



## CUNNING

Week 15: The Open Letters (Epistles)  
2024 WINTER SERIES - Wednesday Night Church

1/3 <sup>rd</sup> – In the Beginning	2/7 <sup>th</sup> – Water Baptism	3/27 <sup>th</sup> O – Acts I (Easter is 3/31 <sup>st</sup> )
1/10 <sup>th</sup> – O.T. Pent. The Battle Begins: Part I	2/14 <sup>th</sup> RCB -Ordinances?	4/3 <sup>rd</sup> O – Acts II
1/17 <sup>th</sup> RCB Prayer: Having the Conversation	2/21 <sup>st</sup> O – Hist./Wis Lt.?	4/10 RCB – Pauline Lit.
1/24 <sup>th</sup> – O.T. The Battle	2/28 <sup>th</sup> RCB-Wk.8 MIC	4/17 <sup>th</sup> O – Epistles
1/31 <sup>st</sup> – RCB Prophetic	3/6 <sup>th</sup> - JESUS Says Part I	4/24 <sup>th</sup> O – Revelation
	3/13 <sup>th</sup> O Jesus Says Part II	
	3/20 <sup>th</sup> O – What John Saw	

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WILL THIS SERIES GO UNTIL MAY?

**Can You See The End From Here?**

**It's Been in the Plan Since Genesis**

- **Chew On This Podcast**-drops Thur pm/Fri am-moving to our radio station **WAJC 91.7/88.1 FM** in February-Thursdays @8:30-9:30a

- STUDY NOTES: Pr. Mike and Pr. Orleen's and Pr. Robin's sermon series and study notes.
- Kingdom Principles – Hayford, J. W. 1995. Hayford's Bible handbook. Thomas Nelson Publishers: Nashville
- BOOK: Cook, W. F., III, & Lawless, C. (2019). *Spiritual warfare in the storyline of scripture*. B&H Academic.
- Handouts: **Week 1:** Angelic Beings, H.O. of Week 1 Outline Notes. **Week 2:** H.O. of Week 2 Outline Notes.
- **Week 3:** Prayer reference; Sequence of Power **Week 5:** Daniel's Timeline
- **Week 9:** Wilderness Lesson H.O. **Week 10:** IN17 H.O Week 14:

## CUNNING: The Spiritual Battle from Genesis to Revelation

*I am sending you out like sheep amongst wolves...Matthew 10:16*

*so be wise as serpents and innocent as doves. NRSV*

**Luke 10:3** *Go on your way; I am sending you out like lambs into the midst of wolves.*

**Romans 16:19** *For your obedience is known to all; therefore, I rejoice over you, but I want you to be wise in what is good and guileless in what is evil. NRSV*

**Our Definition of CUNNING:** Having or showing skill in achieving one's ends by deceit or evasion. Having or showing skill in achieving one's ends by:

**Knowledge. Wisdom. Shrewdness. Skill. Resourcefulness. Cleverness. Practice.**

## WEEK 15: The Open Letters Now the Battle becomes more Personal

Thank You, Pr. Robin!

### WEEK 14: THE LITERATURE OF PAUL

What does Paul mention about the spiritual battle in his letters? Being a detective. 😊

Any PATTERNS? Any PRINCIPLES?

**The Letters:** Hebrews. James. 1 & 2 Peter. Jude. John 1,2,3.

### Not being sent to a specific church group.

The General Epistles are those writings in which the author designated the recipients in general terms rather than with a specific location. Exceptions are 2 and 3 John, which are addressed to specific individuals. Some New Testament scholars do not regard Hebrews as a *general* epistle, pointing out that the author spoke to a specific group of believers (Heb 5:11–6:12). **Most of the General Epistles take the name of the writer as the title.** By contrast, most of the Pauline Epistles take the name of the recipients as their title.<sup>1</sup>

Write all of this week's main verses on the board: **Heb. 13:22; Hebrews 2:14-15;**

<sup>1</sup> Cook, W. F., III, & Lawless, C. (2019). *Spiritual warfare in the storyline of scripture* (p. 157). B&H Academic.

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James 2:19; James 3:13-18; James 4:7-10; 1 Peter 3:18-22; 1 Peter 5:8-9; 2 Peter 2:4; Jude 6; 1

### HEBREWS:

#### Heb. 13:22

*Brothers, I urge you to receive this message of exhortation, for I have written to you briefly.*

- “the flavor of a sermon” that has been adapted into a letter.
- One naming of the enemy

#### Hebrews 2:14-15

*Now since the children have flesh and blood in common, Jesus also shared in these, so that through His death He might **destroy** the one holding the power of death—that is, the Devil—<sup>15</sup> and free those who were held in slavery all their lives by the fear of death. HCSB*

#### CONCEPT #1:

- Destroy - “destroy” (*katargeō*) = Unproductive/Useless not gone but inept, ineffective.

#### Do I live like I understand this?

What does a life lived look like that understands the enemy is inept, ineffective against Those who Love Christ?

Taste of the Theology of those who are ATONED FOR:

**The Salvation Equation: {Grace > Atonement} Man can now respond: + Repentance + Faith → (and God answers) Conversion + Regeneration + Justification + Adoption → Sanctification**

**Atonement:** Obedience **Sacrifice** Propitiation Reconciliation Redemption



#### 1.) Sacrifice

Could be the single biblical word that encompasses the full scope of Christ’s work.

**Typological** relation to the OT sacrifices:

- W/o blemish (sinless sacrifice)
- Laying on of Hands (Accept our guilt)
- Slain (He died)
- Given to priest and worshippers in (peace offering)
- A meal of fellowship (we fellowship with Him)

**Ways it is unique:**

**Expiation:**

The prefix ex means “out of” or “from,” so expiation has to do with removing something or taking something away. In biblical terms, it has to do with taking away guilt through the payment of a penalty or the offering of atonement. ↓

➤ **Expiatory:**

**Now the Battle becomes more Personal**

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**Covers man's sin.** So sin is no longer. Focuses on us, sinners.

Offered once for all.

Offered in heaven (heavenly transaction)

Inherent (not symbolic) quality to atone for men's sins

Opened up free and unlimited access to God

Active (chosen by sacrifice) obedient sacrifice

#### **Propitiation:**

By contrast, propitiation has to do with the object of the expiation. The prefix pro means "for," so propitiation brings about a change in God's attitude, so that He moves from being at enmity with us to being for us. Through the process of propitiation, we are restored into fellowship and favor with Him.

The first, expiation, means that Jesus' sacrifice cleanses us from sin's pollution and removes the guilt of sin from us. Propitiation refers to the assuaging (a swayg) of God's wrath by Jesus' sacrifice, which both satisfies the justice of God and results in His favorable disposition toward us.

#### ➤ **Propitiation**

**Christ shields us from God's wrath.** (Not covering like expiation)

Focuses on God and His *relationship* with us.

It appeases His righteous and just anger against sinful man.

Does it force God to be kind to us? (No. John 3:16)

Tension: God loves us but His righteousness calls for judgment on all sin.

#### **Galatians 1:4**

*Jesus gave his life for our sins, just as God our Father planned, in order to rescue us from this evil world in which we live.*

#### **CONCEPT #2:**

So, does this mean the enemy has/had power over when humans die?

#### **Hebrews 2:14-15**

*Now since the children have flesh and blood in common, Jesus also shared in these, so that through His death He might destroy **the one holding the power of death**—that is, the Devil—<sup>15</sup> and free those who were held in slavery all their lives by the fear of death. HCSB*

a. The **introduction** of death through Adam & Eve's sin.

#### **Gen 3:1-6**

*Now the serpent was the most cunning of all the wild animals that the Lord God had made. He said to the woman, "Did God really say, 'You can't eat from any tree in the garden'?"*

<sup>2</sup> *The woman said to the serpent, "We may eat the fruit from the trees in the garden. <sup>3</sup> But about the fruit of the tree in the middle of the garden, God said, 'You must not eat it or touch it, or you will die.'"*

<sup>4</sup> *"No! You will not die," the serpent said to the woman. <sup>5</sup> "In fact, God knows that when<sup>[a]</sup> you eat it your eyes will be opened and you will be like God,<sup>[b]</sup> knowing good and evil." <sup>6</sup> Then the woman saw that the tree was good for food and delightful to look at, and that it was desirable for obtaining wisdom. So she took some of its fruit and ate it; she also gave some to her husband, who was with her, and he ate it. HCSB*

b. The **contrast** between Adam & Christ

#### **Rom 5:12-17, 18-21** Death Through Adam, Life Through Christ

*Therefore, just as sin entered the world through one man, and death through sin, in this way death spread to all men, because all sinned. <sup>13</sup> In fact, sin was in the world before the law, but sin is not charged to a person's account when there is no law.*

<sup>14</sup> *Nevertheless, death reigned from Adam to Moses, even over those who did not sin in the likeness of Adam's transgression. He is a prototype of the Coming One.<sup>15</sup> But the gift is not like the trespass. For if by the one man's trespass the many died, how much more have the grace of God and the gift overflowed to the many by the grace of the one man, Jesus Christ. <sup>16</sup> And the gift is not like the one man's sin, because from one sin came the judgment, resulting in condemnation, but from many trespasses came the gift, resulting in justification. <sup>17</sup> Since by the one man's trespass, death reigned through that one man, how much more will those who receive the overflow of grace and the gift of righteousness reign in life through the one man, Jesus Christ.*

<sup>18</sup> *So then, as through one trespass there is condemnation for everyone, so also through one righteous act there is life-giving justification for everyone. <sup>19</sup> For just as through one man's disobedience the many were made sinners, so also through the one man's obedience the many will be made righteous. <sup>20</sup> The law came along to multiply the trespass. But where sin multiplied, grace multiplied even more <sup>21</sup> so that, just as sin reigned in death, so also grace will reign through righteousness, resulting in eternal life through Jesus Christ our Lord. HCSB*

#### **Adam and Christ Contrasted**

### **Now the Battle becomes more Personal**

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*<sup>12</sup> When Adam sinned, sin entered the world. Adam's sin brought death, so death spread to everyone, for everyone sinned.*

*<sup>13</sup> Yes, people sinned even before the law was given. But it was not counted as sin because there was not yet any law to break.*

*<sup>14</sup> Still, everyone died—from the time of Adam to the time of Moses—even those who did not disobey an explicit commandment of God, as Adam did.*

*Now Adam is a symbol, a representation of Christ, who was yet to come. [Christ Type]*

*<sup>15</sup> **But there is a great difference between Adam's sin and God's gracious gift.***

*For the sin of this one man, Adam, brought death to many.*

*But even greater is God's wonderful grace and His gift of forgiveness to many through this other man, Jesus Christ.*

*<sup>16</sup> **And the result of God's gracious gift is very different** from the result of that one man's sin. For Adam's sin led to condemnation, but God's free gift leads to our being made right with God, even though we are guilty of many sins.*

*<sup>17</sup> For the sin of this one man, Adam, caused death to rule over many. [man initiated, not enemy] But even greater is God's wonderful grace and his gift of righteousness, for all who receive it will live in triumph over sin and death through this one man, Jesus Christ.*

*<sup>18</sup> Yes, Adam's one sin brings condemnation for everyone, but Christ's one act of righteousness brings a right relationship with God and new life for everyone. <sup>19</sup> Because one person disobeyed God, many became sinners. But because one other person obeyed God, many will be made righteous.*

*<sup>20</sup> God's law was given so that all people could see how sinful they were. [understand sin] But as people sinned more and more, God's wonderful grace became more abundant.*

*<sup>21</sup> **So just as sin ruled over all people and brought them to death, now God's wonderful grace rules instead, giving us right standing with God and resulting in eternal life through Jesus Christ our Lord. NLT***

## JAMES:

Now the Battle becomes more Personal

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James may be the oldest document in the New Testament and was likely written by Jesus's half brother before the Jerusalem conference in AD 49. Many consider James to be the most practical book in the New Testament. There are only three verses that speak directly to the topic of spiritual warfare, yet they make an important contribution.<sup>2</sup>

**James 2:19 Faith v.s. Works**

*You believe that God is one; you do well. The demons also believe—and they shudder.* **HCSB** “shudder” (*phrissō*) (Jas 2:19). The term James used here is found nowhere else in the New Testament<sup>3</sup>

Can you separate Faith from Works? Or Works from Faith?

- Someone who has Faith in God:

**Deut 6:4** *“Listen, Israel: The Lord our God, the Lord is One.*

**Footnotes** Or Yahweh is our God; Yahweh is One, or The Lord is our God, the Lord alone, or The Lord our God is one Lord

- Is mental assent that there is a God a sign of loving Him with your whole heart!

O.T. **2 Chronicles 6:13-15**

<sup>13</sup> *For Solomon had made a bronze platform 7½ feet<sup>[a]</sup> long, 7½ feet<sup>[b]</sup> wide, and 4½ feet<sup>[c]</sup> high and put it in the court. He stood on it, knelt down in front of the entire congregation of Israel, and spread out his hands toward heaven.*

<sup>14</sup> *He said:*

*Lord God of Israel, there is no God like You in heaven or on earth, keeping His gracious covenant with Your servants who walk before You with their whole heart.*

- Is mental assent that there is a God, a sign of loving Him with your whole heart?

N.T. **Mark 12:32-33**

<sup>32</sup> *Then the scribe said to Him, “You are right, Teacher! You have correctly said that He is One, and there is no one else except Him. <sup>33</sup> And to love Him with all your heart, with all your understanding, and with all your strength, and to love your neighbor as yourself, is far more important than all the burnt offerings and sacrifices.”*

**Jesus' reply meant what?**

<sup>34</sup> *When Jesus saw that he answered intelligently, He said to him, “You are not far from the kingdom of God.” And no one dared to question Him any longer.*

**Matthew 16:15-16**

<sup>15</sup> *“But you,” He asked them, “who do you say that I am?”*

<sup>16</sup> *Simon Peter answered, “You are the Messiah, the Son of the living God!”*

**What is Jesus' ½ brother saying?** Faith and Works are inseparable. You do what you believe.

**James 3:14-16 Godly Wisdom, Human Wisdom, Demonic Wisdom**

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<sup>2</sup> Cook, W. F., III, & Lawless, C. (2019). [Spiritual warfare in the storyline of scripture](#) (pp. 159–160). B&H Academic.

<sup>3</sup> Cook, W. F., III, & Lawless, C. (2019). [Spiritual warfare in the storyline of scripture](#) (pp. 160–161). B&H Academic.

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*But if you have bitter envy and selfish ambition in your heart, don't brag and deny the truth.* <sup>15</sup> *Such wisdom does not come from above but is earthly, unspiritual, demonic.* <sup>16</sup> *For where envy and selfish ambition exist, there is disorder and every kind of evil.* **HCSB**  
The word translated "demonic" is *daimoniōdēs*, a rare term that does not appear elsewhere in the New Testament<sup>4</sup>

### Signs of:

**Godly Wisdom:**

**Human Wisdom:**

**Demonic Wisdom: See Above Verse**

### James 3:13-18

<sup>13</sup> Who is wise and has understanding among you? He should show his works by good conduct with wisdom's gentleness

<sup>14</sup> But if you have bitter envy and selfish ambition in your heart, don't brag and deny the truth. <sup>15</sup> Such wisdom does not come from above but is earthly, unspiritual, demonic. <sup>16</sup> For where envy and selfish ambition exist, there is disorder and every kind of evil.

<sup>17</sup> But the wisdom from above is first pure, then peace-loving, gentle, compliant, full of mercy and good fruits, without favoritism and hypocrisy. <sup>18</sup> And the fruit of righteousness is sown in peace by those who cultivate peace.

So often, what drives churches apart is that they are guided by demonic wisdom. Church infighting and splits are often demonic wisdom being played out in the church. Genuine wisdom has the opposite effect. Furthermore, James indicated that the truly wise person is not the person who necessarily has the most education but the one who is gentle and whose mind has been transformed by the Word of God (vv. 17–18).<sup>5</sup>

### James 4:7

*Therefore, submit to God. But resist the Devil, and he will flee from you.* **HCSB**

**This is a promise.**

**What does it take to submit?**

Accept or yield to a superior force or to the authority or will of another person.

<sup>4</sup> Cook, W. F., III, & Lawless, C. (2019). *Spiritual warfare in the storyline of scripture* (p. 161). B&H Academic.

<sup>5</sup> Cook, W. F., III, & Lawless, C. (2019). *Spiritual warfare in the storyline of scripture* (pp. 161–162). B&H Academic.

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**Similar:** give in; yield; give way; back down; cave in; bow; capitulate; relent; defer; agree; consent; accede; conform; acquiesce; comply; accept; surrender; lay down one's arms; raise/show/wave the white flag; knuckle under; humble oneself; bend the knee; kowtow; fall; throw in the towel/sponge; be governed by; abide by; be regulated by; comply with; observe; heed; tolerate; endure; brook; put up with; stomach; adhere to; be subject to; agree to; consent to; conform to

**Opposite:** defy; resist

(Create handout)

Do Together

#### Eight ways to Reject pride and Embrace humility:

<sup>7</sup> Therefore, **submit** to God.

But **resist** the Devil, and he will flee from you.

<sup>8</sup> **Draw** near to God, and He will draw near to you.

**Cleanse** your hands, sinners, and

**purify** your hearts, double-minded people!

<sup>9</sup> **Be** miserable and mourn and weep.

Your laughter must **change** to mourning and your joy to sorrow.

<sup>10</sup> **Humble** yourselves before the Lord, and He will exalt you.

What James advocates in 4:7 is that believers must “resist” the allurements of worldliness and the longings of indwelling sin. The verb *resist* (*anthistēmi*) is used in **Eph 6:13** and **1 Pet 5:9**. All three passages instruct believers to put up a fight and resist Satan<sup>6</sup>

**Ephesians 6:13** *This is why you must take up the full armor of God, so that you may be able to resist in the evil day, and having prepared everything, to take your stand.*

**1 Peter 5:9** *Resist him and be firm in the faith, knowing that the same sufferings are being experienced by your fellow believers throughout the world.*

<sup>6</sup> Cook, W. F., III, & Lawless, C. (2019). [Spiritual warfare in the storyline of scripture](#) (p. 163). B&H Academic.

## 1PETER & 2 PETER:

### 1 Peter 3:18–22: Christ's Victory over the Spirits

*For Christ also suffered for sins once for all,  
the righteous for the unrighteous,  
that He might bring you to God,  
after being put to death in the fleshly realm  
but made alive in the spiritual realm.*

*<sup>19</sup> In that state He also went and made a proclamation to the spirits in prison <sup>20</sup> who in the past were disobedient, when God patiently waited in the days of Noah while an ark was being prepared. In it a few—that is, eight people—were saved through water. <sup>21</sup> Baptism, which corresponds to this, now saves you (not the removal of the filth of the flesh, but the pledge of a good conscience toward God) through the resurrection of Jesus Christ. <sup>22</sup> Now that He has gone into heaven, He is at God's right hand with angels, authorities, and powers subject to Him.*

#### ➤ Understanding demonic structure/consequence

For simplicity, there are two ways to interpret the passage: (1) those who regard the “spirits” as human in some fashion and (2) those who understand “spirits” as spiritual beings. The passage was intended to encourage the readers that just as they were suffering, Jesus himself suffered and was victorious. A full discussion of the issues related to this passage is beyond this study; what matters for our discussion is that the word “spirit” (*pneuma*) almost always refers to angels when plural. When a human being is referred to, the word is always qualified, such as a “man’s spirit” (cf. 1 Cor 2:11). When humans are described as existing without bodies, they are called “souls” (cf. Rev 6:9). Therefore, this passage probably refers to nonhuman spiritual beings. Furthermore, against some interpretations, the Bible gives no hope of a “second chance” offer of salvation after a person dies, because Heb 9:27 states, “It is appointed for people to die once—and after this, judgment.”<sup>7</sup>

It was followed by the resurrection and the ascension. In that context, Peter writes about Christ’s preaching to *spirits in prison*. His words were no doubt clear to those who first heard them, but they have been hard for later generations to understand. Martin Luther writes in his commentary: ‘A wonderful text is this, and a more obscure passage perhaps than any other in the New Testament, so that I do not know for a certainty just what Peter means.’ Study of the passage may have progressed since Luther’s day, but his confession still warns us against over-confidence!

Three major interpretations have been given to Peter’s words, each with various modifications. According to the **first**, Jesus descended into hell and preached to the spirits of those who perished in the flood in the time of Noah. Some who hold this view also think that what Jesus proclaimed to the dead was the gospel, offering them a further opportunity to repent. Others would have Christ preaching to the righteous dead, proclaiming their release from the prison where they awaited his coming. Still others would understand his preaching to be the heralding of the doom of the wicked dead.

The **second** major interpretation was presented by Augustine, who objected to the first view as presented by Origen and others. Augustine held that Christ’s preaching was done in the Spirit through Noah. Peter says that it was the Spirit of Christ who preached through the Old Testament prophets (1:11); Christ’s preaching through Noah would be a case in point. Those to whom Noah preached were not in prison literally, but they could be described as in prison spiritually. (Or, it might be said that those to whom Noah once preached are *now* spirits in prison.)

A **third** interpretation would understand *spirits in prison* to refer to fallen angels rather than to human beings. Jesus proclaims to them his victory and their doom. This is seen by some as taking place after his resurrection. As he ascends into heaven, Jesus confronts the principalities and powers, showing his victory and power over them.<sup>8</sup>

<sup>7</sup> Cook, W. F., III, & Lawless, C. (2019). *Spiritual warfare in the storyline of scripture* (pp. 164–165). B&H Academic.

<sup>8</sup> Clowney, E. P. (1988). *The message of 1 Peter: the way of the cross* (pp. 156–157). InterVarsity Press.



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### My understanding:

- **No Post Death Salvation Offering**

#### Hebrews 9:27-28

<sup>27</sup> And just as it is appointed for people to die once—and after this, judgment—<sup>28</sup> so also the Messiah, having been offered once to bear the sins of many, will appear a second time, not to bear sin, but to bring salvation to those who are waiting for Him.

- **Jesus Ascended UP**

#### Acts 1:9-11

<sup>9</sup> After He had said this, He was taken up as they were watching, and a cloud took Him out of their sight. <sup>10</sup> While He was going, they were gazing into heaven, and suddenly two men in white clothes stood by them. <sup>11</sup> They said, “Men of Galilee, why do you stand looking up into heaven? This Jesus, who has been taken from you into heaven, will come in the same way that you have seen Him going into heaven.”

- **To the Thief on the cross – be WITH me IN paradise**

#### Luke 23:43

And He said to him, “I assure you: Today you will be with Me in paradise.”

- **Rich Man & Lazarus – Two places in Hades (Unrighteous dead & Righteous dead)**

#### Luke 16:19-31

<sup>19</sup> “There was a rich man who would dress in purple and fine linen, feasting lavishly every day. <sup>20</sup> But a poor man named Lazarus, covered with sores, was left at his gate. <sup>21</sup> He longed to be filled with what fell from the rich man’s table, but instead the dogs would come and lick his sores. <sup>22</sup> One day the poor man died and was carried away by the angels to Abraham’s side. The rich man also died and was buried. <sup>23</sup> And being in torment in Hades, he looked up and saw Abraham a long way off, with Lazarus at his side. <sup>24</sup> ‘Father Abraham!’ he called out, ‘Have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this flame!’ <sup>25</sup> “‘Son,’ Abraham said, ‘remember that during your life you received your good things, just as Lazarus received bad things, but now he is comforted here, while you are in agony.’ <sup>26</sup> Besides all this, a great chasm has been fixed between us and you, so that those who want to pass over from here to you cannot; neither can those from there cross over to us.’

<sup>27</sup> “‘Father,’ he said, ‘then I beg you to send him to my father’s house—<sup>28</sup> because I have five brothers—to warn them, so they won’t also come to this place of torment.’

<sup>29</sup> “But Abraham said, ‘They have Moses and the prophets; they should listen to them.’

<sup>30</sup> “‘No, father Abraham,’ he said. ‘But if someone from the dead goes to them, they will repent.’

<sup>31</sup> “But he told him, ‘If they don’t listen to Moses and the prophets, they will not be persuaded if someone rises from the dead.’”

**I THINK THE 3 DAYS HE KICKED SOME DEMONIC ##### & DID SOME MEET AND GREET WITH THE RIGHTEOUS DEAD & MOVED THE RIGHTEOUS DEAD UP TO PARADISE**

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**1 Peter 5:8–9:** Believers Must Look Out for the Devil

*Be serious! Be alert! Your adversary the Devil is prowling around like a roaring lion, looking for anyone he can devour.<sup>9</sup> Resist him and be firm in the faith, knowing that the same sufferings are being experienced by your fellow believers throughout the world.*

➤ **Understanding demonic influence**

Fortunately, this passage is not nearly as complex and controversial as the previous one. Earlier in the letter Peter appealed to his readers to be sober-minded (*nēphō*)—that is, self-controlled (1 Pet 1:13; 4:7).

Here he combined the appeal to be sober-minded with being alert (*grēgoreō*). The term is reminiscent of a soldier on guard duty being vigilant, watchful, and attentive. Jesus used the word to encourage his followers to be alert as the end approaches (Matt 24:42–43; 25:13; 26:38–41).

The devil (*diabolos*), the accuser of the brethren, is compared to a violent lion. Clearly Peter gave believers a strong reason to be on the alert. The images used of Satan elsewhere reveal his.<sup>9</sup>

**2 Peter 2:4:** Fallen Angels Awaiting Final judgment

*For if God didn't spare the angels who sinned but threw them down into Tartarus and delivered them to be kept in chains of darkness until judgment;*

➤ **Understanding demonic structure/consequence**

The only passage in 2 Peter is 2:4: **Fallen Angels Awaiting Final judgment**

The only verse directly related to the topic in 2 Peter is debated as to its background and interpretation. The verse is part of a section in which Peter describes the condemnation of false teachers (2 Pet 2:4–10a). The end of the previous paragraph introduces the theme of this section: “their condemnation has long been hanging over them, and their destruction has not been sleeping” (2:3 NIV). Peter cited Old Testament examples of God’s judgment as a warning to these false teachers. He also encouraged faithful Christians by reminding them that God “knows how to rescue the godly from trials” (2:9). Peter gave three examples of God’s judgment from the Old Testament. The second and third are clear allusions to the well-known events in Genesis, namely, the flood in Noah’s day and the destruction of Sodom and Gomorrah. The first example is not nearly so clear:

For if God didn't spare the angels who sinned but cast them into hell and delivered them in chains of utter darkness to be kept for judgment ...

Breaking the verse down to examine it one section at a time may be best. Peter began, “For if God didn't spare the angels who sinned” (2:4a). Calvin interpreted this verse to refer to Isa 14:12–17 and Ezek 28:11–19 because he understood these texts to refer to the fall of Satan and the angels who followed in his rebellion. But it is not certain that Isaiah and Ezekiel are not clearly referring to such a fall.

A more likely background is Gen 6:1–4. The difficulties of understanding this text were discussed in chapter 1. As mentioned there, scholars debate whether the “sons of God” should be understood as human beings or angels. Jewish interpreters of Peter’s day understood them as angels who had sexual relations with women, which to them, was a sign of how far the world had descended into wickedness. Moo provides the following arguments in support of this interpretation: (1) The allusion to the Jewish tradition on Gen 6:1–4 fits the chronological order of Peter’s next two examples; (2) the parallel passage in Jude quotes 1 Enoch (Jude 14–15; cf. v. 6); (3) Peter was possibly referring to the same tradition in 1 Pet 3:19, though this interpretation is by no means certain; (4) Peter appears to echo the wording of the Jewish tradition describing the angels’ punishment. An example of the Jewish tradition, 1 Enoch 6:1–2, reads,

<sup>9</sup> Cook, W. F., III, & Lawless, C. (2019). [Spiritual warfare in the storyline of scripture](#) (pp. 166–167). B&H Academic.

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In those days, when the children of man had multiplied, it happened that there were born unto them handsome and beautiful daughters. And the angels, the children of heaven, saw them and desired them, and they said to one another, "Come, let us choose wives for ourselves from among the daughters of man and beget us children."

This tradition coheres with the interpretation of Gen 6:1–4 given above. If this understanding is correct, then fallen angels are the first of three examples from the Old Testament that depict God's judgment on the rebellious.

Although Peter did not mention their sin, he went on to say that God "cast them into hell" (2 Pet 2:4b). This phrase translates the Greek verb *tartareō*. From this word comes "Tartarus." Jewish apocalyptic writers adapted this term as a way of describing, in a Greco-Roman world, the biblical idea of a place of judgment for sin. The CSB translates it "hell." The main difference is that "hell" communicates the place of final eternal judgment, and Tartarus communicates an interim holding place. Peter said that the fallen angels are being "kept for judgment," suggesting that they have not yet been cast into hell as it is normally conceived in biblical theology.

In the final phrase of the verse, whether Peter was speaking of "chains of utter darkness" or "gloomy dungeons" is not clear (see CSB footnote). The difference between the two translations is a textual variant.<sup>23</sup> Some manuscripts have "chains" (*sira* or *seira*), while other manuscripts have "dungeons" or "pits" (*siras*, also spelled *seiros* in some manuscripts) (RSV). "Pits of utter darkness" makes more sense than "chains of utter darkness." Either way, the language should be understood as metaphorical rather than literal since fallen angels are spiritual beings rather than physical ones. The point seems to be that the scope of their activity is limited.<sup>10</sup>

## JUDE:

### Jude 6

*and He has kept, with eternal chains in darkness for the judgment of the great day, the angels who did not keep their own position but deserted their proper dwelling.*

#### ➤ Understanding demonic structure/consequence

Jude contains two references that are pertinent to the subject of spiritual warfare.

##### **Jude 6: Chained in Deep Darkness**

In this section, Jude, like Peter, provided three Old Testament examples of sin and judgment (vv. 5–7). His first example was those rescued out of Egypt who were too frightened to enter the Promised Land. His second example were the angels "who did not keep their own position but abandoned their proper dwelling." The third example was the destruction of Sodom and Gomorrah. Unlike 2 Peter, Jude does not mention the flood but instead adds the reference to the exodus generation. Another noticeable difference is that Jude did not list the events in chronological order. Verse 6 reads,

and the angels who did not keep their own position but abandoned their proper dwelling, he has kept in eternal chains in deep darkness for the judgment on the great day.

While this verse has much in common with 2 Pet 2:4, this section will consider the differences. Jude adds the thought that "the angels did not keep their own position but abandoned their proper dwelling." These angels were entrusted with a "position" (*archē*), that is, their original place or beginning. They "abandoned" (*apoleipō*) their position of authority by their rebellion against God. The background again appears to be Gen 6:1–4. The main point is similar to 2 Peter 4. Jude warns against the dangers of lust and pride as demonstrated by these sinning angels. They demonstrated pride by not keeping their position of authority. While not specifically stated, sexual immorality is implied by the background in Jewish tradition and suggested by the reference to sexual immorality in v. 7.

Both Jude 6 and 2 Pet 2:4 describe these fallen angels as being imprisoned, although they do so in slightly different terms. Despite their differences, both indicate that these fallen angels are experiencing some type of intermediate punishment as a prelude to final judgment. Jude demonstrated how the punishment fits the sin when he wrote that the angels did not "keep" (*tēreō*) their own position, and they are now being "kept" (*tēreō*) in chains. The false teachers will experience the same certain judgment for their sins that these fallen angels did for their arrogance and lust.

##### **Jude 8–9: An Angelic Argument**

Perhaps the most difficult issue with Jude 8–9 is that the referenced event is not recorded in the Old Testament.

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<sup>10</sup> Cook, W. F., III, & Lawless, C. (2019). *Spiritual warfare in the storyline of scripture* (pp. 167–170). B&H Academic.

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In the same way these people—relying on their dreams—defile their flesh, reject authority, and slander glorious ones. Yet when Michael the archangel was disputing with the devil in an argument about Moses’s body, he did not dare utter a slanderous condemnation against him but said, “The Lord rebuke you!”

Verse 9 is a most perplexing verse. The mentioned fight over Moses’s body comes from the work *The Assumption of Moses*, or possibly *The Testament of Moses*. However, the relationship between these two documents is difficult to untangle. Zechariah 3:1–2 appears to be in the background to the passage as well. There “the angel of the LORD” and Satan dispute over Joshua the high priest. Satan appears as a prosecuting attorney preparing to bring charges against Joshua, who represents the nation. Before Satan can bring charges, the Lord rebukes him. One final issue is whether Jude believed the fight over Moses’s body to be an actual historical event or not. Moo suggests that Jude was likely using the story of the fight over Moses’s body much as a preacher uses an illustration to make a point.

Michael is described as an archangel (*archangelos*). The term only appears once in the New Testament outside this passage (1 Thess 4:16). The exact location of the burial of Moses’s body was unknown because the Lord himself “buried him in the valley in the land of Moab facing Beth-peor, and no one to this day knows where his grave is” (Deut 34:6). The obvious reason for God causing the site to be forgotten was so it would not become a shrine for the Jewish people. The dispute over Moses’s body likely occurred because he had committed murder.

The contrast between the false teachers in v. 8 and Michael in v. 9 is that the false teachers presumed an authority demonstrating their arrogance. Michael, however, refused to act in kind. Schreiner provides the most straightforward explanation of the verse. He understands the verse to make a simple contrast: “Michael did not dare to pronounce a condemning judgment upon the devil. He left the judgment of Satan in God’s hand, asking God to finally judge him”<sup>11</sup>

## 1JOHN:

The Johannine writings are among the final documents in the New Testament canon. The apostle left behind a Gospel account, a group of teaching epistles for the churches of Asia Minor, and the book of Revelation. His writings are the seasoned work of the last living apostle. His epistles say much about spiritual warfare that has not been said previously.

Of the non-Pauline letters, 1 John has the most references to Satan. “Devil” (*diabolos*) is used four times, “evil one” (*ponēros*) five times, and “the one who is in the world” once. Four passages will be examined in this section.<sup>12</sup>

### 1 John 2:13–14: Conquering the Evil One

*I am writing to you, fathers,  
because you have come to know  
the One who is from the beginning.  
I am writing to you, young men,  
because you have had victory over the evil one.  
<sup>14</sup> I have written to you, children,  
because you have come to know the Father.*

*I have written to you, fathers,  
because you have come to know  
the One who is from the beginning.  
I have written to you, young men,  
because you are strong,  
**God’s word remains in you,  
and you have had victory over the evil one.***

- The ONE thing I can do to assist me in resisting the enemy: **GOD’S WORD**
- **Understanding demonic influence**

<sup>11</sup> Cook, W. F., III, & Lawless, C. (2019). *Spiritual warfare in the storyline of scripture* (p. 172). B&H Academic.

<sup>12</sup> Cook, W. F., III, & Lawless, C. (2019). *Spiritual warfare in the storyline of scripture* (p. 173). B&H Academic.

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### 1 John 3:8–12: Jesus Came to Destroy the Devil's Work

*The one who commits sin is of the Devil, for the Devil has sinned from the beginning. **The Son of God was revealed for this purpose: to destroy the Devil's works.** <sup>9</sup> Everyone who has been born of God does not sin, because His seed remains in him; he is not able to sin, because he has been born of God. <sup>10</sup> This is how God's children—and the Devil's children—are made evident.*

#### The Command to Love



*Whoever does not do what is right is not of God, especially the one who does not love his brother. <sup>11</sup> For this is the message you have heard from the beginning: We should love one another, <sup>12</sup> unlike Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his works were evil, and his brother's were righteous.*

#### ➤ Understanding demonic influence – forcing things to be MY way

John defines the purpose of the incarnation as destructive. Christ came to 'loose' (NIV *destroy*) the works of the devil. The verb (*lyō*) means, at root, to untie and so to set free, and is used of the colt on which Jesus made his kingly entry into Jerusalem (Mt. 21:2) or of Lazarus' grave clothes being unwound when Jesus raised him up (Jn. 11:44). But it also came to be used of breaking something up into its component parts, tearing down a building, for example, and so destroying it. This gives us John's meaning here in terms of doing away with the devil's works, demolishing them and bringing them to an end. This was why Jesus came.<sup>13</sup>

### 1 John 4:1–6: The One Who Is in the World The Spirit of Truth and the Spirit of Error

*<sup>4</sup> Dear friends, do not believe every spirit, but test the spirits to determine if they are from God, because many false prophets have gone out into the world.*

*<sup>2</sup> This is how you know the Spirit of God: Every spirit who confesses that Jesus Christ has<sup>[a]</sup> come in the flesh is from God. <sup>3</sup> But every spirit who does not confess Jesus<sup>[b]</sup> is not from God. This is the spirit of the antichrist; you have heard that he is coming, and he is already in the world now.*

*<sup>4</sup> You are from God, little children, and you have conquered them, because the One who is in you is greater than the one who is in the world. <sup>5</sup> They are from the world. Therefore, what they say is from the world, and the world listens to them. <sup>6</sup> We are from God. Anyone who knows God listens to us; anyone who is not from God does not listen to us. From this we know the Spirit of truth and the spirit of deception.*

#### ➤ Understanding demonic influence

### 1 John 5:18–21: The Control of the Evil One

*<sup>18</sup> We know that everyone who has been born of God does not sin, but the One who is born of God keeps him, and the evil one does not touch him.*

*<sup>19</sup> We know that we are of God, and the whole world is under the sway of the evil one.*

*<sup>20</sup> And we know that the Son of God has come and has given us understanding so that we may know the true One. We are in the true One—that is, in His Son Jesus Christ. He is the true God and eternal life.*

*<sup>21</sup> Little children, guard yourselves from idols.*

#### ➤ Understanding demonic influence

<sup>13</sup> Jackman, D. (1988). [The message of John's letters: living in the love of God](#) (p. 93). InterVarsity Press.

## 2 JOHN:

## 3 JOHN:

**Strong's #4190:** ponerōs (pronounced pon-ay-ros')

from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners:--bad, evil, grievous, harm, lewd, malicious, wicked(-ness). See also 4191.

**Thayer's Greek Lexicon:**

ponēros

1) full of labours, annoyances, hardships

1a) pressed and harassed by labours

1b) bringing toils, annoyances, perils; of a time full of peril to Christian faith and steadfastness; causing pain and trouble

2) bad, of a bad nature or condition

2a) in a physical sense: diseased or blind

2b) in an ethical sense: evil wicked, bad

**Part of Speech:** adjective

**Relation:** from a derivative of G4192

**Citing in TDNT:** 6:546, 912

**Usage:**

This word is used **76 times**:

[< Previous](#) [1](#) [2](#) [Next >](#)

[Matthew 5:11](#): "persecute *you*, and shall say **all manner of evil** against you"

[Matthew 5:37](#): "than these cometh of **evil**."

[Matthew 5:39](#): "unto you, That ye resist not **evil**: but whosoever shall smite thee"

[Matthew 5:45](#): "sun to rise on **the evil** and on the good, and sendeth rain"

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- [Matthew 6:13](#): "deliver us from **evil**: For thine is the"
- [Matthew 6:23](#): "thine eye be **evil**, thy whole body shall be"
- [Matthew 7:11](#): "ye then, being **evil**, know how to give good gifts"
- [Matthew 7:17](#): "a corrupt tree bringeth forth **evil** fruit."
- [Matthew 7:18](#): "tree cannot bring forth **evil** fruit, neither *can* a corrupt"
- [Matthew 9:4](#): "Wherefore think ye **evil** in your hearts?"
- [Matthew 12:34](#): "how can ye, being **evil**, speak good things? for out"
- [Matthew 12:35](#): "bringeth forth good things: and **an evil** man out of the evil"
- [Matthew 12:35](#): "man out of the **evil** treasure bringeth forth evil things."
- [Matthew 12:35](#): "evil treasure bringeth forth **evil things**."
- [Matthew 12:39](#): "answered and said unto them, **An evil** and adulterous generation seeketh after"
- [Matthew 12:45](#): "shall it be also unto this **wicked** generation."
- [Matthew 13:19](#): "*it* not, then cometh the **wicked one**, and catcheth away that which was sown in"
- [Matthew 13:38](#): "are the children of the **wicked**"
- [Matthew 13:49](#): "and sever the **wicked** from among the just,"
- [Matthew 15:19](#): "of the heart proceed **evil** thoughts, murders, adulteries, fornications,"
- [Matthew 16:4](#): " **A wicked** and adulterous generation seeketh after a sign; and there shall no"
- [Matthew 18:32](#): "him, said unto him, **O thou wicked** servant, I forgave thee all"
- [Matthew 20:15](#): "mine own? Is thine eye **evil**, because I"
- [Matthew 22:10](#): "as many as they found, both **bad** and good: and the"
- [Matthew 25:26](#): "answered and said unto him, **Thou wicked** and slothful servant, thou knewest"
- [Mark 7:22](#): "wickedness, deceit, lasciviousness, **an evil** eye, blasphemy, pride, foolishness:"
- [Mark 7:23](#): "All these **evil things** come from within, and defile the"
- [Luke 3:19](#): "and for all **the evils** which Herod had done,"
- [Luke 6:22](#): "your name as **evil**, for the Son of man's sake."
- [Luke 6:35](#): "unto the unthankful and **to the evil**."
- [Luke 6:45](#): "bringeth forth that which is good; and **an evil** man out of the evil"
- [Luke 6:45](#): "man out of the **evil** treasure of his heart bringeth forth"
- [Luke 6:45](#): "of his heart bringeth forth **that which is evil**: for of the abundance"
- [Luke 7:21](#): "and plagues, and **of evil** spirits; and unto many *that were* blind"
- [Luke 8:2](#): "had been healed of **evil** spirits and infirmities, Mary"
- [Luke 11:4](#): "deliver us from **evil**."
- [Luke 11:13](#): "ye then, being **evil**, know how to give good gifts"

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[Luke 11:29](#): "to say, This is **an evil** generation: they seek a sign; and"

[Luke 11:34](#): "but when *thine* eye is **evil**, thy body also *is* full of darkness."

[Luke 19:22](#): "mouth will I judge thee, **thou wicked** servant. Thou knewest that I"

[John 3:19](#): "their deeds were **evil**."

[John 7:7](#): "the works thereof are **evil**."

[John 17:15](#): "them from the **evil**."

[Acts 17:5](#): "took unto them certain **lewd** fellows of the baser sort, and"

[Acts 18:14](#): "were a matter of wrong or **wicked** lewdness, O ye Jews,"

[Acts 19:12](#): "them, and the **evil** spirits went out of them."

[Acts 19:13](#): "them to call over them which had **evil** spirits the name of the"

[Acts 19:15](#): "And the **evil** spirit answered and said, Jesus I know,"

[Acts 19:16](#): "in whom the **evil** spirit was leaped on"

[Acts 28:21](#): "or spake any **harm** of thee."

[Romans 12:9](#): "*Let* love be without dissimulation. Abhor **that which is evil**; cleave to that which is good."

[1 Corinthians 5:13](#): "put away from among yourselves **that wicked person**."

[Galatians 1:4](#): "us from this present **evil** world, according to the will"

[Ephesians 5:16](#): "the days are **evil**."

[Ephesians 6:13](#): "ye may be able to withstand in the **evil** day, and having done"

[Ephesians 6:16](#): "the fiery darts of the **wicked**."

[Colossians 1:21](#): "enemies in *your* mind by **wicked** works, yet now hath he reconciled"

[1 Thessalonians 5:22](#): "from all appearance **of evil**."

[2 Thessalonians 3:2](#): "from unreasonable and **wicked** men: for all *men* have not"

[2 Thessalonians 3:3](#): "and keep *you* from **evil**."

[1 Timothy 6:4](#): "cometh envy, strife, railings, **evil** surmisings."

[2 Timothy 3:13](#): "But **evil** men and seducers shall wax worse and worse,"

[2 Timothy 4:18](#): "me from every **evil** work, and will preserve *me* unto"

[Hebrews 3:12](#): "in any of you **an evil** heart of unbelief, in departing from"

[Hebrews 10:22](#): "having our hearts sprinkled from **an evil** conscience, and our bodies washed"

[James 2:4](#): "in yourselves, and are become judges **of evil** thoughts?"

[James 4:16](#): "such rejoicing is **evil**."

[1 John 2:13](#): "because ye have overcome the **wicked one**. I write unto you, little children, because"

[1 John 2:14](#): "and ye have overcome the **wicked one**."

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[1 John 3:12](#): "Cain, *who* was of **that wicked one**, and slew his brother."

[1 John 3:12](#): "Because his own works were **evil**, and his brother's"

[1 John 5:18](#): "keepeth himself, and **that wicked one** toucheth him not."

[1 John 5:19](#): "world lieth in **wickedness**."

[2 John 1:11](#): "Godspeed is partaker of his **evil** deeds."

[3 John 1:10](#): "which he doth, prating against us **with malicious** words: and not"

[Revelation 16:2](#): "there fell a noisome and **grievous** sore upon the men"