A NEW WAY FORWARD IN SPIRITUAL WARFARE: REPLACING THE FOUR COMMONLY HELD VIEWS WITH A NEW PARADIGM.

Matthew E. Walker
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Although it is considered an important aspect of theology[1] and part of every Christian's daily existence,[2] spiritual warfare is a subject that many scholars have neglected even as interest remains active among Christians.[3] There are a few possible reasons for this neglect: the scant amount of Scriptural data;[4] bizarre liberal and Charismatic conclusions; and because it does not fit the modernist worldview.[5] Western theological assumptions have basically rejected the idea of spiritual warfare as part of the biblical author's perspective.[6] The disinterest among scholars has resulted in a meager number of competent books and articles addressing spiritual warfare,[7] Bible colleges and seminaries ignoring the subject in the classroom, and ill-equipped pastors and missionaries feebly or unbiblically practicing spiritual warfare in their ministries.[8]

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[1] John MacArthur, "The Truth About Spiritual Warfare," https://www.gty.org/library/blog/B180926/the-truth-about-spiritual-warfare.

[2] An interview with Ed Stetzer, "The Doctrine of Spiritual Warfare," Theology Refresh: Podcast for Christian Leaders, https://www.desiringgod.org/interviews/the-doctrine-of-spiritual-warfare.

[3] James K. Beilby and Paul Rhodes Eddy, "Introduction," *Understanding Spiritual Warfare: Four Views* (Grand Rapids: Baker Academic, 2012) 1.

[4] Merrill F. Unger, *Biblical Demonology: A Study of Spiritual Forces at Work Today* (Grand Rapids: Kregel Publications, 1994), KL 93.

[5] Brian S. Borgman and Rob Ventura, *Spiritual Warfare: A Biblical and Balanced Perspective* (Grand Rapids: Reformation Heritage Books, 2014), Kindle edition 113

[6] Greg Boyd, *God at War: The Bible and Spiritual Conflict* (Downers Grove, IL: IVP Academic, 1997) 17—18.

[7] There are thousands of books on spiritual warfare, but almost all of them are written by Charismatics.

[8] Paul G. Hiebert, "The Flaw of the Excluded Middle," http://hiebertglobalcenter.org/blog/wp-content/uploads/2013/09/29.-1999.-The-Flaw-of-the-Excluded-Middle.pdf.

Spiritual warfare should not only be an interesting topic for a church Bible conference or the occasional scholarly paper. It should be something that produces among the biblically faithful in the academy a robust theological treatment including a careful examination of all its relevant applications. The purpose of this paper is to examine the various models of spiritual warfare, note their deficiencies when tested against a case study in Scripture, and then propose a new model of spiritual warfare.

Spiritual Warfare Models

There is no consensus on the number of spiritual warfare models.[9] James Beilby and Paul Rhodes identify four models.[10] David Powlison identifies five. There are at least two non-evangelical models and at least three that are evangelical. The two non-evangelical models are Walter Wink's *social justice* model and Gregory Boyd's *christus victor* model. The evangelical models include Powlison's *nouthetic* model and C. Peter Wagner's *charismatic* model along with the doxological model presented in this paper. There are also examples of scholars who adopt one of these models with personal modifications.[11]

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[9] Greg Boyd, "Book Review: Understanding Spiritual Warfare: Four Views," https://reknew.org/2012/11/book-review-understanding-spiritual-warfare-four-views/.

[10] Beilby and Eddy, *Understanding Spiritual Warfare:* 31.

[11] Neil Anderson's model of spiritual warfare is a moderate view between Powlison's nouthetic model and Wagner's charismatic model. Wayne Grudem aligns closer to Wagner's views, but he rejects some of the excesses of the spiritual warfare movement.

Non-Evangelical Christian Models

Walter Wink (1935-2012) was a liberal Christian theologian who published the *Powers* trilogy on spiritual warfare and then summarized those books in *The Powers That Be: Theology for a New Millennium* (1998). Wink argues that most theologians have misinterpreted the "powers" by conflating them with their wrong conception of Satan. While not denying that demons exist, his conception of demons is controlled by his liberal theology.[12] They are not fallen angels, but "impersonal entities," part of the domination system.[13] "Satan and the principalities and powers don't exist apart from human social systems."[14] He writes that the phrase "principalities and powers" has been misapplied to Satan and demons.[15] Wink's hermeneutic is primarily allegorical, his comprehension of evil is devoid of an actual Satan and demons, and his purpose is to promote social justice.[16] In other words, Wink was woke before the woke awakened.

Gregory Boyd (1957—present) argues in *God at War* (1997) that spiritual warfare is a major theme in Scripture. This is undeniably true. However, Boyd's argument for open theism, which he later explains in *God of the Possible* (2000), is presented in nascent form as he rejects

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[12] Wink argues that the demoniac from Gadara was the personification of the Roman military: Latin, uncontrollable, violent, "legion," and desiring to remain in the country. See *Unmasking the Powers: The Invisible Forces that Determine Human Existence* (Philadelphia: Fortress Press, 1986), 45-49.

[13] Walter Wink, *Engaging the Powers: Discernment and Resistance in a World of Domination* (Philadelphia: Fortress Press, 1992), 8.

[14] Greg Boyd, "Book Review," https://reknew.org/2012/11/book-review-understanding-spiritual-warfare-four-views/.

[15] Walter Wink, *Naming the Powers: The Language of Power in the New Testament* (Philadelphia: Fortress Press, 1984), 5.

[16] David Powlison, "Response to Walter Wink," in *Understanding Spiritual Warfare: Four Views* (Grand Rapids: Baker Academic, 2012), 73-75.

some aspects of God's omniscience in what he calls the "providential blueprint worldview."[17]

He argues that both humans and angels have enough freedom that "it does not make sense to look for a divine 'why' to explain the particular actions of any of these free agents."[18] That God's will supersedes the goals and purposes of His creation is something Boyd cannot accept, particularly as it involves evil. He blames Augustine for the adoption of this worldview.[19] "Following Augustine, and after him the central tendency of the classical-philosophical theistic tradition, we are often inclined to postulate a secret "divine blueprint" behind everything, making everything, good or evil, somehow an extension of God's good (but very mysterious) will."[20]

Evangelical Models

David Powlison (1949—2019) presents his model in *Power Encounters*[21] as a reaction against Third Wave Charismatics combined with an emphasis on nouthetic counseling. Boyd correctly assesses it as "psychologized."[22] Powlison ends his essay on spiritual warfare with the story of a woman seemingly demon-possessed. He describes her as speaking in different voices,

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[17] Boyd, *God at War,* 56.

[18] Ibid. 57.

[19] Greg Boyd, "The Ground-Level Deliverance Model," *Understanding Spiritual Warfare: Four Views*, (Grand Rapids: Baker Academic, 2012) 129.

[20] Boyd, *God at War,* 200.

[21] David Powlison, "The Classical Model," in *Understanding Spiritual Warfare: Four Views*, (Grand Rapids: Baker Academic, 2012), 89.

[22] Greg Boyd, "Book Review: Understanding Spiritual Warfare: Four Views," https://reknew.org/2012/11/book-review-understanding-spiritual-warfare-four-views/.

snarling like an angry animal, and attempting to bite people on their legs.[23] He writes that

though she exhibited many of the symptoms of demon-possession as it is described in the

Bible,[24] the woman's problem was sin, not Satan or demons.[25] His model virtually ignores

demonization in favor of addressing the counselee's sin issues head-on.[26] While he

acknowledges that Satan and demons exist and that they can interact with people, he argues

that personal responsibility for sin is more important than fighting "principalities and powers."

His model shifts the weight of the struggle from war against Satan to a war against one's own

sinfulness. Spiritual warfare, for Powlison, is about being freed from slavery to sin, not really a

fight against the Devil.[27]

C. Peter Wagner (1930—2016) is a prolific Charismatic author on spiritual warfare. He

has published dozens of books including a Charismatic commentary on Acts. He adopts a

subjectivist hermeneutic that allows him to spiritualize a passage rather than interpret it within

its own historical and grammatical context. This allows him to press conclusions onto the text

through the interpretation of his experiences. His books are filled with personal anecdotes of

interaction with demon-possessed people and exorcists who battle them. In 1988, he partnered

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[23] Powlison, *Understanding Spiritual Warfare,* 109.

[24] Greg Boyd, "Response to David Powlison," *Understanding Spiritual Warfare: Four Views*, (Grand Rapids: Baker Academic, 2012) 121.

[25] Powlison, *Understanding Spiritual Warfare,* 110.

[26] David Powlison, *Power Encounters: Reclaiming Spiritual Warfare*, (Grand Rapids: Baker Books, 1995), 35.

[27] Ibid. 104.

with John Wimber at Fuller seminary on a conference addressing power evangelism.[28] Wagner's

model of spiritual warfare is defined by Rebecca Greenwood as "an invisible battle in the

spiritual realm involving a power confrontation between the kingdom of God and the kingdom

of darkness."[29]

How These Models Address the Problem of Job

Each of the models struggle to explain Job's story. Walter Wink explains away the

Sabeans and the Chaldeans as institutional powers that caused some of Job's suffering, but has

no explanation for the storm that caused his eldest son's house to crumble. Wink might

attempt to stretch his theory to include the builders of the house, but that seems too great a

leap. In point of fact, Wink's explanation of Job's story is outlandish. He claims that by

destroying Job, Satan becomes a benefactor of mankind.[30]

Powlison directly addresses Job in *Power Encounters*. Unfortunately, he side-steps the

issue and refers to Job as a "human moral drama," not as spiritual warfare.[31] While he would

disagree to this assessment, his model seems to fit better with the perspective of Job's friends.

In Powlison's argument, man's problems are primarily self-induced because of sin.[32]

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[28] Peter Wagner, "The Strategic-Level Deliverance Model," *Understanding Spiritual Warfare: Four Views*, (Grand Rapids: Baker Academic, 2012) 174.

[29] Rebecca Greenwood, "The Strategic-Level Deliverance Model," *Understanding Spiritual Warfare: Four Views*, (Grand Rapids: Baker Academic, 2012) 178.

[30] Walter Wink writes, "Satan is not evil, or demonic, or fallen, or God's enemy. This adversary is merely a faithful, if overzealous, servant of God, entrusted with quality control and testing," "The World Systems Model," in *Understanding Spiritual Warfare: Four Views* (Grand Rapids: Baker Academic, 2012), 51.

[31] Powlison, *Power Encounters*, 57.

[32] Powlison, *Understanding Spiritual Warfare,* 110.

Wagner's response to the story of Job is the most energetic. He accurately diagnoses

Job's suffering as a casualty of spiritual warfare. The problem is how he responds to Satan's

attack. Wagner's approach involves an exorcist "engaging in battle against principalities and

powers through various activities such as spiritual mapping, receiving personal revelations,

prayer, prophetic acts, and prophetic pronouncements."[33] The Charismatic response includes

identifying the demon involved in the attack by name and casting him out. A modern-day Job in

the hands of Charismatic pastors would be the subject of numerous exorcisms and being slain

in the Spirit.

Finally, Boyd's model addresses Job along three lines. First, he argues that such evil is a

dilemma for those who support God's "meticulous control" over life.[34] Second, he

acknowledges that his model requires the adoption of some unconventional arguments (open

theism). Finally, Boyd delineates that spiritual warfare involves Satan and demons who are

"real, autonomous, free agents" who often interact "with human affairs."[35]

The Doxological Model

The doxological model has three distinctives: recognition of the different manifestations

of Satan and demons, an explanation of warfare against them, and means by which the war is

waged. This model agrees with Boyd that spiritual warfare is a major theme in Scripture. It

agrees with the Powlison that there is a redeeming purpose to suffering. It also agrees with the

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[33] Greg Boyd, "Response to C. Peter Wagner and Rebecca Greenwood," in *Understanding Spiritual Warfare: Four Views*, (Grand Rapids: Baker Academic, 2012), 210.

[34] Boyd, *God at War,* 32.

[35] Ibid.

Wagner that demons do influence the lives of believers and can indwell unbelievers. Finally, this model partially agrees with Wink that spiritual forces can be identified with their human counterparts.[36] However, this model strongly disagrees with Boyd that God does not control all things. It disagrees with Powlison by noting that spiritual warfare is not always part of a sin problem. It disagrees with Wagner because his model places too strong an emphasis on assumed authority. Finally, it strongly disagrees with Wink that Satan is a positive character in Scripture and that he provides value to Christians.

The Pattern of Manifestations

First, the *doxological* model observes a pattern in manifestations of Satan and demons. The most obvious manifestation of demons is contained in the demonology of the Gospels and Acts, though there are references to demonic activity in other New Testament books.[37] These narratives contain "a virtual explosion of demonic and satanic activity."[38] This activity is evidence of the conflict between two opposing kingdoms.[39] The typical scene involves demonically induced physical sickness or pain, super-human strength, strange or unusual behavior, or self-induced problems.[40] Even though there are relatively few exorcisms

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[36] Wink refers to this an "inner" and "outer" manifestations of principalities and powers.

[37] It is generally believed that there are three biblical periods where spiritual warfare becomes pronounced. These are Moses and Joshua, Elijah and Elisha, and Jesus and the apostles.

[38] Rolland McCune, *A Systematic Theological of Biblical Christianity*, Vol. 1 (Allen Park, MI: Detroit Baptist Theological Seminary, 2010), 388.

[39] Ibid 389.

[40] Millard Erickson, *Christian Theology* (Grand Rapids, MI: Baker Books, 1998), 473.

specifically mentioned in the Gospels and Acts, there are summary narratives that imply these were common (Matt 8:16-17, Mark 1:32-34, Luke 4:40-41).

The manifestations of demon activity are not limited to these. The Bible offers two more evidences of demonic work: false prophets or teachers and idolatry. Peter makes the connection between Old Testament false prophets and New Testament false teachers (2 Pet 2:1). The false prophets were likely controlled by demons (1 Kgs. 22:19—22). Likewise, it seems that the Egyptian magicians were demonically influenced in some way (Exod 7:11). The relationship between snakes and staffs is well-documented in Egyptian art and writings.[41] Moses refers to these as magicians, people who practiced witchcraft. Paul calls them by their names, Jannes and Jambres, and states that they opposed Moses (2 Tim 3:8). He further connects the magicians with the false teachers in the Ephesian church (v. 10). There seems to be some similarities between these Ephesian false teachers and those of whom Peter warns in 2 Peter 2. Furthermore, Jude calls such individuals libertines who practice sexual sins, pursue money and power, and couch their activities in spiritual terms (Jude 4-11). Peter's warning against these false teachers draws on the Old Testament examples of false prophets who were demonically influenced or controlled. False teachers, like the Old Testament false prophets, are "false apostles" and "deceitful workers" who only appear to be true to Jesus (2 Cor 11:13).

Unfortunately, those who accept other models of spiritual warfare are slow to recognize this form of Satanic attack. They only see the more spectacular manifestations of demonization as actual Satanic activity. Demonic possession is real, but they restrict to almost entirely to Third-World countries. "There are cases, especially but not exclusively in less-developed

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[41] Scott Noegel, "The Egyptian 'Magicians'" https://thetorah.com/the-egyptian-magicians/.

cultures …."[42] Thus, the rise of demonism in the Gospels and Acts "does not appear to have happened before or after the 1st century." This understanding of Satan and demons allows them to hide in plain sight. It forgets that Satan masquerades as an angel of light (2 Cor 11:14). This is a flaw in the Western worldview. Even Hiebert's "excluded middle," which recognizes the "middle level of supernatural this-worldly beings and forces," only sees them as demons who cause physical harm, not as those Hindus surrounding his ministry in India who were teaching a false gospel of karma and reincarnation.[43]

Considered in this light, those who teach a false gospel or oppose the true gospel are influenced or possibly controlled by Satan. This greatly expands the identification of the work of Satan and demons in Westernized nations and does not restrict their efforts to "less-developed" societies. This is also why Paul is so adamant that those who bring another gospel should be cursed (Gal 1:8-9).

Another manifestation of demonic activity is through idolatry. Paul identifies the spiritual problem of idolatry as a serious one (1 Cor. 10:5-7). Christians should flee idolatry as if one's life depended on it (v. 14). The reason is that idols are a front for demonic activity. To join in idol sacrifice is tantamount to fellowshipping with demons (v. 20).[44]

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[42] Erickson, *Christian Theology*, 474.

[43] Paul G. Hiebert, "The Flaw of the Excluded Middle," http://hiebertglobalcenter.org/blog/wp-content/uploads/2013/09/29.-1999.-The-Flaw-of-the-Excluded-Middle.pdf.

[44] Idolatry is less experienced in Western cultures, but that is changing rapidly. Hindus are migrating to first-world nations in record numbers. They are presently only behind Mexico as the largest immigration population in the United States. Moreover, the rise to just under 2.5 million Indians today is from around 12,000 in 1960.[44] Most of the immigrants are Hindu. These enter the country with their Hindu gods, colorful masks of demons. Presently, construction of an idol larger than the Statue of Liberty to be built within thirty miles of Raleigh, NC, is in the permitting phase. For an example of ancient idolatry in a modern culture see Zachary Horner, "Hindu Temple Headed for Banks of Deep River," accessed May 17, 2019, https://www.chathamnewsrecord.com/stories/hindu-temple-headed-for-banks-of-deep-river,1845?.

The identification of these manifestations explains the powers (Eph 6:12) against whom Christians war. Warfare is not just against the spectacular evidence of demonic possession, but also the charismatic, slick false teacher who smiles his way through his destructive arguments harming immature saints (Eph 4:14).

Clearly Defined Lines of Battle

The second distinctive of the *doxological* model is that it clearly marks out the boundaries of the spiritual war. Spiritual warfare is more than just an internal spiritual conflict between sin and one's own flesh and godliness.[45] Its emphasis is not even on mankind per se. Man is not the center of the war. He is in the periphery. Spiritual warfare is between God and Satan. The armor that Christians wear is God's armor (Isa 59:16—17). The strength to fight against Satan's attacks is through God's power (Eph 6:10). Consequently, the primary goal of God is not the eradication of sin, something God could have chosen to do at any other point in human history, but the display of his own glory in creation. This fits with the theme of the Bible itself as the glory of God.[46] It also fits with the triumph of Christ over Satan through the cross, another major Scriptural point. It is through Jesus' victory in his death and resurrection that God can be glorified in the redemption of sinful man.[47] Spiritual warfare is God's war, as Boyd argues, and its central purpose is to bring glory to him. Mankind is caught in the middle. Job's dilemma is one in which the prologue and the appendix indicate that he was not the primary

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[45] Powlison, *Understanding Spiritual Warfare,* 89.

[46] Charles Ryrie, *Dispensationalism*, (Chicago, IL: Moody Press, 2007), 40.

[47] James Hamilton, *God's Glory in Salvation Through Judgment*, (Wheaton, IL: Crossway, 2010) Kindle Edition 11233.

actor even if he and his friends believed him to be. The real conflict is occurring in heaven between God and Satan. People can be destroyed or rescued according to God's plan, not necessarily according to the personal choices they take. While man's response to suffering caused by Satan is important as it relates to sin, of greater importance is how his response brings glory to God by acknowledging his sovereign control over all things including Satan and demons. This differs from the Powlison's model. A Christian's life is to the praise of God's glory (Eph 1:6) and every aspect of that life should bring glory to God, including episodes of spiritual conflict.

Furthermore, the *doxological* model argues that angels and demons are enlisted soldiers in the armies of God and Satan. These are spiritual beings whose powers far supersede anything mankind is able to produce. They are the real agents in spiritual warfare, not people, as Daniel 10 indicates. It is presumptuous to conclude that Daniel's situation would have been markedly different if he had been living after the historical cross/resurrection event as the Charismatic model affirms. These angels operate for the glory of their respective masters. Thus, when Paul indicates that we are not wrestling against people but powers (Eph 6:12), the powers against whom we wrestle are Satanic, not institutional as Wink's model argues.

Finally, this model relinquishes any assumed authority over Satan and demons. This is the foundational claim of Wagner's model. Charismatics assume authority over the demonic realm based on the cross-work of Jesus. "Though Christ won a victory over Satan in the wilderness, the New Testament epistles point to the cross as the moment when Satan was

decisively defeated."[48] Wayne Grudem cites Revelation 12:7 as the turning point in spiritual warfare. "Because of Christ's death on the cross, our sins are completely forgiven, and Satan has no rightful authority over us."[49] While there is some truth in that statement, Grudem's application is problematic. Because of our position in Christ, he writes, believers have the authority "to speak a word of rebuke to a demon."[50] He compares speaking directly to a demon to sharing the gospel with an unbeliever or comforting a hurting friend. He states that we speak directly to demons because God has ordained that we take an "active role in carrying out his plans."[51] Furthermore, he states that this rebuke must be audible because demons probably cannot read our thoughts.[52] He rejects some of the more sensational stories of his Charismatic brothers, but he agrees with them that believers have authority over Satan and demons. If the situations in Genesis, Zechariah, and Daniel had occurred after Jesus' death instead of before it, the Charismatics could argue that Michael and Daniel could have simply commanded Satan and the demons to leave instead relying upon God to rebuke them.

Spiritual Weapons

If believers do not have authority over Satan and demons, but their influence is stronger than it appears, especially in the Western world, then what weapons are available to fight

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[48] Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, (Grand Rapids: Zondervan, 2000), 428.

[49] Ibid.

[50] Ibid.

[51] Ibid, 429.

[52] Ibid.

against them? While not authorized to rebuke Satan, Christians should oppose him (Jas 4:7). God provides four weapons in a Christian's fight against Satan and demons. These are faith, the gospel, the Holy Spirit, and prayer.

Peter's warning about Satan's prowling is not advice to flee from him, but to prepare a faith response (1 Pet 5:9). Faith is the Christian's first weapon. Satan's assaults put one's faith to the test (Jas 1:3). Confidence in God's sovereign control over Satan, over life itself, is key to waging spiritual warfare. Boyd's rejection of the "providential blueprint worldview" disarms believers in warfare. This truth is what Job to later realized was missing from his understanding of why he was suffering.

The second weapon is the gospel. The fact that this is Jesus' choice of weapons for Christians is evident by the differences between his two commissions of the disciples (Lk. 9:1, 10:1, Mt. 28:19-20).

	Jewish Commission	**Universal Commission**
Audience	The Jews only	All nations/the whole world
Message	Gospel of the Kingdom	The gospel/repentance
Action	Preach/Heal/Raise the Dead/Exorcisms	Baptizing/instructing
Provisions	None—only what is given to them	None mentioned
Rejection	Leave and curse the city/village	Nothing mentioned
Power	Jesus-given power	Holy Spirit-given power

The Charismatic model blends the two commissions.[53] This allows an inclusion of exorcism as a weapon against demons. There is, however, no reason to merge these commissions together. If

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[53] Ibid. 427. The portion in red identifies those elements Charismatics believe carry over into the present dispensation. Consequently, modern Christians are to preach the kingdom/gospel to everyone, practice deliverance ministries while baptizing new believers, curse people/cities that reject their message, and understand their right and power to be direct from Jesus and the Holy Spirit.

Jesus had been simply extending the first commission, then the second would read differently. Combining the two commissions only causes confusion. In actuality, the gospel is powerful against Satan. Neither he nor his demons can prevent the Spirit from drawing an unbeliever to God (Jn. 6:44).

The third weapon is obedience to the Holy Spirit. The inner struggle against the flesh is won by submitting one's life to the Holy Spirit (Gal 5:16). Satan does not have power over believers unless it is given to him (Eph 4:27). For example, those who have an unforgiving spirit are giving Satan the power to harm them (2 Cor 2:10—11). "It is Spirit-taught truth that … enables us to resist the deceptions of our enemy."[54]

The final weapon is the Scripture wielded by prayer. Charismatics turn prayer into an offensive weapon as if Daniel could have prayed away the prince of Persia, if only he had been aware of the power available to him. Actually, it was his prayers that started the conflict between Gabriel and the Persian, with Michael intervening. In spiritual warfare, the Spirit's sword is wielded through prayer (Eph 6:17—18). Paul asks for prayer that the internal struggle in his own heart will be won: "that I may boldly speak as I should." In other words, Paul asks for prayer that his speech would glorify God.

Summary Conclusion

Spiritual warfare is far more common than just demonization. Most of this war is waged in daily living of Christians who struggle to oppose their Adversary. The *doxological* model

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[54] Neil Anderson, *The Beginner's Guide to Spiritual Warfare,* (Bloomington, MN: Bethany House Publishers, 2000), 98.

presents a new way of thinking about spiritual warfare. It recognizes a pattern in warfare including false teaching, idolatry, and possession or oppression. It also sees warfare as not primarily a personal matter to be won on the individually, but part of the greater cosmic struggle between God and Satan. It recognizes that this war is centered on this struggle and will ultimately end with God being glorified by his victory over Satan. Finally, this model puts four weapons into the hands of believers: faith, the gospel, the Holy Spirit, and prayer. Each manifestation of Satan and demons are biblically handled by these weapons. They provide Christians who are suffering devastating circumstances like Job or struggling against local authorities in their ministries the necessary tools to bring glory to God in times of spiritual conflict.

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