

Grudem Section Divisions	Defy	Deny	Humbly Accept	Scripture / Comments
<p>Chapter 6: Angels, Demons, and the Devil</p> <p>A Grudem's Key Points</p> <p>1 Angels</p> <p>Who / what are they?</p> <p>1 Part of God's Creation</p> <p>2 Essential nature, capabilities?</p> <p>3 Fall?</p> <p>4 Purpose, duties</p> <p>5 Jesus Christ?</p> <p>2 Demons</p> <p>Who / what are they?</p> <p>1 Essential nature, capabilities?</p> <p>2 Consequences of their Fall?</p> <p>3 Powers, limitations</p> <p>3 Satan</p> <p>1 Who is he?</p> <p>2 Names, activities</p> <p>3 His great passion</p> <p>4 His toolkit</p> <p>2 Cor. 11:14 Satan disguises as Angel {messenger} of Light [Phos]</p> <p>5 Powers, limitations</p> <p>6 His human 'servants' / disciples</p> <p>7 His destiny</p> <p>8 God's Creation of the Angels who Fell, particularly Satan</p> <p>4 Demonic Activity</p> <p>1 Cause of Evil</p> <p>2 Power / capability</p>				<p>When? Good? Number?</p> <p>Beings or things? Intelligence? Moral Judgment? Bodily visible? Power(s)? Death?</p> <p>When? Why? How? To what end? Atonement? Redemption? Propitiation?</p> <p>In relation to God Himself? In relation to mankind? In relation to God's Elect?</p> <p>Does the Bible clearly teach that Jesus Christ was <u>neither</u> (only) a man, <u>nor</u> was He an Angel supernaturally made visible to mankind for a time?</p> <p>Like, unlike "Angels?"</p> <p>Relationship to God, to Angels, to mankind, to the Elect?</p> <p>What can they do? What do they do? Possession in the sense of command & control? Irresistible influence / temptation? Any influence / temptation?</p> <p>In God's sight is he Good or Evil? Some of both? In Satan's own sight is he Good or Evil? Is God Good?</p> <p>Satan, Devil, Liar, Murderer, Evil One</p> <p>Against God? Against Christ? Against mankind in general? Against the Elect?</p> <p>Secrecy, deception, false promises, lies, temptation ('the bait'), 'enlightenment' mimicking God, who said in Gen. 1 "Let there Be Light..." bring Creation itself into Being</p> <p>Omniscient? Omnipotent? Omnipresent?</p> <p>What would they look like, be doing? What clues would we have as to who they are?</p> <p>As the time of this Age grows late? In Eternity?</p> <p>Why? Why, after the Fall, did He not annihilate them? Why after the End of Ages does He not then annihilate them? Is there some limitation on God's power?</p> <p>Sole (and soul) cause of Evil?</p> <p>With respect to mankind in general? With respect to the non-Elect? To the Elect?</p>

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<p>B Thos. Brooks: <i>Precious Remedies against Satan's Devices</i> (Last week, Ch 5, we focused on Appendix 4, 10 Special Helps, all closely relating to "prayer")</p> <ol style="list-style-type: none"> 1 Walk by the rule of the Word of God 2 Take heed of vexing the Holy Spirit 3 Labor for more heavenly Wisdom 4 Resist but do not dispute the Devil 5 Be filled with the Holy Spirit 6 Keep humble 7 Keep a strong, close, constant watch 8 Keep communion with God 9 Draw on the strength and virtue of the Lord Jesus Christ 10 Be much in prayer <p>C <i>Book of Job re Satan</i></p> <ol style="list-style-type: none"> 1 Chapters 1 & 2 of <i>Job</i> 2 The proposition, 'the bet' 3 Job's circumstances under the conditions of 'the bet' 4 People's response to Job 5 Job's ultimate conclusion 6 <i>Book of Job</i> teaching re Satan's Agents 7 God's response 				<p>Authority of the Bible over me?</p> <p>Trinity. Post Resurrection 'Temple?'</p> <p>Bible reading, prayer.</p> <p>Watch & Pray. Resist & Rely.</p> <p>Prayer</p> <p>Recognition, based on the Bible, of who we were, and yet are, and the significance of the Person and Work of Christ</p> <p>Watch & Pray, for the Spirit is willing, but the Flesh is weak / sickly.</p> <p>Reading Scripture, Prayer.</p> <p>Prayer. Full Armor of God (ATGATT).</p> <p>Prayer</p> <p>Who were the parties to the discourse? Where did it take place?</p> <p>What did Satan claim that he could demonstrate?</p> <p>What did Job experience physically, mentally, emotionally?</p> <p>Wife? Three Friends (Eliphaz, Bidad, Zophar)? Elihu? Job's family, employees, community?</p> <p>What did Job ultimately conclude must be the condition of his relationship to God? And his destiny after death?</p> <p>What message do they believe and proclaim?</p> <p>To Job? To others? God's explanation of why this all took place?</p>

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<p>D Demon / Satan Influence on the present environment and persons?</p> <p>1 Abraham Kuyper (1837-1920): The Great Question</p> <p>Dr. W. Robert Godfrey: “But his [Kuyper’s] great concern as a thinker was to try to analyze what is really going on in the modern world and how much a Christian responds to the modern world. And it seems to me that he came to a point where he said, “You know, the really central error of all modern thinking is very simple and it is just this. All modern thinking assumes that this world as we experience it is normal.”</p> <p>This world as we experience it is normal, probably the result of a rather gradual and steady process of evolution and as time goes on things will get better and better. But there is nothing fundamentally abnormal about this world. People get old and die. That is normal. There are ravages of sickness. That is normal. People are mean to one another. It is regrettable, but normal. Maybe one day we will evolve out of it. But it is just normal.</p> <p>And Kuyper says the Christian must see that his fundamental concession beginning in dialog with this modern world is to say, “This world is not normal. This world is radically abnormal. This world is fallen and cursed.”</p> <p>There was nothing normal about it hardly. Death is not normal. Disease is not normal. Inhumanity is not normal. A Joseph Mengela is not normal. It is a sign of the wickedness deep in the hearts of men.</p> <p>And Kuyper said, “We have to challenge that misconception, that lie of the modern world as very hard. And we have to assert that the fundamental need of all human beings is regeneration by the Spirit of God in Jesus Christ.”</p> <p>And that therefore there exists an absolute antithesis and opposition between the regenerate and the unregenerate, between the Christian and the unbeliever. They are absolutely different in their fundamental commitment, in their fundamental relationship to or against God.</p> <p>We must see the absolute antithesis, Kuyper said, “between the believer and the unbeliever.”</p> <p>“Every State-formation, every assertion of the power of the magistrate, every mechanical means of compelling order and of guaranteeing a safe course of life is therefore always something unnatural;” Kuyper</p> <p>2 Kuyper’s Four Bad Religions</p> <ol style="list-style-type: none"> 1 Self 2 Expert 3 Partial 4 Normal <p>3 Kuyper Quotes</p> <ol style="list-style-type: none"> 1 “What is hell other than a realm in which unholiness works without restraint in body and soul?” 2 “The Holy Scripture is like a diamond: in the dark it is like a piece of glass, but as soon as the light strikes it the water begins to sparkle, and the scintillation of life greets us.” 				<p>The work of man, either directly under the influence of Satan, or simply from the necessary confusion (& error) of having rejected Truth. (We live in an age where not only have we rejected The Truth, we have rejected any idea of Truth)</p> <p>Is this world “normal?” (i.e., is this the way it is <u>supposed</u> to be?). If we reject God’s Foundation of Truth, and examine our present condition, what are we at a loss to explain, and how do we necessarily seek to manage ‘life?’</p> <p>Robert Godfrey “This world is abnormal. He confronted the post-Christian idea that this world has evolved naturally and therefore is normal. He confronted the ideas that death and inequality are normal. Kuyper said, ‘This is not normal! This is not what God intended! It is abnormal and it is a result of sin, a result of the fall!’” (See pdf of essay by CF LeBerge on Godfrey’s presentation)</p> <p>(See pdf of essay by Matthew Kaemingk)</p> <p>Hell is not going to be where ‘the fun’ is with ‘your friends.’</p> <p>The Word of God, and only that, is Living (and powerful)</p>

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<p>3 “Whatever man may stand, whatever he may do, to whatever he may apply his hand - in agriculture, in commerce, and in industry, or his mind, in the world of art, and science - he is, in whatsoever it may be, constantly standing before the face of God. He is employed in the service of his God. He has strictly to obey his God. And above all, he has to aim at the glory of his God.”</p> <p>E Framework Error Beginnings: The first question, lie, deception, and Fall: Genesis 3</p>				<p>“Though it was not right, and never can be, we understand what went on in the heart of those who sought escape from the world, in cell or hermitage, for the sake of unbroken fellowship with God. It might have been efficacious, if in withdrawing from the world they had been able to leave the world behind. But we carry it in our heart. Wherever we go it goes with us.”</p> <p>Gen. 3: The First ‘Enlightenment.’ The Second one (ca. ‘the long 18th C,’ 1687 - 1815) has propelled STEM and cursed Theology, and Man.</p>
<p><i>1 Now the serpent was more cunning [phronimos] than any beast of the field which the Lord God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden [paradeisos]?’”</i></p> <p><i>2 And the woman said to the serpent, “We may eat the fruit of the trees of the garden [paradeisos]; 3 but of the fruit of the tree which is in the midst [meso] of the garden [paradeisos], God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’”</i></p> <p><i>4 Then the serpent said to the woman, “You will not surely die. 5 For God knows [oida] that in the day you eat of it your eyes [ophthalmos] will be opened [dianoigo], and you <u>will be like</u> God, knowing [ginosko] good [kalos] and [kai] evil [ponayros]”</i></p> <p><i>6 So when the woman saw [horaoo] that the tree was good [kalos] for food, that it was pleasant [arestos] to the eyes, and [that it was] a tree desirable [horaiois] to make one wise [katanoeeo],</i></p> <p><i>she took of its fruit and ate [i.e., ingested it into her body, & specifically her mind].</i></p>				
<p>1 What did the question attack?</p> <p>2 Was Eve already “like God” in the sense she was made in the image of God (of the same “being” as Adam)?</p> <p>3 How many words in this brief passage relate to the issue of “knowing?”</p> <p>4 So what kind of “knowing” did our parents seek?</p> <p>5 Note the potential interpretation of “kai” connecting “kalos” and “ponayros.” “good in the context of something beyond good” (as Evil was not in Eve’s experience), i.e. the search for that not known / disclosed by God.</p>				<p>Questions are not always seeking answers to information not already known. They can be powerful tools of deceptive agendas and produce engagement.</p> <p>How did the Serpent intend “like God” to be the bait for Eve?</p> <p>How can we understand now the effect of “The Enlightenment?” (Contrasting “science” with all other kinds of knowledge, especially the understanding of “life” itself).</p> <p>Did this mirror Satan’s own desire leading to his Fall?</p> <p>The compelling lure of what is known to exist but is not known by content or experience. We are not tempted by what is unknown to us as to its existence. Once it’s existence is made known to us, we now have ‘an issue.’</p>

F The Dualism Error: Titanic War Between Equal or Near-Equal Opponents, Mr. Good and Mr. Evil

This puts Jesus and Satan as 'peers' in Being, but opposites in moral character. So God (& us) must be necessary to 'break the tie' (to the rejoicing of the good Angels).

"**Manichaeism**...dualistic religious movement founded in Persia in the 3rd century ad by Mani, who was known as the "Apostle of Light" and supreme "Illuminator." Although Manichaeism was long considered a Christian heresy, it was a religion in its own right that, because of the coherence of its doctrines and the rigidity of its structure and institutions, preserved throughout its history a unity and unique character.

Mani was born in southern Babylonia (now in Iraq). With his "annunciation" at the age of 24, he obeyed a heavenly order to manifest himself publicly and to proclaim his doctrines; thus began the new religion. From that point on, Mani preached throughout the Persian Empire. At first unhindered, he later was opposed by the king, condemned, and imprisoned. After 26 days of trials, which his followers called the "Passion of the Illuminator" or Mani's "crucifixion," Mani delivered a final message to his disciples and died (sometime between 274 and 277).

Mani viewed himself as the final successor in a long line of prophets, beginning with Adam and including Buddha, Zoroaster, and Jesus. He viewed earlier revelations of the true religion as being limited in effectiveness because they were local, taught in one language to one people. Moreover, later adherents lost sight of the original truth. Mani regarded himself as the carrier of a universal message destined to replace all other religions. Hoping to avoid corruption and to ensure doctrinal unity, he recorded his teachings in writing and gave those writings canonical status during his lifetime.

...

Teachings similar to Manichaeism resurfaced during the Middle Ages in Europe in the so-called neo-Manichaean sects. Groups such as the Paulicians (Armenia, 7th century), the Bogomilists (Bulgaria, 10th century), and the Cathari or Albigensians (southern France, 12th century) bore strong resemblances to Manichaeism and probably were influenced by it. However, their direct historical links to the religion of Mani are difficult to establish.

Mani sought to found a truly ecumenical and universal religion that would integrate into itself all the partial truths of previous revelations, especially those of Zoroaster, Buddha, and Jesus. However, beyond mere syncretism, it sought the proclamation of a truth that could be translated into diverse forms in accordance with the different cultures into which it spread. Thus, Manichaeism, depending on the context, resembles Iranian and Indian religions, Christianity, Buddhism, and Taoism.

At its core, Manichaeism was **a type of Gnosticism—a dualistic religion that offered salvation through special knowledge (gnosis) of spiritual truth**. Like all forms of Gnosticism, Manichaeism taught that life in this world is unbearably painful and radically evil. Inner illumination or gnosis reveals that the soul which shares in the nature of God has fallen into the evil world of matter and must be saved by means of the spirit or intelligence (nous). To know one's self is to recover one's true self, which was previously clouded by ignorance and lack of self-consciousness because of its mingling with the body and with matter. In Manichaeism, to know one's self is to see one's soul as sharing in the very nature of God and as coming from a transcendent world. Knowledge enables a person to realize that, despite his abject present condition in the material world, he does not cease to remain united to the transcendent world by eternal and immanent bonds with it. Thus, knowledge is the only way to salvation." www.Britanica.com

Dualism, at its root, has a convenient answer for "why evil?" but such answer elevates Satan (or 'the force' behind him, or that he embodies), and denies the Deity of Jesus Christ to make Him (at best) a co-equal in Being to Satan.

In some versions of Dualism, Jesus (Jehovah) is actually the source of Evil ('the force' of Evil)! Such argument is that it is Jesus who has been deceiving Creation into thinking it was He who was "Good" and He was (according to this awful heresy) not only not God but also not the ultimate "Good."

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<p>G Romans Ch 12 shifts the great doctrinal narrative to our action, beginning with “renewing the mind”</p> <p>1 Rom. 12:11-13 has a unbroken string of seven sequential Dative*-Participle** Phrases</p> <p>*such dative cases typically do not mean the traditional “indirect object” such as Joe hit the ball [accusative case] to John [dative case of indirect object]. Our below dative cases are “instrumental” or “sphere of” examples which might be best translated by an implied preposition “within” or “by means of,” which is awkward to express in English.</p> <p>**participles are verbs that act as adjectives conveying what it is that is to take place with respect to the noun in the adjoining dative case. In English they often occur with -ing endings; again this is sometimes awkward to accomplish in translating the Greek NT.</p> <p>1 The Spirit fervent-ing [<i>zealous-ing</i>]</p> <p>2 The Lord servng</p> <p>3 The Hope rejoicing</p> <p>4 The affliction enduring</p> <p>5 The prayer devoting</p> <p>6 The needs {of the saints} contributing</p> <p>7 The hospitality pursuing</p> <p>2 But where is the Verb with which these participles are connected?</p> <p>12:1 <i>I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. 2 And do not be conformed to this world [aeon], but be transformed [metamorphoo] <u>by the renewing</u> [ana-kai-no-sis] <u>of your mind</u> [nous], that you may prove what is that good and acceptable and perfect will of God.</i></p> <p>3 Earlier in Romans, Ch. 8, the seriousness of being in the world / age of “the flesh:” The Sarx (G4561)</p> <p><i>Rom 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 things of the Spirit. 6 For to be earnally fleshy minded is <u>death</u>, but to be spiritually minded is <u>life and peace</u>. 7 Because the carnal fleshy mind is enmity against God; for it is not subject to the law of God, nor indeed can be. 8 So then, those who are in the flesh cannot please God.</i></p>				<p>Each phrase is (1) articulated, (2) “pure” dative [sphere of, means] cases [no preposition], (3) present active participle [shown bold ital].</p> <p>The Christian Life in this (1) Fallen world & (2) with an active, powerful, and Evil Enemy</p> <p>#1 & #2 re our relationship with God</p> <p>#3, #4, & #5 re our inner condition</p> <p>Affliction (thel-ip-sis, G2347) is our condition</p> <p>#6 & #7 re our relationship to our Spiritual community</p> <p>Present Active Participles take place in time / effect with the main verb(s)</p> <p>The main verb is a verb-pair is found way earlier in the passage, at vs. 2. They are both IMPERATIVES, Present, <u>Passive</u> (meaning done to/on us). One verb is an ‘out of’ (the age system) and the other is an ‘into’ God’s Wisdom.</p> <p>Why is it, that we are admonished (1) NOT be CONformed (to this world), but (2) to be TRANSformed?</p> <p>Which is necessary (mandatory) to grasp (realize) the true will / purpose of God.</p> <p>And what is the significance of RE-NEWing my mind?</p> <p>Of course everyone is in “the flesh” in this life (or they’re dead). But here is means living solely by the dictates / reasoning of our bodies in this world, as Eve chose to do by loving the fruit of the tree of knowledge of good and evil, and Adam did by choosing Eve over God.</p> <p>There are only two frameworks possible, that of “the flesh” as the governing foundation for values and interpreting life itself, and that of the Spirit.</p> <p>New creations in Christ still retains “the flesh” but its Being is truly in the Spirit, with no possible true contentment outside of the Spirit, however tempted and indulgent we may be.</p>