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THE COSMIC POWERS IN PAUL'S THEOLOGY

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the requirements
for the degree of Master of Sacred Theology

by

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CHAPTER I

INTRODUCTION

Purpose and Scope

Jung Lee quotes Gerald Herald at one place as saying that "Newton banished God from nature, Darwin banished him from life, and now Freud banishes him from his last stronghold [the soul]." Lee's reaction reads as follows:

If they banish God, they had more affirmatively banish the demonic powers. However, the question is whether we can completely dismiss from our New Testament study Paul's conception of the cosmic powers as merely apocalyptic imagination which has no relevance to our modern life.¹

On the same topic; namely, the cosmic powers, D. Whiteley has raised the question as to whether or not such powers really exist, or whether they are examples of the use of mythological language to describe something which it is difficult to express in literal terms. Arriving at his own personal conclusion about this matter, he writes:

I personally believe that, whatever may be said about the demons of the Synoptics, St. Paul, consciously or otherwise, was using mythological language. In other words, there are no principalities or powers, but St. Paul employs this language to express something which is both true and important.²

¹Jung Young Lee, "Interpreting the Demonic Powers in Pauline Thought", Novum Testamentum XII, (Leiden: E. J. Brill, 1970). p. 54.

²D. E. H. Whiteley, The Theology of St. Paul (Philadelphia: Fortress Press, 1972), p. 20.

From these quotations, it becomes apparent that Paul's concept of cosmic powers as expressed in Eph. 6:12-17, for example, as well as in other passages of his writings, has been and still is a perennial problem for Biblical interpreters.

Different questions have been raised in the course of the history of interpretation. Some of these read as follows: What does Paul mean by the terms he employs to describe the phenomena? Did Paul benefit from external influences in terms of ideas, notions, beliefs and writings of his own time or before his time? Was Paul talking about something that was real; or was he dealing with the survival of primitive superstitions? Has what Paul said about these phenomena any bearing on or relevance for modern man? In other words, can the present scientific age readily accept as authentic what Paul describes as "principalities" and "powers"? Different answers to this question can be found in many commentaries presenting this matter in Paul's epistles.

This thesis deals with neither the meaning of the terms nor with the exegesis of the passages in which these terms are found. Nor shall we attempt to re-interpret or relate what Paul said about "cosmic powers" to the modern thought-forms. The purpose of this work is rather to examine, first of all, the terms employed by Paul to describe the forces of evil in the light of his own Jewish background. We shall not be concerned so much with the question: What does Paul mean? as with the query: Where did Paul get the terms and ideas for what he describes? Are the language, notions, conceptualizations and beliefs found in Paul's epistles unique to St. Paul; or do they reflect reminiscences of Jewish literature and thought? Was the whole question of

the forces of darkness real in Paul's mind? Was Paul alone in his understanding of the powers of evil, or can we find the same phenomena mentioned also by other New Testament writers? These and related questions will be dealt with in this work.

Procedure and Method

Since Paul's terms of description have raised some questions as to origin and source, Chapter II is a brief examination of the terms Paul used by way of distinction from other New Testament writers. In Chapter III, we will, in the light of St. Paul's writings, discuss the issue of the reality of the cosmic powers. In Chapter IV, we shall do a general study of other books of the New Testament in order to determine what other sacred writers of Paul's time said about this matter. We will also reflect on Jesus' attitude toward the forces of evil. In Chapter V, we hope to discuss both the target and the arena of the cosmic struggles as found in Eph. 6:12-17. In that connection, we shall do a study of the Greek word epouraniois "heavenly places", since it is characteristic of Ephesians. In the final chapter we will endeavor to determine the ultimate fate of these cosmic powers according to Paul's theology. This chapter will also discuss the church as the agent which proclaims the victory of the cross over the forces of evil.

The method employed in this study is both investigative and descriptive. We shall examine ancient Jewish literature, which comprises the Old Testament, the Apocrypha, Pseudepigrapha and the Qumran literature. In the descriptive approach, we shall endeavor to analyze and depict Paul's sources in order to discover the correspondence of

thought and ideas which runs through his writings and those that existed before, during and right after the period in which he wrote.

Tentative Conclusions

This investigative and descriptive approach will indicate that Paul was a Jew by birth, and, when he became a Christian and wrote down his teachings concerning the forces of evil, he was familiar with many of the terms and ideas current at his time. As a man of many cultures, he, probably, borrowed some of the terms he used from the pagan world around him. Terms such as "heights" and "depths", (Rom. 8:38-39) may have been borrowed from the field of astrology as it was understood and practiced at that time.

The Christian conflict with these cosmic powers is not only real, it is difficult and dangerous since it involves invisible spiritual beings. This fight, therefore, is not a mere moral conflict between reason and conscience; it is not between the good and bad principles of our nature. It has to do with a contest engaging beings who are superhuman in strength. A struggle of this kind calls for a divine armor and arms. (Eph. 6:12-17) The fight is carried on, according to Paul, in the "heavenlies", a term which does not lend itself to easy interpretation.

For Paul, however, the "powers" are really no real power at all when compared with the cross of Jesus, for with the crucifixion the powers totter on their foundations. It is, therefore, the duty of all Christians to proclaim this victory; namely, the triumph of the cross over the forces of evil. This is Paul's theology about the powers

of evil which, in part, he acquired from the culture and world around him but also and to a large extent by revelatory insight granted him as an apostle of Jesus Christ, and partly revealed to him by God.

CHAPTER II

INVISIBLE POWERS: PAUL'S USE OF TERMS

Of all the New Testament books written by Paul, it is only Philemon that does not contain a word about the dominion or influence of the devil in the universe. All the others refer to this matter. We may conclude, therefore, that the belief in the work of evil is one of the chief emphases in Paul's theology.

His view of the dominion of evil powers determines Paul's whole understanding of the present world. This did not develop accidentally. It is part of the very fabric of his theological outlook, as our investigation will attempt to show. The present chapter is devoted first of all to a study of the terms used by Paul to describe the phenomenon of evil at work in the world. Secondly, we shall examine both the Old Testament and some other Jewish sources in order to determine the possible background of his thoughts on this subject.

Terms of Description

The task of investigating or defining what Paul meant by the various terms he employed to describe these evil powers involves more than a mere study of terms. For now, however, it is helpful to examine those terms that Paul employed in his writings to speak about these invisible creatures.

In the first instance, Paul uses the word aggelos "angel" in relationship to the worship of angels (Col. 2:18). This same word is used with reference to other such powers at Rom. 8:38.

The two words archai and exousiai, which have been translated "principalities" and "powers", appear not only in the singular (1 Cor. 15:24; Eph. 1:21; Col. 2:10, but also in the plural (Rom. 8:38; Eph. 3:110, 4:12; Col. 1:16, 2:15). Still other names are dunamis "powers" (Rom. 8:38; 1 Cor. 15:24; Eph. 1:21); kuriotētes "lordships" (Col. 1:16; Eph. 1:21); and thronoi "thrones" (Col. 1:16). Besides those just mentioned, we also find the use of theoi polloi and kurioi polloi, "many gods and many lords" (1 Cor. 8:5); pan onoma onomazomenon "every name being named" (Eph. 1:21), epourania epigeia and katachthonia "things in heaven, earth and under the earth" (Phil. 2:10). The word, epourania is used no less than five times in Ephesians alone.

Those with cosmic influence are called kosmokratores tou skoutou toutou "world rulers of this darkness" (Eph. 6:12). He refers to these also as ta stoicheia tou kosmou "elemental spirits of the universe" (Col. 2:8), archontes tou aionos toutou "the rulers of this age" (1 Cor. 2:8 and/or ho theos tou aionos toutou "the god of this age" (2 Cor. 4:4).

These are the terms used by Paul to describe the forces of evil. We may observe here that Paul does not really take the trouble to explain, describe or even distinguish the shades of meaning among these various terms. Accordingly, we need to consider the observation made by Dr. Martin Scharlemann, who observes:

Nowhere in the New Testament is there an exact description of these phenomena, nor is any attempt made to differentiate

among them or to rank them according to function and mission.¹

In the same vein, Young Lee observes:

It is difficult to distinguish the shades of meaning among them. However, it appears to us that these names have been indiscriminately used by Paul to designate the powers.²

Still another author, Heinrich Schlier, writes:

The New Testament nowhere gives an exact description of the various phenomena. There is no effort to differentiate among them, or to arrange the various names or appearances systematically.³

We have so far examined the different terms which the apostle Paul employed to describe these evil forces. The chief difficulty that seems to arise is in the matter of understanding what Paul meant by these terms. It is quite true that the realities referred to by means of these words are hard to present graphically in the thought-forms of the present century. We may, therefore, lament the fact that Paul was not more explicit on this subject; for then we might be more precise and certain in both our interpretation and application. But before we blame Paul for some kind of possible deficiency in this matter, it will be well at this point if we pause to examine the Old Testament as one of the possible sources for both Paul's terminology and his conceptualizations.

¹M. H. Scharlemann, "The Secret of God's Plan", Concordia Theological Monthly, 8, (Sept. 1969), 339.

²Jung Young Lee, "Interpreting the Demonic Power in Pauline Thought," Novum Testamentum XII, I (Leiden: E. J. Brill, 1970), p. 55.

³Heinrich Schlier, Principalities and Powers in the New Testament (New York, NY: Herder and Herder, 1961), p. 13.

Old Testament Background

After an examination of the names, the question that inevitably arises is: Where did Paul acquire the beliefs associated with these terms? Did they come to him by special revelation, or can we find some clues in his own personal background as a "Hebrew of the Hebrews"?

To start with, we want to observe that the names mentioned above do not appear very frequently in the Old Testament, if at all. This is not to say, however, that the work of demons, or the idea of evil were unknown. On this point D. Whiteley quite appropriately observes regarding the Old Testament:

Closer investigation, it is true, shows that there are more references to non-human forces of evil than might at first sight appear.⁴

In the Old Testament, these non-human forces are presented as God's opponents. This view of things is, of course, a part of Hebrew thought. The name "Satan", for example, is the English for the Hebrew word שָׂטָן . The verb form of it means "to oppose," or to "act as an adversary". The noun form of the word, by way of origin, means "adversary" or "misfortune". We read, for example:

God also raised up an adversary to him, Rezon, the son of Eliada (1 Kings 11:23) . . . He was an adversary of Israel all the days of Solomon (1 Kings 11:25).

A similar use is found in 1 Sam. 29:4, where the commander of the Philistines objects to David's presence lest he turn and become their adversary. The same word is used when David addresses the sons

⁴D. E. H. Whiteley, The Theology of Paul, (Philadelphia: Fortress Press, 1972), p. 20.

of Zeruah in 2 Sam. 19:22. In Ps. 109:6, the term is used to speak of an accuser.

There are four places in the Old Testament where "Satan" is used as an official title or identification for the kingdom of evil; namely, Zech. 3:1; Job 1 and 2; and 1 Chron. 21:1. The use of this term in Zech. 3:1, with an article, suggests that the name is used here as a title for the kingdom of evil forces and not as a proper name. Marvin Pope has put the matter as follows:

The figure here is not the fully developed character of the later Jewish and Christian Satan or Devil.⁵

The book of Job, more than any other document in the Old Testament, portrays the role and activities of Satan. Here, too, the term "Satan" is used with an article. In his reply to the question: "Whence have you come?" Satan states that he was going to and fro on the earth and from walking up and down on it (Job 1:7). This seems to be a play on the word "Satan," and perhaps indicates the possible origin of the term. In his book Pope has made some interesting observations. He cites one source, Tur-Sinai, as making the attractive suggestion that the figure and role of Satan derives from the Persian Secret Service. In that Service, it is said, the royal police were called the "eyes and ears of the King."⁶ Pope further suggests that the word "Satan" might well derive from the word "sut" which means "roam" or "move." Hence, to quote him:

⁵Marvin H. Pope, Job, Introduction Translation and Notes, The Anchor Bible (Garden City, NY: Doubleday and Inc., 1965), p. 10.

⁶Ibid.

As a roving secret agent, the Satan stood ready to accuse and indict his victim and serve as a prosecutor as in Zech. 3:1 (cf. Ps. CIX.6). If the roving investigator found nothing to report, it might occur to him to assume the role of agent provocateur, as in 1 Chronicle 21:1.⁷

This fact, that Satan acts as an accuser, is amply demonstrated in the narrative concerning Job. First, Job's family and friends understood the evil to have come from God Himself. For example, we read:

Then came to him all the brothers and sisters and all who had known him before, and ate bread with him in his house; and they showed him sympathy and comforted him for all the evil that the Lord had brought upon him (Job 42:11).

In the second place, Satan is not permitted to destroy Job, for we read:

And the Lord said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil? He still holds fast his integrity, although you move me against him to destroy him without cause (Job 2:3).

Four facts stand out in this narrative. In the first place, Satan is here not portrayed as one who opposes God. Instead, he is God's minister, performing God's will. The role of Satan in this narrative approximates that of First Corinthians, chapter five, where Paul exhorts the Christians there "to deliver this man to Satan for the destruction of the flesh that his spirit may be saved in the day of the Lord Jesus" (5:5). In both situations, the purpose for which Satan is employed is not to annihilate completely the persons involved. Instead they are, by way of bitter experience in the devil's hand, to experience God's care and concern.

⁷ Ibid.

Yet, in the second place, in Job's narrative, Satan is portrayed as man's enemy. He is bent on bringing false accusations against man and thereby convicting him before the throne of God. This idea of Satan as man's opponent is more often than not implied in Paul's theology about evil forces in the universe. For instance, in Ephesians, chapter six, Paul warned his readers about the onslaught of the evil forces. He exhorts them to be alert and prepared at all times with the weapons of the spirit. In this exhortation, Paul views the devil as the kind of opponent who untiringly tries to destroy man, hence our alertness to all his devices. He wrote as follows:

For we are not contending against flesh and blood, but against the principalities, against the powers . . . Therefore, take the whole armor of God, that you may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness and having shod your feet with the equipment of the gospel of peace; besides all these, taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the spirit, which is the word of God (6:12).

Thirdly, there is an element in this narrative which suggests that Satan can exercise a certain degree of "influence" on God. The clause which says, "Although you move me against him to destroy him without cause" (Job 2:3), tends to point in this direction. His entry into the presence of God, his participation in the council of the "sons of God," and his attempts to make God doubt Job's piety portrays the devil's sinister sway and power. It is very probable that Paul knew or learned about the trickery of the devil from Job's story and therefore could warn his converts to "stand against the wiles of the devil" (Eph. 6:10).

The fourth fact is that, in his designs upon the righteous, Satan cannot go beyond the limits which God sets. In God's gracious providence, the evil plans and designs of the devil serve God's purposes for His elect ones. As a person well-trained in the Old Testament Scripture, it is never to be doubted that Paul inherited this thought-pattern from his synagogue teachers and his rabbinic instructors. Little wonder then that he comforts his audience with the following words:

No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it (1 Cor. 10:13).

Such a deep spiritual insight on the part of the apostle did not come to him by accident. Paul was surely acquainted with the narrative that describes Job and his suffering. What probably excited the apostle most was the end result of Job's exposure to Satan's wiles; namely, that in spite of his own desperate situation, God made a way for Job to escape the devil's onslaught.

The name "Satan" appears for the first time in the Old Testament without an article at 1 Chron. 21:1, a book which was written after the Persian period. Here Satan becomes a proper name and is being portrayed as the tempter who persuaded David to take a census. The appearance of the term here is of special significance. 2 Sam. 24:1 attributes this act of folly to the Lord Himself as the source of the idea and not to Satan.

In his doctrine of evil powers, Paul did not leave his audience in doubt concerning the determination of Satan to tempt God's children. Seldom does Paul speak of Satan and his influence without

either directly or indirectly warning his readers about Satan's designs to cause the fall of mankind. In his advice to couples in First Corinthians, chapter seven, Paul suggests that they should learn not to separate from each for too long a time "lest Satan tempt you through lack of self-control" (7:5). Admonishing Christians in the Church at Galatia, the apostle reminds them of the danger that confronted those who have the role to restore the weak brethren, when he wrote, "Look to yourselves, lest you too be tempted (Gal. 6:1b).

A similar view of Satan as a tempter is expressly put forth by Paul in his epistle to the Christians in Thessalonica in the words:

For this reason, when I could bear it no longer, I sent that I might know your faith, for fear that somehow the tempter had tempted you and that our labor would be in vain (1 Thess. 3:5).

Paul may also have learned from the Old Testament that Satan has power. If indeed the story concerning Job influenced Paul's concept of Satanology, as we tried to show above, it would not be an overstatement to assume that Paul sensed that the source of Job's affliction was to be found in a powerful being behind the act. Little wonder then that he describes the forces of evil as dunamis "powers" (Rom. 8:38).

His idea of the forces of evil as archontes "rulers" may also have originated from his knowledge of Job's story. For Job's predicament consisted in being made subject to the devil as a "ruler", who subjected his frail and defenseless body to all forms of suffering. That is precisely what every cruel and wicked ruler does to his subjects.

It is perhaps in this sense that Paul viewed the devil as a wicked ruler of this age (1 Cor. 2:8).

We may, therefore, conclude that Paul's ideas concerning Satan sprang, to some extent, from his acquaintance with the Old Testament's teachings about this subject. This observation does not rule out the further possibility that God may have revealed many aspects of these teachings to Paul in a very special way.

Our search for Paul's background concerning the cosmic powers, however, is not limited to the Old Testament. We must move on to another type of literature from which Paul may have inherited some of his ideas on this subject. The literature that we want to examine at this point is known as Intertestamental Literature.

Intertestamental Literature

It is not necessary to go into a detailed discussion of the many books of this age and the debates raging among scholars about their origins and authors. It will suffice to deal with the substance of this matter. The items that follow, therefore, are illustrative rather than definitive.

Apocryphal and Pseudepigraphical Background

In the Apocryphal writings there are not many references to Satan; yet the few which do occur become so vivid that one might say that "we are in the presence of the kingdom of demons."⁸ In the

⁸James Hastings, Ed., Dictionary of the Bible, V. 4 (New York: Charles Scribner's Sons, Edinburgh: T. & T. Clark, 1902), p. 409.

Apocryphal book of Sirach, for instance, Satan is described as taking possession of an ungodly man in such a manner that, when the person curses Satan, he may be said to curse himself. This thought is expressed as follows: "When an ungodly man curses his adversary, he curses his own soul" (Sirach 21:27).

In the book of Wisdom, Satan is called by the Greek word diabolos and is identified with the serpent of Genesis 3. Death entering the world is blamed on the envy of the devil, as is made clear in the following words:

For God created man for incorruption and made him in the image of his own eternity but through the devil's envy death entered the world and those who belong to this party experience it. (Wisdom of Solomon 2:24).

The awareness that man was made perfect in the image of God is not denied in Paul's theology. Indeed, his proclamation concerning "the redemption of our bodies" (Rom. 8:23) is one way of demonstrating that man has lost the relationship expressed by the term "image of God." But that is not all. In one of his pieces of advice to the Church at Corinth, Paul asserts that a man ought not to cover his head since he was made in the image and glory of God (1 Cor. 11:7). Could Paul have come into contact with the literature of the period between the testaments? Very probably.

But, allowing for the fact that Paul was acquainted with the literature of the intertestamental period, we want also to say that we do not know to what extent these writings influenced him on the question of death entering the world. For, while the book of Wisdom blames the presence of death in the world on the envy of the devil, Paul ascribes it to man's sin. He writes:

If because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus (Rom. 5:17).

So there is a difference in Paul's theology when viewed in the light of the Apocrypha. We make this observation in order to express a caution and warning against the temptation to assume too much for Paul's background during the period under discussion.

It is in the pseudepigraphical writings that we find frequent mention of Satan. For instance, in the Book of The Secrets of Enoch, a writing thought to have been composed at about the beginning of the Christian era, there is an interesting story about Satan. Here, too, he is identified with the serpent of Genesis 3. His name, before he was hurled from the "heights" was Satanail. The story says that his name became "Satan" after he left the heavens. He became jealous of Adam because he (Adam) named the animals. As a result of this jealousy, Satan devised evil against Adam. He deceived Eve but did not touch Adam. This interesting story is reported in the following words:

The devil took thought, as if wishing to make another world, because things were subservient to Adam on earth. . . He became Satan after he left the heavens. His name was formerly Satanail. He conceived designs against Adam in such a manner that he entered and deceived Eve. But he did not touch Adam (2 Enoch 31:3)

His being hurled from the "heights" with his angels is described as follows in words ascribed to God:

And one from out of the order of angels, having turned away with the order that was under him, conceived an impossible thought to place his throne higher than the clouds above the earth, that he might become equal in rank to my power. And I threw him out

from the heights with his angels, and he was flying in the air continuously above the bottomless.⁹

In Enoch, moreover, we find that the notions or concepts of demonology have been developed with a more graphic fullness. In it demons are said to proceed from the giants who were the children of the fallen angels that lusted after the daughters of men. The demons, according to this book, will not be fully punished until the final judgment.¹⁰

In this book, too, Satan is depicted as the ruler of a rival kingdom of evil. In this literature, moreover, Satan is mentioned in the plural for the first time. These "Satans" are described as being subject to the "Lord of the Spirits." At the same time a strict distinction is made between satans and the fallen angels. The following quotation will support this point:

And I heard the fourth voice fending off the Satans and forbidding them to come before the Lord of the Spirits to accuse them that dwelt on earth. After that I asked the Angel of peace who went with me, who showed me everything that is hidden. Who are these four presences which I have seen and whose words I have heard and written down? And he said to me: This first is Michael, the merciful and long-suffering; and the second, who is set over all the powers, is Gabriel and the fourth who is set over the repentance unto hope of those who inherit eternal life is named Phanuel (1 Enoch 40:7-9).¹¹

⁹ R. H. Charles, The Apocrypha and Pseudepigrapha of The Old Testament in English, Vol 2 (Oxford At the Clarendon Press, 1913), p. 447, 2 Enoch 29:4.

¹⁰ Ibid., p. 198.

¹¹ Ibid., p. 211.

It is further stated that the bad angels fell in the days of Jared (1 Enoch 1:36 and 91-104). The name of the angel who led Eve astray is said to be Gadreel (1 Enoch 69:6). He is described as third in rank. Jekum is depicted as the first chief who led astray all the children of the angels and brought them down to earth. But the chief ruler among them all is Satan. The statement goes as follows: "For I saw all the angels of punishment abiding (there) and preparing all the instrument of Satan" (53:3).¹²

Unlike the "Watchers," or other fallen angels, these "satans" have a means of access to heaven, although the book of Enoch says that they were at one time prevented by Phanuel from appearing in the presence of the Lord of Spirits to accuse the dwellers on earth.¹³ They have a threefold function; namely, 1) to tempt to evil (69:4-6), 2) to accuse the inhabitants of the earth (40:7) and 3) to punish the condemned. Because of the last function, they are called the angels of punishment (53:3, 56:1, 62:11, 63:1).

The book known as the Testaments of the Twelve Patriarchs is not without references to Satan either. In them it is said: "This Spirit (the spirit of wrath) goeth always with lying at the right hand of Satan, that with cruelty and lying his work may be wrought (Test. Dan 3:6).¹⁴

¹²Ibid., p. 220.

¹³Ibid., p. 211 (40:7).

¹⁴Ibid., p. 333 (3:6).

In the Testament of Dan (5:6) Satan is depicted as the prince of Dan. This patriarch, Dan, in turn warns his sons to beware of Satan and his spirits. He says: "And now fear the Lord, my children and beware of Satan and his spirits" (Test. Dan 6:1).¹⁵

In the Testament of Gad we read that the spirit of hatred works together with Satan (Gad 4:6).

We have carefully cited a number of passages to underscore the fact that the idea of evil and Satan preoccupied people at the time when the book of Enoch was composed. In the same century also was a community of people in the Qumran area who held strong views about this subject matter in discussion. Hence, the Dead Sea documents are not lacking in these ideas either. We shall, therefore, take up these Scrolls at this point and examine what contribution they have to offer us in the matter of these cosmic powers.

Satan In the Dead Sea Scrolls

In the literature of the Dead Sea sect, Satan is often called Belial or Mastemah. He is also known as the angel and/or son of Darkness. In the Zadokite Document the word Mastemah is translated Belial. (Zadokite 4:13, 5:18).¹⁶

The day of the fall of the Kittians is described as the day which God has appointed for the final battle against the sons of Darkness (The War 1:5).¹⁷ In some instances, Satan is spoken of in

¹⁵ Ibid., p. 335 (6:1).

¹⁶ Theodore H. Gaster, The Dead Sea Scriptures with Analytical Index (Garden City, N.Y.: Anchor Press/Doubleday, 1976), pp. 71, 72, 565.

¹⁷ Ibid., p. 400.

an eschatological sense as one who will seduce men, for we

read:

It is concerning them that it is written that in the Last Days there will arise intemperate men who will operate with the spirit of Darkness and attack the partisans of Light who will be in a state of mourning through the dominion of Belial.¹⁸

There is also the promise that the elect of God will finally be delivered from the captivity and thralldom of Belial. This is stated as follows:

Howbeit, those who feel this sense of mourning are every one of them registered and spelled out by name in God's record . . . , and he being a God of mercy and God of Israel will when he deals retribution show mercy to those prophets of Judah when Belial seduced and they will be forgiven for all time and He will bless them for as much as He has said that He would bless them forever.¹⁹

The above quotation relates to 2 Sam. 7:29, where God is invoked to keep His promises by blessing the house of his servant. It says:

Now, therefore, may it please thee to bless the house of thy servant, that it may continue forever before thee, for thou O Lord God has spoken, and with thy blessing shall the house of thy servant be blessed forever.

The Dead Sea documents are in agreement with other Jewish writings, (for example 1 Enoch 55:3-4; 56:1-4), concerning the destiny and/or fate of Belial. It was the belief of the Qumran community that God will, at His appointed time, destroy Satan and save the righteous who are known as the sons of Light. Concerning this hope,

¹⁸Charles, p. 424.

¹⁹Ibid., p. 428.

we read: "Belial and all his partisans will be routed and destroyed forever while the sons of Light will be ingathered."²⁰

What has been said so far has provided cumulative evidence for the fact that Paul's way of conceptualizing the invisible powers was by no means an accident. The factualness of this standpoint is amply attested to or demonstrated by the similarity of thought that runs through the documents we examined as well as Paul's own statements as found in his epistles.

While bearing in mind, however, that Paul was acquainted with the thoughts of the Old Testament and the intertestamental literature, it must also be stated that what he knew of these forces was determined, illuminated and colored by circumstances and experiences of his own life and times. We can further demonstrate this fact from examples in Paul's own writings.

We have already mentioned²¹ the fact that Satan is spoken of by the Dead Sea Scrolls in an eschatological sense as one who will seduce men. This thought bears resemblance to Paul's admonition to Timothy to beware of the "latter times" lest he give heed to "deceitful spirits and doctrine of the demons." He writes: "Now the Spirit expressly says that in later times some will depart from the faith by giving heed to deceitful spirits and doctrines of the demons. . . ." (1 Tim. 4:1).

²⁰Gaster, p. 428.

²¹See p. 20.

Much of the literature we have examined so far has described Satan as the angel of Darkness. This kind of language is found mainly in the Dead Sea Scrolls, where these evil forces are either referred to as sons or angels of Darkness.²² In Paul's theology of the cosmic powers, we find expressions that depict similar concepts. For instance, in his letter to the Ephesians, Paul reminds his new converts of the fact that their opponents are "the world rulers of this darkness" (Eph. 6:12). In his letter to the Colossians, Paul shares with his audience the joy and knowledge that God has "delivered us from the dominion of darkness and transferred us to the Kingdom of his beloved Son" (Col. 1:13). In the same epistle, Paul makes the contrast between "the saints in light" and the "sons of darkness" (Col. 1:12). This kind of language reminds one of the Dead Sea Scrolls.

Furthermore, in the pseudepigraphical literature, particularly in the Book of Enoch, we find the interesting story of how a rebelling angel was thrown from the height with other angels under him, and how he was flying in the air continuously above the bottomless pit.²³ The use here of the term "air" resembles Paul's reference in Ephesians. There Paul reminds them how God's gracious providence has redeemed them from the power of "the prince of the air." He writes:

And now you he made alive, when you were dead through the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of the disobedience (Eph. 2:2).

²²See p. 20.

²³See p. 18.

In the Dead Sea Scrolls²⁴ there is a strong belief and hope that God will not only deliver the elect from the devil's captivity, but that he will also forgive them. This eschatological hope concerning the deliverance of the elect is found in some of Paul's writings. He speaks about the future as a time when God will finally crush the devil's onslaught and so save His people. For example, we read in Romans: "I would have you wise as to what is good and guileless as to what is evil; and the God of peace will soon crush Satan under your feet" (Rom. 16:19-20). This eschatological hope is further made clear by Paul in his letter to the Corinthians. He writes: "Then comes the end, when he delivers up the Kingdom of the Father, after abolishing every rule and every authority and power" (1 Cor. 15:24). In chapter one of First Corinthians Paul speaks about waiting for the revealing of our Lord Jesus Christ (1:7). This will be a time when all the people of God shall be delivered.

It was necessary to make the above comparison and contrasts in order to exhibit the similarities that exist between Paul's mind and those of his contemporaries concerning our subject matter. The world of Paul was a universe dominated by the thought of evil angels and demons. But, while Paul's concept of the cosmic powers may bear some degree of resemblance with the other documents, it is to be stated also that his understanding of them was different. It is, therefore, reasonable to conclude that the Apostle's understanding of the nature and functions of these powers in the universe owed very much to God's

²⁴See quotation on p. 21.

special revelation to him; for what he believed and wrote is far superior to the literary sources we have referred to.

CHAPTER III

THE REALITY OF THE "COSMIC POWERS"

In the previous chapter we tried to examine the descriptive words that Paul employs to describe the forces of evil. We also looked at some of the Old Testament and intertestamental literature in order to determine a possible background to his use of terms. Such an examination and comparison of the Old Testament and the intertestamental writings with Paul's statements concerning the forces of evil yielded some significant results. We reached the conclusion that Paul may have inherited some of his terms and concepts from the Old Testament as well as from some of the writings of the intertestamental period and from his contemporaries. But besides inheriting these ideas and concepts from the above-mentioned sources, we strongly suggested that much of what he knew about Satanic influences at work in the universe was revealed to him by God Himself.

In this chapter we shall attempt to determine whether a discussion of this subject does, in fact, consist of dealing with the existence and the reality of these cosmic powers. Before we proceed to deal with this topic, however, we want to bear in mind that the Biblical writers worked without any mental reservations as they wrote. For them, the existence of these beings, whether good or evil, was taken for granted as a matter of God's revelation. These were powers

to be reckoned with, they were sure. Paul made this clear to his audience in Eph. 6:12 when he alerted them to the fact that they were in the midst of a fierce and decisive battle. Moreover, in this battle they were face to face with forces which dominate the whole universe and were spiritual in character. The readers were therefore not fighting against "blood and flesh" but against spiritual entities in "the heavnlies."

In our approach, therefore, we shall consider these powers 1) as beings created by God; 2) as personal beings; 3) as beings with power and, lastly, 4) as creatures of a nature all their own.

We shall start with Paul's letter to the Romans. In Chapter 8:38-9 of Romans, the apostle states that nothing in all of creation can separate God's children from the love of God in Christ Jesus, our Lord. It is interesting to note that in this passage mention is made of angels, principalities and powers as God's "creation." Evil beings, therefore, are also God's creation.

Furthermore, in the letter to the Colossians, Paul alludes to the fact that both the invisible and visible things of creation were brought into existence by Christ through His creative act. He writes: "For in him all things were created in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities--all things were created through him and for him (1:16)." This makes it clear that not only what we see physically but also these invisible powers were fashioned by God. All things in, beneath and above this world were created by Christ and for him. Moreover, when Paul asserts that all things were created through Christ and for

Him, he wanted to proclaim the fact that there was no pre-existent matter which was organized or arranged to form the world. Instead, he argues against his opponents that all principalities and powers were created by God in Christ out of nothing.

This observation presents less difficulty if we keep in mind that Paul was well-acquainted with the story of Creation as given in the Old Testament. This creation story¹ leaves no room for anything that was not created by God. That is what it teaches. Paul had no other alternative to accepting the Biblical truth that these "powers" belong to God's creation.

This brings us to the second consideration; namely, that these forces are personal beings. Their "being-ness" is obvious from the names which they bear. As we have already seen, they are called "angels", "princes" and even "gods." Satan, the chief among them all, is termed the accuser, the tempter, the adversary and the destroyer. Heinrich Schlier defines these personal beings as follows:

It means that they manifest themselves as beings of intellect and will, which can speak and be spoken to. They are something which is capable of purposeful activities.²

They are not always, however, encountered as individual beings. This is shown in the way the Greek word pneuma is used both in the singular (Eph. 2:2) and plural (Eph. 6:12). The term itself is so used because evil forces come in different ways through many agencies.

¹See Genesis Chapter 1-2.

²Henrich Schlier, Principalities and Powers in the New Testament (New York: Herder and Herder, 1961), p. 18.

Further evidence of these evil forces as personal beings can be gleaned from the statement of Paul that Christians are to judge angels (1 Cor. 6:4). The evil angels who serve Satan are the ones probably referred to here. If we shall judge angels, we shall do so because they are beings who exist. In another place, Paul states that "you cannot drink the cup of the Lord and the cup of the demons" (1 Cor. 10:21). This proclamation of Paul points in the same direction. It assumes that both the Lord and demons exist and are functioning beings. In the epistle to the Ephesians, Paul indicates that these powers have their abode, and therefore, their being in the "heavenlies" (Eph. 6:12).

We must at this point, however, admit the fact that to describe evil forces in terms of "being-ness" may sound a little unreal to the modern mind. But perhaps it is not so much a question of the modern mind as it is our human limitation to grasp this mystery. If we accept the fact that God is able to create both visible and the invisible beings, this problem can be reduced in significance.

These forces are not just beings, they also constitute powers. This leads us into the third sub-division of this chapter; namely, the forces as powers.

Apart from the fact that these principalities are personal beings with will and intelligence, they are also beings of power. This is not to state that whenever the word "being" is used, power is meant. Pressing this point Schlier writes:

. . . the word "being" is to be understood both as a verb and as a noun. Not all of their titles show that they are beings of power.³

Concerning their power, however, three Bible passages become very important for the present consideration. First, we read in Romans:

For I am sure that neither death nor life, nor angels nor principalities nor things present, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord (Rom. 8:38).

A second passage for consideration is found in Paul's letter to the Ephesians (3:10). In this verse, Paul does not necessarily refer to these forces as being evil. He is neutral in his attitude toward them here. But he refers to them as powers. He writes:

". . . that through the Church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places." Their names, "principalities," "angels," "powers," etc., show not only the quality of these beings, they tell us also how they manifest themselves. They do not merely possess power--they constitute power. They exist as powers in and of themselves. And as powers, they have influence in the world. On this point Schlier has observed:

So indeed the principalities do not merely possess power; they are power, or at any rate it is as a power that they exist. And they are pure power, not merely the power of the universe as such; they are power, pure and simple, not the power of space, time or existence in general or of the void. They are power, capacity, dominion in person; they are the personified essence of power, capacity, etc.⁴

³Ibid., p. 19.

⁴Ibid., p. 20.

A third passage is found in Ephesians 1:21, where Christ is described as ruling above "all authority and power and dominion and every name that is named" (cf. Col. 1:16). In all the three passages cited above, power is not denied to the forces, but the point is made that Christ is above them all.

These considerations of the "invisible forces" as "powers", as "created" and as "personal" beings have already shed some light on the nature of the phenomenon referred to by Paul. We want now to examine this matter a little more closely.

Before we proceed, we want to define the word "nature". According to Webster's New World Dictionary, the word means: "The quality or qualities that make something what it is; essence. Inherent tendencies of a person . . . kind; type; as things of that nature."⁵

In the light of the above definition, therefore, we want to examine the nature of the evil forces with regard to their essence and inherent tendencies or characteristics which are unique or typical.

As we have already observed, Satan is an active, thinking being (1 Cor. 2:6). He has a depraved personality. In the Bible we learn about his evil thoughts, his schemes, and his deception. For instance, Paul exhorts Timothy to correct his opponents with gentleness supposing that "God may perhaps grant that they will repent and come to know the truth, and may escape from the snare of the devil, after being captured by him to do his will" (2 Tim. 2:25-26). Instructing

⁵David B. Guralnik, General Editor, Webster's New World Dictionary of the American Language, 1970, p. 498.

Timothy again on how to choose leaders for the Church, the Apostle exhorts him to be careful not to appoint a new convert for fear that the devil may take advantage of his being immature in the faith. To this end, Paul wrote:

He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil; moreover he must be well thought of by outsiders, or he may fall into reproach and the snare of the devil (1 Tim. 3:6-7).

Referring to the deceitful nature of the devil, Paul reflects the incident of the fall as recorded in Genesis 3. He writes: "And Adam was not deceived, but the woman was deceived and became a transgressor" (1 Tim. 2:14).

We have cited the foregoing Bible passages to underscore what may seem obvious. The deceitful and selfish nature of the devil is beyond reasonable doubt. The devil's plan is to disrupt and destroy human existence and everything that God has created. No part of the universe has been left untouched by his "offensive," so to speak. Little wonder, then, that the apostle warns all the people of God to walk circumspectly. He writes: "Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil" (Eph. 5:15-16).

To escape the devil's onslaught, we need to understand that Satan and all his angels have turned the human race against one another: nations against nations, tribes against tribes, families against families, individuals against individuals.

This brief survey of the reality of the evil powers has established beyond doubt the existence of the devils both as powers and

as God's creation. The devils are beings of a wicked nature. Though they operate under God's permissive will, they constitute the opposition to both God and man.

Finally, we need to state that the reality of their existence gains support from almost all the New Testament writers. Those who, therefore, deny their existence may be considered to be more bold than wise. Such denial does not give evidence of a strong faith. Nor, on the other hand, does it portray a low level faith on the part of those who acknowledge this fact. Indeed, those who deny the existence of these demonic influences are not only being exposed to the very onslaught we have discussed, but they also face the temptation of denying the very existence of God. Two great "powers", one evil and the other good, are operating in the universe. Acceptance of one and a denial of the other is, in fact, a denial of both. To refuse to believe what God, in His unlimited wisdom and grace has revealed to us for our good, is to tell Him: "What you say and who you are does not matter."

The diversity of names may present a problem for understanding these phenomena, but this is not the only teaching of the Bible that presents difficulties. In fact, the doctrines of election, the Trinity and of the Incarnation, for example, are also hard to grasp. On the other hand, however, the existence of these evil forces does not depend on our belief or unbelief. They are real. Their being and work are revealed facts, given to us by God's Word for our instruction, in order to make us wise unto salvation. This word asks us to believe even when we do not fully understand.

CHAPTER IV

THE WITNESS OF THE NEW TESTAMENT

Chapter III dealt with the question of the reality of the cosmic powers. It pointed out from Paul's own writings that he was addressing himself to the question of evil forces in terms of their actual work and being. He understood them to be created by God. In Paul's mind the forces of evil, in their work and influence, were beyond human comprehension, a fact which the Christian ought to be aware of so that with the Word of God they might overcome the devil's onslaught.

In this chapter, we shall concern ourselves with determining to what extent the New Testament in general, that is, outside of St. Paul's epistles, sheds light on Paul's theology of principalities and powers. This is not to be understood, however, as an attempt to have other Bible passages fall in line with those of Paul in order to establish agreement. Our purpose is to examine as many other New Testament passages as possible to show that the idea and concept of evil forces, as a factor in human existence, was a matter that the people reckoned with at the time when the New Testament was written. The purpose of this approach, therefore, is to point out the fact that the idea of evil forces at work in the universe was not limited to Paul. In addition to examining the world view concerning this

matter at the time mentioned above, we shall also examine Jesus' reaction over against demonology in general.

A General Survey of The New Testament

Generally speaking, other New Testament writers do not differ much from Paul in the matter of concepts and ideas concerning the forces of evil except perhaps in the use of terms¹ as we are going to point out here. The various names given are often used interchangeably as synonyms. A few examples can be given to support the above statement. Fore example, in Acts, Satan is referred to as the "devil" (Acts 10:38; 13:10). In 1 Peter 5:8, Satan is called the "adversary;" in Revelation 2:10, he is referred to as the "accuser." In both Revelation 12:9 and 20:2, he is referred to as "that ancient serpent, who is called the Devil and Satan." He is further described in these passages as the deceiver of the whole world who was thrown down to the earth with his angels.

In the Synoptics, Satan is referred to as Beelzebub (Mark 3:22). Both Satan and demons are conceived as working every form of bodily and moral calamity (Luke 13:16,32). The temptation story reveals the devil as an active and scheming being, seeking to prevent Jesus' way of going about his mission of redemption by way of the cross. In this story, Satan is portrayed as holding the power of this world in his hand. He offers to surrender it to Jesus on condition that he (Satan) be accorded worship (Luke 4:1-13; Matt. 4:1-11). In Matthew 4:3, Satan is called the "tempter." Judging from the above examples,

¹See the use of terms in Paul in Chapter II.

we can conclude that Paul, even though he used terms which were different from those used by other writers of the New Testament, was nevertheless in agreement with them in their conceptualization of the devil as evil, as both man's and God's opponent, as deceptive and as pervading all of human existence.

We shall proceed from here to examine how Jesus reacted to the notions and/or beliefs about the forces of evil among his people during his earthly life. First we shall establish that Jesus recognized the existence of the devil as a matter of fact; and then we shall show how he reacted to those who were possessed of these evil beings.

Jesus' recognition of the existence of the devil is portrayed in His reply to the disciples in Luke 10:18. Here, the report of the success of the preaching tour was overwhelming in this that the seventy did not only heal sickness but that even the demons obeyed them. Replying to this report, Jesus said, "I saw Satan fall like lightning from heaven." The Greek word etheoroun "I beheld" or "saw" is important because it suggests that Jesus saw Satan or kept on seeing him over and over again, as the imperfect tense of this word must be rendered.

In John's Gospel, Jesus prays that his disciples may be delivered from the "evil one" (John 17:15), just as he taught them to pray that they might be delivered from temptations. When he was approaching his end through suffering and death, Jesus predicted the collapse of Satan's kingdom. He proclaimed: "Now is the judgment of this world, now shall the ruler of this world be cast out" (John 12:31). Describing the nature of the devil, Jesus says:

He was a murderer from the beginning and has nothing to do with the truth because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies (John 8:44).

In John 3:8, he is described as the first liar and sinner and the fountainhead of all sin. We read: "He who commits sin is of the devil, for the devil has sinned from the beginning" (John 3:8). We have cited the above passages to show that Jesus did not repudiate the belief in the existence of the devil prevalent among his people during his day. Like Paul, he described the devil as the "ruler of this world" (John 12:31) and predicts his final defeat. But Jesus did not know them merely as beings that exist, he knew them also as beings who continue to influence the lives of men in their fallen estate.

Jesus knew that demons were responsible for the many physical and mental illnesses among his people. The demonic assault on human life became so prevalent that Jesus spent a great part of his time in healing those who were possessed. According to John Richards, to be possessed refers to "the apparent take-over of a person by an alien personality or intelligence."² According to Nauman:

The possessed are those in whose inner being he Satan appears to settle and dwell. He exercises on them various operations, harassing them with torments and tortures, only, however, when the wisdom of God permits. They are termed demoniacs in order to express by a single word that they live in partial subjection to the devil's power.³

² John Richards, An Introduction to the Demonic Dimension in Pastoral Care, (New York: The Seabury Press; A Crossroad Book, 1974), p. 92.

³ St. Elmo Nauman, Exorcism Through the Ages (New York: Philosophical Library, 1974), p. 87.

The act of giving relief to those who were so possessed is described by the Greek word ek-ballo. It is used many times in the Synoptic Gospels. It means to "throw out," "expel," "exclude" or "reject." John Richards chooses the term to "chuck out."⁴ The words "rebuke" and "command" are also used. But whatever word may be used to describe this act, it is clear that by the exercise of the power to "cast out", deliverance and healing of the victim involved is meant.

The Synoptic Gospels are full of instances dealing with Jesus casting out demons. For instance, in Matthew 9:32-34, (cf. Luke 11:14-17), there is an incident in which Jesus casts out a demon from a dumb demoniac. The impact of this incident caused the Pharisees to accuse Jesus of casting out demons by the "prince of the demons," while, on the other hand, the crowds marveled at the event and exclaimed that, "never was anything like this seen in Israel."

Reacting to the plea of the Pharisees that he should "get away from here for Herod wants to kill you," Jesus replied, "Go and tell that fox, behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course" (Luke 13:31-32).

These tireless agents of the devil, the demons, can, in the process of possessing their victims, exert on the body a strange and energetic action. For example in Mark 9:17-29, (cf. Luke 4:35-36, 8:26-33), there is an account of a father who approached Jesus with the following words:

⁴Richards, p. 119.

Teacher, I brought my son to you, for he has a dumb spirit; and whenever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, and they were not able. However, it has often cast him into the fire and into the water to destroy him.

Turning to his disciples, Jesus exclaimed: "O faithless generation, how long am I to be with you? How long am I to bear with you?" And asking the boy to be brought to him, Jesus rebuked the deaf and dumb spirit with the following words: "You dumb and deaf spirit, I command you, come out of him, and never enter him again."

The devil had taken possession of this boy from his childhood. That was not a punishment for the sins he knew of. This fact, however, did not save him from this predicament. It was only the miraculous work of Christ that saved him from that oppressive situation. In Capernaum, too, Jesus met a man "who had the spirit of an unclean demon." This was in the synagogue. The account of this incident says that the demon recognized Jesus as the "Holy One of God" who came to destroy him. On hearing this remark, Jesus rebuked him and said: "Be silent, and come out of him." The demon came out of the possessed and did no harm to him according to the text (Luke 4:31-35).

Sometimes the devil can take possession of a man's entire being as probably was the case with Judas of whom Jesus said: "One of you is a devil." (John 6:70). The descriptions of Jesus' reaction to the presence of the forces of evil among his people are so numerous that it is not possible to mention all of them here. But we have demonstrated that Jesus did not only acknowledge the presence of evil but also his assault on human lives. The work of casting out the demons from those who were possessed became so important for Jesus that he did not only cast them out himself, but also delegated

power to his disciples to assist and continue in this part of the ministry, even in his absence. We shall verify this latter statement from the biblical accounts.

In sending out the twelve disciples to the "lost sheep of the house of Israel", Jesus gave them authority over the unclean spirits and charged them to cast them out. We read:

And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and infirmity. (Matt. 10:1; cf. Mark 6:7)

One of the purposes for calling the disciples was that of not only preaching but also having authority to cast out demons. St. Mark writes like this:

And he went up on the mountain, and called to him those whom he desired; and they came to him. And he appointed twelve to be with him and to be sent out to preach and have authority to cast out demons. (Mark 3:13-15)

Since the power and authority to cast out demons was delegated or given to the disciples, we, therefore, have no reason to wonder how the disciples were able to perform miraculous cures in the name of their Master. The disciples themselves say, with a note of surprise: "Lord, even the demons are subject to us in your name" (Luke 10:17). It seems also from Mark 16:17 that Jesus did not limit this power and authority of casting out demons to the twelve disciples. That is perhaps why he ascribed this miraculous power of casting out demons to those who were to believe; for we read: "And these signs will accompany those who believe: in my name they will cast out demons . . ." (Mark 16:17). This prediction is not void of fulfillment; for we learn from the book of Acts that when Paul became a believer, he, like the rest of the disciples cast out evil spirits in Jesus' name. This interesting account is reported as follows:

As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are the servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her. And it came out that very hour (Acts 16:16-18).

The question as to whether every believer could cast out demons is not the concern of this work. It may be well, nevertheless, to point out that not even all the disciples who received the power and the authority to perform this act actually cast out demons. At least we are not told that all of them did, nor that they did not. Therefore, Christians are not expected or demanded to demonstrate their faith by casting out demons. We must preach the victory of Christ over the evil phenomena as the early Christians did. From Christ's delegation of his power to his immediate disciples and to those who will believe to cast out demons, we shall proceed to examine those passages which clearly indicate that the notions and/or belief in the forces of evil was common-place in the Roman world of Christ and his disciples.

The first example of this can be gleaned from the book of Acts. For example, in Paphos Paul met a man whose name was Elymas, a magician. This magician withstood Paul and Barnabas in their mission work. He probably used the power of the devil to perform magic, hence Paul described him as: "You son of the devil, you enemy of all righteousness, full of all deceit and villainy . . ." (Acts 13:10). In Acts 16:16, there is an account that involves "a slave girl", who through the spirit of divination "brought her owners much gain by soothsaying." Exorcists are also mentioned. In Acts 19:13-14 reference is made to the itinerant Jewish exorcists who, in imitation of

Paul, used the name of Jesus in vain to cast out evil spirits. They are later on described in the text as the seven sons of a Jewish high priest whose name was Sceva.

The second example of a general belief in demonic forces can be found in the Gospels. More often than not, the attitude or reaction from the crowd can portray the general belief of the people toward this world view. When Jesus performed miracles there are occasions the crowd attributed the act of exorcism to the power of the devil or what they described as "Beelzebul, the prince of demons." For example, we read the following statement from the Gospel of Luke:

Now he was casting out a demon that was dumb; when the demon has gone out, the dumb man spoke, and the people marveled. But some of them said, "He casts out demons by Beelzebul, the prince of demons. (Luke 11:14-15; cf. Matt. 12:22-24)

Remarking on the Jewish attitudes toward their prophets, Jesus exclaims: "For John the Baptist has come eating no bread and drinking no wine; and you say, 'He has a demon.'" (Luke 7:33). There are occasions in the Gospel of John in which the crowd remarked that Jesus was possessed by the demon. In John 8:48-89, we read the following statement:

The Jews answered him, "Are we not right in saying that you are a Samaritan and have a demon?" Jesus answered, "I have not a demon; but I honor my Father, and you dishonor me." (cf. John 7:20, 8:52, 10:20)

We have so far shown that belief in the dominion of evil forces over the world was to some degree common to the age of Paul. It was so in the Jewish and Gentile world as we point out both from the Gospel narratives and in the book of Acts. Indeed, we may add here that Paul used terms from the pagan world to describe the evil phenomena.

Terms, which we are inclined to believe that were probably borrowed from the field of astrology of his day. For example, we read from the book of Romans the following statement:

For I am sure that neither death, nor life, nor angels, nor principalities, nor things present nor things to come, nor powers, nor height, nor depths, nor anything else in all the creation, will be able to separate us from the love of God in Christ Jesus our Lord (Rom. 8:38-39).

The words hupsoma "heights" and bathos "depth" were both technical words in astrology. They denote the highest and lowest point reached by a heavenly body; namely, zenith and nadir. The words enestota (things present) and mellonta (things to come) may also refer to the present and future positions of stars in their courses.

It is difficult to hold the view that such astrological terms were Paul's personal creation. Young Lee has said it well when he observes that:

The use of such technical terms of astrology in one phrase by accident is rather difficult for us to conceive. Therefore, even though Paul was not aware of the real meaning of these terms, he was at least acquainted with them in his involvement with Hellenistic gentiles.⁵

Little wonder, then, that almost all the New Testament writers mention the presence of the forces of evil. Indeed, Schlier has observed:

When they were mentioned by Jesus himself or by the Apostles and the early Church, their hearers, whether Jewish or Gentile, knew what was meant. In some way, revelation absorbed them from the tradition of universal human experience.⁶

⁵ Jung Young Lee, "Interpreting the Demonic Powers in Pauline Thought", Novum Testamentum, XII/I (Leiden: E. J. Brill, 1970), p. 63.

⁶ Henrich Schlier, Principalities and Powers in the New Testament, (New York: Herder and Herder, 1976), p. 13.

The impact of invisible forces pervading all of human existence, therefore, was the concern not only of other New Testament writers apart from Paul, but also of the people in general.

We may therefore conclude that Paul was not speaking either ahead of or after his time, but that, though he may have differed slightly from the rest of the New Testament writers in his use of terms, he was representing the feelings, beliefs and thought-forms of his day. But, of course, his own view of this dimension of existence was derived from the kind of revelation afforded him by God Himself as one of that special group of persons we know as apostles of Jesus Christ.

CHAPTER V

THE TARGET OF THE ATTACK AND THE ARENA OF CONTEST

In chapter four we discussed the fact that the belief in evil forces at work in the world did not originate with Paul himself. It was a common view held before, during and after his time. We arrived at the above conclusion on the basis of our study not only of other New Testament writers but also of Jewish literature. We also dealt with Jesus' miraculous work of driving out demons from those who were possessed by them. Here we found testimony to the fact that Jesus himself recognized the existence of these devilish beings. But we were also made aware of the fact that he was superior to them all.

In this chapter we will undertake to investigate the over-all influence of the cosmic powers on the world's structures in general. In doing this, we will examine, first of all, how they affect legal institutions, internal orders, and human relationships. Then we will determine where in the universe the one great cosmic "battle" is being fought.

Before we go any further, it is necessary to consider the import of the Greek word kosmokrator since it is one of the rare words used in the New Testament of the cosmic contest under discussion. Indeed, it is used only by Paul at Eph. 6:12, although we may venture to add that such passages as Eph. 2:2, 2 Cor. 4:4, John 14:30 and Jude 25 carry some of the same connotations. That is to say, the language and expressions in these latter passages are also cosmic in scope and character.

The word kosmokrator appears in Orphice Hymns¹ 8 and 11. It is used there of the gods whose rule was universal. In his commentary,² T. Abbot asserts that the word kosmokrator was used in rabbinical writings, and that it was sometimes transliterated to refer to kings whose rule was world-wide as, for example, Nebuchadnezzar and Belsazar. T. K. Abbot also quotes Schoettgen as saying that by this term Paul meant the rabbis and the doctors of the law among the Jews. But this last suggestion seems rather untenable in view of the fact that both the contents and the text of Ephesians 6 point to a spiritual contest "in the heavenlies".

In his commentary,³ R. Lenski interprets kosmokrator to mean "world tyrants". He prefers this interpretation to "world rulers" because, according to Lenski, the word kratos "in the compound noun contains the idea of exerting strength and utter hardness and thus acting like the worst tyrant." These tyrants, according to Lenski, have their vast domain in the whole world.

In an interesting reading of Deut. 32:8-9 (see also Gen. 6:2,4 and 32:24) angels are called "sons of God". It is implied there that God has given to each nation a guardian angel, except for Israel which is under God's own jurisdiction. Thus we read:

¹Guilemus Quandt, ed., Orphei Hymni (Berolini: Apud Weidmannos, 1955), p. 8.

²T. K. Abbot, A Critical and Exegetical Commentary on the Epistle to the Ephesians and Colossians (Edinburgh: T & T Clark, 1977), p. 182.

³R. C. H. Lenski, The Interpretation of St. Paul's Epistle to the Ephesians and to the Philippians (Columbus, Ohio: The Wartburg Press, 1946), p. 660

When the Most High gave to the nations their inheritance, when he separated the sons of man, he fixed the bounds of the peoples according to the number of the sons of God. For the Lord's portion is his people, Jacob his allotted heritage (Deut. 32:8-9).
(See also Gen. 6:104 and 32:24)

This quotation is all-inclusive. It tends to embrace the fact that the "rule" of these angels is universal in scope and character. It further points to the fact that Yahweh, the God of Israel, is in control also of other nations. Here again, the idea of angels as kosmokratores is evident. Here they come under God's providence; hence these angels are not thought of as evil. In the book of Daniel, a war is reported as going on between the prince of Greece and the prince of Persia. We read there:

The prince of the kingdom of Persia withstood me twenty-one days; but Michael, one of the chief princes, came to help me, so I left him there with the prince of the kingdom of Persia and came to make you understand what is to befall your people in the later days (Dan. 10:13-14).

The princes here are not to be understood merely as referring to human princes, namely, Alexander the Great and Darius III. They are rather the angelic guardians of these two nations, respectively. This fact is substantiated in a later passage where a third prince is mentioned, whose name is Michael. He is connected to the same scene and is the angel of God's people. Concerning this, we read the following statement: "At that time shall arise Michael, the great prince who has charge of your people." (Dan. 13:1)

It was necessary to discuss this word kosmokraton because it is used by Paul in Ephesians 6 to describe the forces of evil. We may, in passing, ask the question why Paul viewed these angels as evil.

In answer to this question we want to say that Paul was probably familiar with the history of the sway and dominion of one world empire after another. He probably read about the unjust political conditions among the Egyptians, Assyrians and Persians. The Romans in the time of Paul practiced good justice. But we cannot say that the Roman government was uniformly good. There were occasions when one could sense some elements of injustice. For example, Luke, the author of the book of Acts, has indicated in his writing that at some occasions, the government of Rome was unfair (for example Acts 16:22). Paul, too, accepted this evaluation (for example, 1 Thess. 2:2). These may have been exceptions.

In addition to the possible political corruption both before and during Paul's time, we have also learned from Paul's own writings that the moral standards in the Roman empire were reprehensible (for example Rom. 1:26-32). With the situations that we have described above, the apostle may have come to discover, to his surprise, that the providential order of Deut. 32:8-32 had become deeply corrupted. Paul, of course, also knew the Old Testament. There are indications in the Old Testament that Israel, too, accorded worship to the "hosts of heaven". Indeed, the warning in Deut. 4:19 may have arisen from such worship for we read:

And beware lest you lift up your eyes to heaven and when you see the sun and the moon, and the stars, all the hosts of heaven, you may be drawn away and worship them and serve them, things which the Lord your God has allotted to all the peoples under heaven.

The worship of these heavenly hosts, which, from all indications in some of Paul's writings, includes angels (Col. 2:18), and the sanction and acceptance of this worship by the angels themselves made these beings participants in human sins (cf. Gen. 6:1-4). This is to say that by accepting joyfully the worship accorded them, these angels who were to

represent God among the nations (Deut. 32:8-32) have turned and usurped the honor which belongs to God and, therefore, rebelled against God. Hence they become guilty of sin just as those who worship them. Little wonder then that they have become corrupt! About this matter, G. B. Caird writes:

God had set the heavenly bodies in the sky to mark out the seasons, and had given to his angels authority over the nations. Men had made the mistake of offering to the creature the worship which is due only to the Creator Men had exalted that which was secondary and derivative into a position of absolute worth, and by accepting their worship the "rulers" had become involved in their sin.⁴

In the pseudepigraphical writings, as, for example, in the book of 1 Enoch 12:3-5, there is a narrative concerning the vision of Enoch, the scribe, in which he was sent to go and declare judgment on the "Watchers". The message of the vision reads as follows:

"Enoch, thou scribe of righteousness, go, declare to the watchers of the heaven who left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: Ye have wrought great destruction on the earth: Ye shall have no peace nor forgiveness of sins. (1 Enoch 12:3-5; cf. Genesis 6:1-6)

These Watchers are probably the "sons of God" referred to in Deut. 32:8-9; (cf. Genesis 6:1-4). They are sometimes called the "heavenly Watchers" (1 Enoch 13:10) and "eternal Watchers" (1 Enoch 14:1).

From Paul's statement, therefore, that even Satan disguises himself as an angel of light (2 Cor. 11:14), and the apostle's conviction that these angels could never separate us from the love of God in Christ Jesus our Lord (Rom. 8:38), the matter becomes clear that Paul had come

⁴G. B. Caird, Principalities and Powers, A Study in Pauline Theology (Oxford: The Clarendon Press, 1956), p. 9.

to realize that these supernatural beings had become corrupt. This is the reason Paul viewed these angels as evil. It is also true that much of what he knew about these angels may have come from God Himself by way of revelation.

Coming back again to the word kosmokraton, we want to say that we have not exhausted the dimensions of the question. We have, however, touched on such issues as directly or indirectly reveal to us that "world rulers" means spiritual beings and that the scope of their "rule" is universal. From this standpoint we shall proceed to examine how these powers affect the world's structures.

The Powers Affect Legal Institutions

Under this topic, we will first of all investigate the influence of these invisible powers over the visible, political rulers of this world. In the New Testament, there is a clear indication that the terms "principalities and powers" include the rulers of a state. Commenting on this matter, Cullmann puts it like this:

The question is not posed here in the form of alternatives: Whether Paul has in mind here only the invisible, demonic powers or whether he has in mind here only Pilate and Herod. He speaks of both. But then it is important that here he sees the worldly rulers as the effective tools of the invisible powers.⁵

We may at this point quote the exact words of Paul to support our viewpoint. In 1 Corinthians Paul writes:

Yet among the mature we do impart wisdom of this age, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of

⁵O. Cullmann, The State in the New Testament (New York: Charles Scribner's Sons, 1956), p. 63.

God, which God decreed before the ages for our glorification. None of these rulers understood this; for if they had, they would not have crucified the Lord of Glory (1 Cor. 2:6-8)

In the above quotation, the phraseology "rulers of this age" is used two times by Paul. The rulers here may refer to the Jewish and Roman political leaders. The former were also ecclesiastical rulers, who, though they had the revelation and read about the coming Messiah, crucified the Lord of glory. They are described as "rulers" by Paul probably because of their social positions as leaders of others and perhaps because of their power, learning and birth (1 Cor. 1:20).

The "rulers of this age" may also refer to angels. These "rulers" crucified the Lord of glory out of sheer ignorance according to the passage in question. This act of ignorance calls our attention to Eph. 3:10 and 1 Peter 1:12, respectively. Both passages portray the fact that angels are ignorant of God's plan of salvation for mankind. "Therefore, the principalities and powers (angels) must learn through the church the manifold wisdom of God" (Eph. 3:10) concerning God's redemptive plan for mankind, "things into which angels long to look" (1 Peter 1:12). If the "rulers" crucified the Lord of glory out of ignorance, as stated by Paul in 1 Cor. 2:6-8, these rulers therefore are probably also the angels⁶ who used the visible political rulers to accomplish their evil plans and designs of crucifying the Lord of glory. Hence, both the visible political rulers and the principalities and powers were guilty of the crucifixion of the "Lord of glory". On this point Caird observes:

⁶We have discussed in this chapter the reason why Paul views these angels as evil.

Behind Pilate, Herod and Caiphas, behind the Roman state and the Jewish religion, of which these men were the earthly representatives, Paul discerned the existence of angelic rulers who shared with the human agents the responsibility for the crucifixion.⁷

In the same epistle, Paul gives his reason why the Corinthian Christians should avoid resorting to local courts of justice on the grounds that, after all, Christians will one day judge the "angels". Angels here probably means the evil angels, although in late Judaism the word "angels" implies both good and bad angels. The point, however, is that, according to this passage, Christians themselves will one day sit in judgment over the powers which now stand invisibly behind political institutions. To this end, Paul writes:

When one of you has a grievance against a brother, does he dare go to law before the unrighteous instead of the saints. Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases. Do you not know that we are to judge angels? (1 Cor. 6:3)

Another mention of angels in Paul's epistles involves some problems in interpretation. The Church in Corinth had written to Paul as an apostle for his opinion on matters that disturbed the church in Corinth (1 Cor. 11:10).⁸ With their new sense of freedom in the Gospel, it was necessary for them to know how far Christians were bound to current conventions, as for example, the behavior of women in society. In his reply, Paul wrote that "a woman ought to have authority on her head because of the angels."

⁷Caird, p. 17.

⁸For discussion of this, see Caird, pp. 17-22.

On the basis of Paul's writings, we have discussed how the invisible powers are responsible for corrupting the state, using "men" and institutions as agents. We want to say in passing, however, that, although Paul's experience with the government of Rome was not uniformly good (Acts 16:22, 37; 1 Thess. 2:2), he recognized it as God's bulwark against the moral chaos which would otherwise engulf mankind. He, therefore, enjoined his converts to respect government as God's arrangement for the welfare of mankind (Rom. 13; 1 Tim. 2:1-3).

We now want to move on to a discussion of how the devil uses the Law in its revealed sense to frustrate God's work of redemption. When we discuss the Law (Torah) specifically, as Paul understood it, we would suggest that Paul's belief in the existence of demonic powers behind the law subverting it was born to a large extent out of his own background. After all, Saul of Tarsus was second to none when it came to the matter of the Torah. He was determined in his life as a Jew to establish his righteousness by obedience to the law. He was not satisfied to be merely a Pharisee such as his contemporaries were. He tells us that he excelled them (Gal. 1:14). He was also a persecutor of the Church who considered himself blameless in the matter of Torah (Phil. 3:5-6). His zeal made him consider Jesus as a blasphemer who had died under the curse of the law (Gal. 3:13). The existence of the Church was an affront to God, he believed. But the Damascus experience changed his previous standpoint. He came to realize that by defending the honor of God's law he had become the enemy of the same God. In his new life he declared, "But I received mercy because I had acted ignorantly in unbelief" (1 Tim. 1:13). What applied to Paul held true of his kinsmen in regard to the Torah. To this end, G. B. Caird observes:

And what was true of Paul was true of the Jews in general. It was not their irreligion but their religion, their enthusiasm for the Torah, which had crucified the Son of God. The law had lain like a veil across their hearts to prevent them from seeing that God had visited and redeemed his people.⁹

What Satan did (does) is to set up the Torah between God and men, even turning it into something absolute and so separating men from God.

We must now move from this level of perceiving the "powers" behind the law to discussing how the powers affect the inner life. When Paul talked about the "powers," he did not do so to the exclusion of the fact that these powers also interfere with man's inner life. By inner life, we mean the internal life of a person that expresses itself outwardly in words and deeds. In our context, we are referring to the negative conduct of a person that springs out of his internal feelings for other people or things.

Unlike mystics, Paul describes these negative conducts as concupiscence or lust (Rom. 7:8; Col. 3:5; 1 Thess. 4:5). They are the evil desires which are either acquired or inherent because of man's nature on both of these. In the following paragraphs we shall examine briefly the questions as to how these powers affect the internal workings of man.

The Powers and the Internal Order of Man

We are all aware of Jesus' saying that what goes into a man does not necessarily defile him so much as what comes out of him (Mark 7:14-23). The writer of Genesis, Moses, the chief representative of the

⁹ Ibid., p. 53.

Old Testament, was also aware of this rift in human existence and, therefore, concluded that every imagination of the thought of man's heart is only evil continually (Gen. 6:5). Paul, too, was aware of this rift in human existence.

In Eph. 5:3-4, the apostle has listed a number of vices, the practice of which is the manifestation of the evil "powers" that operate in each individual. In the same epistle, Paul warns Christians of all ages not to give way to anger. He writes: "Be angry but do not sin; do not let the sun go down on your anger, and give no opportunity to the devil" (Eph. 4:26-27). In 1 Cor. 16:13 the apostle exhorts his readers not only to be watchful but also to stand firm in the faith and to be courageous and strong, because for Paul the "battle" is the Lord's and the victory is already won.

We cannot, therefore, escape the conclusion that the inner notions of man are corrupted by demonic beings. The only possibility for man to overcome this hopeless situation and to be able to live in harmony with his neighbor is to follow the advice Paul gives, namely, the following: "Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" (Eph. 4:31-32).

The "world rulers," to use this term for the demonic, leave no area of human existence untouched, just as they fill the "heights and the depths" (Rom. 8:39). Everything is subject to Satan's destructive force, In the following paragraphs we shall investigate the manner in which they affect human relations.

How the Powers Affect Human Relationships

In his concept about "powers," the apostle Paul was not unaware of the fact that our earthly life was conditioned and invaded by the evil forces around us. And, as was previously indicated, Paul knew these powers to be real, organized and active. They were powers that separated men from God and so set men against each other.

We have already discussed the Torah. But we can refer to it here again as a good example of one of the powers that set men apart from each other and ultimately from God instead of serving as a unifying and redeeming force. When God gave the law at Mount Sinai, He did not intend by this act to create factions or divisions among men. Indeed by this gracious act, Yahweh had intended that man should live in perfect peace and harmony with his fellowmen. The prophets did not relent nor falter in their efforts to bring this message closer to their people. For instance, the prophet Micah pleaded with his people: "He has showed you, O man, what is good; and what does the Lord require of you. But do justice, and to love kindness. And to walk humbly with your God" (Micah 6:8). But the very Law that was designed to unite mankind served to separate them. Men, in their perversity, used it to create divisions between those who were "barbarians," "outcasts", "prostitutes", "tax collectors and publicans."

Describing other means through which the "powers" affect human relationship, Dr. M. H. Scharlemann, in his article,¹⁰ blames this ugly situation on the "complexity of our situation resulting from differentiation

¹⁰M. H. Scharlemann, "Studies in Ephesians—Study Three", Concordia Theological Monthly, Vol. XLI, No. 6, June 1970, pp. 344-345.

and specialization." He names "secularism," "atomic power," "community spirit," "sex" as powers that put the human race at "enmity with each other and in rebellion against their Creator." Indeed, the "powers" are at work; and yet God is in control (Rom. 8:33-35; 1 Cor. 10:13).

We have discussed how these powers affect legal institutions, internal order and human relationships. The question that inevitably arises at this point is: Where does this spiritual struggle take place? The following paragraphs will deal with this question.

The Arena of Contest

As spiritual, personal beings, with an organized rule, it goes without saying that the "powers" have their abode there where the cosmic battle is being fought. In Eph. 6:12, the apostle not only suggests where these powers reside, but also where the struggle is taking place. In that passage, we read that the fight is not against haima kai sarka ("blood and flesh") but pros ta pneumatika te ponerias en tois espouranoiois ("against the spiritual hosts of wickedness in the heavenly places"). The mention of "blood" before "flesh" in the combination as found here is unique to this passage. Other writings of Paul mention "flesh" first (See 1 Cor. 15:50; Gal. 1:16). A possible explanation for this unique occurrence here is, perhaps, that Paul knew that in a fierce fight blood begins to flow first. Allowing for this conjecture, we want also to add that the general understanding of this phraseology is that the opponents are not physical but spiritual in character. Since those involved in this warfare are spiritual beings, it follows that the arena of the contest must also be beyond the world of physical phenomena.

This will lead us into examining the expression en tois epouraniois which occurs at Eph. 6:12 in connection with the subject matter under discussion. This expression, rendered as "heavenly places," presents some difficulties in interpretation. It appears five times in Ephesians (1:3,2; 2:6; 3:10; 6:12); but it is found nowhere else in the New Testament. We also want to observe that there is some kind of seeming inconsistency in its use in the passages quoted above. We can demonstrate this point as follows.

In the opening doxology the "heavenly places" are described as a region where the Father has blessed us in Christ (1:3). In verse 20 of the same chapter, Christ is spoken of as sitting exalted above all principalities and powers in the "heavenly places", and that Christians have also, in some sense, been seated there with Christ (2:6). In 3:10 Paul acquaints his readers with the fact that there are principalities and powers who have a keen interest in the wisdom of God because of what goes on in the church. Yet Chapter 6, verse 12 asserts that our struggle is not with "blood and flesh" but with beings in the "heavenly places."

The point of apparent discrepancy here is that Eph. 6:12 does not support the view of the rest of the passages under discussion: that the powers are not hostile to the elect in the "heavenly places." It is Paul's use of this term that has engendered different shades of opinion among scholars. We shall mention just a few.

Bishop Hugo Odeberg thinks that, since the word occurs five times in the epistle, the expression must be regarded as a stereotype (a fixed or conventional expression, notion, or mental pattern).

Because it has a stereotyped character he concludes that the expression must have the same meaning in all the passages where it occurs. The meaning he gives is the following:

. . . the expression, it might perhaps be urged, should be interpreted as a general, inclusive term for the celestial regions in their totality, for the celestial world.¹¹

Odeberg has made an interesting argument, except that, by trying not to localize the scene of the cosmic activities, he ends up creating one. By describing the "heavenly places" as the "celestial world," some kind of localization is indicated; namely, the celestial sphere! But if we consider Phil. 2:10, which says that at the name of Jesus every knee shall bow of things in heaven, on earth and in the underworld, a reasonable supposition would be to take the view of Karl Heim who thinks of the "heavenly places" as "suprapolar space", a separate all-embracing space by itself, so that the polar and the suprapolar worlds do not stand one against each other but rather, as Dr. Scharlemann puts it, "a kind of space that bounds all other spaces, but is not, in turn, either limited or bounded by them."¹²

This "suprapolar space" concept has little in common with the usual thinking about "up and down". Nor was Paul exposed to this scientific approach of the universe at his time. Nevertheless, in the book of the Secret of Enoch (Chapters 8-20)¹³ a pre-Christian document from

¹¹ Hugo Odeberg, The View of the Universe in the Epistle to the Ephesians (Lund C. W. K. Gleerup, 1934), p. 8.

¹² Scharlemann, "Studies in Ephesians," p. 341.

¹³ R. H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament in English, 2 Vol. (Oxford: The Clarendon Press, 1913), 2:433-441.

about 30 B.C., there is a scheme of the seven heavens, which in some of its prominent features agrees with Paul's concept of paradise as situated in the third heaven (Cf. 2 Cor. 12:2-3), although later Judaism places paradise in the fourth heaven.

Furthermore, in this vision of Enoch, the presence of evil is recognized as at work also in some parts of the heavens. There seems to be some kind of correspondence here with the Job narrative, in which we are told that Satan appeared in the heavenly court, where the "sons of God" assembled (Job 1:6). The impression given is that both Satan and the sons of God are found together in the "heavenly places", which could include Paul's "third heaven". If we allow for this impression, a reasonable conjecture would then be that "heavenly places" means a sphere where spiritual life goes on in the invisible world. Hence, J. Armitage Robinson describes these evil forces as: "the dangerous foe which meets the Church in that heavenly sphere, the invisible world, in which the spiritual life is lived."¹⁴ This suggestion may not be far-fetched if we consider the allusion in the book of Revelation of the war in heaven between Michael and Satan (Dan. 12:7-9). It is not impossible that God's "permissive will" leaves room for this struggle in the "heavenly places" , understood here as "heaven". But to allow for this latter concept would limit our thinking and concept of the "heavenly places" which we have already discussed. It is perhaps better to state that Paul is not explicit enough about this matter for us to come to a totally satisfying conclusion.

¹⁴ J. Armitage Robinson, St. Paul's Epistle to the Ephesians, A Revised Text and Translation with Exposition and Notes (London: James Clark & Co., Ltd., n.d.), Second Edition, p. 133.

We have dealt with a number of issues in this chapter to get a deeper insight into Paul's theology about the forces of darkness. We have demonstrated that Paul used the word kosmokraton to refer to spiritual beings, and that he is the only New Testament writer who uses this term. Here is a word he probably borrowed from the usage of that day. In his language, Paul has left us with the impressions and belief that political rulers are agents of the "world rulers" who helped crucify the Lord of glory (1 Cor. 2:6-8). We also discussed how the devil uses the law in its revealed sense to frustrate God's work of redemption through His Son. We touched on the issue of how the powers affect the inner life of individuals and human relationships.

The question concerning the "heavenly places" seems to be an intricate one. But we have come to the conclusion that, by this phraseology the abode of the invisible beings may be meant. All we want to say at this point, therefore, is that we are indebted to Paul for furnishing us with information regarding these forces of darkness. Fairness, on the other hand, demands that we observe how the apostle has left much to be desired in terms of specifics in this area. Precision and a comprehensive statement may well be lacking because the subject is so complex. Moreover, men need to know no more on this subject than the insights given to Paul as an apostle.

CHAPTER VI

THE FATE OF THE COSMIC POWERS

Up to this point, we have examined, first of all, Paul's use of terms and the background for his understanding of the cosmic powers. From there we venture on into discussing the reality of the evil forces, the witness of the New Testament about these phenomena, their target of attack and the scene of this great cosmic struggle. This study would be incomplete without examining what God's will is regarding the fate of these demonic forces which constitute both God's and man's enemy. In our approach to this matter we shall, first of all, discuss the limitation of the cosmic powers, the cross as a victory over these forces and then the church as the agent which proclaims and exhibits this victory.

The Limits Set to the Cosmic Powers

According to Paul, the influence and power of the devil has been limited. Indeed, there is scarcely a passage in Paul's writings which mentions these demonic forces without at once proclaiming that these powers have been overcome, or that they will be overcome.

True, Satan is a superhuman being; but he is not equal to God. He is held back by a Restrainer, as we read:

For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is out of the way. And then the lawless one will be revealed, and the Lord Jesus will slay him with the breath of his mouth and destroy him by his appearing and his coming (2 Thess. 2:7-8).

Christians are assured in the Bible that they will never be separated from the love of God by any kind of hostile phenomenon (Rom. 8:38, 39). This implies that there are other powers which try to separate Christians from true worship and fellowship with God. But these forces are powerless as far as God is concerned. Their activities have been limited to what they are allowed to do under God's providence and His permissive will. In Paul's mind, God will not even allow them to tempt Christians beyond that which they can bear (1 Cor. 10:13). We want also to observe that although Satan makes his power to be felt world-wide through his many agents, he is neither omnipresent, nor omniscient, nor omnipotent. God is all in all, who gives us His victory over all demonic powers through Jesus Christ our Lord (1 Cor. 15:57).

It is not enough to know that these powers have been limited in their activities. The very purpose and manner with which God has limited them are the concern of the biblical writers, too. At this juncture, we shall examine briefly how this work is accomplished through the cross of Jesus.

The Cross As Victory Over Cosmic Powers

To belong to a world governed by the powers of darkness does not only mean that one is a sinner, but also that he is in thralldom to the principalities and powers, because "the god of this age has blinded the minds of the unbelieving" (2 Cor. 4:4). Therefore, man serves sin and consequently merits God's punishment and condemnation. Viewing the "kosmos" under the sway of sin and other evil forces, Paul writes:

What then? Are we Jews any better off? No, not at all; for I have already charged that all men, both Jews and Greeks, are under the power of sin, as it is written: "None is righteous, no, not one; no one understands, no one seeks for God. . . . (Rom. 3:9-11).

What Paul points out very graphically in this statement is that the entire human race has been plunged into sin, from which they cannot save themselves. As a result they are exposed to God's final verdict of condemnation. This is a most desperate situation.

But just as the activities of the powers that disrupt our structures and internal life are limited in their scope so a final victory through the cross of Jesus came in God's own appointed time and season. This action of God through his Son has dealt a mortal blow to Satan and his angels. The blindness into which the world was thrown has been taken away. Paul himself once suffered from this blindness, an affliction which had driven him to persecute the very Son of God. But when revelation removed the scales from his eyes, he spoke:

For you have heard of my former life in Judaism, how I persecuted the Church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age, among my people, so extremely zealous was I for the traditions of my fathers. But . . . he who had set me apart before I was born . . . was pleased to reveal his son to me (Gal. 1:13-14).

With his call to apostleship Paul experienced a new kind of life and a new motive for serving God, quite contrary to his past experiences and zeal. No longer is he the "wretched man that I am," because a deliverer has been found in the work of God in his Son, Jesus Christ. For Paul, therefore, there was no greater victory than this one. And so he leaps for joy (Rom. 7:24-25), and thanks God "through Jesus Christ our Lord," "who was pleased to reveal his son in me" (Gal. 1:16).

Furthermore, Paul states the fact that all men have been delivered from the slavery of Satan:

So with us, when we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth his son, born of a woman, born under the law, to redeem those who were under the law . . . (Gal. 4:3-4).

This thought is continued in Gal. 4:8 where the state of an unbelieving person is spoken of as being "in bondage to beings that by nature are no gods." We read also in Col. 1:13, that God rescued us from "the dominion of darkness and transferred us to the Kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins." In Col. 2:15, Paul describes the effective work of God on the cross when Christ, through death on the cross, "disarmed the principalities and powers and made a public example of them triumphing over them in it". In Col. 2:20, the rhetorical question is asked: "If with Christ you died to the elemental spirits of the universe, why do you live as if you still belonged to the world?"

In the cross and the resurrection, Christ broke the power over mankind. We have quoted the above passages to underscore the obvious, but especially to emphasize the fact of the cross as the base for the victory so far won against principalities and powers.

But there is a paradox in this whole concept of Christ's victory. One may venture to ask the question: If it is true that Satan is defeated, why is it that we still have the operation and influence of the devil in the world today? The question is a difficult one for the simple reason that at one time the Bible speaks in a manner to affirm the fact that the defeat of Satan is already complete but, in other cases, it ascribes the final victory to the future. For instance, in

Col. 1:13 it is stated that "he has delivered us from the dominion of darkness . . .," but in Rom. 16:20, we are told by the same author that "the God of peace will soon crush Satan under his feet." Also in 1 Cor. 15:24, Paul writes: "Then comes the end, when he delivers up the kingdom of the Father, after abolishing every rule and every authority and power."

So in effect, we are to look forward to a further manifestation of Christ's power. Paul has made this further point clear to us in his First Letter to Corinth when he wrote: ". . . so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ (1 Cor. 1:7). In 2 Thess. 1:7, he also writes:

. . . since indeed God deems it just to repay with affliction those who afflict you, and to grant rest with us to you who are afflicted, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire . . .

In 2 Thess. 2:7, we read furthermore;

For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is out of the way. And then the lawless one will be revealed, and the Lord Jesus will slay him with the breath of his mouth and destroy him by his appearing and his coming.

The only deduction we can reach from the above statements is that, in spite of the fact that judgment has been passed or pronounced upon Satan, yet God allows him to operate as a usurper until the time of his final victory. In a word, we may then say that, according to Paul, the final victory over the devil is to be looked for in the future.

This accomplished victory through the cross and the full liberty and final triumph which remains a hope for the future, when all things are summed up in Christ, no doubt has some spiritual and moral

consequences for those who are Christians. Those who believe in this victory are incorporated with him through faith in baptism as Paul writes:

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We are buried therefore with him by baptism in death, so that as Christ was raised from the death by the glory of the Father, we, too, might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his (Rom. 6:3-5).

Now, this is a fact of personal identification with the work of the crucified and risen Lord. Baptism, therefore, signifies the Christians' initial victory over the powers of evil. "Thanks be to God," therefore, "who gives us the victory through our Lord Jesus Christ" (1 Cor. 15:57), is the way Paul put it.

But, as we said above, this newly won victory of the Christians through the work of Jesus carries with it some moral responsibilities in terms of response to God's action. It means living out a change from our former ways of life. Hence, Paul had this to say after his conversion:

But whatever gain I had, I counted as loss for the sake of Christ. Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord . . . that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the death (Phil. 3:8-12).

Here is Paul with his new sense of victory, effected by and through the cross of Jesus. A "walk in the newness of life" is a life in which Christians "must consider themselves dead to sin and alive to God in Christ Jesus" (Rom. 6:11). It is also a life in which they must "put to death the deeds of the body" (Rom. 8:13). A life after the victory of the cross, and consequently the victory of all Christians, is a continuous response which involves the habitual ordering of our daily life by the new standards of God's word. To this end, Paul exhorts the Colossian Christians thus:

Put to death, therefore, what is earthly in you: fornication, impurity, passion, evil desire and covetousness, which is idolatry . . . In these you once walked, when you lived in them . . . (Col. 3:5-7).

The fact of this great victory has been undeniably established. But one question still remains. It seems inescapable, namely: Are the principalities and powers merely defeated, or are they overcome in order to be saved? This question is necessary because of the widespread view that the evil powers will somehow be saved. One of such advocates is Jung Young Lee, who in one of his articles states: "At this point there is nothing surprising in the belief that these powers will be saved at the end."¹

Arguing in the same vein, B. Caird states: "Like the redemption of the Christian, the redemption of the powers is achieved by the cross, worked out in the present and consummated at the parousia."² Going a step further, Caird holds the view that this process of reconciling the evil powers is going on now. On this matter, too, D. Whiteley observes:

It may be that St. Paul is more concerned with the completeness of Christ's victory than with the fate of the powers. If he envisaged the redemption of demonic forces, he did so only out of the corner of his eyes: The redemption of mankind held the center of his field of vision.³

¹Jung Young Lee "Interpreting the Demonic Power in Pauline Thought," Novum Testamentum XII/K 1970, pp. 54-69.

²B. Caird, Principalities and Powers, A Study in Pauline Theology (Oxford: Clarendon Press, 1956)

³D. E. H. Whiteley, The Theology of St. Paul (Philadelphia: Fortress Press, 1972), p. 31.

The usual Bible passages quoted in support of these views are 2 Cor. 5:19 and Phil. 2:10. In the first, it is stated that God was in Christ reconciling the world to himself. The argument here is that the word kosmos includes all the creation, not excepting stoicheia, (the "elements"). This observation is true, but we doubt that St. Paul was aware of this larger implication, since he continues, "not counting their trespasses against them, and entrusting to us the message of reconciliation." In this quotation, only human beings are referred to by Paul. Both those whose trespasses are not counted against and the ones to whom the message of reconciliation is entrusted are human beings. This interpretation, therefore, leaves no room for the surmise that evil powers are included in the economy of God's salvation to mankind. Indeed, the passage (2 Cor. 5:19) does not teach this doctrine.

What St. Paul describes in speaking of reconciling the world is God's intention for mankind and the rest of the universe. He is very clear in stating that those who reject this offer will perish.

The second passage (Phil. 2:10) is that which states that at the name of Jesus every knee shall bow, of those in heaven and those on earth and those under the earth, and that every tongue should confess that Jesus Christ is Lord. It is difficult, we hold, to adduce any evidence in this passage to support the notion of a cosmic salvation. It is equally true that God has set a "way" in which he redeems his creations and never deviates from it. It is through faith in his Son. He therefore that believes and is baptized shall be saved, but he that believes not shall be damned (Mark 16:16). The passage in question does not, therefore, speak in support of a cosmic salvation as some

think. The point of the passage (Phil. 2:10) is that the whole creation of God in its creatureliness will be subject to Christ's authority and his power at the time appointed by the Father. It means surrendering to His ultimate and absolute rule where no opposition can be permitted. Such a claim and advocacy of a cosmic salvation must, therefore, be rejected and spurned.

The Church As The Agent of Proclamation

For Paul the proclamation of the victory of the cross was uttermost important in his ministry. That is what he preached and what he urged his converts, not only to believe but also to proclaim. But what really was this proclamation to be? Both Paul and his converts were to proclaim and expose the failure and blunder which the "rulers of this age" committed when they crucified the Lord of glory, and then to esteem highly the victory of the cross through this act of ignorance. For the rulers thought that, by putting him to death, he was thenceforth silenced forever. At least Caiaphas, the high priest, had this view in mind when he counselled the Jewish audience that it was expedient for them that "one man" should die for the people (John 11:50, 18:14). But what the rulers failed to understand was the fact that although Christ was "found in the fashion as a man" (Phil. 2:10), yet he was never a sinner. Therefore, death could never be for him what it is for the sinner. Death, in fact, had no dominion over him, because "God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it" (Acts 2:24). Indeed by killing him, the rulers were losing the only chance of conquest and even control they had, "for he that is dead is freed forever" (Rom. 6:7).

For Paul the proclamation of the victory of the cross knew no shame, because in the message of this proclamation were revealed both the power of God for salvation and also the new righteousness of God which includes the Good News that the "principalities" and "powers" are broken once and for all ages. Stating his attitude toward the Gospel and its proclamation, Paul writes:

For I am not ashamed of the Gospel: it is the power of God for salvation to everyone who has faith, to the Jews first and also to the Greek. For in it the righteousness of God is revealed through faith for faith . . . (Rom. 1:16-17)

The preaching of the deliverance through the cross of Jesus became so important for Paul that he placed himself under a curse and said: "Woe to me if I do not preach the Gospel" (1 Cor. 9:16). Many of the churches that Paul established were also in the business of proclaiming this triumph, too. Paul described one of his congregations as excelling in everything--"in faith, and in utterance." (2 Cor. 8:7) What the Christians believed affected their lives and the society in which they lived. Their zeal for proclaiming the success and victory of the cross became so apparent in the Roman World that the Christians were accused of turning the world of that time "upside down" (Acts 17:6). They were accused of acting "against the decrees of Caesar." But, in fact, they did not act against Caesar's decrees, they were telling the "world" that above Caesar there is more than a king; namely, the author and perfecter of the lives of those who were under the captivity of the devil, Christ, the King of kings. Christians went out to "persuade men" (2 Cor. 5:11) everywhere to embrace a new hope and life beyond the state and all its illusory promises.

In his preaching, Paul did not only tell people about God's mercy toward mankind and His triumph over the powers of evil through the cross of Jesus, he also exposed them to the wrath of God over those who rejected and spurned the good news that he proclaimed. For him the wrath of God against the godless was a revealed fact. Confronting his audience with this fact, he writes: "For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth (Rom. 1:18). In Paul's mind no one will escape the judgment of God merely on the excuse that he did not have the opportunity to know either the law or hear the gospel. God will judge the secrets of men by Christ Jesus, he wrote, "according to my gospel" (Rom. 2:12-16). When Paul's testimony about Christ was rejected by the Jews in Rome, he reminded his audience about what the Holy Spirit had said through the prophet Isaiah regarding their rejection. He spoke as follows:

The Holy Spirit was right in saying to your fathers through Isaiah the prophet: Go to this people and say, You shall indeed hear and never understand, and you shall indeed see but never perceive. For this people's heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed; lest they should perceive with their eyes and hear with their ears, and understand with their heart and turn for me to heal them. (Acts 28:25-27; cf. Isaiah 6:9-10)

That was Paul's message: a message which consisted of God's love of conquering the great enemy, Satan. It was also a message that showed God's consequent will upon those who did not believe the proclamation. That was what he himself preached and also urged his converts to preach.

The church today is a continuation of that community of believers. That community has grown larger in size, but its message and mission remains and shall remain the same. John Bright has noted that:

"The Church, for all her variform changes, has changed not one little bit. We are still the New Testament Church . . . or we are no church."⁴

We are today the Church militant which wages the great spiritual warfare against Satan in our total commitment to the cause of proclaiming the victory of the cross. This warfare is fought not with human strength or weapons. God himself has provided a necessary weapon, which is the Word. To this end, Paul exhorts his readers:

Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against principalities . . . in the heavenly places. Therefore, take the whole armor of God that you may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; besides all these, taking the shield of faith with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God (Eph. 6:10-17).

This fight is a continuing one till the battle is finally won. The hymn writer, George Heath was aware of this continuous spiritual conflict when he wrote his hymn as follows:

My soul, be on thy guard;
Ten thousand foes arise,
And hosts of sin are pressing hard
To draw thee from the skies.

Oh, watch and fight and pray,
The battle ne'er give o'er;
Renew it boldly ev'ry day
And help divine implore.

Ne'er think the vict'ry won
Nor lay thine armor down;
Thine arduous work will not be done
Till thou obtain thy crown.

⁴ John Bright, The Kingdom of God, the Biblical Concept and Its Meaning for the Church (Nashville, TN: Abingdon Press, 1953), p. 245.

Fight on, my soul, till death
 Shall bring thee to thy God;
 He'll take thee at thy parting breath
 To His divine abode. Amen.⁵

The victory already won and the triumph still ahead of us is likened by Oscar Cullmann to the relationship between D-day in Europe during World War II and V-day.⁶ When the Allies got a foothold on the continent of Europe, final victory was assured. What followed was a time of extending the sphere of this victory. Jesus' resurrection represents D-day. The church is now busy with the mopping up operations until V-day, the moment of our Lord's return.

⁵George Heath, The Lutheran Hymnal Authorized by the Synods Constituting The Evangelical Lutheran Synodical Conference of North America, No. 449 (St. Louis: Concordia Publishing House, 1941).

⁶Oscar Cullman, Christ and Time, The Primitive Christian Conception of Time and History, Revised Edition, Translated from the German by Floyd V. Filson (Philadelphia: The Westminster Press, 1954), pp. 139-143.

CHAPTER VII

CONCLUSION

The purpose of this thesis, as set out in Chapter I, was to examine the terms employed by Paul to describe the forces of evil in the light of his Jewish background. To provide a backdrop for these descriptive terms, Chapter II dealt with Paul's terms about cosmic powers in the light of the Jewish literature as represented by the Old Testament, the Apocrypha, Pseudepigrapha and the Qumran literature. Chapter III dealt with a discussion of the reality of the cosmic powers as beings created by God, as personal beings, as creatures with power and a nature all of their own. This was done on the basis of Paul's writings and of other New Testament writers. Chapter IV offers a general study of other books of the New Testament in order to determine how wide-spread the beliefs and notions concerning evil forces were at the time the New Testament was written. Jesus' attitude toward this matter was also reflected.

In the next chapter (V) we discussed, on the basis of Eph. 6:12-17, the target and the arena of the cosmic struggles. In this connection we paid special attention to the Greek word epouraniois ("heavenly places") because it is found five times in Ephesians but nowhere else in the New Testament. The last chapter is directed toward determining the ultimate fate of the cosmic powers according to Paul's teachings on this subject matter.

On the basis of our investigation, we have reached some conclusions about cosmic powers as presented by Paul in his epistles. The first conclusion is that the terms which Paul used for describing the forces of darkness did not come to him accidentally. As a Jew by birth, Paul was familiar with the terms, beliefs, notions and ideas current at his time. When he was called as an apostle and wrote down his teachings concerning the forces of evil, he made use of some of these terms and ideas, as we have already demonstrated. Furthermore, as a man of several cultures, he probably borrowed some of the terms from the pagan world around him. The words "heights" and "depths" (Rom. 8:38-39), for example, may have been borrowed from the astrology of his day. When he anticipates the future deliverance of the elect and the destruction of the devil (Rom. 16:19-20), Paul is in agreement with Jewish writers about this hope of the Jews who looked forward to the time in the future when Yahweh would intervene and save his people (1 Enoch 40:7-9¹; The War 1:15²).

Secondly, we determined that Paul's teachings concerning the powers of darkness are not superstitions or tales. These powers exist. The Christian conflict with these cosmic phenomena, therefore, is not only a reality; it is a difficult and dangerous contest since it has to do with beings who are superhuman in character and force. They are spiritual beings and not made of "blood and flesh".

¹R. H. Charles, The Apocrypha and Pseudepigrapha of The Old Testament in English, Vol 2 (Oxford At the Clarendon Press, 1913), p. 447, 2 Enoch 29:4.

²Theodore H. Gaster, The Dead Sea Scriptures with Analytical Index (Garden City, N.Y.: Anchor Press/Dougleday, 1976), pp. 71, 72, 565.

Thirdly, these powers are transient in terms of time. These beings are "powers" only as long as God permits them. The cross and resurrection of Jesus Christ have dealt a fatal and final blow to the devil and his hosts. We therefore eagerly wait for the end, when Christ will deliver up the "kingdom of the Father, after abolishing every rule and every authority and power" (1 Cor. 15:24). This victory which was won by Christ through the cross and resurrection invites the proclamation of these events. This is Paul's theology about the forces of darkness in the universe which in part he acquired from his environment and nature but partly through revelation to him by God, because of his call as an apostle of Jesus Christ.

This investigation does not provide answers to all the questions that might be raised in this area. It has, however, helped us to understand Paul's background and his conceptualization about cosmic powers as they are at work in history and in existence.

One area that needs further investigation is perhaps the relationship of Paul's teachings regarding the forces of evil with modern thought forms. In other words, do forces of evil constitute any problems in our day? Can we find traces of these phenomena in the Church or outside of it? If so, how is this conflict conceptualized?

A second area would certainly be that of the relationship of these powers to contemporary cultures. For example, what happens to the values of a given culture when the Gospel is proclaimed? What role does the Law play in keeping anarchy from overtaking a culture whose values are challenged by the kerygma?

Thirdly, since these powers are perceived and recognized in different forms and ways in various cultures and are more dominant in one

culture than in the other, it is necessary that the Church spell out the best way and method with which she can meaningfully proclaim the triumph of Christ over the forces of evil. It is true that an approach which may be appropriate for a Westerner may not apply to someone from the "Third World," particularly to the Africans with a veriform culture. The fact that both the past and present missionaries ignored and are still ignoring this important aspect of approach may be a reason for the limited success in mission outreach. Our attitude to the proclamation of Christ's victory must not therefore henceforth be built around our pre-suppositions and assumptions. We must, instead, begin to face and appreciate the fact about life as it is in various cultures. This is true only if we really want to reach our listeners with the gospel in their immediate multiplex cultural situations. Books, such as An Introduction to the Demonic Dimension in Pastoral Care and Exorcism Through the Ages³ may yield some dividends to the researcher in the areas that we have suggested.

³John Richards, An Introduction to the Demonic Dimension in Pastoral Care (New York: The Seabury Press; A Crossroad Book, 1974), and St. Elmo Nauman, Exorcism Through the Ages (New York: Philosophical Library, 1974).

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