



# **The Cosmic Hierarchy**

**A New Understanding of  
the Angelic Realm**

**Tom R. Hawkins, Ph.D.**



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# **The Cosmic Hierarchy**

## ***A New Understanding of the Angelic Realm***

### **Study Notes**

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*by*

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## **Focus of Lectures**

By and large Christianity for centuries has lost the biblical worldview that our spiritual enemies consist not only of demons but of high-level “principalities” as well. Over the past five years we have personally awakened to this reality of higher level angelic entities (which might be called “Cosmic Beings”) as we ministered to individuals who have been highly traumatized through efforts of the kingdom of darkness. This experience has motivated us to make an intense re-examination of the biblical data on this subject. The good news is that God is absolutely sovereign and superior in every way to these majestic Cosmic Beings, the majority of whom have remained good and loyal to Him. Even those who rebelled under the leadership of Satan represent only a portion of the total number. Eventually, Scripture reveals that even these evil beings will accomplish the purpose of the Most High God and then be eternally consigned to the Lake of Fire.

This teaching will explore new understanding of ancient truth that can significantly impact a Christian’s effectiveness in personal prayer and in the spiritual battle behind a host of life’s problems. It will provide powerful new tools to address issues that “normal” deliverance seems to leave untouched. It will open eyes to the potential consequences that come when evil Cosmic Beings, empowered by carelessly spoken words and unresolved generational dynamics, can have on the health of one’s body, marriage, church, and business. It will also encourage a new appreciation of the power and authority of the Father of all spirits, who desires to bring justice within the Body of Christ in a way that makes the multifaceted wisdom of God known through the church to the high-level principalities/Cosmic Beings, both good and evil (Eph 3:10).

This material is still preliminary and the study notes that follow are supplied to help you evaluate the biblical basis of the CD set entitled “Cosmic Hierarchy.” Time pressures have so far kept me from putting together full lecture notes that correspond to the PowerPoint lectures. Restoration in Christ Ministries is getting many requests to take the concepts we are learning from work with trauma survivors and make it available to a more general audience. Please communicate with me regarding any corrections or observations you make as you listen to or read this material. Preliminary reports indicate that some assumptions/conclusions made in this series need further documentation and or revision. Please be patient as I try to add that material while maintaining a busy ministry/travel schedule.

## Clarification

Since this material may be new to some hearers and readers, let me clarify my position. I have not modified my understanding of monotheism or the doctrinal statement of Dallas Theological Seminary (except on the issue of the cessation of certain of the spiritual gifts).

The Hebrew word “*Elohim*” is plural and, as page 61 makes clear, is translated “gods” at least 227 out of 2570 times it is used in the Hebrew Scriptures. The context requires this translation and does not teach henotheism (many gods but only one should be worshipped). There is only one Eternal, Uncreated God. For those desiring further clarification, I encourage consulting the work of Dr. Michael Heiser and others who maintain the use of the word “monotheism” while seeking to understand dual Hebrew usage of the term “*Elohim*.”

I have tried to demonstrate the possibility that there is a higher order of angelic principalities which for lack of better words might be called “Comic Beings.” While not an ideal term, it reflects the use of the Greek term “cosmos” in Col 2:8 & 20, which seems to refer to spiritual beings. I certainly would not argue that anyone or everyone must adopt my view. Some have assumed that they are only one category of higher level demonic beings and, in keeping with Jude 8-10, have used a protocol in dealing with them similar to what I have proposed. That difference in protocol is analogous to what my friend Dr. Ed Laymance calls the different protocol of dealing with a common thief verses the Mafia.

While there is no explicit biblical statement in regard to the origin of demons, most biblical scholars have assumed they are fallen angels. The strongest arguments for that point of view will be included in a forthcoming book on this subject. While there has been no consensus regarding the origin of demons, the second temple Jewish literature seems to imply that demons are the spirits of the Nephilim (Gen 6), who were the offspring of the “sons of God” and human women. Obviously, we cannot be dogmatic regarding the origin of demons. A separate issue is the disagreement over Genesis 6 regarding the identity of the “sons of God,” which is subject to different interpretations among biblical scholars. My study of the literature has led me to adopt the so-called “angel” view. In this set of lectures, the “sons of God” are used of certain of the Cosmic Beings or high level angelic entities who produced offspring by having sex with human women. Those offspring are called Nephilim. Even if the “angel” view is accepted, it does not prove that demons are Nephilim. My Restoring Shattered Lives seminar lecture entitled “The Luciferian/Satanic Agenda” goes into more detail regarding the possible identity of the sons of God. While the view I propose is only one of several possible interpretations, it will not satisfy every reader/listener and is not essential to accepting the more general view that higher level fallen angels are not identical to lower level demons.

I acknowledge that the “Appeal to the Heavenly Court” requires further examination and documentation from Scripture if, in fact, we can appeal a specific case for a specific judgment against a specific high-level entity of evil before the “divine council” in the present age. God pronounced one judgment at the Fall, against Satan. The death of Jesus Christ on the Cross certainly defeated him (Heb 2:14-15), and at the end of time every enemy will be put under His feet (1 Cor 15:25). Meanwhile, Scripture does encourage us to bring our petitions before God in the specific struggles before us (Phil 4:4-6; 1 Thess 5:17). We must also avoid “blasphemous judgment” (Jude 8-10) against high-level spiritual beings, and for that reason, I believe that we can petition God in the present age for “redress of grievance” over specific harassment involving the higher level beings. Although not everyone will agree with the concept of the appeal to the heavenly court, every hearer/reader should agree with the concept that no matter what venue in which you understand judgment occurring, you can still appeal to God the judge who has defeated His enemies. God does answer prayer!

Experientially, we have a growing number of cases indicating that as we bring our specific petitions before God’s court (Psalm 82), he is pleased to hear and answer our prayer/petition in accordance with His Word, often with dramatic results. I have argued that Eph



3:10 seems to state that God wants to involve the church in the outworking of his plan against the forces of darkness. Eph 3:10-12 clearly states that “He [God’s] intent was that now, ***through the Church***, the manifold wisdom of God should be made known ***to the rulers and authorities*** in the heavenly realms, according to his eternal purpose which he accomplished in Christ Jesus our Lord. In him, and through faith in him, we may approach God with freedom and confidence” (italics added).

I also want to acknowledge that finding a consensus for terminology in describing aspects of the spiritual realm is an ongoing process that will require time and collaboration with others. In our work with survivors of severe ritual abuse we encounter phenomena for which no good terminology is available. Terms such as “dimensions” or “levels of consciousness” or “levels of conscious awareness” and “frequencies” are an attempt to put words to the experiences described by survivors who have been extensively abused in the occult world in which much interaction takes place with the spiritual realm of darkness. They were chosen as terms that seem consistent with either scientific or psychological concepts. Dr. Hugh Ross in his book *Beyond the Cosmos* and Chuck Missler in his teaching “Return of the Nephilim” ([www.Khouse.org](http://www.Khouse.org)) have defined the term “dimensions” from a scientific perspective. Their definitions seem to correspond, at least to some degree, to biblical terminology like “heavenlies” in the book of Ephesians. We are open to adapting and modifying such terms as we network with others in the body of Christ. Differences of opinion may remain, but at no time are we intentionally using “new age” terminology. It has been gratifying to see freedom coming to survivors as we seek to apply Scriptural truth to the issues they have tried so hard to explain to us.

There is no direct evidence, that I know of, that the domain of darkness is the second heaven. It is an inference based on such things as:

1. The heavens mentioned in Genesis 1 are generally referred to as the first heaven and seems to include the solar system, galaxies, etc.
2. In 2 Cor 12:2 Paul refers to a man caught up into the third heaven, which in the context seems to be the very presence of God.
3. Eph 2:2 refers to Satan as the Prince and power of the air which seems to imply an abode or sphere of authority. Since he must give account for his actions before God (Job 1:6-7; 2:1-2) in the third heaven, then his sphere of operation would seem to be limited to either the “earth realm” or something between the “earth realm” and the third heaven.

Survivors of severe abuse, with Dissociative Identity Disorder and Ritual Abuse backgrounds, consistently report they or rather some parts of them are being held captive outside their body, often in a place of darkness, so by implication a 2<sup>nd</sup> heaven dimensional place at least makes sense, until we have further information. Others have argued for a 7 tiered universe or even 100 levels (but not proven with any finality on biblical grounds).

What I argue, for the sake of simplicity, is that there may be validity to other views but for purposes of the Cosmic Hierarchy teaching, we can intuitively and instinctively argue that whatever is between the first heaven mentioned in Genesis 1 and the third heaven in 2 Cor 12 could be considered a “second heaven.” This is why I use the “3 heavens” model.

All of these discussions are difficult because we think of “levels” or “heavens” in terms linear space (in our three dimensional world view) but in reality these “heavens” are more related to “frequency” and may actually encompass one another so they aren’t as distinct/simple as they seem when we try to find language to describe them. At this point in my ever-expanding and constantly growing understanding I would suggest that dimensions, frequencies or as my wife, Diane, calls them “levels of consciousness,” are more or less describing the same sort of thing. I have used the three tiered universe concept, not because it is necessarily right or the final or even

the best explanation but because it is a simple way of explaining a very complex subject that we humans will never fully grasp this side of eternity.

I also want to emphasize that in those places in these lectures where I draw inferences, they must be taken as such. One must always search the Scriptures whether these things are so (Acts 17:11). As I have worked with survivors of severe abuse, some perspectives are much clearer to me, but we must always distinguish between what God clearly says and any application or assumptions we draw that seem in our minds to be consistent with the established Truth of Scripture. We are frequently left with what theologians have called “mystery” for those concepts for which no explanation is adequate. As has been the case with any number of doctrines, good Christians have disagreed throughout the centuries of church history. I do not want in any way to imply that the perspective I teach is the absolute, final word. Throughout my nearly four decades of ministry I have repeatedly said that if anything I teach can be demonstrated to be contrary to Scripture, I will always submit my limited understanding to the infallible Word of God. My doctoral studies have convinced me of how little I or anyone really knows of the vastness of potential knowledge, especially when it comes to the unseen, spiritual realm.

In conclusion, I trust no one hearing or studying this material becomes excessively focused on Satan, Cosmic Beings, fallen angels, or demons. Even while seeking to bring freedom to those held in great bondage to the forces of darkness, we must always keep our focus on the Lord Jesus Christ. While I have been forced to study this area in my calling to set the captives free, my worship, attention and focus is the Lord Jesus Christ himself, who alone is worthy of all PRAISE, HONOR AND GLORY.

## **NOTE**

(modified for 2022 Reprint)

For further information about the nature of the dimensions, see our website ([rcm-usa.org](http://rcm-usa.org)) for the recorded webinar entitled “Understanding Realms and Dimensions” by Diane Hawkins (2022).

## Are Demons the Only Enemy?—Matt 12 and Jude

For this study we are going to examine Matt 12 in context of the entire book and provide a brief exposition of Jude followed by some summary principles regarding the demonic realm.

### The Climax of Jesus' Ministry

Biblical Studies Press. (1996; 2007). *The NET Bible First Edition; Bible. English.*

*NET Bible.* Biblical Studies Press. [www.bible.org](http://www.bible.org)

#### *Lord of the Sabbath*

<sup>12:1</sup> At that time Jesus went through the grain fields on a Sabbath. His<sup>1</sup> disciples were hungry, and they began to pick heads of wheat<sup>2</sup> and eat them. <sup>12:2</sup> But when the Pharisees<sup>3</sup> saw this they said to him, “Look, your disciples are doing what is against the law to do on the Sabbath.” <sup>12:3</sup> He<sup>4</sup> said to them, “Haven’t you read what David did when he and his companions were hungry – <sup>12:4</sup> how he entered the house of God and they ate<sup>5</sup> the sacred bread,<sup>6</sup> which was against the law<sup>7</sup> for him or his companions to eat, but only for the priests?<sup>8</sup> <sup>12:5</sup> Or have you not read in the law that the priests in the temple desecrate the Sabbath and yet are not guilty? <sup>12:6</sup> I<sup>9</sup> tell you that something greater than the temple is here. <sup>12:7</sup> If<sup>10</sup> you had known what this means: ‘*I want mercy and not sacrifice*,’<sup>11</sup> you would not have condemned the innocent. <sup>12:8</sup> For the Son of Man is lord<sup>12</sup> of the Sabbath.”

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<sup>1</sup> **tn** Here δὲ (de) has not been translated.

<sup>2</sup> **tn** Or “heads of grain.” While the generic term στάχυς (stachus) can refer to the cluster of seeds at the top of grain such as barley or wheat, in the NT the term is restricted to wheat (L&N 3.40; BDAG 941 s.v. 1).

<sup>3</sup> **sn** See the note on Pharisees in 3:7.

<sup>4</sup> **tn** Here δὲ (de) has not been translated.

<sup>5</sup> **tc** The Greek verb ἔφαγεν (*ephagen*, “he ate”) is found in a majority of witnesses (P<sup>70</sup> C D L W Θ <sup>13</sup> 33 M latt sy co) in place of ἔφαγον (*ephagon*, “they ate”), the wording found in *κ B pc*. ἔφαγεν is most likely motivated by the parallels in Mark and Luke (both of which have the singular).

<sup>6</sup> **tn** *Grk* “the bread of presentation.”

**sn** *The sacred bread* refers to the “bread of presentation,” “showbread,” or “bread of the Presence,” twelve loaves prepared weekly for the tabernacle and later, the temple. See Exod 25:30; 35:13; 39:36; Lev 24:5–9. Each loaf was made from 3 quarts (3.5 liters; *Heb* “two tenths of an ephah”) of fine flour. The loaves were placed on a table in the holy place of the tabernacle, on the north side opposite the lampstand (Exod 26:35). It was the duty of the priest each Sabbath to place fresh bread on the table; the loaves from the previous week were then given to Aaron and his descendants, who ate them in the holy place, because they were considered sacred (Lev 24:9). See also Mark 2:23–28, Luke 6:1–5.

<sup>7</sup> **sn** Jesus’ response to the charge that what his disciples were doing was against the law is one of analogy: “If David did it for his troops in a time of need, then so can I with my disciples.” Jesus is clear that on the surface there was a violation here. What is not as clear is whether he is arguing a “greater need” makes this permissible or that this was within the intention of the law all along.

<sup>8</sup> **sn** See 1 Sam 21:1–6.

<sup>9</sup> **tn** Here δὲ (de) has not been translated.

<sup>10</sup> **tn** Here δὲ (de) has not been translated.

<sup>11</sup> **sn** A quotation from Hos 6:6 (see also Matt 9:13).

<sup>12</sup> **tn** The term “lord” is in emphatic position in the Greek text.

**sn** A second point in Jesus’ defense of his disciples’ actions was that his authority as *Son of Man* also allowed it, since as Son of Man he was *lord of the Sabbath*.



<sup>12:9</sup> Then<sup>13</sup> Jesus<sup>14</sup> left that place and entered their synagogue.<sup>15</sup> <sup>12:10</sup> A<sup>16</sup> man was there who had a withered<sup>17</sup> hand. And they asked Jesus,<sup>18</sup> “Is it lawful to heal on the Sabbath?”<sup>19</sup> so that they could accuse him. <sup>12:11</sup> He said to them, “Would not any one of you, if he had one sheep that fell into a pit on the Sabbath, take hold of it and lift it out? <sup>12:12</sup> How much more valuable is a person than a sheep! So it is lawful to do good on the Sabbath.” <sup>12:13</sup> Then he said to the man, “Stretch out your hand.” He stretched it out and it was restored,<sup>20</sup> as healthy as the other. <sup>12:14</sup> But the Pharisees went out and plotted against him, as to how they could assassinate<sup>21</sup> him.

#### *God’s Special Servant*

<sup>12:15</sup> Now when Jesus learned of this, he went away from there. Great<sup>22</sup> crowds<sup>23</sup> followed him, and he healed them all. <sup>12:16</sup> But he sternly warned them not to make him known. <sup>12:17</sup> This fulfilled what was spoken by Isaiah the prophet:<sup>24</sup>

<sup>12:18</sup> “*Here is<sup>25</sup> my servant whom I have chosen, the one I love, in whom I take great delight.*”<sup>26</sup>  
*I will put my Spirit on him, and he will proclaim justice to the nations.*  
<sup>12:19</sup> *He will not quarrel or cry out, nor will anyone hear his voice in the streets.*  
<sup>12:20</sup> *He will not break a bruised reed or extinguish a smoldering wick, until he brings justice to victory.*  
<sup>12:21</sup> *And in his name the Gentiles<sup>27</sup> will hope.*”<sup>28</sup>

#### *Jesus and Beelzebul*

<sup>12:22</sup> Then they brought to him a demon-possessed man who was blind and mute. Jesus<sup>29</sup> healed him so that he could speak and see.<sup>30</sup> <sup>12:23</sup> All the crowds were amazed and said, “Could this one be the Son of David?” <sup>12:24</sup> But when the Pharisees<sup>31</sup> heard this they said, “He does not

<sup>13</sup> **tn** Here *kai* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>14</sup> **tn** *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>15</sup> **sn** See the note on *synagogues* in 4:23.

<sup>16</sup> **tn** *Grk* “And behold.” The Greek word *idou* (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>17</sup> **sn** *Withered* means the man’s hand was shrunken and paralyzed.

<sup>18</sup> **tn** *Grk* “and they asked him, saying.” The participle *legontes* (*legontes*) is redundant and has not been translated. The referent of the pronoun (Jesus) has been specified in the translation for clarity.

<sup>19</sup> **sn** The background for this is the view that only if life was endangered should one attempt to heal on the Sabbath (see the Mishnah, *m. Shabbat* 6.3; 12.1; 18.3; 19.2; *m. Yoma* 8.6).

<sup>20</sup> **sn** The passive *was restored* points to healing by God. Now the question became: Would God exercise his power through Jesus, if what Jesus was doing were wrong? Note also Jesus’ “labor.” He simply spoke and it was so.

<sup>21</sup> **tn** *Grk* “destroy.”

<sup>22</sup> **tn** Here *kai* (*kai*) has not been translated.

<sup>23</sup> **tc**  $\kappa$  B *pc* lat read only πολλοί (*polloi*, “many”) here, the first hand of N reads ὄχλοι (*ochloi*, “crowds”), while virtually all the rest of the witnesses have ὄχλοι πολλοί (*ochloi polloi*, “great crowds”). In spite of the good quality of both  $\kappa$  and B (especially in combination), and the testimony of the Latin witnesses, the longer reading is most likely correct; the shorter readings were probably due to homoioteleuton.

<sup>24</sup> **tn** *Grk* “so that what was said by Isaiah the prophet would be fulfilled, saying.” This final clause, however, is part of one sentence in Greek (vv. 15b–17) and is thus not related only to v. 16. The participle *legontos* (*legontos*) is redundant and has not been translated.

<sup>25</sup> **tn** *Grk* “Behold my servant.”

<sup>26</sup> **tn** *Grk* “in whom my soul is well pleased.”

<sup>27</sup> **tn** Or “the nations” (the same Greek word may be translated “Gentiles” or “nations”).

<sup>28</sup> **sn** Verses 18–21 are a quotation from Isa 42:1–4.

<sup>29</sup> **tn** *Grk* “And he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>30</sup> **tn** *Grk* “demoniac, and he healed him, so that the mute man spoke and saw.”

<sup>31</sup> **sn** See the note on *Pharisees* in 3:7.

cast out demons except by the power of Beelzebul,<sup>32</sup> the ruler<sup>33</sup> of demons!”<sup>12:25</sup> Now when Jesus<sup>34</sup> realized what they were thinking, he said to them,<sup>35</sup> “Every kingdom divided against itself is destroyed,<sup>36</sup> and no town or house divided against itself will stand.<sup>12:26</sup> So if<sup>37</sup> Satan casts out Satan, he is divided against himself. How then will his kingdom stand?<sup>12:27</sup> And if I cast out demons by Beelzebul, by whom do your sons<sup>38</sup> cast them<sup>39</sup> out? For this reason they will be your judges.<sup>12:28</sup> But if I cast out demons by the Spirit of God, then the kingdom of God<sup>40</sup> has already overtaken<sup>41</sup> you.<sup>12:29</sup> How<sup>42</sup> else can someone enter a strong man’s<sup>43</sup> house and steal his property, unless he first ties up the strong man? Then he can thoroughly plunder the house.<sup>44</sup> <sup>12:30</sup> Whoever is not with me is against me,<sup>45</sup> and whoever does not gather with me scatters.<sup>46</sup> <sup>12:31</sup> For this

<sup>32</sup> **tn** *Grk* “except by Beelzebul.”

**sn** *Beelzebul* is another name for Satan. So some people recognized Jesus’ work as supernatural, but called it diabolical.

<sup>33</sup> **tn** Or “prince.”

<sup>34</sup> **tc** The majority of MSS read ὁ Ἰησοῦς (*ho Iēsous*, “Jesus”), which clarifies who is the subject of the sentence. Although the shorter text is attested in far fewer witnesses (P<sup>21</sup> & B D 892\* sy<sup>s,c</sup> sa bo), both the pedigree of the MSS and the strong internal evidence (viz., scribes were not prone to intentionally delete the name of Jesus) argue for the omission of Jesus’ name. The name has been included in the translation, however, for clarity.

<sup>35</sup> **sn** Jesus here demonstrated the absurdity of the thinking of the religious leaders who maintained that he was in league with Satan and that he actually derived his power from the devil. He first teaches (vv. 25–28) that if he casts out demons by the ruler of the demons, then in reality Satan is fighting against himself, with the result that his kingdom has come to an end. He then teaches (v. 29) about tying up the strong man to prove that he does not need to align himself with the devil because he is more powerful. Jesus defeated Satan at his temptation (4:1–11) and by his exorcisms he clearly demonstrated himself to be stronger than the devil. The passage reveals the desperate condition of the religious leaders, who in their hatred for Jesus end up attributing the work of the Holy Spirit to Satan (a position for which they will be held accountable, 12:31–32).

<sup>36</sup> **tn** Or “is left in ruins.”

<sup>37</sup> **tn** This first class condition, the first of three “if” clauses in the following verses, presents the example vividly as if it were so. In fact, all three conditions in these verses are first class. The examples are made totally parallel. The expected answer is that Satan’s kingdom will not stand, so the suggestion makes no sense. Satan would not seek to heal.

<sup>38</sup> **sn** Most read *your sons* as a reference to Jewish exorcists (cf. “your followers,” L&N 9.4), but more likely this is a reference to the disciples of Jesus themselves, who are also Jewish and have been healing as well (R. J. Shirock, “Whose Exorcists are they? The Referents of οἱ υἱοὶ ὑμῶν at Matthew 12:27/Luke 11:19,” *JSNT* 46 [1992]: 41–51). If this is a reference to the disciples, then Jesus’ point is that it is not only him, but those associated with him whose power the hearers must assess. The following reference to judging also favors this reading.

<sup>39</sup> **tn** The pronoun “them” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>40</sup> **sn** The *kingdom of God* is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong.

<sup>41</sup> **tn** The phrase ἐφθασεν ἐπ’ ὑμᾶς (*ephthasen eph’ humas*) is quite important. Does it mean merely “approach” (which would be reflected in a translation like “has come near to you”) or actually “come upon” (as in the translation given above, “has already overtaken you,” which has the added connotation of suddenness)? Is the arrival of the kingdom merely anticipated or already in process? Two factors favor arrival over anticipation here. First, the prepositional phrase ἐπ’ ὑμᾶς (*eph’ humas*, “upon you”) in the Greek text suggests arrival (Dan 4:24, 28 Theodotion). Second, the following illustration in v. 29 looks at the healing as portraying Satan being overrun. So the presence of God’s authority has arrived. See also L&N 13.123 for the translation of φθάνω (*phthanō*) as “to happen to already, to come upon, to come upon already.”

<sup>42</sup> **tn** *Grk* “Or how can.”

<sup>43</sup> **sn** The *strong man* here pictures Satan.

<sup>44</sup> **sn** Some see the imagery here as similar to Eph 4:7–10, although no opponents are explicitly named in that passage. Jesus has the victory over Satan. Jesus’ acts of healing mean that the war is being won and the kingdom is coming.

<sup>45</sup> **sn** *Whoever is not with me is against me*. The call here is to join the victor. Failure to do so means that one is being destructive. Responding to Jesus is the issue.

<sup>46</sup> **sn** For the image of scattering, see *Pss. Sol.* 17:18.

reason I tell you, people will be forgiven for every sin and blasphemy,<sup>47</sup> but the blasphemy against the Spirit will not be forgiven.<sup>12:32</sup> Whoever speaks a word against the Son of Man will be forgiven.<sup>48</sup> But whoever speaks against the Holy Spirit will not be forgiven,<sup>49</sup> either in this age or in the age to come.

#### *Trees and Their Fruit*

<sup>12:33</sup> “Make a tree good and its fruit will be good, or make a tree bad<sup>50</sup> and its fruit will be bad, for a tree is known by its fruit. <sup>12:34</sup> Offspring of vipers! How are you able to say anything good, since you are evil? For the mouth speaks from what fills the heart. <sup>12:35</sup> The good person<sup>51</sup> brings good things out of his<sup>52</sup> good treasury,<sup>53</sup> and the evil person brings evil things out of his evil treasury. <sup>12:36</sup> I<sup>54</sup> tell you that on the day of judgment, people will give an account for every worthless word they speak. <sup>12:37</sup> For by your words you will be justified, and by your words you will be condemned.”

#### *The Sign of Jonah*

<sup>12:38</sup> Then some of the experts in the law<sup>55</sup> along with some Pharisees<sup>56</sup> answered him,<sup>57</sup> “Teacher, we want to see a sign<sup>58</sup> from you.” <sup>12:39</sup> But he answered them,<sup>59</sup> “An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah. <sup>12:40</sup> For just as Jonah was *in the belly of the huge fish*<sup>60</sup> *for three days and three nights*,<sup>61</sup> so the Son of Man will be in the heart of the earth for three days and three nights. <sup>12:41</sup> The people<sup>62</sup> of Nineveh will stand up at the judgment with this generation and condemn it, because they repented when Jonah preached to them<sup>63</sup> – and now,<sup>64</sup> something greater than Jonah is here!

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<sup>47</sup> **tn** *Grk* “every sin and blasphemy will be forgiven men.”

<sup>48</sup> **tn** *Grk* “it will be forgiven him.”

<sup>49</sup> **tn** *Grk* “it will not be forgiven him.”

**sn** *Whoever speaks against the Holy Spirit will not be forgiven.* This passage has troubled many people, who have wondered whether or not they have committed this sin. Three things must be kept in mind: (1) the nature of the sin is to ascribe what is the obvious work of the Holy Spirit (e.g., releasing people from Satan’s power) to Satan himself; (2) it is not simply a momentary doubt or sinful attitude, but is indeed a settled condition which opposes the Spirit’s work, as typified by the religious leaders who opposed Jesus; and (3) a person who is concerned about it has probably never committed this sin, for those who commit it here (i.e., the religious leaders) are not in the least concerned about Jesus’ warning.

<sup>50</sup> **tn** *Grk* “rotten.” The word σαπρός, modifying both “tree” and “fruit,” can also mean “diseased” (L&N 65.28).

<sup>51</sup> **tn** The Greek text reads here ἄνθρωπος (*anthrōpos*). The term is generic referring to any person.

<sup>52</sup> **tn** *Grk* “the”; the Greek article has been translated here and in the following clause (“his evil treasury”) as a possessive pronoun (*ExSyn* 215).

<sup>53</sup> **sn** The *treasury* here is a metaphorical reference to a person’s heart (cf. BDAG 456 s.v. θησαυρός 1.b and the parallel passage in Luke 6:45).

<sup>54</sup> **tn** Here δε (*de*) has not been translated.

<sup>55</sup> **tn** Or “Then some of the scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>56</sup> **tn** *Grk* “and Pharisees.” The word “some” before “Pharisees” has been supplied for clarification.

**sn** See the note on *Pharisees* in 3:7.

<sup>57</sup> **tn** *Grk* “answered him, saying.” The participle λέγοντες (*legontes*) is redundant, but the syntax of the sentence was changed to conform to English style.

<sup>58</sup> **sn** What exactly this *sign* would have been, given what Jesus was already doing, is not clear. But here is where the fence-sitters reside, refusing to commit to him.

<sup>59</sup> **tn** *Grk* “But answering, he said to them.” This construction is somewhat redundant in English and has been simplified in the translation.

<sup>60</sup> **tn** *Grk* “large sea creature.”

<sup>61</sup> **sn** A quotation from Jonah 1:17.

<sup>62</sup> **tn** *Grk* “men”; the word here (άνήρ, *anēr*) usually indicates males or husbands, but occasionally is used in a generic sense of people in general, as here (cf. BDAG 79 s.v. 1.a, 2).

<sup>63</sup> **tn** *Grk* “at the preaching of Jonah.”

<sup>64</sup> **tn** *Grk* “behold.”

12:42 The queen of the South<sup>65</sup> will rise up at the judgment with this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon – and now,<sup>66</sup> something greater than Solomon is here!

#### *The Return of the Unclean Spirit*

12:43 “When<sup>67</sup> an unclean spirit<sup>68</sup> goes out of a person,<sup>69</sup> it passes through waterless places<sup>70</sup> looking for rest but<sup>71</sup> does not find it. 12:44 Then it says, ‘I will return to the home I left.’<sup>72</sup> When it returns,<sup>73</sup> it finds the house<sup>74</sup> empty, swept clean, and put in order.<sup>75</sup> 12:45 Then it goes and brings with it seven other spirits more evil than itself, and they go in and live there, so<sup>76</sup> the last state of that person is worse than the first. It will be that way for this evil generation as well!”

#### *Jesus’ True Family*

12:46 While Jesus<sup>77</sup> was still speaking to the crowds,<sup>78</sup> his mother and brothers<sup>79</sup> came and<sup>80</sup> stood outside, asking<sup>81</sup> to speak to him. 12:47<sup>82</sup> Someone<sup>83</sup> told him, “Look, your mother and your brothers are standing outside wanting<sup>84</sup> to speak to you.” 12:48 To the one who had said this, Jesus<sup>85</sup> replied,<sup>86</sup> “Who is my mother and who are my brothers?” 12:49 And pointing<sup>87</sup> toward his

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<sup>65</sup> **sn** On *the queen of the South* see 1 Kgs 10:1–3 and 2 Chr 9:1–12, as well as Josephus, *Ant.* 8.6.5–6 (8.165–175). *The South* most likely refers to modern southwest Arabia, possibly the eastern part of modern Yemen, although there is an ancient tradition reflected in Josephus which identifies this geo-political entity as Ethiopia.

<sup>66</sup> **tn** *Grk* “behold.”

<sup>67</sup> **tn** Here δέ (*de*) has not been translated.

<sup>68</sup> **sn** *Unclean spirit* refers to an evil spirit.

<sup>69</sup> **tn** *Grk* “man.” This is a generic use of ἄνθρωπος (*anthrōpos*), referring to both males and females. This same use occurs in v. 45.

<sup>70</sup> **sn** The background for the reference to *waterless places* is not entirely clear, though some Jewish texts suggest spirits must have a place to dwell, but not with water (Luke 8:29–31; Tob 8:3). Some suggest that the image of the desert or deserted cities as the places demons dwell is where this idea started (Isa 13:21; 34:14).

<sup>71</sup> **tn** Here καί (*kaí*) has been translated as “but” to indicate the contrast present in this context.

<sup>72</sup> **tn** *Grk* “I will return to my house from which I came.”

<sup>73</sup> **tn** *Grk* “comes.”

<sup>74</sup> **tn** The words “the house” are not in Greek but are implied.

<sup>75</sup> **sn** The image of the house *empty, swept clean, and put in order* refers to the life of the person from whom the demon departed. The key to the example appears to be that no one else has been invited in to dwell. If an exorcism occurs and there is no response to God, then the way is free for the demon to return. Some see the reference to exorcism as more symbolic; thus the story’s only point is about responding to Jesus. This is possible and certainly is an application of the passage.

<sup>76</sup> **tn** Here καί (*kaí*) has been translated as “so” to indicate the concluding point of the story.

<sup>77</sup> **tn** *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>78</sup> **tn** *Grk* “crowds, behold, his mother.” The Greek word ἰδοὺ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>79</sup> **sn** The issue of whether Jesus had *brothers* (siblings) has had a long history in the church. Epiphanius, in the 4th century, argued that Mary was a perpetual virgin and had no offspring other than Jesus. Others argued that these brothers were really cousins. Nothing in the text suggests any of this. See also John 7:3.

<sup>80</sup> **tn** “His mother and brothers came and” is a translation of “behold, his mother and brothers came.”

<sup>81</sup> **tn** *Grk* “seeking.”

<sup>82</sup> **tc** A few ancient MSS and versions lack this verse (ℵ\* B L Γ pc ff<sup>1</sup> k sy<sup>s,c</sup> sa). The witness of ℵ and B is especially strong, but internal considerations override this external evidence. Both v. 46 and 47 end with the word λαλῆσαι (“to speak”), so early scribes probably omitted the verse through homoioteleuton. The following verses make little sense without v. 47; its omission is too hard a reading. Thus v. 47 was most likely part of the original text.

<sup>83</sup> **tn** Here δέ (*de*) has not been translated.

<sup>84</sup> **tn** *Grk* “seeking.”

<sup>85</sup> **tn** *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

disciples he said, “Here<sup>88</sup> are my mother and my brothers! <sup>12:50</sup> For whoever does the will of my Father in heaven is<sup>89</sup> my brother and sister and mother.”

### **Demons or evil spirits**

This category seems to indicate a very different kind of being from the Cosmic Beings (Jude 8-10), in my opinion.

- 1. They seem to seek embodiment (Mark 5), while the hierarchy of Cosmic Beings are capable of embodiment but don't seem to seek it. Further they seem to be forbidden to materialize at will.**
- 2. Further, their destiny is not given unless they are included with the devil and his angels (Matt 25:41).**
- 3. They seem to fear “arid places: where they seek rest (Matt 12:43). One of the difficulties in the view I am proposing is the passage in Deut 32:15-17 which reads:**

<sup>15</sup> Jeshurun<sup>d</sup> grew fat and kicked;  
filled with food, he became heavy and sleek.

He abandoned the God who made him  
and rejected the Rock his Savior.

<sup>16</sup> They made him jealous with their foreign gods  
and angered him with their detestable idols.

<sup>17</sup> **They sacrificed to demons [שְׁדִיִּם—shedim], which are not God [אֱלֹהִים—elohe]—**

**gods** they had not known,  
gods that recently appeared,  
gods your fathers did not fear.

<sup>18</sup> You deserted the Rock, who fathered you;  
you forgot the God who gave you birth”<sup>2</sup> (bold added).

The Greek translation (LXX) of the Hebrew uses the phrase in verse 17, “δαίμονις καὶ οὐ θεῶν” (demons and not God) which is the same Greek word translated “demon in the New Testament.” This seems to imply that the “gods” or Elohim behind the idols are demons. The apparent meaning of this text, not yet fully understood, at first glance seems to imply that demons are of the same category of beings as those I am calling Cosmic Beings. I wonder, but cannot prove, however, that the Hebrew term “Shedim,” in this context, may also in fact refer to beings who are worshiped, not describing their rank, though they are in a

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<sup>86</sup> **tn** *Grk* “And answering, he said to the one who had said this.” This construction is somewhat redundant in English and has been simplified in the translation. Here δέ (*de*) at the beginning of the clause has not been translated.

<sup>87</sup> **tn** *Grk* “extending his hand.”

<sup>88</sup> **tn** *Grk* “Behold my mother and my brothers.”

<sup>89</sup> **tn** The pleonastic pronoun αὐτός (*autos*, “he”) which precedes this verb has not been translated.

<sup>d</sup> *Jeshurun* means *the upright one*, that is, Israel.

<sup>2</sup> *The Holy Bible : New International Version*. 1996, c1984 (Dt 32:15-18). Grand Rapids: Zondervan.



“class of beings called Elohim.” In any case, the issue is one that I am working on with a number of scholars. Experientially we agree demons seem to be of different power and authority but we need to resolve the issues around the Deuteronomy passage.

Revelation 12 records a powerful passage about the cosmic hierarchy headed by what seems to be a single entity (?) called a “dragon” (Leviathan?), that “ancient serpent” (Python—Acts 16:16?), also called the devil or Satan.

<sup>9</sup> The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

<sup>10</sup> Then I heard a loud voice in heaven say:

“Now have come the salvation and the power and the kingdom of our God,

and the authority of his Christ.

For the accuser of our brothers,

who accuses them before our God day and night,

has been hurled down.

<sup>11</sup> They overcame him

by the blood of the Lamb

and by the word of their testimony;

they did not love their lives so much

as to shrink from death.

<sup>12</sup> Therefore rejoice, you heavens

and you who dwell in them!

But woe to the earth and the sea,

because the devil has gone down to you!

He is filled with fury,

because he knows that his time is short.”<sup>3</sup>

- 4. Demons are called “gods” one time (Deut 32:17) but experientially seem to be inferior in rank and power.**
- 5. Demons apparently have “bosses” who are the Cosmic Beings or strong men (Matt 12:29).**
- 6. Demons may have a different origin—could be spirits of the Nephilim (Gen 6:4) who drowned in the flood and seek to indwell mankind. This is not proven but alleged in the 2<sup>nd</sup> temple literature written during the so-called 400 silent years.**
- 7. Scripture seems to describe every encounter with demons by “casting them out.” (Greek = ἐκβάλλω [ekballō]), as in Matt 12:24. My preliminary study seems to indicate that all passages about spiritual warfare pertain to high level Cosmic Beings (as in Eph 6:10-12).**

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<sup>3</sup>*The Holy Bible : New International Version*. 1996, c1984 (Re 12:9). Grand Rapids: Zondervan.

## **Jude**

Study notes were not available at the time this lecture was presented. The following was added to this notebook at a later date.

### **Introduction:**

Over the past several years we began to notice that instead of deliverance and spiritual warfare producing positive results and freedom, in some cases it seemed to cause severe retaliation, both for the client and the therapist, especially in the highly complex clients that we have worked with for nearly 20 years. An examination of Jude 8-10 revealed that bringing “blasphemous judgment against higher level beings was not advisable. Rather, “The Lord rebuke you” was a safer and more advisable response. Admittedly, Ephesians makes clear that believers, because of their union with the risen Jesus Christ (Eph 2:6), do have authority in the spiritual realm. Jude seems to teach that the divine protocol in how we exercise that authority requires that, at least for this present time, we need to petition God to rebuke the higher level spiritual entities.

Is it possible that there are two levels of spiritual beings? It seems evident to me that such is the case. One level is the usual demonic realm, which seems to include the lower level spiritual beings. Another is the higher level fallen angels, called celestial beings in Jude 8-10 (NIV). Over time we have begun to understand that celestial beings (terminology I began using based on the Jude passage in 2002) are a subcategory of the overall designation “Cosmic Beings.” While, admittedly, we don’t know the origin of demons, I now believe that they are not “fallen angels,” but more likely may be the offspring of the Nephilim. More research and study needs to be done but my tentative suggestion is that while demons can be dealt with by direct command, the higher level evil Cosmic Beings need to be dealt with by following a different protocol. Our experience has so far confirmed that we must avoid blasphemous judgment against the higher level Cosmic Beings. If we are guilty of judgments that are “blasphemous” against such high level beings, we may give them legal ground to harass, intimidate and torment both our clients and ourselves or ministries. Finally, the following preliminary and tentative material lays a foundation for the appeal to the heavenly court, which God has led us to use for those situations which do not yield to the more usual prayer or therapeutic approaches. This appeal has proven helpful to both individuals and organizations.

I give only an outline of the following introductory material which is used as lecture notes, with a partial congruence to the CD series entitled “Cosmic Hierarchy,” available on our website ([www.rcm-usa.org](http://www.rcm-usa.org)).

## Ephesians

This brief overview of the book will only be examining the high points of our position in Christ and how it relates to our enemy.

**Authority=legal right to exercise dominion**

**Power=exercise of energy to accomplish...**

### POWER.

#### “I. In the Old Testament

Various Heb. words are rendered ‘power’, the principal ones being *ḥayil*, *kōaḥ* and *’ōz*. **True power, the ability to exercise authority effectively, belongs to God alone (Ps. 62:11).** The power of God is shown in the creation (Ps. 148:5) and the sustaining of the world (Ps. 65:5–8). Some of his authority is delegated to mankind (Gn. 1:26–28; Pss. 8:5–8; 115:16), but God actively intervenes on many occasions, showing his power in miraculous deeds of deliverance. It was ‘with mighty hand and outstretched arm’ that he brought his people out of Egypt (Ex. 15:6; Dt. 5:15, *etc.*), and he demonstrated his power in giving them the promised land (Ps. 111:6).

#### “II. In the New Testament

‘Power’ in EVV represents chiefly Gk. *Dynamis*. . . is ability (2 Cor. 8:3) or strength (Eph. 3:16), or it may mean a powerful act (Acts 2:22) or a powerful spirit (Rom. 8:38). . . .

Jesus came to his ministry in the power (*dynamis*) of the Spirit (Lk. 4:14), and his power was operative in healing miracles (Lk. 5:17) and he did many mighty works (Mt. 11:20). This was evidence of the power of the kingdom of God as a prelude to the new Exodus (Lk. 11:20; *cf.* Ex. 8:19). But the kingdom had not yet come in its full power. That would happen at Pentecost (Lk. 24:49; Acts 1:8; ?Mk. 9:1) and there would be the consummation at the parousia (Mt. 24:30, *etc.*).

In the Acts we see the power of the Spirit operative in the life of the church (4:7, 33; 6:8; *cf.* a32510:38). Paul looks back to the resurrection as the chief evidence of God’s power (Rom. 1:4; Eph. 1:19–20; Phil. 3:10) and sees the gospel as the means by which that power comes to work in men’s lives (Rom. 1:16; 1 Cor. 1:18). (\*AUTHORITY.)

“BIBLIOGRAPHY. D. M. Lloyd-Jones, *Authority*, 1958; Cyril H. Powell, *The Biblical Concept of Power*, 1963; G. B. Caird, *Principalities and Powers*, 1956; A. Richardson, *An Introduction to the Theology of the New Testament*, 1958, pp.

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Heb. Hebrew

EVV English versions

Gk. Greek

*cf. confer* (Lat.), compare

62ff.; W. Grundmann in *TDNT* 2, pp. 284–317; 3, pp. 397–402; W. Foerster, *TDNT* 2, pp. 562–574; O. Betz in *NIDNTT* 2, pp. 601–611.”<sup>4</sup>

### **Authority=legal right to exercise dominion**

**“AUTHORITY.** The NT word is *exousia*, meaning rightful, actual and unimpeded power to act, or to possess, control, use or dispose of, something or somebody. Whereas *dynamis* means physical power simply, *exousia* properly signifies power that is in some sense lawful. *exousia* may be used with the stress on either the rightfulness of power really held, or the reality of power rightfully possessed. In the latter case, EVV often translate it as ‘power’. *exousia* sometimes bears a general secular sense (e.g. in 1 Cor. 7:37, of self-control; Acts 5:4, of disposing of one’s income), but its significance is more commonly theological.

**“The uniform biblical conviction is that the only rightful power within creation is, ultimately, the Creator’s. Such authority as men have is delegated to them by God, to whom they must answer for the way they use it.** Because all authority is ultimately God’s, submission to authority in all realms of life is a religious duty, part of God’s service.

#### **“I. The authority of God**

“God’s authority is an aspect of his unalterable, universal and eternal dominion over his world (for which see Ex. 15:18; Pss. 29:10; 93:1f.; 146:10; Dn. 4:34f., *etc.*). This universal Kingship is distinct from (though basic to) the covenanted relationship between himself and Israel by which Israel became his people and kingdom (*cf.* Ex. 19:6), and so heirs of his blessing. His regal authority over mankind consists in his unchallengeable right and power to dispose of men as he pleases (compared by Paul to the potter’s *exousia* over the clay, Rom. 9:21; *cf.* Je. 18:6), plus his indisputable claim that men should be subject to him and live for his glory. Throughout the Bible, the reality of God’s authority is proved by the fact that all who ignore or flout this claim incur divine judgment. The royal Judge has the last word, and so his authority is vindicated.

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ff. and the following (verses, *etc.*)

*TDNT* G. Kittel and G. Friedrich (eds.), *Theologisches Wörterbuch zum Neuen Testament*, 1932-74; E. T. *Theological Dictionary of the New Testament*, ed. G. W. Bromiley, 10 vols., 1964-76

*NIDNTT* C. Brown (ed.), *The New International Dictionary of New Testament Theology*, 3 vols., 1975-8

<sup>4</sup>Wood, D. R. W., Wood, D. R. W., & Marshall, I. H. (1996, c1982, c1962). *New Bible Dictionary*. Includes index. (electronic ed. of 3rd ed.) (945). Downers Grove: InterVarsity Press.

NT New Testament

EVV English versions

f. and the following (verse, *etc.*)

*cf. confer* (Lat.), compare

“In OT times, God exercised authority over his people through the agency of prophets, priests and kings, whose respective work it was to proclaim his messages (Je. 1:7ff.), teach his laws (Dt. 31:11; Mal. 2:7) and rule in accordance with those laws (Dt. 17:18ff.). So doing, they were to be respected as God’s representatives, having authority from him. Also, written Scripture was acknowledged as God-given and authoritative, both as instruction (*tôrâ*) to teach Israelites their King’s mind (*cf.* Ps. 119) and as the statute-book by which he ruled and judged them (*cf.* 2 Ki. 22–23).”<sup>5</sup>

**“The exercise of \*POWER by Satan and his hosts is sometimes termed *exousia* (e.g. Lk. 22:53; Col. 1:13). This indicates that, though Satan’s power is usurped from God and hostile to him, Satan holds it only by God’s permission and as God’s tool.”<sup>6</sup>**

Power=Dunamis in Ephesians

Eph 1:21

Eph 3:7

Eph 3:16

Eph 3:20

Exousia=used of authorities, apparently of darkness

Eph 2:2

Eph 3:10

Eph 6:12

The delegated authority of believers comes out of our union with Christ

Eph 1:3-5

Eph 1:11-14

Eph 1:18-23

Eph 2:1-4

Eph 2:5-10

Eph 2:19-22

Eph 3:10

Eph 3:14-21

Eph 4:14-16

Eph 4:20-25

Eph 5:1-7

Eph 5:21-33

Eph 6:4

Eph 6: 10-18

Additional notes added after lectures were given in January 2007:

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OT Old Testament

ff. and the following (verses, *etc.*)

<sup>5</sup>Wood, D. R. W., Wood, D. R. W., & Marshall, I. H. (1996, c1982, c1962). *New Bible Dictionary*. Includes index. (electronic ed. of 3rd ed.) (105). Downers Grove: InterVarsity Press.

<sup>6</sup>Wood, D. R. W., Wood, D. R. W., & Marshall, I. H. (1996, c1982, c1962). *New Bible Dictionary*. Includes index. (electronic ed. of 3rd ed.) (106). Downers Grove: InterVarsity Press.



A summary of these passages indicates that the believer has spiritual authority over the cosmic realm because of our union with the Lord Jesus Christ and from our being seated with Him in the heavenly realms. We are fighting the world, the flesh and the devil and his fallen angel/cosmic entities in an agonizing struggle to exercise that authority with power or energy to accomplish spiritual victory (Eph 6:12).

This is similar in many ways to a war which the authority of a leader is decisively smashed, he and his sons are killed. However, various well armed factions, supported by suicidal ideology simply go underground. None of these factions has legal authority but nevertheless continues to exercise power to wage anarchy, blow up, kidnap, and kill those with whom they disagree.

Christ's death on the cross 2000 years ago destroyed the legal authority of the devil and his forces and he lost the legal right to rule mankind when the Lord Jesus Christ established a new and better eternal covenant (Hebrews, especially chapters 9-10). However, God's plan is for the church, the people of God to exercise power in establishing the kingdom of God through the preaching of the gospel and by disclosing the multifaceted wisdom of God to the heavenly rulers and authorities. This is the major point Paul established when he speaks of the inclusion of the gentiles in God's plan, using his apostolic authority, according to Eph 3:7-10, to become:

“a servant of this gospel according to the gift of God's grace that was given to me by the exercise of his power. <sup>8</sup> To me—less than the least of all the saints—this grace was given, to proclaim to the Gentiles the unfathomable riches of Christ <sup>9</sup>and to enlighten everyone about God's secret plan—a secret that has been hidden for ages in God who has created all things. The purpose of this enlightenment is that<sup>7</sup> through the church the multifaceted wisdom<sup>8</sup> of God should now be disclosed to the rulers [or better translated “heavenly rulers” or “principalities”] (Greek=ἀρχαῖς—archais) and the authorities (Greek=ἐξουσiais—exousais) in the heavenly realms.”<sup>9</sup>

I don't believe that we have yet begun to mine the depths of this rich passage and how it applies to the impact God intended the church to have in the establishment of God's spiritual kingdom. It seems that at least some of the Body of Christ, since the time of the birth of the modern missionary movement with John Carey, has captured the importance of preaching the gospel (verse 7), but only now is it beginning to be seen that God's secret plan involves showing the church how to exercise our delegated authority to establish His power over the cosmic realm of evil, in addition to preaching the gospel to win over individual humans, thus bringing them into the Church (v. 10).

God desires to use His redeemed saints to skillfully use His Word to call into accountability those forces of darkness who have claimed authority from their inferior position for too long. Based on a more intense study in Scripture of our position and

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<sup>7</sup> **tn** Grk “that.” Verse 10 is a subordinate clause to the verb “enlighten” in v. 9.

<sup>8</sup> **tn** Or “manifold wisdom,” “wisdom in its rich variety.”

<sup>9</sup> Biblical Studies Press. (2005; 2005). *The NET Bible First Edition (Noteless); Bible. English. NET Bible (Noteless)*. (Eph 3:7-10). Biblical Studies Press. (content in square brackets and parenthesis added by TRH).

authority in Christ, along with progressively more experiential evidence, it is becoming clear to me that God, having *raised us up with Christ and seated us with him in the heavenly realms* (Eph. 2:6 NIV), intends for His Body to exercise our delegated authority. Being seated with Christ in the heavenly realms and being enlightened through Scripture and God himself, we are to disclose to the cosmic/angelic realm, using proper protocol, the manifold or multi-colored wisdom of God to all those beings, some of whom not only rebelled but seduced mankind into following them (Eph 3:10).

This victory over the cosmic realm of evil can only be accomplished when the Body of Christ deals adequately with sins of our fathers (generational sins), our ungodly beliefs, the inner wounding of both soul and spirit, and successfully deals with the demonic baggage which has for too long rendered too much of the body of Christ living in spiritual poverty.<sup>10</sup> My personal view is that Christ's return will be the exercise of ultimate power to establish His authority in both the first and second heavens, but meanwhile we the Church are commanded to work toward the end of preparing for His return. This entire lecture series is a beginning attempt to articulate what I believe God wants to show the Church about establishing His Authority through the skillful exercise of divine power in accordance with protocol laid down in His Word.

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<sup>10</sup> An excellent integrated approach to dealing with all these four issues has been articulated by Chester and Betsy Kylstra in *Restoring the Foundations: An integrated Approach to Healing Ministry, second edition* (Santa Rosa Beach, FL: Proclaiming His Word Publications, 1994 1<sup>st</sup> edition, 2000, 2003, 2<sup>nd</sup> Edition).

## **The Hierarchical Structure of Good and Evil Cosmic Beings**

### **A. The Divine Council**

1. Psalm 82:
  - a. There is a divine assembly (council).
  - b. Some of their number will be judged with death like mortal men
  - c. God versus gods
2. 2 Chronicles 18:
  - a. Only ONE GOD is ETERNAL and OMNIPOTENT etc. whereas the “gods” are created, and inferior to God in every way
  - b. God rules the council by decree
  - c. The council has input on a plan
  - d. The outcome is certain

#### **Tentative Conclusions**

- God’s throne and court are in the “third” heaven but God is omnipresent (human language is a limitation and God is not limited in regard to time, space or in any other way)
- Various supernatural beings are in the “second” heaven as their primary sphere of authority (though not limited to one dimension they are limited to being in one place at a time—in other words they are not omnipresent as God himself is)
- The atmosphere around the earth is the “first” heaven
- There is a complex hierarchy of supernatural beings which seem, at least sometimes, to operate as a cabal (consortium designed for the overthrow of legally constituted authority). Tentatively this seems to be their attempt to make up for their lack of omnipresence.
- Some of the higher Cosmic Beings are in a council or divine assembly (70 in number?—Deut 32:8 Septuagint, footnote Net Bible)
- Some of the angelic hosts do not sit on the council (?)
- Some of the council members sit on the right hand of God and some on the left
- Those on the left are apparently evil (?) (Matt 25:32)
- “Principalities” may be the so called territorial spirits and some or all of them may sit on the Divine Council (?) (Dan 10:13)

## **B. Cosmic evil operates on the basis of covenants through deceit or coercion**

1. Covenant with Death and Sheol—Isa 28:15-20

Generational covenants like this are reinforced through rebellion, sinful behavior and immorality 1 Sam 15:22-23; 1 Cor 6:12-20; Heb 13:4; 1 Thess 4:3-8

2. Only a SUPERIOR COVENANT can annul covenants with Darkness—Hebrews; esp. Heb 9:11-28; 10:11-18

## **C. The Hierarchy of Cosmic Beings in Hebrew Scriptures—uncertain of ranking or overlap**

1. Living Creatures—Ezek 1:4-28
2. Seraphim—Isa 6:1-7
3. Anointed Cherub—Ezk 28:16; Isa 14:12 (KJV=Lucifer)
4. Cherubim (Gen 3:24 – total 190 times in Hebrew Bible)
5. Sons of the Most High—called "gods" in Psa 82:6
6. Sons of God (Elohim)—Evil ones cohabited with human women in Gen 6:2,4; Job 1:6; 2:1
7. Sons of El (Psalm 29:1; Hosea 2:1)
8. Host of Heaven—2 Chron 18:18
9. Armies of Yahweh Joshua 5:14-15
10. Angels
11. A spirit (2 Chron 18:20, called a lying spirit)
12. Watchers and or Holy Ones (Dan 4:17)?

### **Tentative Conclusions**

- Can appear as mighty (Rev 10:1-5)
- Can appear as men (Gen 18)
- Capable of materializing “Have their own bodies”
- Seem to be multi-dimensional in nature

## **D. The Hierarchy of New Testament Cosmic Beings—preliminary, not ranked/nor complete** (summarized from a study of English translations which are all inconsistent in their translation of the Greek terms which could be applied to cosmic level beings. A ? means that the passage may not refer to a specific being in that context)

1. Principalities (Heavenly Rulers)= **ἀρχή/ ἀρχαί** (archē /archai [Col 1:16]) singular/plural is Rom 8:38; 1 Cor 15:24; Eph 1:21; 3:10; 6:12; Col 1:16; 2:10, 15 (all found in Arndt and Gingrich referring to angels/demons)

2. Authorities= **ἐξουσία/ἐξουσίαι** (exousia/exousiai [Col 1:16]) singular/plural 1 Cor 15:24; Eph 1:21; 2:2; Eph 3:10; 6:12; Col 1:16; 2:10; 1 Peter 3:22
3. Powers= **δύναμις/δυνάμεις** (dunamis/dunameis) Luke 21:26 (?); Rom 8:38; 1 Cor 15:24; Eph 1:21; 1 Pet 3:22
4. Celestial beings = **δόξα/δόξας** (doxa/doxas) 2 Peter 2:10; Jude 8 (lit. glorious ones, manifesting light)
5. Dominions (bearers of ruling power)= **κυριότης/ κυριότητες** (kuriotas/kuriotates) Col 1:16; Eph 1:21; poss Jude 8; 2 Pe 2:10<sup>11</sup>
6. Thrones= **θρόνος /Θρόνοι** (/thronos/thronoi) Col 1:16
7. Cosmic elemental spirits= **στοιχεῖα τοῦ κόσμου** (stocheia tou cosmou) (Col 2:8)
8. World-rulers (of this darkness)= **κοσμοκράτωρ /κοσμοκράτορας** (cosmokrator/ cosmokratoras) Eph 6:12
9. Spirits of wickedness= **πνευματικός /πνευματικὰ τῆς πονηρίας** (pneumatika tes ponerias) Eph 6:12
10. Elders (?)=**πρεσβύτερος /πρεσβύτεροι** (presbuteros/presbuteroi) Rev 4:9-11; 5:14

## Summary Principles regarding Evil Cosmic Beings

- A. Like “superintendents” they are in charge but come and go**
- B. Multi-dimensional in nature**
- C. Operate on basis of false covenants such as Isa 28:15-18**
- D. Intending to steal gifting & “image of God”**

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<sup>11</sup> 2. esp. the majestic power that the κύριος wields, *ruling power, lordship, dominion* ὁ υἱὸς τοῦ θεοῦ εἰς ἐξουσίαν μεγάλην κεῖται καὶ κυριότητα *the Son of God appears in great authority and ruling power* Hs 5, 6, 1 (κεῖμαι 2c). κυριότητα ἀθετεῖν Jd 8 and κυριότητος καταφρονεῖν 2 Pt 2:10, which is usu. considered dependent on it, is oft. (Ritschl, Spitta, HermvSoden, BWeiss, Kühl, Mayor, Windisch, Knopf, Vrede.—FHauck leaves the choice open betw. 2 and 3) taken to mean the *glory of the Lord* which is rejected or despised by the false teachers. Perh. it is abstr. for concr., κυριότης for κύριος; s. the foll. (Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1996, c1979). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur* (208). Chicago: University of Chicago Press.)



- E. May be organized in “tribes” or a cabal by which seem to substitute for each other**
- F. Various ranks are “over” the demons who seek habitation inside a person**
- G. “Cosmic” only means higher as opposed to lower ranking evil spirits or demons**
- H. Take heed to *Needless Casualties of War* (book by John Paul Jackson)**
- I. Understand Jude 8-10**
- J. Avoid arrogance, bombastic pride or threats**
- K. Speak with Scriptural truth based on covenant (Eze 36:24-32; Eph, Hebrews 9-10)**
- L. Petition God to deal with them**
- M. Walk in authority directed by the Holy Spirit**
- N. Believers do have spiritual authority—it is a matter of exercising proper protocol**
- O. Ask God to remove them and all the levels of authority under them**

### **III. Conclusion**

- A. Satanism is actively bringing in a culture of death**
- B. Sometimes Satanism appeals to the potential for evil within mankind**
- C. Satan may also appear as an “Angel of Light,” disguising his religion as intellectual elitism—sometimes called Luciferianism**
- D. Whether through following Satanism or Luciferianism, mankind is duped into following a loser**
- E. In the end it will be seen that he has all along been God’s servant**
- F. God will accomplish His purpose and even Lucifer/Satan can’t stop Him!!!!**

**To God alone be Glory--Soli Deo Glori**

# Cosmic Beings in the New Testament

Tom R. Hawkins, Ph.D.

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In the work I have done in seeking to bring spiritual freedom to ritual abuse victims, I have come to recognize the need to recognize the higher level evil spiritual beings whose character, power, and influence seem far greater than demons. Lacking a clear Scriptural term that encompasses the entire group of these higher-level entities, after consultation with numerous Christian leaders, we have begun to refer to them as “Cosmic Beings.” I believe that these entities are probably not limited to the earth realm (first heavens) as demons seemingly are; nor do they seek (primarily) to indwell humans or animals, rather they come and go, apparently giving direction to the demons. (Satan is a high level Cosmic Being who is said to indwell Judas in the betrayal—Luke 22:3.) Could these beings also be the “strong man” mentioned in Matthew 12:29? Although I cannot prove it with finality, I suspect that some of the highest levels of these beings sit on the Divine Council mentioned in Psalm 82 and 2 Chronicles 18. For further information look at “Appeal to the Heavenly Court” found on our website given in the footnote below.

Though they seem to imply the existence of a hierarchy of both good and evil spiritual beings, the English translations are inconsistent in the way they render the New Testament words referring to these higher-level beings. This inconsistency may contribute to the tendency of many scholars and deliverance ministers to lump all evil spiritual beings under the single category of “demons”; yet Jude 9 seems to imply that the protocol for addressing at least one category of Cosmic Beings (celestial beings) may be quite different, at least for created beings, from that used by Jesus in the Gospels to “cast out” demons.

If consistent terminology were used in translating the original Greek words referring to the various levels of Cosmic Beings, a more accurate understanding of the spiritual hierarchy existing in the heavenlies might be possible. Integrating New Testament terminology with Hebrew terminology would provide an even more complete and accurate picture of this Cosmic Hierarchy.

The purpose of the following is to present a beginning attempt towards this end. My study is both preliminary and ongoing with the intention of eventually examining Old Testament terminology in greater depth and pursuing the implications for spiritual warfare and deliverance. I also plan to examine the verses related to demons. The goal is to stimulate further investigation and discussion on this topic by the scholarly community so that some consensus might be reached.

## NT Terminology

My study in the New Testament focuses on 9 Greek words that I believe sometimes refer to “Cosmic Beings” that have authority over the demonic realm. At this point I see these as representing categories or classes of beings **without indicating a specific hierarchical rank**. I have also omitted the names of specific entities, such as “Prince of Demons.” The categories used encompass the semantic range used largely by Paul and in a more limited way by Peter and Jude. The passages listed below with a question mark indicate the verse may refer to neither a title nor an entity. Further, considering other usages of these words and experiential data, I suggest—but cannot prove—that much of this terminology can be applied to both good and evil beings (with obvious exceptions where darkness or evil is used in the context). An argument can also be made that those who followed Satan were originally a part of the good/holy angelic hierarchy and their present arrangement reflects in some measure the pre-fall arrangement.

My tentative choice of English designations, listed below, is not consistent with any single translation of Scripture, though the Net Bible is closest to the Greek. I recognize that some of the (Greek) words are used in other passages without referring to Cosmic Beings. I welcome other suggestions for terms that might be more fitting to distinguish the Cosmic Beings referred to by these Greek words as well as verification, based on solid exegesis of the context, that all these passages do refer to Cosmic Beings. Also, please point out any other Scriptures that I may have missed. I intend to examine more carefully the designations of “heights,” “depths,” “gods,” “angels,” and “elders” (Rev 4:10) for possible inclusion at a later date.

1. Principalities (Heavenly Rulers)= **ἀρχή/ ἀρχαὶ** (archē /archai [Col 1:16]) singular/plural is Rom 8:38; 1 Cor 15:24; Eph 1:21; 3:10; 6:12; Col 1:16; 2:10, 15 (all found in Arndt and Gingrich referring to angels/demons)
2. Authorities= **ἐξουσία/ἐξουσίαι** (exousia/exousiai [Col 1:16]) singular/plural 1 Cor 15:24; Eph 1:21; 2:2; Eph 3:10; 6:12; Col 1:16; 2:10; 1 Peter 3:22
3. Powers= **δύναμις/δυνάμεις** (dunamis/dunameis) Luke 21:26 (?); Rom 8:38; 1 Cor 15:24; Eph 1:21; 1 Pet 3:22
4. Celestial beings = **δόξα/δόξας** (doxa/doxas) 2 Peter 2:10; Jude 8 (lit. glorious ones, manifesting light)
5. Dominions (bearers of ruling power)= **κυριότης/ κυριότητες** (kuriotas/kuriotates) Col 1:16; Eph 1:21; poss Jude 8; 2 Pe 2:10<sup>12</sup>
6. Thrones= **θρόνος /Θρόνοι** (/thronos/thronoi) Col 1:16
7. Cosmic elemental spirits= **στοιχεῖα τοῦ κόσμου** (stocheia tou cosmou) (Col 2:8)
8. World-rulers (of this darkness)= **κοσμοκράτωρ /κοσμοκράτορας** (cosmokrator/ cosmokratoras) Eph 6:12
9. Spirits of wickedness= **πνευματικός /πνευματικὰ τῆς πονηρίας** (pneumatika tes ponerias) Eph 6:12
10. Elders (?)=**πρεσβύτερος /πρεσβύτεροι** (presbuteroi) Rev 4:9-11; 5:14 (I have not included this category since exegetes are not in agreement about whether they are human or spiritual beings,)

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<sup>12</sup> 2. esp. the majestic power that the κύριος wields, *ruling power, lordship, dominion* ὁ υἱὸς τοῦ θεοῦ εἰς ἐξουσίαν μεγάλην κεῖται καὶ κυριότητα *the Son of God appears in great authority and ruling power* Hs 5, 6, 1 (κεῖμαι 2c). κυριότητα ἀθετεῖν Jd 8 and κυριότητος καταφρονεῖν 2 Pt 2:10, which is usu. considered dependent on it, is oft. (Ritschl, Spitta, HermvSoden, BWeiss, Kühn, Mayor, Windisch, Knopf, Vrede.—FHauck leaves the choice open betw. 2 and 3) taken to mean the *glory of the Lord* which is rejected or despised by the false teachers. Perh. it is abstr. for concr., κυριότης for κύριος; s. the foll. (Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1996, c1979). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur* (208). Chicago: University of Chicago Press.)

The charts below summarize my much larger study of the meanings of the 9 Greek words, given the usual lexical sources and tools. The translations cited are, admittedly, not all authoritative, nor widely accepted across the body of Christ. They were chosen simply because they were on my Libronix computer program and illustrate the diversity of translations for these words. The order in the following abbreviation key is alphabetical and not meant to reflect the scholarship value of these translations:

ESV	English Standard Version
GNT	Good News Translation (more accurately a paraphrase)
JNT	Jewish New Testament
NASV	New American Standard Version
NCV	New Century Version
NETB	Net Bible; since this is less well known, I will give the data found on the title page: A New Approach to Translation, Thoroughly Documented With 60,932 Notes, By The Translators and Editors. Copyright © 1996 – 2005 All Rights Reserved. version 5.1101, by Biblical Studies Press, L.L.C. Internet: <a href="http://www.bible.org">www.bible.org</a> ; Toll Free in USA: 888-997-688 The introduction to this free internet Bible has this section included here for those interested:

“In short, the notes allow a running commentary on the translators’ decisions to a degree never seen before in any translation of the Bible. The NET Bible with the complete set of translators’ notes is not just a very readable modern translation, but a copy of the Bible with its own commentary attached containing an average of two notes for each verse. Those who have years of expertise in the study of the original biblical languages can now communicate that information directly to the English-speaking Bible reader in a convenient, compact fashion that does not require the Bible student to read through a shelf of commentaries or spend years learning the original biblical languages.

In addition to format and content, the broad framework of the project is unique among translations. The NET Bible is not funded by any particular denomination, church, or special interest group. This has directly impacted the content: Translators and editors were left free to follow where the text leads and translate as they thought best. There has never been pressure to make sure the text reads a certain way or conforms to a particular doctrinal statement. The NET Bible is responsible and accountable to the universal body of Christ, the church worldwide. Through publication on the Internet and free distribution of the text, the editors and translators have submitted the NET Bible to their brothers and sisters in Christ all over the world. The questions, comments, and feedback received from them are examined very carefully, and the translation and notes have been constantly reevaluated in response. This dynamic process has yielded a Bible that is honest to the original text of the Bible, yet valuable and acceptable to Bible readers everywhere.

*How do you know something isn’t “lost in translation”?*

How can you know for sure something wasn’t “lost in translation” in your Bible? As Acts 17:11 indicates, the Bereans “eagerly received the message, examining the scriptures carefully every day to see if these things were so.” Without firsthand competence in translating Hebrew, Aramaic, and Greek or access to the minds of the translators and their decision-making processes, you can’t “see if these things were so” in order to know how accurate any translation is. The NET Bible assists readers in discerning biblical truth by offering 60,932 notes to explain and document the translators’ reasoning and the decisions they made throughout the lengthy process of translating and editing the NET Bible. The translators’ notes are intended to allow Bible students without extensive training in the original languages to be more confident in the English translation they use and to provide a new level of access and transparency into the text of the Bible.

*What is the significance of the NET Bible’s name?*

The name that was chosen reflects our goals to provide the Bible to the Internet audience in electronic form in addition to the more traditional printed media. Users of the

Internet can easily relate to the name “NET Bible,” while the Internet itself provides the vehicle for access and distribution to the world.”<sup>13</sup>

*A careful reading of the introduction to the Net Bible will document they are careful evangelical scholars who sought to translate without doctrinal or sectarian bias. A list of the scholars will show that the majority have a broad range of training from many outstanding schools. My preliminary opinion is that it is a careful modern translation that deserves consideration. (Note by Tom R. Hawkins, Ph.D.)*

NIV	New International Version
KJV	King James Version
NKJV	New King James Version
NLT	New Living Translation
NRSV	New Revised Standard Version
Wuest	Kenneth Wuest paraphrase (popular a generation ago among evangelicals)
Vulgate	Latin Vulgate (used simply because I had it available)
YLT	Young’s Literal Translation

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<sup>13</sup> Biblical Studies Press. (2006; 2006). *The NET Bible First Edition; Bible. English. NET Bible*. Biblical Studies Press.



# 1. Heavenly Rulers (Principalities) ἀρχή /ἀρχαὶ (archē /archai) (singular/plural)

Trans	Ro 8:38 n fem pl nom <sup>1</sup>	1 Cor 15:24 n fem sng acc	Eph 1:21 n fem sng gen	Eph 3:10 n fem pl dat	Eph 6:12 n fem pl acc	Col 1:16 n fem pl nom	Col 2:10 n fem sng gen	Col 2:15 n fem pl acc
ESV	rulers	rule	rule	rulers	rulers	rule	rule	rulers
GNT	heavenly rulers	spiritual rulers	heavenly rulers	angelic rulers	rulers	spiritual ruler	spiritual rulers	spiritual rulers
JNT	heavenly rulers	rulership	ruler	rulers	rulers	rule	rulers	rulers
NASV	principalities	rule	rule	rulers	rulers	rulers	rule	rulers
NCV	ruling spirits	rulers	rulers	rulers	Lord's (?)	rulers	ruler	spiritual rulers
NETB	heavenly rulers	rule	rule	rulers	principalities	principalities	principalities	ruler
NIV	demons (heavenly rulers-note)	dominion	rule	rulers	rulers	rulers	power	powers
KJV	principalities	rule	principality	principalities	principalities	principalities	principality	principalities
NKJV	principalities	rule	principality	principalities	principalities	principalities	principality	principalities
NLT	demons (rulers-note)	ruler	ruler	unseen rulers	rulers	rulers	ruler	spiritual rulers
NRSV	rulers	ruler	government	rulers	rulers	rulers	principality	principalities
NRSV	rulers	ruler	government	rulers	rulers	rulers	principality	principalities
Wuest	principalities	rule	principality	principalities	principalities	principalities	ruler	principalities
Vulgate	principatus	principatum	principatum	principibus	principatus	principatus	principatus	principatus (v. 14)
YLT	principalities	rule	principality	principalities	principalities	principalities	principality	principalities

In these 8 passages the same Greek word *ἀρχή* (arche) is translated many different ways by each translation without any consistency. These verses appear to refer to a general category of spiritual entities whose function has to do with rule. Thus, “ruler(s)” or “heavenly ruler(s)” seem appropriate translations but I think it better if the Net Bible and the NIV would be consistent with “heavenly rulers,” in order to distinguish from earthly rulers. The word “principalities” (“princes who have authority”) seems to have the advantage of being familiar terminology to many in the Christian community from its use in the King James but in my judgment “heavenly ruler(s)” has the advantage for a modern English speaking audience.

“Also of angelic and demonic powers, since they were thought of as having a political organization (Damascius, Princ. 96 R.) Ro 8:38; 1 Cor 15:24; Eph 1:21; 3:10; 6:12; Col 1:16; 2:10, 15. Cf. Justin, Dial. 120 at end.”<sup>14</sup>

Rom 8:38 “For I am convinced that neither death, nor life, nor angels, nor heavenly rulers . . .” (Net Bible).

1 Cor 15:24 “Then comes the end, when he hands over the kingdom to God the Father, when he has brought to an end all rule [heavenly rulers] and all authority and power” (Net Bible).

Here the context refers to Christ’s enemies, thus these enemy rulers can be described as heavenly rulers. On the other hand “rule, authority and power” could have reference to the general subject, not a specific being. Only a careful exegesis in context can settle this issue.

Eph. 1:21 “far above every rule and authority and power and dominion and every name that is named, not only in this age but also in the one to come.” (Net Bible).

Again the question is whether those mentioned are individuals or simple terms for generic holding of authority. The mention of “name” in the verse would lend itself to the idea that each of the names use are individual beings, of a cosmic nature.

Eph 3:10 “The purpose of this enlightenment is that through the church the multifaceted wisdom of God should now be disclosed to the rulers and the authorities in the heavenly realms.” (Net Bible).

Since rulers and authorities would seem to be cosmic beings then for consistency the Net Bible should have used “heavenly rulers” in this verse.

Eph 6:12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world rulers of this darkness, against the spiritual forces of evil in the heavens.” (Net Bible).

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Cf. confer (compare)

<sup>14</sup>Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1996, c1979). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur* (112). Chicago: University of Chicago Press.

The object of struggle or warfare is not against human enemies, but rather against beings of another realm or dimension, thus “heavenly rulers” seems to be the best term.

Col 1:16 “for all things in heaven and on earth were created by him – all things, whether visible or invisible, whether thrones or dominions, whether **principalities** or powers – all things were created through him and for him” (Net Bible).

Again for consistency the term principalities should be translated as “heavenly rulers”

Col 2:10 “and you have been filled in him, who is the head over every **ruler** and authority” (Net Bible).

For consistency, “ruler” could be “heavenly ruler,” in light of the context which frequently points to a more global reference.

Col 2:15 “Disarming the **rulers** and authorities, he has made a public disgrace of them, triumphing over them by the cross ” (Net Bible).

Consistency would again point to “heavenly rulers” as a better option.

“And having disarmed the **powers** and authorities, he made a public spectacle of them, triumphing over them by the cross”<sup>15</sup> (NIV)

Translating the word **ἀρχή** to “powers” in the NIV is confusing to the English reader so I prefer the Net Bible rendering of the word as “rulers” but would prefer “heavenly rulers.”

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<sup>15</sup> Or *them in him*

## 2. **Authorities** ἐξουσία/ἐξουσίαι (exousia/exousiai)

(singular/plural)

Trans	1 Cor 15:24	Eph 1:21	Eph 3:10	Col 1:16	Col 2:10	Col 2:15	1 Pe 3:22
	n fem sng acc	n fem sng gen	n fem sng gen	n fem pl nom	n fem sng gen	n fem pl acc	n fem pl gen
ESV	authority	authority	authorities	authorities	authority	authorities	authorities
GNT	authorities	authorities	powers	authorities	authority	authorities	heavenly authorities
JNT	every authority	authority	authorities	authorities	authority	authorities	authorities
NASV	all authority	authorities	authorities	authorities	authority	authorities	authorities
NCV	authorities	authority	powers	authorities	powers	powers	authorities
NETB	all authority	authority	authorities	powers	authority	authorities	authorities
NIV	authority	authority	authorities	authorities	authority	authorities	authorities
KJV	all authority	power	powers	powers	power	powers	authorities
NKJV	all authority	power	powers	powers	power	powers	authorities
NLT	authority	authority	authorities	authorities	authority	authorities	authorities
NRSV	authority	authority	authorities	powers	authority	authorities	authorities
Wuest	authority	authority	powers	tyrannical rule	authority	authorities	authorities
Vulgate	potestatem	potestatem	potestatibus	potestates	potestatis	potestates	potestatibus
YLT	all authority	authority	authorities	authorities	authority	authorities	authorities

In these 8 passages, the word ἐξουσία/ἐξουσίαι (exousia/exousiai) can be translated as “authority” or “authorities” for consistency.

“β. of rulers and functionaries of the spirit world (Test. Levi 3:8; Test. Solom. 20:15 CCMcCown [’22]), sg. (w. ἀρχή and δύναμις) 1 Cor 15:24; Eph 1:21; Col 2:10. Pl. (w. ἀρχαί) Eph 3:10; 6:12; Col 1:16; 2:15; (w. ἄγγελοι, δυνάμεις) 1 Pt 3:22.”

<sup>16</sup>

Test. Testament of Levi [Testments of the 12 Patriarchs ed. RHCharles 1908]

sg. singular

w. with

Pl. plural

<sup>16</sup>Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1996, c1979). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Worterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur* (278). Chicago: University of Chicago Press.

- 1 Cor 15:24 “The end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, **authority** and power” (NIV).
- Eph 1:21 “Far above all rule and **authority**, power and dominion, and every title that can be given, not only in the present age but also in the one to come” (NIV).
- Eph 3:10 “His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and **authorities** in the heavenly realms” (NIV)
- Col 1:16 “For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or **authorities**; all things were created by him and for him” (NIV).
- Col 2:10 “And you have been given fullness in Christ, who is the head over every power and **authority**” (NIV).
- Col 2:15 “And having disarmed the powers and **authorities**, he made a public spectacle of them, triumphing over them by the cross” (NIV).
- 1 Peter 3:21-22 “<sup>21</sup>It saves you by the resurrection of Jesus Christ, <sup>22</sup>who has gone into heaven and is at God’s right hand—with angels, **authorities** and powers in submission to him” (NIV).

### 3. **Powers** δύνამις/ δυνάμεις (dunamis/dunameis) (singular/plural)

Trans	Matt 24:29 n fem pl nom	Luke 21:26 n fem pl nom	Rom 8:38 n fem pl nom	1 Cor 15:24 n fem sng acc	Eph 1:21 n fem sng gen	2 Thess 1:7 n fem sng gen	1 Peter 3:22 n fem pl gen
ESV	powers	powers	powers	power	power	mighty angels	powers
GNT	powers	powers (in space)	powers	powers	powers	mighty angels	powers
JNT	powers	powers	powers	power	power	mighty angels	powers
NASV	powers	powers	powers	power	power	mighty angels	powers
NCV	powers	powers	powers	power	power	powerful angels	powers
NETB	powers	powers	powers	power	power	mighty angels	powers
NIV	heavenly bodies	heavenly bodies	powers	power	power	powerful angels	powers
KJV	powers	powers	powers	power	might	mighty angels	powers
NKJV	powers	powers	powers	power	might	mighty angels	powers
NLT	powers	powers	powers	power	power	mighty angels	powers
NRSV	powers	powers	power	power	power	mighty angels	powers
Wuest	natural powers	sun moon, stars	powers	power	power	angels of His power	powers
Vulgate	virtutes	virtutes	fortitudines	virtutem	virtutem	virtutis	virtutibus
YLT	powers	powers	powers	power	might	messengers of his power	Powers
ἀ γγέλων δυνάμεως (angelon dunamos) = power angels							

**Δύναμις** (dunamis) is commonly used of the power of God and the miracles of Jesus in the Gospels but seems to refer to a type of cosmic being these six times. It is most commonly translated as “powers.” If we can agree on this term, the next task will be to fill in the meaning in greater detail, first exegetically, then supplementing that with other, more experiential, secondary data. 2 Thess 1:7 combines the word with “angels,” which could be translated “power angels.”

“6. *power* as a personal supernatural spirit or angel (Aristot., Met. 4, 12 p. 1019a, 26 daemons δυνάμεις λέγονται; Eth. Epic.

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Aristot. Aristotle, IV BC; De Mundo (spurious), I AD  
p. page(s)

Eth. Epic. Ethica Epicurea, ed. WSchmid 1939=Studia Herculana 1

col. 9, 16, w. θεοί; Porphyr., Abst. 2, 2 p. 133 Nauck δαίμοσιν ἢ θεοῖς ἢ τισι δυνάμεσιν θῦσαι; Sallust. 15 p. 28, 15 αἱ ἄνω δυνάμεις; Herm. Wr. 1, 26; 13, 15; Synes., Ep. 57 p. 191B; PGM 4, 3051; 4 Macc 5:13; Philo, Conf. Lingu. 171, Mut. Nom. 59) Ro 8:38; 1 Cor 15:24; Eph 1:21; 1 Pt 3:22”<sup>17</sup>

Matt 24:29 “Immediately after the suffering of those days, *the* sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the *powers* of heaven will be shaken” (NRSV).

Luke 21:26 “People will be fainting from fear and from the expectation of what is coming on the world, for the *powers* of the heavens will be shaken” (NETB).

**Net Bible study note:** “An allusion to Isa 34:4. The heavens were seen as the abode of heavenly forces, so their shaking indicates distress in the spiritual realm. Although some take *the powers* as a reference to bodies in the heavens (like stars and planets, “the heavenly bodies” NIV), this translation is less likely” (NET Bible footnote).

If the “powers” in these verses do refer to a category of Cosmic Beings, these would be the only such references in the Gospels. This can be determined only by a detailed exegetical examination of this verse in context.

Rom 8:38 “For I am persuaded that neither death nor life, nor angels nor principalities nor *powers*, nor things present nor things to come. . . “(NKJV).

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w. with

Porphyr. Porphyry, III AD

Sallust. Sallustius, περὶ θεῶν κ. κόσμου, ed. ADNock 1926 IV AD

Herm. Wr. Hermetic Writings: unless a different edition is specified, cited according to WScott, Hermetica I 1924 (-IV 1936). Cf. also ed. ADNock and A-JFestugière 1945, imperial times

Synes. Synesius the letters: Epistolographi Gr. [s. Epistola: unless a special edition is used, the letter is found in the Epistolographi Graeci, ed. RHercher 1873]; the Opuscula ed. NTerzaghi 1944.

Ep. Epistola: unless a special edition is used (Aeschines, Alciphron, Apollonius of Tyana, Demosthenes, Epicurus, Julian, Philostratus, Plato, Socrates), the letter is found in the Epistolographi Graeci, ed. RHercher 1873

PGM KPreisendanz, Papyri Graecae Magicae; D. Griech. Zauberpapyri I 1928; II 1931. Esp. important are: 1 and 2 (=PBerlin 5025; 5026); 3 (PMimaut); 4 (Paris Magic Pap.)

Philo Philo of Alexandria, ed. LCohn and PWendland 1896ff, cited by book and §. Vol. VII 1930 contains the indices by JLeisegang, I AD

Nom. nominative

<sup>17</sup>Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1996, c1979). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Worterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur* (208). Chicago: University of Chicago Press.

- 1 Cor 15:24 “Then comes the end, when he hands over the kingdom to God the Father, when he has brought to an end all rule and all authority and **power**” (NetB).
- Eph 1:21 “And his incomparably great power {same word but not a being here} for us who believe. That power (ἐ νήργησεν) is like the working of his mighty strength, <sup>20</sup> which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, <sup>21</sup> far above all rule and authority, **power** and dominion, and every title that can be given, not only in the present age but also in the one to come (NIV).
- This verse is noteworthy because the word is used once of the resurrection power and once of the enemy.
- 2 Thess 1: 7 “And give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his **powerful angels**” (NIV).
- Here Paul refers to good angels as “power angels,” showing that whatever the hierarchy of Cosmic Beings should turn out to be, there are apparently “powers” on the good side as well. Unfortunately, using the NIV “powerful” shifts the focus from a category of angels to an adjectival description of “angels who have power.”
- 1 Peter 3:22 <sup>21</sup>“It saves you by the resurrection of Jesus Christ, <sup>22</sup> who has gone into heaven and is at God’s right hand—with angels, authorities and **powers** in submission to him” (NIV).



#### 4. **Celestial beings** δόξα/ δόξας (doxa/doxas) (singular/plural) (lit. glorious ones, manifesting light)

Terms	2 Peter 2:10 n fem pl acc	Jude 8 n fem pl acc
ESV	glorious ones	glorious ones
GNT	glorious beings	glorious beings
JNT	angelic beings	angelic beings
NASV	angelic majesties	angelic majesties
NCV	angels	angels
NETB	glorious ones	glorious ones
NIV	celestial beings	celestial beings
KJV	dignities	dignities
NKJV	dignitaries (“glorious ones” note)	dignitaries (“glorious ones” note)
NLT	supernatural beings	supernatural beings
NRSV	glorious ones	glorious ones
Wuest	those in exalted positions	pre-eminence
Vulgate	placentes	spernunt maiestates
YLT	dignities	dignities

The term δόξα/δόξας (doxa/doxas) is used 166 times in the Greek New Testament but only twice in reference to a specific class of spiritual beings. The basic meaning of “doxa” is “glorious,” or in these cases “glorious ones.” Do these Cosmic Beings give out a glorious light? I prefer the NIV translation of “**celestial beings**” since it more clearly designates these as heavenly beings. In addition, inanimate celestial bodies also give off light, either emitted or reflected.

“4. δόξαι (Diod. S. 15, 58, 1 ἐξουσίαι καὶ δόξαι=offices and honors, also those who held them) of angelic being (s. Philo, Spec. Leg. 1, 45; PGM 1, 199) *glorious angelic beings* Jd 8; 2 Pt 2:10 (cf. Ex 15:11 LXX; Test. Jud. 25:2 αἱ δυνάμεις τ. δόξης. Also the magical text in Rtzst., Poim. p. 28 [VI 17] χαίρετωσάν σου αἱ δόξαι εἰς αἰῶνα, κύριε). Cf. JSickenberger, Engels-oder Teufelslästerer? Festschrift zur Jahrhundertfeier d. Univers. Breslau '11, 621ff. However, the mng. *majesties, illustrious persons*, is also poss.—On the whole word Rtzst.,

Diod. S. Diodorus Siculus, ed. [LDindorf-] FVogel-CTFischer [1866ff] 1888ff., I BC

s. see

Philo Philo of Alexandria, ed. LCohn and PWendland 1896ff, cited by book and §. Vol. VII 1930 contains the indices by JLeisegang, I AD

PGM KPreisendanz, Papyri Graecae Magicae; D. Griech. Zauberpapyri I 1928; II 1931. Esp. important are: 1 and 2 (=PBerlin 5025; 5026); 3 (PMimaut); 4 (Paris Magic Pap.)

cf. confer (compare)

LXX Septuagint

Test. Jud. Testament of Judah [Testaments of the 12 Patriarchs ed. RHCharles 1908]

p. page(s)

ff. following

mng. meaning(s)

poss. possible, -bly

Rtzst., Mysterienrel. RReitzenstein, Die hellenistischen Mysterienreligionen<sup>3</sup> 1927.

Mysterienrel.<sup>3</sup> 289; 314f; 344; 355ff; AvGall, D. Herrlichkeit Gottes 1900; IAbrahams, The Glory of God '25.—AHForster, The Mng. of Δόξα in the Greek Bible: ATR 12, '29/'30, 311ff; ECEOwen, Δόξα and Cognate Words: JTS 33, '32, 139-50; 265-79; Christine Mohrmann, Note sur doxa: ADebrunner-Festschr. '54, 321-28; LHBrockington, LXX Background to the NT Use of δ., Studies in the Gospels in memory of RHLightfoot '55, 1-8.—HBöhlig, D. Geisteskultur v. Tarsos '13, 97ff; GPWetter, D. Verherrlichung im Joh.-ev.: Beitr. z. Rel.-wiss. II '15, 32-113, Phos '15; RBLloyd, The Word 'Glory' in the Fourth Gospel: ET 43, '32, 546-8; BBotte, La gloire du Christ dans l'Evangile de S. Jean: Quest. liturgiques 12, '27, 65ff; HLPass, The Glory of the Father; a Study in St John 13-17, '35; WThüsing, Die Erhöhung u. Verherrlichung Jesu im J, '60.—GerhKittel, D. Rel. gesch. u. d. Urehristentum '32, 82ff; JSchneider, Doxa '32; HelmKittel, D. Herrlichkeit Gottes '34; MGreindl, κλεος, κυδος, ευχος, τιμη, Φατις, Δοξα Diss. Munich '38; AStuiber, RAC IV, 210-16. M-M. B. 1144f. <sup>18</sup>

2 Peter 2:10-11 “This is especially true of those who follow the corrupt desire of the sinful nature and despise authority. Bold and arrogant, these men are not afraid to slander *celestial beings*; <sup>11</sup>yet even angels, although they are stronger and more powerful, do not bring slanderous accusations against such beings in the presence of the Lord” (NIV).

“Δόξας (*doxas*) almost certainly refers to high-level spiritual beings rather than mere human authorities. It is difficult to tell whether good or bad entities are in view in this context, although verse 11 seems to suggest that wicked is what the author intended” (NET Bible note). Either way these seem to be beings of light, who at one time (or currently if good angels are in view) had the reflected light of the glory of God from having been in His presence.

Jude 8 “In the very same way, these dreamers pollute their own bodies, reject authority and slander *celestial beings*” (NIV).

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ATR Anglican Theological Review 1918ff.

JTS The Journal of Theological Studies 1900ff.

Festschr. Festschrift, without regard to the exact title in each case, unless misunderstanding may be caused thereby.

ET The Expository Times 1890ff.

RAC Reallexikon für Antike u. Christentum, ed. ThKlauser 1941ff.

M-M. JHMoulton and GMilligan, The Vocabulary of the Greek NT Illustrated from the Papyri and other Non-Literary Sources 1914-30.

B. CDBuck, A Dictionary of Selected Synonyms in the Principal Indo-European Languages: A Contribution to the History of Ideas 1949.

<sup>18</sup>Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1996, c1979). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur* (204). Chicago: University of Chicago Press.

## 5. **Dominions** κυριότης/ κυριότητες (kuriotas/kuriotates) (singular/plural)

Terms	Eph 1:21 n fem sng gen	Col 1:16 n fem pl nom	2 Peter 2:10 n fem sng gen	Jude 8 n fem sng acc
ESV	dominion	dominions	authority	authority
GNT	lords	lords	authority	authority
JNT	dominion	lordships	authority	godly authority
NASV	dominion	dominions	authority	authority
NCV	kings	lords	authority	God's authority
NETB	dominion	dominions	authority	authority
NIV	dominion	powers	authority	authority
KJV	dominion	dominions	government	dominion
NKJV	dominion	dominions	authority	authority
NLT	leader	kingdoms	authority	authority
NRSV	dominion	dominions	authority	authority
Wuest	lordship	lordships	authority	authority
Vulgate	dominationem	dominationes	dominationemque	dominationem
YLT	lordship	lordships	dignities	dignities

My tentative conclusion is that the Greek term **κυριότης/ κυριότητες** (kuriotas/kuriotates) can be best translated as “**dominions**” to avoid confusion with the other terms. This is a difficult term, however, because in 2 Peter and Jude it could refer in a generic way to “authority”—and not a specific being. Col 1:16 provides the clearest example that the term can be used to refer to a specific class of spiritual beings, which can be translated as “dominion” or “lordship.” While “dominion” is not an ideal word in English for describing a specific category of beings, the other alternative of “ruling power” overlaps with the term “powers” (Δυνάμεις). For this reason I am suggesting “dominion(s) in [ ] brackets.” Obviously more study needs to be done to settle this exegetically.

3. of a special class of angelic powers (cf. En. 61, 10; Slav. En. 20 and s. κύριος II 2eβ) *bearers of the ruling power, dominions* Col 1:16; Eph 1:21.—GHMacGregor, *Principalities and Powers; the Cosmic Background of Paul's Thought*: NTS 1, '54, 17-28. ADupont-Sommer, *Jahrb. f. kleinasiat. Forschung* 1, '50, 210-18.\*<sup>19</sup>

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cf. confer (compare)

En. Enoch, s. Henoch chapters 1-32; 89, 42-9, ed. LRadermacher 1901; chapter 97, 6-104; 106f, ed. CBonner 1937

s. see

NTS *New Testament Studies* 1954ff.

<sup>19</sup>Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1996, c1979). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur* (461). Chicago: University of Chicago Press.

- Eph 1:21 “Far above all rule and authority, power and *dominion*, and every title that can be given, not only in the present age but also in the one to come” (NIV).
- Col 1:16 “For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or *dominions* or principalities or powers. All things were created through<sup>20</sup> Him and for Him” (NKJV).
- 2 Pet 2:10 “This is especially true of those who follow the corrupt desire of the sinful nature and despise *authority* [*dominion*]. Bold and arrogant, these men are not afraid to slander celestial beings; <sup>11</sup> yet even angels, although they are stronger and more powerful, do not bring slanderous accusations against such beings in the presence of the Lord” (NIV).
- Jude 8 “Yet these men, as a result of their dreams, defile the flesh, reject *authority*, [*dominion*] and insult the glorious ones” (NETB).

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<sup>20</sup> John 1:3; Rom. 11:36; 1 Cor. 8:6; Heb. 2:10

## 6. **Thrones** θρόνος /Θρόνοι (thronos/thronoi) (singular/plural)

Trans.	Col 1:16 n masc pl nom
ESV	thrones
GNT	spiritual powers
JNT	thrones
NASV	thrones
NCV	powers
NETB	thrones
NIV	thrones
KJV	thrones
NKJV	thrones
NLT	thrones
NRSV	thrones
Wuest	thrones
Vulgate	dominationes
YLT	thrones

The Greek term Θρόνοι (thronoi) is only used one time as a plural and seems to refer to a class of beings known as “thrones.” What exactly this term means is an exegetical question that needs to be discerned through more study.

**b.** name of a class of supernatural beings (Test. Levi 3:8. Cf. the astrol. PMich. 149 XVI, 23; 24 [II AD].—Kephalaia I 117, 24-26, personification of the one who sits on the throne, the judge) Col 1:16.—OSchmitz, TW III '36, 160-7. M-M. B. 481.\*<sup>21</sup>

Test. Levi Testament of Levi [Testaments of the 12 Patriarchs ed. RHCharles 1908]

Cf. confer (compare)

PMich. Michigan Papyri (Zenon Pap. ed. CCEdgar) 1931; II (pap. from Tebtunis I ed.

AERBoak) 1933; III (Miscell. Pap. ed. JGWinter) 1936.

AD Anno Domini

Kephalaia. Kephalaia= Manichaean manuscripts I 1935ff

TW Theologisches Wörterbuch zum NT, ed. by GerhKittel (d. 1948; succeeded by GFriedrich) I 1933; II 1935; III 1938; IV 1942; V 1954; VI 1 1954. English translation by G. W. Bromiley, Theo. Dict. the NT (1964 ff.).

M-M. JHMoulton and GMilligan, The Vocabulary of the Greek NT Illustrated from the Papyri and other Non-Literary Sources 1914-30.

B. CDBuck, A Dictionary of Selected Synonyms in the Principal Indo-European Languages: A Contribution to the History of Ideas 1949.

<sup>21</sup>Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1996, c1979). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Worterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur* (364). Chicago: University of Chicago Press.

Col 1:16     “For by him all things were created: things in heaven and on earth, visible and invisible, whether **thrones** or powers or rulers or authorities; all things were created by him and for him” (NIV).

## 7. **Cosmic elemental spirits** = στοιχεῖα τοῦ κόσμου (stoicheia tou cosmou)

Trans.	Col 2:8 n neut pl acc
ESV	elemental spirits of the world
GNT	ruling spirits of the universe
JNT	elemental spirits of the world
NASV	elemental principles of the world
NCV	ruling spirits of this world
NETB	elemental spirits of the world
NIV	basic principles of the world
KJV	rudiments of the world
NKJV	basic principles of the world
NLT	spiritual powers of this world
NRSV	elemental spirits of the universe
Wuest	rudimentary teachings of the world
Vulgate	secundum elementa mundi
YLT	rudiments of the world

The Greek phrase στοιχεῖα τοῦ κόσμου (stoichea tou cosmou) is only used in one verse so the different versions are compared. Obviously, this is a difficult concept, and it is by no means entirely clear what the Apostle Paul had in mind. The variety of translations made reflect a wide diversity of thought behind the opposing ideas, as expressed in the Net Bible footnote that follows. I have tentatively translated it as “cosmic elemental spirits” but realize that this translation may violate the word order and grammar of the Greek and not be generally accepted. The alternative would be to translate it as “elemental spirits of the cosmos,” which to me sounds less specific than the translation I have proposed. One idea I would like to check out is if this phrase could possibly refer to the Cosmic Beings behind witchcraft seeking to control the basic elements, generally considered to be earth, air, fire, and water, and/or possibly North, South, East, and West.

Col 2:8 “See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the **elemental spirits of the universe**,<sup>22</sup> and not according to Christ” (RSV).

“Watch out, so that no one will take you captive by means of philosophy and empty deceit, following human tradition which accords with the **elemental spirits of the world** but does not accord with the Messiah” (JNT).<sup>23</sup>

<sup>22</sup> Or the rudiments of the world

<sup>23</sup> Stern, D. H. (1989). *Jewish New Testament : A translation of the New Testament that expresses its Jewishness* (1st ed.) (Col 2:8). Jerusalem, Israel; Clarksville, Md., USA: Jewish New Testament Publications.

“See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the *elementary principles of the world*, rather than according to Christ” (NASV).

“See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the *basic principles of this world* rather than on Christ” (NIV).

“Be careful not to allow anyone to captivate you through an empty, deceitful philosophy<sup>24</sup> that is according to human traditions and the *elemental spirits<sup>25</sup> of the world*, and not according to Christ” (NETB).

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<sup>24</sup> **tn** The Greek reads τῆς φιλοσοφίας καὶ κενῆς ἀπάτης (*tēs philosophias kai kenēs apatēs*). The two nouns φιλοσοφίας and κενῆς are joined by one article and probably form a hendiadys. Thus the second noun was taken as modifying the first, as the translation shows. **[tn=translator’s note]**

<sup>25</sup> **tn** The phrase κατὰ τὰ στοιχεῖα τοῦ κόσμου (*kata ta stoicheia tou kosmou*) is difficult to translate because of problems surrounding the precise meaning of στοιχεῖα in this context. Originally it referred to the letters of the alphabet, with the idea at its root of “things in a row”; see C. Vaughn, “Colossians,” *EBC* 11:198. M. J. Harris (*Colossians and Philemon* [EGGNT], 93) outlines three probable options: (1) the material elements which comprise the physical world; (2) the elementary teachings of the world (so NEB, NASB, NIV); (3) the elemental spirits of the world (so NEB, RSV). The first option is highly unlikely because Paul is not concerned here with the physical elements, e.g., carbon or nitrogen. The last two options are both possible. Though the Gnostic-like heresy at Colossae would undoubtedly have been regarded by Paul as an “elementary teaching” at best, because the idea of “spirits” played such a role in Gnostic thought, he may very well have had in mind elemental spirits that operated in the world or controlled the world (i.e., under God’s authority and permission).



## 8. **World rulers** κοσμοκράτωρ /κοσμοκράτορας (cosmokrator/ cosmokratoras) (singular/plural)

Trans.	Eph 6:12 n masc pl acc
ESV	cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.
GNT	cosmic powers of this dark age (spiritual forces in the heavenly world).
JNT	cosmic powers governing this darkness, against the spiritual forces of evil in the heavenly realm.
NASV	world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.
NCV	powers of this world's darkness, against the spiritual forces of wickedness in the heavenly places.
NETB	world rulers of this darkness, against the spiritual forces of evil in the heavens.
NIV	powers of this dark world and against the spiritual forces of evil in the heavenly realms.
KJV	the rulers of the darkness of this world, against spiritual wickedness in high places.
NKJV	the rulers of the darkness of this age, against the spiritual hosts of wickedness in the heavenly places.
NLT	mighty powers in this dark world, and against evil spirits in the heavenly places.
NRSV	the cosmic forces of this present darkness, against the spiritual forces of evil in the heavenly places.
Wuest	against the world rulers of this darkness, against spirit forces of perniciousness in the heavenly places.
Vulgate	potestates adversus mundi rectores tenebrarum harum contra spiritalia nequitiae in caelestibus.
YLT	with the world-rulers of the darkness of this age, with the spiritual things of the evil in the heavenly places;

The term Κοσμοκράτορας (kosmokratoras) “world rulers” is found only once in the New Testament. “World rulers,” translated as “world rulers of this darkness” by BDAG, is an appropriate designation since the context seems to link them with the “spirit-forces of evil,” referring to the various political agendas over which these entities exercise control and dominion, along with the other Cosmic Beings operating from the second heaven. Initially, it seems we have no evidence of a good category of world rulers.

Eph 6:12 “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the **world rulers** of this darkness,<sup>26</sup> against the spiritual forces<sup>27</sup> of evil in the heavens”<sup>28</sup> (NETB).

<sup>26</sup> tn BDAG 561 s.v. κοσμοκράτωρ suggests “the rulers of this sinful world” as a gloss.

<sup>27</sup> tn BDAG 837 s.v. πνευματικός 3 suggests “the spirit-forces of evil” in Ephesians 6:12.

<sup>28</sup> sn The phrase *spiritual forces of evil in the heavens* serves to emphasize the nature of the forces which oppose believers as well as to indicate the locality from which they originate. [sn=study note]

## 9. **Spirits of wickedness** (πνευματικός/ πνευματικά (singular/plural) **τῆς πονηρίας** (pneumatika tes ponerias)

<b>Trans.</b>	<b>Eph 6:12</b>
	adj neut pl acc
ESV	against the <b>spiritual forces of evil</b> in the heavenly places
GNT	<b>cosmic powers of this dark age</b>
JNT	against the <b>spiritual forces of evil</b> in the heavenly realm
NASV	<b>spiritual forces of wickedness</b> in the heavenly <i>places</i>
NCV	against the <b>spiritual powers of evil</b> in the heavenly world
NETB	against the <b>spiritual forces of evil</b> in the heavens
NIV	against the <b>spiritual forces of evil</b> in the heavenly realms
KJV	against <b>spiritual wickedness</b> in high places
NKJV	against <b>spiritual hosts of wickedness</b> in the heavenly <i>places</i>
NLT	against <b>evil spirits</b> in the heavenly places
NRSV	against the <b>spiritual forces of evil</b> in the heavenly places
Wuest	against <b>spirit forces of perniciousness</b> in the heavenly places
Vulgate	contra <b>spiritalia nequitiae</b> in caelestibus
YLT	with the <b>spiritual things of the evil</b> in the heavenly places

The **Spirits of wickedness** πνευματικά τῆς πονηρίας (pneumatika tas ponarias) are also mentioned only in one verse. These spirits of wickedness are listed in the context of other high-level Cosmic Beings, which seems to put them in the same echelon. In other words, they seem to be of higher rank than the demons referred to as wicked and evil in the Gospels and Revelation. More study is needed, but preliminarily it seems that Paul's instruction about spiritual warfare is directed at the cosmic-level beings, not the demons. The Gospel accounts do not seem to imply doing "warfare" against the demons, rather they were just "cast out." But that is another study, which I will be working on later.

Eph 6:12 "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the **spiritual forces of evil** in the heavenly realms" (NIV).

## Key Verses Regarding Nine Categories of Cosmic Beings

(modified with the Greek word and suggested translation, where different)

All the following were taken from the Net Bible, including footnotes

tn = Translator's Notes: Explains the rationale for the translation and gives alternative translations, interpretive options, and other technical information.

sn = Study notes: Includes comments about historical or cultural background, explanation of obscure phrases or brief discussions of context, discussions of the theological point made by the biblical author, cross references and references to Old Testaments quotations or allusions in the New Testament, or other miscellaneous information helpful to the modern reader.

tc = Text-critical Note: Discusses alternate (variant) readings found in the various manuscripts and groups of manuscripts of the Hebrew Old Testament and Greek New Testament.

- Matt 24:29      “Immediately<sup>29</sup> after the suffering<sup>30</sup> of those days, *the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers* (δυνάμεις--dunameis) *of heaven will be shaken.*”<sup>31</sup>
- Luke 21:26      “People will be fainting from fear<sup>32</sup> and from the expectation of what is coming on the world, for *the powers* (δυνάμεις--dunameis) *of the heavens will be shaken.*”<sup>33</sup>
- Rom 8:38-39      “For I am convinced that neither death, nor life, nor angels, nor *heavenly rulers*,<sup>34</sup> [or *principalities*] (ἀρχαί--archai) nor things that are present, nor things to come, nor *powers* (δυνάμεις—dunameis),<sup>8:39</sup> nor height, nor depth, nor anything else in creation will be able to separate us from the love of God in Christ Jesus our Lord.”
- 1 Cor 15:24      “Then<sup>35</sup> comes the end,<sup>36</sup> when he hands over the kingdom to God the Father, when he has brought to an end all *rule* [ or “*heavenly*

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<sup>29</sup> tn Here δέ (*de*) has not been translated.

<sup>30</sup> tn Traditionally, “tribulation.”

<sup>31</sup> sn An allusion to Isa 13:10, 34:4 (LXX); Joel 2:10. The heavens were seen as the abode of heavenly forces, so their shaking indicates distress in the spiritual realm. Although some take *the powers* as a reference to bodies in the heavens (like stars and planets, “the heavenly bodies,” NIV) this is not as likely.

<sup>32</sup> tn According to L&N 23.184 this could be mainly a psychological experience rather than actual loss of consciousness. It could also refer to complete discouragement because of fear, leading people to give up hope (L&N 25.293).

<sup>33</sup> sn An allusion to Isa 34:4. The heavens were seen as the abode of heavenly forces, so their shaking indicates distress in the spiritual realm. Although some take *the powers* as a reference to bodies in the heavens (like stars and planets, “the heavenly bodies,” NIV) this is not as likely.

<sup>34</sup> tn BDAG 138 s.v. ἀρχή 6 takes this term as a reference to angelic or transcendent powers (as opposed to merely human rulers). To clarify this, the adjective “heavenly” has been supplied in the translation. Some interpreters see this as a reference to fallen angels or demonic powers, and this view is reflected in some recent translations (NIV, NLT).

<sup>35</sup> tn This is a continuation of the previous sentence in the Greek text. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

rule” or “principality”] (ἀρχὴν—archen) and all authority (ἐξουσίαν—exousian) and power (δύναμιν--dunamin).”

For consistency I would encourage the NET Bible translators to consider using heavenly rule or principality in this verse, Eph 1:21; 2:2; 3:10; 6:12; Col 2:10; 15 as was done in Rom 8.

Eph. 1:20-21 “This power<sup>37</sup> he exercised<sup>38</sup> in Christ when he raised him<sup>39</sup> from the dead and seated him<sup>40</sup> at his right hand in the heavenly realms<sup>41</sup> 1:21 far above every rule [or heavenly ruler, or principality] (ἀρχῆς—arches) and authority (ἐξουσίας—exousias) and power (δυνάμεως—dunameos) and dominion (κυριότητος—kuriotetos), and every name that is named, not only in this age but also in the one to come.”

Eph 2:2 “in which<sup>42</sup> you formerly lived<sup>43</sup> according to this world’s present path, according to the ruler (ἄρχοντα—archonta) of the kingdom<sup>44</sup> (ἐξουσίας—exousias) of the air, the ruler of<sup>45</sup> the spirit<sup>46</sup> (πνεύματος—pneumatos) that is now energizing<sup>47</sup> the sons of disobedience,”<sup>48</sup>

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<sup>36</sup> **n** *Grk* “then the end” or “then (is) the end.” Paul explains how the “end” relates to resurrection in vv. 25–28.

<sup>37</sup> **tn** *Grk* “which” (v. 20 is a subordinate clause to v. 19).

<sup>38</sup> **tn** The verb “exercised” (the aorist of ἐνεργέω, *energeō*) has its nominal cognate in “exercise” in v. 19 (ἐνέργεια, *energeia*).

<sup>39</sup> **tn** Or “This power he exercised in Christ by raising him”; *Grk* “raising him.” The adverbial participle ἐγείρας (*egeiras*) could be understood as temporal (“when he raised [him]”), which would be contemporaneous to the action of the finite verb “he exercised” earlier in the verse, or as means (“by raising [him]”). The participle has been translated here with the temporal nuance to allow for means to also be a possible interpretation. If the translation focused instead upon means, the temporal nuance would be lost as the time frame for the action of the participle would become indistinct.

<sup>40</sup> **tc** The majority of MSS, especially the Western and Byzantine MSS (D F G Ψ M b r Ambst), have the indicative ἐκάθισεν (*ekathisen*, “he seated”)

<sup>41</sup> **sn** *Eph 1:19–20*. The point made in these verses is that the power required to live a life pleasing to God is the same power that raised Christ from the dead. For a similar thought, cf. John 15:1–11.

<sup>42</sup> **sn** The relative pronoun *which* is feminine as is *sins*, indicating that *sins* is the antecedent.

<sup>43</sup> **tn** *Grk* “walked.”

**sn** The Greek verb translated *lived* (περιπατέω, *peripateō*) in the NT letters refers to the conduct of one’s life, not to physical walking.

<sup>44</sup> **tn** *Grk* “domain, [place of] authority.”

<sup>45</sup> **tn** *Grk* “of” (but see the note on the word “spirit” later in this verse).

<sup>46</sup> **sn** The ruler of the kingdom of the air is also the ruler of the spirit that is now energizing the sons of disobedience. Although several translations regard the ruler to be the same as the spirit, this is unlikely since the cases in Greek are different (*ruler* is accusative and *spirit* is genitive). To get around this, some have suggested that the genitive for *spirit* is a genitive of apposition. However, the semantics of the genitive of apposition are against such an interpretation (cf. *ExSyn* 100).

<sup>47</sup> **tn** *Grk* “working in.”

<sup>48</sup> **sn** *Sons of disobedience* is a Semitic idiom that means “people characterized by disobedience.” However, it also contains a subtle allusion to vv. 4–10: Some of those sons of disobedience have become sons of God.

- Eph 3:10 “The purpose of this enlightenment is that<sup>49</sup> through the church the multifaceted wisdom<sup>50</sup> of God should now be disclosed to the **rulers** [or heavenly rulers or principalities] (ἀρχαῖς—archais) and the **authorities** (ἐξουσίαις—exousiais) in the heavenly realms.”
- Eph 6:12 “For our struggle<sup>51</sup> is not against flesh and blood,<sup>52</sup> but against the **rulers** [or heavenly rulers or principalities] (ἀρχαῖς—archais), against the **powers** **authorities** (ἐξουσίαις—exousias), against the **world rulers** (κοσμοκράτορας—kosmokratoras) of this darkness,<sup>53</sup> against the **spiritual forces**<sup>54</sup> **of evil** [or spirits of wickedness] (πνευματικὰ τῆς πονηρίας—pneumatika tes ponerias) in the heavens.”<sup>55</sup>
- Col 1:16 “for all things in heaven and on earth were created by him – all things, whether visible or invisible, whether **thrones** (θρόνοι—thronoi) or **dominions** (κυριότητες—kuriotetes),<sup>56</sup> whether **principalities** (ἀρχαί—archai) or **powers** **authorities** (ἐξουσίαι—exousiai) – all things were created through him and for him.”
- Col 2:8 “Be careful not to allow anyone to captivate you<sup>57</sup> through an empty, deceitful philosophy<sup>58</sup> that is according to human traditions and the **elemental spirits**<sup>59</sup> **of the world**, [elemental spirits of the universe or cosmic elemental spirits] (στοιχεῖα τοῦ κόσμου—stoicheia tou kosmou) and not according to Christ.”

<sup>49</sup> **tn** *Grk* “that.” Verse 10 is a subordinate clause to the verb “enlighten” in v. 9.

<sup>50</sup> **tn** Or “manifold wisdom,” “wisdom in its rich variety.”

<sup>51</sup> **tn** BDAG 752 s.v. πάλη says, “struggle against...the opponent is introduced by πρὸς w. the acc.”

<sup>52</sup> **tn** *Grk* “blood and flesh.”

<sup>53</sup> **tn** BDAG 561 s.v. κοσμοκράτωρ suggests “the rulers of this sinful world” as a gloss.

**sn** The phrase *world-rulers of this darkness* does not refer to human rulers but the evil spirits that rule over the world. The phrase thus stands in apposition to what follows (*the spiritual forces of evil in the heavens*); see note on *heavens* at the end of this verse.

<sup>54</sup> **tn** BDAG 837 s.v. πνευματικός 3 suggests “the spirit-forces of evil” in Ephesians 6:12.

<sup>55</sup> **sn** The phrase *spiritual forces of evil in the heavens* serves to emphasize the nature of the forces which oppose believers as well as to indicate the locality from which they originate.

<sup>56</sup> **tn** BDAG 579 s.v. κυριότης 3 suggests “bearers of the ruling powers, dominions” here.

<sup>57</sup> **tn** The Greek construction here is somewhat difficult and can be literally rendered “Be careful, lest someone shall be the one who takes you captive.”

<sup>58</sup> **tn** The Greek reads τῆς φιλοσοφίας καὶ κενῆς ἀπάτης (*tēs philosophias kai kenēs apatēs*). The two nouns φιλοσοφίας and κενῆς are joined by one article and probably form a hendiadys. Thus the second noun was taken as modifying the first, as the translation shows.

<sup>59</sup> **tn** The phrase κατὰ τὰ στοιχεῖα τοῦ κόσμου (*kata ta stoicheia tou kosmou*) is difficult to translate because of problems surrounding the precise meaning of στοιχεῖα in this context. Originally it referred to the letters of the alphabet, with the idea at its root of “things in a row”; see C. Vaughn, “Colossians,” *EBC* 11:198. M. J. Harris (*Colossians and Philemon* [EGGNT], 93) outlines three probable options: (1) the material elements which comprise the physical world; (2) the elementary teachings of the world (so NEB, NASB, NIV); (3) the elemental spirits of the world (so NEB, RSV). The first option is highly unlikely because Paul is not concerned here with the physical elements, e.g., carbon or nitrogen. The last two options are both possible. Though the Gnostic-like heresy at Colossae would undoubtedly have been regarded by Paul as an “elementary teaching” at best, because the idea of “spirits” played such a role in Gnostic thought, he may very well have had in mind elemental spirits that operated in the world or controlled the world (i.e., under God’s authority and permission).

- Col 2:10 “and you have been filled in him, who is the head over every **ruler** [or heavenly ruler or principality] (ἄρχῃς—arches) and authority (ἐξουσίας).”
- Col 2:15 “Disarming<sup>60</sup> the **rulers** [or heavenly rulers or principalities] (ἄρχας—archas) and **authorities** (ἐξουσίας—exousias), he has made a public disgrace of them, triumphing over them by the cross.”<sup>61</sup>
- 2 Thess 1: 7 “and to you who are being afflicted to give rest together with us when the Lord Jesus is revealed<sup>62</sup> from heaven with his **mighty angels** [or powerful angels (NIV) (ἄγγέλων δυνάμεως—angelon dunameos).”<sup>63</sup>
- 1 Peter 3:21-22 “And this prefigured baptism, which now saves you<sup>64</sup> – not the washing off of physical dirt<sup>65</sup> but the pledge<sup>66</sup> of a good conscience to God – through the resurrection of Jesus Christ, <sup>3:22</sup> who went into heaven and is at the right hand of God<sup>67</sup> with angels and **authorities** (ἐξουσιῶν—exousion) and **powers** (δυνάμεων—dunameon) subject to him.”<sup>68</sup>
- 2 Peter 2:10 “especially those who indulge their fleshly desires<sup>69</sup> and who despise **authority dominions** (κυριότητος—kuriotetos). Brazen and insolent,<sup>70</sup> they are not afraid to insult<sup>71</sup> the **glorious ones** [or **celestial beings**—NIV) (δόξας—doxas),<sup>72</sup> yet even<sup>73</sup> angels, who are much more

<sup>60</sup> **tn** See BDAG 100 s.v. ἄπεκδύομαι 2.

<sup>61</sup> **tn** The antecedent of the Greek pronoun αὐτῷ (autō) could either be “Christ” or the “cross.” There are several reasons for choosing “the cross” as the antecedent for αὐτῷ in verse 15: (1) The nearest antecedent is τῷ σταυρῷ (tō staurō) in v. 14; (2) the idea of ἐδειγμάτισεν ἐν παρρησίᾳ (edeigmatisen en parrēsia, “made a public disgrace”) seems to be more in keeping with the idea of the cross; (3) a reference to Christ seems to miss the irony involved in the idea of triumph - the whole point is that where one would expect defeat, there came the victory; (4) if Christ is the subject of the participles in v. 15 then almost certainly the cross is the referent for αὐτῷ. Thus the best solution is to see αὐτῷ as a reference to the cross and the preposition ἐν (en) indicating “means” (i.e., by means of the cross) or possibly (though less likely) location (on the cross).

<sup>62</sup> **tn** *Grk* “at the revelation of the Lord Jesus.”

<sup>63</sup> **tn** *Grk* “angels of power,” translated as an attributive genitive.

<sup>64</sup> **tn** *Grk* “which also, [as] an antitype, now saves you, [that is] baptism.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>65</sup> **tn** *Grk* “the removal of the dirt of the flesh,” where flesh refers to the physical make-up of the body with no moral connotations.

<sup>66</sup> **tn** Or “response”; “answer.”

<sup>67</sup> **tn** *Grk* “who is at the right hand...having gone into heaven.”

<sup>68</sup> **tn** *Grk* “angels...having been subjected to him.”

<sup>69</sup> **tn** *Grk* “those who go after the flesh in [its] lust.”

<sup>70</sup> **tn** There is no “and” in Greek; it is supplied for the sake of English convention.

<sup>71</sup> **tn** The translation takes βλασφημοῦντες (blasphēmōntes) as an adverbial participle of purpose, as most translations do. However, it is also possible to see this temporally (thus, “they do not tremble when they blaspheme”).

<sup>72</sup> **tn** Δόξας (doxas) almost certainly refers to angelic beings rather than mere human authorities, though it is difficult to tell whether good or bad angels are in view. Verse 11 seems to suggest that wicked angels is what the author intends.

<sup>73</sup> **tn** *Grk* “whereas.”



powerful,<sup>74</sup> do not bring a slanderous<sup>75</sup> judgment against them before the Lord.”<sup>76</sup>

Jude 8 “Yet these men,<sup>77</sup> as a result of their dreams,<sup>78</sup> defile the flesh, reject authority (κυριότητος—kuriotetos),<sup>79</sup> and insult<sup>80</sup> the glorious ones [or celestial beings—NIV] (δόξας—doxas).”<sup>81</sup>

<sup>74</sup> **tn** *Grk* “who are greater in strength and power.” What is being compared, however, could either be the false teachers or “the glorious ones,” in which case “angels” would refer to good angels and “the glorious ones” to evil angels.

<sup>75</sup> **tn** Or “insulting.” The word comes from the same root as the term found in v. 10 (“insult”), v. 12 (“insulting”), and v. 2 (“will be slandered”). The author is fond of building his case by the repetition of a word in a slightly different context so that the readers make the necessary connection. English usage cannot always convey this connection because a given word in one language cannot always be translated the same way in another.

<sup>76</sup> **tc** ‡ Some witnesses lack παρὰ κυρίῳ (*para kuriō*; so A Ψ 33 81 1505 1881 2464 *al* vg co), while others have the genitive παρὰ κυρίου (*para kuriou*; so P<sup>72</sup> 1241 *al* sy<sup>ph,h\*\*</sup>). The majority of witnesses (including Ξ B C P 1739 M) read the dative παρὰ κυρίῳ. The genitive expression suggests that angels would not pronounce a judgment on “the glorious ones” *from the Lord*, while the dative indicates that angels would not pronounce a judgment on “the glorious ones” *in the presence of the Lord*. The parallel in Jude 9 speaks of a reviling judgment against the devil in which the prepositional phrase is entirely absent. At the same time, in that parallel Michael does say, “The Lord rebuke you.” (Hence, he is offering something of a judgment *from the Lord*.) The best options externally are the dative or the omission of the phrase, but a decision is difficult. Internally, the omission may possibly be a motivated reading in that it finds a parallel in Jude 9 (where no prepositional phrase is used). All things considered, the dative is to be preferred, though with much reservation.

<sup>77</sup> **tn** The reference is now to the false teachers.

<sup>78</sup> **tn** *Grk* “dreaming.” The participle ἐνυπνιαζόμενοι (*enupniazomenoi*, “dreaming”) is adverbial to the pronoun οὗτοι (*houtoi*, “these”), though the particular relationship is not clear. It could mean, “while dreaming,” “by dreaming,” or “because of dreaming.” This translation has adopted the last option as Jude’s meaning, partially for syntactical reasons (the causal participle usually precedes the main verb) and partially for contextual reasons (these false teachers must derive their authority from some source, and the dreams provide the most obvious base). The participle ἐνυπνιαζόμενοι was sometimes used of apocalyptic visions, both of true and false prophets. This seems to be the meaning here.

<sup>79</sup> **tn** Most likely, the authority of the Lord is in view. This verse, then, echoes the indictment of v. 4: “they deny our Master and Lord, Jesus Christ.”

<sup>80</sup> **tn** The construction with the three verbs (“defile,” “reject,” and “insult”) involves the particles μέν, δέ, δέ (*men, de, de*). A more literal (and pedantic) translation would be: “on the one hand, they defile the flesh, on the other hand, they reject authority, and on another hand, they insult the glorious ones.”

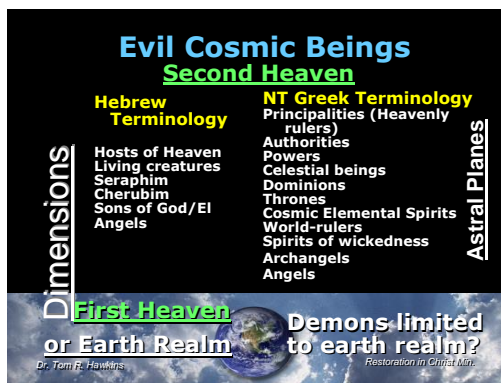
<sup>81</sup> **sn** The glorious ones refers to angelic beings rather than mere human beings, just as in 2 Pet 2:10 (on which this passage apparently depends). Whether the angelic beings are good or evil, however, is difficult to tell (hence, the translation is left ambiguous). However, both in 2 Pet 2:11 and here, in Jude 9, the wicked angels seem to be in view (for not even Michael insults them).

# Visualization of the Cosmic Hierarchy

Dr. Tom R. Hawkins

February 2008 revision

The following chart is a tentative visual representation of what we are learning about the cosmic hierarchy. What the chart does not make completely clear is that the lower level demons seem to be limited in their activities to the earth realm. While the good cosmic beings of all levels have access to all three heavenly realms/levels and participate in worship in the third heaven “throne room,” the evil cosmic beings seem to have access to level one earth realm and the second heaven dimensions but only occasional access to the third heaven, especially when called before God’s court for judgment (Psalm 82 and Job 1& 2). The PowerPoint presentation shows the bottom slide with a large JESUS across it to show that he is superior to all the created beings since He is the CREATOR.







**Good Cosmic Beings**  
**Third Heaven**

Hebrew Terminology	NT Greek Terminology	
Hosts of Heaven	Principalities	Dominions
Living creatures	(Heavenly rulers)	Thrones
Seraphim	Authorities	Cosmic
Cherubim	Powers	elemental spirits
Sons of God/EI	Celestial beings	World-rulers
Angels		Archangels
		Angels

**Second Heaven** Astral planes

**First Heaven**

**Or Earth Realm**

Dr. Tom R. Hawkins Restoration in Christ Ministries

**Good Cosmic Beings**  
**Third Heaven**

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## **An Appeal to the Heavenly Court**

Sept. 2003; revised August 2007

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This document represents an attempt to bring healing to deeply wounded ritual abuse survivors who have a strong Christian faith. Usually, they have been in therapy for years and are still frustrated by current unwanted cult contact or interaction with the spiritual realm. Obviously, what is written here could be adapted for many other situations as well, such as appeals for organizations or ministries.

Let me clearly state at the outset that the following material is nothing more than intercessory prayer. It is true that the “legal” language gives it a different context but the biblical background for using such language is found through out the Hebrew Scriptures as in Psalm 82 and many of the prophets.

The biblical foundation for the background of this document is found in the CD series from Restoration in Christ Ministries entitled "Cosmic Hierarchy" available at [www.rcm-usa.org](http://www.rcm-usa.org). Of particular importance is the understanding of the Divine Council or Heavenly Court and the cosmic beings, some of whom serve on that court. At this point we have reason to believe that “cosmic beings” (Dr. Peter Wagner prefers “cosmic powers”) is a generic term, which includes both good and evil beings, that can be broken down into sub-categories. Two examples of these sub-categories are celestial beings (Jude 8=glorious ones), who seem to emit a certain “light,” and “powers” who seem to have the ability to interfere with electronics and electromagnetic fields. In addition, Scripture also refers to seraphim, cherubim etc. in the Hebrew Scriptures along with principalities, authorities and others mentioned above. The existence of a realm of spiritual beings higher than what people usually call demons or evil spirits is clearly outlined in Scripture but generally not very well understood. In brief, it seems that we “cast out” (Greek ἐκβάλλω—ekballo) evil spirits, while we break connections with the cosmic beings. The idea of a Divine Council is more controversial but scholarly support is growing and the best way to understand both Deut 32, Psalm 82 and related passages is to see them in the context of the present material. Upon request, I will be glad to provide further technical documentation from some articles written by Dr. Michael Heiser, a Hebrew scholar. The ideas that follow came out of the now outdated “Heavenly Realms” CD set, and a modeling of a legal appeal that I experienced with my intercessor friend, Arthur Burk<sup>82</sup> in March of 2003. I did similar appeals (each one is unique to the individual) nearly three dozen times in the first year. Since that time I often lead several such cases each month. In addition, numerous people who have heard the material or who have been present for an Appeal have begun doing their own Heavenly Appeal cases as well. The person

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<sup>82</sup> (Whittier, CA [www.plumblineministries.com](http://www.plumblineministries.com))

leading the prayer session needs to be very sensitive to the Holy Spirit and know the Scripture well. Be aware that the session may not be completed in only one session. It may be enough to open the case. Be sensitive to the issues being raised by the survivor as you follow the leading of the Holy Spirit. Realize that a given situation may go in directions that totally surprise the prayer team.

It is suggested that the following be done only with proper preparation of heart and under the clear direction of the Holy Spirit. Some may feel the need to fast and prepare for some time before the session. In addition, I have generally spent considerable time synchronizing with the survivor (one to two days of intensive work, when possible) being certain that my heart understands their issues that to this point are still unresolved. When I feel sure that the survivor is ready and able to stay present as an adult, preferably at a Primary level, and I sense the consensus of the Holy Spirit and the prayer team—then and only then do we proceed with what is here written (as a rough guide). This is a serious work, a high calling and should not be entered into lightly. Some have said it takes a special anointing to do this kind of intercessory prayer, and what follows is essentially intercessory prayer. A transcription does not fully convey the atmosphere or tone present in these sessions. The goal has been to appeal to God's Heavenly Court on the basis of God's Word, character, and covenants—for justice to be done on earth as it is in heaven. Throughout history, the saints have cried out to God for justice to be done (for examples see Jeremiah 20; Revelation 6:9-11). I have done this work as a pastor, on behalf of the survivor, standing in for the entire Body of Christ.

So far the results have far exceeded the expectations. In several cases we have seen the Original Self of the survivor able to be present for the first time. Ongoing work using this model has resulted in rapid movement toward resolution that previously had been elusive. This is not a shortcut to healing but rather another tool for use when the time is right as one potential aspect of the healing journey. Use of this prayer may help a survivor get “unstuck” but may also stir up previously unknown issues that can require extensive follow-up. In at least one case, previously hidden parts carried intense pain that needed to be resolved a few weeks after using the following material. I would also recommend that the person leading the prayer be under proper spiritual covering and not have any unresolved “open doors” that can open themselves, ministries, or families to come under increased spiritual attack. Though many understand this, I feel the need to emphasize that one should never come flippantly into the presence of God. As C.S. Lewis once said in the *Chronicles of Narnia* of the Lion who represented God, “He is not a tame Lion, you know.” Again, I repeat that the cautions of John Paul Jackson's book *Needless Casualties of War* need to be heeded.

We're still in process of learning how best to bring our appeal to God's Court. This whole concept is new enough that further experience will enable us to be more biblically/theologically accurate. If you should learn anything that would better help other survivors, please send me your ideas. Also, please send editorial corrections and suggestions to the above email. I have used the feminine gender for ease of reading, but obviously the prayer is intended for males as well and can be so used by changing the gender. Further, we have had limited experience using these general principles on behalf

of Christian organizations. In the broadest sense, I see this type of prayer as a potential benefit for the broader body of Christ, not just the individual, though the focus of this paper is on the individual. Any such broader use would require the persons involved to have sufficient authority and unity.

It seems very advisable to spend time in heart connected worship so that all the participants have opportunity to be able to come to the “throne of grace with confidence” (Heb 4:16), and enter the Most Holy Place by the blood of Jesus. . . (I recommend reading Heb 10:19-25). This throne room experience seems to be a place for God’s children and we have no evidence that evil can enter there. The throne is a good place to prepare to enter the court.

In our most recent work we have concluded not all heavenly courts are the same. It seems that many situations will likely be before a smaller court that consists of the Father as Judge, the Son as Heavenly Lawyer and the Holy Spirit who intercedes. While some good angels may be present, in these smaller courts, the court is primarily to deal with whatever evil cosmic beings whom God calls (or are known through ministry in advance) as defendants. On other, perhaps more “global” occasions it appears that the full Heavenly Court is in session that involves the entire council (Psa 82; 2 Chron 18), even including the highest cosmic beings who are on the court, and more angels (good and evil) than can be counted (the Hosts of Heaven), and many others not clearly identified.

We have learned that five questions need to be addressed properly before going to court.

1. When do we go to Court?

This is a subjective question, not easily answered but I am convinced that we should not go unless the urging of the Holy Spirit is so strong that it almost feels like disobedience to not go.

2. Who are the defendants?

Many times the Holy Spirit will prompt us or one of the prayer team may see them or “know” who they are some other way. When they are identified with Biblical entities it is easier to understand, from a study of Scripture, how they operate and thus build a biblical case against them. I have no experiential or biblical evidence that the lower, demonic beings are ever allowed into God’s court.

3. What human issues need to be addressed first?

This step must not be neglected. To go to the Heavenly Court prematurely, may invite rebuke from God and attack from the evil cosmic beings (the defendants). We have some reports of survivors going into the Court prematurely and ending up in a second heaven “kangaroo court.” Even after thorough preparation the attitude of all participants must be one of humility and a willingness to confess sin (1 John 1:9. As 1 Peter 5:5-6 says “Clothe yourselves with humility toward one another, because, ‘God opposes the proud but gives grace to the humble.’ Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time.” If the survivor or one of the team sees into the spiritual realm and senses

that the survivor is in a second heaven “false court” or if the survivor comes under attack and condemnation, then it is likely that the survivor is stuck in a second heaven false court and prayer on their behalf needs to be made for their release. I strongly encourage survivors and intercessors to report the slightest hint that something is not right. There is no substitute for the real Heavenly Court!

4. What human parts need to be present?

This, of course, applies only to the dissociated individual and points to the need for Primary Parts, preferably the Original Self to be present. Rapid switching is a sign of inner conflict that needs to be addressed first, and so far I have not found that any of the alter personality system are able to sustain the intensity required for such a Court appearance.

5. What Biblical Covenants or seals need to be affirmed and used as the basis of the legal argument?

Isa 28:15-20; Hebrews 10; Gen 12, 15; Rev 4,5, Psa 139, Eph 1-3, 6 and many other passages can be used. Many times the kingdom of darkness knows and uses Scripture more skillfully than do God’s children. We must not only know the Word of God but must be able to recognize those covenants which have been twisted and used to harm God’s children.

Remember that God loves to hear His Word properly quoted and applied. One cannot know the Bible too well. Over and over again we have seen that the enemy has no ground when the Scripture is properly used against him (Matt 4—our Lord’s temptation provides an excellent model for dealing decisively with charges made by cosmic level beings in the course of a Heavenly Appeal)

**Terminology.** I am well aware that some biblical language, especially from the King James Version could trigger programming, anxiety or fear in some survivors (of severe abuse), especially in the alter personality system. There are several possible solutions.

Firstly, it has been my experience that at a Primary level, such trigger words are greatly minimized, if not eliminated. Early in therapy, or when the Primary system cannot be reached it might be necessary to incorporate one of the following suggestions. Due consideration might also be given to the possibility that persons stuck in the alter system might not be good candidates for the Heavenly appeal, as the potential is greatly increased for such people to end up in a kangaroo court in the second heavens.

Perpetrators, especially of “religious” abuse deliberately twist, pervert and use biblical language to connect survivors to the spiritual realm of evil. To eliminate all such vocabulary is very difficult, if not impossible. My suggestion is that before entering into ministry with a particular person, including this appeal, that the person leading the session seek to understand all such trigger words (making a written note as a reminder) for that particular survivor and modify or use additional qualifying words to eliminate the distractions that such triggering might cause. For example, many survivors have trouble with the word “God” because their main perpetrator called himself “god.” In that situation “the One True God” or “the Most High God” could be substituted. I also find myself frequently using Hebrew terms for God such as Yahweh, Adonai (and so on) but sometimes these too can be triggers in some parts of the country. Of course, one must

remain sensitive to both the Holy Spirit and the needs of the survivor. I have had numerous occasions when a person didn't seem "ready" for a full appeal, but a temporary, limited and direct appeal to God's court for freedom from a specific issue hindering therapy has proven effective.

**The first section** is a transcription of a tape made while praying for a survivor. It is an appeal to God's Heavenly Court, asking Him as Judge to address the issues relating to a survivor of severe abuse. The petition is made on behalf of the survivor, who is the plaintiff. Thus the focus is offensive, not defensive. We are calling on the True Lord Jesus Christ as the Heavenly Lawyer, pleading the case before God. In a way I cannot clearly explain, it seems that according to Ephesians 3:10 our arguing the case as mere humans seems to affect the heavenly proceedings (Rev 12:7-12). The defendants are whomever God calls, but usually the evil cosmic level beings who have kept the survivor from finding freedom. God is the Judge, to whom all intercessory prayer is addressed. My theological assumption is that God is sovereign, evil is never out of His control and in the end, even Satan will be forced to submit to God's authority (by being cast into the lake of fire—Revelation 20:10). Eternity will reveal aspects of our development and learning deeply enriched by experiences we only dimly understand while walking through this earthly vale of tears. Thus, nothing written here is intended to blame God or appeal on the basis of personal/selfish desires or self-pity.

**The second section** is written by and transcribed by the same survivor and provides opportunity for a more specific and personal appeal, after the general charges were made before the Court by the prayer team leader. My thanks to this special friend who not only made her prayer available to others but graciously transcribed the bulk of her Appeal. I have made extensive changes in some of the way this section is worded but the essential content is hers. Obviously each survivor will have their own additions or adjustments to add to the case that fits their particular situation. Many of these statements are more personal but the intent is to argue for redress of grievances on the basis of God's character and the nature of the covenant relationship claimed by God's children. It is not intended to simply be a personal complaint based on discomfort or inconvenience. We must never forget that we are dealing with the "Supreme Court of the Universe."

Another consideration is for the survivor's husband to participate as spiritual head. I would suggest that this is appropriate only if the husband is dealing with his own issues and operating as a healthy spiritual head (Ephesians 5:21-33), or at least moving in that direction. It is also essential that the survivor feel comfortable with her husband operating in this role and being present in the meeting. Any husband who would see the prayer as an opportunity to blame his spouse, rather than taking responsibility for his own issues is not in a position of proper spiritual headship. The awesome spiritual responsibility implied by all that follows is not to be entered into lightly. There is no place for arrogance in God's Courtroom. (Please carefully read both Psalm 82, Isaiah 6: 1-10; Ephesians 5:21-33 and Hebrews 10:26-31.)

**The third section** is a conclusion, a summation of the arguments and petition to the Heavenly Court to render a verdict in keeping with the argument of Psalm 83 and the end

of Psalm 82. The person leading this prayer should plan to use their knowledge of Scripture and sensitivity to the Holy Spirit to adjust this, or any other section as needed for a good summary and petition to the Court in regard to the specific issues brought up during the appeal. As mentioned earlier it is not always wise to conclude the case while too many issues remain unresolved in the survivor. On other occasions we have been forced to open an Appeal because high level evil cosmic beings have tried to take over or the client was so “stuck” we had no other choice. We have also learned that calling for a “recess” seems to give license to the realm of evil to attack the individual being prayed for. It is helpful to remember that “God has all the time in the world” and is always open for us to bring our requests and petitions as many times as needed. It seems best in many cases to bring a specific issue, arguing from specific Scripture. These kinds of Heavenly Appeal, may only last a few minutes.

What follows is a modified version of a Heavenly Appeal done early in our work with this concept. Since that time we have discovered that quite often it is more advantageous to be sensitive to what the person asking for the appeal (the plaintiff) is able to handle. More recently, we have found that usually we have a very limited agenda in going before God’s court and over a period of time present dozens of “mini-appeals” rather than one overwhelming and lengthy full appeal.

## **1. Presenting the Biblical Case**

In the name and authority of the true Yeshua, Jesus Christ the Messiah, the One who was born of the virgin Mary, died on the cross, having lived from all eternity, being one with the Father, and who having died on the cross was raised from the dead and is even now seated at the right hand of the Father, we bring request before the One who sits on the throne, Yahweh the Supreme God, Yahweh Sabaoth, the Lord of the Hosts of Heaven, the One who is the Eternal, Sovereign Creator of the universe, the One who is Holy, Just and Righteous. And now in accordance with Psalm 82, we petition you, the Most High God who presides in the Great Assembly and gives judgment among the gods (Psalm 82:1), that you allow us to present a court case on behalf of the one known as \_\_\_\_\_(full legal name/known primary names of person being defended) born on \_\_\_\_\_(date); that in accordance with your word, she has a case to bring before you for your judgment in regard to her abusive treatment, denial of justice and inability to find the freedom from spiritual dominion, harassment and torment. This case really began before she was able to make choices and during her experience in her family of origin and since that time.

Most High God, we submit before the court that Jesus Christ Himself is the Chief Cornerstone. He is our heavenly lawyer and so we petition that whatever we argue that is not in accordance with your word and with truth, or however poorly we might argue, that our Head Lawyer, our true Advocate, Jesus Christ of Nazareth, be allowed to correct our feeble understandings and interpretations and that you will allow Him, through the intercessory ministry of the Holy Spirit of the living God, to correct our mistakes and to make these things right before you. We further petition the court that \_\_\_\_\_’s (first

name of survivor, and in all other spaces unless noted) husband, \_\_\_\_\_, be allowed speak on behalf of the plaintiff, as her spiritual head. (Include here any anyone else on the team as needed). We further submit, Most High God, that the eyes of \_\_\_\_\_'s heart might be enlightened that she might know the hope to which you have called her and the riches of your glorious inheritance in the saints and your incomparably great power for \_\_\_\_\_ because she believes. Lord, that power is like the working of your mighty strength which you exerted in Christ when you raised Him from the dead and seated Him at your right hand in the heavenly realms far above all rule and authority, power and dominion, every title that can be given in the present age but also in the age to come. Now Most High God, we submit before the court that you have placed all things under the feet of our Savior Jesus, and appointed Him to be the Head over everything for the Church, which is your Body, the fullness of you who fills everything in every way (from Ephesians 1:18-23).

### **Psalm 82—The Charge**

Most High God, we believe that the charges brought in Psalm 82 against the cosmic level beings called “gods” applies in a general sense to her case, that is, in regard to the defendants defending the unjust and showing partiality to the wicked (Psalm 82:2). And so we would petition the court to bring before you every upper level cosmic being from the council member, if necessary, all the way down to whatever level you determine. We present to the court the charge that contrary to your revealed will they have defended the unjust and shown partiality to the wicked who have maliciously and with purposeful intent caused severe trauma, dissociation and internal desynchronization in order to disconnect her from you, her Source of life. Further, they have intentionally connected her to the evil spiritual realm and even tried to disconnect her from normal human relationships. Most High God we are fully aware that the defense will claim that this one, \_\_\_\_\_ (full name), has been guilty of various sins and crimes which the defense will claim have given them legal right to harass, intimidate and abuse her.

We submit to the Court that they have so orchestrated her early experiences that before she could know her right hand from her left, she was manipulated for their advantage, coerced and programmed against her will to predispose her to make agreements with the agenda of darkness. Nevertheless, she has of her own free will chosen to seek you, Most High God. We admit, before you, our God, that she is guilty of being a sinner by birth and by choice and has fallen short of your glory. She will admit her guilt in a few moments when called as witness. But we submit to the Court that whatever she has done intentionally or whatever was forced upon her is covered by the blood of her Savior, the true Jesus Christ of Nazareth, the King of kings and the Lord of lords. She admits to the sins of her forefathers as well as her own guilt. Insofar as is possible, she has sought to acknowledge her sin and we would claim that sin covered by the atonement of our Lord Jesus Christ whose payment has fully satisfied your righteous requirements.

### **Psalm 82:3-4—Their Charter**

We submit, Most High God, that you have laid out a charter for all of the evil cosmic beings who have supervised her abuse, and we submit that they have failed to live up to what you have laid out in your charter. You said in verse 3 & 4 of Psalm 82 that they



were to defend the cause of the weak and fatherless, to maintain the rights of the poor and oppressed, to rescue the weak and needy and to deliver them from the hand of the wicked. And we submit, Most High God, that they have failed to live up to that charter, that they have not been obedient to your command in regard to how affairs are to be conducted on the earth both in general and how \_\_\_\_\_ has been treated.

Did not our Savior, when he was on earth teach his disciples to pray, your kingdom come, your will be done on earth as it is in heaven. We would submit to the Court that your will has not been done on earth in regard to the injustices suffered by \_\_\_\_\_.

Now Most High God, we acknowledge our limitations of being stuck in time and our seeing things very much through a time perspective. We are also aware that before you a day is like a thousand years and a thousand years is like day (2 Peter 3:8) and you see all of human history from an ever present now perspective that our feeble humanity cannot grasp. So we submit before you the charges herein laid out. While we are asking for immediate redress of grievance, we will submit to the court our petition, and will leave it with you as to how you answer our petition, how the judgment is carried out and in what time frame. But we ask you to remember our frame, that we are dust and the horrible abuse that \_\_\_\_\_ has suffered seems to go on without end, from her perspective, and she is in need of immediate relief.

### **Isaiah 28:15-20—The Covenant with Death and Sheol**

We would also submit, Most High God, that the defense (the entire realm of darkness and/or whomever you have called as defense) will complain that \_\_\_\_\_ has been under a covenant mentioned in the Scripture in Isaiah 28. We will submit to the court that in fact this covenant with death and hell (Sheol) is critical to our understanding of what is going on in this situation. We would submit, Most High God, that just as it was true for the people of Jerusalem, we believe that in generations past, if not by direct agreement of \_\_\_\_\_'s, ancestors before her have entered into a covenant with death. We are also petitioning the court that whatever cosmic Being is represented by Death that they be called as defense in this situation, those having claimed that she entered into a covenant death and that they have made an agreement with Sheol/hell or the grave. Most High God, our understanding of this covenant is that they claimed from this agreement that when the overwhelming scourge sweeps by, it cannot touch them.

Most High God, we are aware that \_\_\_\_\_'s forefathers of whatever generation may have claimed that they could sin with impunity and not be held accountable because of this covenant with Death and Sheol. We are claiming, Most High God, that \_\_\_\_\_ no longer wants to be under that covenant. She is asking that the blood of Jesus Christ release her from the effects of this covenant. She is also asking that whatever the spiritual powers or authorities of any rank of cosmic beings claim, they can no longer be protected by the covenant. It has come to our attention, Most High God, that some of them have claimed that they can be protected because \_\_\_\_\_, as your Covenant child, cannot be judged in that the blood of Jesus Christ covers her, therefore they are claiming protection from judgment as well. Most High God, we are claiming that Jesus Christ is now her Cornerstone. Therefore, we petition the court that they no longer be allowed to claim her

as a protection or covering and that all the grounds they are claiming in her, to be under her protection, are to be hereby rendered null and void. Your Word says that, they are claiming that a lie is their refuge and falsehood is their hiding place (v 15b). Sovereign Yahweh, Creator of the universe, you have laid a stone in Zion, a tested stone, a precious Cornerstone for a sure foundation, that the one who trusts will never be dismayed (v 16). Most High God, we are believing that according to the New Testament, according to the New Covenant, this stone is none other than Yeshua, Jesus Christ of Nazareth, \_\_\_\_\_'s Savior.

Now (to the survivor), \_\_\_\_\_, do you agree that you want Jesus Christ to be your Chief Cornerstone and no longer wish to be under the covenant of death and hell?

\_\_\_\_\_ (person's yes response)

Yahweh Elohim, our righteous Judge, in accordance with your word, we are asking that justice would be the measuring line and righteousness the plumb line as Isaiah 28:17 says, and that hail would sweep away their refuge, the lie, and water would overflow their hiding place, and that the covenant with Death would be annulled and their agreement with the Sheol or Hell would not stand. When the overwhelming scourge sweeps by they will be beaten down by it. Now Most High God we are further submitting to the court, that as often as it comes, it is to carry them away, morning after morning, by day and by night, it will sweep through and the understanding of this message will bring sheer terror to them(vv18-19). True Sovereign God, we are submitting to the court that whatever they would claim by way of this covenant is hereby to be declared null and void and of no further effect.

### **Ephesians—The Believer's Position of Authority in Christ**

Most High God, we further submit before your court, and we enter into record all that is said about your children and the hope of redemption presented in your revealed Scripture, the written Word of God. We would especially submit to the Court the book of Ephesians and particularly the following passages. We would claim that according to Ephesians 1:3-4 that it is your purpose that your Covenant child is created to bring praise to you, the God and Father of our Lord Jesus Christ who has blessed \_\_\_\_\_ in the heavenly realms, with every spiritual blessing in Christ and that you chose her in you before the creation of the world to be holy and blameless in your sight. Now Most High God we are claiming her right to experience the blessing that you have given to her that you might make known the mystery of your will according to your good pleasure which you purposed in Christ, to be put into effect when the times will have reached their fulfillment to bring all things in heaven and on earth together under one head, even Christ (from Ephesians 1:9-10).

Now Most High God, we acknowledge before the court, and anticipate that the defense will argue that \_\_\_\_\_ was dead in trespasses and sins, and we submit that this was true and that she used to live that way, when she followed the ways of this world (from Ephesians 2:1) and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient (v 2), because Most High God, every single one of us who are humans has to acknowledge that we are guilty and that we gratified the cravings of our

sinful nature and followed its desires and thoughts and we were by nature objects of your wrath (v 3). But we further submit to the court that because of your great love for us, You, who are rich in mercy, made us alive in Christ and seated us with him in the heavenly realms. We believe, Most High God, that \_\_\_\_\_ is seated at that place of authority in Christ in order that in the coming ages you might show the incomparable riches of your grace expressed in your kindness to \_\_\_\_\_ in Christ Jesus. For it is by grace that \_\_\_\_\_ has been saved through faith and it is not from herself, it is the gift of God, not of works, so that no one can boast. For she is your workmanship created in Christ Jesus to do good works, which you God have prepared in advance for her to do (from Ephesians 2:4-9). We believe these words refer to the universal Body of Christ but would argue that what is true for the whole is also true for the members of that body, including \_\_\_\_\_.

True God of Heaven, who sits on the Throne, we further submit that in accordance with Ephesians 2:19, that \_\_\_\_\_ is no longer a foreigner or an alien but a fellow citizen with God's people and a member of God's household built on the foundation of the apostles and prophets, with Jesus Christ Himself as the Chief Cornerstone.

We further submit to the Court, that your intent is that through the Body of Christ, of which \_\_\_\_\_ is a part, that your manifold wisdom is to be made known to the rulers and authorities in the heavenly realms, according to your eternal purpose which you accomplished in Christ Jesus our Lord (from Ephesians 3:10). So we submit before the Court that it is your plan and intent to make your manifold wisdom known to all levels of cosmic evil involved in the devastation committed against \_\_\_\_\_ (who has suffered greatly at their hands) by demonstrating your transforming power that is at work in her. So we're submitting, Most High God, that you who have begun a good work in her will carry it on to completion until the day of Jesus Christ. We also submit that she has every right as your daughter to bring her petition before you, and likewise to ask you to deal with these entities who have so grievously wronged her and who have been so intractable in preventing her from coming into a place of freedom. We ask you now to instruct these same beings regarding her place of authority and destiny as a part of the Body of Christ.

Yahweh Elohim, we acknowledge that our struggle is not against flesh and blood, so however her human abusers have been involved, we would submit, that all of her generations past have been in bondage and didn't even understand either the extent of their bondage or that our Lord Jesus Christ came to set the captives free. We are submitting before you, that our struggle is against the rulers, against the authorities, against the powers of this dark world, and against the spiritual forces of evil in the heavenly realms (from Ephesians 6:12).

We bring these petitions and requests before you, Most High God, that you might be pleased to accomplish your plan and purpose in \_\_\_\_\_'s life. And Most High God, we pray for your protection over our families (name them), ministries, and possessions, that there would be no retaliation for the charges brought here today. We're petitioning, Most High God, that we all come under the protection of the shed blood of Jesus Christ and

anything we argue that is not in accordance with truth, that our heavenly defense lawyer, Jesus Christ, would correct and make right in accordance with truth. Amen.

## **2. Entreaty to God by the Survivor**

God and Father of our Lord Jesus Christ, you said in Colossians 1:15-16 that by you all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by you and for you. You are in charge of all entities and beings. With \_\_\_\_\_ as my husband (other) having spiritual authority over me and \_\_\_\_\_ as my pastor/prayer minister/counselor in the Lord, we appeal to you today to reveal all grounds allowing any level of spiritual evil to continue involvement in my life and to judge and remove all evil cosmic and demonic beings who have controlled and laid claim to my life due to generational idolatry and satanic worship, as well as my agreement to align myself with these forces, either willingly or by coercion. We acknowledge today that a covenant made under duress is considered null and void. We also remind you of your word that says you forgive all our sins, remove them as far as the East is from the West and cleanse them by the blood of the Lamb. On the basis of the New Covenant, we appeal to you, the Judge of All, to speak on my behalf before the powers of the heavens, to liberate me from the grasp of those who covenanted me to Lucifer without my agreement, placing me under evil spiritual entities.

Thank you, Father, that according to your word, I have the privilege of being chosen by you before the foundations of the world to be holy and blameless before you (See Ephesians 1:3-4). Lord God Most High, I appeal to you today to fulfill your word to purify me by removing those cosmic beings who continually seek to hold me in a dissociated state, promoting impurity and allowing parts loyal to Lucifer to remain and be accessible without my conscious knowledge or permission.

You said if we confess with our mouth Jesus as Lord and believe in our heart that God raised Him from the dead, we will be saved (see Romans 10:9). I received you as my personal Savior at age \_\_\_\_\_. You also said that, If we confess our sins, you are faithful and righteous to forgive us our sins and cleanse us of all unrighteousness (see I John 1:9). I have sought you innumerable times, asking you to forgive my sins by the blood you shed on the cross, including those of \_\_\_\_\_ (sexual immorality, idolatry, murder, child abuse, pride, hatred, greed, desire for power, etc.). I trust that you have done just that because you are trustworthy and faithful to fulfill your word.

Lord God of heaven, you said that as many as received Him, to them He gave the right to become children of God, even to those who believe in His name (from John 1:12). Since I have done this, I am your child and you are my Father. By your power and through your mercy, I am seeking your way of truth. Your word says that the one who hates his brother ...walks in the darkness (from I John 2:9-11), and that if you forgive men for their transgressions, your heavenly Father will also forgive you. But if you do not forgive men, then your Father will not forgive your transgressions (from Matthew 6:14-15). You

showed me, Lord, that as I remembered the hurt done to me, I was to forgive my enemies that I might walk in your light and be forgiven by you, and I have done so. Hebrews 4:16 says, Let us therefore draw near with confidence [boldly] to the throne of grace, that we may receive mercy and may find grace to help in time of need. Since I am your child washed by the blood of the Lamb and in covenant with you, I come today to appeal to you for grace in time of need.

You said in Colossians 2:9-10 that in Him you have been made complete. Lord, I greatly lack completion. David prayed, “Unite my heart to fear Thy name” (Psalm 86:11). You said in Ezekiel 11:17-20 Thus says the Lord GOD, ‘I shall gather you from the peoples and assemble you out of the countries among which you have been scattered...’ Father, I have been shattered and I need your sovereign power and authority to bring back all of my parts together into one whole person. You said in the next verses that when they come there, they will remove all the detestable things and all its abominations from it. To the best of my knowledge as you have revealed the truth, I have removed all detestable idolatries, loyalties, and all known sins. You have also promised that you shall give them one heart [a united heart], and shall put a new spirit within them. And [you] shall take the heart of stone out of their flesh and give them a heart of flesh, that they may walk in My statutes and keep My ordinances, and do them. Then they will be My people, and I shall be their God (from Ezekiel 36:25-29). Lord, I still lack a united heart. I feel I do not have a heart of flesh in my present life the way you intended. Something is greatly missing. I appeal to you, my loving Father, Ruler above all and Creator of all, to force these evil spiritual entities to release me so that you can fulfill your word to me. Lord, you said in John 12:31 “Now judgment is upon this world; now the ruler of this world shall be cast out.” Lord, if Satan was defeated on the cross, why am I, as your child, still so bound? If you truly disarmed the rulers and authorities...having triumphed over them (from Colossians 2:15), why am I so weak and broken? Why do I struggle so against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places (from Ephesians 6:12). LORD GOD Most High, we entreat you to intervene for me and act on our behalf to release me from oppression and darkness and to teach all of us how to better minister on behalf of others so greatly dismayed.

LORD GOD Most High you have said, Can a woman forget her nursing child, and have no compassion on the son of her womb? Even these may forget, but I will not forget you. Behold, I have inscribed you on the palms of My hands (from Isaiah 49:15-16a). Lord, do not forget your servant but have mercy and compassion for the great pain I have suffered and still endure. Have mercy on \_\_\_\_\_ (name of husband/wife if it applies) who so longs for a healthy wife/husband. You have said, Like a shepherd He will tend His flock, in His arm He will gather the lambs, and carry them in His bosom; He will gently lead the nursing ewes (from Isaiah 40:11). You are my Shepherd. I trust you to carry me, protect me, nurture me, and lead me into safety. As your sheep, I appeal to you to now judge and remove all of my enemies who assault and torment me that they will no longer harm or deride me, retaliate against me or humiliate me, that I might be safe in your arms (from John 10).

If there is anything, Lord, that I am doing or any part of me that is keeping you from judging these entities, please show me the truth so that I can resolve any internal conflicts and come completely under your authority.

### **Grievances to bring to Father God concerning my cult involvement**

*(Each survivor should write or adapt their own grievances to fit their particular situation. I would further suggest that these situations need to be tied into Biblical verses with a frank acknowledgment of the role of the human flesh, the old sin nature, which needs to be confessed and repented of (1 John 1:9). I believe this section needs to be focused on God's Word, character and will for the individual with an appropriate acknowledgment of the role of the flesh, generational and personal sins. Each of us must take responsibility for the sin in our lives [Ezra 9; Daniel 9; Nehemiah 9]).*

1. My father \_\_\_\_\_ (name or other perpetrator such as mother) and grandfather \_\_\_\_\_ (name) (or other person/people) dedicated me to a cruel Satanic or Luciferian cult as an infant, in fact before birth, to be covenanted with Satan and dedicated to him. I petition, that according to Ephesians 1:3 that all these dedications be declared null and void as I have been chosen before the foundation of the world to be holy and without blame before you, my True, Holy Father.
2. Since cult men tried to give me my identity as a \_\_\_\_\_ (sex-slave, whore or other identify) when your word tells me I'm your precious child, I ask you to restore to me my true identity according to Romans 8:16-17, which says that I did not receive a spirit that has made me a slave again to fear, but I have received the Spirit of sonship. And by him I cry, *Abba*, Father. Have you not also said that your Spirit testifies with my human spirit that I am your child. Now, since I am your child, then I am your heir and a co-heir with Christ, and I understand that since I have shared in the sufferings of my Lord Jesus, I believe that I will also share in his glory. Meanwhile, I ask for your grace that I might know my true identity and that I be separated from the influence of \_\_\_\_\_ (name of cosmic defendants if known) and from every connection to the realm of darkness.
3. I affirm that in my Original Self, I'm an adult who loves the Lord Jesus Christ and no longer want any cult accessing me physically, nor any spiritual being of darkness gaining access to me either physically or spiritually in the dimensions. I petition that you declare all such spiritual contact as a violation of my true heart and will and bring it to an end. I ask that you grant me freedom from fear and show me your perfect love so that love might drive out fear (1John 4:18).
4. I petition you to extend your mercy and forgive me for any harm I have consciously or unconsciously brought to children. I ask you to declare all legal grounds claimed by the evil cosmic beings from such harm to children to be declared null and void. (If your own children were accessed you may wish to add more here along with the children's names.)
5. I also ask you, Most High God, to extend special grace to my husband/wife, \_\_\_\_\_ (name) who has had to suffer these many years in loneliness because

I'm so dissociated with my heart far away. He/she felt terribly betrayed by my father and grandfather (or other) and the cult when I began recalling the abuse. He/she married me with one idea of who I was and slowly realized he/she married a whole different person. As a result, I believe \_\_\_\_\_ (have the person state the issue they feel their spouse struggles within the marriage). I petition that you cleanse our marriage of every manifestation of \_\_\_\_\_(name of evil cosmic being).

6. It is a violation of your divine intent that our marriage, established and ordained by you (Heb 13:4; Matt 19:4-6), should be so shredded by the effects of the cult with all of their sexual assaults, dissociation, and evil. I ask you to remove all influence of evil cosmic beings and restore our marriage in accordance with Eph 5:21-33).
7. My sexuality has been so distorted by the cult's hideous practices that \_\_\_\_\_ (my husband/wife) and I can't enjoy the intimate fulfillment that you, the one who invented the idea of marriage intended. I thus petition that you restore the intimacy you designed for us.
8. While fully acknowledging your sovereignty, I petition the Court for a release of my spiritual gifts, which have been hampered from your intended use. The enemy has attempted to sequester them from benefiting the Body of Christ and diverting them for his glory. Lord God Most High, I request that you unlock and set free all parts that contain an anointing intended for your purposes that are chained or bound in any place so that I, out of my Original Self, might assimilate all of my humanity and may be liberated to minister for your glory and in your name.
9. I petition that you grant me healing from the emotional, psychosomatic, and physical ailments I have experienced due to the internal conflicts, pain, and spiritual warfare that rages within.
10. I petition your court, that you give me mercy and justice, in accordance with your character and Word, for the evil way I was manipulated from/or before birth, in which Satan tapped into my flesh to program isolated parts to either love evil or have no conscience. I submit before you that internal conflict so generated, before I could tell my right hand from my left, be resolved in accordance with the principle of mercy you used with the prophet Jonah as a reason to spare the ancient city of Nineveh (Jonah 4:11). As far as I know I have repented of all sins done by parts who once saw no wrong in their actions. (At this point you may wish to specify sins you have been involved with and you know are forgiven of to acknowledge before God and the court.)
11. I affirm that I long to draw close to you, Most High God and to comprehend the deeper spiritual truths. I ask you to remove all barriers in front of my heart and spirit that doesn't allow the truth be released in my spirit. Especially, I petition that you remove \_\_\_\_\_(name of evil cosmic being) and his attempts to \_\_\_\_\_(name the offense such as inability to read Scripture, etc.)

12. I plead for grace, mercy and forgiveness for all that the cult has placed in my unconscious mind, with mazes of hundreds of compartments filled with enemies, assaults, traps, chains, and terror that has caused me years of searching to find the way out, costing thousands of dollars, many illnesses, a fractured heart, and serious problems connecting with you and others.
13. I acknowledge the guilt and shame resulting from cult activities that has kept me bound for years, paralyzing me, keeping me from sharing your goodness. I petition you to release me from suicidal thoughts and urges and break all legal grounds that connect me to \_\_\_\_\_(name of evil cosmic being) from my strong internal belief that my life was not a worthy example of your victorious character. I ask you to grant me the capacity to become like you, as your dearly loved child, and to live a life characterized by love.
14. I ask you to declare my enemies guilty of violating Psalm 82:3-4 where the spiritual beings are commanded to “defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed. Rescue the weak and needy; deliver them from the hand of the wicked.” I submit that they have violated your will by taking a tiny, vulnerable, and helpless baby as well as young children to drown, suffocate, threaten, intimidate, torture, cause to dissociate and rob their identity and spiritual gifts from them in order to create slaves to satisfy the lusts, pride, desire for power and hatred of both evil men and evil cosmic beings.
15. I repent of all the situations in which I was forced to align myself with Satan/Lucifer under duress with oaths, covenants, blood covenants, and allegiances due to fear of torture or death, which led to my developing a cult-loyal Primary Part, which has repented of such loyalties, as far as they have been revealed. I thus ask you to declare null and void all of the above in accordance with the blood of the eternal covenant of our Lord Jesus Christ.
16. I repent of every way in which the power of darkness has, in my heart and mind, perverted the precious things closest to your heart: your true and living Word, your Son, the cross, communion, the blood, covenants, life, sexuality, childhood innocence, and marriage. I ask you to break all soul ties, connections to darkness and to declare null and void all such legal grounds that have kept me connected to these evil cosmic beings.
17. I declare that it was against my true heart and will that I was given into this cult or other perpetrator groups, stripped, raped repeatedly in multitudes of ways, tied down to altars as a sacrifice to their god, humiliated, mocked, tortured, taken to the point of death, and split into hundreds of pieces. I now choose to completely leave this cult, Lucifer and all darkness. I surrender to the true God of heaven and to His Son, my Lord Jesus Christ. I appeal to you, the Judge and Ruler of this world to advocate my case before your heavenly court and completely free me from these evil beings who have sought to control, dominate, and destroy me.



## **Closing**

Thank you, my Father, that you love me, that you have chosen and called me, that you watch over me, that you have given me spiritual gifts and that you have given me eternal life with you.

Lord Most High, you said in Isaiah 51:3 that, "Indeed, [you] the Lord will comfort Zion: [you] will comfort all her waste places, and her wilderness [you] will make like Eden, and her desert like the garden of the Lord. Joy and gladness will be found in her, thanksgiving and sound of a melody." Lord, you have promised this for those who pursue righteousness, who seek the you, Most High God (Isaiah 51:1) Would you please grant this to me, O God, because you see that my heart desires righteousness and because your Son Jesus has covered over my sins with his blood?

Lord, I also ask you that you would grant me, according to the riches of your glory, to be strengthened with power through your Spirit inside of me; so that Christ might dwell in my heart through faith; and that I, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know that love of Christ which surpasses knowledge, that I might be filled up to all the fullness of God. Now to you, Lord God, who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, to you be the glory in the church and in Christ Jesus to all generations forever and ever, Amen! (from Ephesians 3:14-21)

### **Questions to consider asking the survivor and husband/wife/friend at this point before continuing:**

Lord, is there anything you would like to say to \_\_\_\_\_ (survivor) or \_\_\_\_\_ (husband/wife/friend)?

\_\_\_\_\_, have you noticed anything going on inside of you including thoughts and physical responses during our prayer time so far?

### **3. Concluding Arguments from Psalms**

I have used the NIV but other translations could also be used. (I have used these directly from the biblical text and modified it for the individual, but this will at least give an idea of how God has led us.) (The following Psalm was modified to fit the survivor's situation *with italic type*.)

Most High God, in summary, we would argue that in accordance with Psalm 83  
[SQUARE BRACKETS INDICATE TEXT WHERE THE SURVIVORS NAME COULD BE INSERTED INSTEAD]

A song. A psalm of Asaph.

- <sup>1</sup> O God, do not keep silent;  
be not quiet, O God, be not still.
- <sup>2</sup> See how your enemies are astir,  
how your foes rear their heads.
- <sup>3</sup> With cunning they conspire against \_\_\_\_\_[your people];  
they plot against \_\_\_\_\_whom [those] you cherish.
- <sup>4</sup> “Come,” they say, “let us destroy *him/her* [them as a nation],  
that the name of \_\_\_\_\_[Israel be remembered no more.”]
- <sup>5</sup> With one mind they plot together;  
they form an alliance against you—
- <sup>6</sup> the tents of Edom and the Ishmaelites,  
of Moab and the Hagrites,
- <sup>7</sup> Gebal, <sup>a</sup> Ammon and Amalek,  
Philistia, with the people of Tyre.
- <sup>8</sup> Even Assyria has joined them  
to lend strength to the descendants of Lot. *Selah*
- <sup>9</sup> Do to them as you did to Midian,  
as you did to Sisera and Jabin at the river Kishon,
- <sup>10</sup> who perished at Endor  
and became like refuse on the ground.
- <sup>11</sup> Make their nobles like Oreb and Zeeb,  
all their princes like Zebah and Zalmunna,
- <sup>12</sup> who said, “Let us take possession  
of the pasturelands of God.”
- <sup>13</sup> Make them like tumbleweed, O my God,  
like chaff before the wind.
- <sup>14</sup> As fire consumes the forest  
or a flame sets the mountains ablaze,
- <sup>15</sup> so pursue them with your tempest  
and terrify them with your storm.
- <sup>16</sup> Cover their faces with shame  
so that men will seek your name, O LORD.
- <sup>17</sup> May they ever be ashamed and dismayed;  
may they perish in disgrace.
- <sup>18</sup> Let them know that you, whose name is the LORD—  
that you alone are the Most High over all the earth.<sup>83</sup>

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<sup>a</sup> That is, Byblos

<sup>83</sup>*The Holy Bible : New International Version*, Ps 83:1-18. Grand Rapids: Zondervan, 1996, c1984.

Most High God we would argue that in accordance with Hebrews 10, these spiritual and physical enemies of your covenant child have so violated your covenant, they are worse than those who rejected the Law of Moses and deserved death. We would argue that these deserve even stronger punishment because they have trampled the Son of God under foot, and have treated as an unholy thing the blood of the covenant that sanctified him, who has insulted the Spirit of grace. . . Did you not say, O God that It is yours to avenge; you will repay and that it is a dreadful thing to fall into the hands of the living God (from Hebrews 10:29-31).

As your servant Abraham said in Gen 18:25, “Will not the Judge of all the earth do right?”

We petition the Court of the Most High God, that in keeping with Psalm 82 that you render a judgment on behalf of your covenant child, covered by the blood of the eternal covenant made secure by the death of your Son the Lord Jesus Christ.

Did you not say to the gods in the great assembly. . .  
“They know nothing, they understand nothing.  
They walk about in darkness;  
All the foundations of the earth are shaken” (Psalm 82:5).

We would argue that the merits of this case require a similar judgment against these evil cosmic beings, the lower ranks of demons and the humans who participated in her abuse. We ask that they not be allowed to transfer assignments, receive any other help and that all the levels under them be brought into judgment as well. We readily acknowledge that your word says that \_\_\_\_\_ is to forgive those who have sinned against her (from Matt 6: 14-15). She invites your Holy Spirit to bring to mind any issues of unforgiveness that allows any foothold for darkness in her life.

Most High God in pronouncing judgment against them did not you say:

“You are “gods”;  
You are all sons of the Most High.'  
But you will die like mere men;  
You will fall like every other ruler” (Psalm 82:6-7).

We plead with you, Lord God of Heaven and Earth, to:

Rise up, O God, judge the earth (from Psalm 82:8), for \_\_\_\_\_ is your inheritance as we have shown from Eph 1. She has been blessed with every spiritual blessing in the heavenlies but instead of blessing has experienced horrible abuse and, too often, silence in the heavens. We understand that you want your people to bring instruction to those followers of Satan (evil cosmic beings) who have laid claim to the second heavens. We are a part of your Body and desire to fulfill our Biblical mandate and see those in the second heaven defeated that we might come freely into your presence.

We have argued our case as we understand it, in accordance with our limited understanding of the absolute truth of your Word, but we plead the intercessory ministry of your Holy Spirit who intercedes for us with groans that words cannot express. We take comfort in the truth that he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with your will (from Rom 8:26-27).

We further ask the Court that however we have failed to argue correctly or have misunderstood your Word and your will, that our Heavenly Lawyer, the Lord Jesus Christ make whatever corrections are necessary before the Court and that his corrections be entered into the record.

Most High God, Lord of all the Hosts of Heaven, we ask you to render judgment on behalf of your covenant child and give her redress of grievances as partly described up to this point in this petition. We ask you to render your judgment against the beings now being held in your Court and that you allow us further opportunity to bring additional information from time to time as we become aware of it.

We plead all of the above in the matchless name and authority of our Lord and Savior Jesus Christ of Nazareth, the King of kings and Lord of Lords. AMEN

**Question to ask the survivor and intercessors before ending session (and as appropriate during the session):**

Has anyone sensed anything in regard to this appeal?

## “gods” in the Old Testament

Thomas, R. L., & The Lockman Foundation. (1998, c1981, c1998). *New American Standard exhaustive concordance of the Bible : Updated edition*. Anaheim: Foundation Publications, Inc.

These references do not in any way imply polytheism (many gods) or henotheism (one God is bigger, stronger than all the other gods). My understanding is in line with traditional monotheism, that there is only one Uncreated, Eternal GOD who is “species unique” and therefore not to be confused with these created, temporal beings who are called gods, in part because they are objects of worship by mankind. They are in every way inferior to the ONE TRUE GOD, YAHWEH ELOHIM. It is worth noting that which being (God or gods) is referenced can be determined only by the context since Hebrew had no capital letter and the Hebrew word Elohim is plural.

The above source lists the following passages in which the plural name Elohim (usually translated "God") is translated "gods" in the NASB to refer to idols or some kind of deity.

**426.** אֱלֹהִים **elah** (1080c); (Aramaic) corresponding to the Hebrew #433; *God, god*:— God(74), god(6), gods(15).<sup>84</sup>

**430.** אֱלֹהִים **elohim** (43b); pl. of 433; *God, god*:— divine(1), divine being(1), exceedingly(1), God(2326), god(45), God's(14), goddess(2), godly(1), gods(204), great(2), judges(3), mighty(2), rulers(1), shrine (1).<sup>85</sup>

1. In addition to the NASB usages there are several times that Elohim is used, which is translated by other translations as “gods” or “divine beings.” The first such reference is in Genesis 3:5 as translated by the *Net Bible*, “for God knows that when you eat from it your eyes<sup>86</sup> will open and you will be like **divine beings** who know<sup>87</sup> good and evil.”<sup>88 89</sup>

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<sup>84</sup>Thomas, R. L. (1998, 1981). *New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition* (H426). Anaheim: Foundation Publications, Inc.

pl. plural

<sup>85</sup> Thomas, R. L. (1998, 1981). *New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition* (H430). Anaheim: Foundation Publications, Inc.

<sup>86</sup> **tn** [translators note] Or “you will have understanding.” This obviously refers to the acquisition of the “knowledge of good and evil,” as the next statement makes clear.

<sup>87</sup> **tn** Or perhaps “like God, knowing.” It is unclear how the plural participle translated “knowing” is functioning. On the one hand, יָדָעַ (yodé’e) could be taken as a substantival participle functioning as a predicative adjective in the sentence. In this case one might translate: “You will be, like God himself, knowers of good and evil.” On the other hand, it could be taken as an attributive adjective modifying אֱלֹהִים (‘elohim). In this case אֱלֹהִים has to be taken as a numerical plural referring to “gods,” “divine beings,” for if the one true God were the intended referent, a singular form of the participle would almost certainly appear as a modifier. Following this line of interpretation, one could translate, “You will be like divine beings who know good and evil.” The following context may favor this translation, for in 3:22 God says to an unidentified group, “Look, the man has become like one of *us*, knowing good and evil.” It is probable that God is addressing his heavenly court (see the note on the word “make” in 1:26), the members of which can be called “gods” or “divine beings” from the ancient Israelite perspective. (We know some of these beings as messengers or “angels.”) An examination of parallel constructions shows that a predicative understanding (“you will be, like God himself, knowers of good and evil,” cf. NIV, NRSV) is possible, but rare (see Gen 27:23, where “hairy” is predicative, complementing the verb “to be”). The statistical evidence strongly suggests that the participle is attributive, modifying “divine beings” (see Ps 31:12; Isa 1:30; 13:14; 16:2; 29:5; 58:11; Jer 14:9; 20:9; 23:9; 31:12; 48:41; 49:22; Hos 7:11; Amos 4:11). In all of these texts, where a comparative clause and accompanying adjective/participle follow a copulative (“to be”) verb, the adjective/participle is attributive after the noun in the comparative clause.

<sup>88</sup> **Sn** [Study note] *You will be like divine beings who know good and evil.* The serpent raises doubts about the integrity of God. He implies that the only reason for the prohibition was that God was protecting the divine domain. If the man and woman were to eat, they would enter into that domain. The temptation is to overstep divinely established boundaries. (See D. E. Gowan, *When Man Becomes God* [PTMS], 25.)

2. <i>but</i> why did you steal my <b>gods</b> ?"	Gn 31:30	430
3. you find your <b>gods</b> shall not live;	Gn 31:32	430
4. "Put away the foreign <b>gods</b> which are	Gn 35:2	430
5. all the foreign <b>gods</b> which they had and	Gn 35:4	430
6. and against all the <b>gods</b> of Egypt I	Ex 12:12	430
7. "Who is like You among the <b>gods</b> ,	Ex 15:11	410
8. LORD is greater than all the <b>gods</b> ;	Ex 18:11	430
9. shall have no other <b>gods</b> before Me.	Ex 20:3	430
10. 'You shall not make <i>other</i> <b>gods</b>	Ex 20:23	
11. <b>gods</b> of silver or gods of gold, you	Ex 20:23	430
12. gods of silver or <b>gods</b> of gold,	Ex 20:23	430
13. not mention the name of other <b>gods</b> ,	Ex 23:13	430
14. "You shall not worship their <b>gods</b> ,	Ex 23:24	430
15. with them or with their <b>gods</b> .	Ex 23:32	430
16. for <i>if</i> you serve their <b>gods</b> ,	Ex 23:33	430
17. they would play the harlot with their <b>gods</b>	Ex 34:15	430
18. gods and sacrifice to their <b>gods</b> ,	Ex 34:15	430
19. play the harlot with their <b>gods</b> and	Ex 34:16	430
20. to play the harlot with their <b>gods</b> .	Ex 34:16	430
21. make for yourself no molten <b>gods</b> .	Ex 34:17	430
22. or make for yourselves molten <b>gods</b> ;	Lv 19:4	430
23. to the sacrifices of their <b>gods</b> ,	Nu 25:2	430
24. ate and bowed down to their <b>gods</b> .	Nu 25:2	430
25. executed judgments on their <b>gods</b> .	Nu 33:4	430
26. "There you will serve <b>gods</b> ,	Dt 4:28	430
27. shall have no other <b>gods</b> before Me.	Dt 5:7	430
28. "You shall not follow other <b>gods</b> ,	Dt 6:14	430
29. any of the <b>gods</b> of the peoples who	Dt 6:14	430
30. following Me to serve other <b>gods</b> ;	Dt 7:4	430
31. nor shall you serve their <b>gods</b> ,	Dt 7:16	430
32. their <b>gods</b> you are to burn with fire;	Dt 7:25	430
33. and go after other <b>gods</b> and serve	Dt 8:19	430
34. God of <b>gods</b> and the Lord of lords,	Dt 10:17	430
35. serve other <b>gods</b> and worship them.	Dt 11:16	430
36. other <b>gods</b> which you have not known.	Dt 11:28	430
37. serve their <b>gods</b> , on the high mountains	Dt 12:2	430
38. the engraved images of their <b>gods</b> and	Dt 12:3	430
39. you do not inquire after their <b>gods</b> ,	Dt 12:30	430
40. do these nations serve their <b>gods</b> ,	Dt 12:30	430
41. hates they have done for their <b>gods</b> ;	Dt 12:31	430
42. daughters in the fire to their <b>gods</b> .	Dt 12:31	430
43. 'Let us go after other <b>gods</b>	Dt 13:2	430
44. 'Let us go and serve other <b>gods</b> '	Dt 13:6	430
45. of the <b>gods</b> of the peoples who are	Dt 13:7	430
46. 'Let us go and serve other <b>gods</b> '	Dt 13:13	430
47. served other <b>gods</b> and worshiped them,	Dt 17:3	430
48. speaks in the name of other <b>gods</b> ,	Dt 18:20	430
49. which they have done for their <b>gods</b> ,	Dt 20:18	430

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<sup>89</sup> Biblical Studies Press. (2006; 2006). *The NET Bible First Edition; Bible. English. NET Bible*. (Ge 3:5). Biblical Studies Press.

50. to go after other <b>gods</b> to serve them.	Dt 28:14	430
51. and there you shall serve other <b>gods</b> ,	Dt 28:36	430
52. and there you shall serve other <b>gods</b> ,	Dt 28:64	430
53. and serve the <b>gods</b> of those nations;	Dt 29:18	430
54. served other <b>gods</b> and worshiped them,	Dt 29:26	430
55. <b>gods</b> whom they have not known and	Dt 29:26	430
56. worship other <b>gods</b> and serve them,	Dt 30:17	430
57. with the strange <b>gods</b> of the land,	Dt 31:16	430
58. do, for they will turn to other <b>gods</b> .	Dt 31:18	430
59. turn to other <b>gods</b> and serve them,	Dt 31:20	430
60. made Him jealous with strange <b>gods</b> ;	Dt 32:16	
61. To <b>gods</b> whom they have not known,	Dt 32:17	430
62. New <b>gods</b> who came lately, Whom your	Dt 32:17	
63. 'Where are their <b>gods</b> , The rock in	Dt 32:37	430
64. or mention the name of their <b>gods</b> ,	Jos 23:7	430
65. you, and go and serve other <b>gods</b> and	Jos 23:16	430
66. of Nahor, and they served other <b>gods</b> .	Jos 24:2	430
67. and put away the <b>gods</b> which your	Jos 24:14	430
68. whether the <b>gods</b> which your fathers	Jos 24:15	430
69. or the <b>gods</b> of the Amorites in whose	Jos 24:15	430
70. forsake the LORD to serve other <b>gods</b> ;	Jos 24:16	430
71. the LORD and serve foreign <b>gods</b> ,	Jos 24:20	430
72. foreign <b>gods</b> which are in your midst,	Jos 24:23	430
73. <b>gods</b> will be a snare to you.' "	Jg 2:3	430
74. and followed other <b>gods</b> from <i>among</i>	Jg 2:12	430
75. gods from <i>among</i> the <b>gods</b> of the peoples	Jg 2:12	430
76. they played the harlot after other <b>gods</b>	Jg 2:17	430
77. in following other <b>gods</b> to serve them	Jg 2:19	430
78. to their sons, and served their <b>gods</b> .	Jg 3:6	430
79. "New <b>gods</b> were chosen;	Jg 5:8	430
80. you shall not fear the <b>gods</b> of the	Jg 6:10	430
81. and the Ashtaroth, the <b>gods</b> of Aram,	Jg 10:6	430
82. the gods of Aram, the <b>gods</b> of Sidon,	Jg 10:6	430
83. the gods of Sidon, the <b>gods</b> of Moab,	Jg 10:6	430
84. Moab, the <b>gods</b> of the sons of Ammon,	Jg 10:6	430
85. and the <b>gods</b> of the Philistines;	Jg 10:6	430
86. forsaken Me and served other <b>gods</b> ;	Jg 10:13	430
87. to the <b>gods</b> which you have chosen;	Jg 10:14	430
88. the foreign <b>gods</b> from among them and	Jg 10:16	430
89. have taken away my <b>gods</b> which I made,	Jg 18:24	430
90. gone back to her people and her <b>gods</b> ;	Ru 1:15	430
91. from the hand of these mighty <b>gods</b> ?	1Sa 4:8	430
92. These are the <b>gods</b> who smote the	1Sa 4:8	430
93. ease His hand from you, your <b>gods</b> ,	1Sa 6:5	430
94. remove the foreign <b>gods</b> and the	1Sa 7:3	430
95. have forsaken Me and served other <b>gods</b>	1Sa 8:8	430
96. Philistine cursed David by his <b>gods</b> .	1Sa 17:43	430
97. 'Go, serve other <b>gods</b> .'	1Sa 26:19	430
98. Egypt, <i>from</i> nations and their <b>gods</b> ?	2Sa 7:23	430
99. serve other <b>gods</b> and worship them,	1Ki 9:6	430
100. and adopted other <b>gods</b> and worshiped	1Ki 9:9	430
101. turn your heart away after their <b>gods</b> ."	1Ki 11:2	430
102. turned his heart away after other <b>gods</b> ;	1Ki 11:4	430
103. incense and sacrificed to their <b>gods</b> .	1Ki 11:8	430

104.	he should not go after other <b>gods</b> ;	1Ki 11:10	430
105.	behold your <b>gods</b> , O Israel, that	1Ki 12:28	430
106.	gone and made for yourself other <b>gods</b>	1Ki 14:9	430
107.	may the <b>gods</b> do to me and even more,	1Ki 19:2	430
108.	the <b>gods</b> do so to me and more also,	1Ki 20:10	430
109.	“Their <b>gods</b> are gods of the	1Ki 20:23	430
110.	“Their gods are <b>gods</b> of the	1Ki 20:23	430
111.	nor will he sacrifice to other <b>gods</b> ,	2Ki 5:17	430
112.	and they had feared other <b>gods</b>	2Ki 17:7	430
113.	But every nation still made <b>gods</b> of	2Ki 17:29	430
114.	Anammelech the <b>gods</b> of Sepharvaim.	2Ki 17:31	430
115.	and served their own <b>gods</b> according to	2Ki 17:33	430
116.	“You shall not fear other <b>gods</b> ,	2Ki 17:35	430
117.	and you shall not fear other <b>gods</b> .	2Ki 17:37	430
118.	nor shall you fear other <b>gods</b> .	2Ki 17:38	430
119.	‘Has any one of the <b>gods</b> of the	2Ki 18:33	430
120.	are the <b>gods</b> of Hamath and Arpad?	2Ki 18:34	430
121.	Where are the <b>gods</b> of Sepharvaim,	2Ki 18:34	430
122.	‘Who among all the <b>gods</b> of the lands	2Ki 18:35	430
123.	‘Did the <b>gods</b> of those nations which	2Ki 19:12	430
124.	have cast their <b>gods</b> into the fire,	2Ki 19:18	430
125.	not <b>gods</b> but the work of men’s hands,	2Ki 19:18	430
126.	have burned incense to other <b>gods</b>	2Ki 22:17	430
127.	the <b>gods</b> of the peoples of the land,	1Ch 5:25	430
128.	put his armor in the house of their <b>gods</b>	1Ch 10:10	430
129.	They abandoned their <b>gods</b> there;	1Ch 14:12	430
130.	also is to be feared above all <b>gods</b> .	1Ch 16:25	430
131.	the <b>gods</b> of the peoples are idols,	1Ch 16:26	430
132.	greater is our God than all the <b>gods</b> .	2Ch 2:5	430
133.	serve other <b>gods</b> and worship them,	2Ch 7:19	430
134.	and they adopted other <b>gods</b> and	2Ch 7:22	430
135.	which Jeroboam made for <b>gods</b> for you.	2Ch 13:8	430
136.	become a priest of <i>what are</i> no <b>gods</b> .	2Ch 13:9	430
137.	brought the <b>gods</b> of the sons of Seir,	2Ch 25:14	430
138.	of Seir, set them up as his <b>gods</b> ,	2Ch 25:14	430
139.	“Why have you sought the <b>gods</b> of the	2Ch 25:15	430
140.	they had sought the <b>gods</b> of Edom.	2Ch 25:20	430
141.	For he sacrificed to the <b>gods</b> of	2Ch 28:23	430
142.	“Because the <b>gods</b> of the kings of	2Ch 28:23	430
143.	places to burn incense to other <b>gods</b> ,	2Ch 28:25	430
144.	Were the <b>gods</b> of the nations of the	2Ch 32:13	430
145.	‘Who <i>was there</i> among all the <b>gods</b> of	2Ch 32:14	430
146.	“As the <b>gods</b> of the nations of the	2Ch 32:17	430
147.	the <b>gods</b> of the peoples of the earth,	2Ch 32:19	430
148.	He also removed the foreign <b>gods</b> and	2Ch 33:15	430
149.	have burned incense to other <b>gods</b> ,	2Ch 34:25	430
150.	and put in the house of his <b>gods</b> ;	Ezr 1:7	430
151.	indeed speak righteousness, O <b>gods</b> ?	Ps 58:1	410
152.	“You are <b>gods</b> , And all of you are	Ps 82:6	430
153.	is no one like You among the <b>gods</b> ,	Ps 86:8	430
154.	God And a great King above all <b>gods</b> ,	Ps 95:3	430
155.	He is to be feared above all <b>gods</b> .	Ps 96:4	430
156.	the <b>gods</b> of the peoples are idols,	Ps 96:5	430
157.	Worship Him, all you <b>gods</b> .	Ps 97:7	430



158.	You are exalted far above all <b>gods</b> .	Ps 97:9	430
159.	And that our Lord is above all <b>gods</b> .	Ps 135:5	430
160.	Give thanks to the God of <b>gods</b> ,	Ps 136:2	430
161.	sing praises to You before the <b>gods</b> .	Ps 138:1	430
162.	<b>gods</b> are shattered on the ground.”	Is 21:9	430
163.	Has any one of the <b>gods</b> of the	Is 36:18	430
164.	are the <b>gods</b> of Hamath and Arpad?	Is 36:19	430
165.	Where are the <b>gods</b> of Sepharvaim?	Is 36:19	430
166.	‘Who among all the <b>gods</b> of these	Is 36:20	430
167.	‘Did the <b>gods</b> of those nations which	Is 37:12	430
168.	have cast their <b>gods</b> into the fire,	Is 37:19	430
169.	not <b>gods</b> but the work of men’s hands,	Is 37:19	430
170.	That we may know that you are <b>gods</b> ;	Is 41:23	430
171.	say to molten images, “You are our <b>gods</b>	Is 42:17	430
172.	offered sacrifices to other <b>gods</b> ,	Jer 1:16	430
173.	“Has a nation changed <b>gods</b> When	Jer 2:11	430
174.	gods When they were not <b>gods</b> ?	Jer 2:11	430
175.	<b>gods</b> Which you made for yourself?	Jer 2:28	430
176.	number of your cities Are your <b>gods</b> ,	Jer 2:28	430
177.	And sworn by those who are not <b>gods</b> .	Jer 5:7	430
178.	and served foreign <b>gods</b> in your land,	Jer 5:19	430
179.	after other <b>gods</b> to your own ruin,	Jer 7:6	430
180.	other <b>gods</b> that you have not known,	Jer 7:9	430
181.	to other <b>gods</b> in order to spite Me.	Jer 7:18	430
182.	“The <b>gods</b> that did not make the	Jer 10:11	426
183.	gone after other <b>gods</b> to serve them;	Jer 11:10	430
184.	the <b>gods</b> to whom they burn incense,	Jer 11:12	430
185.	your <b>gods</b> are as many as your cities,	Jer 11:13	430
186.	have gone after other <b>gods</b> to serve them	Jer 13:10	430
187.	‘and have followed other <b>gods</b> and	Jer 16:11	430
188.	will serve other <b>gods</b> day and night,	Jer 16:13	430
189.	Can man make <b>gods</b> for himself?	Jer 16:20	430
190.	Yet they are not <b>gods</b> !	Jer 16:20	430
191.	They burn incense to worthless <b>gods</b>	Jer 18:15	
192.	have burned sacrifices in it to other <b>gods</b>	Jer 19:4	430
193.	drink offerings to other <b>gods</b> .” ’ ”	Jer 19:13	430
194.	to other <b>gods</b> and served them.’ ”	Jer 22:9	430
195.	and do not go after other <b>gods</b> to	Jer 25:6	430
196.	to other <b>gods</b> to provoke Me to anger.	Jer 32:29	430
197.	go after other <b>gods</b> to worship them.	Jer 35:15	430
198.	to the temples of the <b>gods</b> of Egypt,	Jer 43:12	430
199.	and the temples of the <b>gods</b> of Egypt	Jer 43:13	430
200.	other <b>gods</b> whom they had not known,	Jer 44:3	430
201.	not to burn sacrifices to other <b>gods</b> .	Jer 44:5	430
202.	to other <b>gods</b> in the land of Egypt,	Jer 44:8	430
203.	burning sacrifices to other <b>gods</b> ,	Jer 44:15	430
204.	along with her <b>gods</b> and her kings,	Jer 46:25	430
205.	one who burns incense to his <b>gods</b> .	Jer 48:35	430
206.	am a god, I sit in the seat of <b>gods</b> In	Ezk 28:2	430
207.	declare it to the king except <b>gods</b> ,	Da 2:11	426
208.	“Surely your God is a God of <b>gods</b>	Da 2:47	426
209.	they do not serve your <b>gods</b> or	Da 3:12	426
210.	that you do not serve my <b>gods</b> or	Da 3:14	426
211.	we are not going to serve your <b>gods</b>	Da 3:18	426

212.	fourth is like a son of <i>the</i> <b>gods!</b> ”	Da 3:25	426
213.	in whom is a spirit of the holy <b>gods</b> ;	Da 4:8	426
214.	I know that a spirit of the holy <b>gods</b> is in	Da 4:9	426
215.	a spirit of the holy <b>gods</b> is in you.’	Da 4:18	426
216.	praised the <b>gods</b> of gold and silver,	Da 5:4	426
217.	in whom is a spirit of the holy <b>gods</b> ;	Da 5:11	426
218.	wisdom of the <b>gods</b> were found in him.	Da 5:11	426
219.	that a spirit of the <b>gods</b> is in you,	Da 5:14	426
220.	praised the <b>gods</b> of silver and gold,	Da 5:23	426
221.	“Also their <b>gods</b> with their	Da 11:8	430
222.	things against the God of <b>gods</b> ;	Da 11:36	410
223.	show no regard for the <b>gods</b> of his fathers	Da 11:37	430
224.	though they turn to other <b>gods</b> and	Hos 3:1	430
225.	<b>gods</b> which you made for yourselves.	Am 5:26	430
226.	image From the house of your <b>gods</b> .	Na 1:14	430
227.	starve all the <b>gods</b> of the earth;	Zph 2:11	430

## Names of Deities or Demons in the Bible

Brief excerpts taken from the 960 page *Dictionary of Deities and Demons*<sup>90</sup>

This study as of Jan 2007 includes only entities beginning with “A” and a few others who were referenced in that section. This volume is available both as a print edition from online sources such as Amazon and an electronic version in Libronix format from [www.logos.com](http://www.logos.com)

**ABADDON**—*ābaddōn* is derived from the Heb root אבד, which is common Semitic and means ‘to destroy’. The Hebrew noun has the meaning ‘place of destruction’ which basically fits all occurrences in the Bible; only in the NT is Ἀβαδδὼν (Rev 9:11) construed as a proper name. . . . Their king is called “in Hebrew Abaddon, and in Greek he is called →Apollyon”. This Greek expression is not only derived from the verb ἀπόλλυμι, but there is also an allusion to the Greek god →Apollo who is a god of pestilence and destruction; Aeschylus already (*Agam.* 1028. 1081; cf. Plato, *Krat.* 404e.405e) connects the god’s name with this verb. Thus Ἀβαδδὼν or Ἀπολλύων can be seen as a demon who brings destruction and whose realm is the underworld.

**ABOMINATION OF DESOLATION (The)** (*šiqqûṣ mēšōmēm*, Gk βδέλυγμα ἐρημώσεως, Dan 11:31; 12:1), which most modern interpreters identify with the statue of →**Zeus** Olympios which Antiochus IV Epiphanes set up in the Temple of the LORD  
**Ashtoreth** (→Astarte), the chief goddess of the Sidonians (2 Kgs 11:5, 7)  
**Baal of Peor** (cf. Num 25:3–5)  
**Chemosh**, the chief god of Moab (1 Kgs 11:5; 23:18)  
**Milcom**, the chief god of the Ammonites (1 Kgs 11:5, 7)  
**Mot** (‘death’)  
**Sheol** Prov 15:11; 27:20 and Job 26:6 we find it in parallelism to *sheol* (‘underworld’;),

**ADRAMMELECH** אדרמלך Adrammelech is a god worshipped by the people of Sepharvaim whom the Assyrians settled in Samaria, coupled with →Anammelech, 2 Kgs 17:31

**AION** αἰὼν Aion does not occur as a divine name or concept in the Bible, although REITZENSTEIN (1921) followed by others (BAGD, s.v.) considered Aion in **Eph 2:2, 7; 3:9** and **Col 1:26** a deity, the evil ruler of the cosmos. Aion in Greek has a

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<sup>90</sup>Toorn, K. v. d., Becking, B., & Horst, P. W. v. d. (1999). *Dictionary of deities and demons in the Bible DDD* (2nd extensively rev. ed.) (1). Leiden; Boston; Grand Rapids, Mich.: Brill; Eerdmans.

Note by Tom R. Hawkins: Though this work has a decidedly liberal bias, nevertheless, there is much information of value in its pages for the scholar and discerning lay person.

Heb Hebrew

NT New Testament

Gk Greek

BAGD W. BAUER, W. F. ARNDT, F. W. GINGRICH & F. W. DANKER, Greek-English Lexicon of the New Testament

wide range of meanings, ‘lifetime, life, age, generation, period, eternity’ (LSJ, s.v.; TWNT I, 197–204), and can even be identical with cosmos.

**AMAZONS Ἀμαζόνες, Ἀμαζονίδες I.** The Amazons were a mythical race of brave female warriors that lived, according to the oldest Greek versions of the saga, on the southern and western coast of the Black Sea and were eventually defeated by men in an *Amazonomachia*. They do not occur in the Bible except possibly in an addition to the biblical text by the **Septuagint translator of 2 Chron 14:14**, where they seem to be said to have been part of the booty destroyed or captured by the Judaeen king Asa in his victory over the Cushite king Zera.

**AMUN אֲמוֹן I.** Amun, *ʾmn*, from JMN ‘to hide’: the “Hidden one”. The Greeks identified Amun with →Zeus because of his function as chief of the Egyptian pantheon. Amun occurs as divine name in Jer 46:25 (Amon of No: Amon of Thebes) and Nah 3:8 (*nō āmôn* No-Amon: the city of Amon).

**ANAMMELECH עֲנַמְלֵךְ I.** Anammelech is a god whom the people of Sepharvaim, settled in Samaria by the Assyrians, worshipped beside →Adrammelech, **2 Kgs 17:31**.

**ANGEL ἄγγελος I.** *Angelos* (“messenger”; Vg and VL *angelus*) is in Greek, Early Jewish and Christian literature the most common designation of an otherworldly being who mediates between →God and humans. In LXX the word is usually the translation of *malak*. It occurs 175 times in NT (according to the editions of Nestle-Aland<sup>26</sup> and the Greek New Testament<sup>3</sup>, including Luke 22:43, which is often considered as a later addition). It is used sometimes of human messengers (e.g. Jdt 1:11; in the NT Luke 7:24; 9:52; Jas 2:25, and the OT quotation referring to John the Baptist in Mark 1:2–3 and parallels). The most detailed ‘angelology’ in the NT is found in Rev (67 occurrences of *angelos*).

**APHRODITE Ἀφροδίτη I.** Aphrodite was the Greek goddess of love whose sacred animal is the →dove (PIRENNE-DELFORGE 1994). The Greeks derived her name from ἄ φρός “foam”, and explained it from her birth myth (Hesiod *Theog.* 191). Modern etymologies found no general consent, be it the rare Indo-European ones or those deriving her name from a Semitic language (BURKERT 1977:240 n.18). The goddess was identified with several Oriental goddesses, from Egyptian Nephthys to Phoenician →Astarte, Assyrian →Ishtar and Arabian Alilat (Herodot. 3, 8. 131; M. HÖFNER, *WbMyth* I/1, 423; MORA 1985:86–90). The Romans identified her with the Italian Venus (from \**venus*, “beauty, grace”; SCHILLING 1954), the Etruscans with Turan (PFIFFIG 1975:260–263). In the Bible, Aphrodite occurs only as a **theophoric element** in the anthroponym Epaphroditus (and its shortened form Epaphras), e.g. **Phil 2:25; Col 1:7**.

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LSJ LIDDELL-SCOTT-JONES, Greek-English Lexicon

TWNT Theologisches Wörterbuch zum Neuen Testament, ed. R. Kittel & G. Friedrich

Vg Vulgate

VL Vetus Latina

LXX Septuagint

NT New Testament

OT Old Testament

WbMyth Wörterbuch der Mythologie, ed. H. W. Haussig

**APIS ἡ I.** Apis, the sacred bull of Memphis, occurs in the LXX version of Jer 46:15 as the most prominent of Egypt's gods whose flight is mocked by the prophet as a signal of the destruction about to befall Egypt by the hand of God.

**APOLLO Ἀπόλλων I.** Apollo is a Greek god whose name occurs as a theophoric element in the names Ἀ πόλλως (Acts 18:24, var. lect.: Ἀ πελλῆ ς, Ἀπολλώνιος [of which Apollos is a diminutive]; 19:1, var. lect.: Ἀπελλῆς, 1 Cor 1:12; 3:4, 5, 6, 22; 4:6; 16:12 and Titus 3:13), Ἀπελλῆς (Rom 16:10), Ἀπολλωνία (Acts 17:1, var. lect. Ἀπολλωνίς), and Ἀπολλύων (Rev 9:11).

**ARCHAI Ἀρχαί I.** The Gk term *archē*, and its equivalent Lat translation *principium*, carries the basic meaning of primacy in time or rank. It is an abstract term for power often used with the meaning 'sphere of authority', i.e. power which is wielded by someone in a position of political, social or economic authority, such as a public official (Luke 20:20; *Sib. Or.* 5, 20, 153). In the singular or plural *archē* is sometimes paired with *exousia* with the meaning 'office and authority' (Plato *Alcibiades* 135a; Philo *Leg.* 71; Luke 12:11; Titus 3:1; *Mart. Pol.* 10:2). It is also paired with *basileis*, 'kings' (*Pss. Sol.* 2:30; Philo *Somn.* 1.290), and also linked with 'kings and rulers', *hēgoumenoi* (*1 Clem* 32:2). It also is used in a more concrete sense referring to those who rule or govern, i.e. 'magistrate', 'ruler', 'governor' (Luke 12:11). When used with the latter meaning, *archē* belongs to the same semantic subdomain as *archōn*; in the Greek version of *1 Enoch* 6:7–8, e.g. *archē* and *archōn* are used interchangeably. By extension, *archē* can be used as a title for a supernatural force or power, whether good or evil, which has some control over the activities and destiny of human beings (Eph 6:12). Since the phrase *archai kai exousiai* is a stock expression used of 'magistrates and →Authorities' (Luke 12:11; Titus 3:1; *Mart. Pol.* 10:2), it is likely that this political terminology was simply applied by figurative extension to supernatural beings who were thought to occupy vague positions of authority over other supernatural beings or over human beings.

**ARTEMIS Ἄ ρτεμις I.** Artemis is the Greek virgin goddess originally of hunting and animal fertility. It occurs as a divine name in Acts 19 (in Jewish literature only *Sib. Or.* 5,293-295); moreover one of Paul's companions had the theophoric name Ἄ ρτεμῆ ς, a hypocoristic derived from Ἄ ρτεμίδωρος 'gift of Artemis' (Titus 3:12).

**ASHERAH אֲשֵׁרָה I.** The Hebrew term *āšērā*, *āšērā*, seems to be used in two senses in the Bible, as a cultic object (asherah) and as a divine name (Asherah). . . .

**III.** The term (*hā-āšērā*, var. *āsērā*), appears some **40 times in MT**, usually with the article. When the plural is used, the forms *āšērīm* and *āšērôt* both occur. A cultic object appears most commonly to be denoted, which can be 'made' (ŠH), 'cut down' (KRT) and 'burnt' (ŠRP). Probably a stylised tree, or a lopped trunk, is intended—see Deut 16:21, which prohibits the 'planting' of any tree (or: wood) as an asherah, and Judg 6:25–26, where it can become sacrificial fuel

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LXX Septuagint

Gk Greek

Lat Latin

*Or* Orientalia

*Sib. Or.* Sibylline Oracles

MT Masoretic Text

**ASHIMA אַשִׁימָא I.** Ashima was the god worshipped by the people of Hamath, who after their deportation to Samaria by the Assyrian king, continued to serve him in their new home (2 Kgs 17:30).

**ASMODEUS Ἀσμοδαῖος I.** The etymology of the name Asmodeus is not beyond any doubt but it is most plausibly derived from the Avestan words *aēšma-* and *daēuua* or their Middle Persian (Pahlavi) compound cognate *xēšm-dēw*, both meaning ‘demon of wrath’. As Talmudic texts sometimes give the form אַשְׁמֹדַאי or אַשְׁמֹדַי for Asmodeus, his name has been connected with Hebrew שָׂמַד (to destroy, exterminate), but this seems to be folk etymology. Asmodeus does not occur as a demonic name in the Hebrew Bible, but the apocrypha twice give the Greek Ἀσμοδαῖος (Tob 3:8.17).

**ASSUR אַשּׁוּר/אַסַּר I.** Assur occurs in the OT as a person, the second son of →Shem in the table of nations (Gen 10:22), as a people or world power, and as the land of Assyria. While the concept of the power may have been sometimes subsumed in the concept of the deity, the only certain attestation of the name of the deity can be found within the name of the king Esarhaddon (Isa 37:38 = 2 Kgs 19:37, Ezra 4:2).

**ASTARTE אַשְׁתַּרְתַּ I.** The divine name Astarte is found [in various forms]. . . . This is indeed the case, since if the morning star is the male deity (cf. Isa 14:12), then the goddess would be the evening star: as she is in Greek tradition. (The two appearances of Venus are also probably to be seen as deified, cf. →Shahar and →Shalem.)

**ATARGATIS Ἀταργατὶς I.** The goddess Atargatis does not occur in the Bible, but her sanctuary, an Atargateion, is mentioned in 2 Macc 12:26.

**ATHENA Ἀθηνᾶ, Ἀθῆνη I.** Athena is the main polis divinity in Greek religion. The Romans identified her with Minerva (etrusc. Menrva); the Greeks themselves found numerous homologues in the ancient Near East, e.g. the Egyptian Neith of Saïs (MORA 1985:95) and the Ugaritic-Syrian →Anat (CIS 1, 95). The affiliation between the armed Greek goddess and Near Eastern armed goddesses like Anat or →Ishtar (COLBOW 1991) is controversial, but Oriental influence is plausible. In the Bible, Athena occurs only as the root element in the toponym Athens (Acts 17:15) and in the anthroponym Athenobius (1 Macc 15:28).

**ATUM I.** Atum, sun god and eldest of the Ennead of Heliopolis, occurs in the Bible in the place-name Pithom (Exod 1:11), Gk Πατουμος, Eg *Pr-Itm* ‘House of Atum’.

**AUTHORITIES ἐξουσίαι I.** The plural ‘authorities’ (*exousiai*) functions, strictly speaking, not as a name but as a cultic epithet denoting celestial forces (see GLADIGOW 1981:1217–1221, 1226–1231). The term is derived from Gk ἐξουσία and corresponds to the verb ἔξεστιν (‘have permission, possibility, authority’). The designation then refers to those who have been given authority, the bearers of authority. Characteristically, in the NT (e.g. Eph 3:10, 6:12; Col 1:16; 1 Pet 3:22)

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OT Old Testament

CIS Corpus Inscriptionum Semiticarum

Gk Greek

Eg Egyptian

Gk Greek

NT New Testament

the plural form of the term always occurs together with similar notions in liturgical formulae.

**AYA I.** Aya was the name of a syncretistic deity in Ugarit, equated with the Mesopotamian deities Aya and Ea. The name is of unknown etymology. ROBERTS (1972: 20–21) argued for a original spelling *ay(y)a* deriving from an original root \*ḤYY “to live” and related it to the adjective *ḥayy(um)* “alive” in Hebrew, Syriac and Arabic. In the OT Aya occurs several times (e. g. Gen 36:24; 2 Sam 3:7; 1 Chr 7:28) as a proper name. It is regarded by some authors as a hypocoristic form to be connected with the Ugaritic deity.

**AZABBIM עֲצַבִּים ‘Idols’ I.** The plural noun *ʾāšabbîm*, ‘idols’, is derived from the verb *āšab* I, ‘form, fashion, shape’, which is attested in Job 10:8: “Your hands fashioned and made me” (see also Jer 44:19). The verb should not be confused with *āšab* II ‘to be sad, sorrowful’. The singular of the noun *ešeb* meaning ‘(clay) vessel, pot’ is attested in Jer 22:28: “Is this man Coniah a wretched broken pot, a vessel (*kēlî*) no one wants? Why are he and his offspring hurled out, and cast away in a land they knew not?”

**II.** Attested 17 times in the Hebrew Bible, the plural noun *ʾāšabbîm* ‘idols’ is especially characteristic of Hosea (4:17; 8:4; 14:9), who uses this noun to refer to the golden calves at Dan and Bethel (13:2). In the view of Hosea as in that of the unnamed author of 1 Kgs 12:28–30 the veneration of these cultic appurtenances by the people of the Northern Kingdom (Samaria) was apostasy no less than the worship of other gods, who were commonly represented by anthropomorphic statues.

Micah, speaking in the name of the LORD, tells us that the *ʾāšabbîm*, i.e., cultic appurtenances of Samaria, will be destroyed; not because of their inherent inappropriateness to the worship of Yahweh, but rather because of the moral depravity involved in their having been provided by the generous donations of prostitutes from the fees they received for services rendered (Mic 1:7; cf. Deut 23:19).

From Pss 115:4 and 135:15 and their respective contexts we learn of a time, perhaps early in the Second Temple period, when Israel’s neighbours taunted her for worshipping an unseen god while Israel in return taunted her neighbours for worshipping anthropomorphic *ʾāšabbîm*, ‘idols’ fashioned by human hands from silver and gold: “They have mouths, but they cannot speak. They have eyes, but they cannot see. They have ears, but they cannot hear. They have noses, but they cannot smell. They have hands but they cannot touch, feet, but they cannot walk. They cannot make a sound with their throats” (Ps 115:5–7; cf. Ps 135:15.17).

**AZAZEL עֲזַזְלִי I.** Both the etymology and the meaning of the name *azāzēl*, which appears in the Old Testament only in Lev 16:8.10 [twice].<sup>26</sup>, are not completely clear. . . . In the main the following possibilities are under discussion (cf. also HALAT 762): 1) ‘Azazel’ is the name or epithet of a demon. 2) ‘Azazel’ is a geographical designation meaning ‘precipitous place’ or ‘rugged cliff’ (DRIVER 1956:97–98; cf. Tg. Ps.-J. Lev 16:10.22 etc.). 3) ‘Azazel’ is a combination of the terms *ēz* (‘goat’) + *ozēl* (‘to go away, disappear’, cf. Arabic *zīl*) and means ‘goat that goes (away)’, cf. ἁ ποπομπᾷ ος (Lev 16:8.10a LXX), ἁ ποπομπή (v 10b

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OT Old Testament

HALAT W. BAUMGARTNER et al., Hebräisches und Aramäisches Lexikon zum Alten Testament

Tg. Ps.-J. Targum Pseudo-Jonathan

LXX Septuagint

v verse

LXX), ὁ διεσταλμένος εἰς ἄφεσιν (v 26) or *caper emissarius* (Lev 16:8.10a.26 Vg), English scapegoat, French bouc émissaire.

In order to define the word as the name or epithet of a demon one could refer primarily to the textual evidence: according to Lev 16:8.10 a he-goat is chosen by lot ‘for Azazel’ in order to send it into the desert (v 10.21) or into a remote region ‘for Azazel’. Since *lāʾzāzēl* corresponds to *lěYHWH* (v 8), ‘Azazel’ could also be understood as a personal name, behind which could be posited something such as a ‘supernatural being’ or a ‘demonic personality’.





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