory of God but the woman is the glory of man because she came from man. Since the glory of man is a spiritual substance, Paul was referring to the formation of the human spirit.

In my book, *The Light of the Spirit*, I described spirit forms by the example of the hologram of Princess Leah when she left a video

message for Obi One Kenobi.⁹ The hologram itself was a light form of her physical body. It wasn't her physical body but merely an image of it. In similar manner, humans are physical forms with an invisible spiritual light that exists in, around and through the body. The light of a person's spirit is his or her glory. People often refer to this spiritual light as life because of John's statement in John 1:4. "In him was life and the life was the light."

There were other prophets who also spoke about spiritual formations. When speaking about spiritual light and darkness, Isaiah quoted God, "I am the One who forms light and darkness, the One who brings about peace and calamity." Ezekiel was an unusual prophet who encountered several divine appearances and detailed what he saw. He said he saw fire coming from the north with four living creatures coming from the middle of the fire and they had a human form. It is evident he was not referencing the physical person because each had four faces and four wings. He also explained that human hands were under their wings on all four sides. Even though we may not understand what Ezekiel saw, we must acknowledge that these were spirit forms that look like humans. Similarly, John saw the same thing and wrote about them in the *Book of Revelation*.

What Is God's Form?

If God is spirit and spirits have forms, then what is God's form? Philippians 2:6-11 may provide an answer for us. This text is a stylistic poem describing an event that occurred when Jesus was on earth. The event highlighted the contrast between Christ's humanity and divinity. Paul wrote or recited,

"Jesus, who though he existed in the form of God did not regard equality with God as something to be grasped, but emptied himself by taking on the form of a slave, by looking like other men, and by sharing in human nature."

In the theological arena, this verse is strategic to explaining the Trinitarian nature of Jesus. It was crucial in the church split in 451 A.D. at the Council of Chalcedon when the Eastern and Oriental

⁹ Randy Delp, *Light of the Spirit*, (Cedar Hill: TX: Lifeworld Publishing 2018), p. 24. Originally published by AuthorHouse in 2010 as *Spiritual Light*, p. 19.

Orthodox churches disagreed about Christ's nature. Paul wrote that Jesus "emptied himself" indicating that he set aside his divine nature in order to become a human.

Sometimes the Greek word *κενοο* (*ken'-o-o*) is translated emptied and other times it is translated voided. However the word it is translated, the inference explained that Jesus chose to empty and humble himself. As a result, his name was highly exalted above everything to the extent that every knee and tongue in heaven, on earth and under the earth will bow and confess his kingship.

Nestled in verses 6 and 7 of that poem is a contrast of two forms: the form of God and the form of a bondservant. The poem itself describes an event that occurred on the Mountain of Transfiguration, when Jesus brought Peter, James and John to the top of the mountain and was transfigured before them. According to Matthew 16:28, Jesus wanted to show some of his disciples what he would look like in the spiritual kingdom. It was during this transfiguration that they were allowed to see his glory. Luke 9:30-32 describes the appearance of Jesus, Moses and Elijah as they exist in glory. John wrote about the occasion in John 1:14 when he wrote, "The Word became flesh and dwelt among us and we saw his glory..."

Jesus told his disciples that the law, prophets and psalms were about him. He came to fulfill their prophetic intentions. The Gospel writers included this transfiguration story in order to explain the fulfillment of the law about slavery found in Exodus 21. According to this law, the Jewish community could only procure a Hebrew slave for six years and in the seventh year, the slave had to be released. There were certain conditions written into an unmarried slave's purchase.

If he married while in slavery, he was allowed to leave after six years but his wife and children belonged to the master. On the other hand, if he wanted to stay with his family, he could become a bondservant by intentionally declaring his lifelong service and devotion to his master and have it notarized before the community judges. A ceremonial earring was inserted into his earlobe to acknowledge his decision. It is out of this context that the poem was written. The statement that Jesus was in the form of God but took

upon himself the form of the bondservant indicates that God's glory has a form which we can't see but can be seen in the spiritual realm.

Luke also wrote about this form in Acts 7:55-56 explaining the vision that Stephen saw. Luke said he saw the "glory of God." He saw God's Spirit in an unseen realm. It was invisible to others but visible to him because the heavens opened to him. In a vision, Stephen saw God standing next to His son, Jesus. Luke wrote about it:

"But Stephen, full of the Holy Spirit, looked intently toward heaven and saw the glory of God, and Jesus standing at the right hand of God. "Look!" he said. "I see the heavens opened, and the Son of Man standing at the right hand of God!"

Stephen's use of the term "Son of Man" pointed to the Daniel 7 prophecy as confirmation to the church that the Messiah is the "Son of Man," the same name that Jesus called himself among his followers.

Humans are unable to see God's spirit or His form unless the spiritual heavens are opened to them. This could occur in a vision, dream or possibly an out-of-body experience at death but people experience their physical reality with their senses. Exodus 24:15-18 reports that Moses saw the form of God's glory on Mount Sinai in plain view of the people.

According to the writings of Enoch, he took a heavenly tour and saw the angels of God in their spirit form. He was escorted throughout the heaven realm and was permitted to see angels and the place of departed spirits.

Apostle John confirmed that Jesus interacted with Isaiah and gave him a message to preach in Isaiah 6. It was a message to the Jewish people. He wrote in John 12:41, "Isaiah said these things because he saw his (Jesus') glory and spoke about him." In Numbers 12:4-8, when Aaron and Miriam challenged Moses' authority, Yahweh separated the three of them and rebuked the siblings by saying,

"Hear now my words: If there is a prophet among you, I the LORD (Yahweh) will make myself known to him in a vision; I will speak with him in a dream. My servant, Moses is not like this; he is faithful in all My house. With him, I will speak face to face, openly, and not in riddles; and

he will see the form of the LORD. Why then were you not afraid to speak against my servant Moses?”

God told Miriam that Moses would see the form of the LORD. Isaiah 43:10 also suggests that spirits have forms when God said, “No god was formed before me and none will outlive me.” It seems that God has the ability to reveal himself in different forms. He first revealed himself to Moses in a burning bush. He revealed himself to Abraham in the form of three men. He revealed himself to John the Baptist and to those being baptized when the Holy Spirit descended in the form of a dove. According to Mark 16:12, even Jesus appeared to Cleopas and his wife in another form as they journeyed from Jerusalem because he didn’t want them to know who he was. But later, after he explained the Old Testament Scriptures about the Messiah, they realized that they were talking to Jesus and he immediately vanished from their sight.

When summarizing their 40-year wilderness journey, Moses explained to the Israelites in Deuteronomy 4:11-16 that God prevented them from seeing His form because He didn’t want them to make physical carvings of His spiritual form. And while God has determined not to reveal His spirit form, the Bible is laced with the understanding that God is spirit and spirits have forms.

Closely connected to the concept of forms is the word “image.” Paul told the Colossian church that Jesus is the physical image of God’s invisible form. He also noted in Colossians 2:9 that the fullness of the Godhead dwells in his physical bodily form. Jesus told his disciples the same thing just before his crucifixion. John 14:5-9 recorded his comments, noting that he would go to his Father to make a way and prepare a place for them. Philip then asked, “If you will show us the Father, we will be content?” Jesus simply explained, “Whoever sees me, sees the Father.”

If our spirit has a form, what does it look like and from where did it come? The debate about the composition of man began among the patristic fathers. Whether or not man is dichotomous comprising of spiritual and physical capacities or tripartite, comprising of spirit, soul and body. In the next section, I will outline the debate about the

origin of the soul and then weigh in with my opinions. For the sake of simplicity, we will use the term “soul” to indicate both soul and spirit.

Watchman Nee differentiates between the soul and spirit and offers a biblical analysis of man’s spirit. He maintains there are three functions of the spirit as it relates to God: conscience, intuition and communion. He also teaches that man’s soul is the seat of his personality and the soul’s faculty relates to volition, intellect (mind) and emotion. Appendix A shows biblical verses provided by Watchman Nee that describe the functions of the spirit and soul.¹⁰

The Hebrew language uses the word נֶפֶשׁ *nephesh* to synonymously translate soul and life. For example, in Genesis 2:7, Moses wrote, “And God breathed into man’s nostrils the breath of life and man became a living **soul**. In this passage, *nephesh* is translated soul. But Leviticus 17:11 states, “The life (*nephesh*) of the flesh is in the blood.” Hence a person’s life and soul are interchangeably the same.

In that same passage, the Hebrew word נְשַׁמַּח (*njshamah*, pronounced *nesb-aw-maw*) means “breath” and the Hebrew word חַיָּה – (*chay* pronounced *khab'-ee*) means living. There seems to be a link of the human blood to the soul and human breath to the spirit. The phrase חַיָּה נֶפֶשׁ (*nephesh khayyah*, “living soul”) is not only used about man’s creation in Genesis 2:7, it is also used for animals, See Genesis 1:20, 24, 30; 2:19.

The Origin of the Soul or Spirit

It is easy to understand how Adam obtained his spirit and soul. God breathed into his nostrils (made from the dirt) and Adam became a living soul. But what about humans today? How do we acquire our spiritual nature? There have been various explanations throughout history as to the origin of the soul. I will explain all three theories: Theory of Preexistence, Creation Theory and the Traducian

¹⁰Watchman Nee, *Spiritual Man* (New York: Christian Fellowship Publishers Inc. 1968), p. 33.

Theory. The Theory of Preexistence appears to have been embraced by some of Jesus' disciples when they asked about a man who was born blind. Their question: "Who sinned, this man, or his parents, that he should be born blind?" According to Thiessen, many philosophers, such as Plato, Philo and Origen all held this view.¹¹ He also affirmed Strong's claim that Emanuel Kant, Julius Mueller and Edward Beecher taught the idea of a pre-existent soul.

The Theory of Pre-existence doesn't necessary argue reincarnation. Those who believe in reincarnation believe in the pre-existence of physical forms. On the other hand, the idea of Pre-Existence is that man's spirit comes directly from the spirit of God. It can be argued that the writer of the *Gospel of Thomas*¹² believed the human spirit came from Jesus. The *Gospel of Thomas* is a first century collection of Jesus' sayings. Many of them are found in the Bible and others are not. According to the writer, Jesus told them that man originated from the light and was actually a spiritual image in the kingdom of light prior to the existence of a physical state. Those who come from the kingdom of light are called sons of God.¹³ The saying in verse 50 records,

"Jesus said, "If they ask, 'Where did you come from?'"
"Tell them that you came from the light and from the place where the light originated and established itself. It was there that the light manifested your images. If they ask, 'Are you the light?' Then you tell them, 'We are its children; we are the elect of the Living Father.' If they ask, 'What is the sign that your father is in you?' You say to them, 'It is movement and repose.'"

This concept may have led James to use the phrase "Father of lights" when he explained the motivation of

¹¹ Henry Thiessen, p. 232.

¹² Randy Delp, *The Living Thomas* (Cedar Hill, TX: Lifeworld Electronic Library, 2008), p. 35.

¹³ *Ibid.*, p. 40.

temptation. James 1:17 records,

“Everything is given generously; every perfect gift from above comes down from the “Father of lights,” with no variation or the slightest hint of change.”

It seems that the early church considered the light of man to be man’s spirit. The *Gospel of Thomas* quotes in verse 83. “Jesus said, “The images become visible to man, but the light in them remains concealed in the image of the light of the Father. The man’s body can be seen but his image remains concealed by his light.”

The concept of concealing was first mentioned in the *Book of Enoch* to indicate that angels can conceal themselves from the spiritual to be visible in the physical realm.¹⁴ The concept of Pre-existence explains the personal relationship that an individual has with God and shuns the notion of Theism.

The Creation Theory purports that the soul of an individual is an immediate creation of God. It maintains God’s involvement in the human birth suggesting that the soul enters the human body early in the stage of development. Adherents to this view include: Aristotle, Ambrose, Jerome, Pelagius and more recently Anselm, Aquinas and most Roman Catholic and Reformed theologians.¹⁵

The third idea of the soul’s origin is called the Traducian Theory. According to Shedd, Lutheran theologians are the main proponents of this view and started as early as Tertullian.¹⁶ Traducianists maintain that the soul and body are both propagated from Adam by natural generation. Thiessen believes this view explains natural depravity and the transmission of the sinful nature. Opponents to the Traducian Theory argue that Christ must have taken into him, the union of his mother’s sinful nature.

¹⁴ Randy Delp, *The Living Enoch: Chapter by Chapter* (Cedar Hill, TX: Lifeworld Publishing, 2018), p. 23.

¹⁵Ibid., Thiessen, p. 232.

¹⁶ Wm. G. T. Shedd, *Dogmatic Theology Volume 1* (New York: Charles Scribner’s Sons, 1889), Vol 1, p. 8.

It seems to me that a combination of these views is plausible. The Traducian understanding of natural order explains a measure of personality and the commonality of parents and children. How is it when parents and children or siblings, who are separated at birth, can have so much in common even when they live great distances from each other? It seems congruent to think that not only the material or physical genes are transferred at conception but also the spiritual aspects are somehow conceived via the parents and enter into the unborn child or at an early age. Thirdly, it seems logical to consider human life begins at conception but independent human life occurs with the first breath. The combination of these three theories allow for the natural and supernatural to occur at birth.

The intermediary involvement of God with His creation is explained by Zechariah 12:1 in the formation of the spirit of Adam. It also lends credence to the psalmist's understanding of Psalm 104:27-30. His lyrics suggest that God gives and takes away breath:

“All of your creatures wait for You to provide them with food on a regular basis. You give food to them and they receive it; You open your hand and they are filled with food. When You ignore them, they panic. When You take away their life's breath, they die and return to dust. When You send your life-giving breath, they are created, and You replenish the surface of the ground.”

CHAPTER 2

CATEGORIES AND PURPOSE OF SPIRITS

In preparation to writing this book, I spent several weeks going through the Old and New Testaments documenting each time the word spirit was used. Although angels and demons are defined as spirits, these were not included in my listings. The study of Angels and Demons will be discussed separately in two different chapters. As I compiled the Old and New Testament listings, I realized the Scriptures have much to say about angels, demons and spirits throughout all of Scriptures.

While making the list, I saw a pattern of the spirits mentioned and began sorting the verses into three different categories: Divine Spirit found in Appendix B, Soulical Spirits found in Appendix C, and Non-soulical Spirits found in Appendix D. The first category describes spirits relating to God. The second category are spirits that have soulical components including minds, wills, and emotions. The third category are spirits without soulical components but they can affect the minds, wills, and emotions of other spirits.

Divine Spirit

One might think that any reference to Divine Spirit is probably a reference to the Holy Spirit but the Bible clearly distinguishes between the spirits of God and the Holy Spirit. In fact, the term, Holy Spirit, is only mentioned three times in the Old Testament in two different verses. In Psalm 51:11, David sung, “Do not cast me away from Your presence and do not take Your Holy Spirit from me.” Isaiah mentioned the Holy Spirit twice in Isaiah 63:10-11. Referring to the Israelites who were guided through the wilderness by the Angel of

His Presence. He wrote, “They rebelled and grieved His Holy Spirit.” David’s song continued with lyrics that heard Moses and the people crying to God, “Where is He who brought us out of the sea, led us as a shepherd and put His Holy Spirit among us?”

This passage connects the Angel of His Presence to either be or closely linked to the Holy Spirit. The Hebrew word מַלְאָךְ (*pronounced mal-awk'*) is translated messenger or angel and when מַלְאָךְ is translated as a messenger from God, then the word is typically translated as “angel.” The Isaiah 63:9 passage is an obvious reference to the “angel of God” mentioned in Exodus 14:19 and “His Presence” in Exodus 33:14-15 and Deuteronomy 4:37. Isaiah seems to indicate that the Angel of His Presence is the same as God’s “Holy Spirit” in verses 10-11 and “the Spirit of the Lord” in verse 14.

The poetic message of David in Psalm 139:7 also indicates that God’s “Spirit” and His “Presence” are one and the same. These various uses of “spirit and presence” in the Old Testament provides certain clues of how the Old Testament writers and people understood God. The Hebrew word פָּנָיו (*pronounced paw neem'*) literally means “face” and is also used as “before” to indicate a presence in front. The Jews understood God to be spirit, whose presence was tangible among them and He was a God who conveyed messages and provided protection by the spirits He sent.

Not including references to the Angel of His Presence or Angel of the Lord or the Holy Spirit, there are about sixty-five verses in the Old Testament that references God as spirit. These include the phrases such as: Spirit of God, The Spirit, His Spirit, Your Spirit, My Spirit and Spirit of the LORD (Yahweh). A complete discussion of the Holy Spirit will be included in Chapter 8 and as noted an exhaustive list of texts mentioning Divine Spirit is found in Appendix B.

Seven Spirits of God

There are two books in Scripture that mention the seven spirits of God. Revelation 1:4 confirms the authorship of the *Book of Revelation*. It written by three persons: a man named John, the seven spirits who are before the throne and from Jesus, the Messiah. Portrayed by the seven spirits, the implied authorship is from the Holy Spirit. The *Book of Revelation* mentions the seven spirits in three

additional verses. Revelation 3:1, states that he (Jesus) had the seven spirits of God and seven stars in his hand. The stars were previously labeled as the seven angels of the seven churches. In Revelation 4:5, the spirits were identified as seven lamps that burned before the throne of God. In Revelation 5:6, a picture of Jesus as the Lamb of God that had seven horns and seven eyes, which John said were the seven spirits sent out into the earth.

The use of the words “seven spirits” apocalyptically identify the Holy Spirit but were these spirits simply an apocalyptic portrayal of the Holy Spirit or does the Holy Spirit comprised of multiple spirits with various functions? One other Old Testament passage may provide the answer. Isaiah 11:2 mentions that seven spirits will rest upon the Messiah who will come from the family of Jesse. Isaiah figuratively stated that the roots of Israel would produce a stem and from this stem would grow a Branch. The Branch throughout the Old Testament represents the Messiah of Israel. Isaiah prophesied that seven spirits would rest upon this Branch: the spirit of Jehovah, the spirit of Wisdom, the spirit of Understanding, the spirit of Counsel, the spirit of Might, the spirit of Knowledge and the spirit of the fear or reverence of Jehovah.

Commentary for the New English Version suggests these are not seven distinct spirits but are a result of the Spirit of the Lord resting upon the Messiah. They maintain that a spirit of wisdom and understanding are synonyms that are used to emphasize the degree of wisdom that Jesus would possess to help him make just and equitable decisions.

The term spirit of counsel (or strategy) and the spirit of might represents the strength and ability to execute plans and strategies to overcome his enemies. They also maintain that the spirit of knowledge and fear of the Lord implicate a covenantal recognition of God’s authority and the willingness to respect and yield to it. Using these two words together (knowledge and fear) implies a guaranteed loyalty to God.¹⁷ And while there may be a connection of these words to imply

¹⁷NET Bible Online, “Isaiah 11:2” notes 3, 4, 5 and 6. Retrieved October 17, 2017, <http://cfni.net.bible.org/#!/bible/Isaiah+11:2> 2017.

something else, it must be understood that Isaiah identified them as spirits and seven was the number mentioned.

Is it possible that the vision given to John on Patmos Island and the mention of the seven spirits of God referred to Isaiah 11:2? And if not, what are the seven spirits and what do they mean? Numerologists would suggest the number seven means divine completeness or perfection but there seems to be something spiritual about the number seven based upon the fact that it is mentioned more than seven hundred times in Scripture. Without listing all of them, there are seven days of creation in Genesis 1, seven pairs of clean animals in Genesis 7:2; seven pipes used as a conduit for oil in the lampstand in the tabernacle mentioned in Exodus 25:37.

There are seven signs in the *Gospel of John* and Proverbs 6:16 mentions seven things the LORD hates. Matthew 13 mentions seven parables and Matthew lists the seven woes to the Pharisees and Sadducees. The entire *Book of Revelation* is built around a series of sevens including seven spirits, seven stars or angels, seven candlesticks or churches, seven seals of a scroll and seven trumpets and vials. John was even told to send seven letters about the vision to the seven churches.

The structural listing of this series of seven, in each case identified seven literal objects. For example, the seven churches were mentioned by name, indicating literal churches. The number of seals, trumpets and vials that John saw was literally seven. He was told to write seven letters to these seven churches. So, while it is possible the number seven was symbolic, the fact of the matter is that he saw seven churches, seals, trumpets, and vials. Likewise, the seven spirits could represent the perfect, complete Holy Spirit of God, but Jesus showed him seven lamps in Revelation 4:5 and stated the seven horns and eyes were the seven spirits of God sent out into all the earth, one might question whether in fact, these seven spirits do represent seven literal spirits:

Spirit of Jehovah
Spirit of Wisdom
Spirit of Understanding or Discernment
Spirit of Counsel or Strategy

Spirit of Might or Strength
Spirit of Knowledge
Spirit of the fear of Jehovah (commonly understood as respect or reverent fear)

If these are literal spirits that were created to enthrone Jesus as King of God's kingdom then one would assume that each of these spirits were critical to Christ's rule and reign. If wisdom, understanding (revelation), strategies, might (powers), knowledge and respect are literal spirits of God, then it would behoove us to seek after them. If these spirits are minimally abilities from the Holy Spirit, then we must be diligent to embrace and desire them as we seek God's Spirit. Paul mentioned three of these spirits in Ephesians 1:17 when he prayed that the Father of glory would give the people a spirit of wisdom and revelation as they grow in the knowledge of Him.

Exodus 31:3; 35:31 records the life of Bezaleel, who was filled with the Spirit of God in wisdom, understanding in knowledge in workmanship to design artistic works to work in gold, silver, and bronze. The Spirit of God gifted him to cut jewels and set them in carved wood. These are the same three spirits mentioned in the prayer of Paul. Bezaleel received wisdom, knowledge and workmanship (strategical work) to oversee the building of the Jewish Temple.

Reproduction of Spirits

In the next chapter, I will provide an explanation of the spirit realm. The chapter will include a discussion about the substance, appearance, activity and vitality that exists in the unseen spirit world. Clearly, the Bible teaches and outlines the differences between the spiritual and physical realms and how the spiritual influences the physical. But in this section I want to address the concepts of spiritual reproduction. It is important to re-emphasize that the physical part of humans is tangible and can be seen but the spiritual part cannot not be seen; yet, it exists. The following explanation of the reproduction of spirits is based upon the differentiation of the physical and spiritual realms.

In the first chapter, I addressed the three theories about the origin of the soul. Speculations mount that babies not only receive the physical DNA as a result of the union of the sperm and egg at

conception, they also receive the spirit and soul (spiritual nature). To that extent, spirits are reproduced by other spirits. Simply put, at conception, the spirit of the father and mother reproduces a spirit in their image and likeness similar to the way that physical organs, systems, cells, features, and appearances are derived at conception through DNA. And while the concept of spiritual reproduction is as difficult to explain as the spirit world itself, if children are born with spirits and souls there are very few other explanations for the phenomenon.

If babies have spirits, these spirits come from somewhere. The only other explanation is that they come from God at birth. This theory may have some biblical validity since Zechariah 12:1 records that God formed Adam's spirit. But what about Adam's children and their offspring. From where did their spirit come? It seems logical to me that the spirit and soul, which is the life of the baby must be conceived at the same time the physical or tangible are conceived. So, spirits are conceived and grow in the same way that the infant grows into maturity.

From the time that my son was a young child, I prayed for him in the mornings. When he was twelve years old, he began to display tenets of rebellion. The Bible clearly shows rebellion to be a spirit operating in people who undermine, subvert or refuse to submit to authority. 1 Samuel 15:23 states, "Rebellion is like the sin of witchcraft." So, during my morning times of intercession, I spoke to the spirit of rebellion and commanded it to leave my son. I suppose one would call it a secret exorcism.

After doing this for a week or two, the Lord told me to stop doing it because Kevin didn't have a spirit of rebellion. I needed an explanation and He said,

"When children become teenagers the physical body is growing quickly as it goes through puberty. In similar manner, the child's mind, will and emotions are growing and going through a change."

He explained, that Kevin did not have a spirit of rebellion, it was merely his will growing and I needed to relate to him differently regarding decision making.

Hebrews 12:9 gives a title to God as Father of spirits. The very title itself suggests reproduction. One is called father only after he has produced a son. But how do spirits reproduce? Genesis 3:15 may give us a clue about the reproduction of spirits.

After Eve sinned, the Lord convened a meeting with her, Adam and the Serpent to explain what would happen going forward. He said to Satan, “And I will put hostility or enmity between you and the woman and between the seed of the serpent and the seed of woman.” Notice that the serpent, commonly called Satan or The Devil, produced seeds just like the woman produced seeds. He had offspring. He reproduced other spirits.

Still speaking to the serpent, God prophetically announced, “Her seed (referring to Jesus) would attack and bruise your (Satan’s) head. And you (Satan) will attack and bruise her seed’s heel.” This statement prophesied the crucifixion of Jesus, who was the seed of woman. Satan’s seed would afflict Jesus’s heel (the cross.) But the woman’s seed would afflict Satan’s headship. It was another way of saying, “You might cripple humanity but Jesus will crush you and your authority.

Not every physical plant is reproduced from seeds. Some plants, like ferns

and mosses, grow from spores. Other plants use asexual vegetative reproduction and grow new plants from rhizomes or tubers. Also, techniques like grafting or taking cuttings can make new plants.¹⁸ Similarly, not all spirits reproduce the same. The Bible only mentions two times where God reproduced His image. The first time was in Genesis 1 and 2, when He created Adam in His own image. The second time is found in the gospels when Jesus was reproduced. The first Adam was made from a combination of earth and God’s breath. The man “Jesus” was reproduced when the Word was implanted into the womb of a virgin. For the next nine months, that Word became flesh and when he was born, his earthly parents called him Jesus.

¹⁸Sciencelearn.org, “Plant Reproduction without Seeds” Posted 2 February 2014, Retrieved 18 October 2017. <https://www.sciencelearn.org.nz/resources/104-plant-reproduction-without-seeds> 2014.

Today, we would call such a supernatural event a “creative miracle.”

The Divine spirit reproduces spirits. The Bible doesn’t address how angels were created other than the fact that Jesus was the one who created them. Paul said in Colossians 1:15-16 that Jesus is the image of the invisible God and he made everything that is visible and invisible. It is supposed that God created the spirit world similarly to how He created the physical world.

Since God spoke the physical world into existence, it stands to reason that the Word was spoken and all spiritual entities were also created. The voice or word of God spoke and Seraphim, Cherubim, archangels, angels, spirits and all potential spiritual forms and substances were manifested.

Not only does the spirit of God reproduce spirits, soulical spirits can also reproduce spirits. Soulical spirits are so named because they function with minds, wills and emotions. The Bible mentions many soulical spirits, including human, angelic, demonic, unclean spirits, spirits of the dead and possibly spirits of divination. These will be discussed in the next section but suffice to say humans can reproduce spirits. Also, Jewish history and biblical passages suggest that Nephilim (fallen angels) impregnated women and gave birth to giants.¹⁹ Although the *Book of Enoch* is not canonical, it is still debatable whether or not the story incorporates the idea that the giant offspring of these Nephilim were judged by God to be terrestrial spirits and not celestial spirits. 1 Enoch 15:9 states,

“And the spirits of these giants shall afflict, oppress, destroy, attack, do battle, work destruction, and cause trouble on the earth.²⁰ They won’t eat even though they hunger and thirst. They will also cause offences. And these spirits will attack the children who are born to men and women. Chapter 16:1 records, “It is my decision that when these giants are slaughtered and killed that their souls can destroy without incurring a

¹⁹Delp, *Impact of Book of Enoch*, p. 5.

²⁰Randy Delp, *The Living Enoch, Chapter by Chapter*, p. 28.

present judgment.²¹ But on that great judgment day, at the end of the age, when the rebellious angels are judged, these godless, evil spirits will also face their final judgment.”

In the New Testament, Jesus gave us insight about the reality that spirits reproduce. In John 8:44, Jesus told the religious leaders who refused to embrace his kingdom that they were of their father, the Devil, and they seek to do his desires. He told them that the Devil was a murderer from the beginning. The implication was that when Cain murdered Abel, a murderous spirit influenced him to kill his brother. Where did this murderous spirit come from? According to Jesus, it came from the Devil. He was the father.

Jesus also said that the Devil was the father of lies. As a soulical spirit Satan can produce non-soulical spirits. In 1 Samuel 19:9, murder is named a spirit and in I Kings 22:22 and 2 Chronicles 18:21 a “lying spirit” is mentioned. Both spirits (murder and lies) are considered non-soulical spirits since they do not have a minds, wills or emotions; however, they can influence the minds, wills and emotions of other soulical spirits, specifically humans. This influence is initiated with thoughts.

When people are influenced with thoughts initiated by spirits, these thoughts will emanate that spirit through speech, emotions or actions that the spirits influenced. People also have the power to embrace or resist the thoughts. In this case, the Devil (a soulical spirit) injected spirits of murder and lies (non-soulical spirits) into Cain’s mind and they influenced him to kill Abel. The same lying spirit also deceived the Jewish leaders by preventing them to see Jesus for who he is.

I do not find any biblical evidence where non-soulical spirits produce other spirits although there are examples of transference of spirits, which shall be discussed later. Included in this kingdom of spirits is a spirit hierarchy that was taught by the patristic fathers based upon the writings of Paul. This too will be discussed later, but neither

²¹ Ibid.

transference of spirits or spirit hierarchy would qualify as a reproduction of spirits.

Chapter 8 will contain a complete discussion about the Holy Spirit and the question why spirits are necessary if one has the Holy Spirit living inside. According to Galatians 5:22-23, Paul lists what he calls “spiritual fruit” and later “spiritual laws.” Since physical fruit have seeds that are used for reproduction, we maintain that the spiritual fruit listed in this passage are the offspring or seed of the Holy Spirit; hence, love, joy, peace, patience, kindness, goodness, faith, gentleness, and self-control are all spirits produced by the Holy Spirit.

For those who question that the “fruit of the spirit” are actually spirits, reading other Scriptures will help confirm the notion. Paul said in 2 Timothy 1:7, “God has not given us a spirit of fear but of power, love and self-control. Paul identified fear as a non-soulical spirit and he maintained that it is a spirit produced from a source other than God. And after naming one spirit that doesn’t come from God, Paul named three spirits that was given to Timothy, which were given by God. They are power, love and self-control. Love and self-control are first and last spirits listed in Galatians 5:22-23. Paul also said gentleness is a spirit in two epistles (1 Corinthians 4:21 and Galatians 6; and he labeled faith as a spirit in Galatians 5:5.

In Psalm 143:4, 10, David said that God’s spirit is good contrasting his own spirit as overwhelmed or distressed. In 1 Peter 3:4, Peter referred to a gentle spirit and a peaceful or tranquil spirit. Proverbs 14:30 says a spirit of peace revives the body but envy or an envious spirit will rot the bones. Proverbs 15:13 and 17:22 also contrasted a joyful heart with a crushed spirit, suggesting they were opposing spirits. In Ecclesiastes 7:8, Solomon mentioned a patient spirit. In these two paragraphs, I have underlined eight of the nine fruit of the spirit found in Galatians 5:22-23. All eight are called spirits in other parts of the Bible. It is safe to assume that kindness is also a spirit.

At this point it would be helpful to describe what non-soulical spirits actually are. They are the medium whereby soulical spirits express themselves. All nine of these spirits are produced by the Holy Spirit and they express God’s nature through humanity to others.

These spirits have a tangible substance in the same way evil spirits have a tangible expression through people.

In a conversation that Jesus had with Nicodemus, who was a member of the Jewish Sanhedrin Council, we are provided the concept of “spirit reproduction” with the use of the graphic phrase of “being born again.” Jesus said in John 3:4-5 that people are born into the kingdom of God in the same way that little babies become naturalized citizens of their country of birth. They are birth into God’s spiritual kingdom by the Holy Spirit. He contrasted the natural birth that comes through water with a spiritual birth that occurs by the spirit.

Jesus reemphasized in verse 6, “That which is born of flesh is flesh and that which is born of spirit is spirit.” Jesus further pointed out in verses 7-8 that a spiritual birth occurs in a higher or greater dimension. When people are birthed by the Holy Spirit, they are like objects of the wind that move or speak as the Holy Spirit leads. That is why Paul said in Romans 8:14, “As many as are led by the Spirit of God, these are sons of God” again linking spiritual reproduction with sonship.

In Ephesians 5:8-10, Paul confirmed that spirits reproduce. He wrote, “For you were at one time darkness, but now you are light in the Lord. Walk as children of the light – for the fruit of the light consists in all goodness, righteousness and truth -- trying to learn what is pleasing to the Lord.” There are two words in this passage that suggests reproduction. First, he used the phrase “children of Light.” This seems to be domestically consistent with one of God’s titles, “Father of lights.” Second, the phrase “fruit of light” is used similarly as the term “fruit of the spirit” in Galatians 5:22-23. Since Paul was the writer of both epistles, one can conclude that light and spirit are synonymous in the same way that heart and spirit are.

Soulical Spirits

Soulical spirits are those created spiritual beings that have minds, wills, and emotions. The list is very small compared to non-soulical spirits. Although theologians may not agree on the terminology of soulical and non-soulical spirits, they will not disagree

that God created spirit beings to include: man, angels, animals, unclean spirits, spirits of the dead and possibly spirits of divination. This begs to question, “If God created spirit beings to have minds, wills, and emotions, should we not include God as a soulical spirit, since He also has mind, will and emotion?”

There are two reasons why God is listed distinctly separate as Divine Spirit instead of a soulical spirit. First, God is uncreated and soulical spirits are created. Second, God is holy, which causes Him to be separated from anything else He created. One might ask whether a third reason should be included based upon whether or not God has emotions. There is no doubt that God has mental qualities. Also, no one can doubt that He has volitional qualities because nothing would exist unless He willed it to happen. But does God have emotions? The pretext that God doesn’t have emotion is based upon His incommunicable attribute of immutability. If God doesn’t change, then how can He be angry? And if he is angry, then He is always angry all the time.

It would be inconsistent to suggest that God formed the human and angelic minds, wills and emotions if He, Himself were absent of these qualities. To suggest that God does not have emotion would imply that He created something outside of Himself. How can man have emotions if God didn’t include it at creation and if God didn’t give man emotion, from where did it come?

Suffice to say, God’s immutability relates to His essence and not His personality. When God made man, He made him with personality, which comes from our spiritual and soulical features. God also has personality. Personality is defined as the combination of characteristics or qualities that form an individual’s distinctive character. Kendra Cherry suggests personality is made up of the characteristic patterns of thoughts, feelings, and behaviors that make a person unique.²² But personality is more than our soulical expression. It also includes our spiritual expression. God’s personality is

²²Kendra Cherry, “What is Personality and Why Does It Matter?” *Verywell.com*. Retrieved 20 October 2017. <https://www.verywell.com/what-is-personality-2795416> 2017.

comprised of his moral and amoral attributes. God is immutable in essence but not personality. To that degree, God's essence doesn't change but His personality does.

God's essence doesn't change. He will always know everything, have power to do anything, can be everywhere all the time and that never changes. And while we are aware of His unchanging essence, does He change emotions?

We were made in God's image and likeness. Our soulical constitution of mind, will and emotion came from Him, which means He has mind, will and emotion, God has the capacity to respond to human requests and desires. His thoughts (mind) are a higher dimension than ours to the point, we can only know his mind through our spirit.

No one will deny that God has volitional capacity; He has a will. And because He made us to be "free-will" agents on earth, His will often differs with ours. Peter wrote, "It is not His will that any perish," Yet, many Scriptures reference people who perish. But what about his emotions? Does God have emotions?

Psalm 2:4 records God laughing on His throne and in the next verse, He speaks angrily at those who defy Him. Both Old and New Testaments reference God's emotions. None of us would ever suggest that love is not an emotion. God is love. But there are some things God hates. Proverbs 6:16 lists the seven things God hates. Also, the New Testament reveals how the Holy Spirit is grieved when we resist Him. In summary, God's essence doesn't change, but his personality does. Sometimes, He changes His mind, His will and His emotions.

A listing of the Scriptures where soulical spirits are mentioned can be found in Appendix C. These Scriptures list man, angels, demons, animals, unclean spirits and spirits of the dead. It is not clear whether spirits of divination would be classified as spirits of the dead, unclean spirits or where they actually come from. But all of the spirits

mentioned above have soulful expression with a mental, emotion and volitional capacity.

Man

Man is a soulful spirit because he has a mind, a will and emotions. All spirits (soulful and non-soulful) relate to God, who is spirit. They not only relate to God, they also relate to other spirits. It seems that all soulful spirits have decision making characteristics and the ability to influence other spirits. As humans, we are also influenced by other spirits. It has not been determined how this influence occurs but my presumption is that it occurs through our minds and thoughts. Dr. Caroline Leaf in her explanation and description of thoughts could be helpful in arriving to a logical assumption.²³

Leaf maintains that thoughts cause the brain to continually grow. But some thoughts can be toxic and actually harm the body. What she calls toxic thoughts or gift-blockers,²⁴ the Bible calls evil spirits. Things like worry, fear, anger are not emotional results. They are actually emotional causes that project or initiate thoughts. Leaf calls these spirits toxic thoughts and she identifies them by what occurs when people yield them. The identities of these emotions are named by the spirits or thoughts that form them. Man is a soulful spirit that inhabits a physical body. But fear, anger and jealousy are thoughts or non-soulful spirits that can influence the human spirit. Appendix E is a list of spirits that have an effect on the human spirit.

The Bible has much to say about man being a spirit. In Genesis 45:27, when Jacob's sons told him that Joseph was alive, Moses wrote, "The spirit of Jacob revived," acknowledging the human spirit. The human spirit is also linked to a person's authority. Jethro was Moses' father-in-law. He previously suggested that Moses appoint leaders over thousands, hundreds and tens to make his job much easier.

God told him in Numbers 11:25, "I will take the spirit that is on you and give it to seventy others who will have the same spirit."

²³ Dr. Caroline Leaf, *The Gift In You* (Nashville, TN: Thomas Nelson, 2009), p. 11-30

²⁴ Ibid.

Also in Numbers 14:24, twelve spies returned to the Israeli camp to give their reports about the land of Canaan. Ten of them gave a negative report advising Israel to not go to war. But Caleb had a different spirit. The wording of the text suggests that the spirit of a person is linked to his mind-set or attitude. As such, the spirit of a person is about thoughts, words, emotions and behavior.

According to 2 Kings 2:15, the spirit of Elijah was imparted to Elisha so that he had a double portion. It is unclear how this works in the spirit realm, whether there is a literal transfer or metaphorical doubling based upon how Elisha operated.

Later in 2 Kings 5:26, Elisha's servant followed Naaman to seek a reward because of the miracle performed by Elisha. When he did, Elisha said, "Did not my spirit go with you when you followed Naaman?" Again, some translations interpret the verbiage as heart instead of spirit; however, it is unclear how one's spirit can be in two places at one time. Understanding that the spirit realm is not confined to location and time helps us understand the possibility of knowing or seeing things that occur before they happen or even intuitively sensing things that have already occurred. And is it not possible that *déjà vu* is something similar to what Elisha experienced.

It appears that some Old Testament cultures understood the spirits as thoughts or words as noted by Eliphaz in Job 4:12-21, when he said, "Now a word was secretly brought to me and my ear received a whisper of it. Fear came upon me and trembling that made my bones shake. Then a spirit passed by and I could not discern his appearance but it was a form before my eyes. At first there was silence then I heard a voice say, 'Can a mortal be more righteous than God? Can a man be more pure than his maker?'" This passage reveals a connection between words, spirits and emotions. The connection is further explained in Job 26:4, "To whom have you uttered words? And whose spirit came from you?"

In 1 Chronicles 5:26, Ezra noted that God stirred up the spirit of Pul, who was the king of Assyria. This stirring incited the king to capture the tribes on the eastern side of the Jordan River. And Haggai 1:14 records, "The LORD stirred up the spirits of Zerubbabel and Joshua and the spirit of the remnant of the people of Israel. Notice

that the remnant of the people had a “single spirit.” This indicates that a single spirit can influence a group (small or large). Elihu connected words (thoughts form words) with spirits, which was recorded in Job 32:18. Elihu stated, “I am full of words and the spirit within me compels me to speak.”

There are many verses that reveal the interaction between the spirit of God and the spirit of man. Jesus said, “God is spirit and they that worship Him must do so in spirit.” In Job 32:8, Elihu explained, “There is a spirit in man and the breath (spirit) of the Almighty gives him understanding.” Solomon explained how this works in Proverbs 20:27. He wrote, “The spirit of the man is the lamp of Yahweh who searches all the inner depths.” Man, who is spirit was made in God’s spiritual image. He relates to God through his spirit.

It is interesting how commentators view the spirit of man. Because the spirit world is unknown, we find it difficult to grasp or understand the substance and secrecy of its domain. So, when the writers of the Bible identify and speak about the human spirit, Bible translators vary in their translations. For example, in 2 Samuel 13:39, there is a Hebrew phrase, *ruakh hammelekh*, that is literally translated “the spirit of the king.” It was a reference to King David and his concern for his son Absalom. His son had been in exile for three years for killing his brother, Ammon, who had raped Absalom’s sister. In this text, the author used the term *spirit of David*, to explain David’s emotion and yearning for his son. But how he worded it helps the reader to understand that the human emotion is interconnected to the spirit of man.

Translators disagree about the translations. Only the NIV and ESV translate it properly, “*And the spirit of the king longed to go to Absalom, for he was consoled concerning Amnon’s death.*” The KJV tried to create the understanding by stating, “And [the soul of] king David longed to go forth unto Absalom...” Three translations replace the word “spirit” with “heart” stating, “The heart of the king longed to go to Absalom.” These include the NASB, BBE, and NRSV. Other translations like NET, NLT and NKJV omit the word *ruakh* altogether and simply say, “The king longed to go to Absalom.” These various translations notably reveal the opinions of the translators and not the

opinion the authors of the text. Old Testament writers had the understanding that human emotions are inextricably linked to the spirit.

The same translators take their same liberties in the New Testament. In Philippians 4:23, the literal translation states, “The grace of our Lord Jesus Christ be with your spirit. Amen.” However, the NKJV states, “The grace of our Lord Jesus Christ be with you all. Paul connects grace with the human spirit, which will be discussed in length later in the book.

Still another question must be asked, “Does the spirit have a mind or does the mind have a spirit. Ephesians 4:23 tells us to be renewed in the spirit of the mind, while Romans 8:27 referenced the Holy Spirit having a mind. Further complications arise when 1 Corinthians 14:14-15 suggest a separate distinction between the spirit and the mind.

Angels and Demons

Angels are another group of soulical spirits. For the sake of classification, angels are created beings assigned to serve God and humans. They have spiritual substance and cannot be seen in the physical realm. At the same time, they have the ability to converge into the physical realm in order to assist and communicate with humans. Chapter Five has been reserved to provide an exhaustive understanding of angels, their function, purpose, identity, and convergent capabilities. Chapter Six has been reserved for a discussion about demons. I only mentioned them in this section as part of the list of soulical spirits.

Since angels exist in a spirit realm that we cannot presently experience, the only evidence that we have that they exist is from the accounts of others. Although there has been much written about angels, my primary source of learning is from the Scriptures, which is sufficient to mount a case that angels exist and they are soulical spirits.

Psalms 104:4 and Hebrews 1:7 describe angels as spirits and servant that appear or look like fire in the spirit realm. The word “angel” in both Hebrew and Greek means messenger so the assumption is that angels serve God as messengers who deliver messages.

Angels are considered soulful spirits because they have a mind, wills and emotions. Jude 6 states that some angels rejected their domain and left their habitation, suggesting a mental and volitional capacity. Other angels in Revelation 12 rebelled against God by fighting against Michael and his angels. This also denotes their volitional abilities. Regarding emotions, Jesus intimated emotional capacity when he said in Luke 15:10 that angels have joy or rejoice when a sinner repents. Also, 1 Peter 1:12 records that angels have desires, which are emotional in nature.

Angels are typically associated with God and His mission but the Nephilim, translated “fallen ones” were angels who descended onto Mount Hermon, in the days of Jared, when angelic leaders came to earth to cohabit with women. A statement about this is found in Genesis 6 where the offspring of this cohabitation produced giants. All of these giants died in the flood but according to 1 Enoch 15:9, they became terrestrial spirits to afflict and oppress humans.

Fallen angels have a larger constituency than the two hundred Nephilim that descended upon Mount Hermon in the days of Jared. Revelation 12:7-9 describes a spiritual war that occurred between Archangel Michael and another Archangel described as a serpent, who was identified as The Devil, The Satan and The Deceiver of the world. The serpent was ex-communicated from heaven along with his angels.

By connecting Isaiah 14:12 to Revelation 12, it is easy to see why a common theological stance regarding personage included Satan’s previous name as Lucifer, which means “Morning light” or “Daystar” In 2 Corinthians 11:14, Paul described false apostles as those who masquerade themselves as servants of righteousness when actually they are servants of Satan, who masquerades himself as an angel of light. All fallen angels are classified as spirits with minds, wills and emotions.

There is some reason to believe that Old Testament authors may have used spirits and angels synonymously. In 1 Kings 22:21-23 and 2 Chronicles 18:17-23, there is a story told by both authors, Jeremiah and Ezra, about Prophet Micaiah and his vision of Yahweh convening a Heavenly Council to discuss how they might persuade Ahab to go to war at Ramoth Gilead. According to the text, God

wanted to judge and kill Ahab for Jezebel's immoral murder of Naboth, simply because he refused to sell his property to the king. It is not certain what Prophet Micaiah saw when the heavens opened but he described God and His Council. We are only informed that the Council consisted of spirits that met to discuss the mission and the strategy. One might think that angels were at the meeting awaiting direction from God, but the word "spirit" is used and not "angels." Micaiah reported the vision as follows:

"I saw the LORD sitting on his throne, with all the heavenly assembly standing on the right and on the left. The LORD said, "Who will deceive Ahab, so he will attack Ramoth Gilead and die there? One (*spirit*) said this and another (*spirit*) that. Then a spirit (*literally the spirit*) stepped forward and stood before the Lord. He said, 'I will deceive him.' The LORD asked him, 'How?' He replied, 'I will go out and be a lying spirit in the mouths of all his prophets.' The LORD said, 'Deceive and overpower him. Go out and do as you have proposed.'"

After telling the story, Micaiah said, "So now look, the Lord has placed a lying spirit in the mouths of all these prophets of yours; but the LORD has decreed disaster for you."

There is much to unpack in this passage as it relates to soulical and non-soulical spirits. First, it must be noted that God (Yahweh) convenes a heavenly assembly at will. The meaning of this phrase "heavenly assembly" can be supported by Isaiah 14:13-14, when Lucifer proclaimed, "I will exalt my throne above the stars of God and I will sit on the mountain of the assembly, on the sides of the north."

In Canaanite mythology, the stars of God were astral deities under the authority of the high god *El* and the sides of the north were the mountains of Zaphon. This story seems to be a Canaanite Version of Olympus where the gods met. In mythology, the gods would sit and plan strategies.²⁵ Jeremiah and Ezra analyzed that the Heavenly

²⁵ NET CFNI Online Bible, Isaiah 14:14, "NET notes on "stars of God" and mountain of the assembly" <http://cfni.net.bible.org/#!/bible/Isaiah+14:10> 2017. Retrieved 28 October 2017.

Council of God did the same. It included spirits that offered ideas and strategy.

Second, in I Kings 22:21, there was one spirit that seemingly had the answer. Both Ezra and Jeremiah wrote, “Then *the Spirit* came forth and said, “I will persuade him.” Although the Hebrew text literally reads, “*the Spirit*,” most commentators (all that I have viewed) translate the text as a spirit. The use of the term “*The Spirit*” in our minds would suggest that the Holy Spirit was in the council meeting and offered the suggestion that worked. This seems to be insubordinate to orthodox understanding of the Holy Spirit’s place in the Godhead. It also seems to suggest that the Holy Spirit of God is one of several spirits that sits in the heavenly assembly. If so, this would explain why there are seven spirits of God and the Spirit of Yahweh being one of them.

If the Heavenly Council consisted of the seven spirits of God: Spirit of Yahweh (*the LORD*), Spirit of Wisdom, Spirit of Understanding, Spirit of Counsel, Spirit of Might (*Power or Strategy*), Spirit of Knowledge and Spirit of Fear of Yahweh (*Reverence*), then that would lead to an ethical question of the Holy Spirit becoming a lying spirit in the mouth of prophets. There are more questions to ask about this passage than answers but I only inserted it here to discuss the possibility of the interchangeability of angels and spirits. We understand that angels are spirits but are all heavenly spirits, angels? Only God knows and He hasn’t revealed it yet.

Spirits of the Dead

One of the fascinating things about the human body is the intricacies involved in the connectivity of the spirit, soul and body. I often demonstrate to my students how this occurs using a sport coat. When the sport coat is hanging in the closet or lying across the back of a chair, it has no movement. But when I put the sport coat on and move my arms, it seems to have life. Actually, the sport coat can’t move by itself. It has no life. But when someone is wearing it, the lively motions and movements of the person wearing it, seems to bring life to the coat.

The same is true with the physical and spiritual functions of man. The physical part of the human body is comprised of systems and organs that keep the body alive. There are at least ten systems that support the human structure and there are between 15 to 70 trillion cells or tissues in the human body, depending on the volume and weight of the individual. The average person has about 37 trillion cells.²⁶ When people breathe, oxygen is inhaled into the lungs where it's mixed into the bloodstream so the heart can pump it through the veins and arteries to touch each individual cell in the body.

The purpose of the blood is to bring life to every cell and carry away all toxins that the cell produces. If the blood fails to touch a cell, it will die and when the blood ceases to circulate throughout the physical body, the whole body ceases to live.²⁷ From a biblical perspective, the spirit of a person is somehow connected to that person's breath and the soul of a person is connected to his brain. Leviticus 17:14 records, "The life or soul of the flesh is in the blood." Actually, the blood is not "the life" but there is something in the blood that is "the life." The Hebrew and Greek words for spirit are the same words for breath and wind. The oxygen in the blood feeds the brain cells and if there is not enough oxygen going to the brain, then that person will faint.

During a series of lectures at Christ For The Nations, Dr. Caroline Leaf informed the students that the brain houses both spirit and soul. The conscious portion of the brain is the soul while the subconscious portion of the brain is the spirit. She also revealed that neuroscience had made great discoveries even describing pictures of the thoughts. She explained that science has been able to distinguish good and bad thoughts based upon appearances. In her book, she showed positive thoughts, deriving from love, is able to reprogram the

²⁶Rose Eveleth, "There are 37.2 Trillion Cells in Your Body" *SmartNews Smithsonian.com*, <https://www.smithsonianmag.com/smart-news/there-are-372-trillion-cells-in-your-body-4941473> Posted 24 October 2013, Retrieved 20 October 2017.

²⁷ M. R. DeHann M.D., *Chemistry of the Blood* (Grand Rapids: Lamplighter Books, Zondervan Publishing, 1943), p. 32.

mind to even erase thoughts of fear.²⁸ All of these spiritual and soulful components are housed inside the human body. But what happens to the human spirit when a person dies?

Researchers from New York University's Langone School of Medicine reported that people are mentally aware they have died.²⁹ Scientists at the school have studied patients who've suffered cardiac arrest but have been revived. These doctors say some survivors recall vivid conversations that went on around them — even several minutes after they were pronounced dead. Sam Parnia defines death as the stage where the heart no longer beats and “blood flow to the brain” cuts off. The cerebral cortex also slows down instantly and within two to 20 seconds the heart flat lines. At that time, the person loses all of the brain stem reflexes, including the gag reflex and the pupil reflex.³⁰

Parnia also said, “There is evidence that a surge of brain activity occurs immediately after a near-death experience. People who've had these very profound experiences may come back positively transformed — they become more altruistic, more engaged with helping others. They seem to find a new meaning to life after having had an encounter with death.”³¹

The lyrics of Psalm 146:4 states, “When man's spirit departs, he returns to the earth. In that day, his plans perish.” Parnia's discovery and the testimonies of those with near-death-experiences strongly suggest that the mind and the spirit are interlinked. When the spirit leaves the body, it can actually know and understand its surroundings and the people conversing. But when a man's spirit hovers in the room looking down at himself on an operating table, this evidence explains that the spiritual part of man actually exists in a

²⁸Leaf, Ibid.

²⁹ Sam Parnia M.D. “Your Brain Knows When You've Just Died” *FoxNews.com*, <http://www.foxnews.com/health/2017/10/20/your-brain-knows-when-youve-just-died-researchers-say.html> 2017. Retrieved 20 October 2017,

³⁰Ibid.

³¹Ibid.

realm that is outside the physical and continues to exist after it departs from the body. It also shows that a veil separates the spiritual and the physical and that separation is accomplished at death.

The concept of ghosts, haunted houses and connecting with loved ones beyond the veil are difficult for some to embrace but these things happened in Scripture and people seem to be intrigued about the possible phenomenon. Life after death has been investigated by para-psychologists and religious groups. There are several places in Scripture where spirits of the dead are mentioned.

In the Old Testament, King Saul enforced a law prohibiting necromancy but failed to obey the law himself. When God wouldn't answer his prayers and when the prophets weren't getting words or dreams from God, he decided to contact Samuel from the dead through a median at Endor.

According to 1 Samuel 28:14-19, the spirit of dead Samuel had a conversation with King Saul. And whether people in today's society believe it or not, certainly Saul believed it and fell on his face in fear. It must be noted that conjuring up spirits was prohibited by Moses' law in Deuteronomy 18:11 to guard against the Egyptian practice of seeking guidance from "spirits of the dead," as mentioned in Isaiah 19:3.

James provided an accurate description of "spirits of the dead" when explaining faith. He said in James 2:26, "...the body without the spirit is dead." Death separated the physical body from the spirit and from that point it is called "spirit of the dead." There are many other places in the Bible where spirits of the dead are mentioned. These include: Leviticus 10:6; Proverbs 2:18; 9:18; Psalm 88:10; Isaiah 8:19; 14:9; 19:3; 26:14.19 to name a few.

There were two "spirits of the dead" who appeared on the Mountain of Transfiguration where Jesus brought Peter, James, and John to show them what the kingdom of God presently looked like and how Jesus would look when he appeared at the second coming.

Elijah and Moses had died centuries earlier; yet, their spirits continued on after they died and appeared and even talked with Jesus on the Mountain of Transfiguration.

Peter confirmed in 1 Peter 3:19 that Jesus preached to spirits in prison during his three-day earthly absence after his crucifixion. There is a debate about the identity of the incarcerated spirits. Tassos Kioulachoglou maintains that Peter was referencing those terrestrial spirit of giants who were children of the Nephilim.³²

It seems unlikely that he was referencing these already condemned spirits especially since Jesus himself said in John 3:17, “I came not to condemn the world but through me the world might be saved.” Peter said that these were incarcerated spirits of the dead who actually lived in the days of Noah. The first century church believed in spirits of the dead and anxiously look forward to their resurrection. This conviction may have been spurred by the event recorded in Matthew 27:53, when spirits of the dead were seen walking the streets of Jerusalem about the time of Christ’s resurrection. These resurrected bodies were possibly part of the spirit prison that Jesus ministered to.

During a funeral dirge, Paul told some grieving members in 1 Thessalonians 4:15-17 that those who had passed into the nether world would come back to life again. He wrote,

“We who are alive, at the coming of the Lord, will not go ahead of those who have fallen asleep. For the Lord himself, will come down from heaven and with a shout of command, with the voice of the archangel, and the trumpet of God, and the dead in Christ will rise first.”

In this passage, Paul explained that those who die, actually only fall asleep, even though their bodies were without life. Jesus explained in John 5:24 that those who receive eternal life actually pass over from death to life. And in verse 25 he wrote, “I tell you that a time is coming, and now is, when the dead will hear the voice of God, and those who hear will live.” That word obviously found partial fulfillment in Matthew 27:52, when spirits of the dead came out of their tombs at the time of Jesus’ resurrection.

³² Tassos Kioulachoglou, “1 Peter 3:9: Spirits in Prison” *The Journal of Biblical Accuracy*, <https://www.jba.gr/Articles/pdf/spirits-in-prison.pdf> Retrieved 9 February 2018,

In John 11:12-14, Jesus told his disciples about the death of his friend, Lazarus. He said, “Our friend Lazarus has fallen asleep, but I am going to awaken him.” The disciples were confused and said, “If he is asleep, then he will recover.” John explained that they didn’t realize at the time that Jesus was referring to Lazarus’ death. Four days later, in verse 23, he told Martha that her brother would come back to life. Twenty verses later, Jesus shouted, “Lazarus, come forth” and his friend came out of the tomb. It is not known where his spirit was for those four days but it wasn’t in his physical body.

Animals

Theology generally addresses spirits as they relate to God, man and the angelic and demonic worlds. The discussion about animals having spirits or souls is generally excluded. However, there are biblical reasons to claim the possibility that animals are soulful spirits based upon various Scriptures. Ecclesiastes 3:21 records, “Who knows whether the spirit of humans go up and spirits of animals go down. All return to the dust.” This verse implies that animals, which demonstrate mental, emotional and volition functions, have soul-life. If so, they would be classified as soulful spirits; albeit, I am not suggesting a moral aspect to their lives.

There are a few other Scriptures that indicate the possibility of soulful animals. In Genesis 2, the serpent was influenced by Satan to tempt Eve. We should be careful not to compare our present world and existence with that of Adam and Eve in the Garden of Eden, prior to sin. God created the animals to serve and help man to do work on earth. It is reasonable to think that there was a communicable ability between them at one time, which could have been lost when Adam and Eve disobeyed God.

According to Romans 8:18-23, God temporarily subjected all creation to futility with a hope and expectation of deliverance from the bondage of corruption. It is for this reason that creation will be freed to experience its glory. These animals are said to groan and labor for this redemption. The understanding of redemption in this case is not a moral redemption but rather a resuming of an environment, like the Garden of Eden. According to 1 Corinthians 15, animals have glory and when Jesus returns, that glory will be glorified as will all creation.

The story of Balaam and his talking donkey in Numbers 22 provides insight about the spirit realm and indicates that the donkey has a spiritual capacity. First, the donkey could see the angel (in the spirit realm) before Balaam could. Three times, she even tried to keep the angel (a spirit being) from harming her owner.

Those that disagree with this notion would invoke Isaiah 31:3, which says, Egyptian horses are not spirit. But that might be more of a statement of contrast about Israel trusting the Egyptians rather than God. It might indicate Israel's trust in the physical and material things instead of spiritual. Certainly, the Israelites would not trust in the spirits of horses although they did apply spiritual or divine value to the golden calf that they idolized.

For those who claim that the story of Balaam's talking donkey was fictional along with other Old Testament stories, i.e. Jonah and the whale, three Hebrew boys in a fiery furnace and Eve talking to a snake, we should look at the New Testament authors opinions. Paul said that Eve was deceived before Adam. And Peter said that Balaam was rebuked by a dumb (mute) donkey that spoke with a man's voice and Jesus confirmed the story of Jonah and the Whale. The strange sounding notion that animals are spirit creatures would be eliminated if Solomon had not written Ecclesiastes 3:21, "Who knows whether the spirit of humans go up and spirits of animals go down. All return to the dust." This verse of Scripture was written by Solomon, whose wisdom was declared to be being greater than any other. Perhaps it would behoove us to listen to what he had to say.

Unclean Spirits

The Greek words *arakthotos pneuma* is translated "unclean spirit." It is defined as ceremonially unclean. In the moral sense, it is defined as an unclean thought life.³³ So *arakthotos* spirits influence our thinking with rude, vulgar, risqué, racy, disrespectful ill-mannered

³³James Strong, "Unclean" Luke 4:33, New England Translation online CFNI Bible, <http://cfni.net.bible.org/#!/bible/Luke+4:33>, Retrieved 21 October 2017.

thoughts. These same spirits influence humans with abnormal sexual desires and are the impetus for vulgar off-color and obscene jokes.

In Luke 4:33, we are given the longest title of unclean spirits to explain this kind of spirit. Luke recorded the Greek phrase, πνεῦμα δαιμονίου ἀκαθάρτου, which is literally translated spirit of unclean demons. The word “unclean,” commonly referenced people who were “ceremonially unclean” and were not legally permitted to engage in worshipping God. Examples included those who had touched dead carcasses and couples who had sexual intercourse. Women were considered unclean during their period of menstruation. And if they birthed children, they were considered ceremonially unclean for a week or two after childbirth, depending upon the gender of the child. Certain animals were also considered unclean and could not be used for ceremonial worship. The primary Old Testament understanding of the term “unclean” related to rituals and ceremonies and suggests that these demonic spirits were not ceremonially fit to enter into God’s presence for worship, suggesting that they were eternal outcasts.

According to Jesus, in Matthew 12:43 and Luke 11:24, when an unclean spirit goes out of a person, it goes to dry places, seeking rest. And if it finds none, then it says, “I will return to my house from which I came.” When it comes and finds the house empty, swept and put in order, then it goes and takes with him seven other spirits more wicked than itself and they enter and dwell there. Jesus said the last state of the man is worse than the first. There is a debate as to whether or not unclean spirits have gender. The BBE, NKJV and KJV ascribe gender while the NET, NIV, NASB, ESV, NLT use the neuter gender.

It is not certain what these spirits are. We understand that they are not the Devil or the Satan and they are different than non-soulical evil spirits, which are associated with thoughts that produce words, form emotions and influence behavior. These spirits have the capacity to control people’s minds, wills and emotions, which likely indicates they are seeking a physical house to occupy since they were removed from their previous bodies when they died.

Another idea about their identity is more demonic than human. It suggests that terrestrial spirits from the dead giants who

died in the flood, can actually take possession of a person's body if permitted. According to Mark 1:23-26, unclean spirits are violent and when that take possession of people, the bodies often convulse. According to Mark 9:17-19 and Luke 9:38 these spirits have the ability to control a person's speech and hearing. Sometimes they are labeled "suicidal spirits" because they seek to kill the person they possess. In Luke 13:11, a woman was crippled by a spirit of infirmity for eighteen years, where the power of Satan forced her into a bending position.

I have experience some demon-possessed people who foam at the mouth or becomes rigid and even slithers like a snake. These unclean spirits demonstrate supernatural power as evidenced in Acts 19:12-16, when they overpowered the seven sons of Sceva, beat them to a pulp, stripped them naked and drove them out of town. Likewise, the unclean spirits at Gadara had supernatural strength and could not be constrained with chains. And when these spirits were cast out of humans, they entered a hillside of pigs and caused them to run off a cliff, killing the animals. In Revelation 18:2 these unclean spirits are called foul spirits.

According to Matthew 10:1 and Mark 6:7, Jesus gave his disciples power over unclean spirits. And the most common method of exorcism was speaking to them and commanding them to leave. But this wasn't always the case. In Mark 7:25, a woman came to Jesus and asked him to cast the demon out of her daughter. When Jesus didn't immediately respond, she kept asking and finally Jesus told her not to be concerned because her faith had caused the demon to leave. On at least one occasion Jesus' disciples were unable to cast out unclean spirits and Jesus explained that some spirits come out by prayer and fasting.

These *akathartos* spirits have minds, wills and emotions but do not have bodies. As noted previously, there are three possibilities for their existence. They could be evil human "spirits of the dead." These spirits would know their fateful eternal destination and seek to destroy others because it is their nature to do so. These "spirits of the dead" previously occupied human bodies and from the nether world, they seek control of a human bodies again.

This second possibility describes these unclean spirits as Nephilim descendants that are mentioned in Genesis 6. These Nephilim apparently had children by human women, producing giants. According to 1 Enoch 16, when these giants died, their spirits were assigned to be terrestrial spirits that will afflict, oppress, destroy, attack, do battle, work destruction and cause trouble on the earth. They will cause offences and attack the children who are born to men and women.³⁴

A third possibility exists. Unclean spirits could be the offspring of The Devil or The Satan. Jesus said that in the future age, we would be like angels that neither marry nor have arranged marriages. He didn't say that angels couldn't reproduce other angels, he only said they didn't marry. If angels and humans copulate to produce hybrids, isn't it logical that angels, which are spirits, can reproduce other spirits? I can think of no other possibilities for the existence of unclean spirits but the concept of a "hierarchy of demonic forces" might shed some light in this third possibility. The practicality of a hierarchy of demonic forces will be discussed in Chapter 7 but for the sake of including this as a possibility of reproduced "unclean spirits," I will briefly mention it here.

Typically, when discussing The Devil or The Satan, we often use Scriptures that give them different names or titles. For example, Apostle Paul mentioned a group of spirits in Ephesians 6:12 that are called "rulers of the darkness of this world." The plural indicates more than one and the title indicates authority over those who are ruled. Also, in Ephesians 2:2, the term "prince" or "ruler" of the power of the air is a spirit that works in sons of disobedience. It seems logical that the rulers of darkness and the rulers of the power of the air would be different spirits operating under a higher evil authority. In this case, it might be The Satan or The Devil or another spirit that was assigned.

In Ephesians 2:2, Paul named a spirit that works in sons of disobedience. He is called it the "prince of the power" of the air. In Greek it is called the ἄρχοντα τῆς ἐξουσίας, which is literally translated

³⁴ Delp, *Impact of the Book of Enoch*, p. 95.

“arche of authorities.” This spirit apparently was the leader of one of the four spirits that Paul mentioned in Ephesians 6:12, which are:

- ἀρχάς (arche) leaders
- ἐξουσίας (exousias) – authorities
- κοσμοκράτορας (kosmokratoras) – world (*systems*) creator
- πνευματικὰ τῆς πορνείας (pneumatikos pornea) – sexual wickedness

If one took liberty to rearrange the Greek text, by simply removing the preposition πρὸς τὰς, he could conclude that the *arche authorities* in Ephesians 2:2 was the same spirit *arche authorities* in Ephesians 6:12 indicating that there are only three spiritual forces instead of four that we fight against. They would be listed as:

- ἀρχάς ἐξουσίας (arche exousias) - leaders of authorities
- κοσμοκράτορας (kosmokratoras) – world creator
- πνευματικὰ τῆς πορνείας (pneumatikos pornea) – sexual wickedness

Such rendering would cripple proper exegesis; therefore, we must conclude that there are four spirits referenced in Ephesians 6:12.

Recognizing these arche as spiritual seems logical because of their location. The arche authorities in Ephesians 2:2 ruled the air while the four spirits in Ephesians 6:12 operated in the heavenlies. The English word for air is transliterated from the Greek *ayr* and is the lower heavens or the air we breathe. The Greek word for heavens is *epouraniois* or higher heaven and is possibly the location that unclean spirits go when they are cast of people. They are dry places or waterless air.

Epouraniois sometimes describes the place of God’s throne; hence, it references a spiritual location and not a physical (tangible) reality. The contrast between the spiritual rulers of the air and the spiritual forces located in the heavens indicates a spirit hierarchy.

If angels and the Devil can have offspring, then their offspring could be *akathartos* spirits, which is a third possibility for their existence. Why is this important and why the emphasis of *akathartos* or “unclean” spirits? The lively debate over whether or not a Christian can have a demon requires that we differentiate between unclean evil

spirits and other evil spirits. These unclean spirits are soulical and function with minds, wills and emotions, whereas other evil spirits are generally called demons or devils and they are non-soulical and are merely thought initiators. We will provide a greater discussion about demons in Chapter 6.

The Old Testament also mentioned the term “unclean spirit.” Zechariah 13:2 predicted the elimination of these spirits from the land. The prophet wrote,

It shall be in that day," says the LORD of hosts, " that I will cut off the names of the idols from the land, and they shall no longer be remembered. I will also cause the prophets and the unclean spirit to depart from the land.

The Hebrew word for unclean spirit is *toom'aw*. It is also translated impure, filthy or uncleanness. Only three times is it translated “unclean.” This word derives from a primary Hebrew word *tawmay* meaning “foul” or “unclean” and it is the customary word used to describe “ceremonial uncleanness.” Zechariah described the land as having a foul or filthy spirit that the Messiah would rid from the land. So, when Jesus came naming and casting out “unclean spirits” the Jewish people recognized him as the Messiah.

Only once, Zechariah 13:2, does the term “unclean spirit” appear in the Old Testament but the word *nephesh* or “soul” is used twice as it relates to “unclean” things. Leviticus 7:21 states,

“Moreover the soul (*nephesh*) who touches any unclean thing, such as human uncleanness, an unclean animal, or any abominable unclean thing, and who eats the flesh of the sacrifice of the peace offering that belongs to the LORD, that soul shall be cut off from his people.”

Also, Leviticus 5:2 and 22:3 establishes regulations for the state of a person’s soul who is impure. The idea of excommunicating a person who willfully disobeyed certain laws projected the idea that unclean spirits can attach themselves to people who reject God or His commands.

Spirits of Divination

A spirit of divination would qualify as a soulical spirit because it has the power to overcome a person's will. In Acts 16:16-19, Luke tells an interesting story about a young servant girl who had a spirit of divination. This spirit helped the girl produce money by enabling her to tell fortunes. The spirit spoke things through her that were true but the spirit was not the spirit of truth. She heralded,

These men are servants of the Most High God, who proclaim to us the way of salvation.

What she said was true but after a few days Paul was grieved and spoke to the spirit, "I command you in the name of Jesus Christ to come out of her." The spirit of divination obeyed and her ability to tell fortunes ceased, which caused her masters to have Paul arrested and accused of teaching customs contrary to Roman law.

What is a spirit of divination? The Greek word *Πυθιον* (*pyo-thon*) is translated "python" and was the name of a serpent that guarded the Delphic oracle. According to Greek mythology, it lived at the foot of Mt. Parnassus and was killed by Apollo. After its death, the word was used to denote a person who had a spirit of divination, whom pagan generals consulted.³⁵ W. Foerster connects the term with ventriloquism but such a claim would be different than modern day ventriloquism, which is a learned skill. A person with a spirit of divination has evil spirits speaking through them supernaturally.³⁶

The Old Testament has much to say about divination. In Leviticus 19:26; 20:6 Deuteronomy 18:9-14, Moses prohibited the people from eating anything with blood still in it and they could not practice augury (divination) or soothsaying. The Hebrew word for divination is *nachash* (*pronounced naw-khash'*) and is translated to observe

³⁵NET CFNI Online Bible, NET notes on πύθων, spirit of python, Retrieved 23 October 2017, <http://cfni.net.bible.org/#!bible/Acts+16:14> 2017.

³⁶Ibid.

signs or omens and practice fortunetelling. It comes from the primitive root word that means to hiss, whisper a magic spell, or the practice of witchcraft. This was prohibited in the Jewish community as it was not considered a practice from Yahweh.

King Saul's actions indicated that he considered himself exempt from or above the Jewish laws. In 1 Samuel 28:7, he asserted his royal authority by ordering his entourage to visit a medium in order to contact Samuel, who was a dead prophet. Their secret visit to a witch or medium at Endor was met with resistance as she sought to discourage them because of the laws Saul had enacted. But when she began her incantations, she saw Samuel and realized that Saul was the person requesting the ritual. The king assured her of no harm and asked what she saw. The medium said, "I see gods (*elohim*) coming up out of the ground" and when she described the spirit form, Saul recognized it as Samuel and the séance continued with a conversation between Saul and Samuel.

During the conversation, Samuel rebuked Saul for disturbing his rest but he also foretold Saul's future. According to Bob DeWaay, there are three tests of prophets given in Deuteronomy to determine a true prophet: the prophets could not use forbidden methods, their predictions could not be false and their true predictions could not lead the Israelites away from the faithfulness of God.³⁷ The spirit of divination has the ability to know the future partially because the spirit realm has different dimensions not related to time. The source of spirits of divination seem to have the same possibilities as unclean spirits; however, Scriptures do not specify their origin.

Non-Soulcal Spirits

In Chapter 4, I will provide a complete commentary on non-soulcal spirits but for now I want to merely give an explanation that they exist and what they are. The discussion of spirits is not spooky;

³⁷ Bob DeWaay, "Dangers of Divination, A Biblical Explanation of Divination and Why It is Forbidden, *Critical Issues Commentary* (Cedar Hill, TX: Lifeworld International Electronic Library, "Retrieved 24 October 2017, <http://cicministry.org/commentary/issue82.htm> 2017.

although, people tend to treat them as such. When the King James Version of the Bible was written the Greek word *hagios pneuma* (Holy Spirit) was translated as Holy Ghost because spirits were considered mystical and spooky. Today, the language has been reversed, the word ghost is typically considered something spooky; hence, modern translations of *hagios pneuma* are Holy Spirit instead of Holy Ghost.³⁸ The English terms ghost and spirit are synonymous. The word ghost derived from the Old English *gast* while spirit derived from the Latin word *spiritus*. The German word *geist* means spirit or ghost, which are used interchangeably; albeit, ghost is more commonly referenced in English as a dead person.

Every thinking person has spirits that influence their minds, emotions and behavior. They are quite common and ordinary. Sometimes the expressions and personal references to “demonic thoughts” and “my personal demons” can be interpreted as fact. All non-soulical spirits affect the mind and no one is exempt from ungodly thoughts. These evil or impure thoughts come from an evil source.

Evil spirits are called thought projectors that tempt and dissuade us from doing good. Some spirits are from God and they project good thoughts that persuade us to do what is right. Non-soulical spirits are both good and bad depending upon their source; therefore, non-soulical spirits are the offspring of the Holy Spirit or the Devil. Once thoughts have come into our minds, we have the ability to rethink them. So essentially they are our thoughts. But the original source of all “non-soulical” spirits come from the Holy Spirit or the Devil. All non-soulical spirits inject thoughts that produce words, form emotions and influence our behavior. We have already stated that soulical spirits such God, humans, angels and demons can

produce other soulical spirits as offspring; however, there is no evidence that non-soulical spirits have the ability to reproduce. When working on a doctoral class for my PhD in Theology, I was required to do a course called *RE 620: The Spirit World*. The 113-page thesis

³⁸ Wikipedia the free encyclopedia, “Holy Spirit in Christianity” Retrieved 24 October 2017, https://en.wikipedia.org/wiki/Holy_Spirit_in_Christianity 2017.

included an alphabetical listing of fifty spirits mentioned in the Bible.³⁹ This same listing is found at the conclusion of this book labeled, Appendix E. It is not the same exhausted list found in Appendix B, C and D, but it contains a listing of the many spirits, which are noted and discussed throughout this book. These appendices are helpful to see the how Scriptures define the reality and nature of spirits and they provide a shortcut to where they can be located in the Bible.

As I have already mentioned, some of the spirits on the list in Appendix E are soulical spirits. They include unclean spirits, spirits of the dead and spirits of divination. Most of the spirits are simply thoughts that people have. We can't stop these thoughts from coming to our minds but we can determine whether or not we think or meditate upon them.

To help you understand spirits and their nature, I will provide a couple of illustrations taken from the list. The first story is about an Ethiopian Queen who lived in Sheba. She visited King Solomon to inquire of his vast wisdom. In 1 Kings 10:1-5 and 2 Chronicles 9:4, the Queen of Sheba came with a large entourage to test Solomon with hard questions of which he answered all to her satisfaction. According to Scripture, after the Queen heard his answers and saw the amassed wealth and royal ambiance, there was no more spirit in her. In Appendix E, number 39, this spirit is called a testing or inquisitive spirit because she was motivated to test Solomon and when everything was answered to her satisfaction, there was no more spirit.

It is unclear whether the spirit was good or bad. If it was a bad spirit, we might call it a cynical spirit or nose spirit. If it was a good spirit, we could call it an investigative spirit. Whether it was a good or bad spirit would depend upon motive and source. The author of

Kings and Chronicles both stated that she had a "spirit to test" Solomon. And after all her questions were answered they wrote, "There was no more spirit in her." The statement was obviously not referring to the Queen's spirit but rather a spirit in her that caused her

³⁹Randy Delp, *RE-620 – The Spirit World* (Cedar Hill, TX: Lifeworld International Electronic Library, 2016) A research paper for International Seminary. 2016.

to question the report she had heard about Solomon. I am not suggesting that the spirit was good or bad. I am only commenting that the authors of Kings and Chronicles explained that her visit was prompted by a testing or inquisitive spirit.

In Psalm 77:6, Asaph mentioned the same spirit but stated, “I meditate within my heart and my spirit makes diligent search.” Asaph was priest and considered a soulful spirit, but an inquisitive spirit had an effect on his human spirit.

Another spirit found on the list was an angry spirit. I will use two Scriptures to identify it. In I Kings 21:5, when Naboth refused to sell his property to King Ahab, then his wife, Jezebel, asked why he had an angry or resentful spirit that caused him to not eat? The Hebrew text identified this spirit as *סָר* (*pronounced sar*), which is translated as stubborn, implacable, rebellious, resentful or sullen. It must be noted that the following translations provided alternative translations:

- KJV – sad spirit
- NRSV – depressed
- NKJV – sullen spirit
- BBE – bitter spirit
- NLT – upset
- ESV – vexed spirit
- NIV – sullen
- NET – bitter attitude

Each of the translations sought to identify the spirit that was influencing Ahab. The NRSV, NLT and NIV translations failed to acknowledge the original Hebrew’s recognition of the influencing spirit and the NET called the spirit an attitude instead of spirit.

A spirit of anger influenced Ahab when Naboth refused to sell him a piece of property next to the Royal Palace. Jezebel took up her husband’s offense, which led to Naboth’s death. Notice that negative spirits generally appear when people demonstrate selfishness but good spirits are around when we demonstrate godliness. Our task is to discern spirits and seek first the kingdom of God.

The second example of an angry spirit is found in Genesis 4, which records the first murder in the Bible. Moses stated that Cain was very angry because God accepted Abel's sacrificial offering and didn't accept his offering. Again, "self" seemed to be the motivating factor of why Cain was angry. This angry spirit caused Cain to display a sad emotion, which eventually led to a fallen countenance. At this point Cain had not sinned. It was simply a temptation. God told Cain,

"If you do well, will you not be accepted and if you do not do well, then sin lies at the door. Its desire is for you but you should rule over it."

God told Cain that he had the power to either rule over the spirit of anger or allow that spirit of anger to rule over him.

Psalm 37:8-9 states,

"Refrain from anger and turn from wrath; do not fret for it only leads to evil. For those who are evil will be destroyed"

This is in line with Paul's words in Ephesians 4:26, "Be angry and do not sin." However, Jesus said in Matthew 5:21,

"You have heard that it was said to past generations, 'Do not murder and whoever murders will be in danger of judgment.' But I say to you, 'Anyone who is angry with a brother will be subjected to judgment.'"

Are these conflicting statements? I think not. Paul recognized that anger can be avoided by resisting it. Jesus acknowledged that when anger is not dealt with, it leads to murder. What is anger and from where does it come?

Anger is said to be an emotion that is the result of self being assaulted in some manner. Typically, anger does not affect people unless they are personally offended. Sometimes, people take on the offenses of others. But in either case, the emotion occurs when words and actions of others or our own personal thoughts incite the emotion.

For example, grief doesn't occur when a loved one dies. Grief occurs after you hear about the death. Although we identify anger as an emotion, the Bible calls anger a spirit that caused the emotion.

According to Caitlin Uttley, emotion is a combination of cognition, feeling and actions. Uttley claims that emotions include not only how we feel but also how we process and respond to those feelings.⁴⁰ Our physical body is made of brain chemicals: Serotonin, dopamine, and norepinephrine that control the mood and emotions of individuals. While this may be a scientific explanation, Uttley doesn't explain the cause. It is just as easy to explain that an unseen spirit placed thoughts in our minds that manipulated the brain chemicals to react the way they do.

In 1872, Charles Darwin published *The Expression of Emotions in Man and Animals* which suggests that emotions serve an important evolutionary purpose. He wrote,

“In order for a species to continue, it needs to survive and pass on its genetic information; hence, fear was created for animals to protect itself from extinction, while love and lust give you the desire to reproduce.”⁴¹

And while there may be some logic in the medical understanding of emotions, their prescription to balance the chemistry level does not eliminate the thoughts or spirits that create the emotion. It is compared to putting a bandage on a wound. It does not cure the ailment; it only covers it up. From a Biblical and spiritual perspective, Paul told Timothy, “God has not given us a spirit of fear, indicating fear comes from an adverse source (other than God) and its intent is to prevent us from reaching our full potential in life. It does not come from an evolutionary source that evolved out of a need for self-survival. Non-soulical spirits are not spooky things that float in the air and look like smoke. They are simply viewed as a person's thoughts

⁴⁰Caitlin Uttley, “Five Ways Your Brain Influence Your Emotions” *HowStuffWorks.com* <https://science.howstuffworks.com/life/inside-the-mind/human-brain/5-ways-your-brain-influences-your-emotions1.htm> 2017. Retrieved on 25 October 2017,

that derive from one of three sources: God, the Devil or self. A further discussion will continue in Chapter Four and a list of non-soulical spirits can be found in Appendix D.

Purpose of Spirits

Why do spirits exist? If they exist, they must have a purpose. The Bible defines angels as ministering spirits. As noted before, not all spirits are angels but all angels are spirits. God is spirit and there are several varieties of soulical spirits including humans, angels and animals. There are also spirits of the dead, unclean spirits and spirits of divination. These spirits seem to have a divine purpose but demonic, soulical spirits have an adverse purpose. Non-soulical spirits that influence thoughts, emotions and behavior are multi-purposed.

The story about the Queen of Sheba mentioned at the beginning of this chapter illustrates how spirits work. In 1 Kings 10:1-5 we are told the Queen of Sheba had an inquisitive spirit. She had heard about the fame of Solomon. In her case, when she heard something about the wealth and wisdom of King Solomon, the information caused a thought.

This thought was produced by an inquisitive spirit, which influenced her to determine the veracity of the rumor. Her motive could have been personal competition; her motive could have been political; her motive may have been to protect her own country; her motive could have been a desire to know if it was true. Understanding the motive often determines the source of the spirit.

In this case, I only want to illustrate that something was said and a spirit influenced and caused her to respond with a visit to King Solomon. She spent a lot of money and time to travel to Jerusalem, bringing with her a sample of Ethiopia's greatest gifts. Her purpose was to "test him" with hard questions.

After hearing his answers and seeing the amassed wealth and royal opulence, Ezra stated in 2 Chronicles 9:4, "There was no more spirit in her." It is for this reason that I labeled it a "testing spirit" in

⁴¹Ibid.

Appendix E. As stated earlier, the spirit may have been a cynical spirit or nosey spirit. Depending of the motive, it could have been a competitive spirit or even a spirit of knowledge, meaning she just wanted to know. Whatever the case, after having seen the king and heard his answers, Ezra noted, “There was no more spirit in her.” This story is merely an example of how spirits operate. Spirits are thoughts that produce words, create emotions and influence behavior. The purpose and motive of spirits are closely connected to the classifications. There are three classifications: ruling spirits, serving spirits and dormant spirits.

Ruling Spirits

Earlier in this chapter we noted three categories of spirits. Divine Spirit, soulical spirits and non-soulical spirits. The soulical spirits include: man, angels and demons, animals, unclean spirits, spirits of the dead and spirits of divination. Non-soulical spirits do not have personality, indicating mental, volitional and emotional qualities. Non-soulical spirits are thought initiators that affect and influence soulical spirits. Non-soulical spirits are both good and bad depending upon the source and motive.

Since God is Creator of all things and Judge of all spirits, He is by definition a ruling Spirit. He is entitled King of kings, Lord of lords and God of gods. The hierarchal chair of authority over spirits has God listed at the top of the flow chart. God is a ruling spirit. All authority comes from Him. Since man was made in God’s image, he is also classified as a ruling spirit. When God created Adam, he gave him a job description. He was given authority to rule over the fish of the sea, the birds of the air and every living thing that moved on the earth. This authority classifies man as a ruling spirit. Although Satan seeks authority, usurps authority and under-minds authority, he was never designed to be a ruling spirit. He was created to be a serving spirit like all other angels.

In Chapter 5, I will review the theories about the identity of the Angel of the Yahweh, who was frequently mentioned in the Old Testament. One theory is that Jesus was that Angel. Although Jesus is the Word of God, which would be the Message, it is more likely the Holy Spirit, Who was the Messenger. But that will be discussed later. I

only mention it here because the Mormons and Jehovah Witnesses teach that Jesus and Satan are “spirit brothers” equating Jesus as another angel.⁴² This is not the typical orthodox teachings or historical traditions of the Christian Church.

Another major difference between Jesus and Satan is their classification. As God, Jesus is a ruling Spirit. He made all things visible and invisible, including the angels. Although Satan was designed to be serving spirit, he wanted to be like Jesus and sought to extend his authority over him. The New Testament references certain titles to The Devil as Ruler of the Darkness of this world and Prince of the Power of the Air. These two titles indicate ruler-ship, either by Satan or his subordinates; however, it must be emphasized that Satan was created to be a serving spirit and his rebellion led to the chaos that exists in the world. His insurrection established his own kingdom of darkness, which opposes all that is in the kingdom of light.

Paul referenced soulful spirits in Colossians 1:16; 2:15; Ephesians 1:21; 3:10; 6:12; and Romans 8:38, which seemingly create a hierarchal structure. This will be discussed in Chapter Eight. As such, some angels were created to be ruling angels.

One group is called “arche.” When the arche is an angel, it is called archangel. But when arche is referenced in the demonic system, they are usually called principalities or rulers. This does not preclude that principalities can also be good spirits even if they are not designated angels.

Serving Spirits

All soulful spirits were created to be serving spirits as they were created to serve God. Even though man was given authority and can be classified as a ruling spirit, he was also created to serve God, which makes humans serving spirits.

According to Psalms and Hebrews, angels are serving spirits who serve God and the redeemed. The term “demons” is defined as

⁴² S. Michael Houdmann, “Are Jesus and Satan Brothers?” *gotquestions.org*, <https://www.gotquestions.org/Jesus-Satan-brothers.html> 2017. Retrieved 27 October 2017.

evil spirits and they are serving spirits, who serve their father, the Devil. Animals were created to serve humans.

Unclean spirits are undefined spirits that either come from humans, fallen angels or the Devil, As demons, they function in service to the Devil. Likewise, spirits of divination are closely linked to spirit of the dead humans and serve the purposes of Satan. Although man was created to be a serving spirit, he was also created in God's image to be a ruling spirit with designated authority to rule over cold and warm-blooded animals and was appointed to be the proprietor of the earth.

Humans are uniquely soulical spirits with missions to both rule and serve. Angels, by definition, are serving spirits and since demons are the result of rebellious angels, it must be concluded that they were also created to be serving spirits, even though some function as ruling spirits.

According to Genesis 2:19, God created the zoogenic species when He formed animals, birds and fish. As noted earlier, the Scriptures attribute them to be spirit creatures. These were created to be ruled by man, which make them serving spirits. Until we understand the derivation of unclean spirits and spirits of divination, it would be unwise to assert a classification. If these spirits come from humans or animals, then they would be classified as serving spirits. If they were the offspring of God or the Devil, then they would also be classified as serving spirits. All creation should be regarded as serving spirits; albeit, humans and some angels were created to rule in their service to God.

Crisis, chaos and calamity exist because angels were dissatisfied with being serving spirits and sought to become ruling spirits. Angelic spirits were not designed by God to be ruling spirits, they were designed to be servants of God. But when they chose to serve

themselves and sought to be rulers over that which they had been given no authority, the result was havoc and evil.

Neither angelic or human creations were designed to serve themselves. They were designed to serve God. Thus, evil came into the world when angels sought to be like God and tried to obtain the

same authority and power. Difficulties exist in all institutions when authority is not appreciated or respected. In God's kingdom, Jesus has all authority and the serving spirits that understand their role will find themselves at peace.

Dormant Spirits

Spirits of the dead are the only spirits classified as dormant spirits. There are several places in Scripture that reference these spirits. In 1 Samuel 28, Saul visited a medium at Endor for the purpose of speaking to the dead prophet Samuel. During the séance, Samuel asked Saul, "Why have you disturbed me by bringing me up?" This statement reveals Samuel's state. He was resting in peace, awaiting the end of time when Saul disturbed his rest. The selfish king wanted to talk to Samuel to inform him of Israel's problems with the Philistines and to explain that God was no longer talking to him or the prophets. He brought Samuel from a RIP status to seek his counsel. Although this practice was not permitted by God, speaking to the dead is certainly possible.

Spirits of the dead exist in a realm not governed by time and space. It seems that angels and soulical spirits have an awareness of time but they are not governed by it. The Holy Spirit knows the end from the beginning and is therefore able to speak to us about future things that have not occurred in time. Spirits apparently have a similar ability. Samuel told Saul what was about to happen, indicating he knew his future. When he did, a dreadful fear encompassed Saul. This spirit of fear overcame him because he disobeyed God.

In 1 Peter 3:19, we are told that Jesus went and preached to the spirits in prison. The term "prison" indicates a place of confinement and with an inability to leave. These "spirits in prison" specifically referenced spirits of the dead who lived in the days of Noah. These were human spirits that were disobedient to God and they refused to believe Noah's message or enter the ark with Noah's family. These spirits were human spirits and not angelic or demon spirits as Kioulachoglou conjectured.⁴³ Their prison was a place of

⁴³ Kioulachoglou Ibid.,

dormancy. They were stuck in this place of confinement awaiting their future.

Although Peter used the term “spirits in prison,” Jesus used different words to define the location of the spirits of the dead. He told a story in Luke 16 about a beggar named, Lazarus, and the rich man. The story helps us to visualize hades or hell. Whether or not the story actually happened or was a parable that explained kingdom concepts is irrelevant for the point I am making. The story validates their cultural opinion about the afterlife and Jesus’ story simply verified that opinion. Jesus said,

“Lazarus died and was carried by angels to a place called Abraham’s bosom. The rich man also died and was buried but his spirit went to hades, a place of torment.”

In the story, Abraham and rich man had a conversation where we learned there was fire and torment in hades but Lazarus was in a place of comfort, including the blessing of water. Also, a great gulf separated the two locations.

This story is about two spirits of the dead that found themselves in two different places. One was in a place of comfort and the other in a place of torment. The angels (ministering spirits) carried their spirits to their respective places and the two men were able to communicate with Abraham, who was also there. Although Jesus referred to Lazarus’ habitation as “Abraham’s Bosom.” on the cross, he called it “paradise.” possibly referencing the Garden of God. Whatever the name, it seemed to be a place of waiting for a future event.

If this is a true story and not a parable, then Jesus probably saw and spoke to Lazarus when he preached to the “spirits in prison.” Some or all of these “spirits in prison” were apparently released when Jesus rose from the dead. Matthew 27:52-53 recorded that many bodies of the saints who had fallen asleep were raised and came out of the graves after Christ’s resurrection. Many people in the holy city actually saw them walking around but how many people actually rose from the dead with Jesus is not certain. Paul’s statement in Ephesians

4:8, “He led captive captivity” means he brought those who were in captivity (spirits in prison) and led them out.

W. H. Harris in *The Descent of Christ*,⁴⁴ suggested that Paul was quoting Psalm 68:18, which states,

“You have led captivity captive; You have received gifts among men, even among the rebellious, that the LORD God might dwell there.”

Psalm 68 recorded lyrics from the musician, King David. There was a common practice when kings went into battle that they received tribute from the nations they conquered. Paul stated the opposite was true about Jesus. As the conquering king, Jesus would be a king that gave gifts, specifically those men who would serve as apostles, prophets, evangelists, pastors and teachers, according to the grace he gives, so he could dwell among his people through these gifts. Harris also indicated that the early church may have recreated Psalm 68 to be a psalm that was sung the way Paul quoted it.

The Bible doesn’t reveal the status or location of Abraham’s Bosom today or whether it still exists. There is, however clarity regarding Hades. It still exists and according to Revelation 20:14, Death and Hades will be thrown into a lake of fire. Paul said in 1 Corinthians 15:26 that death was the last enemy of Jesus and that spirit would be destroyed at Christ’s second coming.

After recording the faith miracles of many Old Testament characters, Hebrews 12:1 names them as a cloud of witnesses that surround us in the spiritual realm. There are two possibilities of what the cloud of witnesses actually means. The first, is a picture of an arena where these spirits of the dead watch the people in the physical realm as they run the race of life. This picture is based upon the mention of a race.

The second picture focuses on the word surrounded, which connotes that these spirits are all around us and not necessarily in some press box watching the event. Both possibilities suggest that

⁴⁴NET CFNI Online Bible, “Notes 6 and 7 -- Led Captivity Captive” Retrieved 29 October 2017. <http://cfni.net.bible.org/#!bible/Ephesians+4:7> 2017.

spirits of the dead are no longer in a prison but they exist with God in an unseen spirit realm that co-exists with our physical realm. Whether or not these spirits are able to view and watch humans interact in the physical is debatable and it will be one of the many myriad of questions I'll ask Jesus when I see him.

CHAPTER 3

EXPLANATION OF THE SPIRITUAL WORLD

Living In Two Worlds

When Pilate asked Jesus whether or not he was the king of the Jews, Jesus responded in John 18:36 by saying,

“My kingdom is not of this world. If my kingdom were from this world, my servants would be fighting to keep me from being handed over to the Jewish authorities. But as it is, my kingdom is not from here.”

There is a lot to unpack in that statement but we must start with the question, “What “world” was Jesus referring?”

According to Strongs Concordance, the Greek word *kosmos* has many definitions.⁴⁵ The first definition is the orderly arrangement of things as it pertains to government, ideologies and beliefs. The second definition refers to the arrangement of heavenly hosts decorating the heavens. The third definition is simply the universe. The fourth definition is the globe or earth upon which we live. The fifth definition refers to the human family, or the people born on earth. The sixth definition designates those people who are separated from God and are hostile to the cause of Christ. The seventh definition is the whole circle of earthly goods, endowments, riches, advantages pleasures etc. The eight definition is any aggregate or general collection of particulars of any sort i.e. the world of sports.

⁴⁵James Strong, “World” NET CFNI Online Bible, Retrieved 30 October 2017 <http://cfni.net.bible.org/#!bible/John+18:35> *Strongs Online Concordance*. World Wide Publishers, Iowa Falls, IA. 2017.

We must ask, which of these eight definitions of the “world” was Jesus referencing? After reading all of Strong’s definitions, it appears that the “spiritual world” was not included unless it could be incorporated as number eight, “an aggregate or general collection of particulars of any sort” or definition 2 referring to the heavenly host, provided his intention was to describe spiritual hosts instead of celestial objects.

Because of the significance of the spirit realm it seems likely that it should also be included as a world of spirits that exists in an unseen realm. It is a world comprised of spiritual substances, which influence our thoughts. These thoughts are the source of our words, emotions and behavior. God rules this world and all that is in it. Everyone and everything that exists in a physical realm also co-exists in God’s spiritual world.

It is easy to understand and distinguish between the two different kingdoms Jesus mentioned. The Roman kingdom was a physical governmental academy with militaristic ambitions. The kingdom to which Jesus referred is spiritual in nature and can’t be seen or understood by those who focus on the physical and material world. But what about the two kingdoms that Jesus mentioned in Luke 22:29?

Jesus told The Twelve, “I grant to you **a kingdom** just as my Father granted one to me, that you may eat and drink at my table in **my kingdom**, and you will sit on thrones judging the twelve tribes of Israel.” What did Jesus mean? He mentioned two kingdoms. The one given to him by his Father and the one he would give his disciples. Jesus wanted his disciples to submit their kingdom to his kingdom. What exactly did he mean?

Jesus told his followers that they would be judges of the twelve tribes of Israel. It would be different from the kingdom that God gave him but in giving them a kingdom, they would eat and drink at Jesus table in “his kingdom.”

It must be understood that “kingdoms” were monarchies ruled by a single king. Jesus alone is king and supreme judge of God’s kingdom. Authority was given to him by his Father and he in turn

granted the twelve disciples a kingdom where they would be the leaders of the remnant of all the Jews who would embrace him.

Jesus had a spiritual kingdom and his apostles would have an earthly kingdom. As judges, they would fellowship with Jesus to know how to rule. As such, Jesus would be king of kings. Christ's spiritual kingdom would influence their earthly kingdom. The Holy Spirit would lead them in decision-making, which was validated by the phrase, "It seemed good to the Holy Spirit and us." More will be discussed about the Kingdom of God in Chapter 12 and the Holy Spirit in Chapter 8. Suffice to say, Jesus is king of God's spiritual kingdom that influences earthly kingdoms.

On October 31, 2017, Dr. John Hollar, the Director of Christ For The Nations Institute declared that day to be the 500th year celebration of the Reformation led by Martin Luther. On this day, students read all Ninety-five theses that Martin Luther posted on the Wittenberg Castle Church door in Germany to publically denounce some the Roman Catholic teachings and officially start what would become the Protestant Reformation. From that act, the kingdom that was given to the first apostles was divided again. But this wasn't the first division, there were many divisions prior to this one. Perhaps one of the most notable divisions occurred at the Council of Chalcedon when the Church debated the nature of Jesus.

At that Council, the Chalcedonian churches including Roman Catholic, Maronite, and Eastern Orthodox embraced diophysitism, the belief in both a divine and human nature while the miaphysite Oriental Orthodox Churches maintained that Jesus had one nature that was both divine and human.⁴⁶ These churches included the Ethiopian Orthodox Tewahedo Church, the Eritrean Orthodox Tewahedo Church, the Coptic Orthodox Church of Alexandria, the Armenian Apostolic Church, the Syriac Orthodox Church and the Malankara Orthodox Church of India.⁴⁷

⁴⁶ Wikipedia, "The Council of Chalcedon, Retrieved 15 October 2017, https://en.wikipedia.org/wiki/Council_of_Chalcedon. 2017

⁴⁷ Ibid.

Even though a major rift occurred at that time, it was not the first division of the church.⁴⁸ Appendix I shows the major divisions of the church that occurred after the death of the twelve apostles. All of these divisions are considered religious kingdoms that exist as an earthly kingdom. They are not governed by Jesus, they are governed by men and women who should sit at the table with Jesus in his kingdom to make decisions and judgments. When these religious rulers and leaders seek God's kingdom first, they will do well. But if these leaders seek self-interests and ambitions, then their kingdoms will end up as a monument to what the Holy Spirit once did upon the earth.

What Does the Spiritual Kingdom Look Like?

Earthly kingdoms are easy to explain because we can see them. We can look at a map and see their geographical boundaries. We can turn on the television and watch their King do news conferences. We see their servants in the streets protesting things they do not like. We can see physical kingdoms but what does the kingdom of God look like? We have several stories in Scriptures that provide a picture but there is one story that clearly explains it. It was an event that happened on the Mount of Transfiguration mentioned in Matthew 17; Mark 9; and Luke 9. Peter referenced the event in 2 Peter 1:17-18 when he wrote that they heard the voice of the Father on the holy mountain. John also referred to it when he said in John 1:14, "The word became flesh and we beheld his glory."

One week prior to the event, Jesus presented to his disciples the requirements of discipleship. He said, "If anyone wants to be my disciple, they must deny themselves, take up their cross and follow me." He explained that those who follow him will be rewarded when he returns to earth with his angels in the glory of his father. His next statement foretold an event that would happen a week later. He said, "There are some standing here that won't die until you have seen what I will look when I come back in my kingdom." His reference was to the Mountain of Transfiguration.

⁴⁸ Delp, *The Impact of the Book of Enoch*, p. 192.

Between six and eight days after that statement, Jesus took Peter, James and John to a high mountain and was transfigured before them. His face began to shine like the sun and his clothes turned white as the appearance of light. Standing with Jesus were Moses and Elijah having a conversation and discussing his departure.

Knowing the significance of the vision but still thinking with a non-spiritual mindset, Peter asked Jesus if it would be proper to build three tabernacles to represent Jesus, Moses and Elijah but his question was interrupted by a voice from heaven saying, “This is my beloved Son in whom I am well pleased. Listen to him!” The voice from heaven caused great fear to fall upon the three disciples and they fell to the ground. Afterwards, Jesus touched them and told them not to be afraid and they were to keep the vision to themselves.

This vision explains what the spiritual world looks like. First, it is comprised of spirits. Moses and Elijah were “spirits of the dead.” The vision also included the image or form of Jesus’ glory. The text states that his face turned to a brilliance like the sun and his clothes looked white like light. In the vision, they saw Jesus’ glorified being communicating with the other two glorified spirits (Elijah and Moses.)

Everything that has life has a spiritual image. It is called the glory of a person. The image of a person can be seen in the spirit realm but it is invisible to the physical realm because it requires spiritual senses (eyes, ears, nose, taste and touch) to experience the spiritual domain. The only time we can experience the spirit realm today is through visions and dreams or special encounters, when the heavens or spiritual realm is opened. According to Scripture, Peter, James and John encountered such a vision.

Paul said in 1 Corinthians 15:38-44 that our natural body will be buried in dishonor but resurrected as a spiritual body of glory. We are unable to see this glory unless God reveals it a vision but such was the case in Acts 7:55-56 when Stephen saw a vision of Jesus’ glory standing at the right hand of his Father. Also, in the Old Testament, Isaiah recorded that he saw the glory of the LORD in the same year the King Uzziah died.

This mountain top experience showed Peter, James and John how Jesus will look when he returns in his glory. They saw glorified spiritual images. These images revealed the glory of three individuals that appeared as light. John referenced his experience when he spoke about the return of Jesus. He wrote, “We will be like him because we will see him as he is.”

Perhaps the best story to explain how the natural world and spiritual world intersect is found in the Garden of Eden prior to sin. Adam and Eve were created to be both physical and spiritual creatures. These two realms have different dimensions and aspects that define them. The physical realm exists in the present tense surrounded by history and future but the spiritual is not confined to the element of time.

When God created Adam and the physical realm, He instituted a process of convergence, whereby the physical and spiritual realms intersected allowing creation and the first couple to experience and observe a conjoined physical and spiritual realms. The spiritual and physical converged, which allowed life or light to give meaning to the physical.

In convergence, Adam and Eve could see physical fruit that fed their physical bodies and spiritual fruit that fed their spiritual bodies. They observed the physical realm with their senses but they also observed and experienced the spirit realm with their spiritual senses. They walked around in the Garden with only their glory as their covering. In Genesis 2:25, we read that they were naked and not ashamed.

The first couple was commissioned to rule over the animals, birds and fish so apparently, they had an ability to communicate with them. God also told them not to eat the Tree of Knowledge of Good and Evil or they would die. This tree and the Tree of Life were spiritual trees that produced spiritual fruit.

Eve had a discussion with a serpent that Moses said was more cunning than the other animals of the field. This statement suggests that the animal kingdom has a spiritual capacity to be skillful, scheming, clever, devious or deceptive. The serpent apparently has a greater capacity of cunningness than other animals.

The convergence allowed Adam and Eve to experience both the physical and spiritual realms simultaneously but when they sinned, something happened. Their disobedience to God's instruction caused them to lose the capacity to realize or experience the spiritual realm.

They didn't lose their glory or spirit, they merely died to it. They lost something that prevented them from experiencing the spiritual realm. They lost their "spiritual senses." When they gave birth to Cain, Abel, Seth and their siblings, these children were born in a convergent world where they would only experience the physical realm, even though the spiritual world surrounded them.

Another convergence occurred at the incarnation of Jesus. The "word of God" was supernaturally implanted into the womb of Mary. God is spirit and His verbal expression impregnated a virgin. Nine months later that word was born into the physical realm. His mission was to preach and teach the gospel of God's kingdom. Jesus came to explain the spirit realm and the authority that his servants had in the world of spirits.

When demons were cast out from people he said, "God's kingdom has already come upon you." He gave them instructions about how to cast out demons with their words and that some exorcisms required prayer and fasting. He explained that the Holy Spirit would be given to them to help them navigate through this unseen spiritual world and when he returned, they would be with him in glory. Jesus came to seek and save that which was lost. By understanding the Garden of Eden as both spiritual and physical places and by understanding the convergence that occurred at the incarnation of Christ, we will be better equipped to gain insight about spirits and life at glorification.

What does the spirit world look like? Is it filled with spirits? Can it be seen in black and white or in living color? Is it a kingdom of light and darkness? Is this world filled with thoughts, ideas and impressions? Can spirits be measured? What are spirits and from where do they come? Do we have both spiritual and physical senses? If so, how do our sense mechanisms work? The Bible says, "God is Spirit," but what does that really mean? Can spirits from the unseen world become visible in our physical world? And can the physical

realm in which we live be seen by the spirit world that coexists with us? What kind of spirits are there? Do they have a hierarchal structure? What are angels and demons and how do they influence human behavior?

These and many other questions will be answered in later chapters but my first experience with the unseen spirit world occurred in 1967, while living in the Walker Hall dormitory on the Lee University Campus in Cleveland, TN. It was the night God totally healed my body and called me into His service.

Some of my classmates had surrounded me about 11:00 PM and prayed for my fevered body. Excruciating pain covered my throat and I could hardly swallow. I had been seeking the Lord for his direction in my life so just before dozing off to sleep, I said to the Lord, "If you want me to preach the gospel, then heal my body tonight." An hour later, I awakened totally healed. The fever was gone but I didn't sweat it out because my clothes were dry. The fever had left me.

As I lay in the bed realizing my total healing, I sensed a presence about five feet away standing over me. I didn't see or hear anything; I only sensed a presence. I got up to tell a couple of classmates about my healing but everyone was in bed. I knocked boldly at the door but no one answered. I waited and knocked again. Still no answer. Realizing how late it was I decided to knock very lightly once more and if no one answered, I'd return to my room.

Ever so lightly I tapped the door and it suddenly opened. When I walked in, both classmates were sound asleep. I thought, "The angel in the room was with me and opened the door." I whisper loudly to Raymond Culpepper, who sat up in his bed. I told him about the miracle and how God had called me to preach. He kindly said, "That's wonderful brother," then slipped down into his sleeping position. He certainly wasn't as excited as me. My excitement wasn't about the miracle but the presence that was in my room and who opened the door.

Forty-nine years later, I was basking in the presence of the Lord during a Christ For The Nations chapel service. Worship leader, Jonathan Lewis began talking about the presence of the Lord that

saturated the room. For some reason, my mind went back to Walker Hall when I felt that same presence. Then the Lord said, “You have always told people that an angel was in the room with you, but that was My presence.” That’s when I realized I must learn more about the unseen spirit realm where God and angels live. That is one of many experiences where I encountered the spirit realm in a dynamic way.

In 1969, in Huntington, WV, I was awakened at 3:00 AM by the Spirit of the Lord with what might have been an audio voice. Someone spoke my name and I awoken with only my wife sleeping next to me. Immediately, I was wide awake and mentally saw a disruption occurring a few blocks away. The Spirit led me throughout the streets of the city and whenever it was over, I questioned why? He said, “I just wanted to see if you would follow me.” Twice in my lifetime, I have seen the heavens unfold where I saw spiritual images of Jesus. Many times, the Spirit has shown me visions of my future ministry or other supernatural miracles that have occurred. Psychoanalysts might suggest these were figments of my imagination but these doubters were not there and did not experience the reality of the spirit realm.

On another occasion, my wife and I were entertaining guests when she politely excused herself to go to the upstairs master bathroom. When she returned she said, “There is something wrong with the heat in our bedroom. It’s freezing up there.” My mind wandered as I climbed the steps thinking someone had opened a window, which brought in the frigid air from outside. Entering the bedroom felt like I was walking into a freezer. Instantly, I realized Terry had experienced a spiritual phenomenon. It wasn’t an opened window that brought in the cold. Instead, I sensed a “presence of evil” standing near the back wall of the bedroom. I couldn’t see it; I only sensed it.

Almost immediately I heard in my spirit, “That is a spirit of death.” Without hesitation, I looked at the place where I sensed the presence and commanded that it leave my room. Instantly, I sensed it go through the outside wall. And as soon as it left, the room instantly warmed up. These instances have led me on a pursuit to discover the spirit world and I will begin with the definition of a spirit. A spirit is a

“spiritual substance” that influences human thoughts, emotions and behavior.

Names of Spirits in the Bible

Throughout Scriptures the word “spirit” is frequently used. All spirits have names by which they are identified. The names of these spirits simply identify the behavior or the emotions they cause. All soulical spirits have names. Every human is given a name at birth and we go through life with that identity. Animals are soulical spirits that Adam named. When we bring pets into the house, we also give them names.

Actually, when naming a child, we are naming the spirit and when that person dies, the name goes with them. Spirits of the dead are humans who have died. Moses and Elijah did not lose their identity simply because the spirit departed from the physical body. Samuel also kept his identity and his name after he died. When we die, our names continue with our spirits, which retain our identity. Hebrews 12 gives a list of people and martyrs who once lived by faith. Their names are still attached to their spirit identities because our names are linked to our identities.

All angels are given names. Michael and Gabriel were two archangels mentioned in the Bible but there are other angels and archangels not mentioned in the Bible. According to the *Book of Enoch*, the leaders of the fallen angels have names.⁴⁹ Even Jesus asked for the names of the demons that he encountered at Gadara.

Not only do soulical spirits have names, non-soulical spirits also have names. For example, Job 26:4 mentioned an accusing spirit. It is easy to understand that this was an evil spirit spawned by the Devil and it was identified as such. The Greek word for the Devil is *diabolos* and is translated accuser. Revelation 12:10 describes the Devil as the accuser of the saints. The accusing spirit in Job 26:4 must have been the Devil’s son. Although the Devil is an evil spirit that does more than accuse people, he was called “accuser” in the Revelation passage because that was the action that was produced.

⁴⁹ Randy Delp, *The Impact of the Book of Enoch*, p. 286-297.

The same passage names him *the Satan* or the adversary and it also labels him as the Great Dragon or Serpent of old that deceives the whole world.

Appendix E is a compiled list of fifty spirits mentioned in the Old and New Testament that are considered evil spirits. All these spirits, except for spirits of divination, unclean spirits or spirits of the dead, are non-soulical evil spirits that project evil thoughts, form emotions and eventually influence behavior. The name “angry” is given to spirits that influence people to become angry as noted in Genesis 4:5-7 and 1 Kings 21:5. Anti-Christ spirits mentioned in 2 Corinthians 11:4 and 1 John 4:3 are so named because these spirits are against Christ. The spirit of bondage mentioned in Romans 8:15 fulfills its named identity because of the feelings and attitudes people have when these spirits influence them. Complaining spirits mentioned in Job 7:11 cause people to complain. The name deaf and dumb (mute) spirit is easily identified in people who are not able to speak or hear. And although there are usually physical malefactions that cause afflictions and infirmities, the Bible consistently shows that spirits are the underlying cause.

Not all spirits are evil. There are more good spirits that come from God than what the Devil interjects. Love, joy, peace, patience, gentleness, faith, goodness, kindness, and moderation are some of the spirits that come from God. The kingdom of God is a kingdom of spirits and that is why Jesus said in Luke 17:21 that the kingdom of God is within us. That is also why Paul noted in Romans 14:17 that the kingdom of God is joy, peace, and righteousness in the Holy Spirit. The Scriptures identify joy, peace and righteousness as spirits.

Proverbs 12:20 records, “Deceit is in the heart (minds) of those who devise evil, but those who promote peace have joy.” There are three spirits mentioned in this verse: deceit, peace, and joy. Both peace and joy are offspring of the Holy Spirit as mentioned in Galatians 2:22 but deceit is an evil spirit that influences deceptive thoughts. This contrast in Proverbs 12:20 shows that we have the ability to control our thought patterns. We can’t control what comes into our minds but we can choose or not choose the effectuation of

those thoughts. Remember, the thoughts that we don't control, will soon control us.

What did Paul mean in 1 Corinthians 14:32, when he said, "The spirits of the prophets are subject or subordinate to the prophets?" We all have spirits or thought projectors that stimulate our thoughts, produce our words, forms our emotions and influence our behavior. These spirits are both good and bad. In bringing order to the Corinthian church, Paul reminded the people that non-soulical

spirits or thoughts are subordinate to their soulical spirits. The "spirits of the prophets" are subject to the prophets. We can control our thinking and choose to meditate or think about good things while rejecting the bad.

In 2 Corinthians 10:4, Paul explained how ideologies and belief systems can affect those who do not embrace Jesus and his messianic mission. He said these ideologies were mindsets or world views that had to be combated. He explained that he tore down arguments and arrogant thinking in order to present the gospel of Jesus. He concluded the statement by saying, "We must take every thought captive to the obedience of Christ."

And while Paul's actions occurred in the public forum, it first occurred in his own mind. We cannot publically combat opposing views contrary to Christ, if we ourselves haven't first combated the thoughts that try to persuade us with a different mindset.

In Romans 12:2, Paul reiterated that we must not conform to the worldly thoughts that are of this world's system but we are to renew our minds or "thought life" in accordance with God's will. Obviously, not all non-soulical spirits are the same. Some effect our emotions while some effect our mind. Some spirits incite us sexually while others seek to influence our behavior.

Non-soulical spirits are only thought projectors; whereas, soulical spirits are different and have a greater capacity. In Mark 9:17-25, Jesus confronted a deaf and dumb (mute) spirit that effected bodily organs, keeping them inoperative. Some soulical spirits produce epileptic type symptoms but non-soulical spirits are thoughts that produce words, form our emotions and influence our behavior.

Are All Spirits Angels?

All angels are spirits but are all spirits angels? This seems to be a puzzle to theologians because we have not totally grasped the understanding of the spiritual realm. The only examples we have of angels are the reports given from others who have experienced them but oftentimes, these visitations were in visions or dreams where the angels were not physically tangible. Abraham spoke with God and the two angels who appeared to him and Sarah. This appearance must have been tangible because they shared a meal. But when Abraham made a covenant with God, it was through a vision. And in the vision, he had a dream.

The New Testament understanding of angels seems to acknowledge their tangibility at times. Hebrews 13:2 guides us to entertain strangers because they may be angels masquerading as humans. An angel unlocked the jail to release Peter as well as Paul and Silas on a different occasion. Also in Acts 27:23, an angel visited Paul to inform him that he must stand before Caesar.

Paul had an abundance of knowledge about spirits. In Colossians 1:16, he wrote that Jesus created everything visible and invisible and then named some of them as thrones, dominions, principalities and powers. It is naturally assumed that these are spirits because of Paul's message to the Ephesians 6 when he declared that our warfare is against powers, principalities, rulers of the dark work and spiritual wickedness in the heavenlies. The charismatic church recognizes these to be spirits that humans combat in spiritual warfare. The Catholic Church views these as angels and believes in nine angelic orders.⁵⁰

They suggest that these spirits are angelic in nature. They take Dionysius' view that there are three angelic spheres comprising of

⁵⁰ Michael Vezie, "Holy Angels" *The Orthodox Page in America*. <http://www.ocf.org/OrthodoxPage/reading/angels.html> 2017. Retrieved 23 March 2017, mlv@pobox.com.

three angels in each sphere.⁵¹ They confirm his listing as Seraphim, Cherubim, and Thrones as the highest sphere in the hierarchy and a lower level called Dominions (Lordships,) Virtues (Strongholds,) and Powers (Authorities.) And the lowest third level named as principalities or rulers, archangels and angels. The hierarchal formation of spirits will be discussed in more detail in Chapter 7.

Greek Names of Spirits

Paul had much to say about spirits and the activities of the spirit world. Appendix E provides a list of “Greek names” that Paul used to explain angels or spirits. The chart also provides their translated meanings. He identifies these spirits in Colossians 1:16; 2:15; Ephesians 1:21; 3:10; 6:12; and Romans 8:38. Most of these Scriptures reference evil spirits; however, Paul asserted that spirits are spirits, whether or not they are good or bad. An *arche* in the kingdom of darkness is evil but an *arche* in the kingdom of light is good.

Although the chart provides the Greek names and descriptions or the names of the spirit, we can only know by the context of Paul’s message whether to distinguish them as good or evil spirits. Both are at work in this world. For example, the stories in Daniel 9 and 10 were about an angel who was sent from God to give Daniel a message. The first visitation in Chapter 9 occurred around 539 to 538 BC and the second visitation occurred two or three years later.⁵² There were *arche* angels or commonly named archangels waring over the message. Their *arche* or chief status indicates a measure of authority over other angels and both type were mentioned in these two passages of Daniel.

One of the archangels was Gabriel and the other was Michael. Because these *arche* angels were acting at the behest of God, we must assume that they were angels or spirits in God’s kingdom. In this passage, Gabriel explained to Daniel the reason for his delay. He was

⁵¹ Wikipedia, the Free Encyclopedia “The Christian Angelic Hierarchy,” Wikipedia.org, [tps://en.wikipedia.org/wiki/Christian_angelic_hierarchy](https://en.wikipedia.org/wiki/Christian_angelic_hierarchy). 2016. Retrieved 5 March 2016.

⁵² David Shelton, “An Historical-Chronological Look at the Book of Daniel”<http://4truthministry.com/future/daniel-chronological.php> *4truthministry.com* Retrieved 17, November 2017.

battling the Prince of Persia. The Hebrew word for prince is *sar*. It was the same Hebrew word used to describe Michael. It shows that the spirits who were called princes in the Old Testament could be both good and bad. Likewise, the *arche* or chiefs in the New Testament can be both good and bad. Appendix F provides a chart to show Paul's identification of these spirits in his writings.

Hebrews 1:7,14 and Psalm 104:4 state that angels are spirits. Paul identified these angels or spirits in Colossians, Ephesians and Romans. Angels are spirits; but so are humans. We are spirits with a soul and we exist in a body. When we die, we are called spirits of the dead as mentioned in Leviticus 19:31; 20:27; Isaiah 19:3; 8:19; 26:14; Proverbs 2:8.

Angels and humans are both spirits and according to I Peter 3:19, when Jesus was crucified, he preached to the "spirits in prison." Peter explained that these spirits were previously disobedient. The identity of these "incarcerated spirits" is debated. There are two primary opinions. The first opinion among scholars declares the venue to be Christ's victory announcement over evil to the fallen angels who await judgment for their role in leading the Noahic generation into sin. This proclamation occurred sometime between Christ's death and ascension.

The second opinion suggests that Jesus was preaching a message of repentance to those unrighteous humans who were dead and confined in hell. These were apparently people who lived in the days of Noah.⁵³ It seems clear to me that Jesus preached to free them from their incarceration of the nether world. We are not told what was preached but we are informed that the people he preached to were incarcerated by death.

According to 1 Corinthians 15:26, the last enemy that will be defeated is death. To that extent, death is a spirit. In 1 Chronicles 21:15, we read about an angel of destruction, similar to the "destroyer" mentioned in Exodus 12:23. The term angel of destruction defines the

⁵³NET Bible Reference of 1 Peter 3:15. #3 *sn*, "Preached to saints in prison," *Online commentary of the New England Translation*, Retrieved 24 March 2017 <http://cfni.net.bible.org/#!bible/1+Peter+3:15..>

destroyer as an angel or spirit. That is where we get the concept of a death angel.

God's kingdom is made up of good spirits. According to Romans 7:25; 8:2, the spirit of (*eternal*) life is a spiritual law. Likewise, Galatians 5:22-23 list spiritual laws. Every kingdom has laws that govern it and the spirits from God are spiritual laws that govern his kingdom. When Jesus said, "It is the Father's good pleasure to give you the kingdom," his reference was to the fruit or offspring of the Holy Spirit that works in us for good. When Paul told the church in Colossians 3:15 to let peace rule their hearts, he was referencing the spirit of peace to be a spiritual law. The kingdom of God is not flesh and blood, but righteousness, peace and joy, which are the spiritual laws of the Holy Spirit that should rule our lives. Appendix D lists non-soulical spirits that could be recognized as spiritual laws in God's kingdom. The same appendix names some of the spiritual laws of the kingdom of darkness. Appendix H provides a listing of evil spirits that influence humans to subvert God's kingdom from whom the laws of the kingdom of darkness derive.

Evil spirits referenced in the Old Testament are not listed, even though they existed at the time of Christ. For example, the angel of destruction or destroyer, mentioned in 1 Chronicles 21:15 and Exodus 12:23. These are spirits of the kingdom of darkness that are not mentioned in the Paul's writings except when he quoted from Hosea 13:14 after writing about Christ's resurrection. The enemies of Christ will be destroyed upon his return. The last enemy to be destroyed is death. When telling the Corinthians about the resurrection Paul wrote in 1 Corinthians 15:54,

"Now when this perishable puts on the imperishable, and this mortal puts on immortality, then the saying that is written will happen, 'Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting?'"

The spirits of death and destroyer could be the same spirit. Or they may be different spirits. Whichever the case, they operate in the kingdom of darkness. I hear people make reference to a spirit of death, without even thinking that death is in fact, a spirit.

We also talk about “spirit of Christmas” or “spirit of Halloween” without realizing that these may be actually spirits that prevail over seasons of the year or holy days. What is the “spirit of Christmas?” Is it really a spirit of generosity or possibly a spirit of love? It is not important to know the names of the spirits that influence our behavior except to discern what is good and evil. For some, the spirit of Christmas is about family, love, giving, sharing, and acknowledging the incarnation. For others it is about money, marketing, commerce, getting good deals and building the economy. Perhaps, during this season, both spirits are at work: a spirit of generosity and a spirit of greed.

Luke wrote in Acts 23:8 that the Sadducees say there is no resurrection, angels or spirits. But the Pharisees believe them all. The wording of that verse suggests that Luke distinguished between angels and spirits, denoting angels were from God and spirits from the Evil one. But this is the only verse I could find that made that delineation; therefore, it is advisable to maintain that angels are spirits and spirits are both good and bad. But whether all spirits are angels will be determined at glorification.

In summary, spirits have a spiritual substance and they exist in the spirit realm. They are linked to our thought life that produce words, forms emotions and ultimately determine our behavior as we yield to them. People often shy away from discussions about spirits because they sound so “spooky.” But in reality, spirits are simply spiritual substances that produce thoughts in people which are expressed with words. They influence moods, emotions, and behavior. Some spirits are from God and some are from the devil. It is vital that we embrace John’s admonition in 1 John 4:1, “Beloved, do not believe every spirit but test them, whether they are of God.” Paul said in 2 Corinthians 10:4-5,

“For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ.”

These strongholds are long held mental opinions, arguments, and

beliefs that are contrary to God. Paul encouraged us to take captive every thought and bring it into obedience to Christ.

The same apostle also authored Romans 12:2, which explains our need to discipline our thought life that is influenced by the spirit world. He said that we have the ability to overcome the worldly philosophies by renewing our mind on the things of God's Spirit. Through the Holy Spirit, we have power over the darkness of this world of evil. He also showed us how to think. In Philippians 4:8, he said we are to engage thoughts that are true, noble (kingdom nobility) just, pure, love, and virtuous. We are to think about good reports and those things that are praiseworthy.

Where Do Spirits Come From?

God is the only uncreated spirit. All spirits, whether earthly or heavenly, were originally created by God. Angels and humans are created spirits that exist in a realm not visible to our physical senses. Spirits can be compared to dark matter and or dark energy that we know exists but we do not have the capacity to see it or measure it. The discussion in the scientific community about dark matter and dark energy may also shed light on the existence of the spiritual world as it interacts with the physical.

Baryonic matter is measured by the observable emission or interaction with electromagnetic radiation. On the other hand, dark matter and dark energy cannot be observed.⁵⁴ Scientists will not agree on the metaphysical concept of the spiritual realm; however, their standard model of cosmology indicates that the total mass–energy of the universe contains 4.9% ordinary baryonic matter, 26.8% dark matter and 68.3% dark energy, which means that dark matter and dark energy constitute 95.1% of total mass–energy content.⁵⁵

⁵⁴ Wikipedia, the free Encyclopedia, “Dark Matter” Retrieved 09 October 2016, https://en.wikipedia.org/wiki/Dark_matter 2016.

⁵⁵ Ibid.

Scientists identify baryonic matter as substances that can be seen while dark matter and dark energy are named because they cannot be seen. And although scientists confirm they are not able to see dark matter and energy, they have determined their interconnection with gravitational force or pull and maintain it is the substance that holds the universe together.⁵⁶

Using their definition, the same biblical concept can be used to explain the metaphysical realm of the spirit. It is a spiritual substance that cannot be seen but holds all things together. Referring to Jesus, Paul wrote in Colossians 1:15-17,

“He is the image of the invisible God, the firstborn over all creation, for all things in heaven and on earth were created by him – all things, whether visible or invisible, whether thrones or dominions, whether principalities or powers – all things were created through him and for him. He himself is before all things and all things are held together in him.”

This Colossian passage was Paul’s commentary on Jesus who created all visible (physical) and invisible (spiritual) things. In this text, Paul identified some of the invisible spirit creations. He specifically mentioned thrones, dominions, principalities and powers as spirit entities. The answer to the question, “Where do spirits come from,” is quite simple. Jesus created them. When John announced Jesus to be the “word of God” in flesh, he was noting that Jesus (Word of God) made a declaration and spirits were created. God spoke and spirits appeared.

In Colossians 2:14-15, Paul explained that even though Jesus created all spirits, they did not all submit to his kingship in God’s kingdom. He identified them as rulers and authorities. He wasn’t referring to these rulers and authorities as human leaders, but rather the spirits that influenced human leaders. Paul taught that the crucifixion and subsequent resurrection destroyed our indebtedness to sin. In so doing, Jesus wrote out certificate (a decree of forgiveness)

⁵⁶ Ibid.

and nailed that certificate to the cross. As a result, he disarmed rulers and authorities who held us captive to sin.

Paul contended that the cross freed humanity from sin's captivity and he pointed to rulers and authorities as spirits that bound us to sin. These "spirit rulers" and "spirit authorities" are listed in the "evil spirit hierarchy," which further demonstrate Paul's statement in Ephesians 6, "We fight not against flesh and blood (humans) but against powers, principalities, rulers of the darkness of this world and spiritual wickedness in the heavenlies. More will be discussed about this in Chapter 10 on Spiritual Warfare but these are mentioned only in this section to answer the question, "Where do spirits come from?"

Paul also explained in Ephesians 1:20-21 that God exercised His power in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms far above every rule and authority and power and dominion and every name that is named, not only in this age but also in the one to come.

Again, Paul identified these spirits as "rulers, authorities, powers and dominions and included every other named spirit. All of these spirits are subject to Jesus because he created them. Paul not only included spirits in this age but also spirits in a future age. That statement somehow suggests that the spiritual realm is every expanding with more and more spirits not yet named.

CHAPTER 4

DESCRIPTION OF NON-SOULICAL SPIRITS

What Is a Thought?

As previously stated, non-soulful spirits are thoughts projectors that initiate thoughts. These thoughts produce words, ideas, impressions, emotions and they influence human behavior. But what is a thought?

Edward Chace Tolman—the great experimentalist and theoretician in psychology, after whom the psychology building at Berkeley is named, was the first to demonstrate that thoughts (e.g., **memories** about the layout of a maze) influence action.⁵⁷ However, Solomon wrote about 900 B.C. and recorded in Proverbs 23:7, “As a man thinks in his heart, so he is.” Commenting on this verse, one would surmise that a man says one thing but his heart says something else.

Michael Balkan provided an anatomy of a thought. He explained that thoughts are electrical signals that pass back and forth between neurons (nerve cells) that are responsible for that thought. Because the brain is always trying to become more efficient, every time two cells communicate with one another the brain makes it easier for them to do so in the future by building up the connection between them. Technically, it does this by building a myelin sheath round the

⁵⁷Ezequiel Morsella Ph.D. “What is a Thought” *Consciousness and the Brain, Psychology Today*, Posted 09 February 2012, Retrieved 08 August 2017. <https://www.psychologytoday.com/blog/consciousness-and-the-brain/201202/what-is-thought> 2012.

axon, which facilitates the transmission of the electrical signal.⁵⁸

Nobel laureate, James D. Watson, said, “The brain is the most complex thing we have yet discovered in our universe. It contains hundreds of billions of cells interlinked through trillions of connections.”⁵⁹ When a neuron connects with another neuron, an electrical signal occurs between the two cells, forming a thought. But what causes one neuron to connect to another one? There must be some design or force to determine which neurons connect and what causes the thought.

Charles Jennings, the director of neurotechnology at the MIT McGovern Institute for Brain Research explained how words written on a screen are processed in the brain:

“When a person reads words on a screen, photons associated with the patterns of the letters hit your retina, and their energy triggers an electrical signal in the light-detecting cells there. That electrical signal propagates like a wave along the long threads called axons that are part of the connections between neurons. When the signal reaches the end of an axon, it causes the release of chemical neurotransmitters into the synapse, a chemical junction between the axon tip and target neurons. A target neuron responds with its own electrical signal, which, in turn, spreads to other neurons. Within a few hundred milliseconds, the signal has spread to billions of neurons in several dozen interconnected areas of your brain and you have perceived these words.”⁶⁰

WOW! Thoughts occur quickly! Elizabeth Dougherty confirmed that neuroscientists believe the human brain is composed

⁵⁸Michael Balkan, “What is a Thought?” *michaelbalchan.com*. Retrieved 11 November 2017, <http://michaelbalchan.com/braininfrastructure/> 2017.

⁵⁹Ibid.

⁶⁰ Elizabeth Dougherty, What Are Thoughts Made Of? *engineering.mit.edu*, Posted 26 April 2011, <https://engineering.mit.edu/engage/ask-an-engineer/what-are-thoughts-made-of/> Retrieved 20 November 2017.

of about 100 billion nerve cells (neurons) interconnected by trillions of connections, called synapses. On average, each connection transmits about one signal per second. Some specialized connections send up to 1,000 signals per second.⁶¹

But what initiates thoughts? What causes the one cell to feel the need to connect to another cell, which then connects to another cell, which then creates the electrical routing or synapses between the two cells? In other words, what causes the initial thought? It seems logical that an established thought can be revisited over and over because of the formed synapse, but what causes the initial thought?

She explained that the complexity of brain processes makes it difficult to know the beginning and end of a thought but considered the idea that thoughts are directly triggered by external stimuli. Using the example of a feather touching skin, seeing a picture of homeless person or movie star, smelling Thanksgiving turkey or hearing the phone ring triggers a series of signals in the brain.⁶² Her explanation is readily acceptable, but these examples are all sensory perceptions. In other words, our senses trigger our thoughts. But what about thoughts that are not sensory related. What about thoughts about God, angels or evil spirits? How can we know that these even exist if we do not have senses to experience them? What triggers or gives us thoughts and feelings that seeming influence our behavior?

One can surmise that thoughts, produced through our senses, are personal and tangible thoughts but where do intangible thoughts like love, peace or joy come from? What about hate, malice and vengeance? These are abstract thoughts that do not necessarily connect to the tangibility of our senses. What is the source of those thoughts? And while all thoughts are interrelated to “self” it seems plausible that human thoughts are generated from one of three sources. In the same way that our own senses produce tangible thoughts from external sources, is it not likely that non-tangible thoughts like good and evil come from other sources?

⁶¹Ibid.

⁶²Ibid.

From a theological perspective, personal thoughts come from one's senses or previous thoughts that we have already had. Good thoughts come from God and evil thoughts come from the devil. And while neuroscience can explain the complexity of a thought process, they cannot explain the initial intangible thoughts about God, Satan, sin, righteousness, faith or other spiritual substances that are not tangible to our senses. However, once these intangible thoughts have been created or established in our minds, we have the capacity to rethink them over and over because they have become our own thoughts.

Balkin's explanation of a sheath making it easier for the electrical signals to pass between them to rethink that thought again in the future, helps us to understand the term "neuroplasticity,"⁶³ which is the ability to mold or change attitudes based upon the type of thoughts one is thinking.

Leaf explained that thoughts have an appearance of trees and branches. As thoughts grow and become permanent, more branches grow and the connections become stronger.⁶⁴ Her "thought tree" terminology suggests that when two mirror images of the same "thought tree" communicate with one another from both sides of the brain, a person builds stable memory that augments intelligence. She asserts that thoughts are electrical impulses, chemicals and neurons on a physical level but when put together it creates a distinct thinking signature, similar to fingerprints and DNA.

Every individual is different. She noted that every thought, whether positive or negative goes through the same cycle when it forms. Leaf teaches that thoughts grow, change and influence every decision, word, action and physical reaction we make. She noted that toxic thoughts (what I call evil spirits) can become physically, emotionally or spiritually dangerous.

⁶³Ibid.

⁶⁴ Dr. Caroline Leaf, *The Gift In You* (Southlake, TX: Caroline Leaf, Distributed through Thomas Nelson Publishers, 2009), p.31.

Ibid., p. 181.

These toxic thoughts trigger negative and anxious emotions, which produce bio-chemicals that cause body stress. They are stored in the human mind as well as in the cells of the body. She posits that good thoughts are designed to heal the body while toxic thoughts can harm the body. What she calls toxic thoughts, the Bible labels “spirits.”

How Are Spirits Expressed?

Both spirits and thoughts have names. Technically our thoughts are induced by spirits, therefore, spirits are labeled “thought influencers” or “thought projectors.” Spirits are not physical substances; they are spiritual substances that influence our thoughts. These spirits, or thought initiators, stimulate thoughts, which produce words, form emotions and influence behavior.

Neuroscientists agree that the human mind has both a conscious component and a sub-conscious component. Leaf suggested that the soul of a person resides in the conscious component while the spirit of a person is housed in the sub-conscious. And while man’s spirit could be housed and operate out of the subconscious component, it is likely that the human spirit pervades the entire body in the form of a spiritual substance called glory. Theologically, the identification of the spirit is synonymous with the glory of a person. A greater clarification will be presented in the discussion of Chapter 14 on glorification.

Understanding Glossolalia

Apostle Paul provided a good explanation of how thoughts are expressed as words when they filter through the conscious and subconscious component of the mind. He explained how *glossolalia* filters through the subconscious mind or the spirit component. The term “*glossolalia*” is found in Acts 2:4 and 1 Corinthians 14:18. It derives from the Greek word *glossia* meaning tongue. *Glossolalia* is practiced by Pentecostals and Charismatics and is commonly called “speaking in tongues” or “praying in the spirit.” He wrote in I Corinthians 14:2 that people who speak *glossolalia* do not speak to other people but to God, for no one understands them. That is

because speaking in tongues filters through the spirit and not the mental portion of the brain.

Paul also explained in verse 3 and 4 that speaking from the soulical or consciousness of the mind will strengthen, encourage and console the church because the church can understand what is being said. Conversely, a person who speaks *glossolalia* can only edify himself because his words filters through his spirit or sub-conscious component and not through the mental or understandable portion of the mind. Paul restated in verse 14, “If I pray in glossolalia, my spirit prays, but my mind is unproductive.”

Paul’s statements provided a biblical explanation about how thoughts are generated by spirits and these thoughts become words that are understandable or not understandable depending upon whether they filter through the conscious or sub-conscious mind. All thoughts have the ability to produce words, form emotions and influence behavior:

Thoughts Produce Words

Jesus told his followers how words are originated. He said in John 6:53, “The words I speak to you are spirit...” Jesus had just performed a miracle with the assistance of his disciples. They brought Jesus a young boy’s lunch consisting of five loaves and two fish. It not only fed 5,000 men but they had twelve baskets of leftovers. That miracle caused the people to want Jesus to be their king. The next day, these same people found Jesus in Capernaum but Jesus told them, “You didn’t come because of the signs and wonders; you came because you filled yourself with the loaves and fishes.” Then he told them not to labor for food that perishes but rather for spiritual food that endures to everlasting life.

Taking Jesus’ remarks literally, the people said, “Okay, show us a miracle, some sign and wonder of your power.” Jesus responded, “Don’t think that it was Moses who gave you bread from heaven. It came from my Father. In fact, Jesus said, “I am the bread that comes from God in heaven that I might give eternal life to the world.” Then he said, “I am the bread of life” and “If you eat my flesh and drink my blood, I will raise you up at the last day.”

The people scattered because they didn't understand the word. Even the disciples said it was difficult to understand. That is when Jesus made a remarkable statement to help us understand his kingdom. He said, "Don't be offended because of what I said. It is the Spirit who gives life. I am not talking about my physical flesh. The words I speak to you are spirit and life." The simplicity of that statement ties his parables together. The parables previously mentioned in Matthew 13 were about the "kingdom word" inside of "kingdom sons." Then in this passage Jesus stated, "My words are spirit." And because they are from his spirit, they are life.

It must be understood that the kingdom of God is a spiritual kingdom that is played out onto the physical arena with our lives. His kingdom is about thoughts or words deposited into our hearts; words that come from the Holy Spirit. In this passage, Jesus explained that his words are spirit. A clarification of how words are derived is quite simple. Words come from thoughts and thoughts come from one of three sources: The Holy Spirit (God), the human spirit (ours or someone else's) and evil spirits (spawned from the devil.)

As stated earlier, unless a person is praying in tongues, *glossolalia*, his words are formed with thoughts, ideas, impressions or through his senses. If we see a picture of a dog, we think dog. If we smell turkey cooking, we think turkey or Thanksgiving. If we hear a familiar voice, we think of that person and what he or she is saying. Biologically speaking, thoughts are tangible and come through our senses or intellect. Divine or demonic thoughts are mental deposits from a spiritual source.

All thoughts are either influenced by our own senses, or by God or by the Devil. Words are simply a verbalization of thoughts. And in the same way that thoughts influence our speech, emotions and behavior, our words can also influence emotions and behavior in other people. Actually, the words we speak are merely thoughts that are transferred from one person to another through speech. When we hear someone talk, we are actually hearing the verbalization of thoughts.

The words we speak have an ability to influence and impact others. But our words can also be non-effective. For example, if you

know a person with a reputation of being a chronic liar, you probably would not trust what he/she said. On the other hand, if that person was known to be wise, knowledgeable and humble, then his/her words could greatly influence you because you trust that person. Learning to trust one's thoughts and their source is important. Discerning of spirits is a gift that is given by the Holy Spirit to help us discern divine, demonic and our own human thoughts.

We will usually trust the words of people if we know them to be trustworthy. Jesus explained how King David trusted the Holy Spirit when writing many of his psalms. The psalms were inspirational songs that were sung with the accompanied of stringed instruments. In Matthew 22:44, Jesus quoted the lyrics of Psalm 110:1 and said that David sang this song by the inspiration of the Holy Spirit. Both the Holy Spirit and the Devil are spirits that inject thoughts and ideas into people's minds. We must be discerning and only embrace good thoughts while dismissing evil thoughts.

In the section, "Thoughts Form Ideas," later found in this chapter, I will provide illustrations of how humans are tempted by demonic thoughts and are encouraged by divine thoughts; albeit, we must choose which thoughts to embrace. The way that we know and understand the spirit realm is no different from the way Jesus did it. He said in John 5:19, 30 that he recognized God's will when the Holy Spirit interjected thoughts through sight and sound. Through spiritual visions and the still small voice from God, Jesus received thoughts and ideas from which he produced words and form emotions. He had the capacity to choose which voices to listen to and which voices to reject. We too have the power to embrace or reject internal thoughts that derived from self, from God or from the Devil. Our choices of the voices we listen to will influence and determine our behavior.

Thoughts Form Emotions

It seems clear that spirits initiate thoughts but some thoughts are not verbalized. Instead, they create emotions. Paul said in 1 Corinthians 14:32, "The spirits of the prophets are subject to the prophets." The vagueness of the text makes it difficult to ascertain whether Paul was referring to the prophets' spirits or whether he was referring to the various spirits that influenced the prophets. In his

usage of the word “spirits” we must question, “Was Paul referring to the soulical spirit of the prophet or was he referring to the many the non-soulical spirits that affect the prophet?” His implications are ambiguous but it certainly implies that people cannot stop spirits from initiating thoughts but they do have the capacity to dismiss, meditate or respond to those thoughts because *non-soulical spirits* are subject to *soulical-spirits*.

A more loosely way to paraphrase that sentence is to say, thoughts are subject to the people who think them. Although we don’t have the ability to stop thoughts, we do have the ability to choose what we think about. Jesus said if a man looks at a woman with sexual desires, he has already committed adultery in his heart. It is not certain how long it takes for a thought to create a desire but Jesus’ reference was about the thoughts of married people. He didn’t address the thoughts of single individuals who certainly can have sexual desires that lead to marriage.

Humans have natural desires and when we don’t control the natural impulses, it could lead to sin. People can also have un-natural desires. These are desires that do not naturally derive from the human anatomy. Homosexual thoughts or thoughts of bestiality are not natural. They come from a spirit contrary to nature. A spirit of lust comes from an evil source while a spirit of love comes from a divine source.

A spirit of lust is compulsive. It projects thoughts into our minds. And because thoughts are introduced through our senses, looking at pornography or hearing sensual music can project illicit lustful thoughts. When we embrace these thoughts, we receive that spirit or thought. At the same time, love is a spirit that comes from God that leads to love. It is difficult to distinguish between lustful thoughts and thoughts initiated by love because both God and Satan uses the physical attraction of the sexes. God uses it as a natural order toward marriage and sex. Satan uses it to distort love and prevent people from carrying out God’s plans for their lives.

When God commanded humans to multiply and fill the earth, he also equipped them with a supply of chemical compositions that causes them to be attracted to the opposite sex, which gratifies them

when they fulfill their task. A love thought from God and a lustful thought from the devil both leads to similar emotions. Jesus intimated that when a married man receives lustful thoughts about other women, it could lead to adultery if it goes unchecked. Humans are given personal responsibility for the thoughts that could influence their behavior.

Sometimes thoughts are not spoken; but instead, they form emotions. People do not have the ability to control what thoughts they have but they do have the capacity to hide or control their emotions. They have the ability to overcome a negative emotional state. For example, Isaiah 61:3 states that people who have a spirit of heaviness or a dull dark feeling, can reject that spirit by putting on a “garment of praise.” We do not have to submit to evil emotions from the Devil, we can praise our way out of depression or oppression.

Thoughts can impact us but they are not as impacting as words. Horrible thoughts about a spouse being raped or killed may bring concern but if we received a phone call informing us that it actually happened, it would instill a different effect, emotion or response. This indicates that we give lesser credence to thoughts than we do words.

People who hear about horrible circumstances will respond in some form. Sometimes the response is verbal; other times the response is emotional. The response could be a behavioral response of retaliation or forgiveness. But any thought that attacks a person’s soul or self will produce a response. The primary message from Jesus regarding the kingdom of God is that we have the capacity to respond properly to the assaults on self, provided that we allow the Holy Spirit to control our responses. That is why Jesus breathed upon his disciples and said, “Receive the Holy Spirit,” and the next statement was about forgiveness or retaining the sins people commit against us. The first function of the Holy Spirit is to help us to forgive others.

Ginny Graves wrote an article in a *Special Time Edition* about how to unlock our emotional intelligence.⁶⁵ She commented that

⁶⁵ Ginny Graves, “Unlock Your Emotional Intelligence” *Special Time Edition, The Science of Emotions*, (New York: Time Inc. Books, 2017), p. 9-15.

Daniel Goleman's book, *Emotional Intelligence, why it matters more than IQ* introduced the concept of Emotional Intelligence to public. The idea of Emotional Intelligence is for people to grasp their emotional state, which will help them to be more productive in society. Robin Stern, the associate director of Yale Center for Emotional Intelligence says that recognizing your feeling and being self-aware of your emotions will better equip you to diffuse a fight with your spouse or avoid snapping at your children. When people are not conscious of their emotions, then emotions can dictate their behavior.⁶⁶ In other words, that which we don't control, will soon control us. Graves suggested that we tune into our emotions and then manage them, so they don't manage us.

Her concept of emotional control is important for having peaceful, happy relationships. But I noticed that most of her emotional control instruction was about negative emotions. Not giving into fear, anxiety, worry or bitterness is only one aspect of our emotional state. According to Graves, brain studies show that when you're angry, the amygdala, a small structure in the primitive, impulsive, limbic center of your brain, hijacks your conduct by triggering the release of the stress hormone cortisol, which then surges through your system.

The limbic center of our brains also houses olfactory bulbs necessary for operating the sense of smell. This certainly explains why the Hebrew word for anger is *אף*, means "nostril." Anger is a picture word that shows large breathing nostrils when one is angry. Thoughts that trigger anger are processed through the amygdala and the olfactory bulbs are interconnected when a person is emotionally angry. Goleman inserts the importance of identifying negative emotions and asserts the neuroscientist cliché,⁶⁷ "To name an emotion will help you tame the emotion."

Keeping negative emotions in check and not giving into the thoughts that provoke the anger is important but what about positive emotions? Shouldn't these also be identified? Maintaining positive

⁶⁶ Ibid.

⁶⁷ Ibid.

emotions like peace, joy, happiness, and self-esteem are positive feelings that impact our mental state. They too are a result of thoughts. Paul wrote to the church of Philippi and concluded his letter by saying that we should think on things that are true, respectful, just, pure, lovely, commendable, excellent or worthy of praise.

Opining Thoughts

The word “philosophy” comes from two Greek words: *philo* meaning love and *sophia* meaning wisdom. Philosophy then is the love of wisdom and is what determines a person’s worldview. The term “worldview” is a person’s philosophical view of the world. It is their cognitive orientation of what society should be. Ken Funk defined worldview as a set of beliefs about fundamental aspects of reality that ground and influence how a person perceives, thinks, understands, and does.⁶⁸ He suggested that a person’s world view varies in multiple areas as he or she determines reality according to their epistemology, metaphysics, cosmology, teleology, theology, anthropology, and axiology.

My personal world view is filtered through the Bible therefore my epistemology is based upon the biblical definition about the nature and its sources of knowledge. Regarding metaphysics, my belief is that the ultimate nature of reality is spiritual because Paul said,

“That which can be seen is temporary but that which is unseen is permanent.”⁶⁹

My cosmological viewpoint maintains that God created the heavens and the earth in seven days and not through an evolutionary process. My teleological worldview maintains that God has a purpose and meaning for His creation and inhabitants and it becomes every person’s journey to search for their own purpose and fulfill it.

My theological world view believes that God has always existed. His essence is spiritual, and is unlimited in space and time.

⁶⁸ Ken Funk, “What is a World View?” *Oregonstate.edu*, Posted 21 March 2001, <http://web.engr.oregonstate.edu/~funkk/Personal/worldview.html> 2001. Retrieved 24 November 2017,

⁶⁹ 2 Corinthians 4:18.

Some of His attributes are communicated to man; others are incommunicable. God cannot communicate His omniscience, omnipotence, omnipresence and immutability but He can communicate His goodness, holiness and truth.

My anthropological worldview is that man was created in God's image and was designed to be an image bearer of the Creator. I believe man was created to be a spiritual and physical creature but man's disobedience to God separated him from God's glory and spiritual presence substance. As such, man intuitively is in a constant search for his purpose in life and his reconciliation to God.

Axiology is the belief about the nature of value, what is good and bad, what is right and wrong. My axiological worldview centers around the value of mankind to God. Man was created to be of free moral agent to choose right and wrong. When man fell short of God's glory, his search to be reconciled to God became futile; hence, God's supreme value for humanity caused Him to visit earth and reconcile man back to Himself.

A person's worldview will determine his mental, emotional and behavioral responses in life. Atheists who don't believe in absolutes will certainly disagree with mine but there are other areas of disagreement as well. Politics is the power to make governmental policies. These policies are determined by the governing authority. There are several types of governments.

Monarchies are governed by a single individual. Kings or queens have monarchies as do communist dictators. The beliefs of the person in power will determine the kinds of policies they will make. Oligarchies are governed by a few. Typically, these are socialistic governments who have leaders with the same goal. They could be good or bad.

The kingdom of God was monarchical because Jesus is the only king but the early church had oligarchical government. Twelve men were selected by Jesus to form the church and these men were responsible for the decisions made. Democracy was first practiced during the Grecian empire and it seems to be the thriving governmental stance in the world today, for the exception of a few

socialistic countries and even a fewer number of monarchies. Anarchy means no government or against government and is a type of rebellion bent on destroying the form of government that exists in a society.

American politics is also determined by the mindset of its leaders. For example, a president who wanted to establish an oligarchical government would place judges in positions that would help him undermine the constitution by asserting power in the judicial branch to create laws based upon judicial decisions.

Oligarchical governments create policies that help the disenfranchised with an attempt to bring people out of poverty and to make life fairer for more people. Along with the liberal university professors who teach and incite students toward socialistic values, these oligarchical governments make the corporate mongrel the villains of society. The same was true in Jewish history. Those who had money were demonized by the people if they charged too much interest or made slaves of those who failed to pay their debts in a timely manner.

Much opinion exists in the political arena because that is where values or corruption is produced. People think differently and all too often their perceptions are based upon personal benefits and comfort. Since the beginning of time, theological opinions have created a multitude of religions and different denominations within those religions. Denominations are riddled with Church/Mosque/Temple splits depending upon the religion.

When doing my dissertation on *The Impact of the Book of Enoch on Christianity and Other Religions*, I learned that all religions are basically the same. Every religion believes they are the right one. Every religion is based upon the primary teachings of other religions before them. Every religion is formed by religious leaders and every religion have myriads of opinions by subversive groups that oftentimes lead to other Churches, Mosques or Temples being formed.

From the beginning of the Christian church, opinioning theologically has led to dissension in churches, divisions of denominations and the destruction of relationships when these churches or denominations split from each other. Typically, church

splits are the result of doctrinal differences, governmental types, leadership weaknesses or over insignificant causes such as types of music or whether the church should have chairs or pews. Situated behind every church split is the issue of authority or money and who has control.

Leaders within the church unintentionally create church splits and people tend to follow the group that suits their values, beliefs, or the leader they like best. All of this religious confusion has occurred because of differing thoughts and belief systems. If all thoughts come from one of three sources: self, God or Satan then the pontification of preachers, rabbis and imams lead to the divisiveness in religions.

Closely connected to religious opining are the social views and mores that define a culture. Morals and ethics are considered the cultural guides to decision making and behavior. Morals are concerned with the principles and values while ethics are concerned with right and wrong behavior within a smaller group. For example, morals might dictate that people marry in order to reproduce children while ethics will define marriage as polygamous or monogamous. Morals might require marriages but ethics determines whether or not these marriages are arranged by parents or determined by the individuals marrying or both.

Some people confuse morals with ethics especially in the area of divorce. The Hindu culture in India has a divorce rate of 1.1 % of all marriages.⁷⁰ The Christian culture in the United States has about half the marriages ending in divorce. This is largely due to the no-fault divorce laws in the U.S. that began in California on January 1, 1970.⁷¹

Prior to then, divorces were permitted but they required legitimate causes. It seems ironic that a Christian culture that forges laws based upon religious values have so quickly embraced divorce as

⁷⁰ Divorcepad.com. "Divorce Rate in India" Retrieved 23 February 2017. <http://divorcepad.com/rate/divorce-rate-in-india.html>,

⁷¹ Wikipedia, the free Encyclopedia, "No-fault Divorce" Retrieved 3 December 2017, https://en.wikipedia.org/wiki/No-fault_divorce 2017.

a cultural ethic that was not embraced by Jesus except for cases of immorality. But such is the case when personal preferences prevail over principled decisions.

Morals in a society are usually formed by the religions that influence it, but ethics are opinions within that society as it relates to that belief system. For example, Christianity is the predominate religion of the United States. Our government has formed laws based upon the teachings of the Judeo/Christian Bible. The morals of these religions prohibit murder, so, murder is morally wrong. At the same time the government has outlined ways to execute some criminals for certain crimes even though they believe murder is wrong. The ethics of some groups believe it is wrong to kill even the criminal while others, who do not believe in murder, mandate it for some criminals.

The disagreement over capital punishment is understandable because the Bible has Scriptures to vindicate those who practice it and other Scriptures to discourage such practices. The Old Testament required capital punishment for certain crimes including some sexual sins, rebellion of young people and murder of another person. On the other hand, in the New Testament, Jesus said, "Love your enemies and pray for them that despitefully use you."

The vagueness of these opposite ethics certainly brings confusion to the Christian community worldwide. Some of those in the United States that oppose capital punishment promote abortion or the murder of an unborn child. It seems unreasonable that someone can appeal for the criminal to be spared and the innocent to be killed but such was the decision made when the people had to choose between Jesus or Barabbas to be executed.

The Muslim community is certainly not exempt from various denominations or views about God, judgment and Jesus. Radical Islamists impugn all Muslims with their terrorist jihadist actions. The primary understanding of Islam is their servanthood to God; however, some Muslims are extremists and create terrorist groups at will. One of the common teachings among Abrahamic religions is about the Kingdom of God. The Old Testament Jews considered the Jewish nation to be God's kingdom but the Christians views Christ's kingdom to be spiritual instead of physical.

The Muslims consider Islam to be God's kingdom and radical extremist groups promote jihad against those who are anti-Islam. Opining thoughts in the religious, political, family and educational arenas often lead to division and chaos unless those thoughts are from a single worldview. When people with different worlds debate these institutions, there will always be debate without answers to the problems they create.

Thoughts and Emotions Produce Behavior

When I was 12 years old, I stole a knife. Until that day, I wasn't a thief and by the grace of God I haven't stolen anything since--except maybe my sisters' pencils or Daddy's change that I found between the seats of his car when I was commissioned to clean it. Although the theft occurred more than 56 years ago, I can still remember it like it was yesterday. My remembrance is not out of guilt, but it is still an emotion that lingers on as a memory to never steal again. Since that day, I can't even remember being tempted of taking anything that didn't belong to me.

Some of my neighborhood buddies decided to go to the L and B Supermarket, near our house. The letters L and B stood for Lickliter and Boggs, who were the owners of the store. It was a great place to buy candy or ice cream on a hot summer day with the money (usually dimes, nickels and some quarters) that I found in my dad's Volkswagen. For some reason, I separated myself from the rest of my friends while they looked at stuff in the front of the small store. As I moseyed toward the back, I saw the butcher section. It wasn't the raw meat that got my attention but the large butcher knives that were used to cut it. My eyes focused on one knife. I looked up and saw the exit and in a flash, I snatched the knife and ran out the back door.

My actions were impulsive, not premeditative. I saw the knife, picked it up and ran out the door. It was that simple! But instantly, my heart was flushed with guilt. I knew better! My parents taught me not to steal and in one swift move, I had become a criminal. I didn't even want the knife, which was proven by my actions of throwing it into the bushes down a sloped hill near the back of the store, where I had exited. The guilt caused me to run in fear to our makeshift cabin,

which was made out of cardboard and situated between some tall pine trees at the end of Mankin Avenue.

The guys remained at the store not knowing what I had done, so I thought. I ran home to get my dog. I had done wrong and I needed someone to console me. I reasoned, “Pets are good for consoling young boys who had just committed a crime.” I still remember my anxiety as my friends walked toward our landing. I was holding my dog, rocking backwards and forwards not knowing if I would even tell them what I had done. And soon, I realized I didn’t have to. Sammy Farley said, “Mr. Lickliter saw you steal that knife. He said you have until 6:00 this evening to bring it back or he’ll tell your daddy.” Fear rushed through my troubled soul. Dad would kill me for stealing.

I tried to explain my actions but there was no motive, no reason and no excuse. How I yearned to have had those fifteen seconds back. That’s how long it took from the time that I thought about taking the knife to the time that I ditched it into the weeds. What was I going to do? I didn’t even know where the knife was. I begged my buddies to help me out. I couldn’t go near the store much less face Mr. Lickliter. I explained to the guys where I had tossed the knife, recalling my exit from the store and seeing the little tree growing along the bank. It is good to have friends in times like these. Off they went to my rescue, looking for the knife.

I don’t remember how long I awaited their return. It seemed like forever. Eventually, I heard the guys talking as they walked up the hill. I had hoped their jovial demeanor was a good sign. To this day, I’m not sure who found the knife; I think was Sammy but I do recall the overwhelming feeling of relief when they said Mr. Lickliter isn’t going to tell your dad. This story exemplifies how thoughts can influence behavior. I thought it. I took it and I ran out of the store. I don’t recall any emotion, maybe a teeny bit of anxiety but nothing like the overwhelming emotions that flooded my soul after I took the knife.

Thoughts influence behavior and thoughts come from a spiritual source, both good and bad. Some thoughts produce words, some thoughts form emotions but all thoughts can influence behavior.

The things we do, both good and bad, are first established in our mind before they are ever spoken, affect our emotions or influence our behavior. It all starts with a spirit induced thought.

Thoughts Produce Ideas

Words, emotions and behavior begin with a thought and thoughts can produce ideas and impressions. I have explained how unchecked thoughts and emotions like anger or hate can lead to murder but those spirits are easily identifiable. Other spirits are more subtle. A divisive spirit begins with a thought, oftentimes taking on someone else's offence. These thoughts lead to emotions and if unchecked, brings division. Thoughts that are spoken have power to kill or give life. That is why Proverbs 18:21 states, "Life and death are in the power of the tongue, and if you embrace what you say, you must eat its fruit or accept what happens.

To understand more fully how words are from spirits, a trip to Garden of Eden is necessary. As we reset the scene in Garden of Eden, you will be able to see how ideas are formed. First, I will create the setting and culture.

Chapters 1-3 of Genesis provides the setting. Genesis 1:1 begins, "God created the heavens and the earth." The heavens represent the spiritual and the earth represents the physical so when God created the Garden of Eden, He made it in both the spiritual and physical realms.

Genesis 2:4 begins a creation story about the Garden of Eden. This story is parallel to one found in the *Book of Jasher*. The words in Jasher 1:1-12 are strikingly similar to Genesis 1:26 through Genesis 2:24, while Chapter 2 of the *Book of Jubilees* clearly identifies the same creation story that Moses wrote in Genesis 1:1 through Genesis 2:3. R. H. Charles was instrumental in translating the *Book of Jubilees* into the English language. He maintained that the book was written in the last half of the second century B.C.⁷² And although the extant copy has that date, it is likely that the *Book of Jubilees* was a living document from

⁷² baytephraim.com, "Book of Jubilees, p. xxxii. 2008-2016, Retrieved 28 March 2017, <http://www.baytephraim.com/Book%20of%20Jubilee.pdf>, 2016.

the time Adam and Eve. It is possible that it was written by Enoch and preserved on the Ark by Noah as a sacred writing by Enoch similar to the *Book of Enoch*.⁷³ As we review the history that occurred in the Garden of Eden, we can readily see how that story paints a valid picture of God's kingdom.

We must understand that Eve and the serpent were not only physical creatures, they were also spiritual. Eve's literal dialogue with the serpent, that we now know as Satan was like having a discussion with her husband. It included thoughts and ideas. She looked at the serpent while they conversed and saw his spiritual form or glory as they talked. In the evenings she would take walks with Adam and God. She was there when God showed them the spiritual trees that Moses called the Tree of Life and Tree of Knowledge of Good and Evil.

I believe a better description of the latter tree would be the Tree of Morality. She looked at that tree that God told her not to even touch or you will die. She heard God say it, although she may not have understood "dying" or death because she had never experienced it. So, when talking to the serpent, who was being influenced by Satan, she heard different words, ideas and concepts that God had not spoken. In fact, the serpent started the conversation with a question, "Has God told you that you can eat of all the trees in the Garden?" Before he asked the question, he already knew the answer. And when Eve told him that God permitted them to eat of everything except the Tree of Morality, he was prepared with a lying thought.

God doesn't want humanity touching or eating from the Tree of Morality because that tree was holy. It was a tree solely reserved for God. And He knew if humans were allowed to determine their own morals, that they would follow a course that was diametrically opposed to His. They would do their own will instead of God's will and be separated from Him. So, God's instructions not to touch or eat of the Tree of Morality was for their own benefit. And by obeying these

⁷³ Randy Delp, *The Impact of the Book of Enoch*..., p. 32.

instructions, they would remain close to Him.

Satan gave Eve another thought. He told her, “You will not die by eating it. Instead, your eyes will be opened and you will be like God and have the ability to know right and wrong.” The new idea or thought that Satan spoke to her was first a thought before it was

spoken. When one is able to realize both spiritual and physical worlds interchangeably, the words and thoughts are one and the same. Words are simply spoken thoughts.

After Satan initiated the thought, Eve began to reason what he said. She embraced his message and saw that the tree was good and desirable to eat instead of impolitic and imprudent. She believed it would make her wise but on the contrary, it made her unwise and her decision to follow Satan’s idea instead of God’s led both Adam and Eve to experience a dual death.

The first death was spiritual, causing them to live in a spiritual realm without the ability to experience it. Their spiritual senses to see, hear, taste, touch and smell the spiritual realm was seeming lost. And although they were spiritual creatures, their spirit became a sub-consciousness of the being.

Their decision to disobey God’s good advice introduced into their bodies a spirit or law of sin. It was like a throne established to rule over them. They continued to live for over nine hundred years with sin living in their bodies until the day they succumbed to death and their spirit was freed from their physical bodies.

Today, we have the same experience that Eve had with Satan. We hear his thoughts and ideas and we must choose between his advice or God’s directives. When Jesus was tempted in the desert, he had similar temptations. John had just baptized Jesus. As Jesus came up out of the water, the heavens opened to him and he saw the Holy Spirit, in the form of a dove, light on his shoulder.

He also heard the voice of his father say, “You are My beloved son, in whom I am well pleased.” He heard the same message again a couple of years later on the Mountain of Transfiguration when his Father said the same thing to Peter, James and John. He restated, “This is My beloved son, in whom I am well pleased. Listen to him.”

After his baptism, the spirit led Jesus into the wilderness to be tested. During his temptations, Jesus wasn't like Eve who could see and hear the serpent talk, he only had thoughts that were placed in his conscious mind. They came from Satan to test his identity. He looked at stones and felt the hunger pains of a forty day fast. He had just

heard his Father tell him, "You are my son in whom I am well pleased." But Satan questioned those words with a thought, "If you are God's son, you can perform the supernatural and turn these stones into bread to stop your hunger." Jesus had a choice.

He could follow Satan's thoughts or rebuke them with Scripture. Deuteronomy 8:3 says, "Man shall not live by bread alone but by every word that proceeds from the mouth of God." Instead of yielding to the thought and supernaturally producing bread, he told the devil that he would only listen to the voice of his Father. Later in John 5:19,30 he told the Jews who wanted to kill him the very same thing. He said, "I can do nothing by myself. I only do what I see my Father do or hear my Father say." Jesus taught us how to overcome the thoughts and ideas of Satan. We are to disregard them and only heed the words that come from the Holy Spirit.

Satan tempted Jesus a second time. Matthew 4:5 records how the Devil took Jesus into the Holy City and set him on the pinnacle of David's temple. Jesus didn't literally go there except in the mind of his spirit. He saw himself there. He imagined it. Jesus was physically in the desert fasting for forty days but his mind wandered into the Holy City. Satan took him there and mentally set him on the pinnacle with a thought, "If you are the Son of God, throw yourself down."

Then Satan placed the lyrics of one of David's songs into his mind. The lyrics rang out in his mind as the tune melodically began to crescendo, "*He shall give His angels charge over you and in their hands they shall bear you up so you won't dash your foot against a stone.*" Jesus knew that song well. He knew it was about him. But he realized that the Devil was using the Old Testament Scriptures to test his identity. Instead of yielding to Satan, he quoted Scripture to him. From Deuteronomy 6:16 he said,

"You must not put the Lord your God to the test as you did at Massah."

And while Jesus did not quote the rest of that passage, he knew it quite well. The thought to jump was a temptation from Satan and adhering to him would be tempting his Father. The rest of that passage, verses 17 and 18 state,

“Keep His commandments very carefully, as well as the stipulations and statutes He commanded you to observe. Do whatever is proper and good before the Lord so that it may go well with you and that you may enter and occupy the good land that He promised your ancestors, and that you may drive out all your enemies just as the Lord said.”

Jesus took that Scripture literally. If he would obey his Father and only do what He says, then the enemies coming against him would leave. He would drive them away.

Then Jesus refused Satan’s final offer by quoting Deuteronomy 6:13, “You must revere the Lord your God, serve Him, and take oaths using only His name.” It was then that Satan left and angels came to minister to him. Satan used thoughts, even Scriptures to get Jesus to prove his identity. But each temptation was met with a Scripture: Deuteronomy 8:3; 6:13 and 6:16.

Transference of Spirits

In Chapter Two, we discussed the concept of “reproduction of spirits.” I stated that soulical spirits reproduce other spirits but non-soulical spirits do not reproduce. Soulical spirits are identified as humans, angels, animals and other spirits that have minds, wills and emotions.

In humans and angels, personality is determined by one’s mind, will and emotion. God also has personality and is biblically expressed through His mind, will and emotions. One of God’s titles is “Father of Spirits,” which asserts His reproductive abilities. The statements of Jesus in John 3:6 further confirms God’s reproductive abilities. Referring to the Holy Spirit, Jesus said, “That which is born of Spirit is spirit and that which is born of flesh is flesh. Paul confirmed in Romans 8:14, “For all who are led by the Spirit, they are

the sons of God.” These Scriptures maintain that soulful spirits reproduce.

When humans and animals produce offspring, their seeds not only give birth to physical bodies, they are also born with a spirit with soul. Because of our limited understanding of the spirit realm, it is not understood how spirits reproduce, it is only understood from biblical texts that they do.

Scriptures purport that the Devil can also reproduce spirits. Genesis 3:15 references the reproductive seed of the serpent in the Garden of Eden. Satan has many seeds. In 1 Kings 22:22 and 2 Chronicles 18:21, a story was told about lying spirits and in John 8:44 we learn that the Devil is a liar and the father of lies. In other words, he reproduces lies.

I tell my students, since the Devil is the father of lies that every lie comes from the sperm of Satan. Lies are words that come from thoughts. All thoughts are induced by one of three sources. They either come from the human spirit, the Holy Spirit or the spirit of Satan. Lies are obviously induced from Satan even more so than the human spirit. The human spirit can be deceived, as in the example of Eve in the Garden of Eden but the human spirit doesn't produce lies. The Devil is their father.

In John 8:31, Jesus told the Jews who tried to kill him that they were just like their father (referencing the Devil.) He said in John 8:44 that the devil was a murderer from the beginning, referencing the first murder, when Cain killed Abel. The implication in this verse finds Satan using the older brother to kill the younger. The behavior was produced from the Devil. In Samuel 16:14-18 we read a story about King Saul who had an evil, injurious or tormenting spirit that tried to murder David.

Again, the devil was behind the scenes in the spirit realm influencing King Saul's actions. He was jealous that the women of his kingdom were heaping more praise on David than they were upon him. They sang, “Saul has slain his thousands but David has slain his ten-thousands. Their chants produced an emotion in King Saul that turned to hate and attempted murder. Murder is a spirit that comes

from the sperm of Satan. But there is a huge difference between reproduction of spirits and transference of spirits.

Although there is no biblical record of son-soulical spirits reproducing themselves, there is evidence that these spirits can be transferred from one person to another. Both good and evil spirits have the capacity to transfer.

The foundational doctrines of the New Testament are found in Hebrews 6:1. "Laying on of hands" was listed as an elementary principle of Christ. It was their simplistic understanding that God's kingdom is made up of spirits and these spirits can be passed from one person to another. Jesus' message about the gospel of the kingdom helped them to understand things that were first mentioned in the Old Testament.

In 2 Kings 2:15, the spirit of Elijah was imparted to Elisha so that he had a double portion. Elisha had his own spirit but when Elijah went up in a whirlwind, he left his cloak as a mantle, which transferred his ability to hear and obey the Spirit of God. Another story in the Old Testament helps us understand that a person's spirit is connected or linked to the identity and authority of that person.

Moses father-in-law, Jethro, gave him some sound advice in governance. He watched Moses sit all day adjudicating the problems of the people. At the end of the day, Moses was exhausted as were the people who stood in line, waiting their turn to talk to him. Jethro recommended a judicial system of establishing elders and leaders to be over thousands, hundreds, fifties and tens. These men would represent the judgments of Moses, judging the simple cases. Then Moses would adjudicate the most difficult cases. In verse 23, Jethro told him to submit the idea to God. The idea was to take some of the spirit that was on him and give it to other faithful and loyal men who would judge in his stead. Their authority would come from Moses. Their judgments would be Moses' judgments. They would judge with the same spirit.

Moses listened and did what Jethro said; he submitted the idea to God. Then in Numbers 11:17-29, the Lord said to Moses,

“Gather to me seventy men of the elders of Israel, whom you know are elders of the people and officials over them, and bring them to the tent of meeting; let them take their position there with you. Then I will come down and speak with you there, and I will take part of the spirit that is on you, and will put it on them, and they will bear some of the burden of the people with you, so that you do not bear it all by yourself.”

God connected the spirit of man to his authority. Moses didn't lose his spirit or divide it into seventy other spirits, he merely transferred his spirit or authority to other men. By doing so, these leaders were representing Moses and making decisions in his behalf.

Another aspect of a person's spirit is found in the Old Testament. It suggests that both positive and negative spirits can be transferred. It is not certain what initiated the spirits of the twelve spies but in Numbers 14:24, it is evident that they all didn't have the same spirit. When God told Moses that it was time to go into Canaan and possess the land, the people balked and wanted more information about their enemy. Moses sent twelve spies on a reconnaissance mission to learn about the land of the Canaanites and bring back a report.

All twelve of the spies saw the same thing but each had a different perspective of what they saw. Ten returned with a negative report, advising Israel to not go to war. But the Scriptures stated, “Caleb had a different spirit.” The wording of the text suggests that the spirit of a person is linked to his mind-set or attitude. As such, the spirit of a person is about thoughts, words, emotions and behavior.

It is unclear how spirits transfer in the spirit realm. Sometimes prophets can see what is going on in the spirit realm. Perhaps that is what happened in 2 Kings 5:26, when Elisha's servant followed Naaman in search of a reward when Elisha healed him. The servant returned to his master and Elisha asked, “Did not my spirit go with you when you followed Naaman?”

There are Old Testament stories that explain how spirits work. In Judges 9:22-25, we learn that God sent a spirit to stir up hostility

between Abimelech and the leaders of Shechem. He made the leaders of Shechem disloyal to Abimelech. Some translations call this a “spirit of division” or “divisive spirit. God’s intention was to avenge Jerub-Baal’s seventy sons who were murdered by their half-brother, Abimelech and the leaders of Shechem.

These divisive spirits have worked for ages and seeming are working today through American politics, religion, education and among corporate leaders in the financial, industrial, and economic areas. Its primary target is the family unit where it divides spouses, parents and children as well as siblings.

A spirit of division is a spirit that subverts authority in order to shift loyalty. This spirit can be used by God to accomplish His will as noted in the division of loyalty between the followers of Abimelech and Shechem but it can also be used by the devil to thwart the work of God. Such was the case in Numbers 14:1 after the spies returned from the land of Canaan.

God had told Moses that it was time to go up and occupy the land of promise. They were told to bring back a report of what they saw and to bring back some of the fruit that was in the land. They weren’t told to offer an opinion. God’s directive had already been stated. It was time to take the land. That’s the only opinion that really counted.

Ten spies gave a negative report saying, “The people are giants there and we look like grasshoppers compared to them. The discouraging report that the land devours its inhabitants caused the community to weep all night. The spirit of division came to discourage the people from obeying God. He told them to go and occupy the land but the spirit of division caused them to respond negatively.

First, they grieved throughout the evening. Next, they murmured. The Hebrew word, *לִמ* (*lum*) was more than a grumbling or complaining voice. It signified a rebellion among the people and a sign of “no confidence” in leadership. Second, they accused God of bringing them into the wilderness to kill them and their families. Third, they said, “Let’s appoint a leader and return to Egypt.” The spirit of division had accomplished its task. It had influenced the

people to subvert Moses authority and caused disloyalty among the people.

Caleb had a different spirit. It was a spirit of loyalty. He was not only loyal to Moses, he was loyal to God, which brought him future blessings. A plague broke out against the rebellious people but Caleb was spared. A generation died in the wilderness but Caleb and Joshua entered into the land that God promised. The people who chose to embrace a negative report caused a rebellion against Moses and God that eventually led to their death. The people who embraced a negative spirit died. Some died earlier than others but all died in the desert without seeing or entering the land of God's promise.

In Numbers 16, Moses explained how the spirit of division operates. His cousin, Korah, was upset because Moses appointed Aaron to be the High Priest and was responsible for spiritual matters, while the rest of the Levites did the manual work of caring for the physical Tabernacle and its furnishings. Previously, God had informed Moses how to structure the authority of the priesthood and which clan would be responsible for various work assignments.

Apparently Korah didn't like his job description so he went to Dathan and Abiram who were the descendants of the tribe of Reuben, the eldest of the sons of Israel. Notice, they weren't even involved. They weren't Levites and the job assignments had nothing to do with them. But Korah convinced them that Moses was making up leadership rules, which included making the Levites to be special to God among all the tribes. This concept caused Reuben to take on Korah's offence. Korah made it personal to Reuben's descendants suggesting that only the Levite tribes were important to God.

The spirit of division was working to bring disloyalty. It convinced Korah that Moses was exalting himself over the other Levites to make Aaron's family and higher order. Korah convinced the other non-Levite leaders that Moses was leaving them out altogether. They accused Moses with the following, "You take too much upon yourselves, seeing that the whole community is holy, every one of them, and the Lord is among them. Why then do you exalt yourselves above the community of the Lord?"

Korah's spirit of rebellion was contagious. He passed it on to Dathan and Abiram (Reuben's descendants) who then charged Moses of being a prince (dictator). In verse 19, Korah assembled the whole community against their leaders, Moses and Aaron. But these two men were good leaders and they cried out to God to intercede for the all the people. They prayed, "O God, the God of the spirits of all people, will you be angry with the whole community when only one man sins?"

Moses confirmed that the rebellion started with Korah and passed to other leaders and then to the whole assembly. God answered Moses' prayer and told him to tell the community to back away from the tents of Korah, Dathan and Abiram. Those who obeyed God were not engulfed the earthquake that followed.

The next day the whole community of the Israelites continued to rebel against Moses. One would think that when the earthquake consumed their leaders that the people would repent. But instead of repenting, changing their ways and submitting to Moses' leadership, they accused him of killing God's people. The spirit of division is strongly influential. It convinced the followers of Korah, Dathan and Abiram that their leaders were God's people, when in fact they were rebellious to God.

Their failure to repent disappointed Yahweh and He was ready to consume the whole community with a plague but Moses and Aaron stood between the plague and the people and stopped the mass destruction, but not before 14,700 people were killed. The spirit of division started with Korah and was transferred to Dathan and Abiram and 250 other leaders. Eventually the spirit influenced the rest of the people. Spirits can be transferred. This same spirit is still at work in the world today.

These Old Testament examples about transferring spirits helped the New Testament believers to understand the concept. All spirits, both good and evil, can be transferred. Although I have given examples of evil spirits that transfer, good spirits can be transferred as well.

Sometimes people use the word “contagious” to explain the transfer of spirits. If one leader is full of joy and excitement and he hangs around other people, it is easy to notice that the other people find themselves sharing their own joy and excitement. When a person of peace enters a room that is full of confusion and ruckus, the spirit of peace can bring solace. At the same time, a person can bring a spirit of fear in the room, with his words or stories, while another person can calm the fear by emanating a spirit of love. That is because perfect love casts out fear.

The practice of “laying on of hands” by the early church leaders acknowledged their understanding about the transference of spirits. In Matthew 19:13, the disciples brought the little children to Jesus so he could lay hands upon them. In Acts 8:17, Peter and John laid hands on the Samaritans and they received the power of the Holy Spirit.

In Mark 6:5 the people in Nazareth did not see miracles from Jesus but he did lay his hands on a few people who were healed. Also in Luke 13:13, Jesus laid his hands on a woman, who had an infirmity lasting eighteen years. That spirit prevented her from standing erect and by laying his hands on her, she was healed.

According to 1 Timothy 4:14, Paul laid hands on Timothy to impart a spiritual gift and in Acts 6:6 the apostles laid hands on the deacons to impart their authority for certain tasks. At other times, like the time mentioned in Acts 13:3, leaders would transfer authority for ministerial service with prayer, fasting and laying on of hands.

In James 5:13, those who were sick were charged to call for the elders of the church who would anoint them with oil. The anointing of oil was a healing process of the elders rubbing the oil, which represented the Holy Spirit, onto the person who was sick. This practice of “laying on of hands” was more than a ritual performed, it was the belief that God’s spirit was being transferred to other people for impartation, healing, commission, anointing or to receive the power of the Holy Spirit as a baptism into his service.

CHAPTER 5

ANGELS⁷⁴

Do Angels Exist?

Mortimer Adler described angels as minds without bodies.⁷⁵ Perhaps the presence or existence of these angels validates extra-terrestrial intelligence that have influenced humanity since the fall in the Garden of Eden. Men like Volar Reinhard in A.D. 1812, Richard Rothe in A.D. 1870 and Adolph Schlatter in A.D. 1923 argued that the number and size of heavenly bodies are almost immeasurable but they have intellect far superior to mankind and are managed by God's oversight. However, twentieth century Carl Sagan asserted that these are not minds without bodies that submit to a higher power but are instead extra-terrestrial life and intelligence.⁷⁶

Thirty-four of the sixty-six books of the Bible have specific references to angels, evenly distributed with seventeen in the Old Testament and seventeen in the New Testament.⁷⁷ The vast amount of coverage given to angels in Scripture indicates their place in religion as it relates to God and humanity. Terry Law documented modern day visitations of angels with exact detailed explanations. A couple saw a floating group of glowing creatures about ten feet above them speaking in a language they could not understand. That experience

⁷⁴ Randy Delp, "CD 620 – *The Spirit World*, p. 22-55. 2016.

⁷⁵ Mortimer J. Adler, *The Angels and Us* (New York: Collier Books, MacMillan Publishing Company, 1982), p. 3-9.

⁷⁶ Ibid.

⁷⁷ Dickason, p. 14.

changed their minds about angels.⁷⁸ Another young man from a wealthy family decided not to join a certain church but when he left the building he was met by a large black dog that blocked his way. Suddenly the dog disappeared with rays of light radiating from the building. The experience caused the man to join the church and become an important part of it.

Even George Washington, the first U. S. president reportedly had a vision of a beautiful female in A.D. 1777 who showed him three wars to roll over this continent.⁷⁹ Charisma Magazine reported that thousands of Muslims are encountering angels and are even seeing visions of Jesus, which are causing them to seek the gospel that is found in the Christian faith.⁸⁰

The belief in the existence of angels was cause enough to establish an entire faith system based upon angelic visitations. The Muslim faith started in A.D. 610 when a man named Muhammad from Saudi Arabia had an angelic visitation.⁸¹ He later received additional visitations. These words were written down and later became known as the *Quran*, which became the Islamic sacred book.

The Old Testament religion was also founded on visitations from the Angel of Jehovah. Luke records in Acts 7:53, “You received the law by decrees given by angels, but you did not obey it.” The same author explained in Luke 2:22-24 that the Old Testament law given by Moses was also called the Law of the Lord as he described the Levitical regulations for sacrifices after childbirth. In Luke 2:39, he confirmed that the Law of Moses was the Law of the Lord but did not

⁷⁸ Terry Law, *The Truth about Angels* (Lake Mary, FL: Charisma House, 2006) p. 2-5.

⁷⁹ Ibid.

⁸⁰ Audry Lee, “Why Revival is Exploding Among Muslims,” (Lake Mary, FL: *Charisma Magazine*, charismamedia.com. Retrieved 21 February 2016. <http://www.charismamag.com/spirit/devotionals?view=article&id=14442:when-musiims-see-jesus&catid=1532:evangelism2>. 2016.

⁸¹ Ibid.

stipulate if Jehovah actually gave the law to Moses or used His angel to do the job.

Josephus reported in the first century, “And for ourselves, we have learned from God the most excellent of our doctrines, and the most holy part of our law, by angels or ambassadors.”⁸² It is possible that he referred to Paul’s writing in Galatians 3:19, which said, “Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.” He could also have been referencing Hebrews 2:2 that recorded, “For since the message spoken through angels was binding, and every violation and disobedience received its just punishment.”

The second temple text from the *Book of Jubilees* had multiple references including Jubilees 1:27; 2:1; 30:12; 30:21; 50:6; 50:13, showing the Jewish belief that angels gave Moses the Law of God.⁸³ Their belief derived from Deuteronomy 33:2 which stated, “The Lord came from Sinai and revealed himself to Israel from Seir. He appeared in glory from Mount Paran, and came forth with ten thousand holy ones. With his right hand he gave a fiery law to them.” Clearly, angels were involved in the beginning of Judaism and the laws by which they lived.

Christianity is not without its own testimony about angels as a basis of establishing a belief system. According to Luke 1:26-35, an angel named Gabriel appeared to Mary to inform her of a future miraculous pregnancy conceived by the Holy Spirit, which will give birth to the Son of God. After Jesus’ birth, the Angel of the Lord and a host of angels appeared before some shepherds to make the announcement.

⁸² Andy Angel *Angels: Ancient Whispers of Another World* (Eugene, OR: Cascade Books, 2012), p. 45

⁸³ Blackmask.com *Book of Jubilees* (Blackmask Online, 2001), Retrieved 07 March 2016, <http://www.godrules.net/TheBookofJubilees.pdf>. 2016.

Matthew 1:20 records an event where Joseph contemplated ending the engaged relationship but an angel visited him in a dream requesting him to embrace the pregnancy. This same angel led Joseph's family to Egypt to escape the infanticide that occurred in Israel and the angel appeared again to lead the family back to Israel after Herod's death. After Jesus' baptism at age thirty, angels ministered to him during a forty-day fast.

In 2012, Gallup International documented 2.2 billion Christians, 1.6 billion Muslims, and 14 million Jews.⁸⁴ The sum of these three religions reflect a total of 3.8 billion people living today who believe in a religion that was founded upon angelic influence and directives.

The documentation of angelic appearances indicate that angels have the capacity to communicate to humanity through dreams and visions or physical manifestations. But these recorded events are miniscule compared to the work and activity of angels done behind the scenes in the unseen spirit world. Through Scriptural reference and personal experiences. I am convinced that angels minister to believers even when they cannot be seen with the naked eye.

My wife, Terry, and I personally experienced the supernatural presence of an angel during a blizzard on an ice packed interstate near Pittsburgh, PA. While I was driving and escorting the late T. L. Lowery from a meeting to his hotel in mid-February 1978, the vehicle was out of control and about to wreck when suddenly it stopped spinning and glided horizontally to the right before departing the Interstate at the proper exit outside of my control. Reverend Lowery and my wife confirmed with me that it must have been an angel that stopped the spinning car and moved it into the right direction.

The notion that angels do not exist can only be asserted by those who fail to recognize the spirit world or the evidentiary testimonies of those who have had such experiences. The Bible is filled with examples of people seeing and visiting angels. Christianity

⁸⁴ *Wikipedia, the free encyclopedia*, "List of Religious Populations," https://en.wikipedia.org/wiki/List_of_religious_populations, wickpedia.org, Retrieved 21 February 2016,

started when an angel visited a young virgin maiden and assigned her the task of giving birth to God's son.

What Do Angels Look Like?

C. Fred Dickerson suggested that angels have personality, spiritual properties and superhuman powers.⁸⁵ According to Hebrews 1:14, angels are ministering spirits, which explains their nature. They are spiritual creatures, created in God's image. It is not a far reach to suggest that angels were created in God's image, even though the Bible does not make the statement. It does say that man was created in His image. However, angels have been given the title "sons of God" as mentioned in Job 1:6 and Job 2:1, so it can be assumed that they were produced or created by God. Since angels are identified as spirits and one of God's titles is Father of Spirits, one can naturally conclude that they are sons of God.

As sons of God, they have similar essence and properties as God in that they have personage or personality. Peter revealed that angels have the capacity to learn. He noted in I Peter 1:12 that they have a desire to understand the things that the Holy Spirit revealed to the prophets. This means their knowledge is limited as Jesus verified in Matthew 24:36, when he informed his disciples that angels lacked the knowledge and timing of his return.

According to Matthew 28:5, angels have the ability to know the thoughts and emotions of humans. The angel who met some women at Jesus' tomb recognized their fear and said, "Don't be afraid! I know you are looking for Jesus, who was crucified." According to Job 38:7, these same sons of God shouted for joy and expressed emotions when the foundations of the earth were laid. Jesus also confirmed that angels rejoice or show emotion when sinners embrace God's kingdom as documented in Luke 15:10.

If angels are persons with mental and emotional qualities, then they must be wilful creatures with an ability to exercise their wills. In Isaiah 14:12-15, Lucifer's willful behavior is recorded, reflecting his rebellion against God by exercising his will to exalt his throne above

⁸⁵ Dickason, C. Fred. *Angels: Elect & Evil*. Chicago: Moody Publishers. 1975. p. 27-48.

the stars of God and willfully seeking the same authority as God. Revelation 12:7-12 documents the war that occurred in heaven between Michael and his angels and the dragon and his angels. This battle highlighted the wills of both. Michael, the archangel, and his angels submitted to the will of God while the Devil and the rebellious angels chose not to submit.

Most angels in the Bible are described as men. The only exception is a vision that Zechariah had where an angel showed him three women. One woman, named “wicked,” sat in basket that was covered with a round lead cover. Two other women with wings, presumably angels, transported the basket that contained the wicked woman to Babylon. After the wicked woman arrived, she would build a temple. All other angelic appearances, with this one exception in Zechariah, identify angels as men. But this one biblical example of two female angels is sufficient to suggest that angels are both male and female; albeit they do not marry or have arranged marriages as humans do.

Jesus noted in Matthew 22:28-30 that angels do not marry, citing I Enoch 14:15, which records God’s judgment on angels who sinned by cohabitating and marrying human women. According to Enoch, God told the rebellious angels,

“But before all this happened, you were spiritual, living the eternal life. And you were immortal throughout all generations. I didn’t appoint you to have wives because you were spiritual and you lived in heaven.”⁸⁶

We should not assume that although angels do not have marital relationships that they do not have the ability to produce other spirits. Jesus only said they didn’t marry and produce offspring like humans. As noted earlier in the section regarding “reproduction of spirits,” we emphasized the Scriptures that support spiritual reproduction. Jesus called the Devil, the father of lies and the father of murder, which are spirits produced by the Devil whom many suggest

⁸⁶ Delp, *The Living Enoch*, p. 28.

was a “fallen angel” or one that was cast from heaven. Jesus said. “That which is born by spirit is spirit and that which is born by flesh is flesh.” This statement contrasts the birth of humans and the birth of spirits. And if God is called the “Father of spirits,” how does He produce other spirits or angels? Much is to be learned about this matter.

It is quite difficult to know what angels look like because but they have a variety of appearances. Paul stated in Colossians 1:16 that Jesus created all the invisible things in heaven as well as the visible things on earth. He intimated that the physical thrones and dominions on earth are influence by spiritual thrones and dominions in an unseen realm. He also mentioned the invisible principalities and powers of heaven and gave them identity such as “rulers of the darkness of the world,” “spiritual wickedness in the heavenlies” and the “prince of the power of the air.” While these names might refer to the Devil or Satan, it is possible that these spirits are other fallen angels that exist visibly in their normal spiritual environment but they are invisible in the physical realm. So, what do they look like in the spirit realm?

Psalm 110:4 describes angels as spirits that look like flaming fire. Perhaps the psalmist used Enoch’s description of angels in Enoch 14:8-24, which documented their appearance in the spiritual realm as fiery creatures that occasionally appear as tongues of fire.⁸⁷ Perhaps the outpouring of God’s Holy Spirit in Acts 2:3 that was accompanied with tongues of fire was another expression that the angels were present when God’s Spirit came upon 120 disciples. Luke said there was a rushing mighty wind. The Greek word for wind is *πνοε* (*pronounced pno-ay*) and is the same word used for breath or breath of life. It is closely related to *πνευμα* *pneuma* (*pronounced new mah’*)

The primary description of angels was their shiny radiance. The word *seraph* means “burning one” or “shining one” reflecting the same description in Psalms 110:4 that they were spirits that look like flaming fire.⁸⁸ Exodus 3 documented the appearance of the Angel of

⁸⁷Ibid.

⁸⁸ David Jeremiah, *What the Bible Says About Angels* (Sisters, OR: Questar Publishing, 1996), p.146.

the Lord as a *flame of fire* from the middle of a bush. At that encounter, Moses was commissioned to deliver Israel from Egyptian oppression. An evidentiary sign that the fire was not physical or combustible is indicated by the fact that the fire did not consume the bush.

Acts 12:7-11 records a story about Peter awaiting in a locked prison to be executed by Herod, when he was visited by an angel. Luke described the angel as a light that shone in the prison as he stood next to Peter. In Daniel 10:6, the prophet Daniel described an angelic visitation whose face was like the appearance of lightning and eyes as torches of fire. Even pictures and portraits of angelic beings are signified throughout history with a halo to indicate a type of glory that surrounds the creature.

The very name “Lucifer” means “angel of light.” His expulsion from God’s heavenly realm gave him a new name, which was Satan, meaning adversary, or The Devil, which means accuser. Paul said in 2 Corinthians 11:14 that Satan disguises or transforms himself into an angel of light, suggesting that good angels are angelic beings in the kingdom of light while fallen angels are spiritual forces in the kingdom of darkness.

Sometimes angels appear with wings such as the *cherubim* in Isaiah 6 there were scattered throughout the temple. Each *cherub* having six wings. Isaiah said with two of the wings they covered their faces with two they covered their feet and with two wings, they flew. The significance of the placement of these wings revealed to Isaiah that the thing that covers one’s identity and his direction will provide the movement to get him to his destination.

Other times, such as Ezekiel 1:5-8, the angels only had four wings. Whether or not angels actually need wings for movement can be debated since a spirit being can move without wings. However, John saw an angel flying in the midst of heaven in Revelation 14:5-7 and as previously noted. In Zechariah 5:10, the prophet described a vision of two women with stork wings carrying a basket of wickedness to Babylon.

The appearance of angels in their “spiritual setting” are often described as fire, which may have been the writer’s way of describing

the appearance of light or glory. These descriptions are evidenced in visions and dreams, but what about subtle and discreet angelic appearances in the physical realm where they do not appear as light or fire or glory?

According to Hebrews 13:2, Christians are to entertain strangers because some strangers may actually be angels. Abraham entertained three men, one he called Jehovah, and the other two were angels who went to Sodom to pronounce judgment. The homosexual men of Sodom and Gomorrah wanted to have sex with these strangers indicating their appearance had human form with sexual capacities.

In summary, angels are invisible spirits in an unseen world, where they appear as light, glory or fire. They have the ability to appear in human form and perform human functions like eating or copulation. Genesis 6:12 (NET) mentions Nephilim, who from history are noted to be fallen angels. Separate from the warfare that occurred between Michael and Lucifer, these angels known as Nephilim had ancestors who rebelled against God by coming to earth, marrying women and producing giants.

The spirit world consists of everything spiritual. It includes God, angels, demons, and mankind. Although man is of a spiritual nature, the fall of Adam and Eve resulted in his spirit being hidden from the physical realm; albeit, it is not hidden from the spirit environment where other spirits abide. Nor will it be hidden when Jesus returns and God's people have glory covered bodies like Adam and Eve had prior to sin.

From Where Do Angels Come? And Where Do They Exist?

As previously stated, the natural environment of angels is a spiritual dimension that is unseen by the physical realm. According to Dickason, angels have a variety of identities. The Greek word *angelos* and Hebrew *malak* are translated angel in the English language and are defined as messenger. Dickason suggested that angelic identities are assigned because of their ministries and nature. And these identities

have distinct classifications and specific names.⁸⁹ The name angel or messenger indicates they are messengers from God. These could include human messengers or spirit messengers. They are also ministers. Hebrews 1:14 uses the Greek term *διακονια* (*pronounced dee-a-con-ea,*) which means to serve. Angels then are servants who render service to those who will inherit salvation. The Hebrew word for “hosts” is *tsaba* (*pronounced tsav-baw'*) and is another identity given to these spirit beings. The word “hosts” is defined as a “military army” or a “heavenly assembly.”

The Greek word for hosts is *στρατια* (*pronounced strat-ee'-ab*) and is a military formation or unit. “Heavenly hosts” was the term used to describe a large group of angels standing with the Angel of the Lord in Luke 2:13 to announce the birth of the Messiah to the shepherds. The term Hebrew term *rekeb*, translated chariots, is another descriptive term to suggest warring angels. However, Enoch 72:5 uses the same term to describe the spiritual force that causes the sun to rise and descend through the twelve gates of heaven.⁹⁰

In Daniel 4:13, 17, the prophet uses the Aramaic word *iyr*, translated “watchers” to identify spirit beings used by God to make decrees that influence the activities of leaders. This was also the term used in the *Book of Enoch* to identify angels, both those in heaven and those who had rebelled against God and resided on earth.⁹¹ The Hebrew titles *bene elim*, Sons of the Mighty God and *bene elohim*, Sons of God, reference angels as the progeny of God. Other Scriptures like Psalm 8:5; Hebrews 2:7 and Genesis 35:7 use the word *Elohim* but not translated as God or gods but rather heavenly beings such as angels. These Hebrew expressions provide sufficient explanation of the spiritual nature and essence of angelic origin.

From a family concept, a son is one who is produced by a father. And while Jesus is described in John 3:16 as the “only begotten

⁸⁹ Dickason, p. 61-69.

⁹⁰ Richard Laurence, LL.D. *The Book of Enoch, The Prophet* (London: Kegan Paul, Trench and CO., 1883), p. 93.

⁹¹ *Ibid.*, p. 14.

Son of God”, it is evident from Hebrews 1:5 that the relationship between Jesus and the Father was far different than God’s relationship with angelic beings who are also called sons of God. The term *qadosh qahal*, translated “holy assembly” describes the spiritual nature of angels that are located in God’s presence. That presence is separated from the physical realm. In the Old Testament, angels are also called stars, indicating that the celestial creation has spiritual components to them. Psalm 148:1-5 describes the origin of angels and stars, which are mentioned in same context as being created by God. The psalmist understood their spiritual components when he wrote:

“Praise the Lord! Praise the Lord from the sky! Praise him in the heavens. Praise him, all his angels! Praise him, all his heavenly assembly! Praise him, O sun and moon. Praise him, all you shiny stars! Praise him, O highest heaven, and you waters above the sky! Let them praise the name of the Lord, for he gave the command and they came into existence. He established them so they would endure; he issued a decree that will not be revoked.”

While they should be categorically defined, it appears that Cherubim and Seraphim are descriptively different from angels and perhaps have a different function and purpose of existence. Seraphim have six wings, cherubim have two and sometimes four wings but angels do not necessarily possess wings and can appear to be human when seen in the physical realm. The curtain in the Tabernacle had cherubim embroidered into the blue fabric to connate spiritual beings in heaven. The Ark of the Covenant had two cherubim whose two golden wings touched each as they covered the mercy seat.

The cherubim in Ezekiel 1:1-28 were similar to the four living creatures in Revelation 4:8 except that John saw six wings and Ezekiel only mentioned four wings. Cherubim seem to be closely associated with worship since they are connected to the angelic creatures seen in the Tabernacle and Temple of Israel.

Lucifer, which means Daystar, was a heavenly creature described in Isaiah 14:12 as the son of the morning who greatly influenced the King of Babylon against the people of Israel. Ezekiel described him as the covering cherub in the Garden of Eden who at one time was perfect and beautiful in God's holy mountain and was cast from the heavenly realm because of his prideful arrogance. This prideful arrogance can be identified as iniquity.

The specific identity of some angels are mentioned in Scripture. Good angels mentioned are Michael, which means "who is like God; Gabriel, which means man of God; and Lucifer, which means Daystar. By piecing Scriptures together, Scholars consider Lucifer as an archangel comparable to Gabriel and Michael and he was identified as the "Dragon, Satan or the Devil who rebelled against God.

Theologians reason that Lucifer's actions created a name change to Satan, which means adversary. He is also called the Devil, which means accuser. Other evil angelic spirits identified in the Bible include Abaddon, the angel of the abyss. In the Greek, he is Apollyon and Jesus said in Matthew 12:24 that Beelzebub was the ruler of demons.

The discussion of angels may not reveal where angels came from except that they were created by God. But one must ask why God created them and for what purpose? In his treatise on angels in *Summa Theologica*, Thomas Aquinas explained the reason why God created angels by saying, "They were created for the perfection of the universe and the universe would not be perfect without them."⁹²

He further surmised an orderly ascending scale of beings that make up God's creation. From lowest to highest they are: (1) inanimate and mindless physical things, (2) living beings without minds, (3) minds that are associated with animate bodies, and lastly, (4) spiritual beings that are minds without bodies. To this group he assigns angels and to this end he describes the need for angels.⁹³

⁹² Adler, p. 56-57.

⁹³ Ibid.

Colossians 1:16 states,

“For by him (Jesus) all things were created that are in heaven and on the earth. He created visible and invisible things whether they are thrones, dominions, principalities or powers. All things were created through him and for him. Jesus was before all things and in him all things exist.”

This one verse reveals the creator of angels and the purpose for which they were created. Jesus created them for himself and he did this prior to the creation of earth. Job 38:7 confirmed that the angels witnessed the creation of earth and responded with singing and rejoicing.

We assume that angels exist because of the evidentiary documentation throughout history that validates human interaction and experiences with angels. We also assume that they exist in the same or similar location as God, since they take directions from Him and even confer with Him on some matters. Job 1:6 and Job 2:1 describe meetings where angels met to present themselves before God. On these two occasions Satan, previously Lucifer, also met with them.

During the assemblage, Jehovah asked Satan where he had been. Satan responded, “From going to and fro on the earth and from walking back and forth on it.” On both occasions God bragged about Job stating there were none like him in all the earth. He was blameless, upright, had a great respect for God and turned away from evil. Each time, Satan negotiated reasons for Job’s loyalty so God gave Satan boundaries and limits to his powers over Job. This insightful discussion reveals God’s personal involvement in man’s character development. It also showed how God used angels, or in this instance Satan, to accomplish His purposes.

Prophet Micaiah saw another heavenly assemblage, which is recorded in 1 Kings 22:22 and 2 Chronicles 18:21. The prophet saw Jehovah sitting on His throne surrounded all the host of heaven convening a strategy session about how to persuade King Ahab to go up to Ramoth Gilead so he can be killed in battle. Several spirits

offered ideas but one spirit suggested that he become a lying spirit in the mouth of the prophets. Jehovah confirmed his suggestion would work and sent him on a mission to enact the plan. Zechariah 1:12 is another passage that reveals interaction and communication between God and his angelic creation. The Angel of Jehovah asked Jehovah, “O LORD of Hosts, how long will you not have mercy on Jerusalem?”

The concept of heaven’s location is usually described as upward toward the sky since angels ascend and descend but it seems logical that the spiritual realm is not like the three-dimensional physical realm showing heights, depths, widths that are seen in the physical dimensions. Could it be that the unseen spiritual heaven is simply a higher dimension instead of a higher location?

Jesus said God’s spiritual kingdom is within us yet it is coming to us and in Luke 10:9, he told his disciples to tell people who were healed that the kingdom had come upon them. Since the kingdom of heaven and the kingdom of God are synonymous, is it not possible that heaven is simply the unseen spiritual world that co-exists with our physical world instead of a distant location far above the sky?

With this understanding of the spirit realm, one must realize that man is both a physical and spiritual being that interacts with an omnipresent God. Angelic beings are given assignments to affect and influence man’s life and future. These spirits co-exist beyond an invisible veil that separates the spiritual and physical dimensions. They have the capacity to influence thought and behaviors.

Chapter 10 will discuss the warfare that exists between good and bad angels as they relate to humanity but biblical evidence suggests that angels are very close to humans and the veil between the two dimensions is penetrable even though a resistance comes from dark forces. It is unclear how good and bad angels fight. Biblical evidence, in Daniel 10, suggests that dark forces can prevent the good angels from crossing through the veil between the unseen spirit realm to the physical realm to deliver messages. And if their primary purpose in the Old Testament was to deliver messages from God, we must consider why their existence becomes necessary after the outpouring of the Holy Spirit that occurred upon Jesus’ ascension.

The biblical narrative explains that upon Christ's return, the kingdom of darkness will be eliminated and the veil between the spiritual and physical will be removed. At that time, man's glorified body will again experience the spirit realm through his spiritual senses in the same way that he presently experiences the physical realm through his physical senses. Greater clarity will be brought to bear on this matter in Chapter 15 entitled "Glorification."

What Were Angels Created To Do?

There are a few places in Scripture that describe the activities of angels. It must be assumed that these activities were the reason and purpose for the angelic creation. According to Adler, angels are sent on specific missions.⁹⁴ He emphasized in Exodus 23:20 where Yahweh stated, "Behold, I will send my angels to go before thee." Speaking of angels, Hebrew 1:14 states, "Are they not all ministering spirits sent forth to minister for those who will inherit salvation?" This indicates that all angels who minister are on specific assignments; albeit, Gregory the Great informed Dionysius that the higher ranks of angels do not perform exterior service.⁹⁵

The word angel means "messenger" indicating their function. Revelation 14:6-9 described three angels who presented three different messages. The mission of the first angel was to preach the eternal gospel to the inhabitants of earth. The eternal gospel was apparently the message angels preached prior to earth's existence. It will also be the same message that is preached at the conclusion of time. This three-part message included; fear God, recognize His glory and worship Him. The second angel or messenger declared judgment upon Babylon and the third angel or messenger gave warning to those who did not heed the first angel's message indicating that those who failed to fear God, recognize His glory and worship Him would suffer the wrath of God.

According to Gordon Lindsay, angels are sent to be guardians of children.⁹⁶ Perhaps the concept of guardian angels came from the

⁹⁴ Adler, p. 70.

⁹⁵ Ibid.

⁹⁶ Gordon Lindsay, *Angels and Demons* (Dallas: Christ For the Nations,

words of Jesus in Matthew 18:10, “See that you do not despise one of these little ones. For I tell you that in heaven their angels always see the face of my Father who is in heaven.” Assuming from this verse that each child has been assigned a guardian angel and they have direct contact with God. It would seem inconceivable to think that as the child matures that the angel departs; hence, guardian angels still protect and help their assignment. Since these angels are mental messengers, is it possible that they are assigned to speak the messages of God as given by the Holy Spirit. Psalm 34:7 states, “The angel of the Lord encamps all around those who fear Him, and he delivers them.” Psalm 91:11, 12 indicates that angels have been given charge over humanity to protect them and keep them in all their ways, while Psalm 103:20 reveals that angels are stronger than humans and they respond to the word of Yahweh, doing His pleasure.

Adler maintains that angels have power over material things subject to the power of God. Regarding angels, he said, “Even though they are minds without bodies, they have the power to effect bodily changes especially change of place.”⁹⁷ Dickason asserted that angels are ministers of worship as seen in Isaiah 6:3; Revelation 4:6-11; Revelation 5:8-13 and Job 38:7. He also maintains they are ministers of service and would agree with Lindsay’s assessment that guardian angels exist.

A summation of angelic activity in the Bible leads me to believe that God sovereignly rules the universe and He sends angels into certain aspects of government, controlling and directing at God’s behest. This seems plausible since Isaiah emphatically told the house of Jacob in Isaiah 46:8-11 that God declares the end from the beginning and brings things to pass according to His pleasure. Psalms 75:7 records, “God is the judge; He puts down one and exalts another.” It seems logical that angels work in the unseen spirit world to expedite the directives of God. Daniel 2:20-22; 4:25-26; 4:31-32 confirm that God removes kings and installs kings at His discretion.

Inc. 2015), p. 9-45.

⁹⁷ Adler, p. 74.

Angels are used by God to execute his judgments. He used two angels in Genesis 19:1; 12, 13 to escort Lot from Sodom to escape destruction. According to Psalm 78:43,49, God used angels to bring the plagues on Egypt and in Exodus 12:13,23, He sent an angel to Goshen to kill the firstborn of all children and animals. In Numbers 22:22-33, God was angry when Balaam went with Balak's men; so, He positioned an angel between Balak's men and Balaam's donkey. The angel told Balaam, "I would have killed you had God not opened the mouth of your donkey who questioned your harsh treatment. This story reveals the willful actions of angels that were not necessarily in sync with God's directives because the angel was out to kill Balaam for being disobedient while God protected him with a talking donkey.

In I Chronicles 21:15-18, God used an angel to send a plague to Israel killing 70,000 men and then directed the angel to restrain the destruction when David interceded for his people. According to 2 Kings 19:35, one angel killed 185,000 Assyrians in one night. It seems that angels have been given significant authority to control nature such as the winds in Revelation 7:1 and the seas and sun in Revelation 16:3-9.

One angelic assignment is related to the death of humans. According to Jude 9, the Archangel Michael contended with the Devil when he disputed about the body of Moses. In Luke 16:22, when Lazarus died, the angels carried him to Abraham's bosom. Luke wrote in Luke 24:51 and Acts 1:9 that Jesus was carried up into heaven perhaps by a cloud of angels. Mark 13:27 reveals that upon Jesus' return, he will send angels to gather together his elect from the four winds, from the farthest end of the earth to the farthest end of heaven.

According to Descartes, man is composed of two distinct substances: one is intellect, which is called *res cogitans* or in English a thinking substance; the other a body, which he called *res extensa* or in English, a three-dimensional extended substance.⁹⁸ Adler suggested that the definition of an angel is a *res cogitans* and calls them minds without bodies. Although various angels are given specific

⁹⁸ Adler, p. 152.

assignments, it appears that angels release messages to believers to keep them encouraged. Such messages are edifying, productive and encouraging. At the same time, there are evil spirits that engage believers to belittle, accuse, afflict, oppress and degrade them with temptations channelled through thoughts, ideas and impressions. In 2 Corinthians 12:17, Paul recorded a personal attack he had from the Devil. He called the harassment “a thorn in the flesh” and said an angel from Satan was sent to buffet him.

These fallen angels or demon spirits release messages into our thought life that cause oppression, fear and insecurity. Paul told Timothy, “God has not given us a spirit of fear or timidity, but He gives us spirits of power and love that bring sanity.” Isaiah 61:1-3 suggest that spirits or messengers of Satan brings oppression that can be overcome by an angelic covering of praise. Apparently, these angels are appointed to encourage and edify humans who are attacked with demonic thoughts that discourage and demoralize.

The activities of the angelic world of both good and bad angels work against one another as it relates to God’s people. Bad angels seek to prevent disciples from following God’s word while good angels encourage and at times make a way when there is no way. They are certainly involved in supernatural events that occur such as healings, miracles, signs and wonders.

Although the subject of the Holy Spirit will be discussed in Chapter 8, a few things should be stated about the Holy Spirit as it relates to angels. Both the Holy Spirit and angels reside in the unseen spirit world and both seeming influence humanity. The Holy Spirit is recognized as the “Spirit of God” and functions interchangeably with the Father and Son in the God-Head. The work of the Holy Spirit within God’s kingdom was predicted by Ezekiel 36:26, 27 when the prophet wrote,

“God will give Israel a new heart and new spirit and will put His Spirit inside Israel to cause them to walk in His statutes and keep His judgments.”

The certainty of this passage can be noted in Acts 2:4 when 120 disciples in an upper room were filled with the Holy Spirit and

spoke in tongues. The experience of being filled with the Spirit and speaking in tongues occurred throughout the book of Acts and is still experienced twenty centuries later by Christ's disciples who receive an infilling of the Holy Spirit. The prediction found in Ezekiel 36:26, 27 speculate is occurring in the church but the fulfilment of the prophecy will occur for all of Israel in the future.

The personal work of the Holy Spirit in believers is to guide, direct and help us navigate through the unseen spirit world. The Holy Spirit reminds us of the things that Jesus has revealed. This is uniquely different from the work of angels that are assigned to protect and orchestrate events for the glory of God. Angels are servants of the Holy Spirit, which could entitle Him as Lord of Spirits. The function of the Holy Spirit is closely connected to Jesus. Both were involved in Creation and both are involved in man's salvation and both involve truth. Jesus is the Way, Truth and Life while the Holy Spirit is the Spirit of truth who lives within believers.

The concept of the trinity existed long before the incarnation of Jesus. David wrote in Psalm 110:1, The LORD said unto my Lord, "Sit at my right hand until I make your enemies your footstool." That statement mentions Yahweh as LORD and the Messiah (Jesus) as Lord. Certainly David understood a multiple Lordship in the Godhead. Enoch first revealed this understanding about the Trinity when he wrote that the Ancient of Days, Son of Man and Lord of Spirits existed prior to creation. In 1 Enoch 48:2-3. He wrote,

"In that hour was this Son of Man invoked before the Lord of Spirits, and his name in the presence of the Ancient of Days. Before the sun and the signs were created, before the stars of heaven were formed, his name was invoked in the presence of the Lord of Spirits."

This statement is extremely important to Christianity because the earliest manuscripts of the *Book of Enoch* is between 300 BCE to the middle of the first century BCE. Extant copies are found in Greek, Coptic and the Ethiopian Geez languages. The Greek manuscripts are part of the Dead Sea Scrolls recovered at Qumran, while the Coptic

translation was found in Nag Hammadi Library.⁹⁹ Accordingly, these two verses revealed a Trinitarian God described as Ancient of Days, Son of Man and Lord of Spirits between 165 to 300 years prior to the incarnation of Jesus. Daniel 7 reveals a vision of the Ancient of Days and Son of Man but that prophet didn't mention the Lord of Spirits.

The application of the term Lord of Spirits, would insinuate that the Holy Spirit is indeed Lord over the spirit world and sets boundaries for the demonic spirits in the kingdom of darkness and perhaps assigns duties to the angelic spirits that influence human activity.

Isaiah 6 reveals some of the things found among cherubim. In the vision, they fill the temple with the praise of God saying one to another, "Holy, Holy, Holy. In Luke 2, when an angelic host filled hills of Bethlehem with a lyrical song of, "Glory to God in the Highest" it is easy to see a major function of angels is worship and praise. The *Book of Revelation* expands their praise and worship to new levels as the scripts continue to crescendo to higher praise as multitudes of angels gave their voice to exalt the King of kings.

In summary, all angels are worshippers. They are ministering spirits that are sent to render service to those who will inherit salvation. Angels have various functions. There are guardian angels, messenger angels, and warring angels. These angels (good and bad) involve themselves at the behest of God with leaders in political arenas as well as individuals. There is an obvious need for angels. They are spirits that are separate and distinct from the Holy Spirit who perhaps oversees the work of spirits to help humanity navigate through the unseen spiritual realm.

Who Is The Angel of Jehovah?

The Hebrew word *elohim* is the title or position of God but the Hebrew word *Yahweh* is the actual name of God. It wasn't until Yahweh was translated into the German language that God became

⁹⁹ E. Fahlbusch and G.W. Bromiley, *The Encyclopedia of Christianity: Volume 4, P-Sb* (Grand Rapids, Eerdmans, 2004), page 411.

known as Jehovah; albeit, only in the western world. The Jews still call their monotheistic God, Yahweh.

The transition from Yahweh to Jehovah is understandable since the Hebrew “Y” is pronounced in German as “J” and the Hebrew “W” has a “V” sound; thus Yahweh and Jehovah are the same person but only the names are pronounced differently. A similar transition occurred in the English and Spanish languages with proper names. Jorge, (pronounced hor’hay) in Spanish is often spelled Jorge and George (pronounced jor’g’) in English.

As mentioned previously, angels are spirit beings with the capacity to materialize into a human form. Quite often in the Old Testament these angels identify themselves as the Angel of Jehovah. The phrase itself suggests that the angel or messenger is actually not Jehovah but merely a messenger distinct from Jehovah.

This theory is validated in Zechariah 1:9-17 by the Angel of Jehovah who dialogued with Jehovah in Zechariah’s presence. Also, two chapters later, Zechariah envisioned Joshua standing between the Angel of the Lord and Satan. The angel of the Lord said, “Jehovah rebuke you Satan.” As Dickason pointed out, “The Angel who was called Jehovah was speaking about a separate person who was called Jehovah. How can there be more than one person called Jehovah?”¹⁰⁰

The second theory maintains that the Angel of Jehovah is actually Jehovah manifested as a human and explained as a theophany. It purports that all other angels are called *bene elohim* or sons of God while the Angel of the Lord is *malak yahweh*, which could be translated Messenger of Jehovah or Jehovah, the Messenger.” This theory is validated in Exodus 3:2-6 when Moses encountered the burning bush. Verse 2 states that the Angel of Jehovah appeared to in a flame of fire from the middle of the bush and in verse 6 identified himself by saying, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And in verse 14, Moses wrote, “And Elohim said to Moses, ‘I AM WHO I AM.’ Thus you shall say to the children of Israel, ‘I AM has sent you.’” The Hebrew word for I AM is Yahweh.

¹⁰⁰ Dickason, p. 83.

The author of Judges confirmed evidence that the Angel of Jehovah is actually Jehovah because of the interchange of identities. In Judges 6:7-24, the Angel of Jehovah and Jehovah seem to be one and the same according to Gideon's discussion. Also, in Genesis 16:7-10, the Angel of Jehovah appeared to Hagar who had run away from Sarai after having been treated harshly. According to verse 10, the messenger said, "I will multiply your descendants so much that you will not be able to count them." This task seems like one reserved for Jehovah instead of a task delegated to a messenger. But perhaps our limited understanding of angelic tasks and functions may cause some to consider that theory two was a theophany.

The third theory suggests the Angel of Jehovah should be recognized as the pre-incarnate Christ. This theory requires one to believe in the deity of Christ as a distinct person of the Trinity. Those who purport that the Angel of Jehovah was Jesus will also embrace John 1:18 as a validating Scripture. It quotes, "No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him." This theory also discounts the possibility that the Holy Spirit was materialized as the Angel of Jehovah because John 3:8 states, "The wind blows where it wishes and you hear the sound but you cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

Dickason embraces this theory by pointing out the similarities between the ministries of Jesus and those of the Angel of Jehovah.¹⁰¹ Both have ministries of revelation. The Angel of Jehovah disclosed God's name to Moses in Exodus 3:2, 4, 6, 14 and Jesus is the permanent revelation of God in human form as noted in John 1:14, 18 and Colossians 2:9. Both had commissioning ministries. The Angel of Jehovah commissioned Moses (Exodus 3:7-8), Gideon (Judges 6:11-23) and Samson (Judges 13:1-21). Similarly, Jesus commissioned his disciples to preach the Gospel to deliver men from sin.

Other common ministries include deliverance, protection, intercession, advocacy, confirming covenants, comfort and judgment. Dickason also suggests that although the Angel of Jehovah is not

¹⁰¹ Ibid., p. 84-86.

specifically named, the functions of deity were Christ like.¹⁰² The angel received intercession from Abraham (Genesis 18:22-23) and called Jacob to have faith in Jehovah (Genesis 31:11-13) and even renamed him Israel (Genesis 32:34-32).

In Exodus 3:20-21, he forgave and favored the people of Israel but in Exodus 23:20-21, he had the ability to not pardon their transgressions. In Joshua 5:13-15 he was Captain of Jehovah's army but he also may have been the fiery pillar and cloud that led and protected Israel against the Egyptian army as noted in Exodus 13:21-22. This activity seems consistent with the armor of God that Paul listed in Ephesians 6:10-18. He named Jesus, the Word of God, as the Sword of the Spirit when fighting spiritual warfare.

This theory seems plausible since the New Testament declares Jesus to be the Word of God compared to the Old Testament Messenger of Jehovah. It would be ironic to learn that Jesus was the Angel of Jehovah because he would have participated in selecting the wife of Isaac as noted in Genesis 24:1-9. The Angel of Jehovah went before Abraham's servant to find Rebekah and arrange a marriage with Isaac. As such, Jesus would have selected a spouse for Isaac who ultimately was responsible for his own physical DNA. Those who embrace this theory have these difficult scenarios to explain.

Dickason embraced the Christophany theory as opposed to the Theophany because of the extensive parallels between Jesus and the Angel of Jehovah and because the term Angel of Jehovah does not appear in the New Testament after the birth of Jesus. Jehovah's Witnesses argue that the Angel of Jehovah was the pre-incarnate Christ. But they also teach that the Archangel Michael and the Prince of Israel mentioned in *Daniel* were Jesus. They assert that Jesus was God's first-begotten Son among all the other angels.¹⁰³

Church leaders throughout the centuries varied in their beliefs. While Calvin and Billy Graham agreed with Dickason that the Angel

¹⁰² Ibid.

¹⁰³ Watchtowerwatch.com, "Your Leader is One, the Christ," 15 September 2010, Online <http://wol.jw.org/en/wol/d/r1/lp-e/2010685#h=3>, Retrieved 28 February 2016.

of the Lord was the pre-incarnate Christ, Lewis Chafer intimated that the Angel of Jehovah was not an angel but was actually God.¹⁰⁴ Milliard Erickson wrote, “It is not possible, then to draw from the nature of the angel of the Lord inferences that can be applied to all angels.”¹⁰⁵

Another Scripture, Daniel 3:25, indicates that Jesus may have been the Angel or Messenger of Jehovah. King Nebuchadnezzar saw a fourth man in the fire after only three Hebrew men were thrown into the furnace to be executed. The king confirmed that the fourth man had the form like the Son of Elohim.

It is difficult for me to embrace any of the theories; however, the concept that the pre-incarnate Christ seems plausible except for the fact that angels are messengers, while Jesus would be considered the message because he is the word. As such, the Holy Spirit could have been the Angel of Jehovah. It is inconsistent that Jesus is the Word of God in the New Testament and the Messenger of Jehovah and not the Message in the Old Testament. It also seems inconsistent to suggest that Jesus, who created angels according to Colossians 1:16 would also be called an angel; albeit, Jesus also created man and in the New Testament he became a man.

Jesus was identified as both Son of Man and Son of God in the New Testament but the angels he created only carried the title “sons of God” in the Old Testament. It must be understood that Jesus is more than a messenger of God. He is in fact, the message. Jesus is not only the word of God; he is God of the Word.

How Do Angels Interact With Humans?

As stated in the previous chapter, angels were created for specific functions and are even given descriptive assignments. The late Roland Buck had encounters with angels who revealed to him seven priorities. They are the blood of Jesus; fellowship and communion

¹⁰⁴ Jeremiah, p. 161-163.

¹⁰⁵ Ibid.

with God; Jesus is alive; the promise of the Holy Spirit; Go tell the world; the atonement of Jesus is everlasting and Jesus will return.¹⁰⁶

This may seem contrary to what Marilyn Hickey wrote when she said, “Although, there are perhaps millions of elect angels and although God could send angels to share the gospel with people all over the earth, the Lord has seen fit to entrust the Great Commission to humans, not angels.¹⁰⁷ Yet Charisma Magazine reports angelic appearances to Muslims that cause them to seek salvation in Jesus and many are turning to Christianity as a result.¹⁰⁸

There seems to be pre-cognitive information given to angels who reveal things to people for direction. Terry Law reported a man named Ed Stall who was a successful farmer. God showed in a dream where pockets of water were formed in the prairie that helped him water his farm. On another occasion, Stall was frightened by an angelic appearance. The angel told him that Terry Law was going to make a decision to attend Oral Roberts University and that Father, God wanted him to cover all the financial obligations. Three months later, Terry Law felt an inner witness that he was to attend ORU and the next day, when he was sharing with Ed Stall about his decision to go to the university, Ed Stall noted that three months prior, he had an angelic visit from God to pay for Terry’s financial obligations to attend ORU. Noting the timing of the angelic visit and the decision for Terry Law to attend ORU could signify the information was known in the spiritual realm prior to the physical realm as it relates to time.

This story included both the work of the Holy Spirit in Terry Law and an angelic message to Ed Stall. A biblical story sounds

¹⁰⁶ Law, p. 116.

¹⁰⁷ Marilyn Hickey, *Angels All Around* (Denver, CO: Marilyn Hickey Ministries, 1991) p. 57.

¹⁰⁸ Ibid., Lee, “Why Revival is Exploding Among Muslims.”

familiar. Acts 8 tells the story of Philip who had been preaching in Samaria when an angel appeared to him and told him to go south on the road that leads from Jerusalem to Gaza. When Philip arrived at the place, the Holy Spirit told him to join himself to the chariot of an Ethiopian eunuch. The Ethiopian man happened to be the treasurer for Queen Candice and he was reading Isaiah 53 at that precise moment that Philip arrived. The conversation between Philip and Ethiopian traveler not only led to the conversion of the prestigious treasurer but perhaps was responsible for bringing the gospel message about Jesus to all of Africa.

In both of these stories, the Holy Spirit and angels were involved in motivating and orchestrating the events. Perhaps that interchange of activity in the spirit world typifies the working of miracles. The motivation of the Holy Spirit and the angelic orchestrating of events performs the supernatural. Law maintains that angels are activated by authority, sacrifice, prayer, giving in obedience and finally, praise and worship.¹⁰⁹

I recall praying to receive my first pastorate. My wife, Terry, and I were travelling the hills of West Virginia as evangelists. I felt the Lord tell me that I would soon be a pastor. I began to pray and ask God to send me to a congregation with talented people who were hungry for a move of the Holy Spirit. At the same time, a church in Weirton, WV was praying for a young pastor who would lead them into the things of the Spirit. Upon arrival at my first pastoral assignment it was obvious that both prayers were heard and an orchestration in the heavenlies had occurred, causing both prayers to be answered.

It seems likely that angels are motivated by a person's faith. According to Hebrews 11:1, faith is a spiritual substance that cannot be seen but is prompted by God's word. Angels are messengers (with messages or words) from God who activate and orchestrate His word in people of faith. Angelic assignments seem to manifest God's spoken word into the physical realm.

Opposing spiritual forces try to prevent God's word from

¹⁰⁹ Law, p. 178-190.

being manifested. Fallen angels in the kingdom of darkness seek to restrict the implementation of God's word and try to cause people to lose faith. We all simultaneously co-exist in dual worlds, both the physical and spiritual and it is the spirit world influences what occurs in the physical realm.

God's assigned angels influence mankind with His kingdom desires while demons influence the world with evil thoughts, temptations, aspirations, inventions and negative feelings that emanate from the kingdom of darkness. Doubt, unbelief and negativism are sourced from the spirit world and at the same time, faith and a positive attitude are sourced from the same spirit realm. All authority comes from God and Jesus ultimately rules as king of God's kingdom. At the same time, an undermining spiritual force seeks to subvert God's kingdom.

The condition of a person's heart determines his or her susceptibility to the spirit world. A person whose heart is to serve the Lord will be opened to the work of angels in their lives. They may find themselves supernaturally affected by unseen angelic spirits. Those who seek their own will and pleasure are susceptible to the temptations and powers of the Evil one.

Dickason explained that the interaction between angels and believers take many forms namely those activities that reveal, guide, provide, protect, deliver, strengthen and encourage as well as bring answers to prayer. They also attend to the righteous dead.¹¹⁰ Dickason quoted Job 4:18 and Job 15:15 to suggest that God is not dependent upon these subservient creatures; however, those two Scriptures are actually referencing the angels or servants of God who rebelled in error against Him. God is not dependent upon angels; however, it would be disingenuous to suggest that He did not create them for His purposes and pleasure. Their existence has been sovereignly designed for the exercise of His will and He uses their services to accomplish those tasks.

¹¹⁰ Dickason, p. 102-105.

CHAPTER 6

DEMONS

The word “demons” seems scary but actually demons themselves are controllable, have no power over the will of humans and are really submissive, to some degree, to people who understand them and their substance. I often hear people say, “I have my own demons,” or “These demonic thoughts are troubling.” Actually, these are true statements. The biblical term “demons” are defined as evil spirits but quite different from fallen angels and Satan or the Devil or even unclean spirits that control human function if possessed. As I stated in Chapter 4, non-soulical evil spirits are better defined as “thought initiators” which produce words, create emotion and influence behavior. So to understand demons is to realize they are simply thoughts that people can resist. Non-soulical spirits can be both good and bad spirits, so we should resist evil thoughts and capture good thoughts in our minds and think about them.

What Are Fallen Angels?

The term “fallen angels” comes from a statement found in both the Old and New Testaments. Isaiah 14:12 records a statement about Lucifer, “How you have “fallen” from heaven, morning star, son of the dawn! You have been “cast down” to the earth, you who once laid low the nations!” In Luke 10:18, when the seventy disciples returned rejoicing that the demonic world submitted to their authority, Jesus said, “I watched Satan fall from heaven like lightning.”

Revelation 12:7-12 describes the occasion when Satan was cast from heaven to earth. It occurred during a war between Michael and his angels who battled the Devil and his angels. The fall of Satan brought doom to the inhabitants of earth. The idea of fallen means they no longer are celestial spirits but are terrestrial spirits where the

Prince of the Power of the Air seeks to rule and dominate the lives of people on the earth.

Genesis 6:1-7 suggest that the giants in that day were children of “fallen angels” and were mighty men who were known for their powers, strength and stature. *The Book of Enoch* and *Book of Giants* both apocryphal Jewish books based upon an event that apparently occurred in the days of Jared (Enoch’s father) when two hundred angels decided to come to earth to copulate with women. Children born to the fallen angels became giants and brought wickedness to the earth. As a result, God destroyed the earth in the days of Noah to rid the race of giants. These angels were called Nephilim. The term Nephilim means “fallen ones” and the term is found before and after the flood.

Dennis Lindsay’s book, *Giants, Fallen Angels and the Return of the Nephilim*, records vivid descriptions of the giants that existed in the days of Noah and afterwards. He cites megalithic monuments from the Pyramids of Egypt, the Temple of Karnak in Luxor, Egypt and the Colossi of Memnon, which was carved from a block of stone weighing an estimated 1,000 tons. Another megalithic mystery in Puma Punka, Bolivia has granite blocks that are over 25 feet in length and weigh over 100 tons. They are precision cut, smoothly polished and held together with metal clamps in sockets.¹¹¹

First century historian Josephus believed and recorded that the sons of God mentioned in Genesis 6 were fallen angels stating, “This belief was considered the standard view in the ancient world – that fallen angels were the fathers of the giants.”¹¹² Philo, a first century A. D. Jewish philosopher underscored Josephus’ account of Genesis 6 and stated, “What Moses called angels other philosophers called demons.”¹¹³

¹¹¹ Dennis Lindsay, *Giants, Fallen Angels, and the Return of the Nephilim* (Dallas: Christ For The Nations, Inc. 2015), p. 67-77.

¹¹² Ibid p. 122-123.

¹¹³ Ibid.

Genesis 6:4 gives insight to the giants or the Nephilim. Moses wrote, “There were giants on the earth in those days, and also afterward, when the sons of God came into the daughters of men and they bore children to them. Those were mighty men who were of old, men of renown.” The phrase “and also afterward” indicated that there were Nephilim after the flood similar to those before the flood.

Nephilim are mentioned in I Chronicles 20:4,6,8 and 2 Samuel 21:16,18, 20, 22 with a different spelling. A race of giants called Repha'm are recorded in Genesis 14:5 during the time of Abraham and Lot. In Deuteronomy 3:11, a race of giants lived east of the Jordan River who were probably descendants of the original Canaanites. Deuteronomy 2:10,11 refers to a warrior group of giants that lived about 400 years after the flood and Deuteronomy 2:19-21 refer to Zamzummin (plural for Zuzim) which was considered the land of the giants. Numbers 13:33 mention that the sons of Anak were part of the Nephilim and King Og of Bashan (mentioned in Deuteronomy 3:11 and Joshua 12:4) had a bed that was reportedly thirteen to fourteen feet long.¹¹⁴

If the intention of the flood was to wipe out a race of people, including the giants, then one of two things happened. Either one of Noah's sons or daughters-in-laws had the genetic DNA of the giants or other angels from heaven also rebelled against God at a different time after the rebellion of the original two hundred. It is not inconsistent to think that if angels rebelled against God before the creation of world and if angels rebelled against God in the days of Jarad then the likelihood of additional rebellions is positive.

Lindsay identified Luke 17:26 and Matthew 24:37 to assert that the Nephilim will come to earth again. Jesus said, “Just as it was in the days of Noah, so also will it be in the days of the Son of Man coming.” Many unusual events occurred in the days of Noah. There was an increased fallen angel activity, production of Nephilim offspring, creation of hybrids, advanced technology, rebellion and

¹¹⁴ Ibid., p. 21.

hostility toward God, corruption of God's creation, inter-dimensional portals, worship of gods other than Yahweh, men thinking themselves as gods and worldwide judgment on the horizon.¹¹⁵

In Deuteronomy 32:17, Moses explained that God's people started sacrificing to demons instead of God. He stated there were new gods and new arrivals with which their ancestors were not acquainted. Is it possible that other angels rebelled against God and were hurled to earth or perhaps came to earth for the same reason as those in Genesis 6?

According to Dickason, both Deuteronomy 32:17 and Psalms 106:36-37 uses the Hebrew word *shedhim* and translated *daimonia* by the Septuagint to describe idols. Because these Scriptures reference demons as idols it is a clear indication that the Hebrews regarded idolatrous images as visible symbols of invisible demons.¹¹⁶

In 2016, I travelled to Ethiopia to interview a pastor whose ancestors documented a story that occurred over two hundred years ago in that African country. The story was confirmed by Abraham Lombamo who was a political representative for his Hadiya nation in Addis Ababa for almost five years. Currently, two Habusa communities, Ajora and Kalalamo, have about 10,000 residents. The word Habusa means hybrid and the people living in these communities are part of the Ilikoxo and Habo tribes. The Hadiya tribes have about 15 million people who migrated from Yemen, Sudan and Eritrea.

Tradition reports that a man named Ilikoxo met a beautiful young girl walking among the grazing cattle. He introduced himself to her and they eventually married. She gave birth to two boys and after eight years of marriage she informed him that she was half angel and half human. She also told him that she was going back to her family and wanted to take one of the boys, which Ilikoxo disagreed. Without his consent, she and one of the boys disappeared in his midst.

¹¹⁵ Ibid., p. 101.

¹¹⁶Dickason. p. 162.

Afterwards, Ilikoxo remembered her behavior and how she cooked food without fire and cooked butter like bread. He became very wealthy while they were married. Lombamo confirmed that some people from these tribes have been known to turn themselves into animals, trees and other people. They have a keen prophetic sense especially as it concerns the weather. Many of the people in these tribes are scientists and skilled in many medicines. They are also quite wealthy.¹¹⁷ While this wild sounding story seems unbelievable, it only underscores the reality of demonic animists who are controlled by the powers of darkness. It is reported that these people also have cannibalistic tendencies, which only reinforces a continued Satanic worship existing in Ethiopia and around the world.

Whether or not these legends are accurate cannot be authenticated except word of mouth by those living in the area but the fact that Nephilim existed before and after the flood and the remarks that Jesus made to inform his followers that such activity will occur again when he returns, leads to the possibility of its accuracy.

What is the Difference Between Satan and Demons?

It is certain that an evil presence exists worldwide. Our theology mandates that these supernatural activities are not from God but rather from Satan. According to Dickason, there are as many as forty different titles for Satan.¹¹⁸ It is important to know that there is an orderly designation of demonic spirits that form a cohesive kingdom of darkness. In order to differentiate between Satan and demons, it is important to attach names to each in order to accurately describe the difference.

Dickerson suggests Satan's names relate to his position, his character or his activities. The Bible defines Satan in various ways. The Greek word *satan* is transliterated Satan in Revelation 12:9 and this word describes him as an adversary or one who opposes God.

¹¹⁷ Amanuel Lombamo, "Interview Manuscript from Ethiopian leader", (Cedar Hill, TX: Lifeworld International Electronic Library), Interview on 04 March 2016.

¹¹⁸ Dickason, p. 127-133.

Zechariah 3:1-2 and Luke 22:31-32 record this opposition. The Greek word *diabolos* is translated the Devil and recorded in Revelation 12:9 and Luke 4:2,13. *Diabolos* is used thirty-five times and it means slanderer or accuser.

The name Lucifer, in Hebrew, is *helel* and is defined as son of the dawn or Morning Star. A vivid picture was given by the prophet in Isaiah 14:12 to describe Satan before he fell from God's grace. His light became darkness. John gave him dual identities in Revelation 12:3,7, 9 calling him the great dragon or the serpent of old referencing the serpent who deceived Eve in the Garden of Eden. Jesus called Satan the "evil one" in John 17:15 and the apostle confirmed the name in I John 5:18. In Revelation 9:11 the Devil is described as the Destroyer.

Ezekiel names Satan as the anointed cherub who covers and was the spirit situated at man's judgment to prevent him from obtaining eternal life, except through a spirit called death. In John 12:31 and 16:11, Jesus referenced the "ruler of this world," indicating that the ruler was Satan; however, the ruler of this world could be an authority designated by Satan.

Although God is sovereign in all His ways, Satan has a kingdom of darkness in the cosmos whereby he orders demonic forces to bring destruction, havoc, sickness, calamity and all sorts of negativity to people. In Ephesus 2:2, Paul mentioned the prince of the power of the air, indicating the domain and activities of Satan or one that he commissioned. Paul also called Satan, the god of this age in 2 Corinthians 4:4 to describe his limited time and power on earth. Matthew 12:24 and Luke 11:15 both confirm that one of Satan's names is Beelzebub, who is the ruler of demons.

Believers recognize Satan in many ways. He was the tempter in Matthew 4:3; accuser in Revelation 12:10; liar and deceiver in John 8:44 and Revelation 12:9; 20:3. He is the spirit that works in the sons of disobedience in Ephesians 5:6 and Colossians 3:6. And while it might be possible that these are all names and designations of Satan, it is also possible that these are names of demon spirits that work under the leadership and authority of Satan himself, Dickason maintains that

Satan's domain is three-fold.¹¹⁹ He abides in the heavenlies (Ephesians 6:11-12.) He has access to heaven (Revelation 12:10; Job 1:6; Job 2:1.) He is active on the earth (I Peter 5:8.)

Non-soulical demon spirits are likely evil thoughts and are different than Satan who is a soulical spirit, with mental, emotional and volitional qualities. Satan deceives people with his mental and emotional abilities (Revelation 20:3; 7-10). He influences governments and world leaders (Daniel 10:13,20; Ephesians 6:12; I Thessalonians 2:18). And Satan utilizes his deceptive powers to send demons to snatch away God's word (Matthew 13:1-30; Mark 4:1-20; Luke 8:4-15) and blind people from seeing truth (2 Corinthians 4:3-4).

The Devil also uses demons and other people to accuse and slander other people (Revelation 12:10) and to put doubt in people's minds (Genesis 3:1-5). Demons tempt people to lie (Acts 5:3) and to engage in sexual sins (I Corinthians 7:5) Satan breathes pride that leads to arrogance and he hurls spirits of discouragement to bring dismay. He infiltrates the church with false teachers, false doctrines and false disciples. He incites rebellion against God and brings division and dissention into all institutions including, family, politics, education, entertainment, finance, the corporate world, and religions.

These spirits cohort together at the behest of Satan. The Greek word *daimon* is transliterated demons but the KJV translates the word devils. *Daimon* means evil spirits. The Hebrew word *sheddim* found in Deuteronomy 32:17 is also translated demons, which Dickason maintained were physical idols that represented invisible demons. The Hebrew word *seirim* is translated *daimonia* in the LXX and 2 Chronicles 11:15 and 2 Kings 22:8 were goat like conceptions representing demon-satyrs. Isaiah also referenced them in Isaiah 13:21; 34:14.

This concept of physical idols portraying invisible gods is clearly understood in the Hebrew term *elilim* recorded in Psalm 96:5 and in LXX, Psalm 95:5. It reads, "For all the gods (*elilim*) of the peoples are idols." The Hebrew word *Gad* found in Isaiah 65:11

¹¹⁹ Ibid., p. 119.

referred to as the god of fortune, which was worshipped by the Babylonians. In other places this was called *Baal* or *Bel*.¹²⁰

The Hebrew word *qeter* means destructions and in Psalm 90:6, was regarded as an evil spirit. The Greek term *pneuma* refers to different demonic spirits found in both the Old and New Testaments. Luke 10:17-20 uses the term “spirits of demons” as does Revelation 16:14 to differentiate them from human spirits. These were the unclean spirits listed in Appendix E along with the many non-soulical demons or spirits that are found in Scripture. With the exception of “unclean spirits, spirits of the dead, and spirit of divination, this list in the appendix provides names of non-soulical spirits.

Is Satan Really Powerful?

The potential of one’s power often depends upon the surrounding environment. For example, a fish in its natural environment is very mobile and can move quickly in any direction to elude an approaching enemy. If the fish is taken out of water, it loses its power to elude the enemy. Likewise, a bird in a cage is outside its natural environment and can only find freedom to fly when released from the cage.

In a similar manner, Satan is only powerful and effective when he is in his own environment. And as long as believers walk in the Light, the powers of darkness have no power over him. Satan or his designated cohort is the Prince of the Power of the Air and he is able to tempt and affect humanity. But he loses power over them when they chose to abide with Christ and maintain the principles and laws of God’s kingdom.

Dickerson maintains that Satan finds power in promoting programs and philosophies that oppose God. He uses evil spirits to produce oppression in mankind and create explicit strategies to oppose the saints.¹²¹ Daniel 7:25 predicts that demon spirits will influence leaders to express satanic philosophy in individuals, political

¹²⁰ Merrill Unger, *Biblical Demonology*, (Grand Rapids: Kregel Publications, 1994) p. 61.

¹²¹ Dickason, p. 181-190.

governments and the world's system. These spirits will speak pompous words against God and persecute the saints. The Aramaic word used for "persecute" is *hapax legomenon* and literally means to wear down or wear out.

Jesus provided an antidote for this tactic in Luke 18:1-6 with the parable of woman and the unjust judge. In the parable, the unjust judge represented Satan because he does not fear God or care about man. Yet the woman, who represents the people of God continually prayed and pressed the judge to avenge her of the adversary. In verse 6, Jesus said, "Hear what the unjust judge said." In the previous verse, the judge stated, "Though I do not fear God or regard man, yet because this widow "wears me out" with her continual coming, I will avenge her." As a result, her prayer was answered. Connecting these two Scriptures, we can conclude that the Devil attempts to "wear out" the saints but Jesus conclusively stated, the prayers of the saints will "wear out" the Devil.

Satan opposes God's program by promoting rebellion and slanderous remarks through people and promoting idolatry, false religions, and cults. The Scripture reveals Satan's power to oppress mankind through situations that causes stress, injury or lack. He degrades man by inciting immorality and self-centeredness. Many physical and mental ailments are a result of demonic activity including murder, destruction and suicide. He even opposes the saints with spiritual struggles and attacks against the people's commitment to God and His word. Satan also devises strategies, schemes, tactics and temptations to try to prevent believers from walking in their identity as sons of God.

One of the greatest temptations is triggered through pride whereby he uses worldly influences such as lust, importance, and greed to produce the temptation. The church has been influenced throughout the last two millennia by doctrinal divisions, persecution, and separation of fellowship. These strategies are used by Satan to trap believers who engage in behavior, ideas, and ways outside God's kingdom. As long as people adhere to the spiritual laws of God's kingdom, Satan has no power to influence or effect their behavior or lives. Conversely, when people walk into the kingdom of darkness, they become prey to the enemy.

There are five laws in God's kingdom that will keep us away from Satan's environment. These are the law of truth (Malachi 2:2), the law of faith (Romans 3:27), the law of righteousness (Romans 9:31), the law of the spirit of life in Christ (Romans 8:2) and the law of liberty (James 1:25). The overarching law by which everything in God's kingdom must adhere to is called the "royal law." James 2:8 suggests the primal royal law is love.

There are many spiritual laws of God's kingdom and in Galatians 5:22-23, Paul listed nine of them, which he called fruit of the spirit. These are love, joy peace, patience, kindness, goodness, faithfulness, gentleness and moderation. He accentuated the power of these laws by stating there are no laws outside God's kingdom that supersede these.

Judson Cornwall once said, "We are not unlike the flea on the head of an elephant who, just after the elephant crossed an aging bridge, leaned over to the ear of the elephant and whispered, 'Wow! Didn't we shake that bridge?'"¹²² The statement was made to remind believers that Jesus is king of God's kingdom. It is His kingdom; we are just around for the ride. When Jesus' disciples rejoiced that Satan's demons submitted to their authority, he said, "Don't rejoice because demons obeyed you but rather rejoice that your name is written in heaven."

When a believer has his name written in heaven's journal, he is registered as a son of God and is given authority in the spirit realm to rule over the enemy. It is through the Holy Spirit that we understand the strategies, tactics and powers of the enemy with a counter offensive to overcome. Although Satan has power and effectively disrupts human activity and progress with schisms and strategies, his power is limited to the mere temptations that he places before mankind.

The Lord's brother explained in James 1:14 that temptations are the result of people being drawn toward personal desires or lust. These yearnings are like seeds that once they are conceived, will give birth to sin. He also said matured sin produces death. The key to

¹²² Law, p. 151.

overcoming sin is to yield oneself to God instead of personal desires. Paul called this process “death of self” and suggested that it is the only productive way to overcome the powers of darkness.

What Is the Work of Demons?

The primary intent of demons is to control and dominate. As previously noted, demons are an extension of Satan and they work within the environment of darkness to affect and influence worldly systems. They operate in every area of society to bring division, dissention, distortion and destruction to God’s people, programs and initiatives.

It is assumed that Satan’s rebellion against God incited the rebellion of his followers. In the same way that Lucifer rebelled against God, those demons in the spirit realm also seek to under mind those who have been given authority in the physical realm. This is perhaps why Paul used the term “the man of lawlessness” in 2 Thessalonians 2:3-4. It describes individuals or groups who oppose and exalt their desires above God. And while lawlessness certainly applies to civil, state and religious laws, the primary arena for the “man of lawlessness” is the spirit realm and those laws that apply to God’s kingdom.

It is not logical that “the man of lawlessness” would refer to civil law or any religious law of the Old Testament. It is more consistent to assume that the man of lawlessness was one, who was engaged as a leader in God’s kingdom but selfishly assumed opinions and philosophies contrary to the laws of God’s kingdom. His actions and activities would obviously have Satanic motivation. Not everything bad that happens in society is demonic. Oftentimes it is pure selfishness of people. But even then, the “behind the scenes” activity of demonic thoughts and forces of evil are the sources of selfish behaviour. Satan uses the human self to materialize his will from the spiritual realm into physical.

According to Enoch 14:9, evil spirits are terrestrial spirits that oppress, corrupt, cause to fall, contend with and bring blood shed or bruising upon earth. They also cause grief and sorrow.¹²³ To this

¹²³ Laurence, p. 19.

degree, evil spirits or demons affect the minds, emotions, and wills of individuals specifically related to behavior, attitudes and morality. Demons influence individuals, institutions and governments. The evidence of their work is found in the words of Jesus when he said, "A kingdom divided against itself will not stand." The operative word is divide. Satan uses his cohorts to bring division. Jesus asserted this principle when he was accused of being Beelzebub, the ruler of demons, after he exorcized demons that afflicted people. Jesus reasoned that a divider could not divide his own kingdom at the expense of destroying his own kingdom.

Satan and his demons attack individuals in an effort to divide their commitment to God. They divide marriages by inflicting thoughts or afflicting abuse, which often causes divorce. The enemy divides local churches by inciting dissention among members or between pastor and parishioners. He also divides the body of Christ with doctrinal differences that lead to denominational division. Satan is a divider.

An interesting statement is found in the *Gospel of Thomas*, which is supposedly a collection of Jesus' words and sayings. Some of them can be found in the stories of the four gospels but others were not recorded in the gospels. Thomas 72 is a saying not found in the Bible. It states,

"A man approached Jesus and said, "Tell my brothers to divide my father's possessions with me." Jesus said to him, "O man, who made me a divider?" Then he turned to his disciples and asked, "I am not a divider, am I?"¹²⁴

Verse 61 of the same book reports a dialogue between Jesus and Salome. When Salome asked him, "Who are you to prophesy like you come from the One. But you sit on my couch and eat from my table." Jesus said to her, "I am he who exists from the undivided. I was given some of the things of my Father." Then one of them said, "And I am your disciple." Jesus responded, "Well if that's the case,

¹²⁴ Ibid. Delp, *The Living Thomas*, p.18.

then be filled with light because if you are divided, then you will be filled with darkness.”¹²⁵ Division is one of the hallmarks of Satanic activity.

Division is incited by slander, gossip, backbiting and lies. In Ephesians 4:31, Paul told the church of Ephesus, “You must put away every kind of bitterness, anger, wrath, quarreling, and evil, slanderous talk. Instead, be kind to one another, compassionate, forgiving one another, just as God, in Christ, also forgave you.” Paul expressed his concern that the church at Corinth had been infiltrated with demonic activity. In 2 Corinthians 12:20, he expressed his desire to revisit them but was afraid he may find quarreling, jealousy, intense anger, selfish ambition, slander, gossip, arrogance, and disorder. These behaviors and attitudes are expressed because of selfish desires, which Satan entices.

A second major initiative from the demonic world is destruction. Satan seeks to kill, steal and destroy. He destroys marriages; he destroys reputations; he destroys life; he destroys human function. While the medical profession finds it difficult to assign demonic activity to physical dysfunction, the Bible certainly has no problem making that assignment. Disabling abilities, degrading man’s nature and deranging mental capacities are some of the aspects of Satan’s destructive powers. Society should look at such people as victims of Satanic prowess and offer care and compassion to the individuals and their families.

The New Testament records his destructive nature upon individuals through the many physical ailments and injuries that are demonically induced. Dumbness (Matthew 9:32-33; 12:22; Mark 9:17-29), blindness (Matthew 12:22), deformity (Luke 13:11-17) and seizures (Matthew 17:15-18) are disabling body functions that were attributed to demon powers. It must be noted; however, not all physical ailments are demonically inspired. Matthew 4:24; Mark 1:32, 34; Luke 7:21; 9:1 clearly distinguishes natural and chemically induced diseases and maladies from demonic afflictions.

¹²⁵ Ibid., p. 37.

At this point, it must be pointed out that there is a difference between soulical and non-soulical evil spirits. Soulical demons have minds, wills and emotions. People who are possessed by demons are possessed by soulical demons; however, people who continually open their lives to non-soulical spirits like anger, lusts, fear, bitterness could be problematic. We have the ability to cast down thoughts of anger, lusts, fear and bitterness but if we fail to do so, we may find ourselves controlled by them. That which we fail to control will soon control us.

Removing demons will be discussed at length in Chapter 11 but the aspect of demons controlling and dominating people is procured through Satan's agents. Mark 5:5 describes one demoniac who kept gashing himself with stones while another boy in Mark 9:22 tried to commit suicide as demons threw him into the fire or into the water. It is unfortunate that these kinds of situations are often "explained away" by the medical model positioning mental maladies as chemical disruptions but even though medicine can adjust the chemical composition of our physical and mental bodies they do not cure the problem that caused the malady.

I contend that physical maladies that people face are often the result of demonic forces that initiate or support the cause of the destruction. For example, stress is known by psychologists to be the cause of physical ailments but stress is really the result of what occurs in the spiritual realm. Financial problems do not cause stress; however, worry, fear, anxiety and other toxic thoughts that are focused around one's finances can produce stress. And while doctors can diagnose the problem and prescribe medicine to mask the stress, it doesn't prevent the patient from worrying about how to pay their bills. On the other hand, Jesus provided answers about how to relieve stress. In Matthew 6:31-33 he said, "Don't worry (which produces stress) but seek God's kingdom (which produces joy, peace and righteousness)."

I believe God can heal us four different ways: through natural means, through medical doctors, by supernatural means and by faith. The first two are products of the physical realm and the last two are products of the spiritual realm. I certainly do not discourage using doctors or the medical profession, I only contend that they do not

have all the answers. And the answers they do have come from God; hence, we should seek God's kingdom first.

It is my estimation that the demonic kingdom has a part to play in many cases of physical and mental illness because of its destructive nature. Our modern society is shy to place blame on unseen evil forces that cause the problems; therefore, they are reluctant to embrace unseen spiritual forces with the ability to cure abnormalities without medicine. It must be noted that most medicines only treat the symptoms; it does not eliminate the cause, while others are used to drive cancer from our physical bodies. The opioid epidemic in our country is not only about drug addicts seeking relief, the victims are oftentimes the patients of medical doctors who prescribe medicines without restraint. And because most doctors got into the profession because of their compassion, they search for ways to relieve the pain of their ailing patients.

Not only does Satan seek to destroy our physical health, he also uses distortion as part of his arsenal and strategies. Distortion weakens the church, seduces humanity, demeans the nation of Israel and corrupts society. The concept of truth has been marginalized through distortion. Denominations are formed because of doctrinal differences and these differences occur because people read the Bible from different perspectives. Throughout the centuries the doctrinal pendulum has swung back and forth to create a certain balance that is needed in the church but with each monumental swing comes distortion. It is very difficult to define distortion other than to say it is the deviation of absolute truth.

It is easy to see how absolute truth can be deviated and why people seldom used the term "absolute truth" anymore. God's word is the only measurement of absolute truth and it is measured by God's nature and standard. And while Christians believe Jesus is the word of God and the measurement of absolute truth, other religions and societies have a differing opinion. The Holy Spirit is the spirit of truth and anything less than God's standard of truth is not absolute truth. As a result, people use other words to explain truth. Phrases such as relative truth, partial or half-truth, and personal truth are used. For example, one man may say, "My wife is the most wonderful woman in

the world,” which is certainly a personal truth but not necessarily absolute truth. Absolute truth is God’s determination because He is absolute absolutely.

There are examples in the Bible where people said things that were true but they were not truth. In Acts 16:18, Luke told a story about a slave girl who had spirit of divination that assisted her in fortune-telling. The slave girl accompanied Paul and Silas for many days. As they walked to the place of prayer, she would cry out, “These men are servants of the Most High God who are proclaiming to you the way of salvation.” What the girl said was true but it was not divinely inspired so it wasn’t truth. After several days, Paul became annoyed and cast the spirit from the girl.

On another occasion, Jesus met a woman in Samaria at the town well. During their conversation, she told him that she was not married. In John 4:17, Jesus responded by saying, “You are right when you said you have no husband. The man living with you is not your husband. But the truth is you have had five husbands. Jesus acknowledged that her statement was true but it wasn’t truth because her words were meant to deceive.

When the devil tempted Jesus in the desert, he quoted Psalm 91:11, 12. Challenging Christ’s identity, Satan said, “Jump off this building because if you are the son of God the Psalm says, ‘He will give his angels charge over you and they shall bear you up lest you dash your foot against a stone.’” Satan read the words of Scripture to Jesus that were straight from the Bible, which Christians confirm is true but because they were spoken out of deception, it was not truth.

Satan uses “distortion of truth” in our society to bring decay. The LGBT community promotes homosexuality as an alternative lifestyle. And while it may be true that homosexuality is an alternative lifestyle, the truth remains that homosexuality is not embraced by God. Romans 1:25-27; I Timothy 1:8-10 and I Corinthians 6:9-11 declare the truth. Homosexuality is an unnatural lifestyle, and according to Revelation 21:8, those who practice such a lifestyle faces a severe punishment for being sexually immoral.

Similarly, modern society has created a motif for women's rights surrounding abortion that ultimately eliminates the rights of the unborn. The marketing dynamic to perpetuate the atrocity has distorted truth. While it may be true that abortion is simply removing the fetus of a mother, the truth remains, that abortion is the intentional murder of a live baby inside the womb of a live woman. And while the women's rights movement maintains the rights of the mother for her own life, do those rights supersede the rights of the child that she is carrying? It seems distorted that the mother is sent to a mental institution for cutting off her hand but the same woman is honored for dislodging the child she carries in her womb. One is an appendage; the other is a life. Distortions of truth are designed to engage others to a specific set of beliefs.

Demons influence every area of society. They seek the destruction of people, institutions, churches and the nation of Israel. Those things that God holds dear are subjects to their polluted and perverted ambitions. Demons seduce individuals, invade marriages, control politics, influence education, and empower those who are bent on evil. Although the work of demons is widespread, the answer to stopping the forces of darkness resides in the church, which should address spiritual matters.

The work of demons is vast and varied. Satan and his cohorts use various tactics of dissention to create division. They use their powers to induce hardships, persecution and various maladies. They destroy marriages, churches and individuals. They influence people to distort the truth, which leads to societal decay and church calamities.

Paul said in Colossians 2:8-10,

“Be careful not to allow anyone to captivate you through elemental spirits of the world, and not according to Christ.” (NET).

This phrase *κατὰ τὰ στοιχεῖα τοῦ κόσμου* (*kata ta stoicheia tou kosmou*), usually translated “through elemental spirits of the world” is difficult to translate because of problems surrounding the precise meaning of *στοιχεῖα* in this context.

Originally it referred to the letters of the alphabet, with the idea at its root of “things in a row.”¹²⁶

C. Vaughn and M.J. Harris offers three suggestions. (1) It could refer to material elements comprising the physical realm; (2) It could comprise the elementary teachings (principles) of the world; (3) It could comprise of the elemental spirits of the world. Scholars differ in their opinions. None of the translations I have seen embrace the first concept of “material elements.” The NIV, NASB, NKJV prefer the second concept that the basic or elemental principles, teachings, or theories are contrary to Christ. The NET, NLT, MSG, NRSV, and KJV use elemental or rudimentary spirits or powers behind the teachings and principles that exist. Because Colossae was somewhat Gnostic in they believed “spirits” played a role in Gnostic thought, Paul may have referred to the influence that the unseen spiritual realm had behind the teachings presented in the physical realm.¹²⁷

Casting Out Demons

The concept of casting out demons or exorcisms was not a new phenomenon in the New Testament. The practice of ridding demons is as old as Solomon. When reading the Bible, it is important to remove the chapters and verses to get the full impact of the written message. These were inserted by the Scribes for the purpose of reproducing accurate copies of the written text. Such context is important when reading Luke 11.

The chapter began after Jesus had completed a time of prayer. One of disciples requested that he teach them how to pray in the same way John the Baptist taught his disciples. Jesus responded with the now famous “Lord’s Prayer,” followed by a parabolic teaching on persistent prayer. Soon thereafter Jesus had encountered and cast an evil spirit from a mute man that amazed the crowds. Not everyone was impressed. Some accused him of exorcising demons with the power of Beelzebul, who

¹²⁶ C. Vaughn, “The Christ For The Nations NET Online Bible commentary of Colossians 2:1” (New English Translation) Retrieved 14 December 2017.<http://cfni.net.bible.org/#!/bible/Colossians+2:1>

¹²⁷Ibid. Colossians 2:8, note 19.

was the Lord of demons. Others weren't sure so they asked for a supernatural sign. Knowing their thoughts, Jesus explained that Beelzebul surely would not exorcise from his own kingdom; otherwise, his kingdom would soon fall and disappear.

This conversation was followed with a behind-the-scenes explanation of the spirit realm and what happens when demons are verbally removed from a person's life. Then, one of the ladies in the crowd shouted out and blessed Jesus' mother. She said, "Blessed is the womb that bore you and the breasts by which you nursed. He responded to her by saying, "The really blessed ones are those who hear what I tell you and then you do it.

Crowds gathered closer as he addressed those who had asked him for a sign. Jesus explained their sign can be seen in the life of Jonah, which from other texts referred to Christ' death, burial and resurrection. With the evidences of his exorcisms standing in their midst he began to compare the people in his generation with the those in Solomon's generation. He explained how the Queen of Sheba from Ethiopia had traveled from the "ends of the earth" to listen to the wisdom of Solomon but yet they had someone who traveled from the "ends of heaven" in their midst with a message much greater than Solomon. But what message was Jesus referring to? It is likely that he was comparing how he cast out demons with the way Solomon did it.

An Old Testament pseudepigraphal manuscript called, *The Testament of Solomon*,¹²⁸ ascribed magical powers to the king and explained how Solomon built the Temple of God by commanding demons with a magical ring that was given to him by the archangel Michael. The notion that Solomon had supernatural assistance from the demonic world is certainly not part of the Old Testament; however, the Scriptures suggests that his many treaties with other nations. His covenants, confirmed with other kings, brought 700 wives and 300 concubines into the palace. According to 1 Kings 11:4, these women shifted Solomon's allegiance to other gods when he was older.

¹²⁸ Wikipedia, the free Encyclopedia, "Testament of Solomon" Retrieved 14 December 2017, https://en.wikipedia.org/wiki/Testament_of_Solomon .2017

Perhaps their beliefs in astrology and philosophical opinions regarding demons was one of the reasons for the demise of his kingdom after his death.

Scholars date the Greek manuscript to have been written within the first five centuries after Christ's death but it can be assumed that other copies existed prior to that time. Josephus, a first century Jewish historian confirmed in Book VIII, page 44 that Solomon put a ring next to the nostrils of a demon possessed man and drew out the demons. Chapter 72 of the *Testament of Solomon* explains how to conjure up spirits. But Jesus' references to Solomon in Matthew 12:42 and Luke 11:31 and his statement that a "something greater than knowledge was here" implied that his wisdom and understanding about the kingdom of God and casting out demons was far greater than the wisdom of a magical ring that Solomon used.

The New Testament has much to say about "casting out spirits" and the spirits it referenced were soulical spirits. Referring to the human body, these were spirits that Jesus said were in search of a house. The Matthew 12 and Luke 11 passages describe how spirits claim human bodies as their own houses. And when they are cast out, they search in dry places looking for another dwelling place and if they find none, they return to the previous house they possessed. If that house is vacant and doesn't have another spirit ruling it, then the evil spirit will get seven more spirits and occupy the empty house making the human behavior worse than the first.

The concept of the vacant house is mysterious. When spirits occupy a body, they treat the body like it is their own house. The following translations: KJV, KRSV, NKJV, BBE, ESV, NASB actually translate Luke 11:24 by stating the spirit claims the house as its own. Upon his return to his empty house, the spirit stakes its claim again inviting more evil spirits with it unless the house is occupied. Jesus told us what happens if the house is vacant but what happens if the house is not vacant? What does it do and what determines whether or not it is vacant? Perhaps the concept of spiritual death that occurred when Adam and Eve ate the forbidden fruit can shed light on the

matter. God told the first couple they would die if they touched or ate fruit from the tree. And when they did, several things happened. The glory that covered them in Eden was lost. They sinned and fell short of God's glory. The glory was their spiritual covering. Genesis 2:25 said they were naked and not ashamed but when they sinned, Genesis 3:7 states their eyes were opened; they knew they were naked and they secured clothing to hide their shame. The loss of their ability to see their glory and experience the spiritual world was a spiritual death. Their spirit still existed but they were unaware of it. They could no longer experience the spiritual realm; yet, their spirit still lived in their physical bodies.

Today, evil soulful spirits enter human bodies to set up residences because in the spirit realm, the house appears to be vacant. If a spirit is cast out of a person and that person invites God's Spirit to live through him, then when an evil spirit returns and sees the house is occupied it does not try to repossess the house because the Holy Spirit has taken occupancy. If the house is vacant, then the spirit will seek to repossess it.

The New Testament reveals how Jesus cast out spirits. Matthew 8:16 stated that Jesus drove evil spirits out with his word. Matthew 12:28 and Luke 11:20 reveals that Jesus cast out spirits by the "Spirit or Finger" of God. In Mark 6:7 and Matthew 10:1, Jesus gave authority to his disciples to cast out demons but in Acts 19:13 when seven sons of Sceva, the High Priest, rebuked a demon possessed man by saying, "I adjure you by the Jesus who Paul preaches," the demons leaped on the Sceva's sons, overpowered them, stripped them naked and wounded their bodies. It is evident that one must have the authority of the Holy Spirit to cast out demons.

According to Mark 9:18, 28 and Luke 9:40, the disciples were unsuccessful when they tried to cast out a demon from a boy. Jesus told the disciples that certain demons are expelled through prayer and fasting. Very often the New Testament ascribes the infirmities and maladies of people to demon possession, which certainly seems valid because when the evil spirits were cast from the person, the symptoms stopped and the people appeared healed. There is a strong connection

in the Bible between demon possession and certain physical and mental diseases but the medical model has a difficult time embracing the metaphysical as it relates to evil spirits because to do so places common labels upon people. I agree, the field of psychology has no business trying to discern spirits because it must be done through the spirit and not through mental strategy or certain formulas.

Discernment for Casting Out Spirits

Satan is a deceiver. He comes to people in different forms. He came to Eve in the form of a serpent. But this notion of Satan appearing in another form wasn't new to the early church. They were all familiar with the *Book of Jasher* which was a footnoted source in 2 Samuel 1:18 and Joshua 10:13. In Jasher 23:1-86 the author shows how Satan deceived different people. In verse 23, he came to Abraham as a humble old man who was contrite. In verse 29, Satan came to Isaac as a sharp looking young man who ridiculed his father. They did not yield to the temptation of Satan. In verse 34, Abraham rebuked Satan and Satan left him.

Later Satan returned as a body of water. At first the water brought panic to Abraham and his son because they kept wading deeper and deeper. Then Abraham remembered he had been there before and there was no water. In verse 38, Abraham rebuked him again and told Satan to be gone because they were only going to follow the commands of God. Later in Jasher 23:76, he appeared to Sarah as a humble meek old man, who told her that Abraham had sacrificed her son to God. This brought her much heart-ache and grief but later this same old man returned and told her that he had lied to her.

The idea of God, angels or Satan coming to us in physical forms certain causes us to ponder about the validity of the stories, especially if the book has not been canonized; however, the New Testament offers similar stories. Paul said in 2 Corinthians 11:14 that Satan can appear as an "angel of light." Hebrews 13:2 tells us to be hospitable and cautions us not to neglect strangers because we could be entertaining angels without even knowing it.

Another story about Cleopas and his wife in Luke 24 on the road to Emmaus, which was about seven miles from Jerusalem is

appealing to show the possibility of things like this happening. It was after the Christ's resurrection that the couple debated the death, burial and resurrection that Jesus appeared to them in a different form. Verse 16 explained that their eyes were kept from knowing Jesus' identity even though he walked with them and explained the Old Testament Scriptures about the Messiah. When they arrived at their home, he stayed and shared a meal with them. Jesus took the bread, broke it and gave it to them and suddenly they saw who was with them. At that moment, he vanished.

The ability for God, angels and demons who coexists with us in the spirit realm to suddenly appear and disappear will be discussed in another chapter but I only mention the stories here to explain our intense need to discern spirits. If the spirit is from God, we embrace it. If the spirit is from the Devil, we resist and reject it.

What About the Occult?

The term occult derives from the Latin *occultus*. It is a form of the verb *occulere*, which means to hide or cover up. The occult is the hidden, secret, dark, mysterious, and concealed phenomena that transcends man's natural senses.¹²⁹ According to Dickason, occultism has three main categories: divination, magic and Spiritism.

Divination includes predictive powers called fortune-telling, which people artificially interpret signs or omens. But divination can also be inspirational when people are controlled and empowered by demons.¹³⁰ Various types of divination are mentioned in Scriptures. Genesis 44:5, 15 makes reference to hydromancy, which is a practice of using water including the color, ebb and flow or ripples produced by throwing pebbles into water.¹³¹ Astrology is the practice of reading the signs of the zodiac and it was discouraged in Isaiah 47:13 and Jeremiah 10:2. According to Ruben Katter, astrology is a perversion of

¹²⁹ Dickason, p. 213- 214.

¹³⁰ Ibid.

¹³¹ Wikipedia, the free Encyclopedia, "Hydromancy" retrieved 19 March 2016, <https://en.wikipedia.org/wiki/Hydromancy>.

the star gospel, which was first given to Adam to explain the redemption of mankind.¹³²

Necromancy, or communication with the dead, was discouraged by the law as noted in Deuteronomy 18:11; Leviticus 19:31; 20:6 but was practiced by King Saul in an attempt to contact Samuel from the dead in I Samuel 28:8. Hepatoscopy, the examining of the liver or other organs of animals, was mentioned in Ezekiel 21:21, while teraphim were small idol images used for divination noted in 2 Kings 23:24 and Ezekiel 21:21 and Zechariah 10:2. These were all outlawed in Josiah's reform. But divination was practiced during the days of the early patriarchs.

Genesis 31 records the night time escape of Jacob and his family after he had worked twenty years for Laban to secure his two wives and large cache of livestock. Prior to leaving, Rachel stole teraphim from her father and then deceived him when he searched for the missing idols in Rachel's tent. Also, in I Samuel 19, Michal helped David escape from her father by tricking Saul's men into thinking the teraphim she had placed under the blanket was actually David.

Rhabdomancy, the art of throwing sticks or arrows into the air, was a type of divination mentioned in Ezekiel 21:21 and Hosea 4:12. According to Dickason, divination is still practiced today in the forms of astrology, rod and pendulum, palmistry, card laying, psychometry, dreams and visions, Ouija boards, crystal balls, and water dowsing.¹³³ The Bible condemns all forms of divination because they are distortions of truth.

Another occult practice is magic. In the Bible, sorcery and magic were demonically inspired. The Greek word for sorcerer is *magos* and is translated sorcerer, magician or wise-man. A sorcerer named Bar-Jesus in Acts 13:6-8 was called a false prophet and another sorcerer named Elymas tried to prevent Barnabas and Paul from speaking to the proconsul of the city. In Samaria, Philip encountered a

¹³² Reuben Katter, *The History of Creation and the Origin of the Species* (Minneapolis, MN: Theotes Logos Research, Inc., 1967), p. 4-29.

¹³³ Dickason, *Ibid.*

sorcerer named Simon Magus or Simon the Sorcerer. The Greek word for sorceries in Acts 8:11 is *mageia* and refers to magic arts while the Greek word for sorceries in Revelation 9:21; 18:23; 21:8 and 22:15 is *pharmakeia*, which is the primal word for pharmacy. It appears that sorcerers administered drugs in the first century as a means to harm others. Robin Brace warned readers not to confuse modern medicine with the practice of sorcery stating sorcery was used in the first century similar to drug trafficking today.¹³⁴

Perhaps the common understanding of medicine as a demonic influence derived from the writings of Enoch. According to Enoch 8:2-3, two fallen angels were responsible for making medicine. The fallen angel, Amazarak, taught all the sorcerers and divider of roots. Another fallen angel, Armors, taught the solution of sorcery.¹³⁵ It is easy to see that Enoch's readers would consider that making of medicines was initiated by fallen angels. Dividing of roots is the process of reproducing plants by a division of roots and the mixing and manipulating plants by cross fertilization.

A Jewish blog, *Time No Longer*, discussed the dividing of roots and surmised it was the predecessor to recombinant DNA.¹³⁶ This scientific practice of combining two DNA strands to genetically create genetic material from multiple sources that otherwise would not be found in the genome. This form of molecular cloning has the potential for making hybrid humans that are part human and part animal. Dennis Lindsay suggested that Nephilim have a unique DNA that differentiates them from humans. Women have two X chromosomes and men have and X and Y chromosomes. Lindsay surmised that hybrids may have an additional chromosome added to the genome that makes them different than human.¹³⁷

¹³⁴ Robin A Brace, "Sorcery in the Bible, Pharmekia and Modern Medicine." Ukapologetics.net, <http://www.ukapologetics.net/pharmakeia.html>, Retrieved 17 March 2016.

¹³⁵ Laurence, p. 8.

¹³⁶ Timenolonger.com "Dividing of Roots" Retrieved 16, March 2016. <https://timenolonger.wordpress.com/tag/dividing-of-roots> 2016.

¹³⁷ Lindsay, p. 243.

Today, magic is synonymous with curses, infliction of diseases, incantations, spells, and charms requiring demonic assistance.¹³⁸ Kurt Koch suggested that modern day healing, whether by hypnotism or charismatic healers are demonically inspired or psychologically performed.¹³⁹ He contends that the human mind can psychologically be split into seven different levels: organic realm, organic unconsciousness, collective sub-consciousness, family consciousness, individual consciousness, consciousness, and super-consciousness.

Koch's beliefs that the gifts of healings and miracles concluded with the apostles, prevents him from embracing the supernatural power of God today. Instead, he uses psychology or demonology to explain away the power of God. And while there may be reason to suggest that demons can influence sickness, it seems consistent that only God can perform supernatural healings and miracles and uses His obedient servants to do them. Koch's insistence that charismatic healing preachers are demonically inspired are similar to the scribes accusing Jesus of having an unclean spirit. Jesus responded to them in Luke 11:20 by saying, "If I drive out demons by the finger of God, then the kingdom has come to you."

Dickason asserts the occult as pagan and satanic. It is dominating and effectual. He suggested that Satan promoted occult-type interest to Adam and Eve, tempting them with knowledge and power beyond what God had provided and revealed. I certainly agree with his assessment but I also believe a better label for Tree of Knowledge of Good and Evil is the Tree of Morality. Although God wants humans to be moral, He does not trust man to make the right moral decisions if left alone. It is for this reason He restricted the first couple from eating the Tree of Morality and reserved the determination of right and wrong for deity alone.

One should not be confused with the term cult as it relates to

¹³⁸ Dickason, p 216.

¹³⁹ Kurt Koch, *Demonology Past and Present*, (Grand Rapids: Kregel Publications, 1973), p. 114-127.

occult. The word occult relates to those things that are hidden such as witchcraft, and the use of tarot cards, crystal balls and other occult practices previously mentioned. The secular media describe cults as religious or semi-religious groups whose members are controlled by their leaders. Theologically, Orthodox Christians describe cults as those churches or denominations that do not adhere to the Christian doctrine of the deity of Jesus Christ. Such churches include: Jehovah's Witnesses, Mormons, and Christian Scientists.¹⁴⁰

Charles Braden wrote *These Also Believe* and named various cults that believe in Jesus Christ but do not hold the same doctrinal understanding as most Christians.¹⁴¹ Walter Martin listed the common cults practiced today. Cults are usually distinguished as those with heretical doctrinal views. Martin listed various religions like The Baha'I Faith, Unification Church, Scientology, Islam, Eastern Religions, Worldwide Church of God, Unitarianism, Spiritism, Zen Buddhism, and the Theosophical Society.¹⁴²

In Acts 24:5, 14, Luke informed us that the religious community labeled the church as the *Sect of the Nazarenes*. Paul named the movement, *The Way*. Outsiders called it a sect. The Greek word for sect is *ἡαιρεσις*, pronounced *haberesis* and is the derivative of the word heresies. Essentially the words sect and cult had similar connotations in that they consisted of a few men of like belief that believed differently than others.

Hannegraaff contends that cults, such as the Church of Satan, should be linked to the occult. He is reticent to link churches like Jehovah's Witnesses and Mormons to the occult although they have

¹⁴⁰ Hank Hanegraaff, "The Occult: What is the difference between Cults and Occult? (Charlotte, NC: Christian Research Institute, 2016) Retrieved 17 March 2016, <http://www.equip.org/perspectives/the-occult-what-is-the-difference-between-the-words-cult-and-occult>.

¹⁴¹ Walter Martin, *The Kingdom of the Cults* (Minneapolis: Bethany House Publishers, 1985), p. 11.

¹⁴² *Ibid.*, p. 9.

doctrines that are inconsistent with Orthodox Christianity, which requires a strict basis of biblical standard.¹⁴³

Can Christians Have Demons?

The concept of demonization is not disputed in Christianity except for those who follow the medical model and not do consider biblical examples. Some Christian counselors, psychologists and psychiatrists consider their humanistic training more relevant than the biblical worldview and therefore diagnose conditions of schizophrenia, manic depression and other situations such as hysteria as personality disorders and treat the symptoms medicinally. These diagnoses and medicinal Band-Aids merely treat the symptoms but do not get to the root or cause of the problem.

Before answering the question, “Can Christians have demons” it is important to review previous statements I have made in this book that will help provide clarity. First, I want to distinguish the difference between soulical and non-soulical spirits. Soulical spirits are spirits that have a mind, will and emotion. In the beginning chapters, I listed some of the soulical spirits. They include humans, angels, animals, spirits of the dead, spirits of divination and unclean spirits. Noting the stories in Scripture reveal the capacity of these spirits to have minds, wills and emotions. Demon possession, described in the Bible, seem to be effectuated by this category of spirits. They seek to inhabit human bodies and can even inhabit animals as noted in Matthew 8:30. Usually when stories were told about demon possession, it referenced unclean spirits as the forces that occupied the human.

The other category of demonic spirits is non-soulical spirits which I described as thought initiators. Oftentimes we call these spirits “bad thoughts.” Dr. Caroline Leaf labeled them “toxic thoughts.” But what she calls toxic thoughts, the Bible labels evil spirits.

It is necessary to understand that humanity lives in dual realms: a physical world that we experience with our physical senses and a spiritual world that has been hidden because of Adam and Eve’s original sin. From a biblical perspective, Adam and Eve experienced

¹⁴³ Ibid.

this dual realm in such a manner that the spiritual realm was as tangible and real as the physical realm. They ate spiritual food from spiritual trees for their spiritual bodies just like they ate physical food from physical trees for their physical bodies. They could see and commune with angels and God in the spirit realm and perhaps had the capacity to commune with animals in ways that mankind cannot do today. When the first couple sinned, they lost the capacity to vividly experience the spirit realm; albeit, the spiritual realm still co-existed with the physical realm.

This condition left them groping in spiritual darkness in need of a Savior who could restore them to their created perfection. Four thousand years later, the Father sent Jesus into the physical realm to eliminate sin and to restore mankind back to their original glory; albeit, man still does not yet have the capacity to see his perfected spirit body. After his death, burial and resurrection, Jesus returned to the Father and sent the Holy Spirit to be a spiritual agent to help mankind navigate through this spiritual realm until the time Jesus returns. And although we live in a coexistent state of physical and spiritual, at Christ's return we will be glorified into a state of realized coexistence.

Angels are soulical spirits coexisting in the spiritual-physical realm and have the capacity to engage and influence the human spirit. At the same time, fallen angels or evil spirits coexist in the spiritual-physical realm with the same capacity to engage and influence the human spirit. But there seems to be a hierarchal structure that governs both the kingdom of light and the kingdom of darkness.

Humans are soulical spirits. They are spirits with a mind, will and emotions. As humans, we have the ability to influence others with our words, emotions and behavior. Other spirits can also influence us with thoughts that produce words, form emotions and impact behavior. Human thoughts come from one of three sources: the human spirit, the Holy spirit and the Devil.

The Greek verb, *daimonizomai*, has been translated as demon-possessed but the etymology of the word provides a better understanding by identifying the three words in *daimonizomai*. The three Greek words are *daimon*, *iz* and *omenos* (*pronounced dab-bee-mon ease*

o-men-oo.s.)¹⁴⁴ According to Fred Dickason, these three words explain demonization. *Daimon* means demons, *iz* is a causative stem indicating demons caused the condition. The third word *omenos* is a passive ending, indicating the condition was caused in passive people.¹⁴⁵ Demon caused passivity is demonization.

Daimonizomai is translated demon possession because of the many Scriptures that confirm demons are in people. Unger defined demonization as a condition in which one or more evil spirits or demons inhabit the body of a human being and can take complete control of their victim at will.¹⁴⁶ To this extent it is understood that demons enter into human bodies. Luke 4:33 and Mark 1:23 record a man in the synagogue who had an unclean spirit. In Luke 6:18, people who were tormented with unclean spirits came to Jesus on the coasts of Tyre and Sidon. The word “with” indicates the interconnectedness of the people and the demons. In Luke 13:10, a woman had a spirit of infirmity for eighteen years leaving her bent over and incapable of standing erect.

Biblical evidence of demons being “in people” can be attested in the ministry of Jesus who freed people from demons. In Mark 5:8, Jesus spoke to the demon and told it to come out of the man and later asked the demon his name. The demon responded, “My name is legion, for we are many.” In Matthew 12:28, Jesus said he cast out demons by the Spirit of God and exorcisms were evidence that God’s kingdom had overtaken the kingdom of darkness.

The power that Jesus had over demonic spirits cannot be denied. In Matthew 10:1, he also gave his disciples power to cast them out and according to Mark 6:13, these same twelve disciples cast out many demons. Luke 10:49-50 records other people casting out demons who were not part of Jesus’ group and Jesus told his disciples

¹⁴⁴ Dickason, p. 197.

¹⁴⁵ C. Fred Dickason, *Demon Possession and the Christian*, (Chicago: Moody Press, 1987), p. 37.

¹⁴⁶ Merrill F. Unger, *Demons in the World Today* (Carol Stream, IL: Tyndale House Publishers, 1973), p. 102.

not to interfere with them by reasoning, “He who is not against us is for us.”

Not all demons respond quickly when they commanded to leave people. Mark 9:28 confirms that demons are not automatically exorcized. When a person told Jesus that his disciples were unable to cast the demon from his son. Jesus cast the demon out and later told his disciples, “This kind is removed by prayer and fasting.”

On another occasion at Gadara, Jesus met a man on the coasts who had been demonized for a long time. In Luke 8:28-30, Jesus commanded the unclean spirit to come out of the man but the demon argued and begged Jesus not to torment him. Jesus spoke to the demon, asking his name and the demons answered, “Legion, for we are many.” These demons continue to beg Jesus not to assign them to the abyss before their time and requested that instead, they be allowed to enter a bunch of swine feeding on the mountain.

The phrase, “casting out demons” expresses Christ’s intent for his followers when encountering the kingdom of darkness. Mark 16:17 confirms that one of the signs of a believer is his ability to casting out demons in the name of Jesus; however, the assignment is only for believers.

In Acts 19:13-15, seven sons of the Jewish high priest took it upon themselves to exorcize demons in the name of Jesus, whom Paul preached. The evil spirit responded, “Jesus I know and Paul I know; but who are you?” Then the man with the demon leaped upon these seven men, overpowered them and chased them away naked and wounded.

Matthew 8:16 describes how evil spirits are cast out. Jesus said he drove out the demons with his word. The Greek word, *εκβαλλο*, means to cast out, drive out, or remove. With each biblical example, the term, *εκβαλλο*, or to cast out references the demon.

At the same time there were occasions when Jesus healed those who were demon possessed. Matthew 12:22 cites one example where a demon-possessed man, who was blind and mute, was brought to Jesus and was healed. The healing allowed the man to speak and see. The word for healed in this verse is *τηεραπευο* (*pronounced*

therapueso) and means to serve or do service. It also means to heal, cure or restore to health showing his ministry to the possessed person. In this instance Jesus healed (τηεραπειου) the man by casting out or removing (εκβαλλο) the demon.

The Greek word, εκβαλλο or “cast out” is a neutral word, which can be translated cast out or bring out. It does not have a negative connotation as one might think but can relate to both good and evil activities. The story of Matthew 12:22 explained that demons were cast out (εκβαλλο) but the same word is used thirteen verses later when Jesus explained that trees were known by their fruit. He said in Matthew 12:35-36, “The good person brings good things out of his good treasury, and the evil person brings evil things out of his evil treasury. In both instances, the good and evil people brought out (εκβαλλο) that which was within them.

Other healing examples of people who were demon possessed are found in Acts 10:38 where Luke said, “Jesus healed all who were oppressed by the devil” and Acts 6:16, “...where people who were tormented by unclean spirits, were healed.” In Matthew 15:22, a Canaanite woman had a demon possessed daughter who received healing because of the faith of her mother.

In Luke 8:30-33, Luke described demons entering and exiting people. Jesus explained the internal process of what happens when demons are cast out of a person. He said in Matthew 12:43-45,

“When an unclean spirit goes out of a person, it passes through dry (waterless) places looking for rest but does not find it. Then it says, ‘I will return to the home I left.’ When it returns, it finds the house empty, swept clean, and put in order. Then it goes and brings with it seven other spirits, more evil than itself, and they go in and live there, so the last state of that person is worse than the first. It will be that way for this evil generation as well!”

This verse provides much insight about demons. First, they can go in and out of people. Second, when they are cast out, they look for another host home. Third, if they cannot find another suitable place to inhabit, they may return to the home where they left. Fourth,

if that house is available to inhabit, it can communicate with other spirits to enter that person. Fifth, more than one spirit can enter a house. In this instance, there were seven, while the demon possessed man at Gadara had a legion or one thousand demons. Sixth, spirits have varying degrees of evil. The original spirit was evil but the seven accompanying spirits were more evil than the first. Seventh, many evil spirits are worse than a single evil spirit.

Although it is not my intent to characterize the degree of evil of each spirit, it is logical to conclude from Jesus' statements that the more demons one has, the more evil he will be and the worse condition will occur in that person. Another thing to be learned from this story is the evil or demonic activity that influences a society or generation. The church has the grave responsibility to combat evil by recognizing, renouncing and resisting evil.

Before answering the question of whether Christians can have demons, it is important to see the effects of demonized people. As noted, people with demons are physically effected. A demonized person may demonstrate emotional and mental attributes when the demons are present. These affects can be mild or severe but in most cases demons affect the personality as well as the physical body.

Dickason believes that Charismatic and Pentecostal believers are able to speak in tongues, give prophetic messages and perform miracles like the magicians of Egypt through evil spirits.¹⁴⁷ According to this assertion twenty-five percent of all Christians are demon possessed. Brittany Smith of the Christian Post reported from Pew Research Center that in 2011, one out of every four Christians are Pentecostal or Charismatic.¹⁴⁸

¹⁴⁷ Dickason, *Angels: Elect & Evil*, p. 199.

¹⁴⁸ Brittany Smith, "More than 1 in 4 Christians are Pentecostal, Charismatic" CP Church and Ministry, Posted 21 December 2011, Retrieved 20 March 2016. <http://www.christianpost.com/news/more-than-1-in-4-christians-are-pentecostal-charismatic-65358>,

I disagree with Dickason because these spiritual activities are described by Paul in I Corinthians 12:4-10 as gifts of the Holy Spirit and one would be remiss to assign a virtue of the Holy Spirit to the work of an evil spirit. At the same time, I can agree that not all demonstrations attributed to the Holy Spirit are truly the supernatural gifts mentioned in Scripture.

It was Paul's intention to explain the difference in his epistle to the Corinthians. He noted in I Corinthians 13:1-3 that the true gifts of God's Spirit will be produced from love. He defines love as positive attributes that describe one's attitude and actions. He also explained in I Corinthians 14:1-6 that the demonstration of the gifts of the spirit will edify, exhort and comfort the church. Demonization, on the other hand, produces abuse, bondage, brutality, confusion, corruption, distortion, destruction and disability.

Before it can be determined whether or not a Christian can have a demon, one must properly define a Christian. In this chapter, a Christian is a follower of Christ. He or she will have made a conscious decision to embrace Jesus as king of God's kingdom and with all good conscious decide to follow his teachings. Notice that the definition does not include any denominational affiliation or doctrinal belief system.

It seems that being a Christian should be more than answering "Christianity" as one's religion on a census record. But such a statement does express a person's religious background even though it embellishes the population of true Christians. But who can know the heart of another and who can determine whether or not they are in fact as follower of Christ? I contend that this determination is written in the job description of Jesus and way above the paygrade of imperfect humanity.

Based upon the definition that demons are toxic thoughts that influence speech, emotions and behavior, I must answer that no human is exempt from these evil spirits or evil thoughts. But what about "soulical spirits?" Can Christians be demonized by a soulical spirit? Can another spirit take control of a person's life and make them do things that they ordinarily wouldn't do? Is it possible for Christians to lose control of their normal mental faculties?

To answer the question of whether or not a Christian can have a demon requires that we narrow the definition to only include radically involved people who actively promote the cause of Christ by evangelization, proclamation and equipping the church. Even using this definition, there is a biblical example of a Christian being demonized.

Look at Judas Iscariot, who was appointed to oversee Jesus' treasury. This appointment plus his call and commission to be one of the twelve apostles should certainly qualify him as a Christian in both the broad and narrow definitions. According to Matthew 10:1, Judas was one of the twelve disciples to whom Jesus gave power and authority over unclean spirits. In Mark 6:12, Judas was one of the same twelve that went out, preached repentance and cast out many demons. This same Judas served as a disciple of Jesus for three years, performing the miracles of multiplying loaves like the other disciples.

Today, Judas would be classified as one of the top twelve believers in the movement because of his position of being chosen by Jesus and appointed treasurer for the group; yet, he plotted against Jesus. While confessing to be a Christian and doing things Christians are supposed to do, Luke 22:3 said "Then Satan entered Judas." After Satan entered Judas, he betrayed Jesus.

One should not think it was a momentary failure on Judas' part. John 12:4-6 records a story that occurred six days earlier where Judas was soundly in disagreement with Jesus. Mary, Lazarus' daughter, took a large bottle of oil and washed Jesus' feet. Immediately, Judas expressed his disapproval by announcing the value of the oil and by questioning, "Why wasn't this oil sold for three hundred silver coins and given to the poor?" John added his own commentary by saying, "Now Judas said this not because he was concerned about the poor, but because he was a thief. As keeper of the money box, he used to steal what was put into it."

This story reveals at least seven things about Judas as it relates to his demon possession. First, he was an avid follower and disciple of Jesus. Second, he developed a controlling nature by wanting to take money belonging to Mary and sell it for his own purposes. Third, as treasurer, he considered what was in the treasury belonged to him and

took money as he pleased. Later when an audit was performed, it was determined that he had stolen the money, making him a thief. Fourth, Mark 14:10 revealed that Judas visited the chief priests, before Passover, to betray Jesus to them. Matthew 26:14-15 recorded his payment of thirty pieces of silver collected for his services. Also, John 13:2 stated that before the Last Supper the devil had already put in Judas' heart that he should betray Jesus. Fifth, in Matthew 26:25, when Jesus revealed to all the disciples that a betrayer was in the group, Judas questioned, "Surely not I, Rabbi" in an attempt to cover up his actions of having visited the chief priests. Then when Jesus dipped the bread into the bowl and gave it to Judas, **Satan entered Judas**. Sixth, with Satan directing his steps, Judas joined the enemy and brought the squad of soldiers to the Garden of Gethsemane and identified Jesus. Luke 22:48 and Matthew 26:48 said he identified Jesus to the soldiers by kissing him. Seventh, Matthew 27:3-10 explains that Judas was sorrowful for his actions and tried to return the money to the chief priests, showing his repentance but the chief priests refused the money which resulted in Judas committing suicide.

There is no clearer example in Scripture of a Christian who became demonized. It should be pointed out that Judas' defilement happened gradually. He was first tempted with a controlling spirit to which he yielded. He was tempted by a greedy spirit, to which he yielded. He was tempted with a deceiving spirit and he yielded to cover up his actions. Finally, when Jesus identified him, Judas still didn't resist demonic influences, which allowed Satan to enter his life and caused him to carry out the betrayal. After his betrayal, he sought repentance but a spirit of grief overwhelmed him and Judas committed suicide.

Paul made it clear in 2 Corinthians 6:14 that believers should not become partners with unbelievers. In 2 Corinthians 7:1 he wrote, "Therefore, since we have these promises, dear friends, let us cleanse ourselves from everything that could defile the body and the spirit, and thus accomplish holiness out of reverence for God. Paul was certainly referring to the worldly system and ungodly ways. Whether or not his references were about marital relationships, business relationships or both is not clear. But Jesus does make it clear what defiles the body.

In Matthew 15:18-20, Jesus revealed those things that defile a person. He said, "But the things that come out of the mouth come from the heart, these things defile a person. For out of the heart come evil ideas. Things like murder, adultery, sexual immorality, theft, false testimony and slander. These are the things that defile a person. Jesus taught that defilement occurs when a person has entertained evil ideas (thoughts) and yields to evil spirits such as anger, lust, unclean spirits, greed, deceit and lying. These spirits encourage murder, adultery, sexual immorality, theft, false testimony and slander.

As an apostle, Paul identified Christian teachers who were preaching a false doctrine. Three of them were Hymenaeus, Philetus and Alexander. Paul delivered two of these men, over to Satan. The act of turning someone over to Satan was done in the New Testament when people were doing evil things and preaching false doctrines yet refusing godly counsel and failing to turn from their wicked ways.

In I Corinthians 5, a man was accused of fornicating with his mother-in-law and Paul told the church to turn him over to Satan because he refused to repent. Paul stated that the purpose of delivering him to Satan was for the destruction of the flesh so that the spirit may be saved when the Lord returned. Although the physical body might suffer impairment from demonic activity, the purpose was not destructive but rather restorative. It is thought that the story continued in 2 Corinthians 2:6-9 when Paul told the same church to forgive him lest he be swallowed up with too much sorrow. Paul also said, their lack of forgiveness could open a door for Satan to take advantage of them.

The Scriptural meaning of reprobate is to profess to know God but deny Him with deeds. The Greek word *αδοκιμος* (pronounced *a-doki-moi*) means "disqualified" or "not approved" but is often translated reprobate. So a reprobate is one whose faith has been tested as a Christian but is disqualified. In 2 Corinthians 13:5-6, Paul said, "Examine yourselves, whether or not you are in the faith; prove your own selves. Do you not know that Jesus Christ is in you, except if you are a reprobate? And I trust that you know that we are not reprobates."

The term demon possession leads one to think that the person possessed is owned by the demon. But that fact has not been established. All creation belongs to God. He owns everything. Satan and demons have no rights of ownership to property, people, or possessions because all of these belong to God. On the other hand, Satan is the Prince of the Power of the Air, which he rules until the time of his final judgment. Although Satan seeks to control people, he does not own them.

It must be understood that just because a person has the status of Christian does not exempt him of Satan's temptations. In fact, it possibly increases the potential. The temptation of Jesus is reported in three gospels. In Matthew 4:1-8, the Spirit drove Jesus into the desert for forty days to be tempted by Satan. After the fast, the devil took him into the city and tempted him to commit suicide. He also took him to a high mountain and tempted him with power and possessions. Mark 1:12-13 records the same fast but added that Jesus encountered wild beasts and afterwards, angels ministered to him. In Luke 4:13, the Bible says the devil departed from him until an opportune time. How could the devil depart from Jesus, unless the Devil was with him or in him? I contend that Jesus was tempted by thoughts, which indicates that the Devil was "in his head." If there was a vision or physical manifestation of the Devil, then it would said that the Devil was with him. Nonetheless, the words of Satan still went into Jesus' mind to discern.

This book has assumed two things. First, thoughts are in people's minds and the mind is located in the brain. Second, all thoughts come from one of three sources: God, self, and the Devil. If these assumptions are correct, we must ask, "How do demonic thoughts get into the brain unless the Devil or one of his spirits is in the brain to deliver it?"

Another possibility is likely, but a trip to the Garden of Eden is necessary to understand it. When Satan beguiled Eve, he was identified as a serpent that was next to her. Eve was able to see substances that were spiritual: things like spiritual trees or angelic spirits. In this case, she saw a fallen angel in the form of a serpent. Conceivably, the Devil was not inside her but rather next to her; but in

the spirit realm he was able to convey thoughts, ideas and impressions. Satan's words entered her mind producing the temptation.

How was Jesus tempted? John wrote in I John 2:16, "For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life is not of the Father but is of the world." When Satan tempts people, he does so through desires or lusts. Sometimes, the temptations come through feelings, sometimes through thoughts but always through desires.

Man is a tripartite creature: spirit, soul and body. The three major temptations that Jesus faced were desires that affected his spirit, soul and body. Satan tempts people at their weakest point. Jesus had just completed a forty day fast and he was hungry. His natural desire for food allowed Satan to tempt him with a thought to turn stones into bread.

Later, Satan took him to the top of a building and told him to jump. Quoting Psalm 91:11-12, Satan tempted him to prove his identity. "If you are the son of God, go ahead and jump. The angels will protect you." The temptation to be prideful was an assault on the spirit of Jesus. A final temptation was against his soul. It is from man's soul where lusts derive. Satan tempted him to desire the kingdoms of the world. When these thoughts, ideas, impressions and desires came, Jesus recognized them and yielded that aspect of his life to the Father; thereby, resisting the urges and overcoming the devil's strategies.

Unfortunately, most people including Christians, do not have the self-restraint necessary to overcome the temptations of life, causing them failure, pain, guilt, condemnation and grief. The enemy in the unseen spirit world wins many battles, but the war is not over. When people, including Christians, continue to entertain and yield to demonic thoughts, those thoughts remain in their minds. The more one focuses on demonic thoughts the closer a person comes to demonization, which is a result of Satan entering the person and taking control of that area. On the other hand, when people reject Satanic thoughts and instead yield to the Spirit of God or their innate consciences, then victory will come and Satan will depart for a while.

Humans live in coexisting realms of both the physical and spiritual that intersect. The angels of God are nearby to protect us

from harm, danger and evil. But the adversary and his cohorts are also nearby, strategizing and presenting various tactics, seeking our failure. The key to overcoming the enemy is dying to self and living for God, in service to the King, obedient to the Holy Spirit.

Paul told us that we fight against principalities, powers, rulers of the darkness of the age and spiritual wickedness in the high places. The battle ground is in the mind; therefore, maintaining the covering and knowledge of salvation is paramount. The attack is against the heart so guarding the heart with righteousness is vital. Each temptation is filled with deception; therefore, truth must cover the private areas of the believers' lives. The tempter seeks to confuse but walking in peace will help believers to overcome. These spiritual substances: salvation, righteousness, truth and peace make up our spiritual armor against the enemy.

There are two more weapons necessary to defeat the enemy. Speaking God's word or revelation is the offensive weapon. While faith is the only shielded defense. Satan may enter a believer's body but if the weapons of warfare are present, he has no ability to overcome. But if a believer is not fully guarded, the devil or his demons can gain ground.

All humans have natural desires that Satan uses to tempt them. When people yield to those temptations, Satan wins a battle. If people continue to yield to those temptations, Satan gains more ground in that area of a person's life. It is only when a person no longer resists those temptations that Satan can actually take control. When a person no longer has control of specific areas such as temper, addictions, compulsions, phobias, lying, pride and arrogance or any of the fifty or more spirits listed in Appendix E, that person is said to be demonized. Demonization then is the inability to control certain aspects of one's life.

Mild demonization is classified as the work of the Devil in a person whereby the person still has control of his or her life. Mild demonization can be overcome by recognizing the demon, renouncing it, and resisting it. James 4:7 says, "Submit to God, resist the devil and he will flee from you." It matters little whether or not a demon is near

your, on your head or in your head the object is to get him away from your head.

People without control of certain aspects of their lives have a degree of demonization. One common example is addictions. The medical model recognizes addictions as substance dependence. Two of these include, substance addiction i.e., drugs, alcohol, tobacco etc. and behavioral addiction i.e. gambling etc. They define addiction as the inability to control behavior, appetites, and phobias.¹⁴⁹

Addictions, whether they are sexual addictions, spending addictions, drug addictions or video game addictions can be harmful and are signs of demonization or Satanic control. Uncontrollable urges and violent outbursts of anger are demonically inspired. Suicidal thoughts are temptations of the devil. Giving into those temptations are signs of Satanic control. Oppression is a temptation of the devil. Giving into the negativity leads to depression which often indicates non-resistance. Unmanageable phobias are indications of Satan managing the mind and emotions.

It is important to know that the only power Satan has over people is the power that people give him. Refusing his temptations, submitting to God and resisting the devil will eventually free people from the power he once exhibited.

Will Satan and Demons Always Exist?

Things that are eternal have no beginning or ending. Things that have a beginning but no ending are aternal. Things that have a beginning and ending are said to be terminal. With this understanding, it is concluded that only God is eternal. Humans and angels are aternal. But what about Satan and the fallen angels?

Since Jesus is the King of God's kingdom, he becomes the ultimate judge to determine the future existence of all things he created. Jesus said in John 5:22, "The Father judges no one, but He

¹⁴⁹ Christian Nordqvist, "Addictions: Causes, Symptoms and Treatments" (United Kingdom: Medical News Today.com, United Kingdom), 04 January 2016, Retrieved 24 March 2016. <http://www.medicalnewstoday.com/info/addiction>.

has committed all judgment to the Son.” Jesus also said in John 5:24, “He who hears the word of Jesus and believes it has everlasting life and shall not come into judgment but has passed from death into life.” Contrasting five verses later he declared, “Those who have done evil will come forth to the resurrection of condemnation.” But how long will that condemnation last?

Dickason suggested the cross did four things: realized the purpose of God, released the prisoners of Satan, routed the powers of evil and ratified the punishment of Satan.¹⁵⁰ According to Paul in Colossians 2:11-12, the cross disarmed the demonic control of Satan over believers and Christ made a public display of him and his cohorts, parading his victory over them. As a result, Jesus declared in John 16:11 that Satan “the ruler of the world” has already been judged and the Holy Spirit will convict the world of judgment.

Dickason, a pre-millennialist, believes that Satan and demons still exist and their activity has expanded throughout the church age. He teaches that Satan will empower the Antichrist in the Tribulation and they will engage Jesus, angels and saints in warfare. They will lose the war and be incarcerated for a thousand years. After the millennium, anarchy will occur again calling for one final battle at which time their temporary confinement will find permanent judgment. That judgment has been waiting for many millennia. Satan and those he influenced will be cast into a lake of fire. Jesus said in Matthew 25:46, the punishment will be everlasting.

While I agree that Satan will have a final and eternal damnation I do not necessarily agree with Dickason that Satan’s final days will have such a regimented schedule. It seems plausible that Paul’s comments in I Corinthians 15, regarding the resurrection, is sufficient to understand Satan’s demise. When death is defeated, then will come the glorification of believers.

The *Book of Revelation* is an unveiling of Jesus Christ. It is a book about warfare and worship. Those who do not worship God will be at war with Him. The book records a vision that John had on an island called Patmos. It was a vision of Jesus, his present status and his

¹⁵⁰ Dickason, p. 229-233.

forthcoming judgment. Chapters 4 through 11 pictorially describe the throne of God in the unseen spirit world. John saw a scroll of judgment, which had seven seals preventing the King's judgment. One by one the seals are broken identifying the various judgments and the reason for them. Saints, who have been martyred, pray for vengeance and their prayers are placed into seven bowls held by seven angels, who await the outpouring of God's judgment.

The unfolding vision peels away each seal as they describe the last of the seven judgments. In succession, seven trumpets begin to sound out those seven judgments and just before the bowls of judgment occur, chapters twelve and thirteen announce the three enemies of Jesus and upon whom judgment will incur. Jesus only had three systemic enemies on earth: the demonic, the political and the religious. The demonic system was led by Satan who gave authority to the political system. The political system gave authority to the religious system. And it was this religious system that looked like a lamb but talked like a dragon. The religious system today appears as some Christian churches who deceives people into thinking that their church or doctrine is the only way to heaven. But when these religious groups talk, they sound like a political machine undergirded with hidden demonic trappings. Chapters 14-20 describe the final warfare and the termination of Christ's enemies. The final two chapters describe the new heavens and new earth that will be prepared for the people of God and their eternal life with Jesus.

Terry Law explained that Satan's judgment has already occurred but yet the world is still filled with evil (John 16:11; Colossians 2:15; Hebrews 2:14). Like Dickason, he contends that Satan still has remaining consequences for his rebellion. He has yet to be cast out of the second heaven, he has yet to be imprisoned in the bottomless pit for a thousand years and he has yet to be consigned to an eternal lake of fire. Law stated, "The question of where Satan and fallen angels will go has been determined, when it will happen has not."¹⁵¹ The concept of a new heavens and new earth was first mentioned by Enoch, the seventh from Adam. Enoch 92:15-18 recorded,

¹⁵¹ Law, p. 139.

“Every work of the ungodly shall disappear from the whole earth; the world shall be marked for destruction; and all men shall be on the look-out for the path of integrity. And after this, on the seventh day of the tenth week, there shall be an everlasting judgment, which shall be executed upon the Watchers; and a spacious eternal heaven shall spring forth in the midst of the angel. The former heaven shall depart and pass away; a new heaven shall appear; and all the celestial powers shine with sevenfold splendor forever. Afterwards, likewise shall there be many weeks, which shall externally exist in goodness and in righteousness. Neither shall sin be named there forever and forever.”

Since Enoch’s prediction, Isaiah 65:17; 66:22; 2 Peter 3:13 and Revelation 22:1 all confirm that this present physical and spiritual world will become new. Sin will be eliminated. Satan will be defeated. The LORD will rule forever and ever and ever...and ever.

CHAPTER 7

ANGEL HEIRARCHY

*An Extraction from CE 620-The Spirit World*¹⁵²

The word archangel comes from two Greek words *arche*, meaning chief and *angelos*, translated angel; hence, they are chief angels that governmentally preside over other angels. The rank-in-file order of the angelic assembly is vaguely presented in Scripture; however, the fact that archangels exist suggest that they oversee other angels who are not archangels.

The *Book of Enoch* is only canonized by the Ethiopian Orthodox Church and it is the first canon to name seven archangels of God who appear to watch over various aspects of God's government. Enoch 20:1-7 provides an initial list of holy presiding angels. Uriel, is responsible for clamor and terror. Raphael, presides over the spirits of men. Kaguel, inflicts punishment on the world and the luminaries. Michael, is responsible for human virtue and commands the nations. Sarakiel, presides over the spirits of the children whose parents transgress and Gabriel, oversees paradise and the cherubim.¹⁵³

My study of the *Book of Enoch* inspired me to analyse its contents. The book is divided into three sections comprised of three different authors: *The Memoirs of Enoch*, the *Memoirs of Noah* and the *Sermons of the Compilers*. The *Memoirs of Noah* present a different listing of the four angels who spoke with Enoch. The archangels in the *Memoirs of Noah* were Michael, the angel of peace who is merciful and

¹⁵² Randy Delp, *CE 620-The Spirit World*, Research Paper for Doctoral class taken at International Seminary, (Plymouth, FL: Lifeworld Archives). 2014.

¹⁵³ Laurence, p. 26

long-suffering. The second is Raphael, who presided over the diseases and afflictions of the children of men. The third was Gabriel who presided over all the powers. The fourth was Phanuel, who presided over repentance and those who hope to inherit eternal life.”¹⁵⁴ One might suggest that these are the same four angels mentioned in Revelation 7:1 who stood at the four corners of the earth holding the four winds.

Archangels have been recognized and identified throughout church history. Gregory I is the first Roman Catholic Pope who listed the archangels as Gabriel, Michael, Raphael, Uriel (or Anael), Simiel, Oriphiel and Raguel¹⁵⁵ A different list, attributed to Aurilius from northwest Spain, surfaced in the eighth or ninth century naming Michael, Gabriel, Cecitiel, Oriel, Raphael, Ananiel, and Marmoniel as archangels.

Christian orthodoxy only honor two archangels, Michael and Gabriel, because those are the only ones identified in the Christian Bible; albeit, I contend that a third archangel is mentioned. Phanuel, the fourth archangel mentioned in the *Book of Enoch*, is also discreetly mentioned in Genesis 32:24-31. According to this passage, an all-night wrestling match occurred between Jacob and an angel. When the angel saw that he could not prevail in the fight, he touched Jacob’s hip socket, which left him with a permanent limp. Jacob refused to let go of the angel until the angel pronounced a blessing upon him.

During their skirmish, the angel asked Jacob, “What is your name?” Jacob introduced himself but the angel changed Jacob’s name to Israel, which means “prince with God.” Then Jacob sought the identity of his opponent and the angel asked, “Why do you ask about my name?” It was at that time that the angel blessed him and Jacob called the place Peniel.

¹⁵⁴ Delp, p. 57.

¹⁵⁵ Julia M.H. Smith, *Europe After Rome: A New Cultural History 500-1000* (Oxford: Oxford University Press, 2005), p 77.

The name Peniel has various spellings including: Phanuel, Pnuel, Penuel and Pniel, depending upon which Bible is used. Both Peniel and Phanuel means face of God. The Luther Bible translates the name Pnuel while the NIV, NirV and the Schlachter 2000 translate it Peniel or Pniel.¹⁵⁶ It is conceivable that Jacob recognized Peniel's

name as the same angel who spoke with Enoch. In 930 BCE, Jeroboam moved the capital city of his kingdom from Shechem to Penuel where it stayed almost twenty years when Baasha seized the throne and moved it to Tirzah.¹⁵⁷

The Eastern and Oriental Orthodox churches maintain there are thousands of archangels but they only venerate seven.¹⁵⁸ The Jehovah's Witnesses and Seventh-day Adventists hold that Michael and Archangel were titles for Jesus while the Church of Jesus Christ of Latter-day Saints believes Michael was the only archangel and was a brother to Adam.¹⁵⁹

The Catholic Church embraces Raphael as one of the seven angels who stand before Jehovah as named in Tobit 12:15.¹⁶⁰ The archangel, Uriel, which means light of God, is mentioned in 2 Esdras 4:1; 4:20. And although it is another apocryphal book, the Catholic church does not recognize Uriel as an archangel even though this angel was quoted by Church Fathers, especially Ambrose.¹⁶¹ It is obvious that all the varied opinions cannot be correct and such is the disparity in the discussion about angels.

¹⁵⁶ Wikipedia, the free Encyclopedia, "Penuel", Retrieved. March 18, 2016. <https://en.wikipedia.org/wiki/Penuel>,

¹⁵⁷ Ibid.

¹⁵⁸ Wikipedia, the Free Encyclopedia, "Archangel," Wikipedia.org, Retrieved 28 February 2016, <https://en.wikipedia.org/wiki/Archangel>.

¹⁵⁹ Ibid.

¹⁶⁰ Ibid.

¹⁶¹ Charles Souvay, "Esdras." The Catholic Encyclopedia. Vol. 5. New York: Robert Appleton Company, 1909. 5 Aug. 2013". Newadvent.org. 1909-05-01. Retrieved 2014-03-11. <http://www.newadvent.org/cathen/05535a.htm>.

In the fourth or fifth century, Dionysius the Areopagite wrote *De Coelesti Hierarchia* (*On the Celestial Hierarchy*) announcing three spheres of angels with a triad of angels in each sphere.¹⁶² His listing included the highest level of first sphere angels as Seraphim, Cherubim, and Thrones. His second sphere and next level were called Dominions or Lordships, Virtues or Strongholds, and Powers or Authorities. The third and bottom sphere included principalities or rulers, archangels and angels.

There are three passages of New Testament Scripture that give light to a rank-in-file order of angels. All three were included in the epistles sent by Paul. Ephesians 1:20-21 placed Jesus at the right hand of authority of his father, Jehovah, and below him was a hierarchal listing of principalities (*αρχηγε*), authorities (*εξουσια*), mighty powers (*δυναμις*), and dominions (*κυριοτεσ.*) Ephesians 3:10 only mentions principalities (*αρχηγε*) and authorities (*εξουσια*).

Paul wrote in Romans 8:38,

“For I am convinced that neither death, nor life, nor angels, nor heavenly rulers, nor things that are present, nor things to come, nor powers, nor height, nor depth, nor anything else in creation will be able to separate us from the love of God in Christ Jesus our Lord.”

This affirmation of faith included angels (*αγγελος*), heavenly rulers (*αρχηγε*), and powers (*δυναμις*).

In Ephesians 6:12, Paul stated that believers battle against a similar hierarchical order in the kingdom of darkness that requires specific spiritual armor to overcome the demonic kingdom. He said our warfare is against principalities (*αρχηγε*), authorities (*εξουσια*), rulers of the darkness (*κοσμοκρατορ σκοτος*), and sexual spirits of pornea (*πνευματικος πονερια*) that battle in the heavens. Paul claimed we overcome these spiritual forces with our knowledge of salvation,

¹⁶² Wikipedia, the Free Encyclopedia “The Christian Angelic Hierarchy,” [tps://en.wikipedia.org/wiki/Christian_angelic_hierarchy](https://en.wikipedia.org/wiki/Christian_angelic_hierarchy). Wikipedia.org, Retrieved 5 March 2016.

righteousness, truth and peace. He named the offensive weapon as the sword of the Spirit which is identified as the “word (*rhema*) of God” and he named the defensive weapon as faith, which is actually believing that word. Paul asserted that the battle is executed in prayer and perseverance.

In writing to the Church of Colossae, Paul stated that Jesus had authority over all creation, both visible and invisible. The Colossian listing of spirits or angels found in Colossians 1:16 included thrones (*τηρονοσ*), dominions (*κυριοτες*) principalities (*αρχηε*), and powers (*δυναμισ*). In Colossians 2:10,15, Paul listed both principalities (*αρχηε*) and authorities (*εξουσια*) as angelic positions and possible hierarchal order.

Terry Law pointed out that angels have job assignments. Some are angels of judgment that can be found in various places of the Old Testament. Some are watchers as noted in Daniel 4:13, 23. There is an angel of the abyss mentioned in Revelation 9:11; an angel over fire, in Revelation 14:18; an angel of the waters in Revelation 16:5 and these do not include the other angels that deliver messages to people and those assigned as guardians and protectors.¹⁶³

It seems logical that a hierarchal order exists among the angelic hosts. Appendix F lists all the various Greek names for angels and demons as suggested by Paul in his writings to the churches of Ephesus, Colossae, and Rome. It lists all the Scriptures where Paul mentioned both angels of God and the angels of Satan but this list does not show a hierarchal order. On the other hand, Appendix G shows a hierarchal listing of various identities that are consistent for the angels of God and Appendix H shows a hierarchal listing of angels or demons of Satan. The rank-in-file orders suggest levels of authority similar to an organizational flow chart for both celestial and terrestrial spirits. Celestial spirits are considered those reporting to Jesus or the Holy Spirit and terrestrial spirits are those reporting to Satan. The two charts in Appendix G and H descriptively define each level of authority, function and activity in the spirit realm.

The listing of these various angelic and demonic orders are not

¹⁶³ Law, p. 113.

simplified except to suggest that each level can function directly or indirectly in creation. All levels of authority are able to influence individuals; however, some levels are strategically positioned to influence leaders of states. These angelic and demonic forces also influence all institutional authorities on earth including but not limited to the areas of politics, business and finance, religion, entertainment, or family.

Wherever one finds authority, he will also find spirits that seek to hurt and help. All institutions are infiltrated with spirit influences. These spirits or angels can also influence humans physically and psychologically. This includes emotional and mental health. Spirits in this unseen realm have the capacity to form emotions, influence behavior and influence willful expressions with regards to morals and disciplines.

CHAPTER 8

WHAT ABOUT THE HOLY SPIRIT?

Holy Spirit in the Old Testament

In the New Testament, we are quite familiar with the term “Holy Spirit.” Trinitarians understand the function of the Holy Spirit as the third person in the Godhead. The Old Testament also has much to say about the Holy Spirit but the term “Holy Spirit” is only used three times. The first time, it is used in a song that David sung, which is recorded in Psalm 51:11,

“Do not cast me away from Your Presence and do not take
Your Holy Spirit from me.”

And while the terms “Your Presence” and “Holy Spirit” may sound poetic, it is not necessary to think they are two separate entities. Notice in Isaiah 63:10-11. The prophet referenced the Israelites who were guided through the wilderness by the Angel of His Presence. He wrote, “They rebelled and grieved His Holy Spirit.” David’s song continued with lyrics that heard Moses and the people crying to God, “Where is He who brought us out of the sea, led us as a shepherd and put His Holy Spirit among us?”

It seems clear that in these two passages, the Angel of His Presence and the Holy Spirit are one and the same. The Hebrew word מַלְאָךְ (pronounced *mal-awke*) is translated messenger or angel and when מַלְאָךְ is translated as a messenger from God, then the word “angel” is typically used.

The Isaiah 63:9 passage is an obvious reference to the “angel of God” mentioned in Exodus 14:19 and “His Presence” in Exodus 33:14-15 and Deuteronomy 4:37. Isaiah seemed to indicate that the Angel of His Presence is the same as God’s “Holy Spirit” in verse 10-11 and “the Spirit of the Lord” in verse 14.

The poetic message of David in Psalm 139:7 also indicates that God’s “Spirit” and His “Presence” are one and the same. He sung, “Where can I go to escape your Spirit? Where can I flee to escape Your Presence? These uses of “spirit and presence” in the same verses of the Old Testament texts provide certain clues about how Old Testament writers and the first century leaders understood God.

The Hebrew word פָּנָיו (pronounced *paw neem*) literally means “face.” It is also used for “before” to indicate a presence in front. The Jews understood God to be spirit, whose presence was tangible among them. As God, He conveyed messages and provided protection by the spirits or angels He sent to lead them.

There are several ways or names the Old Testament writers identified God. These include: Angel of His Presence, Angel of the Lord, Holy Spirit, Spirit of God, The Spirit, His Spirit, Your Spirit, My Spirit and Spirit of the LORD (Yahweh). Although we will not cover all of these names in full, I do want to address the term Angel of the Lord because there are theological disagreements.

As I explained in Chapter 5, there are several theories debating the identity of the Angel of the LORD. Some consider the visions a theophany, while others consider the Angel to be Jesus pre-incarnate. There are sufficient reasons and texts to claim all the views but it seem to me that the best description of Angel of the Lord would be the person of the Holy Spirit because of His divine abilities; yet, He is sent by the Father and is the Spirit of the Father, in the same way that Jesus is the Word of the Father.

The logical explanation is that the Holy Spirit was God’s Messenger in the Old Testament; hence, the Spirit of Jehovah, Spirit of His Presence, Angel of Jehovah, Angel of the LORD and Holy Spirit are all one and the same but with different names or titles.

The Holy Spirit of the New Testament

Henry Thiessen emphasized that the Holy Spirit is a person as noted by the pronouns that reference Him and the personality descriptions that are scripturally noted.¹⁶⁴ More importantly is the acknowledgment that He is a Divine person. Thiessen says there are several Scriptures that affirm the Holy Spirit's deity. His eternity is mentioned in Hebrew 9:14 and his omniscience reported in 1 Corinthians 2:10; 11; John 14:26; 16:12,13.

According to Luke 1:35, He is omnipotent and Psalm 138:7-10 declares His omnipresence. The deity of the Holy Spirit has not been disputed; albeit, certain teaching circulated the fourth century church that orthodox teaching failed to embrace. Arius believed the Holy Spirit was the first being by the Son and Macedonius contended He was subordinate to the Son. But the Council of Constantinople in 381 A.D refuted that notion.¹⁶⁵

Personage is determined by soulful qualities of mind, will, and emotions. These elements of the Holy Spirit's personality are described by His intellect to know the things of God (1 Corinthians 2:11), His emotions (Romans 8:15:30) and His volition (1 Corinthians 12:11).

Another proof of one's personage is the type of treatment given them and how that person responds. You can take a stick and beat the appliances and furniture in your house but they will not respond because they are not persons. The Scriptures emphatically confirms that the Holy Spirit can be mistreated and even emotionally responds when it happens. Acts 5:9 says He can be tempted. Acts 5:3 says He can be lied to. Ephesians 4:30 and Isaiah 63:10 state He can be grieved, while Acts 7:51 says He can be resisted. Hebrews 10:29 confirms that He can be insulted and Jesus said in Matthew 12:31, 32 that the Holy Spirit can be blasphemed, a sin that will not be pardoned.

¹⁶⁴ Thiessen, p. 144-145.

¹⁶⁵ Ibid.

There are other Scriptures that support His deity. Psalm 104:30, Genesis 1:2 and Job 33:4 confirm his presence and involvement in creation. Also, there are some words and works of the Holy Spirit that are considered the words and work of God. The New Testament authors used Old Testament stories to identify His work.

In Isaiah 6:8-10, the prophet heard the voice of the Lord (*Adonai*) saying, “Whom shall I send and who will go for Us.” The obvious reference to the plural pronoun included more than Jesus (the one speaking) and Yahweh (the one who the seraphim worshiped) it included the Holy Spirit who produced the vision. According to Acts 28:25-27, it was the Holy Spirit that spoke through Isaiah as he preached to the people of Israel.

Actually, a person’s glory might be the best way to describe person’s spirit (1 Corinthians 11:7-10). This would account for Exodus 16:6-7, when Moses and Aaron told the Israelites that they would see the glory of the Lord. In Psalm 95:8-11, God’s glory was revealed in the work or miracles that occurred during the wilderness wanderings. The manna, water from the rock and shoes that lasted for 40 years were the works of the Holy Spirit among the people.

According to Hebrews 3:7-9, the Holy Spirit was the author of the lyrics found in Psalm 95. Thiessen noted that other confirmations of His deity can be found in the Baptism formula found Matthew 28:19 as well as the Apostolic Benediction found in 2 Corinthians 13:14 and the Administration of the Church found in 1 Corinthians 12:4-6.¹⁶⁶ We should not discount that Peter actually said that the Holy Spirit is God. When telling the story of Ananias and Sapphira in Acts 5:3-4, Luke wrote,

“But Peter said, ‘Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back for yourself part of the proceeds from the sale of the land? Before it was sold, did it not belong to you? And when it was sold, was the money not at your

¹⁶⁶ Ibid., Thiessen.

disposal? How have you thought up this deed in your heart? You have not lied to people but to God!”

Relationship of the Trinity

It is difficult to explain the triune nature of God; albeit, a plausible description can be found. Orthodox Christianity declares that God was uncreated. He exists in three persons namely, the Father, Son, and Holy Spirit. These three persons are equal in essence, without difference of glory, power and length of existence. The New Testament asserts in John 15:26; Acts 2:33; and Hebrews 9:14 that the Holy Spirit proceeds from the both the Father and Son. Lest we create a three-headed monster, it is necessary to prioritize order of the Godhead. The Father is first, the Son is second and the Holy Spirit is third. Again, they are equal in essence, without difference of glory, power, and length of existence.

The Church embraced Augustine’s view of the unity and full equality of each person, but Tertullian, Origen and Athanasius earlier had taught the subordination of the Son and Spirit.¹⁶⁷ Their teaching was based upon the Scriptures where the Holy Spirit proceed from both the Father and Son and because Paul said in 1 Corinthians 15:28 that Jesus would be subject to the Father when the last enemy (death) is destroyed and he delivers the kingdom to God the Father.

I have often illustrated the personage of God using H₂O as an example. Water has three forms: liquid, gas and solid determined by the temperature but that is not the best example because an outside agency (temperature) determines the form and nothing outside of God can have an effect on Him. Others have used a triangle to explain God. A triangle has three equal parts and if you remove one of the parts, it is no longer a triangle; hence, God is without parts. This analogy works until one realizes that God has been limited to a geometric expression and God is unlimited.

¹⁶⁷ Ibid., Thiessen, p. 146.

Another example depicts a candle with three equal wicks that are lit. The light of God comes from the three wicks. A childhood Catholic friend used the candle analogy describing the candle as the light of the world. The Father represents the flame, Jesus represents the light from the flame and the Holy Spirit represents the heat from the flame. Another analogy is explained by a chicken egg. It consists of a shell, a yolk, and an egg white, yet it is altogether one egg, the three parts to create a unified whole. While this might help Sunday School children understand the Trinity, it does not go well for some theologians who maintain God is without parts.

Each of these examples have short comings in their explanation of the Trinity but a visit to Ethiopia in 2016 provided an excellent explanation of the Godhead. I talked with an Ethiopian Orthodox priest and asked him how he explained the Trinity. It is perhaps the best explanation that I have heard because it actually explains each function. He said, “God is like a mind that produces thoughts, when the thoughts are spoken, it becomes the Word who is Jesus and the Holy Spirit represents the breath that must be existent before the Word can be spoken.

This explanation best describes God linguistically. In both the Old and New Testaments, the word for spirit is sometimes used for breath or wind. Scripturally, Jesus is defined as the Word of God.

Presence of the Holy Spirit

During this same trip to Ethiopia to visit a Bible School, the director took me into the marketplace where I noticed these beautiful tapestried umbrellas. I asked about them because the embroidered cloth was too beautiful to use as a rain umbrella. He explained that the orthodox priests use them in their liturgical processions and often times someone will hold an umbrella over them as they speak. I asked, “What does it represent?” He said, “It is a sign of the “presence” of the Holy Spirit.” At first, I thought nothing about it, but I was reminded that the Scriptures use many emblems to symbolize the Holy Spirit.

In the Old Testament, the High Priest commissioned his successor by pouring oil over his head. Prophets anointed kings in a similar manner. As part of the ceremony, the High Priest rubbed oil

on the right earlobe, the thumb on the right hand and the big toe of the right foot. It was a symbolic prayer, asking the Holy Spirit to give them a listening ear, hands for service and feet to be guided by the Holy Spirit.

In the New Testament, we see similar symbolic emblems and figures. James 5:14 tells people to call for the elders of the church, who would anoint sick people with oil in the name of the Lord. The oil represented the Holy Spirit's presence to heal. Even Jesus used the sign of water. John said, "Now he said this about the Spirit, whom those who believed in him were going to receive, for the Spirit had not yet been given, because Jesus was not yet glorified."

When Jesus was baptized, he came up out of the water and saw the "Spirit of God" in the form of a dove, alighting on his shoulder. Even with all these symbolisms, we must understand that the Holy Spirit is spirit and cannot be seen in the physical realm but the manifestation of what the Holy Spirit does in the spiritual realm can be experienced in the physical.

Role of the Holy Spirit

In the Garden of Eden, the first couple enjoyed the Presence of God. He walked with them in the evening time at days end, when it was cool. The glory of God was manifested in such a way that Adam experienced Him spiritually. He saw, heard, smelled, tasted and touched His spiritual substance because Adam's spiritual nature (glory) was as real to him as his physical being. When Adam sinned, his glory became non-observable. All of his other senses seemed to go away as a spirit called "sin" entered his flesh. Man sinned and the glory was no longer experienced as it was before. He fell short of the glory that God gave him.

The sin nature of man controlled his life with consequences until Moses established a law that accounted for sin. A sacrificial system was established to show man that God was still available to them and occasionally the Holy Spirit appeared as the Angel of God to lead God's people into their destiny.

When Jesus came to earth, his intent was to preach the “good news” or gospel of the kingdom of God. The good news was clear. He came to tell the world that they can have a relationship with God. Not one time did Jesus call God “Jehovah” except when he quoted Old Testament verses. Instead, he called Him, “Father.” He wanted his followers to understand that God’s kingdom was about spirits having a relationship with their Father. His earthly family and friends understood this. Even James called Him, the Father of spirits.

When the disciples asked Jesus to teach them to pray, Jesus said, “When you pray, say, “Our Father in Heaven or the (spiritual realm) your name is holier than any other. Let Your kingdom and will be done on earth (in the physical) as it is in heaven (the spiritual.) The beginning of this pray asserts that those things we experience in the physical realm first appeared in the spiritual. Whether it is provisions, health, miracles etc. the desires and will of God can be manifested in us (earth) as the have been established in Him (in heaven.)

On another occasion Jesus explained that his healings and miracles were initially started in heaven prior to being manifested or spoken into existence on earth. He said in John 5:19 and John 5:30 that as a human, he didn’t have the power to perform the supernatural but the things he saw his Father do in the spirit realm or those things he heard the Holy Spirit say, he would do and say.

Jesus had to hear the Holy Spirit just like we do. We follow the Spirit of God as we hear His thoughts, ideas and impressions that He puts into our minds. And those who are led by the Spirit, they are the sons of God. Jesus needed the Holy Spirit (of the spiritual realm) to manifest God’s will into the physical realm.

At the same time, after Jesus ascended to heaven the roles changed. He sent the Holy Spirit to be our “spiritual agent” to live in us. The Holy Spirit would not speak on his own. He first had to hear from Jesus and the Father. Jesus told his disciples in John 14:20. “He who receives whomever I send receives me and he who receives me, receives Him who sent me.” Jesus referenced the Holy Spirit, whom he said in John 16:13-15,

“He is the Spirit of Truth and He will guide you into all truth for He will not speak on His own authority, but whatever He hears, He will speak and will tell you things to come. He will glorify Me and He will take what is Mine (the Word) and declare it to you.”

Then Jesus said, “All things that the Father has are Mine. Therefore, I said, He will take of Mine and declare it to you.” The Holy Spirit was sent to us that we could know the words and heart of God.

Work of the Holy Spirit

Jesus is the verbal aspect of God because he is the Word but the Holy Spirit provides the power to see Christ’s word implemented. According to Jesus, He works through people to do three things. John 16:8 says he will convict the world of sin, righteousness and judgment.

In the NKJV version, the Greek word *Ελεγχω* (*pronounced el-eng'-kbo*) has several meanings. First, it means “to convict people of sin. This conviction is done when He exposes or brings sin into the light. Secondly, He will convince people of righteousness because Jesus ascended to the Father and they no longer are able to see him. Thirdly, He will convince people that the ruler of the world has been judged and is condemned.

The Holy Spirit produces fruit or establishes spiritual laws within us so we can live a kingdom life. In Galatians 5:22-23, some of these include: love, joy, peace, patience, kindness, goodness, faith, gentleness, and moderation. But these are only a fraction of the spiritual fruit produced by the Holy Spirit.

He also works “spiritual gifts” in us by enabling us to hear words of wisdom and knowledge. He tells us things to come through prophecies that are given. He enables us to discern spirits, whether or not they are of God. He gives us the faith and ability to speak and interpret glossolalia. He calls this enablement *charisma* that flows from the spirit of grace. These particular *charismata* are listed in 1 Corinthians 12:8-11. It is the Holy Spirit who helps leaders as they edify and bring the church to unity and to the fullness and perfection that God desires. These are found in Ephesians 4:8-11.

According to 1 Corinthians 2:10 the Holy Spirit searches the deep things of God and reveals them to us. The Holy Spirit has an ability to speak but it is likely that His voice is not verbal but mental. In Acts 13:2 Luke wrote,

“The Holy Spirit spoke and said, “Separate me Barnabas and Saul to do the work to which I have called them.”

The voice of the Holy Spirit was probably not a verbal message that all the prophets and teachers of Antioch heard. Instead the message was probably given to one of the prophets or teachers who echoed it to the others. Revelation 2:7,11,17,29; 3:6,13,22 acknowledged that the Holy Spirit speaks to church but only those with “ears that listen to spirits” can hear Him. Jesus said the same thing in Matthew 11:15; 13:9,43; Mark 4:9; Luke 14:35.

In John 14:16, 26, Jesus called the Holy Spirit, *παράκλητος*, (*pronounced para-klet-tos*), who is considered a spiritual agent that assists another person. A parakaletos is considered a legal assistant or advocate and one who pleads a case before the judge. When Jesus was on earth, he could only minister to the people in his exact location but the Holy Spirit has the ability to minister to everyone in all locations at the same time. His presence is our connection to the Father and Son. He was sent from Heaven to be our spiritual agent to make us aware of the things of God.

Jesus said, “He will abide or reside with you forever.” He is our teacher and causes us to remember the things of God. The Holy Spirit will reprove us when we do wrong (John 16:8-11) but He also regenerates us with a new spirit when we embrace God’s kingdom (John 3:5.) According to Romans 8:26, we can pray out of our spirit so that Holy Spirit actually prays through us. John 13, 14 tells us that He guides us into truth and glorifies Jesus. The Spirit calls men into service (Acts 13:2) and directs men while they serve (Acts 16:6, 7). Entrance into God’s kingdom requires a reproduction function of the Holy Spirit. To enter the kingdom, one must be birthed by the Holy Spirit.

He is not only involved in our spiritual birth, according to Romans 8:11, He was involved in raising Jesus from the dead. It is with this understanding that Paul said,

“But if the Spirit of Him who raised Jesus from the dead dwells in you, then he will give life to your mortal bodies through His Spirit who dwells in you.”

And according to 1 Peter 1:22 the Holy Spirit helps us to purify our souls. Also 2 Peter 1:21 states, the Holy Spirit not only operates in us but He operates through us with the prophecies of God.

CHAPTER 9

SPIRITUAL GIFTS

Charisma and Pneumatikos

The term “spiritual gifts” expounded during the Charismatic Movement and much has been written about it but the most recent content has been repetitious and formulated, which is a modification from its original intent. The root understanding of the phrase “spiritual gifts” can only be found through the content of New Testament authors and the Greek terms they used.

The Greek word, χάρισμα (*pronounced kbá-ris-ma*), is transliterated “*charisma* or *charismata*” and in social circles, it is often referred to as personality. But religious circles point out a divine impartation suggesting a special gift that is supernaturally endowed. Paul used the term sixteen times in his letters to the Corinthians, the Romans and to Timothy while Peter used it only once in his first epistle. The singular word *charisma* and the plural *charismata* derived from the Greek word “χάρις (*charis*), which is translated grace or “grace gift.”

Part of the confusion that many translations create is their synonymous translation of the Greek word πνευματικος (*pronounced pnyoo-mat-ik-os*¹). In some places, they translate πνευματικος as spiritual gifts as if *pneumatikos* and *charisma* were the same thing. For example, when Paul began his instruction about the *charisma* or the spiritual gifts, he literally stated in 1 Corinthians 12:1, “Now concerning *pneumatikos* (spiritual or the things of the spirit). But almost all of the translations interpret it as *charisma*, “Now concerning spiritual gifts,” when Paul didn’t say actually say spiritual gifts. He used *pneumatikos*

because he wanted the Corinthians to understand that *charisma* functions in a spiritual realm of spirits or *pneumatikos*.

Spiritual gifts or endowments are produced in the spiritual realm and they come from the Holy Spirit in that dimension to the spirits of people who exist in the physical dimension. After explaining of *charisma* in 1 Corinthians 12 and 13, Paul wrote in 1 Corinthians 14:1, “Pursue love and be eager for *pneumatikos* or the things of the spirit.”

The word *pneumatikos* is usually translated “spiritual” and is used both in a good and bad sense. Paul mentioned *pneumatikos* in Ephesians 1:3 as *spiritual* blessings and in Ephesians 5:19 as *spiritual* songs or what charismatics offer as singing in the spirit. Yet, in Ephesians 6:12, he referenced *spiritual* wickedness in the heavens, which is a spirit that we battle. The word *pneumatikos* implies something that is *spiritual* and not physical but sometimes it is used symbolically or metaphorically. For example, 1 Peter 2:5, Peter wrote, “The church is a *spiritual* house and a holy priesthood. Also, John noted in Revelation 11:8 that the city of Jerusalem, where two witnesses were slaughtered and left in the streets, was *spiritually* Sodom and Egypt.

Paul’s use of *pneumatikos* often contrasted the spiritual with the carnal. He told the Corinthians that he couldn’t bring them *spiritual* revelation because they were of the flesh and couldn’t understand the things of the spirit. Like John, Paul also used the term spiritual to explain a metaphoric meaning. In 1 Corinthians 10:3-4, he implied that the Israelites were baptized in the wilderness when they passed through the Red Sea. He said their Jewish ancestors ate the manna which was *spiritual* food and the rock that produced the water was a *spiritual* rock.

Paul certainly knew that the manna was physical food but yet he said it was spiritual food because it came supernaturally from the spiritual realm. Even Jesus said in John 6:49 that the Israelites ate the manna and died. Paul told the Corinthians that the rock, which produced physical water, was Jesus. In similar manner, Paul stated the rock was spiritual, because it produced supernatural water from the spirit realm and not from a natural well. In other words, the Word was

made manna and the Word was made water. Jesus said he was the bread that came from heaven. At God's behest, Moses hit the rock and water came forth. The second time, he spoke to the rock at God's behest and then hit it twice. But the water came because God told him to speak to it and he did.

We must not confuse *pneumatikos* with *charisma* lest we minimize the importance of the function and purpose of *charisma* in the life of believers. Paul used both words in Romans 8:11 when he wrote, "For I long to see you, so that I may impart to some spiritual gift (*pneumatikos charisma*) to strengthen you so both of us may be mutually comforted by one another's faith. Paul was not specifically referencing a particular gift but rather he wanted to share with them that the Holy Spirit provides encouragement through *charismata*. He seemed to use both words to emphasize that *charisma* functions by spirits in a spiritual dimension.

The Dorea and the Charisma

There are multiple Greek words that should be reviewed to explain the gifts of the Spirit as they relate to the Holy Spirit. The Greek word δωρεά (*pronounced do-reh-ab*) means gift. Another Greek word δορον (*pronounced do-ron*) comes from the same root word means a present i.e. Christmas present. It is often used when giving a gift as an expression of honor. This is the term normally used in the Greek language when referencing sacrifices or offerings presented as gifts to God. The other word for gift in the New Testament is χάρισμα (*pronounced cha-ris-ma*) is translated spiritual gift or gift of the Spirit.

In Acts 2:38, Peter said,

"Repent, and each one of you be baptized in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and your children, and for all who are far away, as many as the Lord our God will call to himself."

Peter explained that the Holy Spirit was a gift that was promised by the Old Testament prophets and this gift will be received when people repent and are baptized.

The Greek word that Luke used for gift was δωρεά (*dorea*). The Holy Spirit is a gift from God but the Holy Spirit brings χάρισμα (*charisma*) or “spiritual gifts. A great example to explain this concept is found at Christmas time. Once I received a large package beautifully wrapped and decorated with a bow. That gift sat next to the tree because it was too large to get under the tree. To my surprise, when I opened the gift on Christmas morning, there were several smaller packages inside the large gift. The large gift was a *dorea* and the smaller gifts inside were the *charisma*. The Holy Spirit is the *dorea* (the gift) and through Him and God’s grace, we receive the *charisma* or the gifts of the spirit.

Understanding the Spirit of Grace

The late Dr. Walter Axtel opened his teachings at Christ For The Nations Institute about grace by saying, “Grace is more than a woman’s name.” The humor caused the students to laugh but the reality of grace’s magnificence has yet to be discovered. Grace is a spirit, which is manifested in a believer who has embraced Jesus, the king of God’s kingdom.

Growing up, I was taught that the word for grace meant “favor.” As a young minister, I watched a good Baptist teacher explain how grace is an acronym: **G**od’s **R**iches **A**t **C**hrist’s **E**xpense. But grace is much more than favor or blessings from God. When contemplating “grace,” we should not separate the favor or “grace gift” of God from His power.

According to Hebrews 10:29, grace is a spirit that can be insulted. The text states,

“How much greater punishment do you think that person deserves who has contempt for the Son of God, and profanes the blood of the covenant that made him holy, and insults the spirit of grace?”

John Potts¹⁶⁸ and George Scheper¹⁶⁹ suggested that the author made

¹⁶⁸ John Potts, *A History of Charisma*. (Palgrave Macmillan, 2009), p. 36, 37.

¹⁶⁹ George L Scheper, "Charisma" in *Encyclopedia of Religion* edited by Lindsay Jones. (Macmillan Reference USA, 2005), p 1549.

a distinction between *charis* (translated grace) and *charisma* (translated spiritual gift) maintaining that *charisma* is a direct result of “*charis*.” And while the premise is true, there is much more involved than a linking of the two words. Luke was Paul’s traveling companion and scribe of the *Book of Acts*. He made it clear that *charis* had supernatural qualities and he used that term to describe “the operational power of God,” in the similar manner that *charisma* is used. As such, *charis*, translated “divine favor,” indicates a special spirit of divine power that operates in the spiritual realm.

This spirit of grace that comes from Jesus, does not necessarily have to manifest with healings and miracles but this spirit is given to those people who embrace God’s kingdom. It is difficult for some to understand that grace is a spirit but the Bible emphatically states it is a spirit that is constantly at work inside believers to push back or overcome sin and wickedness that exists inside the human body. Hebrews 10:29 states that *charis* is the spirit working in believers.

In the Old Testament, Zechariah 12:10 prophesied that God would pour out a “spirit of grace” upon the Messiah and the Jewish people would look to Him and lament the Messiah whom they pierced. Earlier in Zechariah 4:6-7, the prophet confirmed that grace was a spirit. He wrote, “Might or power will not cast down the “great mountain” that Zerubbabel faced. Instead, God’s Spirit would turn the mountain into a plain with shouts of, “Grace! Grace!”

In the New Testament, Luke 2:40 realized the prophetic word that grace or “special favor” was upon Jesus and the *Book of Acts* demonstrated the supernatural power that was produced through grace. The Greek word, *charis* is defined as favor but we must understand that it is a spirit that provides that favor. Without recognizing this invisible spiritual endowment, we are apt to lose the continuity that exists between *charis* and *charisma*.

Perhaps Peter influenced Potts and Scheper’s belief because he linked the two meanings in 1 Peter 4:10 when he wrote, “Just as each one has received a gift (*charisma*), use it to serve one another as good stewards of the varied grace of God.”

Not only does Peter explain that *charis* is God's favor, he suggested that the favor is a gift that believers should steward in service of others. Peter implied the (*charismata*) spiritual gifts were given to us that we might steward *charis*. The terms "*charisma* and *charismata*" were used in the early church to explain how the Spirit of God transforms people's lives and when people are endowed with *charisma*, they can have a powerful effect on others.

There are ten verses in the *Book of Acts* where *charis* is mentioned. In Acts 4:33, Luke wrote,

“And with **great power** (*dunimis*) the apostles gave witness to the resurrection of the Lord Jesus. And **great grace** (*charis*) was upon them all.”

There seems to be a connection between the power (*dunimis*) of God that comes by the Holy Spirit and the grace (*charis*) of God that comes by Jesus Christ. In Acts 11:23, the grace of God was visible, presumably in the power that was demonstrated. Luke recorded,

“When he came and **saw the grace of God**, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord.”

A demonstration of power is also linked to grace in Acts 14:3. According to Luke, the word of God's grace was connected to the signs and wonders performed by Paul and Barnabas. In Acts 15:11-12, when they reported the grace of God among the Gentiles, James stood to lead the apostles and elders in Jerusalem to embrace the Gentile believers.

Another definition for grace (other than favor) seemed evident by the early church. They viewed God's grace as the “operation power of God.” Jesus had told them in Acts 1:8, “You shall receive “power” when the Holy Spirit has come upon you.” The leaders of the church seemed to identify the supernatural power as God's grace or favor upon those (Jew and Gentile) who received the Holy Spirit.

Listing of the Gifts

The Catholic Church developed throughout the centuries and sought to bring order and organization to the first century writers. Other movements did the same thing as they sought to rationalize the Scriptures in ways that people could understand. The Charismatic Movement followed suit in the mid 20th century as the Holy Spirit was poured out throughout the world. But this movement erred when it comes to *charisma* and the *charismata gifts* by limiting the operation of the charismatic gifts and by only recognizing the few that are mentioned in the Bible.

The *Catechism of the Catholic Church* suggests there are seven gifts of the Holy Spirit. They are Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and the Fear of the Lord mentioned twice.¹⁷⁰ This same listing is located in Isaiah 11:1-3: the Spirit of the Lord, the Spirit of Wisdom, the Spirit of Understanding, the Spirit of Counsel, the Spirit of Fortitude, the Spirit of Knowledge, and the Spirit of the Fear of the Lord.

As we pointed out in Chapter 2, these seven spirits are also mentioned in Revelation 1:4, 3:1; 4:5: 5:6. These gifts are spiritual substances that work inside people to effectuate the work of God. And while the Catholic Church calls them gifts, the Bible declares that they are spirits from God.

Paul noted a list of *charisma* found in Romans 12:6-8 that the church calls “grace gifts.” What was he telling the church? The answer can only be revealed by learning the actual meanings of the Greek words. Without doing so, some charismatics have established certain positions or doctrines in the church regarding the gifts that limit the power in which operate in the church.

The list seems to compare to Paul’s Ephesians 4:8 listing of five-fold ministers. For example prophecy in Romans 12:6-8 would closely relate to Paul’s Ephesians 4:8 *charisma* of prophet and teaching would relate to teacher. Also, “serving” was done through deacons but what about the exhorter, imparter and the one set over or oversees.

¹⁷⁰ Raniero Cantalamessa, *Come, Creator Spirit. Meditations on the Veni Creator* (Collegeville, MN: Liturgical Press, 2003) p. 175.

How do these spiritual gifts relate to the five-fold ministry or should they?

Romans 12: 6-8 Listing

Greek Word	Pronounced	Translated
προφητείαν	pro-phe-te-ian	prophecy
διακονίαν	dea-con-ia	servicing or ministering
διδασκων	di-das-ko	teaching
παρακαλῶν	para-ka-lay-eon	exhort
μεταδιδοῦς	met-ad-id-o-mee	impart
προϊστάμενος	pro-is-tau-mee	set over or oversee

It seems likely that the gift of overseeing could relate to apostle because he is one sent and usually set over a group and the gift of leadership or overseeing could also apply to deacons. According to Luke 6:3, The Twelve appointed seven men full of the Holy Spirit and wisdom to oversee the business of distributing the daily rations for the widows?

When properly applying the Greek terms, the *charisma* of exhorter and imparter have also been misunderstood. Some Pentecostal denominations, such as the Church of God in Cleveland, TN have three orders of ministerial licenses. The first level is “exhorter.” The second level is “license” and the third level is “ordained.” The exhorter and licensed ministers have certain restrictions. Those who are recognized as exhorter are usually evangelists who are authorized to preach the gospel; the licensed ministers are qualified to pastor and the ordained ministers are qualified to vote at the General Council to determine policy of the denomination. By recognizing the title exhorter, we confuse the *charisma* mentioned in Romans 12:8 and demean its operation to only those who are qualified to preach.

Actually, in the Greek, exhorter has several meanings. The primary meaning is to “call to one’s side.” The Greek word for exhorter is *para-ka-lay-o* and is similar to the *parakalete* (Holy Spirit) _____

who Jesus sent to be our spiritual agent in this unknown spiritual world. An exhorter is one who encourages or comforts and we could likened him to a coach, whether in athletics, the corporate world or even in religious circles. I do not subscribe that the *charisma* or *charismata* are positions or functions in the church but rather the ability given to people by the Holy Spirit to help others.

The final charisma in this text is *metadidomi* and means to impart. Unfortunately, the translators translated the word in such a way that the church thinks it has to do with giving money. But that was probably not what Paul meant.

Although the word “impart” means “to give,” when it comes to *charisma*, it probably means something greater than money. The word is only used five times in the New Testament. In Luke 3:11 and Ephesians 4:28, the context of the author is certainly money related but the other three times, it has nothing to do with money. For example, Paul said in Romans 1:11, “I long to see you that I may *metadidomi* or impart some *charisma*. Such an impartation would establish and encourage the Roman believers so that they could share in Paul’s faith. It is unlikely that Paul was going to give them money because the impartation was the spiritual gift itself and no one would suggest that spiritual gifts or charismata are money.

Paul also used the term in 1 Thessalonians 2:7-8 when he wrote about his earlier visit. He wrote, “But we were gentle among you, just as a nursing mother cherishes her own children. So affectionately longing for you, we were well pleased to impart *metadidomi* to you not only the gospel of God, but also our own lives because you had become dear to us.

Paul’s use of the word *metadidomi* or impart had nothing to do with money. In fact, he said he imparted the gospel of God. The other use of the word “impart” is found Romans 12:8 when it was listed among the other spiritual gifts along with prophecy, teaching, serving, leadership, mercy and exhortation. I find it unlikely that giving money was the *charisma* that Paul referred to. However, I must point out that being generous can certainly be prompted by the Holy Spirit, as are many spiritual virtues not listed in the Scripture.

In 1 Corinthians 12:8-10; 28-30, Paul mentioned a different set of “spiritual gifts,” where he also included prophecy, teaching, and administration (leadership), which were mentioned in Romans 12. The Pentecostal Movement at the beginning of the twentieth century focused on glossolalia or the speaking in tongues. The Charismatic Movement surfaced a half century later focusing on the *charisma*, which Paul referenced in his letter to the Corinthian church.

Paul emphasized that the *charismata* were from the Holy Spirit. He said there were different gifts, different ministries and different results but they were all produced by the Holy Spirit. One danger that was exposed during the Charismatic Movement was the belief that the gift belonged to the individual, who could operate them at will. But Paul stated in verse 11 that the Holy Spirit works these and distributes to each one individually as He wills. In other words, just because you were given a gift of discerning of spirits, doesn’t mean you will always have it. It is not the believer’s gift. It belongs to the Holy Spirit. In verses 8-10 Paul listed nine of the gifts:

- Word of Wisdom
- Word of Knowledge
- Faith
- Gifts of Healing
- Working of Miracles
- Discernment of spirits
- Prophecy
- Various tongues
- Interpretation of tongues

It is noticeable that each of these gifts are called manifestations of the gift of the spirit itself. The Charismatic Movement sought to label these nine gifts into three categories: Revelation Gifts, Power Gifts and Speech gifts.

Revelation Gifts	Power Gifts	Speech Gifts
Word of Wisdom	Gifts of Healings	Prophecy
Word of Knowledge	Working of Miracles	Tongues
Faith	Discernment	Interpretation of tongues

Bill Gothard taught three categories at his Institute of Basic Life Principles¹⁷¹ and labeled them as Motivational Gifts, Ministry Gifts and Manifestation Gifts by including most of the places where *charismata* is used in the New Testament. He sub-categorizes the gifts as follows:

- Motivational Gifts – prophecy, serving, teaching, exhorting, giving, organizing, or mercy
- Ministry Gifts – apostles, prophets, evangelists, pastors, and teachers
- Manifestation Gifts – word of wisdom, word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, tongues, interpretation of tongues

Gothard Chart on Spiritual Gifts

Motivational Gifts (Manifestation)	Ministry Gifts (People)	Manifestation Gifts
Prophecy	Apostles	Word of Wisdom
Serving	Prophets	Word of Knowledge
Teaching	Evangelists	Faith
Exhorting	Pastors	Gifts of Healing
Giving	Teachers	Working of Miracles
Organizing		Prophecy
Mercy		Discerning of Spirits
		Tongues
		Interpretation of Tongues

Any categorization has limitations because we are apt to leave out some charismatic gifts mentioned in Scripture. Or categorizing *charismata* could produce an understanding that everything has to fit

¹⁷¹ Bill Gothard, “What are the Three Categories of Spiritual Gifts?” *Iblp.org*, <https://iblp.org/questions/what-are-three-categories-spiritual-gifts>, Retrieved 27 December 2017.

within those categories. At the same time, Gothard has categorized *charismata* into motivational gifts, ministry gifts and manifestation gifts to help the church understand its value. But these categories leave out the gift of celibacy and the gift of eternal life, which the New Testament calls *charisma*. Nevertheless, the chart below shows Gothard's understanding of Spiritual Gifts and helps people to understand Holy Spirit manifestations.

The church is a living organism but will die or become institutionalized when the church tries to organize it. Such was the case of the Pentecostal, Latter Reign and Charismatic Movements. When the church tries to place God's gifts in certain boxes, we have a tendency to control the *charisma* instead of allowing the Holy Spirit to be in control. On the one hand, Gothard's organization helped the church to understand the gifts but later people began to assign the gifts according to one's propensity or claim the gifts according to our desires. It is not our job to assign the gifts; that job is reserved for the Holy Spirit.

I grew up in a Pentecostal church where speaking in tongues was prevalent but we were not taught about the other gifts. Occasionally, a man from the Assemblies of God would attend and give the interpretation of the tongues. Sometimes, he would even have a prophecy.

Later, when I pastored, we taught people to listen to the Holy Spirit and function accordingly. I noticed in some churches that individuals claimed they had the gift of the word of knowledge. So ever Sunday night, someone would know how many people in the congregation had bladder infections or back problems or some other malady that is common to man. Occasionally, people came for prayer but I don't remember hearing the testimonies of their healings.

Also, people with pent up frustrations took it upon themselves to claim the gift of prophecy and rant on with condemnation against that which frustrated them the most. And while I do not discount that the Holy Spirit can reveal words to people, Paul intimated in 1 Corinthians 14:3 that the spiritual gifts were to edify, encourage and comfort the church.

I recall as a young pastor, I felt I had the gift of faith. I listened to faith preachers and preached on faith for about two months until one day my wife lovingly came to me and asked me to listen to the fourth teaching of a Healing Series. Embarrassment welled up inside me as I realized that my preaching was harsh and condemning. I wasn't presenting the message with love. According to 1 Corinthians 13:1, I sounded like an out-of-tune band trying to play a symphonic song because I wasn't preaching with love. When we think the gifts belong to us they are often demonstrations of self and not the demonstrations of the Holy Spirit.

Later in my ministry, I was preaching at a church in Ethiopia and spotted a mute woman who couldn't hear. The Lord said, "If you pray for her, I will heal her." Immediately I thought, "This deaf-mute woman is going to be healed and I'm going to have a healing ministry like Oral Roberts.

After the sermon, I went into the audience to pray for the lady. With the help of her daughter, who knew sign language, I was able to communicate my actions. I told her that I was going to pray for her and God was going to heal her. I only told her what the Lord told me. I spent a considerable amount of time praying, but nothing happened. I did everything I knew to get the woman healed. Finally, I began to pray for other people.

As I flew back from Ethiopia, I pondered why the woman wasn't healed. It wasn't until three years later that I would learn why. A man who was at that meeting enrolled in the school where I taught. One day he visited my office and after a long conversation, he asked, "Do you remember that deaf-mute woman you prayed for?" How could I forget, she wasn't healed when I thought I heard God say that she would be?

The student said, "The Lord is helping her. She is now hearing and speaking." Immediately, I asked the Lord, "Why didn't you heal her three years ago?" He said, "You thought the healing was about you and your healing ministry." There have been other times during my travels that supernatural healings and miracles occurred but I'd go back to the same place at a different time and nothing happened because I tried to do it the same way. We must remember the gifts are

not ours, they belong to the Holy Spirit. He distributes to individuals as He wills.

The Law is Spiritual

What did Paul mean when he said in 1 Corinthians 7:11, “For we know that the law is spiritual?” The Greek phrase that he used was Οἱ δὲ ἄρα οὐκ ἔστιν νόμος πνευματικός. The phrase is literally translated, “For we perceive that the law is spiritual (*pneumatikos*).” Most theologians and Bible Scholars translate the word *pneumatikos* as spiritual to describe something that is not of physical substance but a better understanding and definition of *pneumatikos* is that which pertains to spirits.

Even Paul, in this verse, contrasted the difference by saying, “For we perceive that the law is spiritual but I am of the flesh, sold unto sin.” He used the Greek word, σάρκινος (*pronounced sar-kin-os*), which is translated flesh or carnal to contrast that which involves his spirit. The NIV and NET contrasts the word *sarkinos* as unspiritual instead of using the correct translation as flesh or carnal. Contrasting the terms as spiritual and unspiritual does not provide understanding to the reader to know what “spiritual” really is. Without a proper translation, we are left with murky understanding of Paul’s perception, which prevents us from grasping the concept of spirits and the spirit realm.

Correctly translating *pneuma* (spirit) and *pneumatikos* or *pneumatik’os* (spiritual or spiritually) is vital to comprehending Paul’s intended message. *Strong’s Exhaustive Concordance*¹⁷² is one of the best concordances to accurately translate Greek to English in the King James Version. Some of the newer versions take liberties to translate some Greek words from their preconceived notions. Paul said, “The law is spiritual,” but what did he mean? He also said two verses earlier in Romans 7:12 that the law was holy.

Some forty times the word “law” is mentioned in Romans chapters two through six. And in chapter seven alone, the word “law”

¹⁷² James Strong, *Strong’s Exhaustive Concordance of the Bible* (Nashville, TN: Crusade Bible Publishers, Inc., 1894), p. 969.

is mentioned twenty-three times. Although Paul's intention was to explain that the Old Testament law came through Moses but grace and truth came through Jesus Christ, his message to the gentile Roman believers was meant to explain the power of grace over sin and that both (grace and sin) were spirits or spiritual substances.

The Old Testament had a single law made up of various other laws. In Exodus 13:9, Moses called it Yahweh's Law but in the New Testament, the writers labeled it the Law of Moses as noted in Act's 13:39; Hebrews 10:28 and 1 Corinthians 9:9. Perhaps they did so because 2 Chronicles labeled it The Law of Moses or perhaps they emphasized it because they wanted to contrast the law that Moses gave them in writing with the law God writes on our hearts.

Moses' laws were designed to govern a society who embraced sacrificial rituals. It was easy for them to accept this list of laws:

- Law of burnt offering (Lev 6:9)
- Law of meat offering (vs14)
- Law of sin offering (vs 25)
- Law of trespass offering (7:1)
- Law of sacrifice of peace offering (7:11)
- Law of the beasts and fowls (11:46)
- Law of producing offspring – male and female (Lev 12:7)
- Law of the plague of leprosy (garments) (Lev 13:49)
- Law of the leper (Lev 14:2)
- Law of fluid discharges of men and women (Lev15:19-33)
- Law of Jealousy (Numbers 5:29)
- Law of the Nazarite (Numbers 6:13)
- Law of dead people (Numbers 19:14)

According to Deuteronomy 31:29, all of these individual laws were recorded in a book called "*Book of the Law*." During that era, every kingdom had their own laws. For example, Daniel 6:8,15 mentioned the *Law of the Medes and Persians* and Genesis 47:26 referenced the *Law of Joseph* that he introduced into the Egyptian government, which allowed Pharaoh to receive a twenty percent tax from the produce of the land.

What is a law? First of all, we must not understand the law as something physical although it can be written in governmental documents. The law has to do with governance and authority and that

is why Paul said the law was spiritual. Authority is a spiritual substance that comes from God. According to Jesus, “All authority has been given to him” and Paul stated when the resurrection occurs that Jesus will submit his authority back to the Father who gave it to him.

Malachi explained to the Levitical priests that God made a covenant with their progenitor, Levi. Notice how the LORD explained the covenant from verse 5 to verse 6,

“My covenant was with him of life and peace; and I gave them (*life and peace*) to him [for] the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found on his lips: he walked with me in peace and equity, and did turn many away from iniquity.”

The Free Dictionary defines equity as the spirit of the law. Notice the explanation found in their legal dictionary:

In an enlarged legal view, "equity," in its true and genuine meaning, is the soul and spirit of the law; positive law constructed, and relational law is made by it.

In this, equity is made synonymous with justice; in that, to the true and sound interpretation of the rule.” Bl. Com. 429. This equity is just said to be a supplement to the laws: but it must be directed by science.¹⁷³

This definition derived from the judges of the English courts and explains how God judges. According to Psalm 98:9 He is coming to judge the earth with righteousness and the people with equity. The law is spiritual and God judges us accordingly.

You will notice in the Malachi passage that the prophet used spiritual terms such as life, peace, fear, truth and iniquity. All of these are actually called spirits in other places of Scripture. Romans 8:2 says life is a spirit. Some of the translations like NET, NIV, NLT translate

¹⁷³ The Free Dictionary, “Legal definition of equity.” (Point 2) Retrieved 14 January 2018. <https://legal-dictionary.thefreedictionary.com/equity>

it as a life-giving Spirit instead of spirit of life, which is the literal translation.

The spirit of peace is one of the spirits produced by the Holy Spirit in Galatians 5:22,23. According to Paul, fear is a spirit not given by God but the Fear of the Lord is listed as one of the seven spirits of in Isaiah 11:2. Fear of the Lord is normally called a spirit of respect. John 14:17; 15:26; 16:13 and Ephesians 5:9 lists truth as a spirit or fruit of the Light.

Perhaps the Malachian passage opened the understanding of Paul and James to recognize other spiritual laws because Paul referenced in Romans 9:31, the law of righteousness and James cited the law of liberty in James 1:25. With Jesus as King of God's Kingdom, James entitled the new Messianic rule as the Royal Law, explaining that this law was a law of love. Paul called it the Law of Christ in Galatians 6:2. Although Paul said the "law is spiritual" I must point out that each of the laws mentioned in Romans 7:14-8:2 were also spirits at work. In Chapters 7 and 8, he mentioned the following laws:

- Verse 21 – A law of evil that is present with us.
- Verse 22 – The law of God – God's law operates according to the inward man or our spirit.
- Verse 23 – The law of sin found in the members of our flesh
- Verse 23 – **Another law** that wars against the mind and brings us into captivity to the law of sin.
- Verse 23 – The law of our mind - this law exists in the soulical part of humans, and is influenced by the law of sin
- In 8:2 – The law of the spirit of life – This is eternal life in Christ Jesus

Paul explained that these laws (law of evil, law of God, law of sin and law of zoe life) are spirits that desire and influence the law of our minds. Paul used the term "law" as an authoritative function in the spirit realm. It is the law of our minds that determine which laws it will submit to. He said in Ephesians 4:23 that we must be renewed in the "spirit of our mind."

Humans are soulical spirits that can be influenced by good and evil spirits. We have a choice to submit to the law of sin or submit to the law of God. He said in Romans 8:5, “For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the spirit (*the inward man where the Law of God exists*) will follow the ways of the spirit. For to be carnally minded is death, but to be spiritually minded is life and peace.”

His message is quite simple, there are spirits that seek to influence our minds but when we embrace that which pertains to God, then we will have life and peace. If we embrace that which pertains to sin, we will have death. The message conveyed helps us to understand that spirits are actually laws at work within us.

In another passage found in Galatians 5, Paul listed the works of the flesh as those things produced by sin (*or the law of sin*). They are: sexual immorality, impurity, depravity, idolatry, sorcery, hostilities strife, jealousy, outbursts of anger, selfish rivalries, dissensions, factions, envying, murder, drunkenness, carousing and other things similar to these. As noted before, non-soulical spirits are causation substances that project thoughts. And thoughts produce words, form emotions and influence behavior.

Noticeably, these spirits are produced by sin or as Paul told the Romans, the law of sin that influence sinful actions. After listing these fleshly works, Paul listed spirits that were produced by God’s Spirit. He said, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, gentleness and moderation. Against such, there is no law.” The Greek word *τοιουτοσ* (*pronounced toy-oo'-tois*) is defined as “such as this” or this kind or sort. In other words, he confirmed what he had said in Romans 7, that spirits are laws and the laws of God are greater than the laws of evil and sin.

It might be difficult to understand how one law can supersede another but looking at the laws of physics will help us comprehend the concept. Although the law of gravity is very technical, it basically states that if the weight of one object is heavier than the weight of the air, then the object will fall to the earth. But there is another law that supersedes that law and it is called the law of buoyancy, which states if the weight of the object is equal to or less than the weight of the fluid

or air, it supersedes the law of gravity and causes it to have no effect.

With this understanding, the law of God is greater than the law of sin and evil. If my spirit yields to the laws or spirits of love, joy, peace, patience, kindness, goodness, faith, gentleness, moderation then the spirits or laws of sin have no operational power. If we live a life of love, hate cannot harm us. If we have joy, despair does not manifest. If our lives have patience, kindness and goodness, then there is no room for impatience, harshness or evil. There is no law that can overcome or supersede the laws of God.

Perhaps categorizing these gifts are handy when trying to identify them, but in so doing, we miss the point of what Paul tried to convey. He emphasized that the “gifts” of the spirit are actually spirits at work. All of these laws are spirits that come from God. They are given at the behest of the Holy Spirit and work through individuals. The laws of sin and death are spirits that come from the Devil.

The Charisma of Eternal Life

We cannot suppose that the spiritual gifts mentioned in Paul’s writings were an exhaustive list. In Romans 6-8, the first century theologian explicitly went into a lengthy discussion about the *charisma* of “eternal life.” He said, “The wage of sin is death, but the *charisma* of God is “eternal life” in Christ Jesus. The early church considered all the work of the Holy Spirit that He manifested through people was the *charisma* from God flowing from the spirit of grace.

Gothard failed to emphasize some of the *charismata* gifts mentioned in the New Testament. One of the *charisma* that evangelicals so cherish, is the *charisma* of “eternal life” that is mentioned in Romans 6:23. Paul also named celibacy as a *charisma* in 1 Corinthians 7:7 and very few people are seeking that gift.

When discussing sexual activity of both married and single people, Paul said that he had a spiritual gift (*charisma*) of celibacy that was given to him from God. The Holy Spirit helped him to refrain from sexual activity with a *charisma* or “spiritual gift.” Very seldom do Charismatics include celibacy as *charisma* perhaps it is because they are unsure whether it is the same thing that Jesus referenced in Matthew

19:12 when he listed three kinds of eunuchs: some by birth; some by force; some by choice for the sake of the kingdom of heaven.

The qualification of a *charisma* is the manifestation of God's (*charis*) in the believer. For example, I have a friend who was shy and introverted and still today he has those tendencies but when it comes to the things of God, he is very bold. In his case, I maintain that boldness was the Holy Spirit's influence in his life. It could be argued that boldness is a *charisma* from God based upon Scriptural references, although Paul doesn't necessary label it as "spiritual gift" in the same way that he didn't label "dream interpretation" as a spiritual gift, yet the patristic fathers said it was.¹⁷⁴

Paul seem to operate in this spiritual gift of boldness according to Acts 9:27-28. Also in Acts 4:13, Peter and John manifested boldness. It seemed obvious by the religious leaders around them that their boldness was from the Holy Spirit because they knew it wasn't from their education or social status. Paul even suggested to Timothy in 1 Timothy 3:13 that boldness was a qualification for deacons. According to Ephesians 6:20 Paul prayed for this gift because he recognized boldness as something that comes from God. Even David prayed in Psalm 138:3, "When I cried out to you for help, you made me bold."

It seems logical to conclude that the "*charisma* or *charismata* of the Holy Spirit are the manifestations He produces through people. To that end, eternal life is certainly a *charisma*; however, righteousness is not a *charisma* but rather a *dorea*. What is the difference?

As mentioned earlier, there are two primary words for "gift" in the New Testament. *Charisma* is called a spiritual gift but the Greek word *dorea* is the ordinary Greek word for gift. Acts 2:38 stated that we would receive the gift (*dorea*) of the Holy Spirit but I Corinthians 12 lists many of the gifts (*charisma*) of the Holy Spirit. In like manner, Ephesians 3:7 states that *charis* or grace is a gift (*dorea*) but the *charisma*

¹⁷⁴ Louis M. Savary, Patricia H. Berne, and Strepthon Kaplan Williams, *Dreams and Spiritual Growth: A Christian Approach to Dreamwork*, (Ramsey, NJ: Paulist Press 1984), p. 39.

are spiritual gifts from *charis*. Also, Romans 5:17 states that righteousness is a gift (*dorea*) that helps us reign in life with the help of Christ Jesus.

Opposing the works of God that operates in us is another spirit called sin. This spirit is an offspring of Satan that came into Adam when he disobeyed God. According to Romans 5:14, sin existed from Adam to Moses but it was not accounted for until Moses. When Moses established the law, then the transgression of sin led to condemnation. But when Jesus came, he gave us a “spirit of grace” through the Holy Spirit. Both grace and righteousness are spirits. They are gifts (*dorea*) from God that give us eternal life.

Romans 5:17-21 contrasts the law that produces offense or sin with grace that produces eternal life. Paul said, through one man’s disobedience came sin or offense followed by judgment to all humanity. In contrast, he said that through Christ’s act of obedience, many will be made righteous. And just as sin reigned in death, grace reigns through righteousness to give us a spiritual gift, which is eternal life.

Apparently grace comes proportionately according to the need. He said, “The abundance of grace and the *charisma* of righteousness reigns in life (*zoe*) through Jesus.” In I Peter 2:19, Peter confirmed that it is grace that causes Christ’s servants to submit willingly and endure the harsh leaders even when they have to endure grief and suffer wrongfully. It is grace (power of God working supernaturally in people) that helps us endure difficulties.

According to Hebrews 10:29, grace is a spirit that can be insulted when we continually yield to sin instead of God’s grace. Nonetheless, grace or *charis* is the spirit that produces the *charisma* or spiritual gifts in us. Eternal life is one of those *charisma* to flowing from *charis* and it gives us everything we need. Where sin abounds, grace abounds much more.

Charisma of Dream Interpretation

Another *charisma* not mentioned in Paul’s writings was dream interpretation. Throughout the first 400 years of the church, the leaders believed that dream interpretation was a *charisma*. Arguably,

dream interpretation has occurred from Enoch to Abraham to Joseph, throughout the Old Testament prophets and even the beginning of Christianity. God revealed Himself through dreams and visions to Joseph and Mary. Who could deny that the immaculate conception was a spiritual gift to Mary. Unfortunately, the spiritual gifts were abused by imperfect people just like some of the gifts are abused today.

Tertullian, a fourth century theologian believed that dream interpretation was a *charisma* from God¹⁷⁵ but the dream interpretation was abused and leaders failed to deal with it properly, therefore, the church ceased to recognize it as a work of the Holy Spirit. According to Morton Kelsey, Jerome intentionally mistranslated the term Hebrew word *anan* in Deuteronomy 18:10 and Leviticus 19:26 giving it a different meaning.¹⁷⁶ Originally, the word meant “witchcraft” or “augury” but Jerome translated it “observe dreams” because people were practicing dream interpretations from personal opinions or formulas and not from the Spirit.

Jerome’s mistranslation has created a church today that is shy about recognizing dreams and visions, much less their interpretations. Joel prophesied that old men shall dream dreams and young men shall see visions. These *charismata* would also be upon our servants and handmaidens so we must contend for the things of God because He still speaks through dreams and visions to those who believe.

Spirits are Gifts

The term “spiritual gifts” is correctly interpreted “gifts of the Spirit.” Even though Paul used the term, it is important to qualify the term. What is the gift and what is the spirit? As stated earlier, there are three categories of spirits: Divine Spirit, soulical spirits and non-soulical spirits. When discussing gifts of the spirit, it is assumed that the spirit referenced is the Holy Spirit. As such, the gifts are those

¹⁷⁵ Ibid.

¹⁷⁶ Robert Moss, “St Jerome Bewitches Dreams and Dreamwork” <http://www.beliefnet.com/columnists/dreamgates/2011/08/st-jerome-bewitches-dreams-and-dreamwork.html#CeMmfGYIOoY4A7Hx.99> beliefnet.com. Retrieved 16 January 2018,

produced by the Holy Spirit. But what are the gifts?

Paul said in 1 Corinthians 12:8-10 Paul said we had different gifts, different ministries and different results but they operated through the same Holy Spirit, the same Lord and the same God and the Holy Spirit distributes to the human spirit as He wills.

When reviewing the gifts that are individually given to people, we find that they are actually spirits. The nine mentioned are words from the spirit of wisdom, words from the spirit of knowledge, words from the spirit of faith, words from the spirits of healing, words that come to work miracles, the Holy Spirit helps discern spirits, words of the Spirit to help us know the future, and the last two are tongues and interpretation of tongues. Both of these originate by the Spirit.

Paul said in 1 Corinthians 14:15 that praying in tongues is praying with the spirit of a person while praying interpretation of tongues is praying with the understanding. Both aspects of praying originate from the Holy Spirit who gives the gift or spirit.

Literally, the gifts of the Spirit are spirits of the Spirit. These gifts flow from the Holy Spirit through the human spirit so we can become the ambassador of the Holy Spirit to help people with wisdom, knowledge, faith, healing, miracles, discernment, prophetic words, tongues and interpretation of the spiritual message. That is the context of 1 Corinthians 12. Gothard's motivational gift listing i.e. prophecy, serving, teaching, exhorting, giving, organizing and mercy and those that are mentioned in Romans 12:6-8 have the same implication.

The divine favor given to humanity flows from the Spirit of God through the spirits of people. In the case of the Ephesians 4:11 gifts, they are people i.e. soulical spirits engaged with human bodies. A *charisma* found I Peter 4:9-11 includes hospitality. To this end spirits are gifts and people are gifts.

People are Gifts

Paul strategically told the churches at Ephesus and Corinth that "spiritual gifts" included those who functioned with *charismata*. So,

spiritual gifts not only included the “non-soulical” spirits produced by the Holy Spirit, they also included human “soulical spirits” that allowed these spirits to operate. He listed these in 1 Corinthians 12:28-31 and Ephesians 4:11-16.

In 1 Corinthians 12:31, Paul said, “Be zealous for the “best” charisma.” But what does that mean? Are some gifts better than others? Are some gifts more important than others? And what are the “best gifts?” The Greek word *μεγας* (*pronounced mega*s) is normally translated as great or greater; however, you will notice how various translators interpret the concept:

- NET – greater gifts
- NIV – greater gifts
- NASB – greater gifts
- ESV – higher gifts
- NLT – most helpful gifts
- BBE – more important things given by the spirit
- NKJV – best gifts
- NRSV – greater gifts
- KJV – best gifts

Obviously, each of these translations depend upon the interpreter’s viewpoint of what the gifts actually are. To insure a proper translation of the comparison word, a look at the Greek word *μειζονα* (*pronounced may-zo-na*). The transliteration of the Greek word is *mei-zo-na* and it has several meanings. The primary translation of the word is “greater” as a comparison of things or people. For example, a five-carat diamond is greater than a one-carat diamond. A secondary understanding is to be greater as predicated on rank, authority or power. For example, a captain in the U.S. Army is a greater rank than a private. It seems likely that Paul was indicating the secondary understanding in the context of his message. He wrote,

“And God has placed in the church first apostles, second prophets, third teachers, then miracles, gifts healings, helps, gifts of leadership and different kinds of tongues.”

Then after listing the greater gifts of apostles, prophets and teachers,

he lists the people who have other gifts to do miracles, healings and people who are leaders, helpers and speak in tongues and then he sustains the notion that different people bring a certain spiritual gift to the church but the Corinthians should be zealous for the greater gifts, notably the apostle, prophet, teacher in that order.

In Ephesians 4:8-16, Paul quoted David's Psalm 68 to explain how the Jewish Messiah distributes gifts to the church, which was uniquely different than the concept that existed in David's age. During the kingdom era, when a king went into battle, he would ascend to high places to fight and defeat his enemy. Those who were captured were required to pay a tribute to the conquering king. Generally, it was tribute made by the defeated king and his country as a sign of surrender and submission to the imperial army and king. But Paul changed the meaning of the Psalm to explain how Jesus fulfilled Psalm 68.

Forty days after his resurrection, Jesus visited his followers and explained God's kingdom to them. Frequently, the New Testament authors explained God's kingdom by using Old Testament prophetic messages and songs as well as Levitical regulations and they are ensamples of God's kingdom.

Paul explained the psalmist's term "he ascended." He said that initially Jesus descended into the lower regions of the earth to defeat his enemies to overcome death. And then after descending, "he ascended" above all heavens in order to fill all things. From there, he poured out the Holy Spirit and gave gifts to the church: apostles, prophets, evangelists, pastors and teachers. He identified these people who equipped the saints for ministry and who edified the body.

Jesus gave these gifts so the church could attain the unity of the faith and the knowledge of the Son of God. In so doing, the church (body) would become mature and not tossed to and fro by every spiritual teaching. Paul acknowledged that these false teachings were presented by certain leaders who tricked their constituency by craftily carrying out Satan's schemes.

It seems that Paul's reference to apostles, prophets, evangelists, pastors and teachers as "spiritual gifts" was more about the people than the titles they carried. If so, Paul considered the giving

of charismatic gifts, by the Holy Spirit, to the church was the distribution to both soulical spirits (apostles, prophets, teachers and the people who performed healings, miracles, helps, administrative functions, etc.) and to non-soulical spirits (wisdom, knowledge, faith, discerning, powers that heal and perform miracles, etc.). The soulical spirits were greater because they brought order, direction, balance unity and maturity to Christ's church. To that degree, there seems to be a tripartite function that exists in the realm of the unseen spirit world. It is the union of Divine Spirit, with the Human Spirit operating through the spiritual abilities and influence of non-soulical spirits.

One of the gifts of the spirit is faith. According to Hebrews 11:1, "Faith is the substance of things hoped for and the evidence of things not seen." In 2 Corinthians 4:13, Paul explained faith as a spirit and when referencing Psalm 116:10, he said, "But since we have the same spirit of faith as what has been written, 'I believed; therefore, I spoke,' we also believe; therefore, we also speak." Faith is speaking things that we believe. But believing can only come when a word has been spoken. No matter how one interprets faith, Paul said it was a spirit. Perhaps Romans 10:17 will help link us to the concept of what a spirit is. Paul wrote, "Faith comes by hearing the word of God."

Spirits are thoughts that turn into words, create emotions and influence behavior. Hebrews 12:2 says Jesus is the "Author and Finisher" of our faith. When faith is operative, words or thoughts come from God. We respond by either believing or disbelieving. When we believe the word, then faith is evident and the Word is manifested. That is how Jesus came into the world. The virgin Mary believed the Angel of the Lord with her mind and the Holy Spirit implanted the Word in her womb. Nine months later, Jesus was born. John 1:14 uniquely described it as, "And the Word was made flesh and dwelled among us and we beheld His glory."

All of the charisma gifts operate in a similar manner. Words of wisdom, knowledge, prophecy, healings, miracles, administration operate through people. These words are given by non-soulical spirits and the people through whom they operate are soulical spirits. It seems obvious that a Trinitarian spiritual presence exists. The Holy Spirit, uses soulical spirits to utilize non-soulical spirits to edify,

strengthen, encourage, and develop the church. God is a Trinity (Father, Son, Holy Spirit); Man is also a Trinity (spirit, soul and body); Spiritual Gifts are also a Trinity (Divine Spirit, Human spirit, spirits that come from God)

CHAPTER 10

SPIRITUAL WARFARE

The best definition for spiritual warfare is a battle between spirits. The first written concept about spiritual warfare in the Bible is found in Genesis 3:15 when God told Satan, "And I will put hostility between you and the woman and between your seed and her seed; her offspring will attack your head, and you will attack her offspring's heel." This was a prophetic announcement that the Devil would be defeated by Jesus, which occurred with Jesus' death, burial and resurrection.

The second instance of spiritual warfare that is found in Scriptures occurred between Cain and Abel. Cain failed to control his anger and murdered his brother. The last mention of spiritual warfare is found in the story of Jesus' return to earth in his final battle to end death and introduce a glorified state for all creation.

I mention these three events because they clearly show a battle of spirits. In reality, the first spiritual battle occurred between God and Lucifer, which resulted in Lucifer's excommunication from the kingdom of light. Lucifer wanted to usurp power and be his own god over his own kingdom in search of own subjects. As such, his name was changed to 'The Satan, which means adversary and 'The Devil, which means accuser. These names express Lucifer's new status and his method to bringing down God's servants.

Exegesis of Ephesians 6:10-12

The term "spiritual warfare" is really only indicated three or four times in Scripture. On one occasion, Jacob, a human spirit,

wrestled with an angel, who is also a spirit. Daniel 10 records another story about the angel Gabriel **battling** the spiritual forces that he called, the Prince of Persia” and having to call on Archangel Michael to assist him so he could bring God’s message to Daniel.

The reason that the term “spiritual warfare” exists in theological language comes from Paul’s writings. He said in Ephesians 6:12, “We **wrestle (struggle)** not against flesh and blood but against **powers, authorities, world rulers of darkness** and **spiritual wickedness** in the heavens.” The

context of that verse is found in the previous two chapters and follows as a summary of his letter to the Ephesian church.

In the two previous chapters, Paul had exhorted the people to live together in unity, submitting to the spiritual gifts given by the Holy Spirit. He explained that love was the substance that should join the members of Christ’s body and their behavior must not be like those who are not of Christ. He warned against lying, stealing, anger and speaking things that doesn’t bring edification. He told them that bitterness, wrath, anger, clamor, evil speaking and malice should be replaced with kindness, tender heartedness and forgiveness. By naming all of these things, Paul was revealing the evil spirits at work in the church of Ephesus. Then he turned to relationships to show the strategies of the Devil.

He gave practical tips to husbands and wives about how to have unity in the marriage and to employers and employees about how to have unity in the work. Finally, he instructed children and parents to have unity in the home. Following these practical pointers, he explained that our problem is not with people; it is with The Devil and his offspring.

In verse 10 and 11, he told the men to be strengthened in the fact that Jesus has dominion and power over the Devil and they should not be tricked by his wily schemes and tactics. He told them to put on God’s armor and they would be able to overcome his strategies. Afterwards, he named the spirits that they were battling. Verse 12 is a literal translation from Greek:

ὅτι οὐκ ἔστιν ἡ μὴ νῆ πάλη πρὸς αἷμα καὶ σάρκα ἀλλὰ
Our struggles are not against blood and flesh -- but

πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ
against chiefs, against authorities, against world rulers of

σκότους τοῦ του, πρὸς τὰ πνευματικὰ τῆς πονηρίας
this darkness -- and -- against spirits of evil sex

ἐν τοῖς ἐπουρανίοις
in the heavens.

Paul listed four of the many spirits in Satan's arsenal that Christians battle. These spirits were uniquely identified and used by the patristic fathers to establish a spiritual hierarchal system. The doctrine was used to explain hierarchal authorities in Satan's kingdom of darkness.

The apostle listed four of these spiritual ranking leaders, which he claimed devised strategies. They include *arches (chiefs), authorities, rulers of darkness, and spirits that influence fornication*. We will discuss these individually before going to verses 13-19 to learn how to combat these evil spiritual forces.

The first spirit mentioned was ἀρχάς (*pronounced arch-ace*) and it is defined as beginning, origin or the person who commences something. It is the first person in a series, i.e. the leader. The word *arche* has been translated as first place, principality, rule, magistracy and often relates to angels and demons.

In Greek, when one places *arche* before *angelos*, it creates the word, archangel. It is assumed that archangels have ruling power and authority over other angels. Paul's reference to *arche* indicates high ranking position in the spirit realm as these evil spirits submit to the Devil.

The second spirit mentioned is *exousia* or authorities, which indicate another ranking spirit in the Devil's army. The word *exousia* is defined as power of choice or the liberty to do as one pleases. It is often translated as authority. In governing agencies, authority is given to people in leadership to govern or oversee other people or projects.

The person in authority is given rights over certain judicial areas or boundaries and he or she gives permission to others.

People with authority have certain rights and privileges to rule and make decisions. It must also be understood that those in authority are also under authority and whether or not these authorities submit to oversight determines order and chaos in that government. My use of the term government indicates any institution beginning with the family and extending to corporate, religious and political authorities. It would seem that these spirits called “authorities” engage themselves wherever government is established and seeks to belittle, undermine and topple the authorities established in God’s kingdom.

The third spirit mentioned is *κοσμοκράτορα* τοῦ αἰῶνος τούτου (pronounced *kos-ma-kratos skot-os*) and translated world rulers of darkness. This spirit has been defined as “lord of the world,” “prince of this age” and “the Devil and his demons.” It seems clear to me that this spirit is not actually the Devil, himself, but is a spirit assigned to certain regions of the world in his kingdom of darkness. The first three spirits are only implied as spirits while fourth spirit is actually called a spirit. It is *πνευματικὸς πορνείας* (pronounced *pneu-ma-teek-us por-nee-ab*). It is defined as spirits of evil sex and often labeled in the Old and New Testaments as fornication.

Modern translators like NET, NIV, ESV and NRSV translate the phrase “spiritual forces of evil in the heavenly realms or places” while the KJV, NKJV and NASB identifies them as “spiritual wickedness in the heavens or heavenly places.” Only the BBE accurately translates the Greek *πνευματικὸς* as spirits and none of them actually identify the evil or wickedness as sexual evil.

The English word “porn,” derived from *pornea*, is a spirit in the heavenlies or (spiritual realm) that influences people. Today, when we attach graphics to porn, it is called pornography. Not all theologians view these four terms as spirits but suggest they are positions of authority that Paul and the first century church fought against; however, the text emphatically state that we do not fight against people in certain positions but spiritual forces that influence and tactically manipulate behind the physical scene to bring hardship to the people of God.

Viewing these as spirits as positions certainly make sense especially when discussing the first three: leaders, authorities and world rulers of darkness. But the term “spiritual wickedness in the heavenlies” can only be labeled “spirits” seeing that *pneumatikos pornea* are actual spirits that exists in the heavenly or spiritual realm that influence people toward sexual sin. I contend that if one of these are spirits, all must be spirits and adding to the fact that the entire context has to do with putting on God’s “spiritual armor.”

So, what is the armor of God that combats these spirits? How do we fight spirits? The obvious answer is that we fight spirits with spirits. As previously noted, Paul began the conclusion of his epistle in verse 13 by writing,

“For this reason, take up the full armor of God so that you may be able to stand your ground.”

Paul listed six spirits in God’s armory, which operate within us, that will combat the strategies of the Devil. They are truth, righteousness, peace, faith, salvation, and the word (rhema) that God has given. Allowing these six spiritual virtues to rule our lives will surely defeat the devil. These spirits come from the Holy Spirit to protect our own spirit. Let’s review them individually.

The first is the spirit of truth. John said in 1 John 4:6, “By this, you can discern between, the spirit of truth and the spirit of deceit. To what was he referring? Four verses earlier, he wrote, “By this you know the spirit of God and then then proceeded to instruct, “When people confess that Jesus, the Messiah, has come in the flesh, they are of the truth. If not, a spirit of anti-christ is influencing them. In verses 4-6, John told his followers, “We are from God and whoever listens to us has the spirit of truth and whoever doesn’t has the spirit of deceit.

Also, John reinforced his message in 1 John 5:6 by saying, “The Spirit is truth.” He was merely quoting Jesus’ message, found in John 15:26 and 16:13, which said the Holy Spirit is the spirit of Truth. And in John 14:17 Jesus told them that they would know the Spirit of truth because He resides with them and will be in them.

The second spirit is the spirit of righteousness. When reading the Bible, we often find words like hope, faith and righteousness.

Since we logically know they not physical substances, we conclude that they are all spiritual substances. Sometimes, the Scriptures describe them as spirits and other times they don't. For example, 1 Corinthians 13:13 states, "These things remain: faith, hope and love." All three are named in various texts. In 2 Corinthians 4:13, Paul used the term "spirit of faith" to explain how faith works.

In 2 Timothy 1:7, Paul stated that fear was a spirit but it didn't come from God. He followed by stating, "God gives us spirits of power, love and sanity." Paul called "hope" a spirit when he said, "Faith, hope and love were *pneumatikos* (of spirits) that should be pursued." Likewise, righteousness is a spiritual substance that comes from the Holy Spirit.

The Greek word δίκαιος (*pronounced di-kai-os*) is translated as righteous or virtuous, which is indicated by keeping the commands of God. Righteousness is a spiritual substance that actually exists inside a person but the source of righteousness determines its value. Isaiah 64:6 states that "self-righteousness" is like a used sanitary napkin that women use during menstruation but the righteousness of God is of the highest value.

Paul contrasted these in Philippians 3:9 when he wrote that people have their own righteousness derived from the law but the righteousness of God comes by way of Christ's faithfulness. He reiterated the same message in Romans 3:22. And then in Romans 10:4 Paul confirmed that Christ ended the law with the result that there is righteousness for everyone who believes.

Peter also told the believers that the righteousness of God produces a faith in us. John stated in 1 John 2:29 that righteous people practices righteousness and Paul said in 2 Corinthians 5:21 that Jesus became sin for us that we could become the righteousness of God.

The third spiritual armament is peace. It is interesting that James linked righteousness and peace. He described the "wisdom that comes from above" in James 3:17-18,

"But the wisdom from above is first pure, peace loving, gentle, yielding, full of mercy and good fruit (plural) impartial and not hypocritical."

The fruit of heavenly wisdom consists of righteousness and is planted in peace among those who desire peace. Peter admonished women in 1 Peter 3:4, to clothe themselves with a gentle and peaceful spirit or tranquil spirit, which Peter called, “Precious in God’s sight.”

The fourth spirit that arms believers is faith. In 2 Corinthians 4:13, Paul described faith as a spirit. But what is faith and how does that spirit work? Paul said three things that help us understand faith”

- Romans 10:17, “Faith comes by hearing God’s word (rhema.)
- Hebrews 12:1, “Faith is a spiritual substance that is supported by the spirit of hope.”
- 2 Corinthians 5:7, “Faith is invisible and can’t be seen in the physical realm.”

So, to describe how these spirits interact, we understand that the faith begins with a word. Perhaps that is why Hebrews 12:2 confirms Jesus, who is the Word of God” to be the author of our faith. Since faith is the substance of things hoped for, we argue that the word comes to us, we hope for that word to be accomplished and by believing the word, and embracing hope, faith is established. If we lose hope, we start to disbelieve. If we start to disbelieve the word, then faith is lost.

It can be argued that if faith is gone, the only thing left is sin. After all, Paul noted in Romans 14:23 that when discussing our actions regarding our beliefs he said, “Whatever you do not do in faith is sin.” What did he mean and how does this work?

Romans 7:25 says that sin is a law and Romans 9:30-31 says righteousness is a law that is derived by faith. Faith also is a law according to Romans 3:27. Paul explained in Romans 5:12 that sin came into the world through Adam and death came as a result of sin. In the next verse, he said that sin was in mankind from Adam to Moses but there was not accounting of sin until Moses established the law. But the law could not eliminate sin, it would only account for it. So, when Jesus gave us the Holy Spirit, grace (*charis*) and righteousness were given to us to ward off sin. The law of sin still exists in our physical bodies and that is what causes our bodies to deteriorate as we age. On the other hand, the law of faith that we have in the grace and

righteousness of God also lives in us to keep us (or our spirits) free from sin.

Our bodies deteriorate but our spirit is bound by the law of faith in the grace and righteousness of God. Paul also explained that faith is a law in Galatians 5:22-23 and said there is no law greater than the laws of love, joy, peace, patience, kindness, goodness, faith, gentleness and temperance. When these spirits or laws are operating in us then there is no other spirit or law that can overcome them because they are greater. If we lose faith and cease trusting in Christ, then there is nothing to keep sin away from our spirit. That is why Paul said in Romans 14:23, “Whatsoever is not of faith is sin.”

The fifth aspect of our spiritual armor is salvation. Like all of the other pieces of armor mentioned, salvation is a spiritual substance. And because Paul called it a “helmet of salvation,” we can ascertain that salvation is closely related to our mental awareness of being delivered or saved. Zechariah was John the Baptist’s father and served as a priest in the temple. The understanding of first century mindset about salvation is much different than how we portray it today.

At the time of Jesus’ birth, Israel was earnestly looking for the Messiah to deliver the people of Israel. They considered themselves to be God’s chosen people who were in bondage to the Roman Empire. The Messiah was called their “salvation” because he would deliver Israel from oppressive rulers. Anytime Israel was in exile and subjected to Gentile authorities, they considered themselves in sin and separated from God, which resulted in their exile and subservience to other nations.

Once a year, the high priest made sacrifices to atone for the sin of their nation. They looked forward to the time when the Messiah (like King David) would deliver them from Gentile oppression. Being delivered was their sign that God had forgiven them from their sins. Their Salvation would heal them and become their Deliverer. It is within this context that Zechariah prophesied over John the Baptist by saying,

“And you, child, will be called the prophet, of the Most High. For you will go before the Lord (Messiah) to prepare his ways, and to give his people knowledge of salvation through the forgiveness of their sins.”

In Luke 2:28, Simeon prophetically recognized Jesus to be the Messiah. Apparently, God had revealed to him that he wouldn't die until he saw the Messiah. Upon seeing Jesus, he prayed, “Now, according to your word, Sovereign Lord, permit your servant to depart in peace; for my eyes have seen your salvation.” He recognized Jesus to be Israel's Salvation and Deliverer.

Today, Jesus is sitting on his throne, he is our salvation. He brought to us an understanding that God's kingdom lives in us through the Holy Spirit. With this knowledge and understanding, we believe that Jesus has not only delivered Israel as a nation, he has also delivered individuals from their sins. Salvation is the spiritual armament that constantly reminds us of Christ's grace that works in us to overcome sin.

Finally, the last piece of the armor mentioned is the word or the rhema. God speaks to us through our spirit. His message is subconsciously revealed to us as the Holy Spirit's word encourages, edifies, admonishes, corrects and guides us. As stated before, spirits introduce thoughts and thoughts produce words. These words form emotions and influence our behavior. The Holy Spirit works through our spirit to produce thoughts, which become words from God. Paul said these six pieces of armor: truth, righteousness, peace, faith, salvation, and the word (rhema) are able to combat the spirits of the evil one.

ἀρχαί καὶ ἐξουσίαι
Arche and Exousia
Principalities and Authorities

As noted before, the terms *arche and exousia* are Greek words that Paul used to identify certain spirits. Not all theologians agree that these substances, principalities and powers, are spiritual. Some believe that Paul referred to the earthly rulers who existed at that time. The

word *arche* is used twenty-six times in the New Testament when referring to human rulers and seventeen times when referring to supernatural rulers. The word *archon* is used twenty-four times as human rulers and nine times as supernatural rulers.

There are ten places where Paul used *arche* and *exousia* together: Luke 12:11; Luke 20:20; 1 Corinthians 15:14; Colossians 1:16; Colossians 2:10; Colossians 2:15; Ephesians 1:21; Ephesians 3:10; Ephesians 6:12 and Titus 3:1. Perhaps the disagreement of whether these are supernatural or earthly spirits actually derive from these Scriptures. Some of them reference earthly structures, while others references spirits. For example, Jesus said in Luke 12:11,

“When they bring you to the synagogues and rulers and authorities, do not worry about what you will say. The Holy Spirit will teach you in that very hour what to say.”

Jesus’ obvious reference was to earthly rulers in this passage.

Also, in Luke 20:20, the chief priests and scribes watched Jesus and sent spies who pretended to be righteous so they could trick him in his speech and then they could bring him to the “power and authority” of the governor. In this instance, the governor was the one who had power and authority. At the same time, we regard power and authority to be spirits or spiritual substances behind all governmental structures by which the leaders govern.

In 1 Corinthians 15:24, Paul said that in the end, Jesus would put an end to all *arches* and *exousia* and then submit the kingdom to his Father. Certainly this meant both earthly kingdoms and supernatural rulers and powers that operate in a spiritual dimension.

In Colossians 1:16, Paul reference four levels of spiritual authorities, which included *arche* and *exousia*. This verse seems to strictly refer to supernatural spirits. Colossians 2:10 and 2:15 seem to indicate only supernatural spirits while Ephesians 6:12 could possibly refer to both. The vagueness of whether Paul meant earthly rulers or supernatural spirits clearly reveals that both are involved. The supernatural spirits work in and through the governing rulers.

The following chart reveal all ten verses and indicates which verse refers to earthly powers and or spiritual powers.

Scripture	Earthly	Spiritual
Luke 12:11	XX	
Luke 20:20	XX	
1 Corinthians 15:24	XX	XX
Colossians 1:16		XX
Colossians 2:10		XX
Colossians 2:15		XX
Ephesians 1:21		XX
Ephesians 3:10		XX
Ephesians 6:12	XX	XX
Titus 3:1	XX	

In Ephesians 3:8-11, Paul explained that the church had been enlightened about the multifaceted wisdom of God and it was their responsibility to disclose to the rulers and authorities in the heavenly realm the eternal purpose of God.

In other words, when these evil spirits come to us seeking to stop God's kingdom, then we have the authority over these spirits and the responsibility to declare God's purposes for our lives and by doing so, we refuse their influence.

In the Old Testament, there are similar evidences where both the earthly rulers were interlinked with the supernatural spirits. In Daniel 10, the prophet Daniel had a visit from an angel who said he was detained by the Prince of Persia, when actually he was detained by a heavenly spirit trying to prevent him from getting a message to Daniel. On another occasion in Isaiah 14, the prophet pronounced a word to the king of Babylon and then referred to Lucifer, the morning star who sought to be like God and was cast from heaven. Jesus said, "I saw Satan as light, fall from heaven."

In Ezekiel 28, the prophet took up a lamentation against the _____

king of Tyre but prophetically spoke to the Devil, who was the anointed cherub who covers. Today, it must be acknowledged that all positions of authority, whether in the political, financial, religious, educational or other realms are affected by spirits that influence them. Some are good and some are evil. The leaders choose which spirit will rule through them.

Spiritual warfare is a waring of spirits but that doesn't necessarily mean a battle between good and evil. It could be a confrontation between archangels. It could be a battle between Satan and humanity. It could be a battle between God and Satan. It could be warfare between humanity and evil spirits. It could also be a battle between the angels of God and humans or even with God Himself. Here are some biblical examples.

Waring of Spirits

While Charismatics have ardently taught and understood one aspect of spiritual warfare, they focus quiet heavily on the warfare between believers and the devil. But they seem to miss out on another aspects of spiritual warfare, which prevents them from fully understanding the purposes of God and how He operates on the earth.

As we stated earlier, there are three categories of spirits: Divine Spirit, soulical spirits and non-soulical spirits or thought influencers. Soulical spirits include: human spirits, angelic spirits; fallen angels; animals, spirits of the dead, unclean spirits and spirits of divination.

Spirits in this category have minds, wills and emotions. They are thinking, emotional and volitional creatures. These creatures have egos (self) that seems to be the center of their thoughts, emotions and decisions. There is little commentary that reveals the soulical nature of animals except to suggest that the spirits of animals go down when they die compared to humans who possibly go to another location. We only suggest they are soulical spirits because the Bible states they have spirits and their natures reveal mental, emotional and volitional capacities.

Non-soulical spirits are thought projectors or influencers. What neuro-scientists call thoughts, the Bible calls spirits. Scientists

have been able to use technology and photographic imagery to identify thoughts and even explain how they occur. But they are not able to scientifically explain how a thought starts and what causes thoughts to be good or bad. At the same time, they do relate thoughts to emotions and connect them to behavior.

I contend that thoughts come from one of three sources: God and His spirits, the human spirit, and the Devil and his evil spirits. There seems to be two levels of spiritual warfare in Scripture. One level is that which occurs between soulful spirits and the second level is that which occurs between soulful and non-soulful spirits. Actually the latter type is only inferred and is more about humans resisting demonic thoughts.

The primary discussion here will be to identify the locations in Scripture where there was a warring between soulful spirits. All spiritual warfare is related to authority and the power of one will over another. That is because our spirits are identified with authority.

Spiritual warfare exists wherever there is an authority struggle.

God and Devil

Two Old Testament chapters mention a conflict between God and the Devil. Ezekiel 28 shows us the nature of Lucifer before he rebelled and Isaiah 14 shows us how he rebelled. Notice how the warfare seems to occur in the spirit realm but is manifested in the physical. In 722 B.C., Assyria invaded Northern Israel and took control of the northern tribes. In 586 B.C., Babylon invaded Judah and sent the rest of the nation of Israel into captivity. These two political regimes battled against Israel but the warfare was initiated in the heavenlies with spiritual forces influencing Assyria and Babylon to war against Israel. Although the warfare starts in the heavenlies, it is played out by earthly military.

After being captured by Nebuchadnezzar, the people of Israel considered Babylon as the evil oppressor. Even after the Medo-Persian, Greek and Roman empires surfaced, the Jews still referred to them as “Babylon” as noted in Revelation 17:18. Rome was nicknamed “Babylon.” The King of Babylon, mentioned in Isaiah 14:12-13, was motivated by the Devil, so Isaiah prophesied his demise

and started the prophecy by calling the king “Satan.” Jesus did a similar thing to Peter, in Matthew 16:23, when he told Peter, “Get behind me Satan. You are an offense to Me, for you are not mindful of the things of God but the things of men.” Jesus was looking at Peter but speaking to Satan because he knew the things Peter was saying came from a source that was not from God.

Ezekiel did the same thing to the King of Tyre as recorded in Ezekiel 28:12-19. He identified the King of Tyre and explained his actions were influenced by Satan in the spiritual realm. The prophet wrote, “Son of man, sing a lament for the king of Tyre, and say to him,

“This is what the sovereign Lord says: You were the seal of perfection, full of wisdom, and perfect in beauty. You were in Eden, (*Lucifer was in Eden*) the garden of God. Every precious stone was your covering, (*glory*) the ruby, topaz, and emerald, the chrysolite, onyx, and jasper, the sapphire, turquoise, and beryl; your settings and mounts were made of gold. On the day you were created (*Lucifer was created not born*) they were prepared. I placed you as an anointed guardian cherub; (*Lucifer was the death angel that guarded the Tree of Life*) you were on the holy mountain of God; you walked about amidst fiery stones. You were blameless in your behavior from the day you were created, (*Lucifer was created perfect*) until sin was discovered in you.

In the abundance of your trade you were filled with violence, and you sinned; so I defiled you and banished you from the mountain of God –Your heart was proud because of your beauty you corrupted your wisdom on account of your splendor. I threw you down to the ground; (*Jesus said he saw Satan as lightning fall from heaven*) I placed you before kings, that they might see you. By the multitude of your iniquities, through the sinfulness of your trade, you desecrated your sanctuaries. So I drew fire out from within you; it consumed you, and I turned you to ashes on the earth before the eyes of all who saw you. All who know you among the peoples are shocked at you; you have become terrified and will be no more.”

The first paragraph of his message revealed the heavenly influence and the second paragraph explained what would happen as it

is manifested on earth. Revelation 13:4 symbolized the King of Babylon of the political system that was fueled by Lucifer's authority. Isaiah recorded his demise in Isaiah 14:12-14:

How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations! For you have said in your heart: I will ascend into heaven, I will exalt my throne above the stars of God I will also sit on the mount of the congregation; I will ascend above the heights of the clouds; I will be like the Most High.

Lucifer's zeal for God's authority caused his demise. Anytime someone challenges the authority of God, spiritual warfare occurs.

Angels and Devils

Another type of spiritual warfare that occurs in the heavens is between angels. Revelation 12 mentions a war between Michael and his angels against the Dragon (the devil) and his angels. God's angels won that battle and Jesus told his followers, "I saw Satan fall from heaven. He appeared as lightning as he fell."

In a previous section, we noted a story in Daniel 10:12-14 where an angel of God fought against the prince of the kingdom of Persia for 21 days. It is obvious that this battle wasn't against the man ruling Persia but rather the spirits that influenced him. The battle was between God's angels and the spirit that ruled over Persia. We see a glimpse into the spirit realm that described God's angel needing help from Michael, the archangel, before he could complete his mission and bring Daniel the revelation about Jeremiah's prophecy.

What caused the battle to be so fierce that it lasted twenty-one days? Could it be that these spirits were vying for Daniel's attention and Daniel became distracted in his faith? The warfare, which occurred in the heavenlies, was realized on earth. Daniel had prayed and fasted for twenty-one days to get the answer from God. Could the spirit of the Prince of Persia be influencing Daniel with doubt, unbelief and negative toxic thought? If so, could Daniel's doubt strengthen the spirit who was warring against Gabriel? Certainly, there was a reason for the great resistance because in Daniel 9, his prayer

was met with little resistance. In fact, his prayer was answered immediately, while he was still praying.

The spiritual warfare revealed in Revelation 12:7-9 and Daniel 10 show us the “behind the scenes” activity that goes on in the unseen spirit realm. These spirits are real and they influence our thought life. And while our warfare may or may not be so strenuous that it deserves an archangel intervention, we must recognize that spiritual warfare is real as it relates to our everyday reality.

Angels and Humans

The Old Testament reveals a wrestling match between Jacob and an archangel from heaven. The story is recorded in Genesis 32:1-30. Although Jacob said he wrestled with God, who came in the appearance of man, Hosea 12:4 stated that he struggled with an angel and prevailed. During the battle, the angel changed Jacob’s name to Israel and then Jacob asked the angel for his name. The Bible doesn’t say that the angel gave his name but I surmise that Jacob’s response was sufficient reason to believe that he did. After the wrestling match, Jacob named that place Peniel or Phanuel, which is the name of one of the archangels mentioned in the *Book of Enoch* and throughout Jewish history, it means “face of God.”

In Numbers 22:31-33, Balaam encountered an angel who came to kill him because he didn’t obey God. The Lord opened Balaam’s eyes and he saw the Angel of the Lord standing in the way with His drawn sword. The angel said to Balaam, “Why are you hitting your donkey these three times. She protected you. If she hadn’t I would have killed you by now.” The words and actions of the angel showed he was there for conflict. A good question might be asked, “Was this the same Angel of Destruction found in other places of the Bible?”

In 1 Chronicles 21:15 and 2 Samuel 24:16, an angel from God was sent to ravage Jerusalem as a type of judgment for David’s sin of taking an unnecessary census. In Genesis 19:15, angels were sent to Sodom and Gomorrah to bring destruction. Even when Israel was held captive in Egypt, a death angel came to kill the firstborn cattle and children of the Egyptians. There are many other examples when

angels fought against humans. The scope of this book does not discuss whether these were good or bad angels; however, it should be a matter of discussion as it relates to the spirit world.

Devil and Man

This sub-header suggests a spirit battle between humans and the Devil. We must realize our enemy. The *Book of Job* recorded a confrontation between the Satan and Job. The text indicates that Satan, himself, battled Job with God's permission and restraints. In this battle, Job faced the loss of property, the loss of his children and his friends all turned on him. Even his wife encouraged him to curse God and die. All of this adverse activity was spawned by Satan.

Ephesians 6:11-12 states that we do not fight against flesh and blood but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. These are spirits that come from the Devil. And while Paul's statement is correct, we often find ourselves fighting with each other because we are unaware of the spiritual battle going on around us in the spirit realm. Our earthly conflicts are initiated in the spiritual realm and they are only manifested in our disagreements and battles with each other.

According to 1 Peter 5:8-9, The Devil is looking for people to devour but we are to resist him in the faith. After we have suffered a little while God will restore, confirm, strengthen and establish us. James 4:7 also confirms, "Resist the Devil and he will flee." With

billions and billions of people that the Devil wants to influence, there has been a lot of procreative power emanated from the Devil. It really doesn't matter whether we are fighting the Devil himself or the spirits of darkness that are subservient to him, we are in God's kingdom and we battle evil spirits from the kingdom of darkness? We must resist any temptation that dissuades us from God.

God and Man

When we think of spiritual warfare, we usually don't consider a battle or conflict between God and humans; however, Isaiah 63:7-10 reveals that it is possible. The prophet wrote:

“I will tell of the faithful acts of the Lord, of the Lord’s praiseworthy deeds. I will tell about all the Lord did for us, the many good things he did for the family of Israel, because of his compassion and great faithfulness. He said, “Certainly they will be my people, children who are not disloyal.” He became their deliverer. Through all that they suffered, He suffered too.

The messenger (Angel) sent from his very presence delivered them. In his love and mercy he protected them; he lifted them up and carried them throughout ancient times. But they rebelled and offended His Holy Spirit, so He turned into an enemy and fought against them.”

Whether or not the text confirms that God turned against Israel and fought against her or whether or not it was His angel is debatable. But the text in the New Testament leaves no room for doubt. In Acts 5:1-11, Ananias and Sapphira lied to the Holy Spirit (God) and they were both killed. Stephen also confirmed in Acts 7:51 that their religious leaders were always resisting (battle against) the Holy Spirit. And in Acts 13:6-13, Elymas, the sorcerer, fought against God’s kingdom, perverting the straight ways of the Lord and the hand of the Lord struck him blind temporary.

Spiritual warfare can be against the Devil but can appear to be against God when we do not walk in the ways of the Kingdom. Ephesians 4:25-32 states:

Therefore, having laid aside falsehood, each one of you speak the truth with his neighbor, for we are members of one another. Be angry and do not sin; do not let the sun go down on the cause of your anger. **Do not give the devil an opportunity.** The one who steals must steal no longer; rather he must labor, doing good with his own hands, so that he may have something to share with the one who has need. You must let no unwholesome word come out of your mouth, but only what is beneficial for the building up of the one in need, that it may give grace to those who hear. **And**

do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. You must put away every kind of bitterness, anger, wrath, quarreling, and evil, slanderous talk. Instead, be kind to one another, compassionate, forgiving one another, just as God in Christ also forgave you.

In this passage, Paul said, do not give the devil an opportunity and in the same script he wrote, “Do not grieve the Holy Spirit of God. Which was is it? Was Paul telling the Ephesians that they were fighting against God or the Devil? On the one hand, he suggested that Satan was the source of temptation and on the other hand, he indicated that we grieve God when we yield to evil. There is much to learn and understand about the spiritual realm that is mysterious. But we are confident; spiritual warfare is real, even though it may appear that we are fighting with each other.

When disagreements and arguments ensue between siblings, between spouses in marriages, among leaders in corporate board rooms, over doctrinal differences in religious organizations or about policies in political governments, the outward clashes and differences are manifestations of warring spirits that exist in the heavenlies. These differences begin with thoughts that lead to opinions and ideologies, which establish philosophies and belief systems. But there is a way to defeat the enemy with these spirits. We must be unifiers instead of dividers. We cannot force people to have the same belief system and we must be opened to hear the hearts of other people and discreetly discern through God’s spirit and not our own spirit.

Satan or one of his protégés’ is named the “Prince of the Power of the Air (Ephesians 1-3). His very title gives us an idea where he is located and what his strategies are. He uses air to accomplish his purposes. One of his tactics is to “inflate our ego.” Picture a balloon as air is pressed into it. The balloon gets larger and large as the air goes in. Satan uses this same tactic on us. He blows a spirit of pride into our egos to make us think we are better than we are, which causes us to have the big head. And if a man thinks he is something, when he is not, he deceives himself.

Another air tactic he uses involves negative thoughts or words about other people. First, he will deposit a thought about someone into our minds. If we embrace that thought, then a barrier is formed. If we speak that thought, then the thought intensifies and the barrier becomes thickened. An employee where I worked came to me one day and said, "I need to apologize to you." I was quite surprised by his statement because I was unaware that he had done anything that needed an apology and I knew of no offense. As he began to tell me why he needed to apologize, I realized that the enemy had whispered a lie to him that caused him to misunderstand a comment that I had made. For two years, he had struggled with a secret pain where he thought I had something against him. That spirit caused a barrier that kept us apart. When he brought it into the light, suddenly the barrier disappeared.

Satan likes to use this tactic between married couples. He puts untrue thoughts in the wife's ear about the husband and he puts untrue thoughts in the husband's ear about the wife. To the wife it could be something like, "Your husband is cheating on you." Or as minute as, "He doesn't like you as much as he used to." If spouses believe those words, it puts air between their relationship. Air separates people.

It is easy to tell couples who do not have air between them. They hold hands, they stand next to one another. They want to be with one another. At the same time, it is easy to identify couples that are having struggles. They are not "touchy feely." Their speech about their spouse is generally causal and not warm. Satan uses air to separate us but we must have a spiritual response. Just let it go! This is one definition of forgiveness. Just let it go. When we do, the souls of people can be knit together again.

A third air tactic he uses is pressure. I first learned about the power of air pressure when I was a young boy and put too much air in my bicycle tire. A balloon or rubber tube inside the tire will only hold so much air and when it fills up too much, the tube will explode. Satan uses this method against people. Problems at home, problems at work, financial problems, problems at churches, internal problems come to us as Satan strategizes to find out how much pressure we can handle.

If we are not aware of what he is doing, then we will become frustrated, angered, overwhelmed and all sorts of other emotions that occur with pressure. He likes it when we explode because he knows our pressure points. But if we can learn to rest and not allow outside problems or internal conflict disrupt our spirits, we can be at peace. That is what Paul meant when he told the Colossian church in Colossians 3:13, “Let the peace of God rule your hearts.”

This whole passage from verses 12 through 16 reveals how we can overcome the schemes of the devil. He told us to have mercy, kindness, humility, gentleness and patience. He advised us that when we have complaints about others that we should just forgive them. These complaints actually come from the devil who seeks to bring division through pressure. Paul said that we not only have these virtues, we should add love to them, which is like glue that bonds us together and then let peace rule our lives.

Notice Pauls’ advise when the devil brings us pressure. We must respond by allowing the following spirits to face the pressure: mercy, kindness, gentleness, patience, forgiveness, love, peace and gratitude. These too are spiritual laws that supersede any laws in Satan’s kingdom of darkness.

CHAPTER 11

MY EXPERIENCES WITH EVIL SPIRITS?

It is difficult for people to understand spirits because of their inability to see, to feel or to experience them physically. As noted earlier, spirits have names whose identities are recognized by how people respond to them. For example, the spirit of fear is so named because of the emotion that forms in people when they think fearful thoughts. Spirits of division are so named because of the divisive behavior of the people who are influenced by them. Spirits of lust project thoughts which forms emotions and influence behavior that lead to inappropriate sexual activity.

Good spirits are God's methods and ways to help humanity understand and be like Him. The more we understand love, the more we understand God because God is love. The more we embrace peace the more we will experience God because Romans 15:33 says He is the God of peace. On the other hand, evil spirits come from the Devil and when we yield to the spirits of rejection, fear, division, prostitution, lust, anger, bitterness and unforgiveness, etc. then we experience a portion of the darkness that he projects. My references to "evil" spirits in this section are references to non-soulful spirits that only have the ability to project thoughts. I typically tell people that evil spirits are thoughts and emotions but technically spirits are substances that project thoughts that produce words that form emotions and influence behavior.

Forms of Evil

Paul said in 1 Thessalonians 5:22 that we are to stay away from every "form" of evil. What did he mean? Before answering that question, it is important to understand that there are several Greek

words for evil and not all of them have the same connotation. For example, when Jesus said to his followers in Matthew 7:11, “If you then, although you are evil, know how to give good gifts to your children, how much more will your Father give good gifts to you. The Greek word for evil in this case was *πονερος* (pronounced *pon-ay-ros*’.) The domestic concept of the word “evil” insinuates that we are earthly humans who encounter annoyances, hardships, being pressed and harassed by difficulties, toils, perils; and that which causes pain and trouble.

It can also have other definitions depending on the context. In a physical sense, *πονερος* could mean diseased or blind but in an ethical sense, it means evil and wicked. The concept of evil is that from the beginning, the devil has been the producer of evil. When the word evil was used in the nominative case, it usually denotes a title; hence, when Jesus taught the disciples to pray in Matthew 6:13, he said, “Deliver us from Evil.” His reference was probably to Satan, the Evil one.

The understanding of the culture in that day was that the Devil was the source of all bad things that happened in life but being attacked by the evil one did not mean a person had evil character. Whether the problems were physical, ethical or just problems related to life, evil was a common element in humanity. The author of the *Book of Enoch* emphasized that problems of life came from evil spirits, not from evil people. His inference about humanity was quite clear; humans were not evil but rather humans were affected by evil. Regarding the offspring of the Nephilim, he wrote in *1 Enoch 15:8,9*,

“When these giants die they will become evil spirits and be confined to earth. Evil spirits will proceed from their bodies because they were born from earthly human flesh and heavenly angelic spirits. From now on, they will be terrestrial spirits, not celestial spirits who dwell in heaven. And the spirits of these giants shall afflict, oppress, destroy, attack, do battle, work destruction, and cause trouble on the earth.”

As such, people were considered evil because they were earthly and not Divine. With this understanding, it makes sense why Jesus told his followers they were evil. He wasn’t commenting on their

character but rather contrasting human fathers who give gifts to their children with God's goodness and how much more He gives good to His children.

When I was a young man, the denomination that I attended taught that smoking and drinking were sins that defiled the temple of God. As a youthful minister I would make the same funny remarks from the pulpit about people who smoked and drank without realizing that my comments and negative words against them were actually worse than their actions.

Jesus explained to his followers in Mark 7:14-23 that nothing outside the body could defile the body but those things that come from heart defiles it. Most translations will include "evil reasonings or ideas" as one of the things that comes from the human heart, but Mark wrote it differently as translated in the original Greek. The literal rendering is "For from within the evil ideas of the human heart, come sexual immorality, theft, murder, adultery, greed, evil, deceit, debauchery, envy, slander, pride and folly. My injurious and slanderous remarks were worse than their actions of smoking and drinking.

Now when I am asked if I thought smoking and drinking were sinful, I kindly say, "They may not be good habits to practice, but they can't defile your spiritual temple." But to those who choose that lifestyle I say, "But that which you can't control, will soon control you." Galatians 5:23 says one of the fruits of the Holy Spirit is moderation. Christians should live a life of moderation or self-control, which is a fruit of the Holy Spirit.

So, what are the forms of evil that Paul referred? The word "form" in Greek is *ειδος* (*pronounced - ei'dos*) and it means the external or outward appearance. It is translated as form, shape or figure and oftentimes kind or kinds. Paul indicated that there are a variety of ways in which the devil can affect people and the evidences are the external or outward in nature.

One form of evil is simply the frustrations and annoyances that cause trouble to people. We can't stop life from happening; however, we can respond positively when negative activity comes our way. Another form of evil is found in spiritual attacks. Things like oppression, physical impairments and afflictions or personal attacks

are types of spiritual warfare, which Satan uses to distract us from doing good. We must resist him in these areas by not engaging in those who are contrary against us. Still another form of evil is the planting of evil thoughts, ideas and impressions into our minds. Again, resisting the devil will cause him to leave.

Satan desires to affect people by changing their character and making it to look like his. He desires to bring darkness where light once shined and confusion where peace once lived. Whatever form or shape of evil that Satan throws at us, we must remain steadfast in our pursuit of God and His kingdom laws.

My life has been filled with experiences where evil spirits tried to influence me through thoughts, ideas and impressions. Had I not overcome the schemes and spirits projected by the Evil One in my younger years, I would not be where I am today sharing with others how they can have the power to overcome as well. Here are a few examples of how I overcame them.

Spirit of Rejection

The term “spirit of rejection” is not a biblical term; however, I was plagued with this spirit that almost caused me to thwart my future. I moved my family to Dallas, TX because Freda Lindsay offered me an opportunity to teach at Christ For The Nations Institute. At the opening rally of my first semester, I walked into the prayer room where the rest of the faculty awaited for our entrance together onto the stage. Every time I would see Mrs. Lindsay, she would smile and embrace me with such kindness. Such was the case when I entered the prayer room. I felt appreciated and blessed to be at the school.

After a few months, Mrs. Lindsay took a three-month banquet tour to raise money for the school and I was in the prayer room awaiting my colleagues to attend the 2:00 PM Sunday worship service when Mrs. Lindsay walked in. I expected her normal smile and embrace but I receive something different. She seemed to glance at me and walk away. I thought, “Have I said something or done something to displease her?” Those thoughts continued throughout the day and seemingly each time I saw her thereafter, the smile and embrace were absent. With deep introspection, I searched diligently to find out what

I had done. Many suggestions erupted in my mind. Maybe someone had spoken falsely against me. Perhaps some of my youthful indiscretions had come to light. What if she didn't like my teaching? Does she regret hiring me? All of the thoughts culminated into one question, "Why doesn't she like me?"

The plaguing thoughts continued for months until one day the business manager came to me as I was preparing to take students on a one-month outreach. He had heard that my father my might soon retire and would be available to come to CFNI to help out in the maintenance department. My dad had worked in the coal mines of

West Virginia since before I was born and two months earlier he said to me, "If I had it to do all over again, instead of spending my life making money for someone else, I would prefer working for a place like Christ For The Nations that helps people all over the world." His statement turned into a job offer but as the business manager walked away I thought, "Why does she want my dad to work here, she doesn't like me?"

Soon thereafter, my family and my parents were on a plane with 40 students to minister in South Korea, Hong Kong, China and Japan. The intensity of Mrs. Lindsay not liking me swelled. I began to prepare my departure from the school to go somewhere that I was appreciated and loved. As Terry, my wife, was dressing to attend the evening service at a YWAM base in Yokohama, Japan, I was lying in bed with tears in my eyes totally defeated. I had moved my family to Dallas, TX from a church where people loved and appreciated me to a location where the boss didn't like me. Terry looked at my sober mood and tears running down my cheeks and sympathetically asked, "What's wrong?" My childish response was, "Mrs. Lindsay doesn't like me."

She sat at the edge of the bed and listened to my hurting heart. After a while she asked, "Why would they want your dad to work here if they didn't like you?" Her question was the same as mine, but hers came from a positive objective voice and mine came from a negative voice of pity.

We sat in the service that evening as the speaker spoke. I didn't hear a thing he said because I was having an internal dialogue

with the Lord. I asked him, “Why do I feel like Mrs. Lindsay doesn’t like me?” His response shook me. He said, “You have believed a lie and you are damned.”

Instantly, 2 Thessalonians 2:11-12 in the KJV came to my mind, “And for this cause, God shall send them strong delusion, that they should believe a lie and be damned because they know not the truth.” Suddenly, I recalled the scene in the prayer room when Mrs. Lindsay glanced at me and walked away. Then, I remembered my first thought, “Have I said something or done something to displease her?” That thought led to another thought and then another until finally I thought, “She doesn’t like me.” And sitting in a worship service in Yokohama, Japan, the Lord and told me it was a lie.

From that moment, I changed my mind and my confession. I was eager to get back to campus to see Mrs. Lindsay and the rest of the staff and sure enough, when she walked into the prayer room, I received a big smile and embrace. At that moment, I realized she must have been smiling all the time, but I couldn’t see it because of my negative thoughts about her.

Seven months later, her assistant gave me a note that read, “Mrs. Lindsay would like to see you in her office immediately after class.” Like an elementary kid in school, my first thought was, “What have I done wrong?” But I left her office with a smile. She had just offered me the position of Dean of Students.

As I pondered this story I realized that the Devil had sent a spirit of rejection to discourage me. My eighteen month experience of being taunted by that spirit of rejection helped me to understand more about how the spirit world works. Spirits (both good and bad) project thoughts. When we embrace evil thoughts, we initiate a negative attitude. In this case I embraced the thought that led to a spirit of rejection occupying my mind. Satan is a deceiver. I wasn’t being rejected, I only thought I was and that is how the deceiving spirit of rejection works. It makes you think something that isn’t true.

Trying to prevent the occurrence from happening again, I recalled the scene, when that spirit first talked to me. When Mrs. Lindsay walked into that prayer room, I was expecting a smile and an embrace but the opposite happened. In retrospect, I had two options in my thinking. First, I could have thought, “She must be going through something and I need to pray for her.” Second, I could have thought, “Have I said something or done something to displease her?” The first option was about her and the second option was about me.

When we focus on self, we will often subjugate ourselves to the negative. That is why Jesus said, “If you want to be my disciples, deny self, take up your cross and obey me.” When I share this story with the students, I explain how I almost abandoned my ministry at Christ For The Nations because I listened to a spirit of rejection.

Spirit of Fear

When my son was a boy, he had a “spirit of fear.” We hadn’t been on campus long when Marilyn Hickey was invited to be the guest speaker for the week. During the Sunday afternoon service, she talked about the spirit of fear and how we have the power to overcome that spirit. We intentionally brought Kevin into the main service instead of sending him to youth group. That day, he was delivered from a “spirit of fear.” It was really quite simply and uneventful. She asked the congregation for those who had the spirit of fear to stand up. My eleven-year old son stood with all the other college age students. Marilyn Hickey simply explained that fear was a spirit and people have authority to tell that spirit what it can and cannot do. After prayer, Kevin showed no outward manifestations of fear. He had conquered the spirit.

In 2 Timothy 1:7, Paul explained to his protégé that many spirits produce thoughts that seek to influence us. He said God did not give us a spirit of fear. The Greek word for this spirit is *deilias* and it means timidity, fearfulness or cowardice. It is a type of fear that causes us to resist doing the things of God. Our fear, timidity or cowardice can prevent us from obeying God’s voice. Whenever the devil deposits spirits to prevent the work of the kingdom, then God deposits much more to offset him. Paul said that God didn’t give us a

spirit of timidity but He gave us three spirits to combat it. These spirits are power, love, and self-control or moderation.

Kevin wasn't delivered from a spirit of timidity, he was actually freed from a different kind of fear. This fear in Greek is *πηφοσ* (*pronounced fob'-os*) and it is where we get the word "phobia." In 1 John 4:18 the apostle wrote,

"There is no fear (*fobos*) in love, but perfect love drives out fear (*fobos*) because fear (*fobos*) has to do with punishment. The one who fears punishment, has not been perfected in love."

In other words, the spirit of fear comes from a fear of slavery or bondage and the consequences of not being perfect.

Paul wrote in Romans 8:15 that the church of Rome had not received a spirit of slavery that leads to fear. People with a slave mentality find it difficult to have an open relationship with God because they tend to compare earthly masters to our Heavenly Master. On the contrary, those who have a spirit of adoption realize they have been chosen or selected to be part of God's family, which allows them to freely cry out to their father.

Fear comes to people with the intention to create a lack of confidence about the future. So when we don't know what is going to happen, a spirit of fear comes to us. Sometimes fear is associated with death. People fear snakes because they might get poisoned. People fear heights because they may fall and be killed. People fear tight places because they might suffocate. Fears look toward unknown consequences, which tends to torment us unless we receive the love of God, which gives us the confidence for our life and future. Fear is not something we must live with. We can live without fear when we realize that God has everything under control and our future is in His loving hands.

Most people have fears. Even as a very young boy, before ever going to school, I had a horrible nightmare that produced fear. The dream is still vivid today, over sixty-five years later. In my dream, I was walking from my parent's house down a path towards my grandparent's house. On the path were two things that stood out.

First, there was the well or spring where my grandparents got their water supply and a few yards past that was a huge rock that hung over the walking path. In my dream, a lion chased me as I walked along the path. It kept getting closer as I passed by the well and headed toward the rock.

The nightmare awakened me from the deep sleep and Mom came into the room to console me. She said, “When you have a bad dream like that, just turn over and it will go away.” I did just that! I turned over and went back to sleep. Unfortunately, her suggestion didn’t turn out as I hoped, because the lion started chasing me the other way. To this day, I don’t know why that particular dream was so significant, but I can understand why young children can be afraid.

The source of the dream must have come because I had a recent story about lions. Spirits project thoughts that form emotions. Fear is an emotion produced from thoughts. Changing how we think will change the emotion. The ability to subjugate fearful thoughts is the key to overcoming the spirit of fear. James 4:7 instructs us to resist the Devil (and his spirits) and they will flee.

Spirit of Division

My boyhood “Leave it to Beaver” America no longer exists. Our country is filled with anger, hate, and violence that barricades us into people groups, which form our society. The new America is filled with dissension and division that reveals racial, ideological, political and religious differences that are seemingly getting worse. Our environment seems to mimic that which existed when Abimelech was the judge of Israel. Judges 9:23-24 records when God sent a spirit (of division) to stir up hostility between Abimelech and the leaders of Shechem. This spirit made the leaders of Shechem disloyal to Abimelech. The divisive spirit was sent to avenge the violent deaths of Jerub-Baal’s seventy sons. His sons were killed by their half-brother, Abimelech, and the spirit’s intention was to bring disunity between Abimelech and the leaders of Shechem who helped him murder them.

Whether or not you believe this was a judgment from God or the work of Satan, the fact remains, that a divisive spirit came to bring division between Abimelech and Shechem because they killed Jerub-Baal’s seventy sons. One could argue that the killing of innocent

children in the wombs of American women is the reason that our country is extremely divided, and I would not disagree if one chose to argue that point. But the other half of the country would present a different argument; hence, the spirit of division influences thought, emotion and behavior. The purpose of this section is to assert that a spirit of division exists and try to understand how to deal with it.

Samuel or one of his contemporaries is thought to be the author of the *Book of Judges*. Notice how he explained the activity of a spirit of division. He wrote, “The spirit made the leaders of Shechem disloyal to Abimelech.” One of the greatest gifts that an employee can give to his employer or a citizen to his country is loyalty. The glue that holds all marriages together is the loyalty of the marriage partners. The greatest deterrent to church splits is loyalty to leadership. Loyalty itself, is a spirit that preserves the unity of any relationship. Loyalty can even resist the spirit of division to where the divisive spirit will have no place to reside. Loyalty breeds trust and trust produces confidence in one another.

As a young pastor, I often didn’t know how to properly handle the challenges of leadership. It was during the Charismatic Movement when every “wind of doctrine” was blowing through the air, that I encountered a doctrine that seemed right but there was something missing. I invited a speaker, at the request on one of my elders, who introduced to our congregation the concept of discipleship. This is a beautiful doctrine in the church unless it becomes excessive and controlling. As the speaker presented his message, I quenched at times by his statements as I silently questioned the speaker’s content. I heard the Lord say vividly, “Swallow the meat and spit out the bones.” Although I embraced what the speaker was saying, I didn’t swallow it hook, line and sinker.

The second visit of that guest speaker required a different response. His remarks were so offensive that I had to comment on them the following Sunday and try to explain the balance of what he had said. This perplexed some on the elders who really embraced his message. Soon thereafter, at a subsequent elder’s meetings, I was presented with an ultimatum by the perplexed elders to either allow that guest speaker, who they claimed was an apostle, to have apostolic

authority over the church or they would leave and start a new church. I didn't have the authority to fulfill their request because the church was part of a denomination. For me to lead the church out of the denomination would be usurping my authority.

A few years later, the Spirit led me to start another church outside the denomination. I had been mauling over in my mind, with reluctance, about the transition. But I kept feeling the urging and nudging of the Holy Spirit. One day in prayer, I remember asking the Lord, "But if I left the denomination, what would I do? Where would I go?" That is when I heard myself say, "I would have to totally depend upon You." At that moment, I knew my time was short and only a few days later the Lord said, "It's time to leave."

During that period of time, I saw several churches throughout the nation go through similar church splits. I recall being at a pastors conference in Canton, OH when a prophet stood and gave a prophecy over a pastor from Arizona. The pastor had just preached a great faith message on Friday evening and talked about the authority we have

over the devil. He made a bold statement from the pulpit, "We have driven the devil out of our town." But when the prophet stood up, his first words were, "You say that you ran the devil out of your town but I say to you, 'Go home quickly; go home quickly; go home quickly; for the one who is closest to you has betrayed you.'" The pastor didn't leave immediately but when he arrived home on Monday, the associate pastor met him at the airport and gave him the keys to his office. He had just split the church.

The spirit of division is at work in areas where authority exists. Every institution, whether it is family, church, corporate, governmental or religion has authority. God exists as supreme authority and gives it to whomever He wills. Being loyal to authority is important and when people are not loyal, a spirit of division comes into that institute to disrupt and divide. Satan is a divider.

Spirit of Divorce

A spirit of divorce is actually a spirit of division operating in married couples. The Scriptures reveal that divorce is spirit oriented. The *Book of Malachi* was a message given by a prophet to the Levitical

Priests after the Babylonian exile. He admonished and rebuked them for not obeying the Lord's laws. He began the prophecy with God saying, "I love you!" But the priests questioned Him asking, "How have You loved us?" God explained that He loved them by choosing Jacob over Esau. Then God identified Himself as their Father and told them, "A son honors his father and a servant his master. So, if I am your Master, where is my honor and reverence? You are despising My Name." To which they questioned, "In what way have we despised Your Name? Malachi provided the explanation.

Malachi 2:13 starts another complaint that God had against the Levites. He said, "You cover the altars with tears and weeping, outwardly demonstrating your worship, but I don't regard or receive your offerings and you don't even know why." Then the priests asked, "Why don't you receive our offerings?" Then the Lord said, "Because I have seen how you have treacherously treated your wives by divorcing them and violating your marriage covenant." Malachi explained, "Don't you understand that marriage binds two spirits into one?" But the priests again questioned, "And why one? Then the Lord simply answered, "I am seeking a godly offspring." Then in verse 15, the Lord said, "Take heed to your spirit and cease dealing treacherously with the wife of your youth."

At this point in the story, the Lord explained why divorces happen and how to stop them. He said, "I hate divorce because it covers your garment with violence; therefore, take heed to your spirit and quit divorcing your wives." Twice in that passage Malachi explained that divorce is a spirit of division that can be stopped if we will take heed to our spirit. What was God saying?

The Hebrew word *shamar* (*pronounced shaw'mar*) is translated "heed" in English. Typically, it means to pay attention to something. But looking at the following nine translation, we can see how the following translators interpret it.¹⁷⁷

¹⁷⁷ NET Online Bible – Malachi 2:15 "Parallel translations of "take heed"
<http://cfni.net.bible.org/#!bible/Malachi+2:10> Retrieved from *CFNI.net.bible.org*. on 25 January 2018.

NET – Be attentive to your spirit
 NIV – Guard your spirit
 NASB – Take heed to your spirit
 ESV – Guard yourselves in your spirit
 NLT – Guard your heart
 BBE – Give thought to your spirit
 NKJV – Take heed to your spirit
 NRSV – Look to yourselves
 KJV – Take heed to your spirit.

Many English words are used to explain the Hebrew word *shamar*. Look at how many different ways and the number of times the Hebrew word *shamar* is translated in English. The number of times is to the right of the word:

keep 46, obey 19, kept 13, observe 12, careful 11, watch 10, protect 10, guard 8, obeyed 7, carefully 7, responsible 6, be careful 6, keeping 5, be careful 5, obeying 4, watchmen 4, protected 4, care 4, guards 4, preserve 3, attend 3, obey 3, guarding 3, carefully 3, keeps 3, protect 3, guarded 3, carefully obey 2, pay attention 2, overseeing 2, observes 2, watchman 2, watched over 2, protector 2, supervisor 2, keep 2, followed 2, watchman 2, carefully observe 2,

This is not an exhaustive list. Over seventy times that word has a different translation only once. Here are the other ways it is translated:

extend 1, everything 1, comprehend 1, carried out 1, carry out 1, completed 1, doorkeepers 1, be able to 1, Guard 1, Make sure 1, Observe 1, Pay attention 1, Don't share 1, Do 1, Be attentive 1, Be certain 1, Be sure 1, Promote 1, Take heed 1, bodyguard 1, broken 1, careful to do 1, faithful 1, assures 1, Take note 1, abstained 1, accepts 1, careful to keep 1, keep carefully 1, secured 1, see 1, serve 1, shelter 1, safekeeping 1, relentlessly 1, recognize 1, refrain 1, refuse 1, spies 1, surround 1, watches 1, watches over 1, watching 1, watched 1, waiting 1, take 1, track 1, wait 1, put 1, protects 1, in charge 1, keep watch 1, keeper 1, kept watch 1, implement 1, hoarded 1, follow 1, following 1, heeds 1, loyal 1, mad 1, officer 1, overseer 1, oversees 1, obeys 1, obey carefully 1, maintain 1, maintained 1, necessary precautions 1, faithfulness 1¹⁷⁸

¹⁷⁸ Ibid.

My purpose for bringing out all the detailed ways that the word is used is to explain what God was saying to the Levites. He explained why the priests were breaking their covenants with their wives. They were not guarding or protecting their spirits and keeping them pure from the entanglements of evil.

Obedience and disobedience are willful or volitional expressions of the soul but these are prompted by the influences on the spirit. They were not observing the signs that led to divorce and they did keep the laws regarding them. God told them that divorce was a spiritual matter. In fact, most divorces occur because people do not guard and protect the original covenant that they made with their spouse at the altar. We must guard our spirits and discern the influences that comes to them.

Divorce is often determined by the culture where people live. The divorce rate in India is 1.1% while the divorce rate in the USA is nearing 50%¹⁷⁹ The Indian culture frowns upon divorce but America doesn't. In 1969, California became the first state to embrace a "no-fault" divorce law.¹⁸⁰ Prior to that time, the courts required legitimate reasons for divorce. Russia was the first to enact a no-fault divorce law in December 1917. Australia embraced the practice in 1975 and Canada effectively permitted¹⁸¹ no-fault divorce in 1986 by reducing the separation period to one year.

As a child, I didn't know people who were divorced. It seemed that most divorced people were movie stars. Today, fifty percent of marriages in the U.S. end in divorce. Perhaps John Wesley was correct when he said, "What one generation tolerated, the next generation will embrace." What one generation allows, the next will practice.

¹⁷⁹ Ibid. Divorcepad.com. "Divorce Rate in India"

¹⁸⁰ Ibid, Wikipedia, the free Encyclopedia, "No-fault Divorce"

¹⁸¹ Ibid.

It is my contention that Satan's intent for spewing the spirit of divorce upon society is more than a personal assault upon couples who are married. He is actually attacking the institution of marriage itself. Marriage is based upon covenant that is lived out in the lives of people who are married. If Satan can cause people to break covenant and dissolve a marriage, it is part of his plan to cause people to break their covenant with Christ and dissolve the church. For this reason, we must guard our spirit and not yield to the strategies and schemes of Satan. We must guard our spirits from any thoughts, words and emotions that would lead to the behavior of divorcing our spouses. In our family, we call it the "D" word. The Lord said, "Take heed to your spirit."

Spirit of Lust

As a young man, I thought sexual desires were all natural feelings but later I learned that there are spirits of lust that go beyond the natural desires that we have. The word "lust" actually means "desire" and God has naturally programmed us to have sexual desires. Sexual desire is called libido. We are sexual creatures with a primary mission to procreate. God placed hormones in us to affect libido. Women's hormones include estrogen, progesterone, and testosterone. These hormones affect the femininity of women and masculinity of men. When it comes to sexual desire, the most influential hormone is testosterone.¹⁸² And while doctors can superficially increase or decrease sexual desire with hormone pills or injections, there is an underlying power that causes men and women to desire sex.

Some people desire sex all the time and others think about it very little. Although hormones are the physical source for libido, sexual desires begins with thoughts. As noted before, there are three sources of human thoughts. They come from our own spirit, God's spirit and evil spirits. God places inside us a potential attraction for the opposite sex. Physical attraction is usually chemically related and these are natural desires from His spirit that at work in His creatures. He

¹⁸² Jane Case, "Hormones That Affect Sexual Desire" *Our Bodies Ourselves*, (Obos Sexuality and Relationships Contributors), Posted 8 January 2015. <https://www.ourbodiesourselves.org/health-info/hormones-affecting-sexual-desire/>, 2015. Retrieved 25 January 2018.

uses hormones to accomplish this. That is how He created us. But sometimes, people are affected by spirits that make our attraction for others unnatural rather than natural.

By unnatural, I mean a way in which we were not created. Unnatural desires are sourced from the spiritual realm outside of our own spirit. According to Paul in Romans 1:26, there is a natural sexual relation that exists between men and women but dishonorable passions can give us unnatural desires. He also said in Ephesians 2:3 that people who are not led by God's spirit indulge in the desires of the flesh and the mind. In other words, something other than God's Spirit introduces thoughts that brings desires to the flesh. In Galatians 5:17, he said the flesh has desires that are opposed to the Spirit and in Ephesians 4:22 he explained that these are deceitful desires that bring corruption and we should lay those aside.

In Romans 1:27, Paul said that some men abandoned their "natural relations with women" and became inflamed in the passions for one another. Homosexuality is an un-natural desire that does not come from God. Satan has deceived societies to believe that people are born to be homosexuals but actually homosexuality is the practice of yielding to un-natural desires given by Satan.

Our modern society is not the first to experience this onslaught. Societies that do not recognize God and yield to Satanic order will find themselves embracing homosexual practices. Moses invoked a law in Leviticus 18:20-23 naming adultery, homosexually and bestiality as sexual sins. He called adultery the defilement of self; he called homosexually an abomination; he called bestiality perversion. He explained that if they are permitted in a culture, it would defile the land. These practices were prohibited by the Israelites.

What determines normal sexual activity? God's intention for sexual activity was for procreation; albeit, the intense pleasure that comes from copulation can confuse the human mind to think that all sexual activity is good. Adhering to biblical teachings about who can have sex will help us understand what is natural and what is unnatural. Remember natural sex comes from God and unnatural sex comes from Satan. And while our lusts and desires for sex can be inflamed,

we must reject those urges that are not within the purpose and nature of God.

Jesus said in Matthew 15:18 that out of the heart or the spirit of man come evil ideas. Then he listed those spirits that produce the ideas. They are: murder, adultery, and sexual immorality. He also included stealing, perjury and slander. These things come from evil spirits.

As a young married man, I had a spirit of lust and didn't know it. Before marriage, I assumed that any all my sexual desires would be for my wife but I was wrong. After being married, I found that I still had thoughts and sometimes feelings for other women. I knew adultery was wrong but I didn't know it was a spirit that could operate in people. I managed to keep my affections only to my wife but on one occasion, I failed. I was alone with another woman that I felt was attracted to me. A strong almost uncontrollable urge rose inside me to kiss her. As I walked toward her, I heard the Lord say, "Don't kiss her." I disregarded the voice and gave into the urge.

Once a person has given into lust, it is much easier to give in again. On a second occasion, I was along with the same woman and this time I heard the Lord say, "If you kiss her again, I will expose you." I am very thankful for a gracious God who does what He says. The second kiss was followed by a swift disclosure of my improprieties to my wife. I had committed adultery against my wife and against my Lord and my hurting soul needed to be forgiven. Thankfully, the grace of God and my wonderful wife forgave me rather quickly. It took me much longer to forgive myself and overcome the guilt, the condemnation and the hurt that I caused my wife. We immediately went to a another couple whom we respected and submitted ourselves to their counsel. Even after thirty-five to forty years have passed, these thoughts still haunt me as I write them or when I share them with the students to help them not make the same mistakes.

Adultery is a spirit and I didn't realize it. It is spirit of lust that operates in people who find themselves unfaithful to their spouse. It was during this time that I diligently sought God's help and that is when He showed me how to overcome spirits. During the process, I

didn't realize it was a formula for all spirits, I only knew that I wanted to be free the spirit of lust. One day while I was praying and asking God to help me, He said, "You have a spirit of lust." Prior to that time, I thought that sexual desires were a part of human nature and people had to manage those desires. But I was wrong.

When the Lord said, "You have a spirit of lust," I asked, "How do I get rid of it?" The Holy Spirit began to guide me step by step on how to do it. First, He said, "You have to RECOGNIZE that you have that spirit." He knew my heart. I had always believed that lustful thoughts were natural and even normal for teenagers who were developing manhood. But now, the Lord was telling me that my thoughts and feelings were not just from my natural impulses. They came from the devil. In fact He boldly said, "That spirit will destroy you. It is like a cancer inside you and unless you get rid of it, it will destroy your life, your family and your ministry." So I said, "Okay, I recognize it but how do I get rid of it?"

The next thing He told me was to RENOUNCE it, and that is what I did. I had cast demons out of people before. Some came out easily and quickly while others were more difficult and it took more of an effort. I knew how to renounce evil spirits, but I had never done it to myself. The prayer wasn't short and sweet. It included a lot of yelling and shouting at the spirit of lust. People who may have wandered by during my prayer probably thought I was praying deliverance prayer. Actually, I was.....for myself. As an indication of my belief in what the Lord had told me, I pulled open my shirt and began yelling at the spirit of lust that wanted to destroy me.

After a lengthy time, I waited. At first, I felt cleansed. Perhaps violent prayers will do that to you. But the next morning, I realized the spirit was still there. So I said, "Lord, I have renounced that spirit but it is still there. That is when He said, "You have one more thing to do....You must RESIST IT."

And that is just what I did. Every time I would see a pretty girl, I'd turn my head. When an evil thought or desire came I'd shake it off. I am not sure how long it took for the spirit to leave but I can remember the day that I realized the spirit was gone. A young lady came into my office. It was so long ago, I don't remember her name

but I remember that she was very pretty. The normal “resist it” mode was ready, but instantly I realized, I don’t have a spirit of lust and the next thing I realized, “She did.”

I don’t recall the counseling session but I am sure it didn’t last long. The childhood phrase, “It takes one to know one,” was apparently true. I had been delivered from a spirit of lust and it seemed like I had an ability to know when others were incarcerated by its power. James 4:7 became so real to me during that time. He wrote, “Submit yourselves to God; resist the devil and he will flee. God took me through a three phase formula to Recognize, Renounce and Resist. James only needed two steps: submit yourselves to God and resist the devil.

John said in 1 John 4:6, “For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life are the three ways that the devil attacks us. The lust of the flesh is more than sexual temptations. It includes any kind of pleasure that people seek. God wants us to have pleasure but when we require pleasure to prevent boredom, then we may have a spirit controlling our actions. In the same way, God wants us to have nice things but when those things are a requirement for our fulfillment, then the lust of the eyes has revealed our greed.

Similarly, the pride of life is a spirit that makes us egotistical, prideful, arrogant and selfish. God created us to have a certain pride. That is what makes us brush our teeth in the mornings and to be appropriately dressed or to be proud of our children and grandchildren when they do well. But the pride of life causes us to look out for ourselves without thinking of others, we are giving into the strategies of the enemy.

Satan tempted Eve with all three temptations. Genesis 3:6 states, “So when the woman saw that the tree was good for food (lust of the flesh) pleasant to the eyes (lust of the eyes) and a tree desirable to make one wise (pride of life) she took of the fruit and ate it. Jesus overcame all of those temptations when he was driven into the desert to be tempted by the devil. Satan tempted him to turn rocks into bread, which was the lust of the flesh. He also tempted him with things by showing him the kingdoms of the world. This was the lust of

the eyes. And finally, he tempted him with pride to jump from the pinnacle of the temple to prove he was God. That temptation came from the pride of life.

People who know their identity, don't have to prove it. Just be who you are. If we are children of God, we must act like because we carry His name. We were created in His image, which means we must be image bearers of His identity. If you say you are a child of God, then others may notice. But when we talk about who we are instead of demonstrate it, we move into the area of pride of life, where they will see us instead of Him.

Spirit of Prostitution

The late Dr. Eric Belcher once said, "Adultery is not necessarily sexual in nature; otherwise, how could Israel have committed adultery against God with other nations." Although adultery is listed as a sexual sin in Scripture and is usually defined as having a sexual relationship with someone other than your spouse, I contend that the sexual relationship is only minor compared to the actual damage that is done to the marriage. Sex outside of marriage is considered adultery but the real adultery occurs long before a sexual relationship.

Marriages are about covenant and when one turns his or her affections away from the spouse to something or someone else, adultery has already occurred. That is why God told the Israelites that they had committed prostitution by going after other gods. Prior to their pursuit of other gods, their hearts and attention had already turned from Yahweh.

Jesus said, "You have heard it said, 'Don't commit adultery, but I say if you look at a woman with lust in your heart, you have already committed adultery.'" In Matthew 15:19 he said, "Out of your heart come forth evil ideas: murder, adultery, sexual immorality, theft, perjury and slander."

Suzanne Brenner accurately explained that adultery is being unfaithful to our spouses and one prostitutes himself/herself when

they pursue other relationships.¹⁸³ But does the relationship have to be sexual? The prophet Hosea used the term quite fluidly, perhaps it is because he was required by God to marry Gomer, who was a prostitute. He stated in Hosea 4:12, “a spirit of prostitution leads them astray; they are unfaithful to their God.” And again in Hosea 5:4, “A spirit of prostitution is in their heart; they do not acknowledge the LORD.” Benner maintains that prostitution means to sell oneself for low purposes, for things of little value.¹⁸⁴

According to Leviticus 17:7, some of the people in Israel were sacrificing to goat demons and acting like prostitutes by going after them. Ezekiel confirmed in Ezekiel 23 that Israel did not abandon her practice of prostitution that had occurred in Egypt. Moses told Israel in Leviticus 19:29, “Do not profane your daughter by making her a prostitute, so that the land does not practice prostitution and become full of lewdness.”

A spirit of prostitution has invaded the American culture. Fred Markert, missions strategist, revealed numbers from the Association of Divorce Lawyers that state 90% of the men between the ages of 16 and 25 view pornography. The survey revealed that 59% of the women from the same age do not believe pornography is sin compared to 67% of the men. He also compared believers and nonbelievers between ages of 18 to 29 of having sex. He showed statistics that 80% of believers were having sex compared to 88% who are non-believers. He also stated 65% of Christian men view porn and 50% of them are sexually addicted. Clearly, the United States has been attacked by a spirit of prostitution.¹⁸⁵

Markert made a bold statement that he believes that by 2025, the United States would no longer be the Unipolar nation on a global

¹⁸³ Suzanne Benner, “What is the Spirit of Prostitution?” *Power to Change* Posted 11 August 2010, <https://powertochange.com/blogposts/2010/08/11/what-is-a-spirit-of-prostitution/> Retrieved 5 February 2018.

¹⁸⁴ Ibid.

¹⁸⁵ Fred Markert, “Understanding the Times” A homily presented to the student body at Christ For The Nations Campus, Dallas, TX on 1 February 2018. CFNI Archived sermons. 2018.

scale. His prediction did not come from a prophetic conference or a special word from God. Instead, he said history reveals a common pattern. He explained that political power comes from four traits: geography, economic power, military power and cultural power. Countries who are keen toward morality seem to rise to the top as a Unipolar nation, or one that is the center of global power. Multipolar exists when there are multiple centers (countries) of global power and Bipolar exists when two countries are centers of global power. According to Markert, history reveals a cycle from unipolar to multipolar to bipolar back to unipolar.

Using a chart, Market explained that from 35 AD to 2000 AD the power centers changed. Rome was a Unipolar nation until 500 AD when she collapsed. From 500 AD to 1200 AD a multipolar group of countries rose up when finally the Mongols became a unipolar nation from 1200 AD to 1350 AD, when they collapsed because of moral corruption. Their collapse led to other nations vying for power on a global scale to where the British and French led the global economy as bipolar nations. Eventually, Britain became a unipolar nation from 1800 to 1900 but again immorality caused Britain's collapse bringing the USSR and USA into bipolar status and then America rose to Unipolar status in the 1980s and 1990s.

Unfortunately, American immorality has led Market to predict that America will collapse no later than 2025 AD and it will probably be accompanied by the collapse of the stock market and nuclear war.¹⁸⁶ A spirit of prostitution seems to disrupt global powers and brings leaders to its knees.

It was in 1984 when my son and I were walking downtown Dallas to pick up my wife from the place she worked. The chilled air blowing inside the tall skyscrapers made me wish I had worn more than a thin shirt. We were walking toward an intersection when I heard a couple of women walking and chatting behind us. When the traffic light changed, I made an abrupt stop and a quick right turn in order to cross the street. As I made the turn, one of the women behind me kept walking and ran into me. Her breast pressed against

¹⁸⁶ Ibid.

my right arm and I felt the warmth of her fur coat against my arm and I thought, "That felt good." The warmth didn't go away, and as Kevin I crossed the street, the warmth turned to heat and within a few seconds, turned to pain.

I reached up with my left hand to rub the pain away but it continued to throb. After we got to the other side of the street, the pain continued and Kevin noticed me rubbing my right arm. He asked, "What's wrong dad?" I explained that a pain had suddenly developed and he responded, "Here, let me pray for you." My son grabbed my arm and began to pray like CFNI students. The prayer went something like this. "Satan, in the name of Jesus, I command you to come out of my daddy's arm. I command the pain to leave and healing to occur." The downtown noises overpowered his 12-year-old voice but the powers of darkness obeyed his command. The pain soon turned to heat and then to warmth and then it was gone.

From the time the woman ran into my arm to the time that Kevin prayed and I was back to normal lasted about two minutes. Puzzled by what had happened, I asked the Lord, "What was that all about?" He frankly said, "You received the spirit of that prostitute." I quickly realized that evil spirits are ever around to afflict, to tempt, to oppress, to destroy, to attack, do battle and to cause trouble on the earth. If we open the door to this spirit, we will pay the consequences for it.

Spirit of Un-forgiveness

There is no place in Scripture that calls forgiveness and un-forgiveness spirits. Actually, forgive is a verb and is something that is initiated by one person to another. Likewise, un-forgiveness is intentional. But both are motivated by spiritual substances. In John 20:23, Jesus said, "If you forgive anyone's sins, they are forgiven; if you retain someone's sins, they are retained." This statement occurred immediately after Jesus breathed upon his disciples and said, "Receive the Holy Spirit." It is clear that Jesus taught us, "Receive the Holy Spirit and He will help you to forgive others."

Throughout the New Testament Jesus acclaims forgiving as a requirement to receiving forgiveness. I contend that it is more than a sowing and reaping connotation. It is the operation of the spirit of

forgiveness. In the same way that Paul distinguished between the fruit of the Holy Spirit in Galatians 5:22-23 with the works of the flesh that come from an adversarial source, so it seems that the spirits of forgiveness and un-forgiveness are combatants. The Holy Spirit enables us to forgive but the spirits of hate, anger and bitterness prevent forgiveness.

Jesus said in Matthew 6:14-15 “If you forgive others their sins, your heavenly Father will also forgive you but if you do not forgive others, your Father will not forgive your sins.” Forgiveness is a spiritual law. Being forgiven by God is closely connected to our own forgiveness of others. God does not force us to forgive. He gives us the option but He also gives us the power through the Holy Spirit to do it. When we forgive, then a spirit of forgiveness rules inside us, meaning we have cast hate, anger and bitterness away. If we forgive, then the spirit of forgiveness lives in us. On the other hand, if we fail to forgive, then hate, anger and bitterness control our lives and even though the Holy Spirit in us, gives us the power to forgive, we choose not to do so because of the ruling sources of darkness; hence, un-forgiveness control our lives. We cast out un-forgiveness when we cast out the spirits of hate, anger and bitterness.

Years ago, someone asked how we can retain the sins of others. I explained, “When we retain something, we keep it for ourselves. If someone gave me a gift, then the gift becomes mine to do with as I please. It’s my gift. If I wish, I can give it to someone else or keep it for myself.

In the same way, people who commit sins against you give you their sins. You have the choice to keep them for yourself (that is retaining) or giving them away to Jesus, where all sins were nailed to the cross. When we give our hate, anger, bitterness and offences to God, then we no longer have them.

We have the choice to forgive and let it go or retain the sin and keep it for ourselves. Throughout my lifetime, I have seen people who have retained the sins of others and those same people who were victims of sin find themselves victimizing others because they failed to release and forgive. We must realize that that spiritual matters begin in the spiritual realm and are manifested in the physical. Love and

forgiveness are spirits that are manifested in our relationships with others. At the same time, hate, anger and bitterness are spirits that manifest in our relationships with others. When we recognize these are spirits from the Devil, bent on destroying our lives, we must RESIST hate, anger, bitterness and other spirits sent by the devil and they will flee.

Spirit of Suicide

Jesus was tempted by a spirit of suicide. Matthew and Luke records the story when the Devil took him to the pinnacle of the temple and tempted him to prove his identity by jumping off the building. He had suicidal thoughts but did not yield to the temptation. Many people in the Bible attempted or successfully committed suicide. In 1 Samuel 31:3-5 King Saul fell on his sword rather than face his enemy and their terroristic threats. In Judges 16:25-30, Samson used his last bit of strength to push down the pillars of a Philistine Temple knowing his efforts would not only kill the enemy but also take his own life. In Judges 9:50-55, King Abimelech chose to commit suicide rather than die with an epitaph of being killed by a woman. In 2 Samuel 17:23, Ahithophel put his house in order and then killed himself. He had once been a patriot of King David but when Absalom rose up against his father, Ahithophel chose the losing side and ended his own life rather than face possible execution for treason.

In 1 Kings 16:15-20, King Zimri foresaw his eventual defeat so he set the palace on fire and died in it. In Matthew 27:3-4, we read about the tragic suicide of Judas, the treasurer of Jesus, who had been held responsible for the monies but used it to betray his Master. Each of these examples are the fulfillment of thoughts that these people had. These thoughts influenced their decisions.

What causes a person to take his or her own life? According to Mark 9:14-27, the spirit of suicide can cause people to try to kill themselves. There was a boy who had a spirit that made him mute. The spirit would throw the boy down and cause him to foam at the mouth, grind his teeth and makes him rigid. The father confirmed that at times this spirit would cast him into fire or water to destroy him. Jesus called it a deaf and mute spirit and when he began casting the spirit out, the boy went into convulsion and lay lifeless to the point

people thought he had died. The Jesus took the boy by the hand and gently raised him to his feet.

In 2017, Mark Barclay shared a story at the Kenneth Copeland conference about a similar experience that he had. While visiting a developing country, he noticed a young girl who was tied to a tree with a chain because she kept throwing herself into the fire or the river. She had a spirit of suicide or perhaps an unclean spirit controlling her body. Mark recognized that she was demon possessed and he cast the unclean spirit out of her. Today, she carries two signs with pictures throughout country. One sign shows when she was demon possessed and the other sign shows when she was set free. Today, she has a deliverance ministry in that country.

We must be clear, both the boy and the girl were possessed by an unclean spirit. This soulical spirit temporarily took control of their minds, wills and emotions. It caused physical gyrations and convulsions. Most people who are tempted to commit suicide are not tempted by unclean spirits. Instead, they are tempted with thoughts. Islamic jihadists who commit suicide are not out of control of the mind, will or emotions. They have been impacted by religious teachings and they believe their sacrifice is an act of worship.

Sometimes, people who are influenced by a spirit of suicide are also affected by other spirits. In 2009, I was working for a distribution company in Dallas, TX, with offices in four states. One of the partners hired me to help him move their financial operations from Florida to Texas. The software program he used was not able to distinguish the inventory in each of the other states so the partners required a new software program that could. As soon as the new financial software was installed, I learned that the managing partner had inflated the inventory to deceive the bank about its profits and I had to tell him that I found that new software had discovered his financial indiscretions.

Rather than be accountable for embezzling funds, he chose to take his own life. It wasn't something spontaneous. He thought about it, contacted suicide hot-lines and even asked me, "What would happen to me if I took my own life. Would I go to heaven or hell?" He claimed to be a Christian and we talked about the things of God

often, usually when he had been drinking. His pride could not face the thought of losing his business, his livelihood or his reputation. Instead, he committed suicide. He was haunted by the spirit until finally, he gave into its influence. The spirit of suicide begins with a thought and leads to negative emotions and evil behavior.

CHAPTER 12

QUESTIONS ABOUT THE KINGDOM

I asked my son to do the foreword of this book. As I read the story about Apostle Peter, tears flooded my eyes because I realized so many people are just like him. Peter's understanding of an earthly kingdom was the same that most people have today. But when Jesus taught him and the other disciples about God's spiritual kingdom, their eyes were opened about the unseen spirit dimension. They understood his kingdom to be a world of spirits—a realm where the mental and spiritual connect—a bridging of spirits that form emotions, and a behavior lifestyle that was influenced by the King of glory.

Thus far in this book, we have explained that God's kingdom is a spiritual kingdom made of spirits. We have identified and categorized them into Divine Spirit, soulical spirits, (with mental, emotional and volitional capacity), and non-soulical spirits which are thought initiators. I have discussed the concept of spiritual reproduction and a hierarchal structure that seems to rule throughout the heavenly kingdom. I discussed the Holy Spirit and how He produces spirits in the kingdom to overcome the enemy combatant (the Devil) who seeks to disrupt God's plans.

I commented on Scriptural references and Paul's summation of the spiritual gifts and spiritual warfare to explain the conflict that exists in God's kingdom. This conflict explains that our struggles in life are not with people but with spirits. Paul identified them as principalities, powers, rulers of darkness, and evil forces in the spiritual realm.

With full assurance Paul listed these spirits as he declared in Romans 8:38

“For I am convinced that neither death, nor life, nor angels, nor heavenly rulers, nor things that are present, nor things to come, nor powers, nor height, nor depth, nor anything else in creation will be able to separate us from the love of God in Christ Jesus our Lord.”

His declaration confirmed our authority over evil forces that seek to distract us from embracing life in God’s kingdom. This chapter is filled with questions about this unseen mysterious kingdom. What does it look like? Where is it? How do we get to be part of it and can it be taken from us? How is the kingdom of God connected to salvation and what are the evidences that determined whether or not we are kingdom sons? Jesus provided answers to all of these questions. The final three chapters of this book will hopefully provide an full explanation of the spiritual dimension as we discuss the gospel of the kingdom, the parables of the kingdom and the fully realized kingdom at glorification. But first, we must be reminded that Jesus told us to seek for this mysterious kingdom.

Seek the Kingdom First

There are many teachings about the kingdom of God or the kingdom of heaven but very seldom is there a true explanation of what His kingdom really is. When people are asked to define the kingdom, they have good answers but typically they only know one aspect of the kingdom. It is vital that we don’t miss out on Jesus’ definition because to understand the kingdom of God is to understand what the Father sent his son, Jesus, to preach.

Two Scriptures stand out at the beginning of Matthew’s gospel that highlight the messages of John the Baptist and Jesus. In Matthew 3:2, John the Baptist proclaimed, “Repent for the kingdom of God is at hand or near.” Jesus preached the same message in Matthew 4:17. One must ask, “Why did John the Baptist and Jesus tell the Jews to repent?” What did “repent” mean in that culture and what were they conveying to Jewish people? What implications did “repenting” have to them and how has the concept changed in Christian culture today?

The Greek word “repent” means to change. Western Christianity links the word “repent” to sin and “the change” is about the behavior of the individual. Perhaps that understanding comes

from Matthew 3:6, which said, “(the people) were baptized by him (John) in the Jordan, confessing their sins.”

To the Jews, repentance was a national endeavor and not an individual one. I could use America as an example. In 1962, the renown Roe V Wade decision essentially legalized abortion in America. Countless number of babies have been aborted since that time. And although individuals may repent for aborting their babies, the legalization of makes it a national sin.

The Jewish people did not view sins individualistically. They believe the sins of their leaders caused the nation to fall away from God, which resulted in his judgment of bringing another kingdom to defeat the leaders, which made the whole nation go into exile. While in exile, the people cried out to God for an independent kingdom where they were only submissive to God. Historically, when the Jewish nation repented, God would deliver them from the rule and domination of other political regimes.

So when John the Baptist and Jesus preached a message about God’s kingdom being near, the people understood their prophetic message that a Messiah or Christ was on the scene and Rome was about to be overthrown. Their concept of kingdom was earthly and national. When someone preached repentance, they meant it is time for regime change. A new king in on the horizon.

Western culture has personalized the message of repentance to suggest that Jesus came to save us from our individual sins; therefore, we focus on his crucifixion to save our souls. But such a mindset has created an anthropocentric Christianity and advancing an individualistic message that salvation is about having my personal sins paid for by Jesus Christ so I can go to heaven. Marketing the Western brand of Christianity portrays the crucifixion to be about forgiveness of personal sins and the healing of our bodies. This type of Christianity has missed the point of the crucifixion and a correct understanding of the kingdom of God.

The good news or gospel of the kingdom of God is about the King and not the servants. It is about the Savior of the world who was crucified, buried and resurrected from the dead. It is about Cristus Victor, the Messiah who defeated death, hell and the grave. It is about

our Lord and Master, who victoriously sent the Holy Spirit to help us navigate through this unseen spiritual world. It's about the Holy Spirit giving us the laws of the kingdom (otherwise known as spirits) that supersede any laws of sin and death that work in our physical bodies. It is about the future of the individual and the victory we have when we embrace his kingdom. The focus must be on Jesus Christ.

Twelve Ephesian Jews

Acts 19:3-4 records a story about Paul meeting twelve Ephesian Jews and asking them if they had received the Holy Spirit when they believed. They responded, "We haven't heard anything about the Holy Spirit." Paul then asked, "Who baptized you? And they said, "We were baptized by John's baptism of repentance." Understanding the first century Jewish mind is imperative to understanding the discussion between Paul and these twelve Jewish disciples.

In the same way that repentance was a national obligation, forgiveness was also a national term. They longed for the time when they would be governed by their own king. With every exile, the Jewish prophets heralded messages for the people to change their ways and to obey the laws of God. They would cry out to God for forgiveness. As long as they were under the suppressive rule of a foreign king, they considered themselves unforgiven. They yearned for their long-awaited Messiah, like Moses or David, to come and overthrow the suppressive king so the Jewish people could have their own king. Once they were delivered from bondage and no longer suppressed, then they would consider themselves forgiven by God. They were God's chosen people; they were His servants.

According to Luke 3:2, God sent the priestly prophet, named John, to tell the people that God was going to bring deliverance by sending a Jewish king. He preached his sermons in the 15th year of Tiberius Caesar's reign, which was about 29 A.D. Matthew 4:7 informs us that Pharisees and Sadducees came to be baptized but John rebuked them, calling them snakes. He told them to start producing good fruit or God would cut down their trees and produce sons of

Abraham out of stones. John's baptism of repentance was a national message to the Jews announcing God's kingdom but the Jewish leaders needed to change their hearts if they were to be part of it.

John told the people that he was baptizing people in water but the Messiah, who he called the Lamb of God, would give them a "spiritual baptism." In other words, Jesus was going to totally submerge them into a kingdom of spirits.

Paul explained to these twelve Ephesian men that John's national sermon was about the soon appearance of the Messiah. He told them in Acts 19:4, "John preached a baptism of repentance, saying to the people that they should believe upon a soon coming Christ." But Paul went one step further and explained that Jesus was the Christ of God's kingdom and asked if they received the Holy Spirit when they believed. Apparently these guys weren't around when John talked about the spiritual baptism.

The twelve were re-baptized, but this time in the name of the Jesus. When Paul laid hands on them, they received the Holy Spirit and spoke with tongues and prophesied. John's message of repentance was about God's kingdom and believing in the King. It was Jesus' message about the Holy Spirit who would rule the servants of God with kingdom laws.

What Is a Kingdom?

The Jewish mind did not need an explanation about a kingdom. For centuries, their ancestors lived under the oppressive kings of Egypt, Assyria, Babylon, Medo-Persia and Greece. At that time, their current oppressor was the Caesar of Rome. The Jewish nation was incubated as slaves in Egypt and these first century Jews had only heard stories about the time when God ruled the Jewish people through the priests and the kings of Israel and Judah. They yearned for the prophetic announcement of the day the Lord, when their Messiah would free them from the oppressive kings. Old Testament prophets identified the day of the Lord as a day of wrath against God's and Israel's enemies.

When John and Jesus preached, "Repent, God's kingdom is at hand," the people were attentive because they were looking for Christ

to take over. When Jesus began to do supernatural signs and wonders, the people decided that he must be the king. Anyone who could turn five loaves and two fish into a feast that fed five thousand could certainly create a fantastic welfare program. The miracle in John 6:1-14 incited the people to start a coup d'état against the Roman government and they went to force Jesus to be their king. He recognized their motives and left in a different direction because they really had no idea about God's kingdom.

Democratic societies have a difficult time understanding the concepts of a kingdom because the word kingdom is a monarchical form of government while democracies are governments ruled by the people. Democracies are about the people; kingdoms are about the king. There are five main things that every kingdom has. Once we understand these five things, we are better equipped to understand the "Kingdom of God."

First, every kingdom has a focal point of authority. He is called the king. Second, the king has a domain. The word kingdom is derived from those two words, King and domain. In fact, the king's domain is his geographical boundaries, which determine his sovereignty. By sovereign I mean, the king owns everything and has the final voice on all decisions. He is the final judge and has supreme and ultimate authority in his domain.

The third aspect of a king is found in his subjects. If the king has no subjects, there is no need for a kingdom. The subjects of the kingdom have no rights or privileges. They serve at the pleasure of the king and they serve without expectation. They submit themselves to the king because they are given protection and are assured food and provision.

The fourth aspect relates to government and the laws of the kingdom. Like all others, God's kingdom has laws that regulate people's behavior. The king makes and enforces the laws. Those who adhere to the laws are allowed to remain in the kingdom and those who do not adhere to the laws are removed or expelled from the kingdom. James 2:8 described the Royal Law of God's kingdom. It is the law of love where one simply loves his neighbor as himself. Since

God is love, it stands to reason that love is the main focus of His laws. The Royal Law is merely one of the many spiritual laws that King Jesus requires. We will discuss this later on in the chapter.

The fifth and final aspect of every kingdom is about the succession plan. When the king dies, someone else becomes the king. The succession plan of most kingdoms was passed on to the next-of-kin in the next generation. Typically, the eldest prince assumed the kingship upon the death of his father.

These five aspects also apply to God's kingdom. According to Scripture, Jesus was the Chosen One to be King. That is why he said in Matthew 28:19, "All authority has been given to me in heaven and on earth." This defines his domain. The term heaven represents the spiritual realm and the earth represents the physical realm. God's kingdom is a spiritual domain that is played out in the physical. That is why Jesus prayed to his Father, "Your kingdom come *on earth as it is in heaven* and Your will be done on earth as it is in heaven."

When Jesus died, resurrected and ascended to be with the Father, they sent the Holy Spirit to help lead us in the ways of the kingdom. Paul revealed in Romans 14:17 what the kingdom is and what it is not. First, he said, "The kingdom of God does not consist of food and drink." In other words, God's kingdom isn't focused on the physical things but rather the spiritual things. And if the subjects seek and adhere to the laws of the spiritual kingdom, the physical things will be taken care of. Paul also said the kingdom of God is righteousness, peace, and joy in the Holy Spirit.

When King Jesus was on earth, he could only be with the people who were in his space but when he returned to heaven, the Holy Spirit came to serve as a spiritual agent to touch all the subjects of the kingdom. We are not only subjects of the kingdom, we are also sons of God if we follow the Holy Spirit. To that end, we are part of the succession plan. Jesus said in Luke 12: 32 "Do not be afraid, little flock, for your Father is well pleased to give you the kingdom." He told his followers to focus on the things of the spirit and not on the financial things that agitates people. In fact, he said, sell you possessions and give to the poor.

The implication was that giving to poor on earth somehow provides a heavenly deposit. Perhaps he was referencing Proverbs 19:17 that states, “The one who is gracious to the poor, lends to the Lord and the Lord will repay him for his good deed.” Jesus confirmed that our account in heaven never decreases like the stock market and what is in our heavenly bank cannot be stolen by thieves.

The Garden of Eden – Physical and Spiritual

The Garden of Eden was more than an allegorical story. It was a literal story that pictorialized God’s kingdom. It was in this Garden that God’s creation was disrupted and changed. Before looking at the sin that occurred in Garden, it is necessary to investigate the culture of the Garden prior to sin.

In the beginning, God created the heavens and earth. Heavens represent the spiritual realm, while earth represents the physical. So, the Garden of Eden was both a spiritual and physical garden, indicated by the two kinds of trees that grew there. Physical trees provided food for the body and spiritual trees fed the spirit. Jesus said, “Man does not live by bread alone but by every word that proceeds from the mouth of God.” So the spiritual fruit were thoughts and words that come from God.

After describing the physical garden in Genesis 2:4-7, Moses said that God planted a Garden eastward in Eden and there He put man who He had formed. The direction, eastward, revealed the physicality of the Garden. In verse 9, the LORD God made every tree to grow that was pleasant to look at and good for good. Again, this referenced a physical substance. But the next statement projected a different substance. For in the middle of the Garden were two trees. They were not physical trees, they were the tree of life and the tree of knowledge of good and evil. Verse 10-14 provided a physical description of the rivers but verses 15-17 interjected something spiritual. Verses 18-25 referenced the physical and then Chapter 3:1-24 described both the physical and spiritual aspects of the Garden. Adam and Eve interacted with spiritual beings, talked with animals and even dialogued with God who is spirit. Suffice to say, the Garden of Eden was both a spiritual and physical place.

This was Adam and Eve's home. They were created to be spiritual-physical creatures. The spiritual and physical aspects of their lives were so intertwined that they experienced each realm simultaneously. They saw their physical bodies but they also saw the glory of their spiritual body. Talking with the serpent or even hearing the words or thoughts of Satan was as normal as talking and hearing the words of each other. It is easy for us to distinguish the difference today because the physical can be seen but the spiritual can't. But even though we can't see Satan, he still tempts us with thoughts that are contrary to God's will.

We are made in God's image. In the same way that the Godhead has three personages; so, humans are tripartite beings. We are comprised of spirit, soul and body and all three functions together. Remove one and the person is incomplete. If the spirit is absent, the person has no breath of life. If the soul is absent, the blood system is inoperative because the soul (nephesh) of the flesh is in the blood. If the body dies, the person becomes a departed spirit.

In the same way that God exists as Father, Son and Holy Spirit, humanity exists as spirit, soul and body. We are spiritual, soulful and physical creatures but we seem to focus more on the physical realm because the spiritual part has been hidden. Our five senses experience the physical realm but our spiritual senses are dead and we cannot see spiritual things like angels and God as Adam and Eve could. The good news? When Jesus returns, we will again experience glorified bodies, just like Adam and Eve did in the Garden.

The reality of the spirit and physical realms for the first couple was commonplace. It didn't seem unnatural for Eve to converse with the cunning serpent who apparently walked upright before the curse. The first couple met with God regularly, taking walks in the cool of the day. Since the spirit realm was so real, Mr. and Mrs. Adam were likely to see and communicate with angels, and spirits that could be seen in the spiritual realm. In the New Testament, angels were able to transcend the physical realm and communicate with humans. Similarly, in the Garden, Adam and Eve could see angels and they commonly communicated and interacted with these spiritual creatures. Their

spiritual capacity to communicate with animals was demonstrated by Eve's conversation with the serpent.

Apparently, Adam and Eve had an appetite for both spiritual and physical food since both physical and spiritual trees grew in Eden. They also were equipped with both physical and spiritual senses. Eve could see, touch and taste the fruit from the spiritual trees just like she could see, touch and taste physical fruit. God had told them that touching the tree of knowledge of good and evil would produce death but they had no comprehension of what death meant. The Devil convinced Eve that eating the spiritual tree would cause her eyes to be opened and she would be like God, knowing good from evil. When Eve saw the spiritual tree, she yielded to Satan's words by touching and tasting the spiritual fruit.

Their disobedience led to a sudden change in the Garden. According to Genesis 3:7, they had a spiritual covering until they sinned. Their sin left them with the inability to see that spiritual covering. Paul explained in I Corinthians 11:7 "That man was created in God's image and was covered with the glory of God." He also noted, "Eve was made from man, she was the glory of man." In Genesis 2:25, before sin, they were naked and unashamed. In Genesis 3:7, after sin, they felt uncovered because they could not see their glory.

Their sin prevented their access to the spiritual realm. Their physical eyes were opened and they realized they had lost their spiritual covering. This chapter was not designed to present a full discussion and explanation about the spiritual covering; however, spiritual senses were no longer operative to where they could see, taste, touch, hear or smell things of the spirit.

When Jesus came to earth, he came with good news about this unseen kingdom. He came to tell his disciples that they had power over the spiritual forces of evil. He sent the Holy Spirit to help humans navigate through the unseen spiritual realm. Apostle John declared in 1 John 3:2 when Christ returns in glory, we will be like him for we would see him as he is.

The Garden of Eden is a perfect description of what happened before Adam and Even sinned and it provides a vivid understanding of what glorification will be like. We will be able to interact with a spiritual capability in the same way we interact with the physical world today. The glory of God will again be our covering. His glory will cover the whole earth as the water covers the sea.

The early church had an understanding of both spiritual and physical worlds. Socrates, Plato and Aristotle were Greek philosophers who influenced western civilization ¹⁸⁷ but they were probably influenced by Moses.¹⁸⁸ Their philosophical thoughts about the metaphysical compare to the *Book of Enoch*.¹⁸⁹ The *First Book of Adam and Eve* was written in first century as a novel and it was a story about Adam and Eve. It was not written by a church leader or an apostle. It wasn't even written as a theological book but it does show the mindset of what this individual believed happened in the Garden of Eden. This view was obviously shared by many because the book still exists today. In the novel, Chapter 4 Verse 8 a dialogue occurred between the first couple.

“And Adam said to Eve, "Look at your eyes, and at mine, which before beheld angels praising in heaven; and they too, without ceasing. 9 But now we do not see as we did; our eyes have become of flesh; they cannot see like they used to see before." 10 Adam said again to Eve, "What is our body today, compared to what it was in former days, when we lived in the garden?"

¹⁸⁷ Bezalel Bar-Kochva *The Image of the Jews in Greek Literature: The Hellenistic Period* 2009, footnote 10, Wikipedia about Plato, Retrieved 12 August 2017, <https://en.wikipedia.org/wiki/Plato> .

¹⁸⁸ Robbert M. Van Den Berg *God the Creator, God the Creation: Numenius' Interpretation of Genesis 1:2* (frg. 30) footnote 12, Wikipedia about Plato, Retrieved 12 August 2017, <https://en.wikipedia.org/wiki/Plato> .

¹⁸⁹Randy Delp, *The Impact of the Book of Enoch on Christianity and Other Religions* (Bloomington, IN: Author House 2017), p. 13.

In the next chapter, we will offer a discussion about spirits that exist in the spiritual realm. We will cover the various Scriptures where spirits are mentioned to show that God's kingdom is a spiritual kingdom, which means it is a kingdom of spirits. As Jesus stated in John 6:63, "My words are spirit," we must garner an understanding that the words we say derive from spirits.

Satan used words to tempt Eve in the Garden. She saw the spiritual tree and heard the words from the demonic spirit. In effect, we are tempted the same way today. Spirits tempt us with thoughts, ideas and impressions and when these thoughts are spoken they become words. These words begin as seeds.

In the next chapter about parables, we read how the kingdom of God is like seeds or words. These words are like leaven that causes the kingdom to grow. As we receive the words of the kingdom, they mature and become very large like a mustard tree. Jesus admonished us to value those words as treasures that we would give everything to obtain. Not only is God's kingdom about words but the kingdom of darkness is also filled with words. Satan and evil spirits are still putting thoughts or words in our minds and speaking to humans today just like he spoke to Eve; however, we can't see him because the spiritual world has seemingly vanished and we will be unable to see it until Jesus returns. These unseen spirits are using words and emotions and seek to influence our behavior. We must constantly be alert to discern spirits to see if they are of God.

What Does the Kingdom of God Look Like?

The Kingdom of God is a kingdom of light. But what does that mean? We understand physical light because we can see it and sometimes feel the sunrays or a burning fire. But what does spiritual light look like? Believe it or not, there are many illustrations in Scripture. To get a quick insight, we can visit the Mount of Transfiguration with Jesus, Peter, James and John. In Matthew 16, Jesus instructed his disciples on what was required for discipleship. He said, "If anyone desires to come after me, let him deny himself, take up his cross and follow me."

Then Jesus talked about the end of time saying, "The Son of Man will come in the glory of the Father, with his angels and then he

will reward each according to his works.” But then he made an amazing statement. He said, “Some of you will see the Son of Man coming or appearing in his kingdom before you die.” In the past, I analyzed that verse incorrectly. I focused on the word “coming” or ερχομαι (*pronounced er'-khom-ah-ee*) in the Greek. But that word has several meanings. It could mean to come, to go, or even to appear. Today, I translate the word “appear” because it seems to explain Jesus’ intent.

After telling his disciples that some of them wouldn’t die until they saw how he would appear in his kingdom, he took Peter, James and John and revealed his glory to them. They saw what he would look like at the second coming. Matthew described what they saw. He said Jesus was transfigured before them. His face shone like the sun, and His clothes became as white as the light.” They even saw Moses and Elijah, who were spirits of the dead, and they were all talking about his departure. While they were talking, a bright cloud overshadowed them and they heard a voice from heaven saying, “This is my beloved son in whom I am well pleased.” What an experience they must have had. John even wrote about it in John 1:14 when he stated, “We beheld his glory.”

Now that we understand what God’s kingdom looks like, it is easier to understand that it is a “kingdom of light.” That light is the image and glory of God of which we were made. The same light that was squelched when sin appeared. Peter, James and John visualized the glory of Jesus.

In Acts 22:11, Paul was retelling his testimony about the time Jesus revealed himself to him on the road to Damascus. He told them that a light shown from heaven that caused him to be blind temporarily. He said the glory of the light blinded him and he had to be escorted to visit a prophet named Ananias. The prophet explained that the light Paul had seen was the glory of the Just One (Jesus) and it was Jesus’s voice that he had heard.

John wrote a commentary on Isaiah 6 stating that the prophet Isaiah had seen Christ’s glory when he wrote, “In the year that King Uzziah died, I saw the Lord high and lifted up and his train filled the temple.” The experiences of Isaiah, Peter, James and John were actually visions but Paul’s experience seemed more tangible. They all

saw the glory of Jesus. It appeared to them as light but it had a far greater and weightier substance than physical light.

Glory is something that can only be seen in the spirit realm. It occurs when the Lord opens the heavens and reveals it to us. A similar visitation occurred at Jesus' birth in Luke 2:8-9. An angel appeared before some shepherds on the hillside and Luke wrote, "The glory of the Lord shone all about these shepherds." In other words, the heavens opened and they were able to gaze into the spirit realm to see and communicate with the angel. God's kingdom is a kingdom of light or glory but where is it located?

Where Is the Kingdom?

Where is the kingdom? The Pharisees had a similar question about the kingdom in Luke 17 when they asked Jesus when his kingdom would come. Their mindset was about a physical kingdom and they wanted to know when Jesus would assume his role as King and stand up to the Roman government. They asked, "When will the kingdom of God come?" Jesus didn't answer their question about "when," instead, he answered "where" the kingdom was located.

He said, "The kingdom of God doesn't come with signs that can be observed and don't say, "Look, the kingdom is here or the kingdom is there." Then he gave them the location of the kingdom. He said, "The kingdom of God is within you!" Wow! What a revelation! God's kingdom is in us. What is perhaps more difficult for the Western mind to understand is that Jesus was talking to Pharisees. That's right! These religious people who opposed Jesus and sought to kill him....the kingdom of light was in them.

Some translations like the NET, NASB, ESV, NLT and BBE state, the kingdom is in your midst because the translators found it difficult to comprehend that Jesus would tell Pharisees that God's kingdom was in them. Perhaps the translators failed to understand what God's kingdom really is. It is a kingdom of light that isn't seen in the physical realm. It's a kingdom of spirits that existed in a spiritual or heavenly dimension.

When Jesus preached the Sermon on the Mount to the Jewish people, many Pharisees were present because they were the largest of

the religious groups. He told them, "Let your light shine before people so they can see your good works." The kingdom of God is a kingdom of light and as the apostle wrote in John 1:9, "Jesus is the true light that gives light to everyone coming in the world." All humanity is born without the ability to see spiritual and soulical beings, but we know that they exist because when we depart from the body, the body dies. All humanity has the nature of light (which I call the spirit being) when they enter into the world. The light of our spirit is our glory. Paul explained in I Corinthians 15:42-43 that this glory will be revealed in the burial and resurrection process. He wrote,

"The body is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown a natural body; it is raised a spiritual body."

The location of God's kingdom is inside us. That is why Jesus preached, "Repent, the kingdom of heaven is at hand." That phrase meant the kingdom is so close, you can touch it. Although we can't see the light, it is still in and around us. It must be because Jesus commanded us to, "Let your light shine before man so they can see your good works."

Paul understood this kingdom. In Acts 19:8, he entered the synagogues for the purpose of convincing people about the kingdom of God. In 1 Thessalonians 2:12 he exhorted and encouraged the people, insisting that they walk worthy of God who calls them to his kingdom and his glory. He understood that God's kingdom abided within us. He wrote in Romans 14:17, "For the kingdom of God is righteousness, peace and joy in the Holy Spirit." He said in 1 Corinthians 6:10 that thieves, the greedy, drunkards, the verbally abusive and swindlers don't inherit or possess the kingdom. That's because they are pursuing and chasing after the kingdom of darkness. Paul's main message about the kingdom of God was to introduce people to Jesus who was Christ or King.

In Acts 28:31, Paul was seen proclaiming the kingdom of God without restriction and teaching about the Lord Jesus Christ. His main message contrasted the self-righteousness of the Jewish people that came by obeying the earthly law, with the righteousness of God that

comes by faith when we embrace the king and his kingdom. Paul quoted Moses' script in Deuteronomy 30:12-14 when he wrote in Romans 10:6,

“Do not say, ‘Let’s ascend to heaven and bring Christ down to us.’ Or ‘Let’s ascend into the abyss and bring Christ to us.’ Instead say, ‘The word is near you, even in your mouth.’”

Paul understood that God’s kingdom was filled with spirits and it was about words. So how did Jesus deal with the spirits?

Jesus Brings the Kingdom to the Demonized

After Jesus had demonstrated the power that exists in his kingdom, he sent his 12 disciples out on mission. In Matthew 10:7, He told them, “Don’t go preach to the Gentiles but instead go to the lost people of Israel. As you go, proclaim this message, “The spiritual kingdom of heaven is near.”” He told them to heal the sick, raise the dead, cleanse the leper, and drive out demons. He told them to preach the same message that he and John the Baptist preached in Matthew 3:2 and Matthew 4:17. Their message was to inform the Jewish people that God’s kingdom was within them and to demonstrate His power by healing the sick, raising the dead, cleansing the leper and driving out demons.

Later in Luke 10:9, he sent seventy or seventy-two more disciples with the same mission. They were to heal the sick and then say, “The kingdom of God has come upon to you.” Again, Jesus associated the work of God’s kingdom with healing and deliverance. On one occasion the religious leaders accused Jesus of casting out demons by demonic forces. He responded in Matthew 12:28 and Luke 11:20, “If I cast out demons by the “Spirit” or “the finger” of God, then the kingdom of God has come upon you.”

In other words, Jesus confirmed that our purpose is to free people from the kingdom of darkness and deliver them into the kingdom of light. It was about freeing people from spirits that bind them so they can experience God’s power. But exactly how did he do it and how are we supposed to do the same?

Helping people to be free from demonic activity requires an understanding of our authority over the unclean spirits. When Jesus sent out the twelve, Mark 6:7 records, “He gave them power over unclean spirits.” In verse 13, they cast out many demons and then anointed sick people with oil and healed them. Healing and deliverance comes when we understand the power we have in God’s kingdom to drive out the demonic forces. And Jesus taught us how to do it.

Matthew 8:16 tells us how Jesus delivered people. “When evening had come, they brought to him many who were demon-possessed. And he cast out the spirits with a word, and healed all who were sick.” Early in my ministry, I thought casting out spirits with a word meant a “rhema” word. Actually, Luke used “logos” which references the words that come from our lips, not necessarily a revelatory word. That is not to say the gift of discerning of spirits is absent. We should always be opened to what the Spirit reveals in discernment but the Lord has given us the power to speak to spirits, obstacles, and situations so people can be free from demonic oppression, afflictions, maladies and trauma.

Even in the Old Testament, a prophetic song came from the psalmist. Psalms 107:19, recites the lyrics,

“They cried out to the Lord in their distress; he delivered them from their troubles. He sent His word and healed them; He rescued them from the pits where they were trapped.”

This psalm predicted that the king of glory would come with healing and deliverance. And these miracles would occur through His word.

Paul described his ministry with similar verbiage. He wrote in 1 Corinthians 2:4, “My speech and preaching was not with persuasive words of man’s wisdom but in demonstration of the Spirit and of power.” In other words, Paul didn’t just talk about healing and deliverances, he healed people and freed them from demon forces.

Sermon on the Mount and the Kingdom of God

The most popular message every recorded from Jesus was about his kingdom and the words and spirits that affect our lives. The

message teaches us how to respond to adversarial words and rebuffs as well as conflict resolution. It tells us how to win over our enemies.

The Sermon on the Mount was all about kingdom living. In it, Jesus addressed many issues. After announcing who benefits mostly from the kingdom, Jesus told his disciples in Chapter 5:20 to focus on their words and what they say. We often become offended when words are spoken against us, especially if they are false. When people lie about us, it makes us angry. Jesus said, “Unchecked anger, leads to murder.” We can’t let words affect us.

Then he told us not to use words to offend or insult other people or call them names. If you call them “Raca,” which is an Aramaic word for fool or empty-headed, you will be brought before the council. If you say, “Fool” or “Rebel” you are endanger of hell. Jesus pointedly told us to watch our “words.” They can prevent us from having good relationships with others. He also said agreeing with our adversaries is a noble thing.

He told his followers not to let lustful thoughts or words affect them because lust leads to adultery. We should not allow divisive words to enter our marriages because they drive husbands and wives to a divorce court. He said, “Don’t use your words to make an oath.” In other words, don’t make promises you can’t keep. Simply let you “yes” be “yes” and your “no” be “no.

After dealing with these situations where words can cause offences, he focused on our responses to people who offend us. How do we respond to people who hurts our flesh, takes our stuff, and hurts our pride? The sons of the kingdom must have an appropriate response. He tells us not to resist evil but rather respond to evil by doing good. Loving our enemies, blessing those who curse us and doing good to those who hate us. These are correct kingdom responses. These are “letting our light shine” experiences.

The remaining chapters of that sermon explain the proper actions of kingdom sons. We should be secret agents for Jesus in the areas of giving money, praying, and fasting. Flaunting our good deeds proves we are about self and not about the kingdom. Focusing on the kingdom of God and his righteousness will keep us from focusing on

our own problems or lack.

Continuing with instructions about relationships, Jesus said, “Don’t judge other people’s motives by your own.” He told the people to be givers instead of takers and confirmed the Golden Rule, “Do unto others what you would want them to do to you.” This was followed with a conclusion of the sermon that reverted back to words and actions. There are two roads to travel. Only one leads to life; the other to death. He identified prophets who spoke “false words” and explained how to discern true and false prophets. He said judge them by their words. He reinforced that statement with the explanation, “Many will speak words about doing good things but if they practice lawlessness in the kingdom, then they will be rejected in the end.”

Jesus concluded his sermon with a parable that distinguishes the wise from the foolish. He said, “Everyone who “hears my words” and does not do them are foolish but everyone who “hears my words” and does them is wise.” The message of the kingdom is about thoughts and words. We should use the words of the Lord to declare God’s goodness, heal those who are afflicted, dispel demons and give life to those who are dead. Such is the work of kingdom sons.

What is the Gospel of the Kingdom?

The kingdom of God is a spiritual kingdom where Jesus rules supreme. He is Lord over everything spiritual and physical. God created us to be both spiritual and physical creatures just like He created Adam and Eve in the Garden. Sin brought death to all humanity and creation. The realm of the spirit continued to exist but without observation. The first couple could no longer see their glory or the light of their spirits. And without the ability to see, taste, touch and hear spiritual things, they began to focus primarily on the physical realm and soon even the memory of spirits and angels dissipated.

This inability to experience the spiritual realm was the death experience that God had told them would happen. They went through a type of spiritual death and it caused the first couple to grope around in an unseen spirit world while Satan wreaked havoc upon them and their offspring.

Four thousand years lapsed without humanity having the

ability to understand and experience this spirit realm but the Father sent Jesus to earth with a mission. His mission was recorded in Luke 4:43. He said, "I must proclaim the gospel of God's kingdom so that other towns could experience what I was sent to do." The word "gospel" means good news. In other words, Jesus came to reveal good news about his kingdom.

In Mark 1:14, after John was incarcerated, Jesus came to Galilee preaching the gospel of the kingdom of God. Luke 8, 9 and 10 are arranged to show the sequence of events as it related to the preaching of this gospel.

- Luke 8:1 states, "It came to pass that Jesus went through every city and village, preaching and bringing the gospel of the kingdom of God." The twelve were with him.
- In Luke 9:2, "Jesus sent out the twelve disciples to preach the kingdom of God."
- Luke 10, "Jesus sent out seventy-two more to preach the gospel of the kingdom of God."

After Jesus' death and resurrection, he returned to be with his disciples. For forty days their Master taught them things pertaining to the kingdom. He explained that his kingdom was about words, which were seeds sown into the hearts of humanity.

In summary, it must be stated that the culture of one's heart will determine whether or not his word remains. Jesus explained that thoughts and words are like yeast that causes the kingdom to grow inside us. They are also compared to a tiny mustard seed that grows into a huge tree when it is matured. In his famous "Mountain Sermon," Jesus explained that his kingdom was about how we responded to the words of others and he cautioned us to be careful about the words we speak. Jesus explained that the words of the kingdom produce healings and deliverances from adverse situations and we have the authority to cast out demon spirits with our words. At this point, we must inquire? How do we get into to this kingdom?

How Do We Get Into the Kingdom?

The primary way to become a citizen of any country or kingdom is to be born there. The same is true about the kingdom of

God. We must be born of the Spirit. In John 3:3, Jesus told Nicodemus, “Most assuredly, I say to you unless one is born again, he cannot see the kingdom of God.” Two verses later he said, “Most assuredly, I say to you unless one is born of water (natural birth) and spirit (spiritual birth), he can’t enter the kingdom of God. Apparently, there is a difference in seeing the kingdom and entering the kingdom.

Many people view the kingdom from afar. Matthew 5:20 and Mark 10:23 record Jesus’ remarks about righteousness. He said, “Unless our righteousness exceeds that of religious regulations, we will not be able to enter the kingdom of heaven. He also said in Matthew 19:23, 24 and Mark 10:25 that it was difficult for wealthy people to enter the kingdom. And in Matthew 18:3; Luke 18:25; and Mark 10:15 he said that we must receive the kingdom like a little child. What do all these statements mean? What is it about religious and wealthy people that find it hard to enter the kingdom?

Both wealthy and religious people have something in common. They depend upon themselves or their own possessions. Religious people have a certain standard or belief in what is right and wrong. They have a system of duties and laws that bind them to organizations. This was the problem of the scribes and Pharisees. They trusted in their own religious ways and found it difficult to separate from those traditions to trust something new. He intimated that wealthy people have all the money that they need and it becomes difficult to trust in something other than their wealth. But unless people put their full confidence and trust in the King of God’s kingdom, they can never enter in.

Jesus said we must become like little children to enter. Perhaps he meant that little children were totally dependent on others for their resources and livelihood. Children are not designed to make decisions. Parents make decisions for them. When children become teenagers they learn decision making skills while they live in a safe environment, because when they become adults, they are responsible for their own decisions. Perhaps the fact that children totally trust parents for their lives is the picture we need to have as we enter the kingdom. Connected with the same concept, Jesus told his followers in Matthew 7:21 that unless a person does the will of the Father in heaven, he can’t be part of His kingdom.

There is one simple answer to the question about how to get into the kingdom. We must be born of God's spirit and obey our heavenly Father just like little children obey their earthly father. While this seems like an easy task, Paul told us that one more thing was required. In Acts 14:22, he said, "We enter the kingdom through many persecutions." Let's think about that concept as it relates to spirits or words. Jesus said in Luke 16:16, "We have a choice about entering his kingdom. We actually must press into the kingdom. It takes effort." Even Luke 13:24 quotes Jesus by saying, "We must strive to enter the kingdom of God." But how does this apply?

Connecting all that we have said about words and spirits as part of his kingdom. We understand that entrance into his kingdom requires effort, endurance of persecutions and a striving to overcome obstacles. There are a couple of illustrations that might help us gain insight on how to enter his kingdom.

Jesus gave examples that are worth repeating. He said, "If people persecute you and tell lies about you, then you should rejoice." He told us how to respond. We actually have a choice. We can retaliate; we can defend ourselves; we can show a passive aggressive anger. We have a choice on how to respond. But he says our response should be to rejoice. This requires an inner choice to submit to God's spirit of joy. Included should be a corresponding outer response that reflects that inner joy through verbal and nonverbal expressions.

Jesus' statements about turning the cheek, giving more than what others want in a lawsuit or going the second mile are choices that people must make. When we allow the Holy Spirit to help us make proper responses to adverse situations, it becomes our entranceway into the kingdom. Some people pray for patience, so God gives them things to that requires patience, which is a virtue of the kingdom. I have heard people pray for more love. So to answer their prayer, God sends them unlovable people that need love. Why? Because responding properly to unlovable people will help you gain a type of love you have never experienced.

We enter the kingdom when we respond properly to persecutions, afflictions, adverse situations and even demonic attacks. When the enemy comes in like a flood, then the Lord provides a

standard. When the flood produces crisis, chaos or calamity, then God's standard of peace helps us to properly respond to the situations that brought on the problem. Sometimes we have to be like Paul in Romans 10:8, The Word is near you; it is in your mouth and in your heart...that is the word of faith. Remember, Jesus said in Luke 12:32, "Seek the kingdom of God. It is the Father's good pleasure to give us the kingdom." But once the Father has given us the kingdom, can it be taken away?

Can the Kingdom be taken from you?

There are two primary ways of being excommunicated from the kingdom of God. We can reject the king or we can disregard the laws of the kingdom. This is what happened to the Jewish community who would not embrace Jesus as Messiah. Previously, Jesus told a parable to explain our responsibility in the kingdom. In Matthew 21:33, Jesus said, "There was a landowner who planted a vineyard. He put a fence around it, dug a pit for its winepress, and built a watchtower. Then he leased it to tenant farmers and went on a journey. At harvest time, he sent his slaves to collect the rent from the tenants but they beat and killed one of his slaves and stoned another. So the owner of the property sent more slaves but they treated them the same. The property owner thought they would respect his son, so he sent him. But when the tenants saw the son, they tried to take his inheritance. So they captured him, threw him out of the vineyard and killed him.

After telling the story, Jesus asked, "When the owner of the vineyard comes, what will he do to those tenants?" "Of course!" they responded, "He will utterly destroy those evil men and lease the vineyard to tenants who will pay." Jesus followed up with another question. "Have you never read in the scriptures, 'The stone the builders rejected has become the cornerstone? And the one who falls on it will be broken but if falls on you, then you will be crushed?'"

Jesus applied the meaning of the parable by saying, "For this reason, I tell you that the kingdom of God will be taken from you and given to a people who will produce its fruit." If the kingdom of God is about spiritual fruit, then we must allow the Holy Spirit to produce fruit, which will keep us in the kingdom.

We must believe in the King and his kingdom by faith and we must obey his admonitions through persecutions, afflictions and adverse situations. Christians seem to be more interested in salvation than they are understanding God's kingdom. So, it is necessary to discuss salvation and how it relates to the kingdom.

What about Salvation?

In both the Old and New Testament, salvation is the same. Exodus 15:2 states, "The Lord is my strength. He has become my Salvation" Other Old Testament verses like Jonah 2:9; Exodus 14:13 declare the same. In fact, Zechariah 2:11 announces a specific time for salvation. He wrote, "Many will be joined to the Lord on the Day of Salvation." The Jews understood salvation differently than we do. They understood salvation as a corporate event when the Messiah frees them from the oppression of other kingdoms. In the Old Testament, salvation meant having a king that could win the war against the enemy. He would be a warrior like David. To them, salvation was in a person, a king.

They had a sense of timing. In Luke 2:29, the Lord revealed to a prophet named Simeon that he wouldn't die until he saw the salvation of the Lord. After seeing baby Jesus, he prayed, "Lord, let your servant depart in peace for my eyes have seen your salvation." The early church understanding of salvation was similar to the Old Testament. They believed salvation was in a person, namely Jesus, the Christ or Messiah.

When Jesus debated with the Samaritan woman, he said in John 4:22, "Salvation is from the Jews," meaning the savior would come through the Jewish nation. And then Jesus said something very interesting to Zacchaeus, who was a wealthy tax collector. He told him in Luke 19:9, "Today, salvation has come to this household because you are a Son of Abraham and the Son of Man has come to seek and save that which was lost."

Western Christianity often understands salvation as a personal experience, an end time event, or a spiritual revelation. Jesus explained it was a person. Even John explained in his vision about Jesus in Revelation 7:10 that salvation belongs to our God and His Son, identified as the Lamb of God.

The New Testament understanding of salvation is somewhat similar to the Old. Salvation comes through a victor king who wins the war against the enemy. If the enemy is the devil, then our King defeated him. If the enemy is guilt and condemnation, then our King defeated it by removing our sins. If the enemy is the demonic

kingdom, then our King defeated them by overcoming death, hell, and the grave. If the enemy is the sickness and disease, then the name of our God is greater than any other name. At the name of Jesus, every knee shall bow and every tongue confess that Jesus Christ is Lord, owner, ruler, king and judge of all things. And like John said in John 1:9, "He is the true light that gives light to everyone coming into the world. That is why Jesus informed us that the God's kingdom is a kingdom of light inside us and it has power and authority over the kingdom of darkness that humanity has battled for over 6000 years.

That is the good news that he told his people. "When you embrace me as king, you will be able to overcome the darkness of the world and those words in you will bring healing and deliverance to others." The kingdom of God is a spiritual kingdom that far supersedes any earthly kingdom.

The disciples preached the same message that Jesus preached, the gospel of the kingdom. Even Paul preached the message about his kingdom. In Romans 8:22-23, he declared that all creation groans for the day of redemption because that will be the time that Jesus returns. John wrote in 1 John 3:2, "Beloved, now we are the children of God; and it has not yet been revealed what we shall be, but we know that when he is revealed, we shall be like him, for we shall see him as he is."

Paul said in I Corinthians 15:51-54 that God's kingdom is a mystery. He informed us that there would be some who would not die before Jesus returns and said they would be changed in a moment in the twinkling of an eye into a glorified being. Jesus said until that time, it was the Father's good pleasure to give us the kingdom. But how do we know if we are in the kingdom?

Evidences of God's Kingdom Within Us

John was the last of the twelve apostles to remain alive. All of

the others were martyred for their faith. He alone remained, so the church looked to him for direction. Over fifty years had passed since Jesus ascended to be with the father. The church was in disarray; mounting persecution from the Roman authorities caused many to stray from the truth and John heard the cries, “How do we know whether or not the light of the kingdom is in us.?” How do we know that we know him? John answered them in his first epistle to tell them four ways they could know.

First, he wrote in 1 John 2:3, “Now by this we know that we know him, if we keep his commandments.” If we embrace the king, we must embrace his government and the spiritual laws of his kingdom. People who say they love Jesus but do not adhere to what he says is actually deceiving themselves. John said they were liars and don’t have the truth in them.

The second way to know whether or not his kingdom lives is us has to do with the Holy Spirit. He wrote in both 1 John 4:13 and 1 John 3:24, “By this we know that we abide in Him, and He in us, because He has given us of His Spirit. It is paramount that we understand the Holy Spirit and the reason Jesus and the Father sent Him. Having the Spirit of God living inside us not only validates our sonship in His kingdom but provides us the power to do two things: deal with our own issues and help others in need. His presence helps us to navigate through the unseen spirit world. His power and presence is necessary for kingdom life.

The third way to know whether or not we are sons of the kingdom is revealed in how we treat others. The apostle wrote in I John 3:14, “We know that we have passed from death to life, because we love the brethren.” In the same way that God is love, as His children, we too must be love to others. Love is not only an emotional feeling, it is a volitional commitment. It is not only a noun; it is a verb—an action verb. How we treat others will determine our love for them. How we respond to being mistreated can also be an expression of love. Loving the unlovable, the unapproachable, the untouchable and the intolerable were Christ’s love expressions and they are our examples to follow.

The fourth way to know whether or not that we are of the truth is what we think about our stuff. Do we share with others? John wrote in I John 3:17-19, “Whoever has this world’s goods and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?” Don’t just say it...do it. And by this we know that we are of the truth and shall assure our hearts before him.”

Perhaps the greatest example of love is found in John 3:16, “For God so loved that He gave His only son.” In John 15:13, Jesus told his followers, “No one has greater love than this – that one lays down his life for his friends.” We should reason, “If the king is our example of love, should we not also express his love to others?”

These four things confirm our citizenship in God’s kingdom: our obedience to Jesus, adhering to his spiritual laws and submitting to the Holy Spirit in our relationships with others. Being a citizen of the kingdom ultimately is determined by what we value most: the physical stuff that we possess or the spiritual kingdom inside us? A final question must be asked. Are these four things evident in your life?

CHAPTER 13

PARABLES OF THE KINGDOM

Jesus told us his mission in Luke 4:43. He said, “I must proclaim the gospel (good news) of the kingdom of God because that is what I was sent to do.” A parable is a succinct story about one thing that reveals a principle or meaning of something else. Matthew 13:34 records that Jesus’ teaching method was through parables. Isaiah 6 prophesied a reason why he would speak in parables. With parables, people could listen to what he said but not understand the meaning. They could hear without hearing and see without seeing.

Parables were considered polite and indirect ways of getting your message across without being so blunt and direct. It was a cultural way of speaking your mind without offending others. Telling parables is akin to using dramatic presentations today. Skits and sketches are dramatically acted on the stage scripting rebellious teenagers, hostile parents and a dysfunctional family. When families watch the drama presentation, they identify with the scene and they begin to see their own dysfunction.

Parables allowed Jesus to speak the truth and it became the tool to divide the cynical and sarcastic from truth seekers. Through parables, Jesus was able to proclaim the mysteries of God’s kingdom and according to Mark 4:34 give behind the scenes explanations to his followers.

Sometimes, Jesus explained his parables and other times he didn’t. Without the explanation, we can only surmise what he was saying but piecing all his speeches together, we are able to understand his message.

At times, he spoke literally and it became a teaching moment. For example, in Matthew 6:25-34, he told the congregation, “Take no thought for your livelihood.” He mentioned the many thoughts that normal people have--things like, “Where is my next meal coming from?” Or, “How do I pay my water bill?” Or, “Do I have enough stylish clothes to wear and if not, where will I come up with the money to buy them? Then after people personally identified with those questions, he asked, “Isn’t life more than food and clothes?” Another way of phrasing that question would be, “Aren’t spiritual matters more important than physical matters.?”

This text contrasts how people think. It focused on positive and negative thoughts. With explanation, Jesus told them, “Look at the birds!” They don’t store up food for their future and yet our Father feeds them and we are better than animals.”

Then he asked another question, “How many of you can grow 18 inches by simply thinking it?” The obvious answer was, “No one can.” Then Jesus used another illustration to explain why we shouldn’t spend our time worrying about the necessities of life. He said, “Look at the beautiful flowers. They don’t work at growing and making apparel yet they are more beautiful than anything King Solomon could have designed to wear.” And look at the grass that God uses to clothe the fields. Some seasons the grass is green and others it is brown but when the rains come, the fields are green again.

Then Jesus used the term faith as it relates to people who merely think about their livelihood in the future. He said such people have “little faith.” He also said that Gentiles (people who were of a different mindset) were only concerned about their livelihood but God’s people should seek God’s kingdom and His righteousness. And if we do, then our livelihood will be taken care of. Jesus followed this admonition with a statement that might sound parabolic. He said, “Today has enough evil (thinking) itself. The context of the Greek text states, ἀρκετὸν τῆ ἡμέρᾳ ἡ κακία αὐτῆς, and it literally means. “There is enough evil today, why bring tomorrow’s evil into it?”

Worry, anxiety and fear of lack are all spirits that come from the kingdom of darkness. Seeking God’s kingdom and pursuing His thoughts will lead us to a place of righteousness. Right thinking

produces right living. Worry, anxiety and fear of lack are spirits or thoughts that are contrary to his kingdom. Worry is a toxic thought or spirit that focuses on the past mistakes, present situations or future concerns. Likewise, anxiety is a thought about previous behavior, present unsettledness or a future uncertainty. These types of thoughts are not from God. They do not come from love; they come from fear.

The parabolic teachings of Jesus were about his kingdom and they can be categorized into various topics: the kingdom is about thoughts and words; the kingdom is about reproducing sons; the kingdom is about leaven or influence. Many of Jesus' parables were hidden messages to the religious Jews contrasting their kingdom worldview with that of God's kingdom. As such, Jesus separated "normal religion" and "Divine relationship" by telling parables to the religious people. Sometimes they figured out what he was saying and that is when they plotted to kill him.

God's Kingdom has Seeds

Matthew, Mark and Luke recorded Jesus parables and provided clues about how to understand his messages. The initial parables were about seeds (thoughts) that he later identified as words. Actually all words comes from thoughts like flowers come from seeds. Prior to telling the parables, Jesus told them to be aware of their thoughts because thoughts lead to words. Thoughts are projected into our minds by one of three sources. We have our own thoughts; God gives us thoughts and the Devil gives us thoughts.

Our thoughts come from seeds from our own spirits: seeds from God's kingdom and seeds from the demonic kingdom. Genesis 3:15 predicted the contrast; the seed of woman and the seed of the Devil. That initial prophecy after the fall of humanity declared Jesus to be the seed of woman. That seed became the Word of God and the Word lives inside those who believe in his kingdom.

In Matthew 13, Jesus told six parables to explain and reveal mysteries about God's kingdom, which are reserved for the sons of the kingdom. In Matthew 13:1-23; Mark 4:1-20; and Luke 8:4-5-15, Jesus told the first parable about a sower who sowed seed into the ground. When explaining the parable to his disciples he said the seeds are actually words. Matthew 13:19 records, "When someone hears the

“word of the kingdom” those words are planted in the soil of that person’s heart. Some words are snatched away by the enemy. Some words are received but they don’t linger because of outside tribulation or persecution that arises to prevent us from letting the seed germinate. A third group receives kingdom words but they are choked out by other things, such worldly concerns and deception of riches. People who receive the word and understand it will find that the word will produce a multiplicity of rewards.

A second parable is found in Matthew 13 but it was not mentioned by the other writers. It too is about seeds. It is commonly called the parable of the wheat and tares. Jesus had already told the disciples that the seeds represented words but this time he said the seed represents the sons of the kingdom. In essence, it was the words living inside of people. But there is a slight difference in this parable because it mentions two kinds of seeds: both good and bad.

The good seed are the words deposited from the owner but the enemy also deposited bad seed that produced sons who were not of God’s kingdom. This seems quite similar to Jesus’ statement in John 8:44 when he told the religious leaders that they were of their father, the Devil, because their thoughts and words were lies. Secretly, they were conspiring to kill Jesus so he rebuffed them by saying, “If God was your Father, you would love me because I came from God.”

Our thoughts and words are seeds that will affect our emotions and behavior. How we respond to words that are planted in us will determine our opinions, mindset and ultimately our lifestyle. Specific to this parable, the Lord said that the words in these sons (sons of the kingdom and sons of the enemy) would be judged in the end time. The sons who were planted by the enemy would be burned but the good sons would remain in the kingdom. Jesus instructed his disciples to allow them to grow together in the same field and the angels would separate them in the end.

When Mark wrote about the parable of the soils and our responsibility to receive the words, he followed up with another parable about a lamp. He said, “People don’t turn on lamps and then cover up the light to keep it from shining. Instead, they let the light shine to reveal things that are in the dark. The same should be true

about kingdom words. They reveal the truth, which exposes error. They reveal love, which outshines hate. These words come from thoughts. Jesus said, “Pay attention to what you hear.” It is important to know what Jesus meant by that statement.

Some people use that verse to warn people about the dangers of rock music or attending certain movies but they miss the point of the message. Jesus said, “Pay attention or take heed what you hear.” He wasn’t saying in this passage that we must discern good and evil, although that is something we should do. In this passage he was saying that our responsibility is to pay attention to “his thoughts,” “his words,” the emotions that come from him. We are to be attentive to them and respond properly. The more word that we obey, the more word that we’ll receive. And if we fail to heed his words, then they will cease coming to us.

Mark inserted another parable that explains what happens to thoughts and words. He said it is like grain. It begins with a seed, then a blade, then the head followed by the grain. In the same way, spirits project thoughts, which produce words, which form emotions, which influences behavior.

The third parable in Matthew 13, also found in Mark 4, was about a mustard seed. In keeping with the theme of the parables, the mustard seed represented a kingdom word. In this parable, Jesus wanted us to understand that the word grows inside his people so that eventually that word will not only bless the one who receives it but will also bless others. The kingdom is made of seeds or words that grow inside us. But how does that happen?

The very life and conception of Jesus illustrates how the kingdom grows. The virgin Mary, mentioned in Luke 1:26-38, had an angelic visitation from Gabriel. He informed her of God’s will to produce a son. In verse 38, Mary received the word and it began to grow. Nine months later, John 1:14 stated, “The word became flesh.” In this regard, the human King of God’s kingdom began with a word, so reason would suggest that his sons are kingdom words. Our faith starts with a word.

The word is sown into our hearts and continues to grow until

it is fulfilled. That is why Paul proclaimed that we are saved by faith. He wrote in Romans 10:17, “Faith comes by hearing the Word of Christ the King.”

The Kingdom has Leaven

The next parable was about leaven which is an ingredient that causes dough to rise. It is an influencing agent for growth. Keeping with the same theme as the parable of the Mustard seed, Jesus said in Matthew 13 that the kingdom of heaven is like leaven which causes

meal or flour to grow. God’s kingdom grows inside us as we yield to the Spirit’s motivation. We must be cautious not to think that all spiritual leaven is bad because Jesus said leaven was like the kingdom of heaven. But other New Testament texts, such as Matthew 16:6, state, “Beware of the leaven of the Pharisees and Sadducees.” In some places, the Bible indicates that leaven represented religious traditions, while other places, it represented the kingdom of heaven.

When Moses led Israel out of Egyptian bondage, God told him not to put leaven in the bread. The primary reason was not spiritual; it was time related. They had to be ready to go quickly and they didn’t have time for the bread to rise. So, during the Passover celebrations and even when taking communion, the bread is eaten without leaven or yeast as a reminder that God led Israel out quickly.

Leaven as an influencing agent and is not in itself bad. But the source of the leaven could be a problem. Jesus said in Matthew 16:6,11, “Beware of leaven or yeast of the Pharisees and Sadducees.” Mark 8:15 also included the leaven of Herod. At first Jesus’ disciples didn’t understand what Jesus meant but they finally got it. The leaven represented the religious and political teachings that contradicted God’s kingdom. In Luke 12:1, Jesus explained further that the leaven of the Pharisees was hypocrisy.

Leaven itself is not bad but if leaven comes from religious traditions, it should be avoided because it will dissuade believers from the kingdom; however, if leaven is like the kingdom of heaven, then the words will continually grow and rise and produce a beautiful fragrance of God’s Spirit. It is with this understanding that the kingdom words grow in kingdom sons.

Jesus explained this parable of the leaven in Mark 4:26-29. Although he does not use the word leaven or yeast, he explains how it works. He said,

“The kingdom of God is as if a man should scatter seed on the ground and then go to sleep. Soon the seed sprouts and grows without any effort of the man. The earth yields a crop by itself; first the blade, then the head, after that the full grain in the head. Then the grain ripens and the man harvests the grain.”

Leaven works in a similar fashion. When a little yeast is placed into the flour, no one has to do anything to make it rise. The yeast is an enhancing agent that causes flour to grow or expand.

Jesus warned the disciples of the religious teachings of the Pharisees and the political words of Herod because they could be influencing agents that separate people from the kingdom. When religiosity is mixed with kingdom virtues, they become hypocrisy and it becomes easy for believers to get caught up into religious systems that do not enhance kingdom growth.

Parables About the Value of the Kingdom

In Matthew 13:44-50, Jesus told three more parables that explained the value of God’s kingdom inside us. Remember, the kingdom is comprised of words beginning with Jesus, who is the Word of God. He compared the kingdom to a treasure in the field, a treasure in the sea and a treasure that needed to be separated from that which had no value. In the first parable he said,

“The kingdom of heaven or (words from the King) is like a treasure hidden in a field. A farm worker found a treasure in the field where he was working. When he realized its value, he hid it somewhere in that field and rejoiced as he went to sell all of his possessions to gather enough money so he could buy that field.”

His message tells us the value of God’s words. They are like treasures that we seek. We must seek Him for revelation. We must hide His word in our hearts and value it enough to sell everything we have to keep it.

The next parable was similar. The word from God is like a merchant seeking beautiful pearls and when the merchant found a very valuable pearl for sale, he sold everything he had to buy it. He was like the farmer who sold everything to keep the word because he knew its value.

The last of these three parables was about a fisherman who cast his net into water. When he pulled the net to shore, there were good and bad fish, some treasures and some junk. The fisherman kept what was good and discarded what was bad. Jesus explained some of his parables. This happens to be one of the parables that Jesus explained. In so doing, we realize that the focus of the parable was about that which was discarded. He explained, “At the end of the age, the angels will come forth and separate the wicked from the just and cast them into the furnace where there will be gnashing of teeth.”

These parables not only teach us the value of the kingdom, it also teaches how to convey his kingdom message. When teaching his disciples, Jesus occasionally stopped and asked if they understood what he was saying. When they said, “Yes,” then he told another parable, “Therefore every scribe who has been taught about the kingdom is like a householder who brings out of his treasure things that are old and new. Matthew Henry provided an explanation for the parable. He said,

“Christ compares him to a good householder, who brings forth fruits of last year's growth and this year's gathering, abundance and variety, to entertain his friends. Old experiences and new observations, all have their use. Our place is at Christ's feet, and we must daily learn old lessons over again, and new ones also.¹⁹⁰

Teachers of the kingdom must connect the old treasures with the new revelations from God. Rather than bring division, search for unity.

Understanding our heritage is as important as understanding our future. We must not only value the implanted revelations, we must

¹⁹⁰ Matthew Henry, *Matthew Henry Commentary* (concise), <https://www.christianity.com/bible/commentary.php?com=mhc&b=40&c=13> 2018. *Christianity.com*, Matthew 13:44-52” Retrieved 14 February 2018

also appreciate past revelations. It's good to know where we are going but it is also good to know from where God has brought us. When the Israelites were journeying toward Canaan, they didn't need to forget Egypt and the things that them in bondage for so long.

The kingdom of God is about his word growing inside us. It is about a bountiful relationship with God not religious rituals that explains the relationship. We must connect the old and new: embrace the relationship of our Father but remember the status quo religion that enslaves us when we don't. We must differentiate between relationship and religion.

Parable about Religion

Matthew resumed sharing the parables of Jesus in Matthew 20 by recording Jesus' parable about a landowner needing servants. On several occasions throughout the day he went to the place where people were offering their services but ended up paying them all the same amount. Those who worked all day received the same pay as those who only worked one hour. When the landowner began paying his workers, some who worked all day complained that they didn't get more than those who only worked an hour.

The message of the parable was the landowners rights to do as he pleased and the attitude of the complaining servants who thought differently. Jesus said, "The last will be first and first will be last, for many are called and few are chosen." The obvious understanding of the parable is not revealed until Matthew 21, when Jesus told another parable to the chief priests and elders in the temple. It was about a man who asked his two sons to work in his vineyard. The first son said he wouldn't do it but afterward regretted it and ended up working. The second son said, "I'll do it." But later, he failed to do it. When Jesus asked the religious leaders, "Which one did the will of his father," they answered, "Of course! It was the first." Then Jesus said, the tax collectors and harlots, *whom you consider last*, will go in the kingdom before you, even though John the Baptist preached the way of righteousness to you first.

The parables of Jesus were usually about the traditional Jews who were unwilling to embrace his kingdom. Such was the parable found in Matthew 21:33-40 about a landowner who planted a

vineyard, complete with a winepress and tower. He leased the property to tenants who were responsible to pay him the rent for the use of the property. When he sent his three servants to collect his rent, they beat one of them, stoned one of them and killed the other. Then he sent more servants and they did the same thing to them. Finally, the landowner sent his son, expecting them to give him the proper respect. Instead, they killed the son and tried to steal his inheritance. When Jesus asked the religious Jews what they thought the landowner would do, they said, "He'll destroy those vinedressers and let someone else rent the vineyard. That is when Jesus quoted Scripture to them and said, "The kingdom of God will be taken from you and given to a nation bearing the fruits of it."

The next parable in Matthew 22 was about a king who was arranging a marriage for his son. The king sent servants to remind those invited that it was time for the wedding, but they wouldn't come. Again, the king sent other servants but they seized the servants with disrespect and later even killed some. This angered the king so he decided to invite anyone who wanted to come. At the wedding feast, a person showed up with without proper attire. The king told his servants to bind him and cast him into outer darkness. Again, the message was about the Jewish people who were called but would not respond.

Parables About Our Attitude Toward Sinners

As noted early, God's kingdom is about our responses. How do we respond to God? How do we respond to others who offend us? How do we respond to others' needs? But it also is about our response to others who are not like us? How do we respond to others' race, belief systems, gender, gender orientation, sociological class and even religion. How should the aged respond to children and vice versa? The kingdom is all about how we respond to thoughts, people and situations.

The parables in Luke 15 are about sinners; those who have offended us; those who do evil things; those who do and say things that differ ideologically. Luke said these parables were about lost sinners, whom the religious people rejected. Jesus said, in Matthew 15:44 that he was sent to the lost sheep of Israel and this first parable

is our example. We should be more concerned about those who are lost than those who gather for Sunday services.

Jesus even explained that the angels in heaven have more joy in heaven when a sinner repents than others who need no repentance. The second parable about sinners, illustrated a woman who lost a coin. The coin represented the value that Jesus places upon an individual lost soul. He explained how we should do everything possible to find that which is lost. Again, he noted that angels rejoice when sinners repent.

The last parable was about a lost son but he also included a message to the elder sons, who represented the religious Jews. He wanted to show them the Father's heart for sinners. He also wanted to reveal their own selfish hearts that was illustrated by the elder son who became angry when he heard music and dancing. His anger kept him from attending the "Coming Home Party" while he stood afar bragging about his own service, accomplishments and righteousness.

The elder brother not only condemned his younger sibling for his past actions, he also condemned his father for not throwing him a party for being such a good son. These parabolic messages are designed for us to search our own hearts. A question must be asked, "How much do we value lost souls?"

Parable About Relationships

Luke 16 records a parable about a rich man whose steward allegedly wasted his boss's money. The landowner owned wheat fields and olive orchards. When the accusation came about his stewardship, the owner called for an audit. The parable addresses our values, our relationships and the important things in life; things like faithfulness, loyalty, friendships.

When the steward heard about the audit, he surmised, "I am too old to dig and I'm too embarrassed to beg. So he considered his options. He decided to help his boss with cash flow, bless the customers with discounts and hopefully, the customers would remember him if he got fired. He offered a 50% discount of the outstanding receivables to the olive oil merchant and he offered a 20% discount to the wheat merchant. Both paid their debts immediately

and the steward's boss commended him for his shrew negotiations.

After telling the parable, Jesus made some remarks. He said, "Use money to make friends for yourselves because when you fail, they may receive you into everlasting places." That is a powerful statement, "Use money to make friends." Use your money to build relationships because the afterlife will be about relationships and not monetary things.

Then Jesus said, "If you are faithful in a little bit, you will be faithful with a lot and if you are unjust in small things, you will be unjust in large things." Being faithful and just is allowing the spirit of faith to rule our lives in righteousness and honesty. Then Jesus brought everything into perspective. He compared money as false riches and the things of the kingdom as true riches. When explaining the parable, Jesus asked his followers a question, "If you haven't been faithful with money, who will give you the true riches?"

God gives us money to determine how we deal with it. If we can't properly deal with money, we won't be able to manage the things of God. We must learn to control money because what we fail to control will soon control us. Money is like a throne that can rule your life. It can master our time, effort and livelihood.

Jesus conveyed a final principle from the parable. It was about stewardship itself. He said, "If you haven't been faithful with the things that belong to someone else, then who will give you your own?" The message that Jesus reinforced was simple, "No man can serve two masters. You cannot serve both God and money."

Death and the Hereafter

There is a story in Luke 16:19-31 about a rich man and a poor man who both died. The angels carried the poor man to a place called "Abraham's Bosom" and the rich man ended up in Hades. It is not likely that this was a parable because there was no hidden message but I wanted to include it in this section because some people claim it was a parable.¹⁹¹

¹⁹¹ Kenneth D. Boa, Ph.D., "Parable of the Rich Man and Lazarus, Luke 16:19-31," *The Open Bible Expanded Edition*, (Nashville: Thomas Nelson Publishers, 1985), p. 1059.

The afterlife is rarely spoken about in Scriptures but those listening to Jesus' story were well aware of the four divisions in the place of departed spirits. It is mentioned in the *Book of Enoch*.¹⁹² which was a sacred book to those living during the first century. When studying spirits, a look into the afterlife is relevant because we all desire to know what happens after death.

Enoch and Jesus both confirmed what happens in the spirit realm when someone dies. First, angels, who are spirits, carried Lazarus' spirit to his resting place. Second, spirits communicate with each other as noted by the conversation between the rich man and Abraham. Third, some of the places were pleasant with cool water and other places are filled with torment and flames. Fourth, there are divisions or compartments that separate these imprisoned spirits.

The rich man had regrets about his location and wanted Abraham to send Lazarus back to the physical realm to tell his five brothers about that horrible place. Abraham told him that the Law and the Prophets (Old Testament Bible) would guide them to their afterlife and then he said, "If they won't hear what is written, they want be persuaded if one rises from the dead."

There is the possibility that Jesus was telling a parable and the message he wanted to convey to those religious Jews was their entrance into God's kingdom was a heart issue, which would be exposed after he arose from the dead.

Parable about Prayer

Jesus told the parable in Luke 18 to remind people to always pray and not to lose heart. It was a parable about those who trust themselves. There were three characters in the parable. The first was a judge . He was an evil judge, because he didn't fear God or care about people. The second person was a widow who had been violated. And the third was the violator.

We weren't told the crime of her adversary only that she had to go to judge to seek justice. Since she was a widow, her prayer may have been to avenge the loss of her husband. Although we don't know

¹⁹² Ibid., Delp, *The Living Enoch*, p. 34-35.

the crime, we do know that the judge didn't care about God or the widow.

The widow went before the judge and asked him to avenge her from her adversary but the judge refused to listen. He wouldn't avenge her so she kept hounding him for justice. She continued to petition the judge until finally her persistency paid off. The judge gave in and ruled in her favor. His verdict wasn't based upon anything other than he didn't want to see her in his courtroom again. He said,

"I don't respect God or care about this woman but her constant pressing me for justice is wearing me out." So he gave into her request.

Jesus then compared that judicial court case with prayer. He said, "In the same way the woman persisted to find justice, so we must be persistent in prayer." Then he told us, "Listen to what this "unjust judge" said." So Jesus repeated his remarks and noted, "The cries of the elect to God will also be heard and He'll answer your prayers speedily, if you continue to have faith." After telling the parable, he asked a question. "When I return, will I find faith on the earth?"

Connecting prayer with faith, Jesus implied that praying is an expression of faith and trust in God. We pray because we believe He will answer. However, some people trust in themselves when they pray and Jesus explained the difference in a follow-up parable.

In this parable, Jesus compared the prayers of the religious leaders, who trusted and justified themselves, with a tax collector, who was looked down upon by most people. The Pharisee prayed, "God, I thank you that I am not like other men, thieves, unjust people, adulterers and even this tax collector. I fast twice a week and pay the full tithe." But the tax collector, standing afar simply cried out. "Lord be merciful to me a sinner!" Jesus told his followers that sincere prayers come from humble hearts. The Father hears the heart of the humble but also brings justice.

Parables About Christ's Return

In Matthew 24 and 25, Jesus told parables that related to our responsibly as it relates to his return. The fig tree parable revealed that we must know the signs of the times. He said, "Heaven and earth shall

pass away but my words will not. Again, Jesus explained that his kingdom is about words. Some words are fulfilled earlier than others but all words will be fulfilled. The word about his return will certainly come to pass, so the church is responsible to always be ready.

The second parable was about two servants. One was faithful and wise. He was always doing the work of the kingdom awaiting the king's return. The other servant had the wrong attitude. Good and bad thoughts come from our hearts. This servant was considered evil because he didn't believe the master would return. His unbelief led to his selfish behavior. In the story, the first servant was punished but the second servant was rewarded.

The third parable was about ten virgins who were to be attendants at a wedding. Again, this parable reminds us to always be ready for the arrival of the king. This parable explained how readiness was linked to attitude. It was about a man who left his servants in charge of his assets and gave them monies to invest for a profit. Even though the parable was about money the message was about attitude. Our attitudes will determine our futures.

We all have unique abilities, which God has entrusted us. God is more concerned about our attitude than He is our production, because He knows if we have the right attitude, we can't help but be productive. The servant, who was given a single talent, had the wrong attitude about his master. He considered him a hard, unfair taskmaster. He accused him of stealing from others and he was afraid that the master would steal from him also.

He was more concerned about himself and what the master thought of him than he was producing a profit for the master. So, he buried what was entrusted to him in an effort to keep from losing it. The master responded by calling him a wicked and lazy servant because he accused others for his own shortcomings. He had a victim mentality instead of a victor's mentality.

Matthew's record of Jesus' final parable was again about our responsibility on earth as we await our heavenly master. In the parable, Jesus distinguished between those people who helped the disenfranchised and those who disregarded them. This final parable brought the reader of the *Gospel of Matthew* into a completed circle. He

began his first sermon on the mountain by telling them not to worry about their own food, drink and clothing. Then in this final message, he turned their attention to others and said it is your responsibility to help them with food, drink and clothing.

The message of the kingdom is about responses: how do we respond to God's words, how we respond to other's attacks and how we respond to other's needs. It is about our attitude, our thought life, our words, our emotions, our behavior. The kingdom of God is about spirits (both good and evil) that influence us and how we respond to them. It is about the Holy Spirit operating in us for the good of God's kingdom.

CHAPTER 14

GLORIFICATION

Definition of Glory

Depending upon who you talk to, glorification has different meanings. If you ask people in the Eastern Orthodox Church, they would tell you that glorification is the official recognition of a person's sainthood in the Church. Those who are members of the Oriental Orthodox Churches have similar recognition but they do not require a formal process for martyrs.

Protestants view glorification as the final stage of salvation, the time when Jesus returns and Jesus says, "Well done, my good and faithful servant." According to Wayne Grudem, the theological doctrine of glorification describes how believers will be resurrected after death and given new bodies.¹⁹³ In order for us to understand glorification, we first must understand glory, which is one of the least understood concepts of God's kingdom. Glorification is the immortalizing of a person's glory. But what does that mean?

The Bible has many words that are translated glory, so when we refer to glorification, we should understand to what glory it refers. A few years ago, I searched through the Bible and read each verse where the word "glory" was mentioned. I found the English word "glory" has been translated 353 times in the Bible but all the words were not the same in Greek and Hebrew. In fact there are twelve words for glory in the Old Testament and three words for glory in the New Testament. Using Strong's Concordance numerical system, I

¹⁹³ Wayne Grudem, *Systematic Theology*, (Downers Grove, IL: Nottingham InterVarsity Press 1994), p. 828-839.

have identified the Hebrew and Greek words and their meanings. They are:

- 8597 – *tipharah* (*pronounced tif-an-rav'*) splendor, beauty and glory.
- 5051-- *nogahh* (*pronounced no' gab*) brightness of God but we must understand what glory is referenced.
- 6286 -*pa'ar* (*pronounced paw-ar'*) gleams, boast or embellish
- 142 – *'a-dar* (*pronounced an-dar*) majestic, make glorious or to be great
- 6643 – *tsbiy'* (*pronounced tseb'ee'*) beauty or glory
- 7623 – *shabach* (*pronounced shan-bakh'*) a very loud tone and it means to boast, praise, commend or congratulate
- 1926 – *hadar* (*pronounced han-davr'*) ornament or splendor, beauty, excellence, goodly honor majesty, glory
- 1935 -- *howd* (*pronounced hode*) splendor, majesty or grandeur
- 1984 – *halal* (*pronounced han-lal'*) – to brag about or boast or celebrate.
- 2892 – *tohar* (*pronounced to'-har*) purity, purification from the word brightness
- 3367 The Aramaic word *y-qar* (*pronounced yek-anr*) honor or esteem

None of these words are connected to glorification. The other Hebrew word for glory is a spiritual substance. The Hebrew word that relates to glorification is *kabod* (*pronounced kaa-bod*) and can be explained as a spiritual substance or form of the divine, angelic or human spirit that appears as a glowing light and has a sense of weightiness when it can't be seen. This word is used 155 times in the Old Testament and seems to be central to their cultural understanding of God.

In the New Testament, the Greek word for glory is *doxa* and it has the same definition as that in the Hebrew language. The English word “glory” is translated from three Greek words. The Greek word *doxa* is found 166 times in the New Testament and the other thirteen times are shared between the following two words:

- 2620 *katakauckaomai* (*pronounced (kat-ak-ov-khab-om-ahée)* to exult against, glory or rejoice against
- 2744 *kauchaomai* (*pronounced kow-khab-om-ahée)* to boast, to vaunt

What is Glory?

Glory is not a physical substance that can be seen; yet, people in the Bible saw the glory of God, which causes us to wonder, what did they actually see? This leads us to another question, “How do we personalize glory, calling it a spiritual substance; yet try to understand its meaning from a physical perspective? Paul’s insight will help us to understand this aspect of glory.

When explaining the resurrection, Paul said in 1 Corinthians 15:38-41 he said,

“God gives seeds, animals, and even celestial objects (*a spiritual substance called*) glory. He said the glory of the celestial objects like the sun, moon and stars are different from the terrestrial objects like seeds, animals and humans.”

The word he used for glory was *doxa* (a spiritual substance). By spiritual substance, I mean something that has spirit. And while theologians may try to explain the glory of the celestial objects as the light that shines from them, it is very possible that Paul was referring to something else.

Plato was one of the Fathers of Western Philosophy, His mentor was Socrates and his protégé was Aristotle. Their common understanding about the spiritual realm landed them the title of the three great Western philosophers. Plato believed and taught in the pre-existence and immortality of the soul, holding that life is nothing more than the imprisonment of the soul in a body. His focus was not on the physical or material world, but he focused on a heavenly realm of greater reality consisting in forms, ideals, or ideas. This focus led him to address things like equality, justice and other spiritual concepts.

And while some theologians speak about him disparagingly because of the greater emphases that he places on the spiritual realm rather than the material, we must insist that in reality, the spiritual is greater than the material for three reasons. First, it has eternal value. Second, it has a permanency not found in the physical. Third, it is through the spirit that we are able to commune and communicate with God. Paul said, “2 Corinthians 4:18, “Do not focus your eyes on that

which can be seen but on unseen things. For that which is visible is only temporary but that which is invisible is eternal and lasts forever.” Certainly Paul was influenced by Plato’s philosophy. But who influenced Plato and Socrates?

Although it can’t be proven, it can be assumed that some of their philosophical concepts were passed down from the Jewish prophets who talked much about the spirit and glory of God. One of the earliest books in Scripture is a story about a man named Job, whose contemporaries considered him to be the greatest among all of the people in the east.

Referring to the glory of God, he said, in Job 42:5,6, “My ears have heard of You but now my eyes have seen You.” We must ask Job two questions, “Who told you about God and what did you see? It is likely that he saw the same thing that Isaiah saw in Isaiah 6 when he wrote, “In the year that King Uzziah died, I saw the Lord, high and lifted up, and his train filled the temple.” Isaiah confirmed that he saw God, but what did he see?

According to John 12:41, the prophet saw Christ’s glory. But what did Christ’s glory look like? John must have known because he too, saw the glory of Jesus. He wrote about it in John 1:14 “The Word became flesh and we saw his glory.” His reference to seeing Christ’s glory was probably the Mount of Transfiguration experience that he had with Peter and James.

Jesus told his disciples that some of them would not die until they saw how he would appear in his kingdom. One week later was the Mountain experience where Jesus was transfigured in front of Peter, James and John. Matthew gave a vivid description that Jesus’ face began to shine like the sun and his clothes looked like “white light” that glowed. According to Matthew 17:11, the three disciples of Jesus saw a vision.

Prior to Job’s writings, we have the writings of Enoch who also had visions where he was escorted through the heavenlies. He detailed some of these appearances of the spirit world as he was escorted by the archangels, primarily, Uriel. From one of his heavenly tours, Enoch created a 364 day solar calendar as well as a lunar calendar that seems to compare to what we still use today. Paul may _____

have been referring to his writings when he said the sun, moon, and stars had a celestial glory that differed from the terrestrial glory of humans, animals and seeds. Enoch described part of his vision in 1 Enoch 32:1-4.

“From the Garden of Righteousness, I went to the ends of the earth and saw many huge beasts. Every one of them was different. And the birds looked different too. They were all beautiful and their voices were awesome as they sang.

Moving eastward from the beasts I saw the ends of the earth where heaven rests and its portals open. These portals were like gates and I saw how the stars of heaven move forward and proceed through the gates.

I wrote down all the outlets of each individual star. Uriel told me their names,¹⁹⁴ their numbers, their courses, their positions, their times and their months. He showed me everything about them. He even wrote down their names for me. He also wrote out their laws and their companies.”

In 1 Enoch 77:1, Enoch said that names were given to both the sun and moon. The two names for the sun were Orjârês and Tômâs. He said the moon had four names: Asônjâ, Eblâ, Benâsê, and Erâe. He referred to the sun as the male and the moon as female. The names of the sun possibly referred to night and day while the names of the moon could refer to the four seasons. These concepts are certainly foreign to Christians, not that we should embrace them, but Enoch’s writings emphasized that all celestial objects were spiritual providing identities, names and genders to the sun and moon. Oddly enough, God, humans, angels and spirits all have the same.

Paul emphasized the spiritual. His concept of glory seems to be spirit related. Spirits have identities and names and a greater value than the physical body, which dies a little bit every day. He explained the resurrection as a time when the natural body is raised to a spiritual body. That which is corrupt will be changed to incorruption. That

¹⁹⁴ Stars have names - Psalm 147:4

which is weak will be raised in power and that which is dishonorable (rotting flesh) will be raised in glory.

In 1 Corinthians 11:7-10, Paul explained that Adam and Eve's spirit or glory came from that which they were created. He wrote that Adam was the image and glory of God but woman is the glory of man, because she was made from man. Logically, we might surmise that

the conception of a baby not only includes the physical traits of the two parents, he/she also includes the combination of the two spirits of the parents, which may be given to the child while in the mother's womb or even at conception. Zechariah 12:1 confirmed this with the prophet's statement that the same God, who stretches out the heavens and lays the foundations of the earth also forms the human spirit within a person.

Paul intimated that our spirit has to do with our authority. Exodus 14:17 confirmed that notion when God told Moses that he would gain glory through Pharaoh and all his army. This helps us to understand that glory is associated with authority and all spiritual conflict comes when there is disagreement between spirits. Much of this was discussed in the chapter about Spiritual Warfare.

Another Old Testament passage also uses the word 'spirit' as it relates to authority. In Exodus 18, Moses father-in-law, Jethro, advised him to select judges who would rule over tens, fifties, hundreds and thousands to help him adjudicate the problems between the people. In Numbers 11:17, God told Moses to select seventy men to be elders. He said, "I will take of the spirit on you and put it upon them." Each person has authority that is linked to his spirit. When a person receives authority from God, it is done through the Holy Spirit.

In Psalm 145:12, David certainly had an appreciation of God's glorious kingdom. He sang, "They will proclaim the glory of your kingdom." The glory of God has been revealed at various times in both the Old and New Testaments.

In I Kings 22:19-22, the prophet Micaiah, got a glimpse of the spirit realm and saw God on His throne with spirits all around him. In the vision, he overheard a conversation between God and these spirits.

Also, according to Ezekiel 8:4, the prophet Ezekiel saw the glory of God and provided a vivid description of the vision.

Stephen gave us the best insight to the glory of God. In Acts 7:2 he preached to the Sanhedrin Council, recounting the history of Israel and reminding them that Abraham saw the God of glory in Mesopotamia. They became furious as he challenged their traditions of killing prophets who did not agree with them. As they began to throw stones at him, verse 55 confirmed that he gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. Then he said, "I see the heavens opened and the Son of Man standing at the right hand of God." This was an obvious vision because no one else saw it. Prior to Stephen's death, Jesus allowed him to see his glory standing next to the glory of his Father to keep hope in the church.

In Acts 22:11, Paul gave his testimony about the time Jesus revealed himself to him on the Damascus Road. During that event, a light shown from heaven that caused him to be blind temporarily. Paul explained that the light was glory. It was the same testimony that Isaiah had when he saw Jesus in the temple in the same year that King Uzziah died and the same glory Moses saw on the mountain. Glory is something that can only be seen in the spirit realm or if the Lord opens the heavens and reveals it to us.

People see God's glory today in dreams and visions. I had such an experience at my first pastorate. After presenting my homily, I invited anyone in the congregation to come forward to receive the love of Jesus. As I looked toward the congregation, suddenly an image of Jesus appeared facing the congregation with his hands outstretched, as if he was inviting people to come. I began to explain what I was seeing but no one came forward. As Jesus made a right face and turned to walk from the stage, I told the people that Jesus was leaving because no one would come forward.

I closed my eyes to pray and when I opened them again, a woman by the name of Ruth Foster had walked to the front with her grandson, Curt DeGrava. She stood directly facing the place where Jesus had been standing. Jesus reappeared and stood facing her with his hand on her head. I left the stage to pray for this lady that I had never met and invited her to embrace Jesus and his kingdom.

Sometime later Ruth came back to the assembly and asked if she could say something. The congregation erupted in praise as she shared her miracle. She revealed,

“A couple weeks ago the doctors had given me a death sentence saying I had but a short time to live because my body was eaten up with cancer. I had heard about healings and miracles at this church and figured I’d give it a try. I went to the altar for prayer and embraced Jesus as my Lord and Savior. On a return trip to doctors, they confirmed that I had no more cancer.”

King Hezekiah who was given a death sentence because of an affliction taken over his physical body. After prayer, the Lord told Isaiah to return and tell the king that God was going to heal him. After obeying Isaiah’s instructions, Hezekiah lived fifteen more years. In 2012, when she died, I thought of that story again as I read Ruth Foster’s obituary. She lived thirty more years after the doctors told her she that cancer would soon kill her.

Seeing the glory of God even in a vision is a miraculous event because we can’t make visions and dreams happen. God uses them at times to reveal His glory. To me, the experience was a vision because I was the only person who saw it. When I tell the story, I always remember how puzzled I was that Ruth knew where to stand. Perhaps she too saw the vision.

People should not discount the value of dreams and visions. Without them, Gabriel could not have visited virgin Mary and announce God’s favor upon her to be impregnated with the Son of God.. Although the pictures and stories of the angelic visit seems to have been a supernatural visitation, it could have been a vision. Luke wrote that the angel came to her and said, “Greetings favored one, the Lord is with you!” The original text of the words “came to her” is *εἰσελθὼν πρὸς αὐτήν* and is literally translated entered near her, which suggests she may have been in a house.

Luke used a different word when he wrote the story in Luke 2:8-9, about an angel who appeared before some shepherds on the hillside. Luke wrote, “An angel stood over them and the glory of the

Lord shone all about these shepherds.” In other words, the heavens opened and they were able to gaze into the spirit realm to see and communicate with the angel and then hear an angelic chorus sing. When God opens the heavens to people, they are able to peak into the spirit realm. In this case, all of the shepherds had the same experience, which indicates it was more than a vision. It was a supernatural encounter. Glory is the light of the spirit. It is the light in God’s kingdom that exists in an unseen spirit world.

In 1 Enoch 14, the prophet Enoch wrote in his journal what he saw in the spirit. It came to him as a vision. He wrote in verses 9-24:¹⁹⁵

9-11. Clouds invited me and a mist summoned me through the stars with the speed of lightning. The winds in the vision caused me to fly quickly as they lifted me upward into heaven. 10. I flew until I drew near a wall that was built of crystals. 11. Surrounding the wall were tongues of fire and I was frightened as I went into fiery tongues.

12. I drew closer; I saw a large house built of crystals. The walls, the floor, and the landscape were all crystal and the ceiling looked like a path of stars and lightning. Fiery cherubim moved along that path and their flight through heaven was as fluid and clear as water. A flaming fire surrounded the walls and the large entrance portals were gates that blazed with fire. When I entered into that house it felt as hot as fire and as cold as ice. But the place was lifeless. Fear covered me as I trembled, quaked, and then fell upon my face.

13-14 Lying there, I saw another vision of a second house, which was greater than the first one. The huge gate stood opened before me and it was built of flames of fire.

15. I cannot describe the splendor, magnificence, and the extent of excellence that I saw. 16. The floor and ceiling were as a flaming fire and between them the fiery angels¹⁹⁶ moved through a path of stars and lightning.

¹⁹⁵ Ibid., Delp, *The Living Enoch, Chapter by Chapter*, p. 25-28.

¹⁹⁶ Angels look like fire in the spirit realm – Hebrews 1:7

17. I looked through the huge opening and saw a lofty throne that had the appearance of crystal ¹⁹⁷
18-22. and the base looked like the shining sun. In the vision, I saw cherubim.¹⁹⁸ And flowing from beneath the throne¹⁹⁹ were streams of flaming fire²⁰⁰ so brilliant that I could not look at them. Great Glory sat upon that frost looking throne and His robe shone brighter than the sun and was whiter than the snow. 23. None of the angels could enter and look upon His face because of His magnificence and glory, and no flesh could gaze at Him. A flaming fire surrounded Him 24. and a huge fire rose up in front of Him to prevent any of the myriads and myriads²⁰¹ of spirits from approaching Him. He needed no counselor and the most holy ones near Him never left his sight day or night.

Enoch had a vision of heaven and saw the glory of God. He experienced the magnificence of the unseen spirit realm and it helps us to understand the concept of glory and what will happen to us at glorification.

Jesus Talked About Glory

One of the most fascinating stories in the New Testament is found in John 17. It records Jesus' prayer to his Father. If the sequence of events in John's Gospel is correct, then that prayer may have been prayed in the Garden of Gethsemane after the Last Supper.

Four times in the first five verses Jesus used the word

¹⁹⁷ Crystal above cherubim -- Ezekiel 1:22

¹⁹⁸ Cherubim – Psalm 80:1; Psalm 99:1; Isaiah 37:16; Ezekiel 9:3; Ezekiel 10:1-20; Ezekiel 11:22

¹⁹⁹ Throne of God – Daniel 7:9; Revelation 4:1-10; Revelation 5:1-13; Revelation 7:9-17; Revelation 14:13; Revelation 16:17; Revelation 19:4,5; Revelation 20:11,12; Revelation 21:5; Revelation 22:1-3

²⁰⁰ River of Life – Revelation 22:1

²⁰¹ Deuteronomy 33:2; Psalms 68:7; Daniel 7:10; Hebrews 12:22; Revelation 5:11.

“glorify.” He said, “Glorify your son so he may glorify you.” The Greek word for glorify is $\delta\omicron\zeta\alpha\zeta\omicron$ and has several definitions. They include:

- 1) To think, suppose, be of opinion
- 2) to praise, extol, magnify, celebrate
- 3) to honor, do honor to, hold in honor
- 4) to make glorious, adorn with luster, clothe with splendor
- 4a) to impart glory to something, render it excellent
- 4b) to make renowned, render illustrious
- 4b1) to cause the dignity and worth of some person or thing to become manifest and acknowledged.²⁰²

It seems that the fourth definition was the message Jesus conveyed because he said in verse 5, “Glorify me together with yourself, with the glory, which I had with you before the world was.” His prayer reveals one of two things. Either he remembered the glory he had with his Father or he believed and that “glory” existed in the spirit realm and he was yearning to be with his Father again. The latter explanation is more likely.

The prayer itself indicates that Jesus may have experienced a vision of his father, while he was praying. In verse 1, Jesus referred to himself in the third person, “Father, the hour has come. Glorify Your son, that Your son may glorify You.” Jesus used third person verbiage until verse 5 when he said, “Glorify me.” The flow of his message seemed to change. He began to talk with his Father as if He was right next to him and he could see Him. This was further personified when he said in verse 11,

“Now I am no longer in the world, but these are in the world and I come to You Holy Father, keep through Your name those whom You have given Me, that they may be one as We are.”

Verse 12 continued the same scene of Jesus and his Father having a talk in the Garden while in a state of glory. He said, “While I was with them, “in the world” I kept them in Your name. Those You

²⁰² Christ For The Nations NET Bible “John 17 (Greek/Heb – Strong’s Concordance #1392, <http://cfni.net.bible.org/#!/bible/John+17:4>. Retrieved 17 February 2018.

gave Me, I have kept; and none of them is lost except the son of perdition, that the Scripture may be fulfilled.”

The prayer in John 17 seems to provide a picture of the glory of Jesus and the glory of God having a conversation. Such is the prayer of the saints today. Jesus Culture produced a song in 2010 called, *Show Me Your Glory*. The worshippers cry out to see the glory of God. It is a cry to be in the very presence of His light. It is a yearning and hope for the day of Christ’s appearing.

According to John 17:24, Jesus wanted his disciples to experience the same glorified state that he was experiencing. He prayed, “Father, I desire that they also, whom You gave me, may be where I am, so they can see my glory.” Although Jesus was physically praying next to a rock, he must have been having a spiritual experience and he wanted his disciples to see his glory and be in that glorified state. There is no indication that God answered that prayer at that time but it will be answered when Jesus returns to earth.

When speaking to his Father in John 17:22, Jesus said, “The glory that you gave me, I have given to them, that they may be one just like we are one.” Jesus gave his disciples some of his glory, but what did he give them? He must have been referencing his authority.

As mentioned earlier, the same verbiage is used in Numbers 11:17-29 where glory, which is the light of the spirit, is closely connected to a person’s authority. In that text, God told Moses, “I will take of the spirit that is on you and give it to seventy others who would have the same spirit.” The seventy elders would receive the authority of Moses and God said that it will happen when He takes Moses’ spirit and gives them some of it. Jesus did the same thing; he have his glory to his disciples.

The last two verses of the prayer talks about God’s name and identity. Jesus said, “I have declared Your name to my disciples and I’ll continue to declare it so that your love may be in them.” This may have been referring to the crucifixion because in John 15:13 he told his followers, “There is no greater love but to lay down one’s life for his friends.” And two chapters earlier in John 13:1, John said, “And having loved his own, he loved them to the end.”

Jesus declared God's love to the world when he was crucified. And God showed us His love by giving His only begotten son. Jesus showed God's love, His name and His authority to his followers when he ascended into heaven and showed them His glorified body or his glory.

The spirit of a person is their glory, it is complete with authority, name and identity, which are all spiritual things. We can't see a person's glory in our present physical state because we don't have the capacity to see spiritual things. People's glory is the light of the spirit that lives within them synergizing a co-existence of both physical and spiritual realms.

Glory of Adam and Eve in the Garden

Glorification started in the Garden of Eden. Both Adam and Eve experienced the spirit realm in the same way they experienced the physical realm. They could see and speak with angels just like they saw and spoke with animals. They saw and ate spiritual trees just like they saw and ate physical trees. God gave them one directive. Do not eat fruit from the Tree of Knowledge of Good and Evil. I call this the Tree of Morality. Although God wants us to be moral people, he doesn't want us to decide what is moral. That is His job.

They were told that they would die if they ate of the Morality Tree. They could eat of all the other spiritual trees because all of them produced fruit. The righteous trees produced righteousness. The Tree of Life produced eternal life. There were other trees in the garden that produced fruit also. The fruit of the Spirit mentioned in Galatians 5:22-23 is simply the produce of the trees of love, joy, peace, patience, kindness, goodness, faith, gentleness and moderation or self-control grew there. But the tree of Morality was off limits. God told them that it was deadly.

Adam and Eve had never experienced death they only knew the life of the spirit in the world of God's nature. But with the temptation, they had to decide what was right and wrong. Who was being truthful? Was it God or the serpent? They chose for themselves what was right or wrong. They chose their own morals and immediately death entered them.

Death is a spirit that separates the spirit of man from his body. Death operates in everyone because of Adam's sin and all humanity has an appointment with death. Jesus, on the other hand, has already faced and conquered death when he was resurrected. Death is an enemy to mankind and according to 1 Corinthians 15:26, it will be the last enemy that Jesus destroys. He overcame death personally but when he returns, he will require that death be destroyed in all of his creation.

Prior to their sin, Adam and Eve took evening strolls with God. Everything seemed to be perfect in all its ways until they disobeyed God by listening to the Devil. The serpent tempted Eve to sin, She was beguiled and wasn't aware that her disobedience would cause such a dramatic change in her life.

When people sin, they fall short of the glory of God. And that is what happened to Adam and Eve. Genesis 3:7 records, "Then their eyes were opened and they knew that they were naked." Previously, in Genesis 2:25, Moses explained their glorious covering when he wrote, "And they were both naked and were not ashamed." But, after they sinned, their eyes were opened and it dawned on them that they had lost their covering. They couldn't see each other's glory. Everything spiritual, seemingly disappeared. Only the physical things remained. They could no longer see their glory or things in the spirit

Sin is a spirit that entered Adam and Eve's flesh. And from that time forward, all humanity is born with a spirit called sin. It is a type of "throne" that rules human flesh. In Romans 7:18-25, Paul called it an evil law that lives in our physical bodies. Death is also a spirit that lives in us that causes our natural bodies to deteriorate.

Their sin led to their instant inability to see their glory or the spirit realm. Their spirits still existed but after they sinned, they were unable to experience the spiritual realm. They lost their spiritual senses and from that moment, they could no longer experience their glory. Instantly, they began to die and it took 930 years before Adam's body succumbed to death.

After Jesus was raised from the dead, Paul said that his death works in us. Sin and death works to destroy the body but the Spirit of God will raise us up with Jesus. In verses 16-18 he contrasts the

physical body that is wearing away with our spiritual body that is being renewed day by day. That inner person is our glory. And although our glory can't be seen, it is eternal.

Adam and Eve lived in a state of temporary glorification. Their physical and spiritual bodies were one in the same. They experienced both worlds (spiritual and physical) equally. Sin caused humanity's present condition. Sin leads to death but Christ's promise of a resurrection will once again bring all creation back into an experience of the spiritual realm and we will see glory.

What is Glorification?

Glorification is the state of glorifying one's glory. Presently, our glory cannot be seen because we do not have the capacity to experience the spirit realm; however, when Jesus returns, we will not only see his glory, we shall see our own. Paul explained in 1 Corinthians 15:43-44 that our bodies will die as dishonored but it will be raised in glory; it will be sown as a natural body but raised a spiritual body. We shall be changed to be like him.

Romans 6:5 states, "For if we have become united with Jesus in the likeness of his death, we will certainly also be united in the likeness of his resurrection. John taught in 1 John 3:2, that we are children of God. He said, "We don't know what we will look like when Jesus comes but we do know that when he comes, we will be like him because we will see him in his glorified state."

As we stated earlier, scientists talk about two kinds of substances: baryonic matter, which they measure to be about 5% of the universe. Dark matter and dark energy comprise the other 95%. Baryonic matter is a physical substance that can be seen and measured but dark matter and energy cannot be seen, yet scientists maintain that it is the substance that holds all things together.

What a beautiful picture of our universe. Two realms co-existing in different dimensions. One was a physical substance and the other a spiritual dimension of glory that completely surrounds and fills everything. It is the substance that holds all things together. Adam and Eve experienced both physical and spiritual dimensions, but when they sinned, something happened. In a moment, in the twinkling of an

eye, the entire spiritual dimension could no longer be experienced. It was still present holding everything together but the glory could no longer be seen. Two dimensions, still co-existing but they could only see the physical.

Until Jesus came to earth, no human had ever experienced both physical and spiritual realms except Adam and Eve. But Paul claimed that a day will come when all creation will have that experience. He wrote in Romans 8:18-22 that the whole creation is awaiting the glory to be revealed. Presently, it has been subjected to futility but not willingly. Creation itself will one day be freed from the bondage of decay and experience the glory and freedom of God's children when they are redeemed. In 1 Corinthians 15:51, Paul said it would happen like this:

“Here is a secret of God's kingdom. Not all of us are going to die, but we will all change. It will happen in a moment, in the twinkling of an eye at the last trumpet. For the trumpet will sound and the dead will be raised incorruptible, and we shall be changed.

For this corruptible will take on incorruption and this mortal will take on immortality. At that time, then Hosea's prophecy about Christ redeeming us will occur.”²⁰³

When Jesus comes, we will be changed. We will experience the spiritual realm just as Adam and Eve did. We will see the glory that holds us together. We will be able to communicate with angels and experience the spirit world of God's kingdom. Our imperfections will be gone. We will look like Jesus in his glorified state. We will see the same thing that Moses, Isaiah, Ezekiel, Peter, James, John and Stephen saw. We will see him as he is. We will see his spirit, his light, his glory.

The End

²⁰³ Paraphrased.

APPENDIX A

Watchman Nee

CHART 1 – FUNCTIONS OF MAN’S SPIRIT AND SOUL²⁰⁴

SPIRIT	SPIRIT	SPIRIT	SOUL	SOUL	SOUL
<u>Conscience:</u>	<u>Intuition</u>	<u>Communion</u>	<u>Volition</u>	<u>Intellect or Mind</u>	Emotion
Deut 2:30	Matt 26:41	Luke 1:47	Ps 27:12	Ez. 24:25	
Ps. 34:18	Mark 2:8	John 4:23	Ps 41:2	Prov. 19:2	
Ps 51:10	Mark 8:12	Rom 1:9	Ez. 16:27	Ps. 13:2	
John 13:21	John 11:33	Rom 7:6	Deut 21:14	Ps. 139:14	
Acts 17:16	Acts 18:5	Rom 8:15	Ps 35:25	Lam 3:20	
Rom 8:16	Acts 18:25	Rom 8:16	Num 30:2	Prov. 2:10	
I Cor. 5:3	Acts 20:22	I Cor. 6:17	I Chron. 22:19	Prov. 3:21,22	
2 Cor. 2:13	I Cor. 2:11	I Cor. 14:15	Jer. 44:14	Prov. 24:14	
2 Tim 1:7	I Cor. 16:18	I Cor. 14:16	Job 6:7		

²⁰⁴ Nee, *Spiritual Man*, p. 33.

CHART 2 - BREAKDOWN OF EMOTION

<u>Emotion -</u>	<u>Emotion -</u>	<u>Emotion</u>
<i>Affection</i>	<i>Desire</i>	<i>Feeling and Sensing</i>
I Sam 18:1	Deut 14:26	Luke 2:35
Song 1:7	I Sam. 20:4	I Sam. 30:6
Luke 1:46	Ps. 84:2	2 Kings 4:27
Job 33:20	Ez. 24:21	Judges 10:16
2 Sam 5:8	Ps. 42:1	Job 19:2
Zech 11:8	Is 26:9	Is 61:10
Deut 6:5	Matt. 12:18	Ps 86:4
Job 10:1		Ps 107:5
Ps. 107:18		Ps 42:5
		Ps 116: 7
		Ps. 119:20
		Prov. 16:24
		Is. 55.2
		Jonah 2:7
		Matt 26:38
		John 12:27
		2 Pet. 2:8

APPENDIX B

VERSES THAT REFERENCE THE SPIRIT OF GOD

Genesis 1:2 – Spirit of God hovered

Genesis 41:8 – Pharaoh said, “Spirit of God was in Joseph.”

Exodus 31:3; 35:31 - Bezaleel was filled with the Spirit of God in wisdom and understanding

Numbers 24:2 -- Spirit of God came upon Balaam and he prophesied.

Judges 3:10 – Spirit of the Lord came upon Othniel (nephew of Caleb)

Judges 6:34 – Spirit of the Lord came upon Gideon

Judges 11:29 – Spirit of the Lord came upon Jephthah

Judges 13:25; 14:6, 19; 15:14 – Spirit of the Lord began to move upon

I Sam 10:6,10 – Spirit of the Lord came upon King Saul and he would prophesy

I Sam 11:6 – Spirit of the Lord came upon King Saul and his anger was greatly aroused

I Sam 16:13 – Samuel anointed David and the Spirit of the Lord came upon him

I Sam 16:14 – Spirit of the Lord departed from Saul, and a distressing spirit came upon him.

II Samuel 23:2 – Spirit of the Lord spoke by me and His word was on my tongue

I Kings 18:12 -- If I do that, then the Spirit of the Lord will carry you to another place

2 Kings 2:16 – Spirit of Lord took up Elijah

1 Chronicles 12:18 – The Spirit came upon Amasai and he prophesied submission to David

1 Chronicles 28:12 – The Spirit gave David the plans about how to build the temple

2 Chronicles 15:1 – The Spirit of God (Elohim)

2 Chronicles 20:14 – Spirit of the Lord (Yahweh) came upon Jahaziel

2 Chronicles 24:20 – Spirit of God (Elohim) came upon Zechariah and he prophesied

Nehemiah 9:30 – God testified against the Children of Israel by His Spirit.

Job 33:4 – The Spirit of God has made me, the breath of the Almighty gives me life.

Job 34:14-15 – If God withdrew His Spirit and His breath, all flesh would perish

Psalm 51:11 – Do not take your Holy Spirit from me.

Psalm 104:30 – When you send Your Spirit – they are created.

Psalm 106:33 – Children of Israel rebelled against His Spirit and he spoke rashly with his lips.

Psalm 139:7 – Where can I go from Your Spirit or flee from your presence

Isaiah 11:2 – The Spirit of the Lord will rest upon Messiah

Isaiah 30:1 – People who devise plans but not of Yahweh's spirit... God's spirit (devises plans)

Isaiah 32:15 – When God's spirit is poured out...good things happen

Isaiah 34:16 -- God's Spirit has gathered the nations to ruin

Isaiah 40:13-- Who has understood or directed the Spirit of Yahweh?

Isaiah 42:1 – I have put my spirit upon my Elect one.. my Chosen one.

Isaiah 44:3 – I will pour my Spirit upon your descendants and my blessings on your off springs

Isaiah 48:16 –*Prophecy about Jesus: The Lord God (Adonia Elohim) and His spirit sent me.*

Isaiah 59:19 -21– Spirit of the Lord – lifts up a standard. My Spirit that is on you and my words

Isaiah 61:1 – The Spirit of the Lord God (*Adonia Elohim*) is upon me for Yahweh has anointed

Isaiah 63:10-11 –Rebelled and grieved His Holy Spirit and put His Holy Spirit within them.

Isaiah 63:14 – Spirit of the Lord causes you to rest

Ezekiel 2:2; 3:12,14; 8:3; 11:1,24; 43:5 The Spirit lifted Ezekiel up

Ezekiel 3::24 – The Spirit came into Ezekiel

Ezekiel 11:5 -- Spirit of the Lord came upon me

Ezekiel 11:24 Spirit given by Spirit of God

Ezekiel 36:27 - I will put my Spirit in you

Ezekiel 37:1 – out of the Spirit of the Lord

Ezekiel 37:14. I will put my Spirit in you

Daniel 4:8,9,18;5:11,14 - Spirit of the Holy Gods are in Daniel

Micah 2:7 – Is the Spirit of the Lord angry?

Micah 3:8 – I am full of (power) by the Spirit of the Lord

Joel 2:28,29 – I will pour out My Spirit on all people

Haggai 2:5 – My Spirit remains among you....do not fear

Zechariah 4:5 – Not by might, nor my power, but by My Spirit says Yahweh of Hosts

Zechariah 6:4-5 – Four Horses (red, black, white, dappled) are the 4 spirits of heaven

Zechariah 6:8 -- The black horse that went north gave rest to the LORDS spirit.

Zechariah 7:12 – Yahweh of Hosts sent His Spirit to give words and law

Matthew 1:18, 20; - Mary was found with child by the Holy Spirit

Matthew 3:11 - John baptized with water but Jesus will baptize with Holy Spirit

Matthew 3:16 – The Spirit of God descended like a dove

Matthew 4:1 - Jesus was led by the Spirit into the wilderness to be tempted

Matthew 10:20 – Jesus said that the Spirit of the Father gives us things to say....
Matthew 12:18 (Quote from Isa 42) I will put my Spirit upon Him (Jesus)
Matthew 12:28 –If I cast out demons by the Spirit of God, His kingdom has come upon you
Matthew 12:31,32 - Whoever speaks a word against the Holy Spirit (blasphemy)
Matthew 28:19 Baptized in the Father, and of the Son and of the Holy Spirit

Mark 12:36 – David spoke by the Holy Spirit
Mark 1:8 - John baptized with water but Jesus will baptize with Holy Spirit
Mark 1:10 - The Spirit of God descended like a dove
Mark 1:12 – Jesus was led by the Spirit into the wilderness to be tempted
Mark 3:29 - Whoever speaks a word against the Holy Spirit (blasphemy)
Mark 13:11 - Jesus said that the Spirit of the Father gives us things to say....

Luke 2:34-35 - Mary was found with child by the Holy Spirit
Luke 1:15,41 – John will be filled with the Holy Spirit even from his mother’s womb.
Luke 1:67 - Zacharias was filled with the Holy Spirit and prophesied
Luke 2:25-32 – Simeon waited for consolation of Israel and the Holy Spirit was upon him.
Luke 3:16 -- John baptized with water but Jesus will baptize with Holy Spirit
Luke 4:1 - Jesus was full of the Holy Ghost (at his Baptism)
Luke 4:1 - Jesus was led by the Spirit into the wilderness to be tempted
Luke 4:14 – Jesus returned in the power of the Spirit
Luke 4:18 – Spirit of the Lord is upon me.
Luke 11:13 – Father will give Holy Spirit -- when we ask.
Luke 3:22 - The Spirit of God descended like a dove
Luke 12:10 - Whoever speaks a word against the Holy Spirit (blasphemy)
Luke 12:12 -- Jesus said that the Spirit of the Father gives us things to say

John 1:32-33 The Spirit of God descended like a dove
John 3:5 – Unless a man is born of water and the Spirit, he can’t enter the kingdom of God
John 3:6 – The Spirit gives birth to the spirit.
John 3:34 – God does not give the Spirit sparingly
John 4:24 – God is Spirit
John 6:23 – The Spirit gives life –
John 7 :39 –Holy Spirit had not been given.
John 14:17 – Spirit of Truth is the Holy Spirit
John 14:26 – The Holy Spirit is the Helper whom the Father would send in the Name of Jesus
John 15:26 – Jesus will send the Holy Spirit (Spirit of Truth) who proceeds from the Father.
John 16:13 -15– When the Spirit of Truth comes he will guide into all truth.
John 20:22 – He breathed on them and said, “Receive Ye the Holy Spirit!”

Acts 1:2 – Jesus gave commandments to the Apostles through the Holy Spirit
Acts 1:5 John baptized with water but Jesus will baptize with Holy Spirit
Acts 1:8 – You will receive power (a non-soulical spirit) when the Holy Spirit comes upon you.
Acts 1:16 – David prophesied in Psalms 41:9 that Judas would betray Jesus.....

Acts 2:4 – 120 were filled with the Holy Spirit and spoke in tongues
 Acts 2:17 -18 – God poured out His Spirit upon all flesh and they would prophesy
 Acts 2:33 – In heaven, Jesus received the promise of the Holy Spirit (from the Father)
 Acts 2:38 – Peter said, “Repent, be baptized and you will receive the gift of the Holy Spirit
 Acts 4:8 – Peter, filled with the Holy Spirit, spoke to the people and the Sanhedrin
 Acts 4:25 – (NIV) Holy Spirit through the mouth of your servant David spoke to our forefathers.
 Acts 4:31 – They were all filled with the Holy Spirit and spoke with boldness (prophesied)
 Acts 5:3 – Ananias and Sapphira lied to Holy Spirit
 Acts 5:9 – They agreed to test the Holy Spirit
 Acts 5:32 – The Holy Spirit was a witness with the disciples that the Jews murdered Jesus
 Acts 6:3 – Searching for deacons who were full of the Holy Spirit to do the business
 Acts 6:5 – Stephen was full faith and of the Holy Spirit
 Acts 6:10 –A group, Synagogue of the Freedmen, couldn’t resist the wisdom and the Spirit.
 Acts 7:51 – Stephen preached and said, “You always resist the Holy Spirit...”
 Acts 7:55 – Stephen, full of the Holy Spirit gazed in heaven and saw the glory of God.
 Acts 8:15 – Peter and John prayed for the believers in Samaria to receive the Holy Spirit
 Acts 8:16 – Holy Spirit is referenced as he....even though the word spirit is neuter word.
 Acts 8:17-19 - They received the Holy Spirit when hands were laid upon them
 Acts 8:29 – The Spirit said to Philip ---- “Go near and overtake this chariot”
 Acts 8:39 - Spirit of the Lord caught Philip away and he was found at Azotus.
 Acts 9:17 - Ananias laid his hands on Paul so he could see. He was filled with the Holy Spirit
 Acts 9:31 - The Holy Spirit gave church: “peace, edification, fear of the Lord, comfort.”
 Acts 10:19 – The Spirit said (while Peter was in a vision), “Behold, three men are seeking you.
 Acts 10:38 – God anointed Jesus with the Holy Spirit and (power – a non-soulical spirit)
 Acts 10:44-47 - While Peter was speaking, the Holy Spirit fell upon people
 Acts 11:12 – Peter testified that the Spirit told him to go with the people
 Acts 11:16- “John baptized with water but you will be baptized with Holy Spirit.”
 Acts 11:24 – Barnabas was full of the Holy Spirit and faith.
 Acts 11:28 – Agabas was a prophet from Jerusalem - Spirit revealed a great world-wide famine
 Acts 13:2-4 - The Holy Spirit said, “Separate me Barnabas and Saul for the ministry
 Acts 13:9 – Paul was full of the Holy Spirit and rebuked Elymas, the sorcerer. He became blind.
 Acts 13:52 – Paul and Barnabas came to Iconium and disciples were filled with the Holy Spirit.
 Acts 15:8 – God acknowledged the Gentiles and gave them the Holy Spirit.
 Acts 15:28 – Apostles of Jerusalem said “It seemed good to the Holy Spirit and us”

Acts 16:6 – Paul and Silas were forbidden by the Holy Spirit to preach the word in Asia

Acts 16:7 The Spirit wouldn't permit them to go to Bithynia

Acts 19:2 - 6– Paul asked, “Did you receive the Holy Spirit when you believed?”

Acts 20:22 – Paul said, “. . .I am compelled by my Spirit to go the Jerusalem. The Holy Spirit

Acts 20:28 --The Holy Spirit has made you overseers, so they can shepherd the church of God

Acts 21:4 – Disciples in Tyre told Paul, through the Spirit, not to go to Jerusalem

Acts 21:11- Agabas took Paul's belt and said, “Thus says the Holy Spirit”

Acts 28:25 – The Holy Spirit spoke through Isaiah.

Romans 2:29 - A Jew is one whose circumcised in the heart (in the Spirit) and not letter of)

Romans 5:5 – Love of God is poured out in our hearts by the Holy Spirit (love is spirit)

Romans 7:6 – We serve in the newness of the Spirit and not in the oldness of the letter.

Romans 8:4-5 - Righteousness comes to those who walk in the Spirit

Romans 8:6 – Mind set on flesh is death but the mind set on the Spirit is life and peace (spirits)

Romans 8:9 – You are in the Spirit if the Spirit of God is in you

Romans 8:11 – If the Spirit of God, who raised Jesus from the dead

Romans 8:13 - If you live by the Spirit, you will put to death the deeds of the body.

Romans 8:14 – If you are led by the Spirit, you are sons of God.

Romans 8:16 – The Spirit bears witness with our spirit

Romans 8:23 – The first fruits of the Spirit is the outpouring of the Spirit

Romans 8:26 – The Spirit helps our weaknesses but the Spirit Himself makes intercession for us

Romans 8:27 – The Holy Spirit intercedes for the saints according to the will of God.

Romans 9:1 – Paul's conscience bears witness with the Holy Spirit.

Romans 14:17-- Kingdom of God is righteousness, peace and joy in the Holy Spirit

Romans 15:13 -- God of hope, joy and peace make you abound by the power of the Holy Spirit

Romans 15:30 – Love of the Spirit cause you to strive together with me in your prayers to God f

I Corinthians 2:4 – Paul said he came in the demonstration of the Spirit and of power (spirit)

I Corinthians 2:10 – God revealed the hidden wisdom of the past through His Spirit.

I Corinthians 2:11 – No one knows the things of God except the Spirit of God.

I Corinthians 2:12 – We have not received the spirit of the world but the Spirit who is from God,

I Corinthians 2:13 – The Holy Spirit teaches spiritual things

I Corinthians 2:14-15 – The natural man cannot understand the things of the Spirit of God

I Corinthians 3:16 – We are the Naos of God. . . . Spirit of God (plural) dwells in us

I Corinthians 6:11 – We were justified (in the name of Jesus) and the Spirit of our God

I Corinthians 6:19 – Do you not know that your body (individual) is Temple of the Holy Spirit
I Corinthians 7:40 – Paul's opinion was necessarily from the Spirit of God.
I Corinthians 12:3 – No one can call Jesus accursed if he is speaking by the Holy Spirit
I Corinthians 12:4-11 There are different gifts and manifestations but the same Holy Spirit
I Corinthians 12:13 – All Greeks and Jews are baptized by the Holy Spirit
2 Corinthians 5:5 – God has given us the Spirit as a deposit or guarantee
2 Corinthians 6:6 – We commend ourselves for the following..... Holy Spirit
2 Corinthians 13:14 – The communion or fellowship of the Holy Spirit be with you all.

Galatians 3:2-3 – Did you receive the Spirit by works of law or by hearing of faith?
Galatians 3:5 Does God, who supplies the Spirit to work miracles do it by the works of the Law?
Galatians 3:14 – The blessings upon Abraham so we can receive the promise of the Spirit.
Galatians 4:6 – Because you are sons, God has sent forth the Spirit of His Son into your hearts
Galatians 4:29 – Those of the flesh persecute him who was born according to the Spirit.
Galatians 5:5 – Through the spirit, we wait (by faith) for the hope of righteousness
Galatians 5:16-18 – Walk in the Spirit and you will not walk in the flesh
Galatians 5:22-23 – Fruit of the Spirit are list of 9 spirits;
Galatians 5:25 – If we live in the Spirit, let us also walk in the Spirit
Galatians 6:8 – If we sow to the spirit, we will reap life from the Spirit

Ephesians 1:13 – After we heard and trusted, we became sealed with the Holy Spirit of promise
Ephesians 2:18 – Through Jesus, we have access by One Spirit to the Father.
Ephesians 3:5 – Mystery of Christ has been revealed by the Spirit to Apostles and prophets.
Ephesians 3:16 – Paul prayed strength through Christ's Spirit in our inner man.
Ephesians 4:30 – Do not grieve the Holy Spirit of God,
Ephesians 5:9 -- fruit of the Spirit or fruit of light, Paul lists goodness, righteousness, truth
Ephesians 5:18 – Be filled with the Spirit, not drunk with wine
Ephesians 6:17 - Sword of the Spirit and praying in the Spirit or spirit?

Philippians 1:19 – Spirit of Jesus Christ –
Philippians 1:27 – Stand firm in one spirit (unity)
Philippians 2:1 – Fellowship of the Spirit

I Thessalonians 1:6 – You received the word in Much affliction...with joy of the Holy Spirit.
I Thessalonians 4:8 – God gives us His Holy Spirit.
2 Thessalonians 2:13 – Sanctifying work of the Holy Spirit

1 Timothy 3:16 – God was manifested in the flesh justified in the Spirit

1 Timothy 4:1- Now the Spirit speaks, "Some will depart from faith heeding to deceiving spirits."

2 Timothy 1:14 –That good thing that was committed to you by the Holy Spirit who dwells in us.

Titus 3:5 – The renewing of the Holy Spirit.

Hebrews 2:4 – God bore witness with words with signs and wonders and gifts of the Holy Spirit.

Hebrews 6:4 – If we have been partakers of the Holy Spirit...it is impossible to renew again

Hebrew 9:8 –The Holy Spirit showing us the way into the Holiest of the ALL

Hebrews 9:14 – the blood of Christ through the Eternal offered himself without spot to God...

Hebrews 10:15 The Holy Spirit also witnesses to us

James 4:6 – The Spirit who dwells in us yearns jealously, but he give more grace

1 Peter 1:2 – To the pilgrims, according to the sanctification of the Spirit

1 Peter 1:11-12 – OT Prophets had Spirit of Christ. NT preach gospel by the Holy Spirit

1 Peter 3:18 – Christ suffered once for sins and made alive by the Spirit.

1 Peter 3:14 – Spirit of glory and of God rests upon you

2 Peter 1:21 – Prophecy came when men of God spoke as they were moved by the Holy Spirit.

1 John 3:24 – We know that He abides in us, by the Spirit whom He has given us.

1 John 4:1-2–By this you know the Spirit of God

1 John 4:12 – We know that we belong to Him because He gave us His spirit.

1 John 5:6 - And the Spirit is the one who testifies, because the Spirit is the truth.

1 John 5:7-8 - For three testify: the Spirit and the water and the blood. They agree.

Jude 19 - In last days people will be devoid of the Spirit.

Revelation 2:7,11,17, 29; 3:6,13,22 ---- The Spirit said to the churches.

Revelation 14:13 - "Yes," says the Spirit, "so they can rest from their hard work,

Revelation 22:17 – The Spirit and the Bride say..."Come!"

APPENDIX C

VERSES WHERE SOULICAL SPIRITS ARE MENTIONED

Animal Spirit

Ecclesiastes 3:21, Who knows if the human spirit ascends upward and the animal's spirit descends into the earth?

Human Spirits

Gen 45:27 - Spirit of Jacob "revived" when he heard about Joseph

Numbers 11:17-29 - God will take the spirit that is on you and give it to seventy others

Numbers 14:24 – Caleb had a different spirit than the 10 spies who were negative

I Samuel 28:8. Saul went to a Medium to ask her to bring up the spirit of Samuel.

I Samuel 28:13 – Medium told Saul that she saw a spirit ascending out of earth (Samuel)

I Samuel 30:6 – Here NKJV says soul of people was grieved....NIV says bitter in spirit

II Samuel 13:39 – Spirit of the king longed to go

I Kings 22:21-23 (Also 2 Chronicles 18:17-23) -- A soulical spirit employed lying spirit

2 Kings 2:9 – Elisha requested a "double portion" of Elijah's spirit

2 Kings 2:15 – Sons of prophets said, "Spirit of Elijah was upon Elisha"

2 Kings 5:26 – Elisha said, "Did not my "spirit" (NIV) but NKJV says "heart" go with you?"

1 Chronicles 5:26 – God of Israel stirred up the spirit of Pul, king of Assyria

Nehemiah 9:20 – God gave His "good" spirit to instruct the children of Israel

Job 4:12-21 - A word was brought to Eliphaz by a "spirit" He said a spirit passed by his face

Job 6:4 – Job said the arrows of the Almighty are within him and his spirit drinks their poison.

Job 7:11 – Job said, "I will not restrain my mouth... I will speak in the anguish of my spirit

Job 10:12...Job told God, "Your care...has preserved my spirit."

Job 17:1 – Job said, "My spirit is broken...I am ready to die

Job 26:4 – Job asked Bildad, "Whose spirit came from you?"

Job 31:39 – NIV – If I have broken the spirit of its tenants

Job 32:8 – There is a spirit in man and the breath of the Almighty gives him understanding

Job 32:18 – The spirit within me compels me.

Psalms 31:5 – Into your hands, I commit my spirit.

Psalms 32:2 – Blessed is the man in whose --- spirit ----there is no guile

Psalms 73:21 (NIV says – My spirit was embittered)

Psalms 76:12 – He breaks the spirit of rulers

Psalms 77:3 – I complained, and my spirit was “overwhelmed”

Psalms 77:6 – My spirit inquired

Psalms 142:3; 143:4,7 My spirit was overwhelmed within me

Psalms 146:4 – When man’s spirit departs.... He returns to his earth

Proverbs 15:4 – A deceitful perverse tongue – breaks or crushes the spirit

Proverbs 15:13 – With sorrow of the heart the spirit is broken

Proverbs 18:14 – A man’s spirit sustains him in sickness

Proverbs 20:27 – The spirit of the man is the lamp of Yahweh who search all the inner depths

Proverbs 25:13 – NIV Faithful messengers refreshes the spirit of his masters

Ecclesiastes 3:21, Who knows if the human spirit ascends upward and the animal’s spirit descends into the earth?

Ecclesiastes 7:9 – Don’t be quick to be angry in your spirit

Isaiah 26:9 - My spirit within me shall you the lord early

Isaiah 29:24 Those who erred in spirit will come to understanding.

Isaiah 31:3- Egyptians are men and not God; their horses are flesh and not spirit

Isaiah 38:16 – Hezekiah said, “In all these things my spirit will find life”

Isaiah 54:6 - A woman grieved in spirit.

Isaiah 57:16 The spirit fails before God and He makes souls

Lamentations 1:16 – No one to restore my spirit.

Ezekiel 1:12, 20, 21, spirit of living creatures (angelic)

Ezekiel 3:14 – Anger of Ezekiel’s Spirit

Ezekiel 10:17 – spirit of the living creatures

Ezekiel 13:3 - Prophets who follow their own spirit

Ezekiel 36:36 - We will get a new heart and a new spirit

Daniel 7:15 – Daniel was troubled in spirit --- (his spirit was affected by other spirits)

Haggai 1:14 – The Lord stirred up the spirits of Zerubbabel, Joshua and the spirit of the remnant

Zechariah 6:5 – Four spirits or winds of heaven. Enoch said winds have a spiritual force,

Zechariah 12:1 – Yahweh forms the spirit of man within him.

Proverbs 2:18. Isa 14:9;19:3;26:14 – Departed spirits do not rise

Malachi 2:15,16– Did he not make them one spirit....So guard your spirit

Matthew 5:3 – Blessed are the “poor in spirit”

Matthew 26:41- Jesus told the disciples that the body is weak although their spirit is strong

Matthew 27:50; John 19:30 – In a loud voice, Jesus gave up His spirit

Mark 2:8 – Jesus perceived in his spirit

Mark 14:38 - Jesus told the disciples that the body is weak although their spirit is strong

Luke 1:17 - John the Baptist operated in the power and spirit of Elijah.

Luke 1:47 Mary said, “My spirit rejoices in God my Savior”

Luke 1:80 - John Baptist became strong in spirit

Luke 8:49-55 Woman’s daughter was dead. He said, “Little girl arise and her spirit returned.

Luke 23:46 – Jesus said to his Father, “Into your hands I commend my spirit.

John 3:6 – The Spirit gives birth to the spirit.

John 4:23-24 – We worship God in spirit.

John 11:33 – Jesus was deeply moved (groaned) in spirit.

John 13:21 – Jesus was troubled in spirit at the revelation of a betrayer

Acts 7:59 – Stephen said, “Lord Jesus, Receive my Spirit.”

Romans 8:16 – The Spirit bears witness with our spirit that we are children of God

Romans 8:27 – The one who searches the heart knows the mind of the spirit. Or Spirit?

I Corinthians 2:11 – No one knows the things of a man except the spirit of man

I Corinthians 5:3-4 – I am absent in body but present in spirit, so when you gather with my spirit

I Corinthians 6:16-17 – Whoever is joined to Christ is one spirit with Him.

I Corinthians 7:34 – A person who cares about the things of the Lord is holy in spirit and body

I Corinthians 14:2 – People who speak in tongues speaks mysteries in the spirit

I Corinthians 14:14-16 – If I pray in a tongue....my spirit prays and sings.

1 Corinthians 14:32 – The spirits of the prophets are subject to the prophets.

I Corinthians 15:45 –The second man (Jesus) was a spirit that gave life.

I Corinthians 16:18 – Stephanus, Fortunatus and Achaicus refreshed Paul’s spirit

2 Corinthians 1:22 – Paul said, that God gave us the Spirit (in our hearts or *spirits*) as a deposit

2 Corinthians 7:1 – We need to cleanse ourselves from all filthiness of flesh and spirit.

2 Corinthians 7:13 – Titus’ spirit was refreshed

2 Corinthians 12:18 – Doesn’t Titus and I have the same spirit and walk in the same steps?

Galatians 5:22-23 – Fruit of the spirit or light (Holy Spirit in our spirit)

Galatians 6:8 – If we sow to the spirit, we will reap life from the Spirit

Galatians 6:18 – The grace of the Lord Jesus Christ be with your spirit.

Ephesians 2:22 – The habitation of God in the spirit.

Ephesians 3:16 – Paul prayed that strength come through Christ’s Spirit in our inner man (spirit).

Ephesians 4:4 - Spirit of unity = one body, one spirit, one hope, one Lord, one faith, etc.

Ephesians 6:18 - Armor of God is praying spirit – where our spirit prays

Philippians 2:2 – NIV says “one spirit.” Original it says “fellow-souled” In KJV, “One accord.”

Philippians 3:3 - We are the circumcision who worship God in the spirit

Philippians 4:23 – The grace of our Lord Jesus Christ be with your spirit (KJV, “with you all”)

Colossians 1:8 - Epaphras declared to Paul the Colossian love in the spirit.

Colossians 2:5 – Paul told church.....I am absent in flesh but present in spirit.

1 Thessalonians 5:23 – May your whole spirit, soul, and body be preserved

2 Timothy 4:22 – The Lord Jesus Christ be with your spirit.

Philemon 25 – The Lord Jesus Christ be with your spirit.

Hebrews 4:12 – The (word) of God (Jesus) vs 13 - can separate soul and spirit.

Hebrews 12:9 – We are in subjection to the Father of spirits.

Hebrews 12:23 – We are the spirits of just men made perfect.

James 2:6 – Just like a body without a spirit is dead, so faith without works is dead.

1 Peter 3:18 –By whom also He went and preached to the spirits in prison.

1 Peter 4:6 – For this reason, the gospel was preached so people live with God in the spirit.

Revelation 1:10 – I was in the spirit on the Lord’s day

Revelation 4:2 – Immediately, I was in the spirit.

Revelation 17:3 – An angel carried John away in the spirit

Revelation 21:10 – An angel carried John away in the spirit

Spirits of the Dead or Spirit of Divination

Genesis 44:15 – People can know future by divination (talking to the dead)

Deuteronomy 18:11- Israel was forbidden to practice divination, conjuring up spirits.

1 Samuel 28:14: Then Saul realized it was Samuel, and he bowed his face toward the ground

Ecclesiastes 3:21- Spirit of humans go up and spirits of animals go down
Ecclesiastes 12:7 –The dust will return to the earth as it was and the spirit will return to God

Matthew 17:3,15 - Then Moses and Elijah also appeared before them, talking with him

Mark 9:4 – Then Elijah appeared before them along with Moses and they were talking with Jesus.

Luke 9:30 -Moses and Elijah appeared in their splendor talking with Jesus

Acts 16:16 - Paul cast out a spirit (Divination) that enabled a girl to supernaturally foretell the future

Unclean Spirits

Matthew 1:27 – Jesus cast out spirits with his word

Matthew 12:28 – If I cast out *demons* by the Spirit of god...surely the kingdom of God has come

Matthew 12:43 – Luke 11:24 When unclean spirit goes out of a man , he goes to dry places,

Matthew 10:1 – Jesus gave disciples power over unclean spirits

Mark 1:23 – Possessed by evil unclean – (*see if this argathos*) spirit

Mark 1:26 – Convulsed violent spirit

Mark 3:11 Unclean spirits saw him they fell

Mark 5:2 – Man with Evil (Argathos or unclean) spirit came from the tombs

Mark 5:8 – Mark 5:1 Jesus talked to the evil spirit named Legion

Mark 6:7 – Jesus gave them power over unclean spirits

Mark 7:25 – Woman whose daughter had unclean (evil spirit) came to Jesus

Mark 9:17-29 –Luke 9:38 - A Mute spirit seized a boy causing manifestations.

Luke 4:33 (At Capernaum in a synagogue) A man with a spirit of an unclean demon

Luke 6:18 – People were vexed with unclean spirits

Luke 8:2 – People had been healed of evil spirits

Luke 8:26-39 - (At Gadara) Jesus confronted man possessed by Legion was sent into pigs

Luke 9:39 -42 - Day after Mt of Transfiguration –A spirit seized and convulsed a boy

Luke 11:26 – Unclean spirit brought seven more spirits more wicked than himself

Luke 13:11 Woman was crippled by a spirit of infirmity

Acts 5:16 – People were vexed with unclean spirits

Acts 8:7 – Unclean spirits crying out with a loud voice

Acts 16:16-18 –Slave girl had a spirit of divination

Acts 19:12-16 - Unclean spirits came out of people and seven sons of Sceva tried to cast out

I Corinthians 12:10 – gift of discerning of spirits (evil and good spirits)

Ephesians 2:2 – The Prince of the Power of the Air is a spirit who works in the

Revelation 16:13-14 – Unclean spirit like frogs came out of mouth of dragon

Revelation 18:2 – Foul spirits

APPENDIX D

VERSES WHERE NON-SOULICAL SPIRITS ARE MENTIONED

Good

Deuteronomy 34:9 – Joshua was full of the spirit of wisdom.

Psalms 34:18 – The Lord saves such as have a contrite (humble) spirit.

Psalms 51:10 – Renew a “steadfast” spirit in me

Psalms 51:12 – Grant to me a (NIV “willing” spirit) (NKJV generous spirit) to sustain me.

Psalms 51:17 - Sacrifices to God are a broken spirit

Psalms 143:10 – Your good spirit –

Proverbs 16:19 – Humble spirit

Proverbs 29:13 – Lowly spirit gains honor.

Isaiah 11:2-spirits of wisdom, understanding, counsel, might (power) knowledge & fear of Lord.

Isaiah 28:6 – Spirit of justice

Isaiah 57:15 God leaves with those who have a contrite and humble spirit.

Isaiah 66:2 - Yahweh will look upon ...the one who is poor and contrite of spirit

Zechariah 12:10 -- Spirit of grace and spirit of supplication

John 6:63 – The words that I have spoken to you are spirit

Acts 23:8-9 –The Sadducees do not believe in spirits or angels. Pharisees believe both and bad

Romans 1:4 – (Two spirits are mentioned: power and holiness)

Romans 5:5 – Love of God is poured out in our hearts by the Holy Spirit (love is spirit)

Romans 8:2 – spirit of life is a spiritual law that makes us free

Romans 8:10 – If Christ is in you, then the spirit is life (a spirit) because of righteousness.

Romans 8:15 – Spirit of sonship (adoption) and spirit of bondage – which leads to fear

Romans 14:17–Three spirits: Kingdom of God is righteousness, peace and joy in the Holy Spirit

Romans 15:4 –Scriptures were given that we might have two spirits: patience and encouragement

Romans 15:5 – These two spirits give us (spirit of) hope

Romans 15:13 - God gives us four spirits: hope, joy, peace and power of the Holy Spirit

I Corinthians 2:4 – Paul said he came in the demonstration of the Spirit and of power (spirit)

I Corinthians 4:21 – Shall I come with a rod or in love (spirit) and in a gentle spirit

I Corinthians 5:3-5 – Paul believes power (spirit) of the Lord Jesus can be with him and church

I Corinthians 14:12 – (NIV) The church of Corinth was zealous for spirits to edify the church.

2 Corinthians 3:17 – Where the Spirit of the Lord is, there is liberty (spirit) or freedom

2 Corinthians 4:13 – We have the same “spirit of faith”

2 Corinthians 5:5 – God has given us the Spirit, which gives us the confidence (spirit)

2 Corinthians 3:3-6 – The Holy Spirit has given us life (spirit)

2 Corinthians 7:1 – We need to perfect holiness (spirit) in the “fear of the Lord” (spirit)

Ephesians 1:17 – Spirit of wisdom, spirit of revelation about Him.

I Thessalonians 1:6 – You received the word in much affliction...with joy of the Holy Spirit.

I Thessalonians 1:5 – Paul’s gospel came to Thessalonika in power (spirit) – not just words

2 Timothy 2-1 – God has not given us a spirit of fear but 3 others: power, love and moderation

Hebrews 1:7,14 - Angels are spirits and they are ministering spirits sent to help the redeemed.

Hebrews 10:29 -- Insulted the spirit of grace.

I Peter 3:4 - Gentle and quiet spirit

I Peter 3:22 – Angels (spirits) authorities(spirits) and powers spirits) are subject to Jesus.

I Peter 3:14 – Spirit of glory and of God rests upon you

I John 4:1 -2– Dear friends, test the spirits (confessing Christ) to see if they are of God

1 John 4:6 – Those with spirit of truth listen to apostles’ message but spirit of deceit don’t listen

I John 5:6 - Spirit testifies, because the Spirit is the truth (spirit)

Revelation 1:4 – Seven spirits before his throne

Revelation 3:1; 4:5; 5:6; - These are the seven spirits of God sent out into all the earth

Revelation 11:11 – Spirit of life from God entered into the two witnesses.

Revelation 19:10 The testimony about Jesus is the Spirit of prophecy

Bad

Deuteronomy 18:22; Leviticus 19:31; 20:6; I Samuel 28:3, 9; 2 Kings 21:6; 23:24; Isaiah 8:19; 19:3; -- Familiar Spirits

Judges 9:23 – Divisive spirit sent by the Lord

I Samuel 16:14, 16, 23 – Distressing spirit by the Lord came on Saul but left when David played

I Samuel 18:1 – Jonathan and David's spirits were knit

I Samuel 18:10; 19:9 – Distressing spirit from God came upon Saul

I Samuel 19:20 - Spirit of God came upon Saul's soldiers and they prophesied

I Samuel 19:23 – Spirit of God came upon Saul and he prophesied

I Kings 22:24 (2 Chron 18:22-23) “Which way did the spirit from the Lord go from me to you

2 Kings 19:7 (Isaiah 37:7) -- God would send a spirit upon the king and he'd believe a rumor.

Job 16:3 - Job asked his friends....What spirit has provoked you to answer

Psalms 78:8 - Spirits were not faithful to Him

Proverbs 16:18 – Haughty spirit comes and then the fall.

Proverbs 17:22 – Crushed spirit dries up the bones

Proverbs 18:14 – Who can stand a crushed spirit

Isaiah 4:4 – Spirit of Judgment

Isaiah 4:4 – Spirit of burning

Isaiah 19:14 – The Lord mingled a “perverse spirit” in Egypt (NIV says...spirit of dizziness)

Isaiah 61:3 – Spirit of heaviness or despair

Isaiah 63:24 – Wail in brokenness of spirit

Jeremiah 51:1 Yahweh will raise up a destroying (wind) spirit (NIV says, “Spirit of a destroyer”)

Hosea 4:12; 5:4 – Spirit of prostitution

Zechariah 13:2 – I will cause the prophets and Unclean spirit or spirit of impurity to depart

Mark 3:30 – People accused Jesus of have an evil spirit

Luke 10:21 – Do not rejoice that demons (evil spirits) are subject to you

Romans 11:8 – God gave Jews a spirit of stupor (referring to Isaiah 6)

I Corinthians 2:12 – We have not received the spirit of the world

2 Corinthians 11:4 – If you receive a different spirit or gospel or another

Colossians- 2:8-10 – Don't be captivate by the elemental spirits of the world

I Timothy 4:1 – There are deceiving (seducing) spirits and teachings of demons (lies)
2 Timothy 2-1 – God has not given us a spirit of fear but of power, love and sound mind.

I John 4:1 -2– Spirit of antichrist does not profess Christ.
1 John 4:6 –Those of the world who don't listen they are of the spirit of deceit

Ephesians 4:31 (These act like spirits: bitterness, wrath, anger, clamor, evil speaking, malice

APPENDIX E

SOME OF THE NAMES OF SPIRITS IN THE BIBLE

1. Accusing spirit – Job 26:4
2. Angry spirit – Genesis 4:5-7; I Kings 21:5
3. Anti-Christ spirit – 2 Corinthians 11:4; I John 4:3

4. Bondage - Romans 8:15

5. Compelling spirit – Job 32:18; Mark 1:12
6. Complaining spirit – Job 7:11
7. Controlling -Dominating -2 Thessalonians 2:7-12; Acts 13:8-12; Acts 16:16-19

8. Dead spirits – Matthew 14:26; Mark 6:49;
9. Deaf and Dumb (Mute) spirit – Mark 9:17-25;
10. Deception or error spirit – I John 4:6
11. Demon spirits – Revelation 16:14
12. Disobedient spirit – Numbers 14:20-23; Psalm 106:33; Ephesians 2:2
13. Divination spirit – Acts 16:16
14. Divisive spirit – Judges 9:23; Isaiah 30:1

15. Evil distressing spirit – I Samuel 16:14, 15, 1, 23;18:10
16. Evil spirit – Acts 19:15-16; Luke 7:21

17. Familiar spirit-Numbers 5:14; I Samul 28:7, 8; I Chr. 10:13; 2 Chr. 33:6
18. Fearful or timid spirit - 2 Timothy 1:7
19. Filthy spirit – 2 Corinthians 7:1
20. Foul spirit – Mark 9:25; Revelation 18:2

21. Guile-less spirit – Psalm 32:2

22. Haughty spirit – Proverbs 16:18

23. Impatient spirit – Exodus 6:9; Job 21:4
24. Impulsive spirit – Proverbs 14:29
25. Infirm spirit – Luke 13:11

26. Jealousy spirit – Number 5:14, 30

27. Lying spirit – I Kings 22:22; 2 Chronicles 18:21

28. Messenger spirit – Job 4:15-21
29. Mocking spirit – Job 15:12-1
30. Murderous spirit – I Samuel 19:9
31. Obstinate spirit – Deuteronomy 30:30
32. Oppressive spirit - Isaiah 61:3

33. Perverse spirit – Proverbs 15:4
34. Seducing spirits I Timothy 4:1
35. Sorrowful grievous spirit – I Samuel 1:15; Proverbs 15:13; Isaiah 54:6
36. Slumber or deep sleep spirit – Isaiah 29:10; Romans 11:8
37. Spirits that possessed people - Matthew 8:16
38. Suicidal spirit – Matthew 17:15-18

39. Testing spirit – I Kings 10:1-5; 2 Chronicles 9:4
40. Troubled spirit – Daniel 2:1
41. Tormenting spirit – Mark 9:20; Luke 9:39

42. Unclean demon spirit – Luke 4:33
43. Unclean spirits - Matthew 10:1; Zechariah 13:2; Matthew 12:43; Mark 1:23,26;
44. Unfaithful spirit – Psalm 78:8

45. Vexed spirit – Ecclesiastes 1:14;

46. Warring spirit – Joshua 5:1; 2 Chronicles 21:16
47. Whoredom spirit – Hosea 4:12; 5:4
48. Wicked spirits - Matthew 12:45
49. Worldly spirit – I Corinthians 2:12
50. Wounded spirit – Proverbs 18:14

APPENDIX F

LIST OF "SPIRITS OR ANGELS"
FROM GREEK LANGUAGE

APPENDIX G

Greek Name	Description	Col. 1:16	Col. 2:15	Eph. 1:21	Eph. 3:10	Eph. 6:12	Rom. 8:38
αρχηε	chief of rulers, archangel authorities	Yes	Yes	Yes	Yes	Yes	Yes
εξουσια	or those with delegate authority mighty powers or those	Yes	Yes	Yes	Yes	Yes	No
δυναμισ	empowered to do miracles and wonders thrones or political leaders of those in authority dominions or those involved in political rulers of darkness of this world	No	No	No	No	No	Yes
τηρονοσ		Yes	No	No	No	No	No
κυριοτεσ		Yes	No	Yes	No	No	No
κοσμοκρατορ σκοτοσ		No	No	No	No	Yes	No
πνευματικοσ πονερια	spirits of sexual perversion	No	No	No	No	Yes	No
αγγελοσ	angels or messengers or those sent with a message	No	No	No	No	No	Yes

APPENDIX G
LISTING OF ANGELS

Over God's Kingdom	Greek Name	Description
Angel of Jehovah	ἄγγελος LORD (Angelos Yahweh)	In O.T. An angel or messenger who brought messengers to God's people. Not mentioned in N.T. could possibly be Jesus or Holy Spirit
Archangels	Ἀρχηε (Arche)	Chief angels who govern other angels
Authorities	Εξουσια (Exousia)	Angelic spirits delegated to influence authority on earth
Dominions	Κυριότητες (Kureot'ace)	Those angels who influence specific areas on earth or in heaven
Powers	Δυναμις (Dunameis)	Protecting angels Spirits that produce miracles and supernatural activity or even destruction against God's enemies
Thrones	Θρόνοι (Thronoi)	Angels that influence individuals to establish kingdom principles i.e. "throne of grace." Grace is a spirit. Angels are spirits.
Angels	Ἄγγελος (Angelos)	These convey encouraging messages to believers

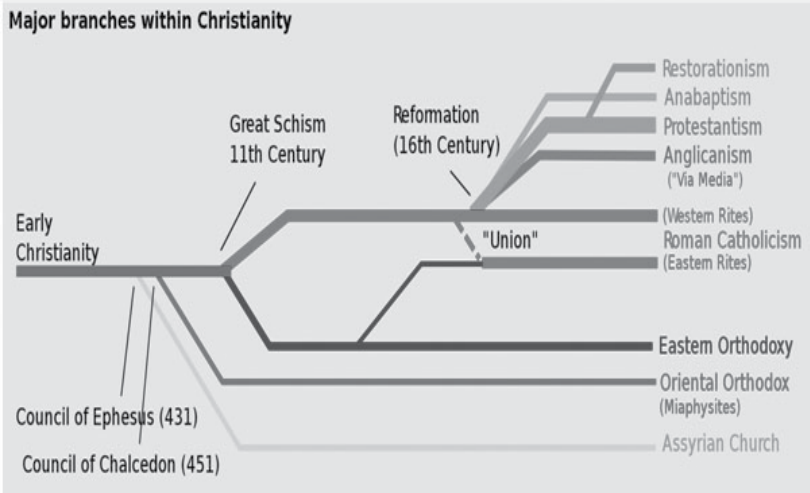
APPENDIX H

LISTING OF DEMONIC FORCES

Kingdom of Darkness	Greek Name	Description
Devil or Satan	διάβολος or satan	The Devil means accuser and Satan means adversary and they oppose the work of God. At one time the Devil was Lucifer, which means Day star but rebelled against God and was cast from heaven
Archangels of evil	Αρχηε	Chief Ruler or principalities of darkness that govern other spirits
Authorities of evil	Εξουσια	Delegated authority from Devil or Satanic archangels
Rulers of Darkness of this world	κοσμοκρατορ σκοτος	Those evil spirits that influence specific strongholds and addictions
Prince of the Power of the Air	Δυναμισ	The powers that cause environmental calamity, tornadoes, hurricanes earthquakes etc. They also work in the people who are disobedient to God
Sexual spirits of perversion	πνευματικισ πονερια	Spiritual pornea that includes perversion, wickedness and immorality
Demons or evil spirits	Δαιμόνιον	These are bad angels and have become messengers of Satan to discourage believers

APPENDIX I

MAJOR BRANCHES WITHIN CHRISTIANITY



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ABOUT THE AUTHOR

Dr. Randy Lee Delp has taught the Bible and Christian literature for over forty years. As an educator, pastor, author, business man and out-of-the-box thinker, his interests and insights into first century literature led him onto a discovery about the *Book of Enoch*, which opened another realm of understanding about the spiritual world and the primary doctrines of Christianity and other religions. His doctoral dissertation has helped others to understand the *Impact of the Book of Enoch on Christianity and Other Religions* and his paraphrase of *The Living Enoch: Chapter by Chapter* brings life and insights that makes sense.

His Christian background and personal experiences with the spirit realm led Dr. Delp on a search to learn what the Bible had to say about spirits. He brings sanity to the idea of a co-existing spiritual realm that cannot be seen or explained other than through the experiences of people. He links the spirit world to the physical through neuro-scientific studies about thoughts and he bridges our thought life to words, emotions and behavior.

The *Study of Spirits* authenticates one's belief in God and explains why we react and respond to adversity. Dr. Delp delves into personal encounters with spirits and gives the reader insight how to be free from the evil that plagues our world. Although written as a textbook, this book provides the reader, who is eager to know about the spiritual realm, a fresh and insight description of what exists beyond the physical.