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DEMONIC ACTIONS ON CHRISTIAN LEADERS AND FOLLOWERS:
THE REALITY OF DEMONS' EXISTENCE AND THEIR
WICKED SPIRIT WORLD OF ABODE AND KINGDOMS

A THESIS PROJECT REPORT SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS
FOR THE DOCTOR OF MINISTRY DEGREE
IN GLOBAL AND CONTEXTUAL LEADERSHIP

BY

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GLOSSARY

Demons: spirit beings and former angels in heavens who sinned and were cast out from heaven, along with Satan who was their master. They reside in the spirit world in this planet earth and other planets.

Demonic Activities: All the spiritual and physical manipulations, wickedness and atrocities those demons and their agents have carried out or attempt to carry out, either successfully or not, against Christian leaders and followers.

Demonic Agents: These are demons that incarnate from the spirit world to the planet earth. They come into the earth in human bodies and other non-human bodily forms for the purpose of carrying out demonic operations for wickedness and destructions. They can also inhabit the physical bodies when they change form because they are spirit beings from the wicked spirit world..

Demonic Influence: A demonic operation that has been successfully or partly carried out on any Christian leader or follower. The demonic power has gained access through spiritual loopholes created by various degrees of partial disobedience, uncontrollable lusts, and a sinful life.

Demonic operations: An intentional act of exercising demonic powers and authority by Satan, demons and their agents in order to carry out wickedness and destruction on earth.

Human Agents: Biological human beings that allowed sinful loopholes in their lives that make them to be influenced and empowered by Satan or any of his host of

demons to carry out some specific demonic operations such as manipulation, wickedness, the destruction of lives and properties. They are also referred to as “agents of darkness” because they use the power of darkness or demons to carry out their wicked missions and atrocities. These terms will be used interchangeably because demons do not have good human agents in their operations from the wicked spirit world

Idol: A physical object that is used by pagans or non-Christians for the purpose of worshiping and appeasing demons. Idols are a physical representation or symbol of demons who abide in the spirit world. The word idol and demon mean the same thing in this project and will be interchangeably used.

Oppression: when demons and their agents gain access to a person’s body for the purpose of wickedness and manipulations.

Demonization: when peoples’ minds are controlled by demons to become a vessel of wickedness for demonic manifestation and manipulation.

Power of Darkness: All the powers of Satan and his host of demons in the wicked spirit world and in the physical world that are not of God in Jesus Christ.

Spirit World: The invisible residence of Satan and his host of demons where they have their organized kingdoms and many numerous zones in this planet and on other planets for their operations and wickedness.

Strongholds: Places in the wicked spirit world that are fortified by demonic power and their agents. They are used as demonic refuges for the spiritual battles that take place in the battlefield of this planet and other planets.

Abstract

The problem this project addressed is in the reality of the existence of demons' in their wicked spirit world of abode and kingdoms coupled with the challenges that wicked activities of demons pose to the lives and ministries of Christian leaders and followers.

In response to this problem, researcher surveyed the wicked activities of demons in the lives and ministries of some biblical leaders and followers in the Old and New Testaments. The researcher further reviewed the relevant literature and showed that many voices, especially in the Western academia, argue for the non-existence of demons. But, in spite of this skepticism, the researcher has established the reality of demons' existence and their invisible world and kingdoms that include demons of the air, demons of fire, and demons of water, and demons on the earth's crust and under the earth's crust.

These demons incarnate change forms and appear face-to-face to humans in multiple manifestations, and human agents and non-human agents of darkness have various means and methods of seeing demons face-to-face. These means and methods include initiation, invocation, incantation, demonic prayr and fasting, and the use of various meeting places of mystery and coincidence. Researcher emphatically conclude that no researcher should use these demonic methods and means for in-depth research because they are prohibition of the Lord (Leviticus 19:26, 31; 20:6, 27; Isaiah 3:2-4). For such in-depth research, researchers can personally approach and interview the former agents of darkness.

From the collection and analysis of data, the researcher concluded that demons and their invisible world and kingdoms exist. Moreover, demons' transformations and embodiments make their agents and non-agents see demons face-to-face. And demons and their agents carry out diverse wicked operations and attacks but woefully fail on Christian leaders and followers that are truly born again, filled with the Holy Spirit, live biblical holy lives, and are dynamic in spiritual warfare.

CHAPTER ONE: DEMONIC ACTIVITIES THAT CHALLENGE CHRISTIANS

The Problem and Its Context

The problem this project addressed was the challenges that demons pose to the lives and ministries of Christian leaders and their followers. In response to this problem, the researcher (a) studied the topic of demons in the Old and New Testaments (b) reviewed literature relating to the problems that demonic activities pose for leaders, (c) identified particular life and ministry challenges that demons carry out in their operations from the spirit world and kingdoms in the Southwestern Nigeria in West Africa, and (d) developed a response that Christian leaders and followers may pursue to help sustain health and victory in life and ministry.

Delimitation of the Problems

The research was limited to activities of demons against Christian leaders and followers in Southwestern Nigeria in West Africa. The biblical research will be limited to a brief theological understanding and survey of the activities of demons in the Old Testament and New Testament. It was limited to using Nigerian hermeneutical methodology as the lens. The literature research was limited to information regarding the influence and reality of demons' existence in the spirit world and their activities against Christian leaders and followers. The field research was limited to Christian leaders and their followers who either had a pagan family background or a Christian family background.

Assumptions

The first assumption was that demons have some power to carry out their wicked activities against Christian leaders and their followers on the planet earth. The second was that Christian leaders and followers can counteract demonic activity through thirsting for God, prayer, fasting and being anointed with the power of the Holy Ghost. The researcher further assumed that it is the biblical responsibility of every Christian leader and follower of every generation to engage in spiritual warfare, because “we wrestle not against flesh and blood but against principalities, against powers, against the rulers of this world, against and spiritual wickedness in heavenly places” (Eph. 6:12, KJV), until Jesus comes. Finally, the researcher assumed that every Christian leader’s ministry is fulfilled when the church members and even non-Christians are rescued from the claws of demons that lead to eternal hell or punishment.

Setting of the Project

The setting of the project is Southwestern Nigeria, among the land and people known as “Yoruba.” Yoruba land is comprised of the Nigerian states of Oyo, Osun, Ondo, Ekiti, Kogi, Kwara and Lagos. The population of Yoruba is about fifty million. The land of Yoruba is about the size of the biblical land of Israel. Though the people and land are known as “Yoruba” and Yoruba culture and language dominate, it also comprises people of diverse backgrounds, ethnicities, ages and cultures from different parts of Nigeria and the world. People of various cultures and languages love to reside in Yoruba land because Yoruba people are kind, loving, peaceful, social, accommodating and love strangers. This is the core reason why the non-Yoruba people love to invest in this part of the country of Nigeria.

Before the coming of the missionaries, Yoruba people were predominantly pagans who worshiped gods and demons of the land. In other words, they were polytheistic and worshipped diverse gods or demons. For instance, the writer's family worshipped several gods—including "Sango, god of thunder; Oya, a river or water god; Egungun, a masquerade god; Ifa, god of the palm-kernel,—along with" Onipopo, god of the way and a few others. According to the oral tradition of the Yoruba forefathers, the arch-divinity god/demon known as "Obatala" was responsible to the creation of the Earth. Obatala kept or deposited soil in a shell which was later spread by beasts or two-winged birds. These winged birds spread the soil until it became parcels of land, such as valleys, hills, mountains, plateaus and the whole world.

The coming of the white missionaries and the gospel positively transformed the people of the land, as well as their culture, religion, language, their moral lives and the overall way of life of the people. For instance, Nigerian Baptist Theological Seminary was built by American Southern Baptist missionaries in the writer's home city, Ogbomoso. The school is a precious legacy that produces trained pastors that graduate from the seminary every year to spread the gospel of the Lord Jesus Christ. Non-Baptist missionaries have also contributed immensely to the spread of the gospel. The gospel influence of the Baptist missionaries and non-Baptist missionaries has transformed and influenced the land. At present, Southwestern Nigeria is positively saturated with the gospel when compared with what it was before the coming of American missionaries.

The Importance of the Project

The Importance of the Project to the Researcher

This project is important to the researcher because of his personal experience and pagan family background. His parents were polytheistic pagans who believed in and worshipped diverse gods and demons. When the researcher was born, he was born in the midst of those family gods and demons that his parents worshipped. The researcher had no choice but to be born into this family. This unique situation gave the researcher an insightful vantage point to see demonic powers in action through the demonic agents. He witnessed demonic powers in action in the same manner that Christians see God's power in action through the great ministers of God in worship services and crusades.

This project is important to the researcher because, when he started in the ministry, some Christian leaders and their followers, even in the denomination to which he belonged, frowned at power gifts. They did not really believe in deliverance, speaking in tongues, exorcism, miracles, divine healings, and casting out of demons. These activities were even an abomination to some within the denomination. Some even believed and taught that the era of miracles was over. They denied power gifts.

Despite this denial, people had various demonic problems. These problems include demonic dreams, demonic curses and covenants, ill-luck, barrenness, setbacks in business, demonic sicknesses, and demonic death, obstacles to get to one's destiny, poverty and few others. These cause problems in the church. For instance, they can cause infighting among Christians, which paralyzes the growth of the church. Many faithful Christians suffer and die in silence with these problems. Nominal Christians respond by going to herbalists for a demonic solution when they felt they had no other option.

These problems do not always convince leaders in Christian denominations that demons need to be addressed with the gifts of the Holy Ghost. For instance, the researcher started Holy Ghost night vigil services to cast out demons, to heal and to minister salvation. But some top, experienced ministers in his association came to his church and told him that he was not being “baptistic.” They informed him that his methods were foreign to the association. He was told that he was therefore wrong. The researcher continued with the services for salvation, healing and deliverance, with great effectiveness and benefit for peoples’ lives.

More recently, a dynamic spiritual change has taken place in this association and in the denomination as a whole, in which leaders have looked more favorably on his ministry. Still, few Christian leaders remain unconvinced of the need for this ministry.

The project is also important to the researcher because he hopes it will spiritually, academically and morally equip present and the forthcoming leaders. He hopes that first of all, it will equip Christian leaders and followers in their understanding about the reality of the existence of demons. Second, he hopes it will equip and teach them on how to handle and give solutions to demonic problems such as curses, covenants, incantations, sicknesses, bad dreams and others.

Third, the researcher hopes the project will equip Christian minister with the ministry of deliverance that is, casting out demons or exorcism. Fourth, he hopes to instill in people the idea that this is the era of miracles – a time in which there is an outpouring of the Spirit. He wants to train people to know that the age of signs and wonders has not disappeared. Fifth, the researcher wants to convince Christian ministers that the word gifts and love gifts are not enough; Christian ministers need also to thirst for power gifts

and spiritual warfare is a necessary element of Christian ministry. Sixth, he hopes this project will give solutions to the problems of the few leaders and their followers. So, instead of visiting herbalist and a witch doctor for a fake demonic solution, the researcher hopes people will seek God for solutions.

The Importance of This Project to the Immediate Ministry Context

This project will be spiritually and physically beneficial to the researcher's ministry context because it will result in an expansion of the gospel of the Lord Jesus Christ in Southwestern Nigeria. It will also equip pastors and their ministries with an understanding of the reality of demons, demonic manipulations and demonic activities. This in turn will help ministers give people real solutions to their demonic problems so that they may refuse to go to the herbalist, witch doctor and other agents of darkness any longer. Instead of using demonic power, the project will help people use power of God for the solutions to their problems.

This new viewpoint will prove to be of great benefit to church pastors, since some of them were born in pagan homes and some were born and raised in pagan environments. Those who were raised in this way physically saw the power of demons practically demonstrated, and need convincing that the power of God is greater.

Based on the researcher's pagan family background and his ministerial experiences for more than two decades in the full time gospel ministry of deliverance, the researcher feels that God has entrusted to him a ministry that exposes some demonic secrets. The point of the researcher's ministry is that pastors and other gospel leaders may thirst for the needed power gifts which were not taught and preached by many leaders in the past in some denominations and churches. He hopes they would stop using only word

and love gifts. He believes that these gifts have been over used at the expense of the power gifts in some denominations.

The researcher is committed to this kind of equipping of ministers. This project will expose demonic problems, challenge pastor to thirst for power gifts and equip them to give solutions to the demonically inspired problems of the people so that they will use the power of God and not demons. That will prepare them for their eternal home in God's kingdom.

The Importance of the Project to the Church At Large

This project will benefit the church at large because the wicked activities of demons are not restricted to Southwestern Nigeria. They are carried out on all continents and in nations of the world. This includes the Third World, the Second World and the First World.

But many around the world do not believe in demons or their activity. When the researcher was writing his integral research at Bethel Seminary, San Diego, he interviewed some people about their experience with demons. He wanted to know what they believed about this topic and to watch their various responses. He was shocked to discover for the first time people who did not believe in the reality of demons. They outright denied the existence of demonic activity. For instance, when one person saw the researcher's shocked countenance at her denial, she stated, "You have a strong faith!" as if the researcher's belief in demons was unusual. A second person responded to the researcher's explanation of demonic activities by stating, "you scare me Matthew!" The researcher had never had such an incredible experience.

Not all Westerners deny the existence of demons. A third person, who the researcher interviewed, someone with a sickness that the researcher strongly suspected to be demonic, told him, “I now know what demons do.” Another person who had been exorcised of demons simply gave God the glory and stated, “You can see demons have been cast out of me.” Whichever the response may have been, believing or unbelieving; the researcher is convinced that the project will be of great benefit to Christian leaders and their followers in all nations of the world.

This project will be especially helpful in locations where demons have secretly done such significant damage that churches have been put for sale in the Western World due to extraordinarily poor attendance. The researcher believes that it is now the end of time and that demons are in earnest to operate their wicked activities throughout the whole world. Therefore, this project will benefit many Christian leaders and their followers in all nations of the world.

The Research Methodology

The methodology used for this project was qualitative research, and case study was primary mode of data collection. The tools used included personal interviews, field notes and observations. The primary data included on-site personal interviews with pastors who were born and bred in polytheistic family backgrounds in Southwestern Nigeria that made them to have practical experiences with reality of demons, their spirit world and their wicked activities on Christian leaders and their followers. This primary data also included personal observations recorded in the field notes and the responses from these experienced pastors who grew up from where demons and their wicked activities were rampant. The secondary data included scholarly, biblical, and theological

literature regarding reality of the experience of demons and their wicked activities, and religious and secular literature regarding experience with demons, their spirit world of abode and wicked activities.

The first step was to look at reality of the existence of demons and their wicked activities through the biblical text. In this approach, researcher defined the nature and theology as it relates to experiences, using the theological approach of biblical theologians as taught by biblical commentators in their commentaries.

This is looking into how creation story in the bible and life experiences affect early theological belief of the Jews on demons and their wicked activities and as affected Christian belief and development. Finally, it is important that the biblical theologians and commentators' exegesis be explored as related to the life of Adam and Eve, the Jewish biblical leaders, and the biblical Israelites as the biblical Characters of the Old and New Testament that should be digested as regards to demons' kingdoms and their wicked activities. . The objective was to bring greater awareness from the scripture on the reality of the existence of demons and their wicked activities that Adam and Eve, Moses and other biblical leaders and the children of Israel faced as regards the reality of demons and their wicked activities.

The second step was to explore the literature surrounding some obstacles Christian leaders and followers encounter particularly Christians in the Southwestern Nigeria as regards the reality of the existence of demons and their wicked activities. The researcher looked at the reality of demons existence, the demons' transformations and embodiments, face-to-face encounter with demons, and the wicked activities of demons on Christian leaders and followers. The objective is to gain an understanding from the

literature of some wicked activities that demons and their agents carried out in their attacks and operations on Christian leaders and followers from the wicked spirit world of demons.

The third step in the research process was to engage in field work through qualitative interview. This included personal interview with Nigerian pastors in the Southwestern Nigeria in West Africa. It also involved the collection of information that helped analyze and interpret the data from responses of the pastors, and the field note observations. The objective here was to gain insight into the actual wicked activities of demons that Christian leaders and followers encounter, in their daily ministries and lives from the wicked spirit world in Southwestern Nigeria.

The fourth and final step in the process was to collect all the data for review, synthesize the data into themes and clusters for interpretation, and develop an outcome, and responses to the internal and external demonic wicked challenges that Christian leaders and followers face in ministries, churches, homes and daily lives. The objectives was to understand the actual demonic activities and challenges that prevent them from sustaining and living healthy victorious Christian lives in churches, ministries, homes and denominations for the expansion of God's kingdom. And this is to also depopulate the kingdoms of darkness.

CHAPTER TWO: BIBLICAL VIEWS OF DEMONS AND THEIR ACTIVITIES

In this chapter, the researcher has surveyed the wicked activities of demons in the lives of some biblical leaders and followers in the Old and New Testaments.

An Old Testament Perspective on the Reality of Demonic Activity

Before the Creation of Humankind

The researcher's survey of the Old Testament begins with an exploration of demonic activity prior to the creation of humankind. This includes a discussion of the origin of evil, the war between God, Satan and Rahab, and the emptiness, darkness and chaos prior to Adam.

The Origin of Evil

Some scholars and preachers think that every wicked activity of Satan and his host of demons started in the Garden of Eden. But the researcher asserts, despite the views of strict dualists such as Albigensianism and other forms of Catharism,¹ that the origin of evil started with Satan and his host of fallen angels, before humankind was created.

Satan and his host of demons were perfect and righteous before the conflict in heaven (Isa.14:12-17, Ezek. 28:12-17, Rev.12:3-4). Billy Graham confirms this view, "Prior to his rebellion, Lucifer, an angel of light, is described in scintillating terms in (Ezek. 28:12-17 NASB): 'You had the seal of perfection, full of wisdom and perfect in beauty. ... You were blameless in your ways from the day you were created, until

¹ Paul M. Quay, "Angels and Demons: The Teaching of IV Lateran," *Theological Studies* 42, no. 1 (1981): 42.

unrighteousness was found in you.’”¹ Graham summarizes Lucifer’s sin of pride as rooted in self-centeredness. He states, “Lucifer said, (Isa. 14) ‘I will ascend into heaven. I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation. I will ascend above the heights of the clouds. I will be like the most high.’”² Graham goes on to point out how Lucifer uses the word “I” over and over again to demonstrate his self-centeredness in verses 12-15. Barry Bryant simply states, “Whence came evil?” For Wesley, evil was caused only by the will.”³ Robert Culver also agrees that evil originated from the boastful wills of Lucifer rooted in his own selfish pride as written in Isaiah 14. Culver says this idea of selfish will and pride as evil’s origin is supported in Paul’s writing:

There is a verse which suggests that Paul may have referred to some commonly assumed “Satan interpretation” of Lucifer in Isaiah 14:12ff. The text is 1 Timothy 3:6, wherein the list of qualifications for the bishops he writes “Not a novice, lest being puffed up (‘av: “Lifted up with pride”) he falls into the condemnation of the devil.” This does suggest the boastful pride of Lucifer—“And thou sayest in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds; I will be like the most High” (Isa. 14:13-14).⁴

Some scholars further see Isaiah 14:12-17 and Ezekiel 28:12-19 to be similar to each other and both related to the idea of the fallen star, Lucifer. They further highlight that it was this tyrant’s fatal ambition that led to his fall rather than his oppression. A commentator in the book of Isaiah states, “The fallen day star (Lucifer, AV) is the second theme: i.e. the tyrant’s fatal ambition rather than his oppression. This song is often

¹ Billy Graham, *Angels: God’s Secret Agents* (Dallas: Word Publishing, 1996), 63.

² Graham, 65.

³ Barry E Bryant, “John Wesley on the Origins of Evil,” *Wesleyan Theological Journal* 30, no. 1 (Spring, 1995): 112.

⁴ Robert D. Culver, “The Nature and Origin of Evil,” *Bibliotheca Sacra* 129, no. 514 (April-June, 1972): 113.

thought to tell the revolt of Satan” (Ezek. 28).⁵ Boyd supports this argument and states, “Isaiah 14 and Ezekiel 28 can also be understood as referring not only the fall of human kings but, also to the fall of Satan.”⁶

Merrill Unger further supports the argument that Lucifer became Satan, the opponent of God, because of his five “I wills.” Unger outlines his sin of pride that led to self-deification rooted in his heart. Unger states:

How Lucifer (the daystar or the shining one) became Satan (the opposer of God) and how he fell and was cut down to the ground are revealed in verses 13 and 14. Five “I wills” outline the primal sin of proud self-will and self-deification born in the heart and mind of the first, highest, and most sublime creature of God, and the same pride filled the heart of Babylonian kings.⁷

Lucifer was not the only angel involved in heaven who planned the rebellion and coup d’état to dethrone God; one-third of the angels or stars joined him and also rebelled. Unger argues, “His first creatures—including the greatest of them, who later became Satan—were also called, “morning stars” (Job 38:7), because they were resplendent unfallen creatures of light.”

Lucifer’s tail was able to draw one-third of the stars or angels to him because his tail was a symbol of lies and destructive influence. Walter Scott defends this notion: “We have had the deliberative power and wisdom of the dragon, ‘seven heads.’ Here we have in his tail the emblem of his soul-destroying influence and lies. He led the fallen angels into battle (Rev. 12:1-9).”⁸ Lucifer was able to lead the rebel fallen angels into the battle

⁵ D. Guthrie and J. A. Motyer, *The New Bible Commentary* (Downers Grove, IL: Intervarsity Press, 1997), 164.

⁶ Gregory A. Boyd, *God at War. The Bible and Spiritual Conflict* (Downers Grove, IL: Intervarsity Press, 1997), 164.

⁷ Merrill F. Unger, *Unger’s Commentary of the Old Testament Vol. I I Isaiah- Malachi* {Chicago; Moody Press, 1981} 1182.

⁸ Walter Scott, *Exposition of the Revelation of Jesus Christ* (Westwood, N. J.: Fleming H. Revell Company), 225.

because of their autonomous and self-initiated sin of pride. Scott explains the reality and certainty of the battle in heaven, “The scene described in these verses is not spoken of a sign. The presence of Satan in heaven is a reality. A war there between the hosts of good and evil under their respective leaders, Michael and the Dragon, is most sure.”⁹

Patout Burns states Augustine’s view that further confirms this idea:

The original failures of both demons and humans were neither proved nor persuaded by any outside bodily or spiritual force; each was an autonomous and self-initiated sin of pride. This fundamental evil underlies and gives rise to every other sin among humans and angels.¹⁰

Immanuel Lewy further clarifies that the church, the Body of Christ, accepts and believes that Lucifer was the chief leader and master of the rebellious, fallen demons.

Lewy defends this view:

The Church accepted the idea of Satan as the author of evil and master of wicked demons; it assumed that the world was created good as the Bible says, but that before the flood, angels rebelled under Satan, their chief.¹¹

In other words, before Lucifer led his host of rebellious fallen demons, he was sinless and known as the Star of the Morning. Daryl Charles summarizes this perspective:

The tail of the dragon draws ‘a third of the stars’ and casts them down to the earth (Rev. 12:14); war breaks out in the heavens, with the dragon and his angels fighting Michael and his angels (12:7); and the ‘King of Heaven’ vanquishes the dragon, who is cast out (12:8-9).¹²

Graham states, “Prior to his fall, Satan was called ‘the star of the morning,’ and to this description John adds a qualifying detail, ‘His tail swept a third of the stars out of the

⁹ Ibid.

¹⁰ Patout J. Burns, “Augustine on the Origin and Progress of Evil,” *Journal of Religious Ethics* 16 no. 1 (Spring, 1988): 21.

¹¹ Immanuel Lewy, “Fallen Angels,” *The Reconstructionist* 18, no. 16 (December 12, 1952): 29.

¹² Daryl J. Charles, “The Angels Under Reserve in 2 Peter and Jude,” *Bulletin for Biblical Research*, 15 no 1 (2005): 43.

sky and flung them to the earth (Rev. 2:4, NIV)”¹³ J. P. Timmons also believes this, saying, “Lucifer was able to enlist the aid of one-third of the trillions of angels which God had created.”¹⁴ Charles Spurgeon has also portrayed how Lucifer and his host of fallen angels became demons on earth, “The great battle in the Heavens has been fought. Our glorious Michael has forever overthrown the dragon and cast him down.”¹⁵

Scott confirms this idea: “the scene described in these verses is not spoken of as a sign. The presence of Satan in heaven is a reality. A war there between the hosts of good and evil under their respective leaders, Michael and the Dragon, is most sure,”¹⁶ Therefore, scholars and preachers, such as Charles, Augustine, Lewy, Scott, Boyd, Spurgeon and Timmons all defend the idea that the angel Michael fought against Satan and his host of demons in battle, and cast them down to planet earth.

The War between God and Satan, Leviathan, and Rahab

One of the current bones of academic contention among scholars is the war between God and Satan, Leviathan and Rahab. Boyd writes “this is the common way of the Israelites of expressing the creator’s warfare against anti-creational forces by depicting them as cosmic monsters.”¹⁷ Boyd says that this ancient view has become the current view of scholars:

Ancient Israelites often depicted these waters as a chaotic or hostile force. This was one of the ways ancient authors expressed the conviction that there was

¹³ Graham, 64.

¹⁴ J. P. Timmons, *Mysterious Secrets of Dark Kingdom*, (Bigfork, Montana: C C I Publishing, 2008), 85.

¹⁵ Charles H. Spurgeon, *Satan, A Defeated Foe* (New Kensington: Whittaker House, 1993), 43.

¹⁶ Scott, 255.

¹⁷ Boyd, *Satan and the Problem of Evil: Constructing a Trinitarian Warfare Theodicy* (Downers Grove, Illinois: Intervarsity Press, 2001), 31.

something that opposes God and his creation in the cosmic environment of the earth. The Creator had to fight to preserve the order of creation”¹⁸

In other words, God, the Creator, had to fight in order to maintain the order of his creation from chaotic or hostile marine forces. Boyd further states, “The war that currently ravages the creation involves all angels and humans, but it is first and foremost a struggle between Satan and God.”¹⁹ As Boyd clearly states above, most scholars today believe that imagery such as hostile waters or cosmic monsters were culturally shared by Israelites along with many other ancient Near Eastern writers and the degree Israelites believed these things to be literal entities living in the sea were uncertain. It should further be clarified that most scholars today see these cosmic monsters as cultural symbolic for evil forces and not natural marine life. But, in Southwestern Nigeria, some believe these cosmic monsters are literal marine lives when perceived and understood from the experiences and testimonies of these groups of people that include: idolatrous background, deliverance ministers and ministries, Holy Ghost’s ministration to the demon-incarnate [researcher also had had this experience], former agents of darkness and former occult grand master.

Therefore, Leviathan and Rahab were known for their ferociousness and wickedness. Despite this ferociousness, “Biblical authors were confident that Leviathan was no match for Yahweh.”²⁰ Because of the Israelite’s ancient belief in monsters, and when coupled with the belief of some people in the Southwestern Nigeria as clearly stated above, one can understand why these scholars ascribed the chaos of Genesis 1:2 to

¹⁸ Ibid, 30.

¹⁹ Ibid, 17.

²⁰ Ibid, 31.

war between God and Satan or war between God and chaotic or hostile forces of waters, such as Leviathan and Rahab. But the point is that, as Boyd writes, biblical authors were confident that Leviathan was no match for Yahweh at the time of creation, as well as in subsequent battles against Israel's enemies. Therefore, Satan, Leviathan, Rahab, and other hostile forces cannot withstand Yahweh, God of Israel, in a face-to-face battle because they are creatures. Since this is the case, this researcher believes that the face-to-face battle with Yahweh and his creatures has never occurred or has ever been fought. In other words, the battle did not exist between the creator and creatures but rather between creatures that fought in the name and power of Yahweh against Satan, gods, demons, and other hostile forces (Deut. 10:4-17, Rev. 12:7-12, Luke 10:1-20; Ps. 74:13-14).

This battle was not a face-to-face confrontation with Yahweh and His creatures but rather between creatures that fought in the name and power of Yahweh. The following points support this viewpoint.

First, the researcher established that the war did not exist as a face-to-face battle with Yahweh and other hostile forces. Some versions of creation are pagan myths that could be true or false. Myths in this context refer to a genre or a kind of traditional story of the ancient times that narrates how humans and God (or gods) relate. Therefore, every myth has a background and source; and the origin may be reliable or unreliable, true or false. Wright and Fuller remark that some versions of these created stories are pagan myths. They clearly state:

The creation story of Genesis remains unique among the myths, legends, and scientific explanations provided by the ancient and modern worlds. ... In Babylon and in Canaan, for example, creation was conceived of as a result of strife among the gods. ... In the Canaanite version of the story, creation and therefore order

came when the power of the chaotic sea monster, Leviathan, was overcome by the King of all gods, Baal.²¹

The myths mentioned here are not generally considered authentic for Christians because they are not biblically rooted in truth. For instance, in the version of pagan myths and creation stories quoted above, there were face-to-face battles among gods when creation was conceived as a result of strife among gods; and when the power of the chaotic sea monster, Leviathan, was overcome by the king of all gods, Baal. But, in biblical accounts of creation, there was no face-to-face battle between Yahweh, God of Israel, and anything else. Creation was not an accident, an afterthought or result of trouble. Yahweh simply spoke, and heaven and earth came into existence as written in Genesis One and Two. Therefore, as Wright and Fuller remark in the quotation above, “The creation story remains unique among the myths, legends, and scientific explanations provided by the ancient and modern worlds.”²² It is genuinely unique.

Second, God, the Creator, did not have to fight Satan in order to preserve the order of creation. Rather, it was Satan who had to fight. In other words, Satan was the one who had to fight in order to preserve and establish his wicked, invisible spirit world.

Kenneth L. Barker interprets Paul’s letter to the Ephesians (6:12) as making “allusions to powerful beings in the unseen world.”²³ This was the invisible, demonic wicked, spirit world in Paul theology, a hierarchy of demons. Robert Guelich agrees, stating:

²¹ Ernest G. Wright and Reginald H. Fuller, *The Books of the Acts of God: Contemporary Scholarship Interprets the Bible* (Garden City, New York: Doubleday and Company, 1960), 49.

²² Ibid.

²³ Kenneth L. Barker, Commentary in *Zondervan NIV Study Bible* (Grand Rapids, Michigan: Published by Zondervan, 2008), 1983.

Since much of the “Spiritual warfare” imagery and language comes from the Pauline corpus, it would appear that Paul has developed a very different picture of the place and role of Satan and his forces in the scheme of things. ... It is a “war” that marks all of life—political, economic, religious, social, ethical, and even aesthetic. It involves both believers and unbelievers and the nature of this warfare is “spiritual” rather than physical as seen both in the primary arena of the engagement as well as in the forces themselves.²⁴

In other words, there is hierarchy of power in this spirit world that impacts everything. Satan is known as the greatest and most powerful demon. There are ranks of powerful demons below him that carry out his bidding.

Scholars such as Lewy and Guelich agree that a demonic hierarchy exists from the least powerful demon to Satan who ranks as the greatest among all demons. Unger confirms this view, “His first creature--including the greatest of them who later became Satan.”²⁵ Therefore, If Satan is the greatest demon; there is a hierarchy of demons.

There are ranks of power within the demonic horde, with generals, captains and subordinates among them. Maxwell Whyte describes this view: “Without a doubt, these wicked spirits are governed by well-disciplined angelic orders of generals and captains. We read in Smith’s standard Bible dictionary that a legion consists of about 6000 men and expresses any large number with the accessory ideas of order and subordination (Matt. 26:53, Mark 5:9).”²⁶

Colin MacLaurin remarks on these ideas of ranks, order and subordination in Matthew 10:25, noting that Beelzebub is called the master of the house. He states, “It is significant that in Matthew 10:25 Beelzebub is called (the master of the house) (in the

²⁴ Robert A. Guelich, “Spiritual Warfare: Jesus, Paul and Petretti,” *The Journal of the Society for Pentecostal Studies*, Vol. 13, no 1 (Spring 1991): 42.

²⁵ Merrill F. Unger, *Unger’s Commentary on the Old Testament* Vol. II Isaiah-Malachi (Chicago: Moody Press, 1981), 1182.

²⁶ Maxwell H.A. Whyte, *Demons and Deliverance* (New Kensington: Whitwater House, 1989), 20.

sense of demonic being) and so it would follow as a matter of course that those who dwell in the house would be demonic.”²⁷ He further perceives that Jesus envisaged Beelzebub as master demon ruling over a demonic community. “Consequently, it seems safe to assume that Jesus envisaged Beelzebub as ruling over a demonic community.”²⁸ Beelzebub is in control of legions of demons in his demonic community.

Demons fight against each other. Therefore, whenever there was war between Satan, the most powerful demon by rank, and the slightly less powerful ranking demons, Satan can lose the battle and the order of his established kingdom. This is because Satan and other ranking demon’s powers are almost equal. Principalities or demons of the air have almost equal power because a principality is organized and it is also an extra group of demons. A principality is, George Buttrick argues, “A term used in the plural form, referring to the organized cosmological powers of angels in Romans 8:38. As the connection with the specific name ‘angels’ shows, a ‘principality’ is thought of as an extra group of spirits.”²⁹ Their extraordinary group of spiritual powers makes them war against Satan because they have almost equal powers. Therefore, Satan always almost loses the battle when he clashes with these “principalities,” or this extra group of spirits in their hierarchy and powers and not God.

Third, Satan-Lucifer is completely restless because he knows that his time is very short and Christ is coming soon. He is powerless and his so-called powerful demons are eternally dead when compared with the power of the God of the Bible who is from

²⁷ Colin E. MacLaurin, “Beelzeboul in Matt. 10:25; 12:24 ff; Luke 11:15, 18” *Nivum Testamentum* 20, no. 2 (Apr 1978): 156.

²⁸ Ibid.

²⁹ George Arthur Buttrick, *The Interpreter’s Dictionary of the Bible: Illustrated Encyclopedia in Four Volumes K-Q* (Nashville, NY: Abingdon Press, 1962), 891.

eternity to eternity, living and omnipotent. Boyd agrees, saying, “It is Yahweh’s ‘rebuke’ (i.e. not the rebuke of pagan gods) that causes the hostile water to ‘flee.’ It is at the sound of (his) ‘thunder’ that ‘they take flight’ (Ps. 104:7). Indeed, these hostile waters take flight at the very sight of God. (Ps. 77:16).”³⁰ Satan and his host of demons are real formidable foes and they cannot withstand the power of Jesus Christ in any form.

Boyd further explains, “Biblical authors exalt God’s sovereignty precisely because they are certain that these raging forces are real, formidable foes.”³¹ Satan and his host of demons cannot withstand the power of Jesus at present or when He comes back. Satan is more aware and certain of the coming of our Lord Jesus than many Christians. He knows he is a powerless foe. The Bible further unfolds the eternal impotency of his power. An angel, not even two, will chain the ancient serpent in the Abyss (Rev. 20:1-3). One can now understand why biblical authors were confident that Satan, Rahab, and Leviathan were no match for Yahweh.³²

Fourth, the battles in Scripture do not depict God directly fighting His enemies. Rather, they depict God’s people fighting their enemies. In other words, there was not a time that Yahweh actually went to the battle and fought. The contrary view holds that when the children of Israel went to battle, Yahweh went to the battle. Or when the Ark of the Covenant was rightly taken to the battle, Israel won because Yahweh won the battle. Or when David and Goliath fought and David won in the name of Yahweh, it was Yahweh who won the battle. But this is not supported by the scholarship.

Yael Shemesh cites David and Goliath’s battle:

³⁰ Ibid, 30.

³¹ Ibid, 31.

³² Ibid, 31.

In the Elah Valley, David saved Israel from the Philistines in what seemed to be a hopeless situation: he found a way to defeat the terrifying Goliath, killed him, and cut off his head. The Philistines, seeing their hero dead, fled for their lives (Isa. 7:49-53)³³

Shemesh cites the story of Abigail, in which Abigail says that David was fighting the battle of the Lord. He states, “Abigail has good cause for describing him as a man who fights the battle of the Lord (1 Sam. 25:28) when she urges him to continue in this path so that no evil is ever found in him.”³⁴

Shemesh cites King Saul, who says that David was fighting the battle of the Lord and the battle of men. He quotes Saul’s statement, “‘Be my warrior and fight the battles of the Lord’ (1 Sam.18:17) and take ‘Vengeance on the king’s enemies.’”³⁵

Boyd summarizes his view this way, “Since God is on David’s side, when David marches into battle against his enemies, the Lord and his army are on a parallel plane, marching into battle against his enemies (2 Sam. 5:24). No bifurcation between ‘spiritual’ and ‘physical’ realities is envisaged.”³⁶ As shall soon be seen in the battle between David and Goliath, and as Boyd has said, the battle was fought from the physical world but operated from the two different spirit worlds.

Fifth, there is view of Scripture called the “Restoration View,” which presents God’s plan and purpose to restore the planet earth through God’s own incarnation in the person of Jesus Christ (Gal. 4:4, John 1:14). This view supports the idea that God has not directly confronted the devil. Boyd writes: “From start to finish, this inspired literary

³³ Yael Shemesh, “David in the Service of King Achish of Gath: Renegade to His People or a Fifth Column in the Philistine Army?” *Vetus Testament*, 57 no 1 (2007): 85.

³⁴ Shemesh, 80.

³⁵ *Ibid.*, 84.

³⁶ Boyd, *God at War*, 97.

collection is about God restoring his creation through humanity (and by himself becoming a human) and destroying his cosmic opponents in the process.”³⁷ He has overcome His enemies through the cross and He will create a new earth and a new heaven. Boyd concludes, “As in the Genesis 1 account, the Lord shall vanquish his foe and re-create a new heaven and a new earth (Rev. 21:1).”³⁸

Finally, the contrary view that God and Satan actually fought each other is untrue because the war was fought between the creatures, and not between the Creator and the creature(s). Scott confirms this when he writes: “The war in heaven results in the victory of Michael and his associate angels. ... Satan was cast down from heaven to earth with his associate angels (Rev. 12:9)”³⁹ In other words, the battle was between angels and angels; angels and demons; and demons and men.

The Pre-Adamite Chaos, Emptiness and Darkness

The essence of this section is to establish that the pre-Adamite chaos, emptiness, and darkness of Genesis 1:2 is not the result of a war between God and Satan but rather the intrusion of the wicked activities of the fallen angels when they rebelled in heaven and were cast down to the planet earth. Their wicked activities and intrusion on the perfect world that God created made the whole world to be greatly evil and these attracted God’s judgment that resulted in chaos, emptiness, and darkness on planet earth. Boyd states, “If the all-powerful creator is perfectly good but creation is largely evil, something must have interfered with the creation. Therefore, this point requires that we

³⁷ Ibid, 113.

³⁸ Ibid, 112.

³⁹ Scott, 256.

understand evil as an intrusion into the cosmos—which is precisely how the Old Testament construes it.”⁴⁰

As Boyd has established, the demonic intrusion and influence of the whole cosmos were possible because “demons are principalities and powers with superhuman endowments, and their sway extends over the whole world (Eph. 6:12).”⁴¹ Michael Gruenthaner agrees that demons influence the whole world because they are numerous many and countless. For instance, legions of demons could possess a single soul. Douglas confirms this when he writes: “Legions is also the name of the Garasene demoniac (Mark 5:9, 15; Luke 7:30), so called because of the large but indefinite number of demons which possessed him; Cf verse 13, ‘12,000 swine.’”⁴² An indefinite number of demons can possess a person in this world of evil. It is not surprising that legions of demons can possess a person because demons love to be in groups. Douglas adds, “Also demons prefer to be in groups and troops (Luke 8:2; Matt. 12:45).”⁴³

There are trillions of demons according to agents of darkness and scholars of the subject. These numerous demons negatively influence the world. A former occult grand master has testified in his book that one human agent can control not a limited number of demons but all occult kingdoms’ demons.⁴⁴ To researcher, this means trillions of demons. He disclosed that the one who has what is called “the fourth cosmic seal” becomes a living grand master of the Order of Astral and Terrestrial Hierarchy. Such a person can

⁴⁰ Boyd, *God at War*, 102.

⁴¹ Michael J. Gruenthaner, “The Demonology of the Old Testament,” *The Catholic Biblical Quarterly* 6, no. 1 (Jan 1944): 6.

⁴² Douglas, *The New Bible Dictionary*, 728.

⁴³ *Ibid*, 728.

⁴⁴ Lyke Nathan Uzorma, *Occult Grand Master Now in Christ: Occult Secrets of the Higher Manipulations of Spirit of Land, Fire, Air, and Sea* (Benin City, Nigeria: Self Published, 1994), 64.

control no less than 100,000,000 spirits. Such a one will also become a “Master” and “Commander” of the 33,000,000 demi-gods of the terrestrial kingdom. He further discloses, “Whoever has received the fifth cosmic seal is mystically empowered to proclaim himself as ‘god’ on the earth, and he controls not a limited number of spirits but all spirits of the occult kingdoms; he is subject to none but Chitanam, the so-called ‘Most High God.’”⁴⁵

This is in agreement with what Gruethaner and Douglas confirm above that could be applied to the Bible. Demons are numerous many, countless and legions are also the name of the Garasene demonic because of the large but indefinite number of demons that possessed the man. This could be found in the Bible but, researcher sees this from negative and positive perspectives. In other words, the former occult grand master has received Holy Ghost transformation that makes him to be truly born again and fully committed to unfold all demonic wicked activities of Satan and his host of demons to the best of his knowledge. But, the nature of Satan who is the source and power of these so called demonic blessings and empowerment are deeply rooted in wickedness, manipulation, deceit and lie which the Bible confirms that he, Satan, comes to steal, kill and destroy John 10:10. A practical example is what the former occult grand master unfolds about the lake of fire in the kingdom of fire that Satan teaches that lake of fire is a reformatory center where one works out his past characters’ problems till he becomes perfect before he is qualified to enter the kingdom of Heaven. The former occult grand master further adds that Satan has deceived even the advanced mystics with this demonic false doctrine. He, the former occult grand master, then concludes that I told you that Satan will first of all deceive a person so that he can deceive others. He unfolds many

⁴⁵ Ibid, 65.

Satan's deceptions and lies in his book. In another word, Satan is a deceiver, manipulator and a liar. For instance, can Satan truly allow an occult grand master, a human agent, to be in control of all the demons in his kingdom? Therefore, every Christian leader and follower is warned to be watchful! Satan is a deceiver, manipulator and a liar.

Therefore, the point of this testimony is that the numerous uncountable demons interfere with and intrude upon creation as Boyd has said above. Scholars and commentators further agree that there are many demons on the planet earth because legions of demons possessed a person (Mark 5:9, Luke 8:30). Barker clarifies this, "A Roman legion was made of 6,000 men. Here the term suggests that the man was possessed by numerous demons."⁴⁶

Scholars such as Gruenthaner, Douglas, and Barker further clarify that God created an indefinitely large number of angels that later became an uncountable number of demons. Barker comments, "Thousands upon thousands. A rhetorical phrase for an indefinitely large number (Dan. 7:10 cf. Heb. 12:22, Rev. 5:11-12)."⁴⁷ Satan is the chief demon of the fallen angels. Charles confirms, "The New Testament implies at most the notions that Satan, a fallen angel chief among many, was cast down (cf Luke 10:18, John 12:31, Rev. 12:4, 7, 9, 10)."⁴⁸

Therefore, these numerous, uncountable and indefinitely large number of unlimited demons continue to negatively influence the world perfectly created by God. This created immoral darkness and chaos resulted in dilapidation and deterioration. The world was negatively influenced by the creation as the result of an intrusion into the

⁴⁶ Barker, Zondervan NIV Study Bible, 1529.

⁴⁷ Ibid, 1971

⁴⁸ Daryl J. Charles, "The Angels Under Reserve in 2 Peter and Jude," *Bulletin for Biblical Research*, 15 no 1 (2005): 41.

cosmos. In other words, the chaos in the world is the result of the sinful influences and acts of the sinful fallen angels (Jer. 4:23, 27).

One's understanding can now be illuminated that the chaos, emptiness and darkness in Genesis 1:2 is not the evidence of war between God and Satan but evidence of dilapidation and deterioration because the whole cosmos had almost been destroyed by demons. Boyd writes: "According to this view, sometimes called 'the restitution theory' or 'the gap theory' but which I prefer to call the 'restoration theory,' the cosmos that had been created in verse one had become embattled, corrupted, judged, and brought to the nearly destroyed state we find it in verse 2."⁴⁹

In other words, the account of Genesis chapter one is not the account or record of the original or the first creation. Timmons argues that God destroyed the first heaven and earth He had created. He states, "The heavens, and the earth were destroyed. Only the planet, heaven, and the foundation of the earth remained intact (see Jer. 4:23, 27, and 2 Pet. 3:6-7)."⁵⁰ This was because of the corruption and judgment on the planet earth. Boyd further clarifies, "It is, then easy to read the second verse of the Genesis account as referring to a judged and largely destroyed earth—a chaos that, ... Resembled the morning after a battle."⁵¹

According to this "Go theory" or "Gap theory," God allowed chaos, emptiness, and darkness as evidence of His judgment for a few reasons: First of all, this is Pre-Adamite age and human beings had not yet been created. God did not permit or prepare for the restoration of the earth for the fallen angels as He did when He created Adam and

⁴⁹ Boyd, *God at War*, 104.

⁵⁰ Timmons, 86.

⁵¹ Boyd, *God at War*, 108

Eve (Gen. 1:2-33). John Walton confirms this idea: “The first account deals with creation of order on the cosmic level, and it is to that level that the seven-day model is relevant. . . . The implications of this are far-reaching. First, and most importantly, it means that the first account does not necessarily refer to Adam and Eve (although Adam and Eve have the image of God and the roles lay out there).”⁵²

Second, God’s intention and vision for the planet earth was to create humans in His own image in order to rule and subdue the earth (Gen.1:26-31). David Asselin confirms, “Man is God’s image not because of what he is, but because of what he is given: a share in the divine sovereignty over creation. He is Lord of the world, yet Yahweh’s vassal.”⁵³ Boyd supports this view: “We were made in the ‘image of God.’ We are created for the purpose of reigning with God over the earth. . . God rules, but his desire is to rule through His earthly coregents.”⁵⁴

Third, the restoration view presents God’s plan and purpose of restoration of the planet earth through God’s own incarnation in the person of Jesus Christ (Gal. 4:4; John 1:14). Boyd agrees and adds, “From start to finish, this inspired literary collection is about God restoring his creation through humanity (and by himself becoming a human) and destroying his cosmic opponents in the process.”⁵⁵ God has overcome His enemies through the cross and He will create a new earth and a new heaven.

Fourth, when Genesis 1:2 is compared and interpreted with other passages in the Bible such as Jeremiah 4:23; 34:11, the chaos in Genesis 1:2 is not an evidence of the war

⁵² John H. Walton, “Human Origins and the Bible,” *Zygon* 47, no. 4 (December, 2012): 877.

⁵³ David T. Asselin, “Notion of Dominion in Genesis 1-3,” *The Catholic Biblical Quarterly*, 16 no. 3 (July, 1959): 293-294.

⁵⁴ *Ibid*, 110.

⁵⁵ Boyd, *God at War*, 113.

between God and Satan but an evidence of judgment from Yahweh, God of Israel. Boyd explains,

The terms, ‘formless and empty’ are usually pejorative in scripture, denoting something gone wrong, laid waste or judged. In the only other cases in scripture where the terms are combined as in Genesis 1:2 they refer explicitly to a desperate state of being that results from God’s judgment (Jer. 4:23; 34:11).⁵⁶

Therefore, the evidence is the result of God’s judgment and not the effect of war or an evidence of war between God and Satan. It is the judgment on the creation that is largely evil and the influence of sinful fallen angels—Satan and his host of demons.

Fifth, the serpent was able to negatively influence the whole world during the pre-Adamite chaos and caused chaos and confusion because he is a chaos creature and author of confusion. Walton concludes, “The serpent as a chaos creature is from the unordered realm and ... brought increased disorder.” In other words, the nature and origin of serpent are chaos and disorder and therefore, he cannot do anything other but to carry out his wicked and unholy nature. It resulted in chaos, emptiness and darkness in Genesis 1:2.⁵⁷

Through the Eyes of Yoruba Culture

When the whole issue of the war between God and Satan, Leviathan and Rehab is perceived and well understood from the tradition and culture of “Yoruba” people of Southwestern Nigeria, the argument looks illogical, irrelevant and even very insulting because, in the Yoruba tradition and culture, a king does not go to the battle. The one who goes to the battle in Yoruba tradition and culture is known as, “general, commander of an army, or field-marshal.” The cultural question is why should the king go to the

⁵⁶ Boyd, *God at War*, 108.

⁵⁷ Walton, “Haman Origin and the Bible” 884.

battle if there is a general, commander, or field marshal? In the spirit realm, the angel Michael could be considered commander of the army or field marshal—in the Yoruba culture known as “Are-onakakanfo.”⁵⁸ It is culturally illogical and insulting to the king to be expected to go into battle. One who suggests this would be seen in the community as one who has lost his senses or probably considered to be insane. When this cultural concept is applied to heaven, the question will be why would the King of Kings and the Lord of Lords go to battle against Satan, Leviathan and Rahab when, like in the Yoruba tradition and culture, the angel Michael and others like him would be the ones to go into battle. It is culturally illogical and insulting to the King of Kings and the Lord of Lords to go into battle, when perceived and understood from the Yoruba culture and tradition of Southwestern Nigeria.

Moreover, when the whole issue is culturally perceived and understood from the Yoruba culture, the question becomes why do some people argue that the war was between God and Satan, Leviathan, and Rahab when the angel Michael is able, capable and competent to fight all wars within God’s heavenly kingdom? This is rooted in biblical record and facts that biblical scholars have discovered and unfolded. The name of Angel Michael, the “Yoruba” translation of his name is “Are-Onakakanfo” of heaven, which is his Yoruba cultural and traditional post or title, appears five times in the Bible. Scott agrees and confirms, “But, who is Michael (who is like unto God)? This distinguished angel is named five times in scriptures (Dan. 10:13; 21, 12:1; Jude 1:9; Rev. 12:7).”⁵⁹

⁵⁸ *A Dictionary of the Yoruba Language* (Ibadan, Nigeria: The Caxton Press Limited, 1972), 40.

⁵⁹ Scott, 225.

First, the name of the angel Michael is mentioned twice in the account where Michael defeats the Prince of the Persian kingdom who resisted the angel sent to Daniel for twenty-one days (Dan. 10:13, 21). The third place that his name is mentioned in the Bible is where the angel Michael protects and defends the redeemed ones from the distress and tribulation of the anti-Christ (Dan. 12:1). In the fourth place in the Bible, the angel Michael contended with Satan over the dead body of Moses and woefully defeated Satan and won the battle in Jude 1:9. Lastly, angel Michael and his angels fought the dragon and his angels and Satan and his demons were defeated, driven out of heaven and cast down to the planet earth (Rev. 12:7-12). Charles explains:

War erupts in heaven, not infrequently depicted in astral terms. ... The tail of the dragon draws “a third of the stars” and casts them down to the earth (Rev. 12:4); war breaks out in heaven, with the dragon and his angels fighting Michael and his angels (12:7); and the “king of heaven” vanquishes the dragon, who is cast out (12:8-9).⁶⁰

When the whole warfare-activities and ability of the Archangel Michael are traditionally perceived and culturally understood from the perspective of the Yoruba people as related to the biblical records quoted above, two things have to be highlighted:

First, the biblical records of warfare activities and the ability of the Archangel Michael present his progressive victories over Satan and his host of demons. This is enough evidence that Archangel Michael is eternally able and competent to defeat all the foes of God within His kingdom. When this is applied to the culture and tradition of the Yoruba, one who argues that war existed between Yahweh and Satan, Leviathan, and Rahab would be considered illogical, irrelevant, senseless, and foolish. As “Are-onakakanfo” of heaven, the “Yoruba” translation of the traditional name and post of

⁶⁰ Charles, 43.

Archangel Michael of heaven is able and competent to fight all the battles. Why should Yahweh go to the battle?

Second, according to a Yoruba viewpoint, whoever argues and suggests that the king should go to the battle becomes the enemy of the community or society because he is arguing and suggesting what is a cultural taboo and an abomination to the community. This may even lead to his death because the whole community may attack him physically for suggesting it. He is already “digging his own grave” in the eyes of the Yoruba viewpoint because such cultural taboo and war had never existed!

When this is applied to the issue of war between Yahweh and Satan, Leviathan and Rahab, it is not theologically sound, or ethically good, or spiritually acceptable to the community and city of heaven and his host of heavenly angels that the Creator and creature fight each other in a war. In other words, when understood from the culture of the Yoruba people of Southwestern Nigeria, it is ridiculous, illogical and senseless to the culture and people (angels) of heaven as it is non-existent in the culture and tradition of the Yoruba people of Southwestern Nigeria. The whole argument is illogical and senseless to the people of heaven (angelic people) or host of heaven as Scott argues, “The dragon personally suffered an ignominious defeat, while the whole company of sinful angelic intelligences is forever banished from ‘the heaven.’”⁶¹

Lastly, when this is perceived and understood from the culture of the Yoruba people of Nigeria, the argument that there was war between Yahweh and Satan, Leviathan, and Rahab is culturally offensive to the king, and culturally offensive to Are-onakakanfo, the field-marshal or commander of the army. It is culturally offensive to the

⁶¹ Scott, 257.

king because a king does not and should not go to war. It is culturally offensive to the field-marshal or commander of the army because it would be an insult or a slap in his face that he is not competent and capable to hold the post and fight for the kingdom. Scott argues for the competency of the Archangel Michael in battle, “The issue of the war between the contending spiritual hosts is in no wise a doubtful one. Satan and his angels are overthrown.”⁶² One can understand why it is culturally offensive to the king and field-marshal because such precedence, taboo and record are not found or written in the history of the cultural and traditional kingdom of the Yoruba people. Therefore, such a person with this argument may be asked and forced to leave the community in that particular village or town.

In other words, it is not found in the cultural and traditional records of the earthly Yoruba king or in the record of war of the heavenly King. Scott further confirms the only record known in heaven and states, “The war in heaven results in the victory of Michael and his associate angels. ... Satan is cast down from heaven to earth with his associate angels. Revelation 12:9.”⁶³

Scholars such as Scott and Charles and preachers such as Timmons and Spurgeon have helped to draw the cultural and theological conclusions that are meaningful to the culture and tradition of the Yoruba people of Southwestern Nigeria. Timmons argues, “God did not interfere in the rebellious plot.”⁶⁴ Spurgeon defends his view in his book, stating, “The great battle in the Heaven lies has been fought. Our glorious Michael has

⁶² Scott, 257.

⁶³ Ibid.

⁶⁴ Timmons, 85.

forever overthrown the dragon and cast him down.”⁶⁵ Scott further concludes, “The war in Heaven results in the victory of Michael and his associate angels. The dragon and his angels are cast down, never to regain a heavenly position.”⁶⁶

Therefore, God did not interfere or fight the war but the heavenly commander of the army, or the field-marshal, the Are-Onakakanfo of heaven, the Yoruba translation of Archangel Michael, fought the battle and forever won the battle. He forever overthrew Satan and his host of fallen angels, and forever cast them down never to regain a heavenly position. They are banished forever. Since the Archangel Michael and the host of heavenly angels fought Satan, the war between God and Satan, Leviathan and Rahab neither existed nor was fought. Since the war neither existed nor was fought, the chaos, emptiness and darkness in Genesis 1:2 cannot be evidence of war.

The Wicked Activities of Demons and the Fall of Humankind

The first and the worst demonic wicked activities recorded in heaven during the Pre-Adamite age was the rebellious coup planned by Satan and his host of fallen angels that caused them to be cast out of heaven. The first and the worst demonic activity ever recorded in the history of humanity was the temptation and the fall of man that was carried out in the Garden of Eden by Satan during the Antediluvian Age. Antediluvian age “is from six days of recreation of the earth until the flood of Noah. It is found in Genesis 1:3 through 2:25.”⁶⁷ The Antediluvian age refers “to the period before the flood described in the Bible.”⁶⁸

⁶⁵ Spurgeon, 43.

⁶⁶ Scott, 258.

⁶⁷ Timmons, 94.

⁶⁸ “Hacker” *Merriam-Webster* 2011, accessed October 4, 2014, <http://www.Merriam-Webster.com>

The Holy Spirit was in the first original creation because he kept watch over the earth. Boyd clarifies the difference between the first, original creation of Genesis 1:1 and the second, new creation of Genesis 1:2. He says, “The passage does not use the word ‘create’ (bara) but, ‘make’ (asah) which means to fashion out of pre-existing material – again suggesting that we are dealing not with an original creation but, with a recreation.”⁶⁹

Because of the vacant position in heaven, God created humans to fill that vacuum caused by the fall of Lucifer. Humans were created to take the place of Lucifer in the kingdom of God and part of their duty is to bring praises and worship into the presence of the Godhead.⁷⁰ One of the former agents of darkness was asked why God did not promote any of the angels to take the position of Lucifer. He responded, “I do not know. Perhaps it is because they already had their functions.”⁷¹ But Timmons guessed, “More likely, however, I think it is because God wanted to demonstrate His kingdom through the weakness of human beings.”⁷² God did not promote any angels probably because of their function and also to demonstrate His kingdom through the weakness of human beings. God had to recreate the earth to restore it before He could create humanity because He had destroyed the first heaven and earth He created. “This is the reason, why in recreation God said, “And let the dry land appear (Gen. 1:9).”⁷³ Therefore, God had to re-create the earth.

⁶⁹ Boyd, *God at War*, 108.

⁷⁰ Timmons, 94.

⁷¹ *Ibid*, 93.

⁷² *Ibid*.

⁷³ Timmons, 103.

God created, on the first day, light; on the second day, firmament; on the third day seas, land and vegetation; on the fourth day luminaries; on the fifth day birds and on the last, sixth day, fishes, animals, and humankind.⁷⁴ God created humans in His own image and made him to rule or take dominion on everything He had created (Gen. 1:26-27). God created man in His own image and likeness. Therefore, “No distinction should be made between ‘image’ and ‘likeness’ which are synonyms in both the OT (5:1; 9:6) and the NT (I Cor. 11:7; Col. 3:10; Jas. 3:9). ‘Image’ includes such characteristics as righteousness and holiness (Eph. 4:24 and ‘knowledge’ in Col. 3:10).”⁷⁵

Satan, the serpent, came into the garden to tempt humans and carry out his wicked, demonic activities. Humanity fell and failed woefully. “But, it is important to observe the mode in which the serpent sought to shake Eve’s confidence in God’s truth, and thus bring her under the power of infidel ‘reason’.”⁷⁶ Adam and Eve reasoned without God and the power of infidelity overtook them and they sinned. Boyd declares that they were not coerced or forced by any external influential factor. He says, “When factors outside the agent are influential in every decision an agent makes, such factors are never coercive when the decision is in fact free.”⁷⁷

Another demonic strategy and manipulation was when Satan convinced Eve that the fruit was good for food, pleasing to the eye and desirable for gaining wisdom. These are the three aspects of temptation (Luke 4:3 5, 9; 1 John 2:16).⁷⁸ Satan also tempted

⁷⁴ J. D. Douglas, *The New Bible Dictionary* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1979), 271.

⁷⁵ Barker, 8.

⁷⁶ C. H. MacKintosh, *Genesis to Deuteronomy: Notes on the Pentateuch* (Neptune, New Jersey: Loizeaux Brothers, 1974), 29.

⁷⁷ Boyd, *Satan and the Problem of Evil*, 31.

⁷⁸ Barker, 10.

Jesus, the last Adam, with the lust of the flesh, the lust of the eyes, and the pride of life but Jesus' responses are: "It is written: 'Man does not live on bread alone'"; "It is written: 'Worship the Lord your God and serve him only'"; and "It says: 'Do not put the Lord your God to the test'" (Luke 4:4, 4:8; 4:12). Jesus overcame because He used the sword—the word of God. Adam and Eve failed because they used their reasoning and their senses. They fell and failed woefully because they did not realize, "The lust of the flesh points to the gratification of our fleshly desires. The lust of the eyes will refer to strong desire for what is seen, for the outward form of things. It is the lust after the superficial. The pride of life is the empty haughtiness of the worldly-minded."⁷⁹

Therefore, for people not to sin and fall as the first Adam sinned and fell, they must watch out for every demonic activity carried out by their manipulated temptations. Demons will try to make people reason without God, to fulfilling the desire of the flesh, the lust of the eyes, and the pride of life. Boyd emphasizes why people must be watchful against demonic manipulations and influences of free agents or people, in all circumstances. "In light of all influences and circumstances, agents ultimately determine themselves. In this sense, free agents are the 'ultimate creators and sustainers of their own ends and purposes.'"⁸⁰ Whatever peoples' responses are to these manipulated temptations, at the end of their journeys on earth, they will have eternal consequences?

Satanic Strategy and Manipulation Immediately after the Fall

Satan and his host of fallen angels lost the battle in heaven but do not give up war on this planet earth. Immediately after the fall of humankind, Satan, with his demonic

⁷⁹ D. Guthrie and J. A. Motyer, *The New Bible Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1973), 1264.

⁸⁰ Boyd, *Satan and the Problem of Evil*, 56.

strategies and activities, planned to counteract and render void God’s eternal prophecy of love and redemption for humankind. Genesis 3:15 says, “And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head and you will strike his heel.” Barker writes, “The antagonism between people and snakes is used to symbolize the outcome of the titanic struggle between God and the evil one, a struggle played out in the hearts and history of mankind.”⁸¹

Christ fulfilled this promise and gave victory that every Christian shares (Rom. 16:20). Boyd further illuminates this idea, “As traditionally interpreted, this verse proclaims that the Messiah will ultimately end the age-long struggle between God and the serpent by crushing his head.”⁸² As Boyd clearly declares, it is this traditional, prophetic interpretation that the Messiah would crush the head of the serpent. It motivated the serpent to plan his strategy and manipulation immediately after the fall.

The traditional and prophetic interpretation that the Messiah would crush the head of the serpent made Satan plan his sinful strategy and immoral manipulation in order to counteract and render void God’s prophecy of love and redemption for humanity as written Genesis 3:15.

Demons’ Immoral Strategy and Manipulation Genesis 6:2

An example of the strategy and manipulation that Satan used immediately after the fall of humankind is written in Genesis 6:2, which says “The sons of God saw that the daughters of men were beautiful and they married any of them they chose.” C. H. MacKintosh believes that the mingling was an unholy affair and states, “The mingling of

⁸¹ Barker, 11.

⁸² Boyd, *God at War*, 242.

that which is of God with that which is of man, is a special form of evil, and a very effectual engine, in Satan's hand, for marrying the testimony of Christ on the earth."⁸³

Shubert Spero believes that the "Beni Elohim" or sons of Gods were celestial beings such as fallen angels or demigods. Spero explains, "Beni Elohim refers to individuals who claim to be Nephilim, demigods, and 'fallen from heaven' the abode of the gods, who ruled over others by virtue of either their physical strength or beauty or aggressive nature. These are the 'tyrants' or 'heroes' of mythology."⁸⁴

Guthrie and Motyer also agree that the mingling is evil and state, "Here the pinnacle of abominations is reached, provoking divine vengeance. The sons of God could be translated the sons of gods. Ancient texts attest to an ideology of divine kingship; human kings were called sons of various gods."⁸⁵ This is true of several cultures, but in Yoruba cultures, the pagan king was not known as the son of god but as a deputy or assistant to god or second in command to god. These marriages were to pollute mankind morally, against the Messiah's coming. The former agent of darkness, who had worked in the government of Satan and had seen Satan and his host of demons face-to-face, unfolds the secret and testifies:

Satan began to look for a man who could bring this prophecy to pass. He tried to pollute the human race through fallen angels which he commissioned to assume the form of human and marry women. This was to destroy the seed of mankind (see Gen. 6). This "marriage" brought into the human race the sins of fornication, idolatry and murder. ... This plan of the Dark Kingdom came about to genetically pollute the Messiah prophesied in Genesis 3:15 from being born.⁸⁶

⁸³ MacKintosh, 46.

⁸⁴ Shubert Spero, "Sons of God, Daughters of Men?" *Jewish Bible Quarterly* 40, no. 1 (January-March 2012): 15-18.

⁸⁵ Guthrie and Motyer, 87.

⁸⁶ Timmons, 97.

In addition to the biblical sources and the testimonies of those former agents of darkness, the non-biblical sources also agree and confirm, in apocryphal writings. For instance, “1 Enoch 6 tells how two hundred angels, elsewhere called ‘watchers’ bound themselves to one another and to their leader Semjza by an oath to take wives from among the children of men and to beget children.”⁸⁷ Satan, his host of demons, demonic agents, and human agents, all took an oath and bound themselves to counteract God’s prophecy of eternal love and redemption for mankind. But they failed.

Boyd agrees that Satan and demons failed and adds, “Jesus refers to his consummation (teleioo) of his ministry. Satan and his legions would rise up against him (I Cor. 2:8). But through the very act of being crucified, Jesus would ultimately overthrow them.”⁸⁸ Therefore, Christ’s eternal victory is sure!

The Activities of Demons between David and Goliath

The battle between David and Goliath was fought in the physical world but the sources of inspiration and powers behind the war, for each of them, operated from the two different spirit worlds. That of David operated from the heavenly, loving spirit world of God and that of Goliath operated from the demonic, wicked spirit world of Satan. When David was on the battlefield in the name of Yahweh, there was no division between the “spiritual” and “physical” or between the “physical world” and the “spiritual world” Boyd clarifies, “God is on David’s side, when David marches into the battle against his enemies. No bifurcation between ‘spiritual’ and ‘physical’ realities is envisaged.”⁸⁹ Therefore, when Goliath also marches to battle in the full power of his gods

⁸⁷ D.S. Russell, *The Method and Message of Jewish Apocalyptic* (Philadelphia, PA: Westminster Press, 1976), 249.

⁸⁸ Boyd, *God at War*, 212.

⁸⁹ Boyd, *God at War*, 97.

and demons, there is no bifurcation between the “spiritual” and “physical” or between the “physical world” and the “wicked spirit world.”

The truth of this is clear from what each of them said on the open battle field. David challenges Goliath and says, “You come against me with the sword and spear and javelin, but I come against you in the name of the Lord Almighty, the God of the armies of Israel, who you have defied” (1 Sam. 17:45). When David trusted Yahweh, the God of Israel, a greater supernatural law was activated from the heavenly, loving spirit world of God, which caused David to win the battle. Through what Goliath also says in the Bible, the giant’s source of inspiration and power was from the demonic wicked spirit world. Goliath says, “Am I a dog that you come at me with sticks?” and “the Philistine cursed David by his gods” (1 Sam. 17:43). The phrase, “The Philistine cursed David by his gods/demons” supports the researcher’s point, that Goliath was inspired by evil spirit beings in his efforts.

A former occult grand master, Lyke Nathan Uzorma who had practically used these powers of demons defines “curse” and states,

An occult process of commanding elemental spirits operating in astral motion to manipulate and fulfill a certain incantation against a person or group of persons. In other words, a curse is an occult phrase, sentence or spoken words calling for the injury, punishment or destruction of a person or group of persons.⁹⁰

Goliath was using a powerful incantation for the “injury, punishment and destruction” of David. It is worth saying that the researcher, before he was truly born again, had used this power of incantation along with a group of people, and it worked. But, the only living power that the researcher knows and believes at present is the living

⁹⁰ Lyke Nathan Uzorma, *Exposing the Rulers of Darkness in Recognition of the Highest Power, Vol. 1* (Benin: UWT Book Printers, 1994), 151.

power of Jesus Christ. Goliath was using the powers of demons from the demonic spirit world when he cursed David by his gods.

Edward Hindson has given more tools to interpret and understand Goliath's power. Hindson states, "The Philistines appear to have been deeply imbued with superstition, for they carried their idols with them on their battle campaigns (2 Sam. 5:21). These small, portable images were carried as good luck amulets. ... In 2 Macc. 12:40 we are told that later Philistines also carried charms that had been presented before idols."⁹¹ Israel's Ark of the Covenant and the Philistines' idols are two artifacts taken to the battlefield, but power-sources are not the same. Israel's Ark power-source is from Yahweh and the Philistines' idol power-sources are from demons. This means they ask demons to go into action through incantation and other demonic means or methods for punishment and destruction of lives and property.

This is the true pagan concept and practice of warfare. No real pagan who is sincere and committed to the worship of his gods and demons, and has practical demonic fellowship in worship, would go to the battle field without any of these small, portable images of gods and demons, charms, amulets, demonic rings, demonic sticks, demonic clothes, demonic powder, incantations and the like. It has been further established that the Philistines were really committed to the worship of their gods. The idols were held in such high esteem even non-Philistines consulted the Philistine gods and oracles.

Buttrick sought to understand why the non-Philistines consult with Dagon's oracles. He states "The relative seniority of Dagon is implied in Philo's statement that he was with El, who is the senior god in the Ras Shamra texts. The son of heaven and earth.

⁹¹ Edward E. Hindson, *The Philistines and the Old Testament: Baker Studies in Biblical Archaeology* (Grand Rapids, MI: Baker Book House, 1971), 32.

... The most active deity.”⁹² One can understand why Dagon was taken to battle as a portable idol because it was the most active diabolic deity. “Also attached to the Philistine seats of worship were priests and diviners (1 Sam. 6:2). Philistine magicians were highly esteemed (Isa. 2:6). Even Hebrew King Amaziah consulted the oracle of Baal-Zebub (2 Kings 1:2).”⁹³ Thus, Goliath was using powerful demonic incantations when he was cursing David. He may have seen demons face-to-face.

Dagon, the principal or the leading god of the Philistines, is one of the bones of contentions among scholars. Some hold the view that he was a marine god while the contrary view holds that he was a non-marine god. Some archeologists argue that Dagon is a grain deity or fertility god and not a marine god.⁹⁴ This is important to determine the type of god Dagon; did he follow his followers to the battlefield or was he a lazy god that stayed behind at home. For instance, scholars have established that Marduk or Merodach was the god of war. Herbert Lockyer confirms, “The Babylonian god Bel (Isa. 46:1, Jer. 50:2, 51:44) is the name of Marduk, the chief Babylonian god. The Babylonian god Merodach (Jer. 50:2), an alternate spelling of Marduk was a god of war and the patron deity of the city of Babylon.”⁹⁵ Therefore, Marduk went to battle as the god of war.

Opinions differ because ‘Dagon’ was a Semitic name derived either from dag ‘fish’ or Dagon ‘grain.’”⁹⁶ “Recent archeological discoveries have made it virtually

⁹² Buttrick, *The Interpreter’s Dictionary of the Bible: An Illustrated Encyclopedia in Four Volumes A-D* (Nashville, NY: Abingdon, Press, 1962), 756.

⁹³ Hinderson, 32.

⁹⁴ Ibid, 31.

⁹⁵ Herbert Lockyer, *Nelson Illustrated Bible Dictionary* (Nashville: Thomas Nelson Publishers, 1986), 432.

⁹⁶ Ibid, 30.

certain that Dagon is to be associated with a 'grain deity' or 'fertility god.'"⁹⁷ A commentator further strengthened the argument and states,

The common idea that he was a fish-deity appears to have no foundation in fact; being adumbrated in Jerome (BDB, P. 1121) and first clearly expressed by Kimhi in the 13th century A.D. (Schmokel), influenced solely by the outward similarity between 'Dagon' and Heb. 'dag' 'fish'." ⁹⁸

Scholars have established that at times the same idol or demon is worshipped in different parts of the world with different names. Following this line of reasoning that says Dagon was a marine-god, he is also worshiped in Southwestern Nigeria under a different name. Another example would be, "Diana (Acts 19:24, 27-28, 34-35) of Roman mythology, the goddess of the moon, hunting wild animals, and virginity. Diana is the same as the Greek goddess Artemis (RSV, NIV, and NASB), virgin goddess of the hunt and the moon."⁹⁹ If Diana and Artemis can be known cross cultures, it is possible that Dagon, a marine-god, is known in Nigeria, for the following reasons.

First, it is possible that the archaeologists who argue that Dagon was a grain god do not know how to interpret the archaeological evidence because of their lack of practical experience with demons. Adam Lette, in the *Philosophical Quarterly Journal*, explains that the interpretations and meanings that people familiar with the demonic spirit world can be quite different from the interpretations and meaning of people familiar only with the physical world. Both groups might see the same archaeological evidence but may differ from each other in their interpretations because of their various experiences from the two different worlds. Therefore, every archaeological discovery mentioned

⁹⁷ Ibid, 31.

⁹⁸ Douglas, 287.

⁹⁹ Lockyer, 436.

above, “is a claim about the nature of the relevant reasons. But in some cases the evidence is our reason for believing as we do.”¹⁰⁰

If an archeologist cannot give the right interpretations and meanings to discovered evidences from the wicked spirit world because of their non-practical experience from the demonic wicked spirit world, their facts, points and conclusions may be wrong. For example, are archeologists familiar with the use of demonic vessels, ships, charms, demonic amulets, sticks, garments, underwear, powder, cars, airplanes, rings,¹⁰¹ and other demonic activities sponsored and operated from the demonic spirit world? Probably not, therefore, their conclusions may be irrelevant and meaningless when perceived and understood like those involved with the demonic wicked spirit world in Southwestern Nigeria, and many other nations of the world.

Second, the common idea that Dagon is a fish-deity appears to have more facts and a better foundation, and even negates the argument above that Dagon is a grain god. In appearance, idols are representations of demons the followers worship. Lockyer confirms, “The people worshipped these gods in the form of representative idols. This practice is called idolatry. ... But sometimes these idols represented celestial powers like the sun, moon, and the stars; forces of nature, like the sea and rain; or life forces, like death and truth.”¹⁰² Dagon’s idol looks like fish. A scholar further confirms, “The association of Dagon with a fish goes back at least as early as Jerome (c. A.D. 400), and

¹⁰⁰Adam, Lette, “But That’s Not Evidence; It’s Not Even True!” *The Philosophical Quarterly* 63, no. 20, 250. (January, 2013): 91.

¹⁰¹ Timmons, 110.

¹⁰² Lockyer, 430.

the conception of the god as half fish goes back to David Kimchi (c. A.D. 200).”¹⁰³ This has been established for centuries.

Third, most of the time, it is practically true in many cultures that the environment where pagan people live determine the type of demons/gods they worship. Nature is a strong influence. Lockyer confirms, “The word Baal was often used in forming names, such as Baal of Peor (Deut. 4:3; Baal-Peor, KJV). Peor was the name of a mountain in Moab. Baal of Peor was an idol of Moab (probably to be identified with Chemosh, which Israelites were enticed to worship with immoral practices).”¹⁰⁴ If people naturally find themselves by the mountain, they worship demons and gods of the mountain. If they find themselves in the forest or by the water, they do the same thing. This was what Philistines probably did.

For instance: “When the Israelites left Egypt the Philistines were extensively settled along the coastal strip between Egypt and Gaza, and they were obliged to detour inland to avoid “the way of the land of the Philistines” (Ex. Xiii.17). The adjacent section of Mediterranean was in fact referred to as the sea of the Philistines (Ex.xxiii.31).”¹⁰⁵

Since the Philistines were extensively settled along the coastal strip and the adjacent section of Mediterranean was referred to as the sea of the Philistines, Dagon, the principal god of the Philistines, was probably a marine-god.

Fourth, through Timmons personal interview with a former agent of darkness, his ministrations and deliverance, it has been discovered that Dagon, the principal god of the Philistines is a marine-god working directly with the Queen of the Coast in Nigeria. Emmanuel Eni, a former marine agent of darkness, who wrote a book entitled, “Delivered

¹⁰³ Butrick, 756.

¹⁰⁴ Lockyer, 434.

¹⁰⁵ Douglas, 988.

from the Powers of Darkness” served directly under the Queen of the Coast and unfolds some top demonic secrets from the demonic marine spirit world, carried out through this female demon.¹⁰⁶ Therefore, Timmons in his personal ministry and experience coupled with spiritual warfare, personal interview, Holy Ghost ministration and deliverance ministry has this view in addition to the reasons mentioned above from the Southwestern Nigeria, that Dagon is a marine god known in Nigeria.

Timmons confirms Eni’s report:

The Queen of the Coast is a demonic being which we run across quite often in our ministry there. Although she can change forms, she normally appears as a beautiful black woman because she is living among the black people. She is often the principle spirit mentioned when the person receiving ministry is possessed with many water spirits. She often works with Dagon (Judg. 16:23; 1 Sam. 5:25; 1 Chron. 10:10) who is the guiding demon over Nigeria. Dagon is the husband of the marine, mermaid-looking head of all water spirits.¹⁰⁷

Based on the facts written above, Dagon is a marine spirit. And since he is the husband of the mermaid-looking head of all water spirit, a spirit being that is partly woman and partly fish, the argument that Dagon was a fish-deity because of the outward similarity is more convincing and acceptable as Jerome and Kimhi had earlier argued centuries ago. This buttresses what is stated above by a scholar that the association of Dagon with fish goes back at least as early as Jerome [c. A.D. 400] and the conception of the god as half fish goes back to David Kiwchi [c. A. D. 200]. Therefore, Dagon could be compared with “Oya,” a river or water god-spirit in Nigeria, which went to the battle with “Sango,” god of thunder. Oya and Sango were the family gods of the researcher

¹⁰⁶ Emmanuel Eni, *Delivered from the Power of Darkness* (Ibadan, Nigeria: Scripture Union Press and Books Ltd., 1988), 16-18.

¹⁰⁷ Timmons, 211-212.

before he and his family came in contact with the American missionaries of the Southern Baptist Church and gave their lives to the Lord Jesus Christ.

It is worth saying that if David had not won the battle, his dead body might have been ground for magical powers and potions as is often done by the Queen of the Coast and her agents in the demonic kingdom of water. S. T. Ola Akande discloses the secret of the items or ingredients used or ground for demonic concoctions or magical powers.

Akande unfolds the following:

The magical powers are derived from a combination of tree roots, the bark of trees and plants, carcasses of rats, birds, snakes, fish, and often human body parts. Once the magical items have been roasted in a big pan, they are then empowered by the use of incantations. The product is therefore ready to be sent to carry out a specific mission, either to harm or kill.¹⁰⁸

If the Philistine practice was similar to the practices of the Queen of the Coast, a demonic being, then Akande's statement could have applied to David's fate: "The bodies of those killed are ground up and used for magical potions in the Dark Kingdom."¹⁰⁹ But David trusted Yahweh, the God of Israel, and prevailed. He killed Goliath, drew Goliath's own sword from its sheath, cut Goliath head with his sword and gave Goliath his own due.¹¹⁰

In conclusion, the conflict between David and Goliath reveal demonic activities as they manifest in the physical world

¹⁰⁸ S. T. Ola Akande, *Miracles, Mysteries, Death, and Dying* (North Charleston, S. C: CreateSpace Independent Publishing Platform, 2013), 335.

¹⁰⁹ Timmons, 212.

¹¹⁰ Nearl Bierling, *Giving Goliath His Due: New Archeological Light on the Philistines* (Grand Rapids, MI: Baker Book House, 1992), 148.

Demonic Manipulations between Saul and the Witch of Endor

Saul's involvement in the art of necromancy with the witch of Endor resulted in his tragic death. The incident baffles theological scholars because he knew the heart of God for Israel. He had already voiced his personal conviction against necromancy, and he did well by renouncing and fighting against necromancy in the land of Israel (1 Sam. 28:3 9-10). T. J. Wray has highlighted the confusion over necromancy during the lifetime of King Saul.

First, the very act of consulting mediums is forbidden in Israel (Lev. 19:31, 20:6, 27); and second, it is Saul himself who drives out the necromancers and magicians from the land (1 Sam. 28:3), going so far as to issue the death penalty for anyone found guilty of engaging in sorcery (1 Sam. 28:9-10).¹¹¹

King Saul originally acted in accordance with these words of the Lord as written in the Bible: the Israelites were not to turn to mediums or seek out spiritualists because it would defile them (Lev. 19:31). The Lord said that He would set His face against the person who turns to mediums and spiritualists (Lev. 20:6). A man or woman who is a medium or spiritualist was to be stoned to death (Lev. 20:27). They had been commanded: "Do not allow a sorceress to live" (Exod. 22:18). Guthrie and Motyer write: "The means by which Israel's neighbors sought to ascertain and if possible control the future are next condemned (Lev. 19:31) and the penalty of excision is pronounced (cf. 27). This orders the death of the medium, see Exodus 22:18."¹¹²

With all of his godly knowledge of necromancy and his former action to eradicate it, Saul's consultation with the witch is perplexing. But the writer of 1 Chronicles does give the reason for his tragic death. Wray writes:

¹¹¹ T. J. Wray, *Good Girls, Bad Girls: The Enduring Lessons of Twelve Women of the Old Testament* (New York, Toronto: Rowman and Littlefield Publishers, Inc. 2008), 83.

¹¹² Guthrie and Motyer, 160.

Indeed, in the stark summation of the author(s) of 1 Chronicles, Saul's interaction with the necromancer is one of the crimes that led to his death: Saul died because he was unfaithful to the Lord; he did not keep the word of the Lord and even consulted a medium for guidance, and did not inquire of the Lord. So the Lord put him to death and turned the kingdom over to David son of Jesse (1 Chron. 10:13-14).¹¹³

Saul, who initially knew and lived the truth, allowed himself to be manipulated and deceived by the demonic spirit world through human agents represented by the witch of Endor and demonic agents represented by infernal deities who came to the earth to discuss with Saul as Reis confirms below. This led to his spiritual derailment and unfaithfulness. Saul finally ended his life with tragic defeat and death.

Saul disobeyed what God told him and allowed himself to be manipulated by the interaction of human and demonic agents, and these agents were represented by the witch of Endor and the infernal deities who personally came to the earth from the spirit world or from under the earth's crust and personally fellowshiped and talked with Saul through the witch's conjuring. Though they appeared friendly, they were deceitful and Saul ended up his life with a tragic death.

Pamela T. Reis, in the *Journal for the Study of the Old Testament*, has exegetically analyzed, from the perspective of the Old Testament, necromancy and idolatry as coming from the demonic spirit world. Reis summarizes the irony of Saul's engagement with the witch:

In my exegesis, Saul risks battle only because he believes he has enlisted the protection of the infernal deities. He is not courageous but is encouraged by the witch's conjuring to trust that the friendly ghost, the spirits with whom he shared blood, will save him and his heirs. ... It is as though God had said, 'you feared death; now you will fear to live. You wanted to escape your fate; now you will run toward it.'¹¹⁴

¹¹³ Wray, 84.

¹¹⁴ Pamela Tamarkin Reis, "Eating the Blood: Saul and the Witch of Endor," *Journal for the Study of the Old Testament* no. 73 (March, 1997): 320.

Reis goes on to explain how ironic, and the researcher would add, how demonic, that so many commentators throughout history have failed to see the demonic influence through the witch.

The witch of Endor has cast a spell over biblical commentators. Despite God's virulent denunciation of soothsayers, Josephus says, "It would be well ... to imitate the example of this woman."; Origen writes of her as a 'type of Christ'; Jerome calls her industrious and practical. Equally enchanted, the moderns extol her 'pity' (Beuken), her 'motherly care' (Fokkelman), her 'generosity' (Ades), her 'insight of an angel' (Simon).¹¹⁵

Reis says that the witch of Endor has cast spell over biblical commentators. This researcher calls it not only a spell but a demonic slap on the biblical commentators to anyone who believes it is wrong to disobey God. T. J. Wray even portrays and presents the witch of Endor as better than the living God.¹¹⁶ To theologians and ministers in Southwestern Nigeria, this sounds demonic.

Reis does not see the so called hospitality of the witch of Endor as hospitality but as motivated by self-preservation. She offers a ritual meal and sacrifice to the ghost of the dead, in the wicked spirit world. Reis interprets this as the ghost feeding upon blood, as forbidden in Leviticus 19:26 that says, "You shall not eat on the blood; you shall not practice divination nor witchcraft" (Lev. 19:26). Reis draws on Maimonides as he discusses eating the blood. She states:

They thought it was the food of the spirits (the dead); by eating it, man has something in common with the spirits, which join him and tell him future events. ... They imagined that. ... Love, brotherhood, and friendship with the spirits were established, because they dined with the latter at one place and at the same time; that the spirits would appear to them in dreams, inform them of coming events, and be favorable to them. ... The law (the Pentateuch), which is perfect in the

¹¹⁵ Pamela Tamarin Reis, "Eating the Blood: Saul and the Witch of Endor," *Journal for the Study of the Old Testament* no. 73 (March, 1997): 3.

¹¹⁶ Wray, 86-87.

eyes of those who know it, and seeks to cure mankind of these lasting diseases, forbade the eating of blood, and emphasized the prohibition in exactly the same terms as it emphasizes idolatry.¹¹⁷

Saul also accuses his army of the same sin or treachery when he discovers his army is sinning against the Lord by eating meat with the blood still in it (Lev. 19:26; 1 Sam. 14:33, 34). Therefore, according to Reis, Wray is biblically and theologically wrong to give credit to the witch of Endor.

Patricia Cox has observed in her review of “Origen and the Witch of Endor,” that some see the whole activity of the witch of Endor as deceit and manipulation because “sorcery is just demonic deceit, and what appeared was not really Samuel, but a demon in his guise. ... Hence the fact that the figure is called simply ‘Samuel’ is biblical shorthand for ‘a demon that looked like Samuel.’”¹¹⁸

In reality, demons are very deceitful and manipulative. Demons do this a lot. This sometimes happens and it has happened several times in Africa during necromancy. Demons and their agents transform and use craft and deception. This deceit and manipulation is not new to theologians in Southwestern Nigeria. Nigerian ministers know demonic manipulation during necromancy as it unfolded in the story.

Based on his own background in idolatry, the researcher agrees with Reis. The researcher has known a few who thought sacrifice to demons and the power of demons would save them. But they failed and then tragically ended their lives. Based on the researcher’s cultural background, Reis is theologically, biblically, culturally, and experientially correct. The story of Saul and the witch of Endor demonstrate the

¹¹⁷ Reis, 7-8.

¹¹⁸ Patricia Cox, “Origen and the Witch of Endor: Toward an Iconoclastic Typology,” *Anglican Theological Review* 66, no. 2 (April, 1994): 139.

deceptive way in which demons exert their influence on the disobedient through human agents.

Idolatry, a Powerful Weapon for Demons in the Old Testament

Idolatry is a powerful weapon in the Old Testament used to influence the thoughts and lives of the children of Israel in order to derail them from the worship of Yahweh, God of Israel. It causes them to worship the pagan nations' gods and demons of the Gentiles. This is because those gods are demons and the idols are demonic altars set up for worshipping demons. Paul confirms, "No, but the sacrifices of pagans are offered to demons, not to God and I do not want you to be participants with demons" (1 Cor. 10:20). Therefore, idolatry is a powerful weapon of demonic activities because idols are representatives of gods, and these gods are demons of the air, the land, the waters, and under the earth's crust. Because of this, God specifically forbids the worship of idols and demons because He is a jealous God.

Moses relates God's commands:

You shall have no other gods before me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generations of those who hate me but showing love to a thousand of generations of those who love me and keep my commandments (Exod. 20:3-6).

The Bible prohibitively forbids the making of idols in the form of anything in heaven above or on the earth and in the waters below because those idols are demons in the air above, demons on the earth, and demons in the waters below. They are idols of creatures that are demons.¹¹⁹ In other words, idols are creatures made to represent gods but those idols or gods (creatures) are demons.

¹¹⁹ Guthrie and Motyer, 132.

The Bible further confirms that those idols and gods are demons. The Bible says, “They made him jealous with their foreign gods and angered him with their detestable idols. They sacrificed to demons, which are not God—gods they had not known, gods that recently appeared, gods your fathers did not fear” (Deut. 32:16-17). Barker defends this idea that idols and gods are demons and states, “The Hebrew for this word ‘demon’ occurs elsewhere in the Old Testament only in Deuteronomy 32:17, where it refers to false gods. It is related to a Babylonian word referring to (pagan) protective spirits.”¹²⁰

Guthrie and Motyer further defend the idea that demons, to the Israelites, are imported gods or deities. They write that for the Israelites, “Demons are new gods. Upstart deities imported from pagan nations.”¹²¹ In other words, to the Israelites demons are foreign gods or idols imported from pagan or Gentile nations.

Uzorma, the former agent of darkness, who served in the government of Satan, and saw Satan face-to-face and his host of demons, also agrees with the Bible that when one worships an idol and directly or indirectly opposes Jesus Christ and Christians, he is of the demons. The former agent states:

If you worship the sun, the moon, or the stars, you are of the devil. If you worship the so-called holy animals—beast, serpents, or birds, you are of the devil. If you worship a deity (idol), or if you belong to any secret society, you are of the devil. Furthermore, if you belong to any religion which is directly or indirectly opposed to Jesus Christ and the Christians, you are of the devil.¹²²

Therefore, the worship of an idol is the worship of demons and any religion that directly or indirectly opposes Jesus Christ is also the worship of demons.

¹²⁰ Barker, 909.

¹²¹ Guthrie and Motyer, 227.

¹²² Uzorma, *Occult Grand Master Now in Christ*, 55.

It is now crystal clear why idolatry is a powerful weapon of demonic activities in the Old Testament. It was used to deceive, manipulate, and derail Israelites from the true worship of Yahweh. Idols are demons. “Because Satan had been with God for so long in heaven, he knew how much God hated sin, that it would not be tolerated.”¹²³ Satan always did all he could to make the Israelites break the covenant relationship with the jealous God. “God will not put up with rivalry or unfaithfulness. Usually his ‘jealousy’ concerns Israel and assumes the covenant relationship (analogous to marriage) and the Lord’s exclusive right to possess Israel and to claim her love and allegiance.”¹²⁴

Demons’ Weapons in Golden Calf and Moses Leadership’s Lesson

A practical example of the manipulation and deceit is the golden calf (Exod. 32:1-35). The Bible says, “Then they said, these are your gods, O Israel, who brought you up out of Egypt. ... Afterward they sat down to eat and drink and then got up to indulge in revelry” (Exod. 32:4b, 6b). God’s response is, “‘I have seen these people,’ the Lord said to Moses, ‘and they are a stiff-necked people. Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation’” (Exod. 32:9-10). Moses’ response to God is, “‘But now, please forgive their sin. But if not, then blot me out of the book you have written’” (Exod. 32:32). God does not destroy them. Biblical scholars and Christian leaders need to learn from Moses’ leadership and his intercessory prayer. Moses was an exemplary leader. Leslie Church comments on the unique intercessory prayer of Moses and states:

Moses says, “If they must be cut off, let me be cut off with them, and cut short of Canaan: if all Israel must perish, I am content to perish with them; let not the land of promise be mine by survivorship.” Thus he expresses his tender affection for

¹²³ Timmons, 87.

¹²⁴ Barker, 117.

the people, and is a symbol of a good shepherd, that lays down his life for the sheep (John 10:11) who was to be cut off from the land of the living: for the transgression of my people, (Isa. 53:8; Dan. 9:26).¹²⁵

Moses' master temperament is melancholy. Because of the nature of his master temperament, he does not find it easy to forgive and forget because of his reflective thought. Tim Lahaye confirms: "Although he appears on the surface to be calm or quiet, many times there is turbulent hatred and animosity burning within. He may never put it into action as would a choleric, but he may harbor this animosity and desire revenge for many years."¹²⁶

But, instead of Moses asking God to destroy the children of Israel in order to avenge what Israelites did to him, he asks God to forgive them. He asks further that if God would not forgive them that his name should be blotted out from the book He has written. What a unique exemplary life! What a lesson to be learned by all Christian leaders!

A New Testament Perspective on the Reality of Demonic Activity

In the world and period of the New Testament, the belief in the existence of demons as the origin of evil and diseases prevailed. People did not doubt the reality of the existence of demons and their wicked activities during the ministry of Jesus as some do today.¹²⁷ The researcher explore this belief in the life and ministry of the Lord Jesus Christ and then in the apostles.

The Ministry of the Lord Jesus Christ and the Wicked Activities of Demons

¹²⁵ Leslie F. Church, *NIV Matthew Henry Commentary in One Volume* (Grand Rapids, MI: Zondervan Publishing House, 1992), 113.

¹²⁶ Tim Lahaye, *Spirit-Controlled Temperament* (Wheaton, Illinois: Tyndale House Publishers, 1966), 39.

¹²⁷ Quay, "Angels and Demons" 20.

The ministry of John the Baptist, the forerunner of the Lord Jesus Christ, is uniquely significant to the ministry of the Lord because John's message of baptism of repentance briefly explains the purpose and intention of Christ's ministry on earth. John preached a baptism of repentance and said, "Repent, for the kingdom of heaven is at hand" (Matt. 3:2, Luke 3:3). Norval Geldenhuys writes "So the baptism is the outward sign and seal that God has forgiven their sins. John himself could not impart forgiveness; God alone can give it and only to the true penitents."¹²⁸ Barker adds, "Repentance is a radical change in one's life that involves forsaking sin and turning or returning to God."¹²⁹ John did not baptize the Pharisees and Sadducees because they failed to bear fruits or show any evidence of repentance. Therefore, John was preparing the hearts and lives of the people to show internal and external evidences of genuine repentance through the Lord.

The internal evidence of genuine repentance is the total transformation of the inner-being, in which one forsakes his or her sin and decamps from the kingdom of Satan to the kingdom of God. Internal evidence is not understood as only knowledge or the arrival at a mere mental state. Leite explains.

In the ministry context of our Lord, evidences of our beliefs are not abstract reasons of our mental states for believing as we do. Much of contemporary epistemology assumes that the reasons upon which we base our beliefs are always mental states. In the first instance, this is a claim about the nature of the relevant reasons. But in some cases the evidence is our reason for believing as we do. So, on this view, in any such case our evidence is some mental state or states.¹³⁰

¹²⁸ Norval Geldenhuys, *The New Internal Commentary of the New Testament: Commentary on the Gospel of Luke* (Grand Rapids, Michigan: WMB Eerdmans Publishing Company, 1975), 136.

¹²⁹ Barker, 1466.

¹³⁰ Leite, 91.

Therefore, internal evidences of beliefs are genuine repentance and transformation of the inner-self or inner-being. The convert becomes deeply rooted in Christ Himself, His life, ministry, word and His power used over the kingdom of darkness or Satan.

There are several New Testament examples of internal evidences coupled with belief. First, the Apostle Paul demonstrated an inward change when he began to preach the faith he had earlier tried to destroy (Acts 9:1-7, Gal. 1:23-24). Second, Peter the Apostle denied Jesus but repented and wept bitterly (Matt. 26:75, Luke 22:62). Third, Zacchaeus the tax collector was ready to pay back four times whomever he had cheated (Luke 19:1-9). Fourth, the Samaritans believed Jesus to be the Savior of the world and brought many to Him (John 4:39-42). Fifth, the penitent thief on the cross was with Christ in paradise that very day (Luke 23:42-43).

Whenever there is genuine repentance of heart and people turn to Jesus Christ, there is always an automatic growth and expansion in God's kingdom. But Satan's kingdom begins to operate in diminution and loss. This is because the kingdom of God is the sovereign reign of God in the heart of believers. Ezekiel Ajibade, in the *Journal of Theology*, defends this idea. He writes, "The kingdom is not a physical, political, territorial, or social establishment but the sovereign of God in the heart of a believer. Wherever God's rule is experienced and acknowledged, there is a kingdom of God."¹³¹

Secondly, John's baptism of repentance is also external evidence to Jesus' ministry and the kingdom He brings. Jesus breaks the yokes and powers of Satan in the

¹³¹ Ezekiel A. Ajibade, "The Kingdom of God and Spiritual Warfare," *Oghomoso Journal of Theology* vol. xii (December, 2007): 108.

lives of people who believe in Him. He sets them free from the demonic kingdom's claws of Satan so that they can live in the kingdom of the Lord.¹³²

In other words, after the internal evidence of genuine repentance, new Christians need the external evidence of genuine "freedom" from the claws and kingdom of Satan. Neil T. Anderson, in his book titled, "The Bondage Breaker," confirms this idea. "The second concept of the successful Christian life is freedom, which is the central theme of The Bondage Breaker."¹³³ The Bible says, "So if the Son sets you free, you will be free indeed" (John 8:36). For people to receive and obtain their freedom, Jesus heals many and casts out demons from their lives.

There are many practical examples in the New Testament of people who were demonically possessed or oppressed, or whose diseases were of demonic origin. For instance, a person who could not speak (Matt. 9:32, Luke 11:14), who were deaf or had epilepsy (Mark 1:26, 9:25), dumb and blind (Matt. 12:12), and had curvature of the spine (Luke 13:11).¹³⁴ Therefore, scholars believe that Jesus Christ authoritatively cast out demons from the possessed and healed diseases that were of demonic in origin. For instance, a woman was in the synagogue who had been crippled for eighteen years. The Savior, who always noticed among the multitudes those who were in exceptional need, observed her and called her to Him and healed her. The text says that the woman's illness came from an evil spirit.¹³⁵ He gave people freedom and absolute wholeness.

¹³² Boyd, *God at War*, 199.

¹³³ Neil T. Anderson, *The Bondage Breaker: Study Guide* (Eugene, OR: Harvest House Publishers, 1993), 12.

¹³⁴ John Sutherland Bonnell, "Jesus and Demon Possession: Jesus Christ's Teachings," *Theology Today* 13, no. 2 (July, 1956): 213.

¹³⁵ Geldenhuys, 374.

Geldenhuis agrees with this idea, “Once again the Savior revealed His divine power by casting out a devil from a possessed person. It was a kind of evil that made victims dumb as long as he prevailed over him. But after Jesus had exorcised the evil spirit by his authoritative utterance, the man could immediately talk again.”¹³⁶ In other words, as Boyd puts it, “Hence when Jesus shows up, the legion of demons must leave.”¹³⁷

Some are nervous about attributing these New Testament miracles of healing and exorcism to the Lord Jesus Christ, as James D.G. Dunn and Graham H. Twelftree have communicated. Dunn and Twelftree state, “Since the epochal of D.F. Straus on the mythical of the miracle stories in the gospels, Christian scholarship has been distinctly nervous about making too much of miracles attributed to Jesus.”¹³⁸ Rudolf Bultman’s comments are often quoted in this regard: “It is impossible to use electric light and the wireless and to avail ourselves of modern medical and surgical discoveries, and at the same time to believe in the New Testament world of demons and spirits.”¹³⁹ But even with all of these modern medical and surgical discoveries, some scholars still believe that some diseases that Jesus heals are demon-possession and of demonic origin. Barker states, “To Pagans, ‘demons’ meant a supernatural being, whether good or bad, but Luke makes it clear that this was an evil spirit. Such a demon could cause mental disorder

¹³⁶ Geldenhuis, 326.

¹³⁷ Boyd, *God at War*, 195.

¹³⁸ James D.G. Dunn and Graham H. Twelftree, “Exorcism in The New Testament,” accessed October, 2015, www.archive.churchsociety.org/churchman/document/Cmam_094_3_Dunn. PEIF 210.

¹³⁹ Dunn and Twelftree, 210.

(John 10:20), violent action (Luke 8:26-29), bodily disease (Luke 13:11-16) and rebellion against God (Rev. 16:14).”¹⁴⁰

Boyd also agrees with the reality of these demonic activities and states, “They possess people, incite others to violence and deceit, and generally afflict the world with famine and disease.”¹⁴¹ Therefore, it will be biblically and historically wrong to dispute and deny Jesus Christ ministry as a successful exorcist. Dunn and Twelftree further defend this view of Jesus:

To sum it up, it would be flying in the face of the evidence and a grave abuse of the historical critical method to dispute the essential historicity of the gospel narratives which depict Jesus as a successful exorcist. Jesus was remembered as one who cast out demons with authority during his ministry—a memory preserved both within and without Christian tradition. Indeed, his reputation was such that his name was frequently evoked by would-be exorcists both after and even during his ministry.¹⁴²

Therefore, the practical and visible, external evidences were genuinely convincing and undeniable.

Jesus Christ’s life and ministry of teaching, preaching, and exorcism have some major significances in this world and the world to come. First, Jesus saw His exorcism as the defeat of Satan and his host of demons. “He was casting out Satan himself (Mark 3:33). [He saw His exorcism as evidence] that He was the one stronger than the “strong man” (Satan), the one who had overcome Satan and was now plundering his goods. (Mark 3:27).”¹⁴³ According to Boyd, this is, “the overcoming of the diabolical power, the

¹⁴⁰ Barker, 1574.

¹⁴¹ Boyd, *God at War*, 177.

¹⁴² Dunn and Twelftree, 215.

¹⁴³ *Ibid*, 219.

mortal enmity of God.”¹⁴⁴ Second, “Jesus also saw exorcism as effective by the power of the spirit. ‘It is by the spirit (or finger) of God that I cast out demons’ was his own quite specific claim (Matt. 12:28, Luke 11:20).”¹⁴⁵

Finally, Boyd states, “Jesus is the bringer of the kingdom of God, for he is the vanquisher of the kingdom of Satan.”¹⁴⁶ Therefore, one can perceive and convincingly say, “Jesus saw exorcisms thus effected as the manifestation of the final reign of God. Since it is by the spirit of God that I cast out demons, then has come upon you the kingdom of God (Matt. 12:28).”¹⁴⁷ Therefore, the life and ministry of exorcism of the Lord Jesus Christ has eternal significance and consequences in this present world and in the world to come!

The Twelve Apostles and the Wicked Activities of Demons

Jesus not only demonstrated practical healing and exorcism in His life and ministry, He gave His disciples power and authority to heal the sick and cast out demons. (Matt. 10:1-5; Luke 9:1-6, Mark 6:7-13). Therefore, the vision and ministry of the Lord Jesus Christ fully incorporated the ministry of His disciples. He knew the nature of demons and their wicked activities as the origin of evil, disease, and other evil activities that can affect the body and spirit of humanity.

Having taught this knowledge and awareness of demons, the Bible says, “When Jesus had called the twelve together, he gave them power and authority to drive out all demons and cure diseases, and he sent them out to preach the kingdom of God and to heal

¹⁴⁴ Boyd, *God at War*, 249.

¹⁴⁵ Dunn and Twelftree, 219.

¹⁴⁶ Boyd, *God at War*, 188.

¹⁴⁷ Dunn and Twelftree, 220.

the sick” (Luke 9:1-2). “A new phase of Jesus’ ministry began when he sent out the apostles to do the type of preaching, teaching, and healing they had observed him doing (Matt. 9:35).”¹⁴⁸ They were sent out to the battlefield to do spiritual warfare for the Kingdom of God and carry out the major kingdom works as stipulated in the Holy Scriptures. Ajibade defines this kind of spiritual warfare, “Spiritual warfare is the conflict between the kingdom of light or the kingdom of God and the kingdom of darkness which is Satan’s kingdom. It is warfare in the realm of the spirit involving the heavenly army and the church (as its earthly force) and satanic army and evil men (as their earthly agents and force).”¹⁴⁹

Matthew records Jesus’ instructions this way, “as you go, preach this message: ‘The kingdom of heaven is near.’ Heal the sick, raise the dead, and cleanse those who have leprosy, drive out demons” (Matt. 10:7-8). The three kingdom tasks include: First, preach and teach the kingdom of God; second, heal the sick, and third, cast out demons. Jesus Christ gave His disciples divine power, to carry out divine goodness and also for the uniqueness of His kingdom. Dunn and Twelftree write: “The kingdom, the final rule of God, manifested itself in healings and cures which liberated individuals at every level of their being, including not least the physical and mental.”¹⁵⁰

The first task is to preach the kingdom and that takes priority. According to Ajibade, “The kingdom is not a physically, territorial, political or social establishment but the sovereign reign of God in the heart of the believer. Wherever God’s rule is

¹⁴⁸ Barker, 1583.

¹⁴⁹ Ajibade, 108.

¹⁵⁰ Dunn and Twelftree, 20.

experienced and acknowledged there is the kingdom of God.”¹⁵¹ Therefore, the preaching of the kingdom is to make people surrender their hearts and lives to God’s sovereign power that they may be able to experience and acknowledge God’s rule in their hearts and lives. They are to renounce and forsake demons, their former masters. The Apostle Paul shows that the Corinthians renounced and forsook demons, their former masters. He states, “I do not want you to be ignorant. You know that when you were pagans, somehow or other you were influenced or led astray to mute idols” (1 Cor. 12:1b-2). Barker confirms this idea, stating, “At one time, the Corinthians had been led by various influences to worship mute idols (see 8: 4-6 and notes) but now they are to be led by the Holy Spirit.”¹⁵²

Furthermore, the apostles were to heal the sick and cast out demons. Jesus knew, and Christians today are to know that some sicknesses and problems are of demonic origin and demonically rooted. Paul Tillich explains that the first difficulty people will face when Jesus has sent them out with power and authority to heal: many people will say they are whole and they do not need healing.¹⁵³ “And if you come to them with the claim that you will cast out the demons which rule their lives they will laugh at you that you have a demon; just as they said to Jesus.”¹⁵⁴ They also laughed at Jesus and accused Him of being possessed by Beelzebub. Dunn and Twelftree write:

This is probably an echo of the charge laid against Jesus by the Pharisees preserved in Mark 3:22. He is possessed by Beelzebub and by the prince of demons he casts out demons! These two very different sources provide mutual

¹⁵¹ Ajibade, 107.

¹⁵² Barker, 1783.

¹⁵³ Paul Tillich, “Heal the sick, Cast Out Demons,” *Union Seminary Quarterly Review* 11, no. 1 (November, 1955): 3.

¹⁵⁴ Tillich, 3.

confirmation that the Pharisees and their heirs were not able to dispute the success of Jesus' power where demons or evil spirits were concerned. All they could do was to cause doubt on the source of that power.¹⁵⁵

When Jesus healed the demon-possessed man who was blind and mute, the Pharisees, the enemies of Jesus said, "It is only by Beelzebub the prince of demons that this fellow drives out demons" (Matt. 12:24, Mark 3:22, Luke 4:15). The enemies of the Lord Jesus Christ publicly declared that He was casting out demons by Beelzebub, the prince of demons. This was intentional, open mockery and accusation against the Lord Jesus Christ. Barker says about Beelzebub, that he is "The Prince of the demons (12:14); the Greek form of the Hebrew name Baa-Zebub ('lord of the flies') which is a parody on and mockery of the actual epithet, Baal-Zebul ('Exalted Baal' or 'Baal the prince,') ... The name came to be used of Satan."¹⁵⁶ But Jesus Christ also rendered their intentional, open mockery and accusation to be illogical, irrelevant and meaningless. Dunn and Twelftree explain.

Finally, we can say that Jesus saw his exorcism thus affected as the manifestation of the final reign of God. "Since it is by the spirit of God that I cast out demons, then has come upon you the kingdom of God.' (Matt. 12:28) ... the end of the age is upon you; the characteristics of the final reign of God are already being enacted in my ministry; you are witnessing the power of the age to come already in operation.¹⁵⁷

The enemies of Jesus were living witnesses to the infallible evidence of the kingdom that Jesus brought, which is from eternity to eternity.

¹⁵⁵ Dunn and Twelftree, 213.

¹⁵⁶ Barker, 1480.

¹⁵⁷ Dunn and Twelftree, 220.

CHAPTER THREE: LITERATURE REVIEW

The researcher surveyed literature to establish that there are demons in the air, on the land, in the water, in the fire, and under the earth that can be seen face-to-face. The researcher emphasizes above all that this project is deeply rooted in the culture, social life and traditional religion of the Yoruba people of the Southwestern Nigeria. The theology is also perceived and understood from the point of view of Southwestern Nigerian Christians in West Africa. In order to frame this literature review, the researcher first explored the idea of the non-existence of demons and angels.

Voices Advocating the Non-Existence of Demons

This section reviewed the idea that angels and demons do not exist as some contemporary scholars and people believe. These voices advocating for the non-existence of demons are a compulsory bus stop through which this researcher needs to pass in order to establish in subsequent section the reality of demonic existence.

The voices that contend demons and angels are non-existent cry out from different quarters and nations of the world, and these loud utterances of the denial of demons' existence are well communicated. They have "provoked a wide range of responses in the Western world,"¹ according to James Beilby and Eddy, who state, "Commonly, Western academics dismiss contemporary belief in angels and demons as an unfortunate

¹ James K. Beilby and Paul Rhodes Eddy, *Understanding Spiritual Warfare: Four Views* (Grand Rapids, MI: Baker Academic, 2012), 16.

idiosyncrasy associated with such questionable belief systems as the new age movement or religious ‘fundamentalism.’”¹ However the voices of this denial are less heard and communicated in Africa, Asia, and other continents and nations of the world than in the Western world. Walter Sundberg agrees that the Western world prefers to believe in the non-existence of demons: “Our culture recognizes, of course, that there are bad things in the world. The news is filled with reports of one calamity after another. But, our society is scientifically rational and politically practical in its approach to manifestations of evil.”²

There are several reasons for this denial. First, contemporary scholars understand and see this denial of angels and demons from the perspective and concept of deism or from a naturalistic world view. This means that the idea of angels and demons is associated with the myths, superstitions and primitive beliefs of ancient people. Beilby and Eddy clearly state:

In the eyes of many modern scholars—and reflective of a deistic or naturalistic worldview—the very idea of such creatures is commonly linked to such things as “mythology” and “superstition” and a “primitive” mindset. From this perspective, it is believed that modern science has put to rest a notion of taking such things seriously.³

Beilby and Eddy also write that a school of thought known as Theological Modernism additionally emphasizes that the concept of angels and demons is mythical and antiquated. It is seen as paganistic. Ossai-Ogbah further states, “The theological Modernists stress that concepts of angels and devils are mythical. The foundation for the

¹ Beilby and Eddy, 17.

² Walter Sundberg, “The Demonic in Christian Thought,” *Luther Quarterly* I, no. 4 (Winter, 1987): 414.

³ Beilby and Eddy, 16.

belief in angels and devils are claimed to be paganistic.”⁴ They further stress that those who hold this view, such as Emil Brunner, believe that the early church interpreters of the Bible found its meaning to be different from what its writers meant. Although demons and angels can be found in the Bible, theological modernists maintain that the belief is antiquated and insignificant. Ossai-Ugbah further states

Emil Brunner and others of like mind stress that, interpreters of the demonic in the early church replaced personal spirits with impersonal demonic forces and when they speak of the “demonic” and “satanic” they mean something wholly different from what the writers of scripture meant when they wrote about angels, demons, and spirits.⁵

Rudolf Bultmann, well known as one of the pioneers in the field of New Testament form-criticism in Marburg, Germany, has a similar view with Emil Brunner.

Jung Young Lee describes it this way:

As a result of his [Bultmann’s] unsuccessful attempt, he has concluded that the accounts of Jesus in the New Testament which we preach today are nothing more than the faith of the later church. The later church is often regarded as the source of Christian theology because Bultmann thought that this faith was developed and formulated by the church without having the clear picture of what Jesus actually said and did.⁶

Therefore, Emil Brunner and others believe that the early church interpreters replaced the personal spirit with impersonal demonic forces. Bultmann defends the idea that the later church did not have a clear understanding of what Jesus actually said and did.

Another example of the diverse schools of thought that deny the existence of angels is the Read Back Theory. The Read Back Theory maintains and defends that Jesus

⁴ Chikaogu D. Ossai-Ugbah, *Life Without Chains: Basics in Demonology* (Jos: Stream Christian Publishers, 2001)1.

⁵ Ibid, 2.

⁶ Jung Young Lee, “Bultmann’s Existentialist Interpretation and the Problem of Evil,” *Journal of Religious Thought* 26, no. 3 (Autum-Winter, 1969): 65.

neither contended in battle with demonic dominions nor intended to overthrow their kingdoms in any form, during His life and ministry on this planet earth. Therefore, issues of exorcism in the life and ministry of the Lord Jesus were wrongly interpreted and given a retracted record. Ossai-Ugbah explains:

Jesus never contested or battled for the overthrow of the devil's dominion in any place. Cases of exorcism or scenes of demonic character were only erroneously interpreted into the action of Jesus. The ethical orientation, cultural praxis, and religious outlook of the first century Palestine were only read (back) into the ministry of Jesus. ... In other words, the New Testament writers and early church interpreters gave the actions of Jesus "a retracted account" in time with their ethical orientation, and psycho-spiritual Weltanschauung. So, Jesus never really cast out demons or used any language that presupposed a demonic activity.⁷

In other words, writers of the Gospels wrote after Jesus' day and influenced the scriptures to erroneously report that Jesus cast out demons.

A related stream of thought is the accommodation argument. It is described this way by John Bonnell:

Jesus did not believe in demons, or at least did not believe in the demonic origin of disease, but that He accommodated Himself to the views of the people of His day and of His own disciples. Those who hold this viewpoint contend that the sayings of Jesus on this theme have been colored by the prevailing beliefs of His reporters.⁸

In other words, Jesus only appeared to cast out demons because He was trying to accommodate the people of his time who did believe in the existence of demons.

This school of thought and its concept are not in doctrinal and biblical harmony with the scriptures. Alfred Plummer therefore concludes, "If the demons were there and

⁷ Ossai-Ugbah, 3.

⁸ John Sutherland Bonnell, "Jesus and Demon Possession: Jesus Christ—Teachings," *Theology Today* 13, no. 2 (July, 1956): 215.

Christ expelled them and set their victims free, there is nothing to explain: the narrative is in harmony with facts.”⁹

A second reason for the denial is that the present modern world, as well as liberal Christianity and theology, do not acknowledge angels and demons to be a real and active part of Christian faith. Rather, they see the concepts as outdated and non-modern. They consider this to be a belief held before science could explain events. Quay argues, “Until the rise of liberal Protestantism, Christians of all kinds acknowledged the existence of both angels and demons as part of their faith.”¹⁰ Beilby and Eddy state, “Following in the train of this skeptical thought, much of modern, liberal Christianity has tended to see angels and demons as outdated ideas that are best left behind (except, perhaps, as poetic metaphors for expressing the idea of evil).”¹¹

Due to the advancement of technology, some hold the view that the belief in the New Testament world of demons and miracles is absolutely irrelevant. Beilby and Eddy unfold this idea: “This sentiment was famously captured by Rudolf Bultmann; ‘It is impossible to use electric light and the wireless and to avail ourselves of modern medical and surgical discoveries, and at the same time to believe in the New Testament world of spirits and miracles.’”¹² As Bultmann has said, science has made some people deny the existence of demons and angels.

Sundberg describes this view this way, “Theologians relegate the concept to the irrational, archaic thought—world of the devil, fallen angels, and pagan deities, fitting

⁹ Ossai-Ughab, 3.

¹⁰ Quay, 20.

¹¹ Beilby and Eddy, 16.

¹² Ibid, 17.

perhaps, for the patient church historian but not for the practitioner of the queen of the science.”¹³ This influence has even made some Christians publicly preach and teach that the era of miracles has gone.

A third reason for the denial is that the existence of demons or evil, to some people, has been reduced to physical or ontic evil and to natural forces “such things as tornados, viruses, insects, pests, and floods, thought good in themselves as part of the natural world-order, can yet be regarded also as evil, since they can bring pain, emotional torment, and death to man.”¹⁴ Beilby and Eddy write that some see the idea of demons as mere natural evil or forces: “Some, while retaining a place for the linguistic categories of ‘Satan’ and/or the ‘demonic’ do so only in a thoroughly reinterpreted form, reducing them without remainder to metaphors for purely naturalistic forces.”¹⁵ Sundberg explains this view, “Hence that which is ‘bad’ is generally interpreted to be the result of natural, accidental causation (e.g. disease) of inadequate social institutional arrangement requiring reform (e.g. crime).”¹⁶

Others have reinterpreted demons to be mere metaphors of moral evil. For example, these commentators have said that when the bible mentioned demons, it is really talking about sin and the attitudes necessarily resulting from sin or sin and its consequences.¹⁷

¹³ Sundberg, 414.

¹⁴ Quay, 26.

¹⁵ Beilby and Eddy, 17.

¹⁶ Sundberg, 414.

¹⁷ Ibid, 27.

Quay points out a major problem with this view point, “All such explanations ultimately make ontic evil an essential element in God’s creation, with moral evil its consequences. But, how would a good creature tempt or ‘suggest’ sin to sinless and not-yet-concupiscent man?”¹⁸ In other words, who was responsible for the temptation and fall of humankind if evil is only ontic? Many scholars believe that Satan and his host of fallen angels are the origin of sin and that they are responsible for the temptation and fall of humankind. Therefore, the concepts of demonic evil as merely ontic evil or moral evil are not doctrinally and biblically sound.

A fourth cause of the denial is that some see demons as principles of evil likened to disease germs that attack at random. From this point of view, demons are inevitability. Clarence Lakin writes: “They claim that what we call Satan is only a principle of ‘evil.’ That this ‘evil’ is a sort of ‘malaria,’ an intangible thing like disease germs that float about in the atmosphere and attacks the heart of people under certain conditions.”¹⁹

To the African mind, this concept of associating demons with malaria-like fever is not congruent with the current African experience with demons. Malaria killed many white missionaries in Africa and made Africa to be known in the nineteenth century as the white man’s grave. But that was before the discovery of preventions to malaria. Malaria and other contagious diseases can be prevented. However, the typical West African experience with demons is that they are an ongoing reality, rather than preventable disease.

Whatever the reason for the denial of demons, some Westerners still study demonology simply out of historical interest and ethical politeness. Beilby and Eddy

¹⁸ Quay, 27.

¹⁹ Clarence Lakin, *The Spirit World* (New York: Cosimo, 2005), 8.

explain, “For others, study of the development of the concepts of Satan and/or the demonic over time is a matter of purely historic interest, or can actually serve for an ethical purpose today by exposing the dangers of framing the other as diabolical.”²⁰ So, this study is not an attempt to gain a better understanding of the demonic. Rather, it is mere intellectual curiosity in how other cultures view demonology. For many of the Western mind, angels and demons simply do not exist.

Western Unbelief Fails to Help

One of consequences of this Western unbelief is that Christians in Southwestern Nigeria and in other places throughout the world are left without any aid from academia for combating the forces of spiritual darkness.

In the process of this research, this researcher was shocked about two things in the academic understanding of demonology. First, some books written on the spirit world of God and Satan or demons really have nothing or almost nothing to say on the demonic spirit world and their activities. In other words, there are no practical face-to-face experiences with demons, the demonic spirit world, and their activities, in most academic books and journals. Timmons also observed this:

I discovered that there was precious little available information concerning the spirit world or the devil in the whole body of Christian literature. The few books that could be found left me dissatisfied. They dealt with some of the scriptures in the bible about the devil, but generally speaking these books addressed the dark kingdom and its activities mostly through supposition, theory and guesswork.²¹

The second shocking thing this researcher discovered in his studying, reading and interactions with people in the United States was that some of the main demonic strategies are very difficult concepts for the Western world and mind to understand. In

²⁰ Beilby and Eddy, 17.

²¹ Timmons, 21.

particular, the ability for demons and their agents to change form has been nearly impossible for Westerners to grasp. This ability of demons, demonic agents, and human agents to change or transform themselves into other shapes or creatures has been a stumbling block to many Western Christians, especially those in the academic world.

Again, Timmons, with his practical experience in the United States of the transformations of demons, demonic agents and human agents, writes:

Quite frankly, this is the most difficult concept for us to understand in the western world. How can these beings change forms? How can they change into the likeness of snake, a bird, or a lion? How does a witch change into an owl and fly through the night? And the only reason these concepts are hard for us to understand is because we are so ignorant about the spirit world. Even close ministerial friends here in the United States have said to me, “I know you are a man of truth and I believe you, but it is difficult to believe.”²²

Boyd and Akande explain why it is difficult to understand how demons and their agents change their form. Boyd argues, “Radical evil can be known only when incarnated and experienced concretely.”²³ Akande explains that these incarnations, changed forms and concrete experiences are accomplished through “some satanic equipment and powerful charms that serve as the sources of their satanic powers.”²⁴

Both of these issues, the lack of practical insight into demons and unbelief of the demonic strategy of transformation, fail to help Christians in Southwestern Nigeria to combat the forces of darkness.

Boyd, Akande and others have shed light on why there is little understanding of demonic strategies and why there is little available information of demonology in Christian literature, even in nations where there are also the best researchers of the world.

²² Timmons, 29.

²³ Boyd, *God At War*, 34.

²⁴ Akande, 3.

First, demons and their spirit world cannot be effectively studied in the abstraction of the scientific method. Boyd writes, “Indeed, ‘Abstractions. . . Distract us from that immediate reality [of evil] and reduce evil to a statistic,’ as Jeffery Burton Russell suggests.”²⁵ The modern, advanced technology cannot explain or clearly articulate demons and their wicked spirit world. Akande writes, “In contemporary Nigerian society, there are unusual events that happen almost every day that cannot be explained by clinical, scientific, or empirical searchlights, but they happen nonetheless.”²⁶

Bonnell reports the testimony of a medical missionary in Africa that, sometimes, there is not physical or medical cause for sickness.

A distinguished medical missionary declared that witchcraft is one of the great evils among primitive people in Africa and that some witch doctors would put a curse or spell on individuals. He had personally known of death to occur within twenty-four hours of the time the spell was placed on a member of the tribe. Sometimes they would pine away for months and then die without any physical cause of death being found.²⁷

Deliverance in the mighty name and power of Jesus is the solution to these unexplainable incidents. This researcher has conducted deliverance for a person made ill by a cause that could not be medically known or found. This victim was healed that very hour, immediately after deliverance.

Demons and their spirit world cannot be effectively studied through science and advanced technology of modern times. This is one reason that many academic Christian

²⁵ Boyd, *God At War*, 34.

²⁶ Akande, XXIII.

²⁷ Bonnell, 214-215.

books are void of practical face-to-face experience with demons, the spirit world, and their wicked activities. But they are real.

A second reason that the Western world has so little knowledge of demonology and demonic strategies is that Christian researchers should not get too closely involved with demonic powers and practices. Demonic powers and practices are forbidden by the Lord (Lev. 19:26, 31; 20:6, 27; Deut. 18:10-11; Isa. 3:2-4). So, to research and to know more of the spirit world of demons, researchers should not join secret cults or engage in the use of the demonic powers to achieve insight. Christians can interview the former agents of darkness who served Satan and his host of demons face-to-face. These are people who have repented and renounced demons through the preaching of the gospel and through power of the Lord Jesus Christ.

Ernest Wendland and Salimo Hacibanba have given practical examples of former agents of darkness who once served Satan but renounced and decamped him and his host of demons to follow Jesus, through the power of the gospel. In reference to the Book of Acts they state, “Many converts were streaming to the churches—converts who were formerly affiliated with the Artemis Cult, practiced magic, consulted astrologers, and participated in various mysteries.”²⁸ They report of modern-day former agents who had served Satan and seen demons face-to-face. These agents had encountered demons because of the nature of their demonic titles, posts and the demonic powers they were controlling. Therefore, scholars and writers can interview those who formerly had served Satan face-to-face. But never should one attempt to use the powers of demons or join the

²⁸ Ernest R. Wendland and Salimo Hachibamba, “A Central African Perspective on Contextualizing the Ephesians Potentates, Principalities, and Powers,” *Missiology* 28, no. 3 (July, 2000): 346.

kingdom of demons to gain insight.²⁹ Researcher would like to humbly emphasize that he will cite the examples of those former agents mentioned above who had seen demons face-to-face in Southwestern Nigeria but researcher does not intend to prove the existence of demons.

A third reason for the lack of Western insight into demonology and demonic strategy is the cultural background of the study of the unusual events to which Akande refers. The culture, social life and traditional religion of the Yoruba people of the Southwestern Nigeria influence how unusual events are interpreted. Theology is also perceived and understood from the point of view of the Nigerian Christians of the Southwestern Nigeria. This cultural background and religion surrounding the unusual events is very important to this project and researcher. But the Western world chooses not to see these unusual events as demonic.

Many Africans have learned a lot from the Western world through missionaries about the gospel of the Lord Jesus Christ which they brought to Africa. Africans are eternally grateful for this gift. However, it is high time that the Western world learn from Africans concerning demons and demonology. This is because the invisible enemies, Satan, demons, and their agents, are the brains behind empty pews in some churches, the resulting sale of churches, and the gradual lessening of Christianity in various societies.³⁰ This world is a battlefield. When one dismisses the demonic, denies their existence, or is careless about spiritual warfare, the enemies will triumph on the battlefield. How does

²⁹ Wendland and Hachibanba, 341-363.

³⁰ Marcus Harmes, "Martians, Demons, Vampires, and Vicars: The Church of England in Post-War Science Fiction," *Journal of Religion and Popular Culture* 25, no. 2 (Summer 2013): 224-225.

one effectively fights the enemies that he believes do not exist? One example of this is the sale of churches in the United States or the Western World

One can understand better why Wallace Gray saw Bultmanns as a threat to Christianity not and a hope. The truth is, to deny the existence of demons on the battle field will allow the invisible enemies to triumph. Gray states:

In November of 1951 Rudolf Bulmann delivered the Cole lectures at Vanderbilt University where I was a graduate student. Frankly, I regarded Bultmann as more of a threat than a hope for Christianity. ... Bultmanns seemed, to many, to be questioning the very foundations of Christian faith.³¹

This questioning and challenging of the very foundation of Christian faith regarding the reality of the existence of demons will give Satan and his host of demons an advantage. How can one fight an enemy that is not known to exist? This is one of the reasons why in this project the researcher explores a face-to-face experience with demons from the background of the culture of the Yoruba people of the Southwestern Nigeria in West Africa. Therefore, the insight to this project is both academic and spiritual.

The Reality of Demonic Existence and Their Spirit Worlds

This section explores face-to-face experience with demons in their spirit world as perceived and understood from the culture, society and traditional religion of the Yoruba people of the Southwestern Nigeria where this researcher was also born, raised and had his face-to-face experiences with demons and their powers. Therefore, as researcher explores face-to-face experiences with demons, he does not intend to prove the existence of demons but rather to establish and buttress his view and fact that demons really exist.

³¹ Wallace Gray, "Bible and Scholarship: Nels Ferre and Rudolf Bultmann," *Communio Viatorum*, 18, no. 3 (Aug 1975): 139.

Demons of the Air

Scholars and commentators believe that God created innumerable hosts of angels who later became demons or gods. Scott states, “Angels accompany the Lord in innumerable host in His triumphant entry into the world (Matt. 25:31); while the outer circle is formed of angels whose numbers are beyond human computation (See Dan. 7:10)”³² Barker further defends this idea that God created indefinitely large numbers of angels.³³

When limitless numbers of demons were cast out of heaven,³⁴ many established their abode in the waters, fire, land, under the earth’s crust, and in the air. Jefferey Russell writes, “A related question is where the spirit lives. ... According to ancient Christian tradition, demons might reside in fire, air, water, earth, underground or darkness.”³⁵ These are the spirit abodes of Satan and his host of demons.

Because of this great number of demons, they are able to have seven occult kingdoms. Four of them are in the air.³⁶ According to the former occult grand master:

The first occult kingdom within the air axis of principalities and powers of darkness is called the Astral Kingdom. This kingdom is a mighty occult realm which is bigger than both the earth and the water occult kingdoms put together, and it has 900,000,000 zones and planes. Each of these zones and planes is ruled by a Dave-male-“guidance spirit.” The Astral Kingdom is ruled by an arch spirit called “Lord Sagna”, who lives in the capital city of the Astral Kingdom known as Sahasra. The City of Sahasra is a mysterious city that is sustained by seven great mountains of light. Sagna is known as Njaba to the Mystical “Adepts” of the

³² Scott, 142.

³³ Barker, 19072.

³⁴ Yusufu Ameh Obaje, “Demon Possession and Our Response As Disciples of Christ,” *Ogbomoso Journal of Theology*, 3 (December 1988): 23.

³⁵ Jefferey Burton Russell, “In the Company of Demons: Unnatural Beings, Love, and Identity in the Italian Renaissance,” *Christianity and Literature* 56, no. 4 (Summer 2007): 673.

³⁶ Uzorma, *Occult Grand Master Now in Christ*, 57.

order of Vairagi. He is the mystical “Lord Brahma” worshipped in the Hindu religion.³⁷

These are the demonic secrets that scholars, preachers, and commentators must recognize in order to establish the reality of demons’ existence in the air. This testimony by the former occult grand master confirms the possibility of seeing these principalities and powers face-to-face, in their kingdom of abode in the spirit world.

This evidence the former occult grand master has provided of numerous zones of countless demons refutes Bultmann, the celebrated German theologian, who denied the existence of demons and once declared, “The idea of Satan and demons is finished.”³⁸ In the *Ogbomoso Journal of Theology*, Yusufu Ameh Obaje, this researcher’s former professor, disagreed with Bultmann. According to Obaje:

The Bible provides ample evidence for the belief in demons. In it we find the story of Lucifer who sinned and was driven out from the throne of grace to become Satan, the opposer of God or the “adversary” (Isa. 14:12, 13; Ezek. 28:11-19; Rev. 12:7-10). He is assisted by countless rebellious angels called evil spirits or demons.³⁹

In other words, these demons are countless and beyond human computation in their spirit world and kingdoms. The largest occult kingdom is in the air.

Wayne McClintock further confirms that there are numerous demons in the air. He classifies demons called “Bhut” in India and states, “Crook (1977: 237) suggests that this amorphous category of spirits consists of two main groups: Vague spiritual beings

³⁷ Ibid, 81.

³⁸ Yusufu Ameh Obaje, “Demon Possession and Our Response as Disciples of Christ,” *Ogbomoso Journal of Theology*, 3 (December 1988): 22.

³⁹ Obaje, 23.

which inhabit the air, sometimes visit the earth, and are inimical to the human race.”⁴⁰
 Therefore, based on what Obaje, McClintock, and the former occult grand master have established, demon numbers are beyond what one could count. They are numerous in the air.

Uzorma reported attaining the highest post and power in the kingdom of Satan. He had his third cosmic initiation into these occult mysteries in the astral kingdom in April 1979. This initiation gave him control of no less than 2,500,000 spirits or demons and the initiation was attended by more than 300,000 spirits and human agents. The former occult grand master testifies:

I was chosen finally to operate in the highest consciousness of mystical power (Tuzassotana). It was during an astral conference that I underwent the initiation. The conference was held in the great spiritual city of Retz in the Venus planet and was attended by more than 300,000 spirits and human agents from different realms.⁴¹

This experience of the large crowd of demons is important in this paper because it enhances what scholars such as Beilby, Eddy, Boyd, Akande, Russell, and others have established: the possibility of seeing these demons face-to-face. More than 300,000 wicked spirits and wicked human agents were in attendance, which were to be mobilized for wickedness and destruction after the meeting. The ordination of a Christian archbishop does not even command and pull such a crowd. Therefore, demons are even in other planets (Uzoma mentioned Venus) as confirmed above.

Beilby and Eddy confirm Uzoma’s testimony: “Noteworthy examples in recent years include psychologist Scott Peck’s personal involvement with two exorcisms and

⁴⁰ Wayne McClintock, “Demons and Ghost in Indian Folklore,” *Missiology*, 18 no 1 (January 1990): 39.

⁴¹ Uzorma, *Occult Grand Master Now in Christ*, 112.

anthropologist Edith Turner's experience of visibly witnessing a spirit entity in Africa."⁴² Boyd also cites an example of Zosia's personal encounter with demons.⁴³ Russell states, "According to Della Barba, ghosts are sometimes visible 'as a result of their attachments to the body and its passion.'"⁴⁴ To this researcher, these personal encounters with demons are satisfactory evidences. Therefore, demons exist as some scholars have established above and one can see them face-to-face.

Demons of Fire

There are numerous demons of fire according to many the scholars cited.⁴⁵ The Bible confirms this idea,

And the devil, which deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night forever and ever. ... If anyone's name was not found written on the book of life, he was thrown into the lake of fire (Rev. 20:10,15).

However, demons purposefully disguise this reality with a false belief that they have inserted into many religions, called the "Lake of Fire." This disguise of their occult kingdom deceptively teaches that the Lake of Fire is actually a place of reforming souls. It is taught to be a reformatory center where souls go after death to work out the character problems of their previous lives.⁴⁶ Quay writes about this deceptive teaching "Whatever is imperfect at death must be reincarnated repeatedly until made perfect; after that he rises from the dead as pure spirit, an angel once again."⁴⁷ The essence of the teaching is

⁴² Beilby and Eddy, 20.

⁴³ Boyd, *God At War*, 34.

⁴⁴ Russell, 693.

⁴⁵ Obaje, 23.

⁴⁶ Uzorma, *Occult Grand Master Now in Christ*, 78.

⁴⁷ Quay, 42.

that the Lake of Fire is a place for human souls to work out all their character problems, like a reformatory center.⁴⁸

But Uzorma exposes this deception:

However, it is still the demons that disguise themselves and appear in the occult kingdoms as those who came out of the lake of fire. Even when the so called advanced mystics and witches have gone forever into the lake of fire, demons still disguise themselves in the spiritual realms and appear like such people, so as to sustain the esoteric thought that mystics, witches, occultists, etc. does not enter the lake of fire. All these are specific manipulations designed by the devil to deceive even the so-called advanced mystics. I have said before that the devil will first of all deceive a person before he will use him to deceive others.⁴⁹

Satan and his host of demons have deceived many people with this manipulated heresy through different religions of the world. Satan and his host of demons are leading many to eternal hell through these false religions and manipulated doctrines and heresy.

Boyd also warns that Satan is a deceptive serpent, exposing the purpose and intention of Satan, “The underlying purpose of this serpent is to deceive and to destroy mankind.”⁵⁰ Satan is heartlessly carrying out this deception through false religions, manipulated heresies and doctrines. Satan cares not which false belief captures people. Truly, the devil has been “a murderer from the beginning, for he is a liar and the father of lies” (John 8:44). Uzorma explains it this way:

The horrible kingdom of fire is a mysterious and powerful subterranean occult kingdom. In the Hindu vedic treatise this kingdom is called Yamalok. The ruler of the fire occult kingdom is an Arch Spirit addressed as “Lord Naga,” but the Hindu mystics call him Yamaraja. He is proclaimed to be the “Lord of death and punishment.” and he is directly in control of millions of mighty dark angels of death known as Yamadutas in Hindu occultism.⁵¹

⁴⁸ Ibid.

⁴⁹ Uzorma, *Occult Grand Master Now in Christ*, 79.

⁵⁰ Boyd, *God At War*, 156.

⁵¹ Uzorma, *Occult Grand Master Now in Christ*, 77.

One is not surprised that Hindu occultism holds this concept and belief of a reformatory center in the Lake of Fire. McClintock has established that in India there is a kind of ghost or demon classified as “Bhut,” “the ghost of the dead, some whom are kindly [while] others are malignant.”⁵² It is also believed in Southwestern Nigeria that some ghosts or demons were known and believed to be kind. From that idea, it is not difficult for some to believe that the demon called “Yamaraja,” (“Lord of death and punishment”) would be kind enough to work out some character problems of people in the reformatory center of the Lake of Fire. One can understand how this doctrine, rooted in Hindu occultism and other religions, solves the character problem by the deceptive belief in the Lake of Fire. The view that whatever is imperfect at death must be repeatedly incarnated so that the imperfection could be made perfect⁵³ is understandable.

Demons of Water

According to Uzorma, there are demons of water. The mystical city of Gupha, (not to be confused with Gupha, Nepal) is the headquarters of the water occult kingdom called “Banwar Kingdom.” It is ruled by a mysterious arch spirit-demon known as “Lord Kaliya” who is neither male nor female, but always manifests as a beast, mainly as a mighty snake with sixteen heads with a precious crown of light on each head.⁵⁴ Gupha was the site of the tragic death of many innocent people because it is a deadly zone of death. Uzorma testifies:

The city of Gupha is directly located in the area generally called “Bermuda-Triangle,” which scientists in America and Europe have declared to be “zone of death.” This is because whatever has travelled physically to the Bermuda-Triangle

⁵² McClintock, 39.

⁵³ Quay, 42.

⁵⁴ Uzorma, *Occult Grand Master Now in Christ*, 75.

has never returned and has never been found, such as airplane and sea-going vessels.⁵⁵

Scientists in advanced countries of the world are unable to discover Gupha, the headquarters of water kingdom, as the power source or reason behind the destruction of lives in the Bermuda Triangle. Demonic power density is responsible for the tragedies of this “zone of death.” Technological and scientific advancements are not the right method of approach to study demons and their spirit world. Beilby and Eddy show that advancements in science and technology even make some people deny New Testament healings and miracles or even the existence of angels and demons. They cite Rudolf Bultmann as an example.⁵⁶ Akande explains the Nigerian context for interpreting these mysteries: “Because these events cannot be explained by empirical or scientific principle, many Nigerians have come to believe that such occurrences belong in the realm of mystery and miracles.”⁵⁷

Bruce P. Rittenhouse writes, “Theologically, the organizing theme in angels and demons is the conflict between religion and science.”⁵⁸ In the Bermuda Triangle, many souls have been lost but current scientific or technological approaches will never discover the real reason. The real reason is that there is a greater concentration of demonic powers, a greater “demonic gravity” in this danger zone called a “zone of death” because it is the headquarters of water occult kingdom.

Although the victims of the Bermuda Triangle cannot be recovered for personal interviews, the experiences of the victims are explained in *The Journal of*

⁵⁵ Uzorma, *Occult Grand Master Now in Christ*, 75.

⁵⁶ Beilby and Eddy, 17.

⁵⁷ Akande, 2.

⁵⁸ Bruce P. Rittenhouse, “Angels and Mission,” *Currents in Theology and Mission* 31, no. 5 (October 2004): 390.

Parapsychology. Ken Drinkwaters, Nell Dagnall, and Lauren Bate call what is beyond the understanding of conventional science “General Subjective Paranormal Experiences” (GSPE).⁵⁹ They explain GSPEs this way:

The current paper focused on percipients’ account of general subjective paranormal experiences (GSPE). Such narratives are of interest to wider society and academics because GSPEs are common. ...GSPE refers specifically to an experience that a person believes is paranormal, that is an exceptional experience beyond the comprehension of conventional science (Neppe, 1990). Further, disambiguation is provided by Orwom (1999), who refers to paranormal experiences as “apparent anomalies of behavior and experience that exist apart from currently known explanatory mechanisms that account for organism – organism information and influence flow” (Irwin 1999 P. 1)

Therefore, GSPEs are experiences that are beyond the understanding of conventional science. They are experiences that exist apart from current explanatory mechanism that describe an organism’s behavior.⁶⁰

It is high time that the Western world begins to give the reality of demons and their wicked powers a fresh reflective thought. Timmons states:

We pride ourselves in the western world on our scientific knowledge. Yet, this knowledge is largely confined to the physical world. We have developed and proven very elaborate scientific theories through empirical methods. Yet, we have no such methodology or instrumentation to understand the spirit world. We know so very little about spiritual things—our spiritual acumen is quite low.⁶¹

Timmons is not alone in beliefs. Edmund Husserl, known as father of phenomenology, also emphasized the spirit world of demons and puts the study of culture or spirit in the right scientific perspective as one studies phenomenological methodology

⁵⁹ Ken Drinkwater, Nell Dagnall, and Lauren Bate, “Into the Unknown: Using Interpretative Phenomenological Analysis to explore Personal Accounts of Paranormal Experiences,” *The Journal of Parapsychology* 77, no. 2 (Fall 2013): 281-294.

⁶⁰ Drinkwater, Dagnall, and Bate, 281-294.

⁶¹ Timmons, 21.

in depth.⁶² Husserl believed in the spirit world. He confirms, “There is not one single life world, but a set of overlapping worlds beginning from the world which is the ‘home world’ and extending to the other world farther away, the worlds of other cultures.”⁶³ These overlapping worlds farther away, the worlds of other cultures, on this planet earth, are the demonic spirit kingdoms.

Not all water demons live in the headquarters of the occult water kingdom. For instance, a group of demons known as “Jaljogan” in India live in waterfalls. McClintock states, “These spirits cast spells over women and children which cause illness and death. They dwell in forests, waterfalls, and hilltops.”⁶⁴ Another group of demons in Nigeria that dwell in the sea are called “Mami Water Cult, under the sea.”⁶⁵ These examples further establish that there are numerous demons that dwell in the sea or in the occult water kingdom of Satan and his host of demons in the wicked spirit world. The Bermuda Triangle is a well-known practical example that is beyond the understanding of conventional science that scholars, scientists, ministers, politicians, pastors and few others in the Western World need to give a fresh reflective thought as regards to the reality of the existence of demons; this is because of the physical and spiritual great loss that Gupha, the demons’ headquarter of water kingdom, has caused to the whole world.

⁶² Ronnie Lessem and Alex Schieffer, *Integral Research and Innovation: Transforming Enterprise and Society* (Surrey, UK: Gower Publishing, 2010), 104.

⁶³ Lessem and Schiffer, 104.

⁶⁴ McClintock, 45.

⁶⁵ Lawrence Nchekwube Nwankwo, “Facing Evil: A Challenge to the Church in Africa,” *AFER* 45, no. 3 (S 2003): 216.

Demons on the Earth's Crust

There are also many demons whose abode is on the earth's crust. Some are in the mountains, valleys, deserts, grasslands, forests, trees, animals, and even human beings. These are humans who have been possessed.

An example of demons living in trees involves the most popular tree in the Southwestern Nigeria, the "iroko" tree or mahogany. Hanna Adetunji, from a small town outside of Oshogbo in the Southwest region of the country, had a real experience with such a demon. At two o'clock in the morning on August 5, 1971, she was deceived by the bright moonlight, thinking it was dawn.⁶⁶ This happens to be a dangerous time for demonic activities. It was even more dangerous for Adetunji because she had to trek on a bushy footpath for three miles, from one village to another, where strange bushes and uncommon iroko trees grew. Akande describes this event:

As she turned a corner, she saw from a distance of about one hundred yards a bright light at the foot of a very tall iroko tree. As she approached the tree, she saw a man with very wide eyeballs, a big nose, and a small head seated behind a clay lamp in the hollow of the base of the tree. Hannah added that when she saw this figure, she knew that he was not a human being, but a spirit that lived inside the mahogany tree.⁶⁷

Scholars, preachers, and former agents of darkness have discovered many different places where demons reside on the land in this planet earth. This is because land is more accessible to humans than other residential spirit worlds of demons. For instance, in the experience of Adetunji, there is a demon that lived in a particular iroko tree that manifests himself to look like a human being at the hollow of the base of the tree.

⁶⁶ Akande, 130.

⁶⁷ Ibid.

In a similar experience in India, a demon called “Daitya” looked like a human being, as recorded by McClintock. He says that Daitya is “a tree dwelling demon whose appearance from the front resembles that of a man.”⁶⁸ Demons can dwell in forests and hilltops.⁶⁹ Also, McClintock recorded evidence of several other demons, such “Deo: another demon who is believed to live in trees and practices cannibalism. ... Dund, who dwells in the jungles, valleys, and mountains,”⁷⁰ and “Banasat: A female spirit who dwells in forests and on slopes of mountains.”⁷¹ These discoveries are the result of personal face-to-face encounters with demons and ghosts on the earth’s crust.

There are many accounts of experiences similar to Adetunji’s. Her experience is what the researcher calls a “jungle forest and demonic encounter.” There is much to be learned from such encounters. Some forests are mysteriously dangerous. When Adetunji met the bright light, she exercised her power and authority in Christ Jesus. She shouted and commanded the demon to dim his light and the demon obeyed. It is worth saying that if Adetunji had not exercised her power and authority in the name of Jesus she would have fallen sick on the spot.

This researcher knew a man in Southwestern Nigeria who was also deceived by the bright moonshine and came in contact with a demon on a bushy footpath. He challenged the demon and commanded it to leave the footpath in his own strength, and became sick immediately. Humans are not powerful, but the name Jesus is a mighty weapon.

⁶⁸ McClintock, “Demons and Ghost in Indian Folklore,” 42.

⁶⁹ Ibid, 45.

⁷⁰ Ibid, 42.

⁷¹ Ibid, 44.

In conclusion, this section establishes the reality of demons existence and their residential dwelling places on land, which include trees, forests, hilltops, jungles, valleys, mountains, mountain slopes, and other dwelling places. It further established that one can see these demons face-to-face and the only effective weapon to their wickedness is the mighty name and power of the Lord Jesus Christ. Adetunji is the typical example of how Christians can be victorious, as Beilby and Eddy wholeheartedly emphasized regarding spiritual warfare.

Demons under the Earth's Crust

There are also demons under the earth crust. Emmanuel Eni, a former marine agent of darkness, was initiated and also made a covenant with the power of the kingdom of darkness in Nigeria and India. He worked directly with the Queen of the Coast, serving in her government. Emmanuel Eni had a face-to-face encounter with demons under the earth's crust. He states:

One day I went to a hidden place in the bush, made some incantations as stated in the books and commanded the ground to open. The ground opened and demons created steps immediately. I stepped in and went right inside the ground. ... I saw a lot of things that are hard to explain. I saw people chained, people used for making money—their duties are to work day and night to supply money to their captors. I saw some elite secret society members who came in to do some sacrifices and would go back to the world with some gifts given to them by the spirit controlling the place. I saw some church leaders who came for powers, power to say a thing and accepted without question in the church. I stayed for two weeks and came back after receiving more powers.⁷²

Scholars and preachers also believe and agree with Eni that there are demons who reside under the earth's crust. These demons under the earth's crust sometimes appear on the earth's surface and manifest in different names and forms for various demonic

⁷² Emmanuel Eni, *Delivered from the Powers of Darkness* (Ibadan, Nigeria: Scripture Union: Press and Books Ltd., 1988), 15.

purpose. They have been known through the practice of necromancy, the veneration of past heroes, spirits of the graveyard, gods, and the ghosts of the dead. Russell writes about demons under the earth's crust when he says, "According to ancient tradition, demons might reside in fire, air, water, earth, underground, or darkness."⁷³

Akande explains how demons and ghosts or spirits of the dead have appeared in what people called "post-death visitors" during commercial activities that took place only in the night market. He wrote about the "Night Market for Post-Death returnee sellers and buyers." He goes on, "The townspeople could not identify these strange visitors—men and women—who thronged in night markets and nobody knew where they came from or where they departed to when the buying and selling ended in the early hours of the morning."⁷⁴ Three facts should be highlighted from this quotation. First, nobody could identify those post-death visitors. Second, nobody knew where they came from. Third, nobody knew where they departed to when buying and selling had ended. The simple solution to this mystery is that these were demons or ghosts that reside under the earth's crust. They come to visit the earth only for their demonic purpose and operation.

One can understand why Akande declares above that nobody could identify these visitors and nobody knew where they came from or departed to. They are from the spirit world of demons and they come only to visit the earth. This researcher emphasizes that the background to Akande's study is deeply rooted in the culture, society and the social life of the Yoruba people of the Southwestern Nigeria in West Africa. This includes the traditional religion and worship of idols or demons of the people.

⁷³ Russell, 693.

⁷⁴ Akande, 183.

McClintock confirms a similar manifestation of demons in India that appear in the name and forms of the spirit of the dead. This category of spirit is called “Bhut” or “Malignant Spirits.”⁷⁵ He states, “Crook suggests that this amorphous category of spirits consists of. ... The ghosts of the dead, some of whom are kindly, others malignant.”⁷⁶ McClintock adds, “This vague spiritual being. ... Sometimes visits the earth.”⁷⁷ This researcher has been a living witness to the action of some of these unidentified beings and demons and their powers in Southwestern Nigeria.

There are other scholars who agree and confirm that there are demons under the earth’s crust. Pamela Tamarkin Reis in the *Journal for the Study of the Old Testament* describe how demons, the spirits of necromancy, ascend to the earth’s surface from the earths’ crust. Reis writes, “With no scriptural foundation, Lev. Rab 26:7 advances the fanciful solution the dead normally arise from the netherworld upside down but if they arise at the king’s behest, they emerge right side up.”⁷⁸ Patricia Cox, in the *Anglican Theological Review*, states, “According to Theodore, demons appear lying on their backs during necromancy.”⁷⁹

Akande records another true story of a post-death experience. Busari Oladipupo died in October 3, 1960, and was buried. But he came back alive to his family to begin his post-death experience. The family refused to have him resides there and rejected him because he had once died. They were certain that he was not really their loved one but a

⁷⁵ McClintock, “Demons and Ghost in Indian Folklore,” 38.

⁷⁶ Ibid., 39.

⁷⁷ Ibid., 39.

⁷⁸ Reis, 9.

⁷⁹ Cox, 139.

spirit from the dead, as described in Scripture: “Just as man is destined to die once, and after that to face judgment” (Heb. 9:27). Therefore the post-death returnee, Busari Oladipupo, was a demon or ghost in disguise. Akande explains:

When the wives and the children saw him they were so frightened and they threw their loads away and fled. ... He then told them that his desire was to return home and live with the family. They told him that the family would not welcome him back into their midst one who had died and been buried. They asked that he leave immediately and seek another place to continue his post death existence.⁸⁰

Akande adds an important fact about the family of Busari Oladipupo. His family members were great hunters fully equipped with demonic powers, “Their father and another elderly uncle, both of whom were hunters and fully equipped in African magical arts, approached him.”⁸¹ These people certainly practiced what the Yoruba call “Ere Ode.” This literally means “hunters’ game.” But the literal meaning of the words give only a partial meaning of the phrase. The correct interpretation and meaning to “Ere Ode” is “The hunters’ display of demonic powers to the people.” Or, “It is the practical and visible demonstration of demons’ powers by the hunters to the people.” As the meaning indicates, on any given day chosen or dedicated to a demonic power display by the hunters, those demonic powers would be practically and visibly demonstrated and manifested to the people. Busari Oladipupo’s father and his uncle, the demonic empowered hunters, were the ones who approached him with the family’s message of refusal and rejection. He then disappeared from their presence.

These demons and their powers are real. Some hunters were custodians of these demonic powers in Southwestern Nigeria. Akande clarified that some hunters in

⁸⁰ Akande, 211

⁸¹ Ibid.

Southwestern Nigeria were fully equipped with demonic powers and these powers or demons sometimes manifest in the name and form of the spirit of the dead.

The demonically equipped hunter members of Busari Oladipupo's family could be compared and contrasted with other demonically equipped hunters in India, since demons are identical in their powers, missions, natures, and activities in different parts of the world. The spirit or ghost classified "Airi" in India is a practical example. McClintock defines Airi as "the famous hill 'bhut' ghost of a man killed while hunting. He is accompanied by hounds whose bark signals calamity for the hearers."⁸² Therefore, if demons can manifest in the form and name of the spirit of the dead or as a deceased hunter in India, then hunters in India are equipped and empowered by demons just as the hunters in Southwestern Nigeria.

These practical experiences support the reality of Emmanuel Eni's face-to-face encounter from the wicked spirit world. The practical examples that Akande gives from Southwestern Nigeria confirm what this researcher has emphasized in this project; that the background to this study is deeply rooted in the culture, social life, and traditional religion and worship of the Yoruba people.

The essence of this section was to establish that there are demons under the earth's crust. Sometimes, these demons who reside underground come to the earth's surface to appear to humans and manifest in different names and forms. These various names and forms include necromancy, veneration of past heroes, gods, spirits of the graveyard, spirits of the post-death returnee, and ghosts of the past hunters. Therefore, demons reside under the earth's crust in their kingdom.

⁸² McClintock, 42-43.

Face-to-Face Encounters with Demons

One possible question that scholars and future readers may like to ask is, since demons are spirit disembodied beings, can one see them? This researcher likes to use the method of Jesus by using a question to answer a question: since God is spirit, can one see God? Great men of God will convincingly answer yes. They will cite examples of when God manifested Himself in the form of an angel, a human being, as one seated on the throne, as glorious cloud of light and fire, and finally, they will say that He incarnated and manifested in the person of Jesus Christ the Lord.

Satan and his host of demons can also manifest in different forms, just as scholars, former agents of darkness and others have testified in writing. Bonnell writes: “They [demons] are of the purest liquid air, invisible to man except as they choose to reveal themselves.”⁸³ They can change forms and can manifest to men. “Satan can manifest in 999 different forms and also in his original beauty, making 1,000 forms in all,”⁸⁴ according to Timmons. For example, Satan can manifest in the form of a vulture that can talk like a human because he can speak all the languages of the world. Also, Satan and his host of demons can manifest in the form of a black man, a white man, a ram, a lion, and a man whose face looks diabolical in an ashen gray color.⁸⁵ A demon can also manifest as a headless horse man.⁸⁶

It has been documented that Satan and his host of demons manifested in the form of a red-eyed demon, possessing webbed wings with cloven hoofs and a tail. Demons

⁸³ Bonnell, 208.

⁸⁴ Timmons, 105.

⁸⁵ Ibid.

⁸⁶ McClintock, 42.

further manifest in the form of a lion to imitate Jesus, a python, cobra, or other snake, a wolf, a large ram with fully curved horns, a fox, various human or angel-like beings with a white robe, usually surrounded by a cloud of glory and a large dragon breathing smoke and fire, but always very fierce in appearance.⁸⁷ Demons also manifest “as a beast (mighty snake) with sixteen heads and with a precious crown of light on each.”⁸⁸ They can manifest as a man of about 35 years; as a mighty violent flame called “Sacred Fire,” and as a ubiquitous red light.⁸⁹

Satan deceitfully appears omnipresent. A demon can appear in the form of a night bird.⁹⁰ When some demons appear, they could be classified as “amorphous category of spirit,” without any regular shape.⁹¹ Demons also appear as black mountains with a mighty human head that is white.⁹² Finally, demons appear on earth as pretty girls and serve as prostitutes in different nations of the world but, they are demons in disguise, conducting their demonic operations.⁹³ Some Christian’s leaders and followers have probably been influenced and trapped through these demon-prostitutes in disguise. For example, Emmanuel Eni, the former marine agent of darkness, ignorantly married an agent of darkness who demonically influenced him to be a human agent of demons.

⁸⁷ Timmons, 106.

⁸⁸ Uzorma, *Occult Grand Master Now in Christ*, 75.

⁸⁹ *Ibid.*, 87.

⁹⁰ McClintock, 43.

⁹¹ *Ibid.*, 39.

⁹² Uzorma, *Occult Grand Master Now in Christ*, 117.

⁹³ *Ibid.*, 32.

Demonic Meetings and Initiations

An initiation into a secret cult that grants one the rite of membership to regularly attend the meeting of the cult may not make it possible for one to see demons face-to-face. But, any initiation or meeting in the spirit world to make a person a human agent of darkness and to serve in the government and kingdom of Satan will certainly make that agent able to see demons face-to-face.

This researcher would like to point out that the Holy Scriptures, genuine Christians, and even some non-Christians, have been against such demonic arts and activities even from time immemorial. Bonnell quotes the Code of Hammurabi, “Extensive references to demonology may be found in ancient Egyptian and Babylonian writings. The Code of Hammurabi provides penalties for those engaging in such arts.”⁹⁴ However, despite biblical and non-biblical penalties, people were still involved in demonic activities. A practical example was Emmanuel Eni. In his face-to-face meeting with Lucifer, Eni testifies:

I destroyed lives to the extent that Lucifer became very pleased and made me Chairman of the Wizards. A month after my chairmanship, a meeting was called. We attended that meeting as birds, cats, and snakes. These creatures are used for the following reasons: (a) turning to birds make wizards more dangerous, (b) turning to cats make wizards able to reach both spirits and humans, (c) turning to rats enable wizards to enter into a house easily, then in the night turn to shadow and then to a human being and suck the victim’s blood. In this meeting, we had only one thing on the agenda: “The Christians.”⁹⁵

Two things are important to note in this testimony. First, Eni saw Lucifer face-to-face. Second, Eni and other human beings transformed to birds, cats, and rats. It was for the purpose of wickedness that they changed forms.

⁹⁴ Bonnell, 209.

⁹⁵ Eni, 24.

Lawrence N. Nwankwo gives a practical example of Emmanuel Omoobajesu, a former witch doctor and agent of darkness who served in the government of Satan and saw Satan face-to-face. But Nwankwo warns readers to strike the balance between the two extremes that he calls, “From witch-craze to witch-denial”⁹⁶ because those demons and their power are real. Nwankwo writes on Omoobajesu:

He claims to have been a witchdoctor who was “captured” by Jesus. ... He therefore, attended meetings, allegedly chaired by Satan himself. According to Omoobajesu’s claims, one of those meetings in 1952 changed his life. One cabinet “minister” (name withheld), mentioned the name Jesus, and Satan is reported to have roared angrily and said painfully to the man, “Why did you arrow me! If you venture to call that name again, I will deal ruthlessly with you” Satan warned.⁹⁷

Some may not believe the authenticity of the power and name of Jesus in this story that made Satan to roar face-to-face at the agent but, this researcher would like to give five reasons to support its authenticity that the name of Jesus is a powerful, mighty weapon.

First, this researcher personally knows a former agent of darkness who went to one of these meetings. At this meeting, the name of a dynamic pastor, who is on fire for the Lord, was mentioned and their meeting scattered into an uncontrollable confusion. A few years ago, this personally known agent publically testified in the open air crusade held within the premises of the church in Southwestern Nigeria where this researcher was the senior pastor before he came to study at Bethel University. This former agent of darkness publically declared his conversion, confession, and renounced Satan and his kingdom in that crusade. If their wicked meeting was thrown into an uncontrollable confusion because the name of a dynamic man of God was mentioned, then what could

⁹⁶ Lawrence N. Nwankwo, “Facing Evil: A Challenge to the Church in Africa,” 225.

⁹⁷ Ibid, 219.

have happened if the name “Jesus” were to be mentioned? Many Christians do not understand the mighty power of the name of the Lord Jesus Christ.

Second, Emmanuel Eni, a former marine agent, also describes how Satan fell from his seat, in one of their meetings, at this meeting:

Satan then asked “Who is that?” One member answered “Jesus” and to our greatest surprise, Lucifer fell from his seat. He shouted at the man and warned him never to mention that name in any of our meetings if he loves his life. It is true that at the name of Jesus every knee must bow (Phil. 2:10) including Satan.⁹⁸

The name Jesus is a mighty weapon as Eni concludes.

Third, Uzorma reinforces the fact that true Christian believers have always been mighty stumbling blocks to demonic operations. Uzorma confirms, “In all of our operations against the believers in Christ, there were many ministers of the gospel that stood as mighty stumbling blocks against the demons in Nigeria.”⁹⁹ He then listed ministers who are known to be highly anointed in the power of Holy Ghost in Nigeria, West Africa. Yet, some Christians do not value being on fire for Jesus or the powerful gifts available to them here.

Fourth, Timmons, who interviewed other former agents of darkness, including Omoobajesu, confirms his face-to-face experience in the wicked spirit world and states, “Emmanuel Omoobajesu once stayed in the spirit world for three years and his spiritual master, a magician, stayed there seven years at one time.”¹⁰⁰ In other words, he had practical face-to-face experience with demons.

⁹⁸ Eni, 22.

⁹⁹ Uzorma, *Occult Grand Master Now in Christ*, 157.

¹⁰⁰ Timmons, 216.

Fifth, the mighty power of the gospel, preached in the mighty name of Jesus, makes many former agents of darkness in Africa to decamp from the kingdom of Satan to the kingdom of the Lord as Omoobajesu has done. Wendland and Hachibamba confirm, “Many converts were streaming to the churches—converts who were formerly affiliated with the Artemis cult, practiced magic, consulted astrologers and participated in various mysteries.”¹⁰¹ Therefore, the power of the gospel made these former agents of darkness listed above, along with Omoobajesu, to decamp from the kingdom of Satan to the kingdom of the Lord Jesus Christ. The power in the mighty name of Jesus is a mighty miracle of manifestation and transformation even in demonic, wicked meetings.

In agreement with what former agents of darkness have stated, Eni has testified how he and other agents of darkness changed forms to birds, rats and cats when they had their face-to-face meeting with Lucifer. Akande also confirms this when he describes “Alitha and Alomata, who magically transformed themselves into live cats and went on a contract mission to kill.”¹⁰² Akande writes that a ruler magically transformed himself into a child, a live cat, and a live dog. These transformations were to escape being killed. He further reports, “Someone in the crowd brought out the sharp cutlass that he was carrying and he was able to cut off the head of the live dog, which immediately returned to the original shape of the king”¹⁰³ Returning to the original shape of the ruler when the head of the dog was cut off was evidence that the ruler actually transformed to a live dog. Human beings changing to the forms of live dogs, birds, cats, and rats are to make them

¹⁰¹ Wendland Hachibanba, 346.

¹⁰² Akande, 46.

¹⁰³ Ibid, 50.

dangerous and to effectively carry out their demonic wicked activities for the purpose of destruction of lives and property.

Martin Luther, that great Christian Protestant reformer, also had problems with demonic rats. Bonnell writes:

Martin Luther attributed many of his maladies and his dreams to demons—the flies which lighted upon his books and the rats which kept him awake at night were supposed to be working under demonic instruction. He believed that insanity was caused by Satan.¹⁰⁴

Martin Luther's experience of demonic activities could be compared with the activities of demons in southwestern Nigeria and other parts of the world.

The essence of this section unfolds these five points: first, Emmanuel Eni and Emmanuel Omoobajesu saw demons face-to-face. Second, human beings, as the agents of darkness, changed forms and transformed to live dogs, birds, cats, rats and children for the purpose of effectively carrying out demonic activities. Third, the name Jesus is a powerful weapon that throws demonic meetings into uncontrollable confusion. Fourth, the name Jesus and the preaching of the gospel have converted many former agents of darkness and made them decamp from the kingdom of Satan to the kingdom of the Lord Jesus Christ. Fifth, as Martin Luther attributed many of his maladies to demons and their operations through rats and others agents, the suffering and ailments of some Christian leaders and followers could be attributed to demonic activities and operations. These face-to-face experiences with demons are deeply rooted in the culture, society, tradition and pagan worship of the Yoruba people of the Southwestern Nigeria.

Other face-to-face Demonic Encounters

¹⁰⁴ Bonnell, 211.

The story of Pastor Ade Adegoke who lived in Igbo-Ora in Southwestern Nigeria and went for forest hunting was a practical example. He went to hunt in the forest at night and had an encounter with a non-normal human being, believed to be a demon, and some demons in animal shapes. This is a typical story that shows one can have face-to-face encounters with demons through mysterious things and coincidence.¹⁰⁵ Some forests are mysterious where coincidental things have often happened such as invisible walking, pounding of yams or cooking, strange lights, strange presences, and strange meetings. But from the researcher's personal experiences, some of these forests are less demonically dense than others, and some are completely free with spiritual warfare than others, all because of the gospel and power of the Lord Jesus Christ in the area.

But, demonically influenced forests still exist. For instance, in June 2012, a community was delivered from what they believed to be enchanted trees that had been unleashing fear on the people for about twenty-five years. These trees were felled recently.¹⁰⁶ The community believed that the "Iroko" or mahogany trees served as the abode of extra-terrestrial spirits and the nocturnal meeting place for adult and child witches.¹⁰⁷

Akande stated that different items were found inside the trees, including a black clay pot, plates, bones, a mug, and a bottle, among other things. The residents of the area used this evidence to corroborate their claim that the trees were enchanted.¹⁰⁸ This researcher agrees with the residents that those items are evidence that beings or demons

¹⁰⁵ Akande, 129.

¹⁰⁶ Ibid, 139.

¹⁰⁷ Ibid, 140.

¹⁰⁸ Ibid, 141.

resided in those trees. It is interesting to know that such trees or forests where demonic creatures reside have also been discovered in northern Pakistan.

McClintock confirms:

Irwine conducted field research in Northern Pakistan and describes several encounters his informants had with Jinn and Chardhail. He concludes that “One thing remains certain in the minds of the people: there are strange creatures in the woods. Shaped like people, who cause great misfortune to anyone who holds them.”¹⁰⁹

Whether in northern Pakistan or Southwestern Nigeria, strange creatures in the woods shaped like people are believed to be demons in woods, trees, or forests by the indigenes of the land especially in Southwestern Nigeria. They can appear to humans face-to-face and they are wicked. They are dangerous, whether in Southwestern Nigeria or Northern Pakistan or in other parts of the world. Therefore, demons are identical in nature, character, mission, and wickedness in different parts of the world. One can then understand better why there are strange and odd activities such as invisible walking in some forests, because demons reside in such forests and change forms.

Most of the time, the walking, meetings, and other activities are invisible. But sometimes their noise may be heard and their presence may be felt. Akande continues the story of Adegoke who went to hunt in the night and states, “When the strange man got close, he saluted the hunter and warned him to be careful when shooting at animals in the bush, as some of them were his children and were not to be killed.”¹¹⁰ Akande concludes that because of the reality of this face-to-face experience with demons, Adegoke made an

¹⁰⁹ McClintock, 46.

¹¹⁰ Akande, 129.

irrevocable decision: “He told me that since that experience, he has not engaged in further hunting.”¹¹¹

This story expresses a top demonic trap set for people. If Adegoke had shot any of the beings in animal’s bodies, the hunter was to die. But if a hunter had been diabolically empowered or possessed, there will be reactions and counter reactions of demonic powers between the hunter and the beings in the animal’s bodies because those animals were also spirit beings that changed forms. The hunter may die and the animal may die. When the animal dies there is sometimes a direct physical confrontation and a direct physical fight, coupled with diabolic confrontation and fight between the agents of darkness and the hunter, on the skin of the deceased animal. This confrontation and fight may take place either in the forest or openly in the village. This researcher will not expand further because this is not the essence of this paper. The point is, those animal beings were traps set to kill the hunter if he were to shoot any of the animal beings. This researcher suggests that, since this hunter was a pastor, he would have prayed, fasted, and asked God what to do. True Christians can fire spiritual bullets at those animals in the name of Jesus.

In addition to learning of this story through the publication by Akande, the researcher’s former General Secretary/President, this story was narrated by Shedun Z. Alao, a personal friend. Alao belonged to the family, mentioned in a previous section, of hunters who used the powers of demons for forest hunting. He narrated this story to the researcher to establish the reality of demons and their powers, their changed forms, manifestations and activities in Ilorin, Kwara state in Southwestern Nigeria when the

¹¹¹ Ibid.

researcher was studying demonology in early 1970s. Alao asked the researcher if he wanted to visit the underground world. He offered to take the researcher to the hunters who were fully equipped and empowered by demons who would diabolically prepare him for the journey to under the earth's crust. The researcher refused because he was not an unbeliever or an agent of darkness. He had renounced Satan, demons, and decamped from the kingdom of Satan to the kingdom of the Lord, Jesus Christ.

As those dangerous animal beings had set traps of wickedness and death for the hunters in Southwestern Nigeria, the ghosts classified as "Sayyid" in India also set traps of wickedness and death for the people. McClintock explains "This term means 'Martyr.' Sayyids are extremely malevolent ghosts who cause illness and death among both humans and cattle. Shrines were erected to appease these creatures (Rose 1978:212)."¹¹² One can clearly understand why demons and ghost are worshipped and why people make sacrifices to appease them in different parts of the world. People hope to avoid their notorious wickedness.

Without the power of Jesus, some forests in the past were demonically dangerous as indicates above in Southwestern Nigeria and Northern Pakistan. Boyd also gives a practical example of demonic wickedness in action from another part of the world by citing an example of Zosia and states, "Instead of eyes, two bloody wounds are staring. The mother driven mad is held by the women. ... It was of course, necessary to annihilate the blind child."¹¹³ The demonic implication and application are the same in different parts of the world because the intention and purpose of Satan and his host of demons is to "steal, kill, and destroy" (John 10:10).

¹¹² McClintock, 44.

¹¹³ Boyd, *God At War*, 34.

The essences of the story of the animal being traps prove five points. First, demons and their powers are real and they fully exist. Second, demons and their agents change forms for the purpose of wickedness and appear face-to-face to humans. Whether they appear innocent and friendly, it is a deceit because the traps of death and destruction are already set and planned. Third, the density and concentration of the powers of demon are not equal in different parts and zones of the world. The effective spiritual war fares and the mighty name of Jesus make the difference. Fourth, demons and their agents demonstrate and visibly manifest their powers that one can see face-to-face, as those hunters and other demonic agents sometimes do. Lastly, some trees and forests are demonically dangerous and some manifest strange demonic presences, demonic mysteries and invisible demonic activities especially those uniquely dedicated to idols/demons. The gospel of our Lord Jesus Christ makes the difference!

Face-to-Face with Demons through Demons Fasting and Invocation

Some former agents of darkness stayed in the spirit world for a few consecutive years for wickedness and destruction. For example, “Emmanuel Omoobajesu once stayed in the spirit world for three years and his spiritual master, a magician stayed there seven years at one time.”¹¹⁴ The intention of a human being living with demons in the spirit world and seeing them every day for consecutive years is for wickedness. Richard H. Hiers reasons that wickedness is their goal because “Demons, of course, were thought of not only as causes of illness but also as deadly enemies.”¹¹⁵ Demonic wickedness is multipurpose.

¹¹⁴ Timmons, 216.

¹¹⁵ Richard H. Hiers, “‘Binding’ and ‘Loosening’: The Matheans Authorization,” *Journal of Biblical Literature* 104, no. 2 (1985): 248.

Omoobajesu and his spiritual master, a former magician, had carried out lots of wickedness and atrocities in the kingdom of Satan when one listens to their testimonies in revivals or open air crusades. One of the demonic methods they used to wreak havoc was to invoke demonic power. Invocation, with demonic prayer and fasting, are means that agents of darkness use to see demons face-to-face. Omoobajesu says “Invocation is the process by which unseen spirits are made to be seen.”¹¹⁶ But he warns that this is a very dangerous thing to do, “But my experience with them is that if you utter foolish words or foolish questions which you are not really sure or do not really understand, they may harm you.”¹¹⁷ As Omoobajesu has said from his experience, demons can harm because their purpose and mission of communication to humans cannot be compared with the angels in heaven. They are miles apart. Russell clarifies, “Of course the difference between angels and demons is that angels communicate with us with compassion, while demons do so to trick, delude, seduce, and exploit.”¹¹⁸ Therefore, demons can harm, exploit, and destroy.

This is confirmed by the fact that in the process of using the power of darkness, some have become insane. This researcher has personally seen some victims. Demons are wicked and want to harm the people who tamper with them. Therefore, Omoobajesu concludes that through invocation the agents of darkness can see demons face-to-face. He shares his experience:

My master started the invocation at about 1:00AM. When the spirit was about to appear, he made us to tremble but, did not move. ... After waiting for a while, the

¹¹⁶ Emmanuel O. Omoobajesu, *My Experience in the Darkness of this World Before Jesus Saved Me* (Lagos: Orimson Comm. Ent., 1968) 19.

¹¹⁷ Emmanuel O. Omoobajesu, *My Experience in the Darkness of this World Before Jesus Saved Me* (Lagos: Orimson Communication Enterprises, 1968), 19.

¹¹⁸ Russell, 693.

spirit came face-to-face and greeted us. ... When they saw that I was unable to understand and speak, they gave me a small bottle of water which I was expected to drink small but I took all. The spirit bit his finger and shook his head. Immediately I finished the water, I started to hear the language of the spirit but [was] unable to speak the language. Then they gave a bottle of oil contents, of which I did not know what it was, for me to drink. This I did and immediately I felt heavier than ever and could hear and speak their language.¹¹⁹

In the field of scholars, Beilby and Eddy have convincingly given evidence that one can see demons face-to-face. They cite the example of “Anthropologist Edith Turner’s experience of visibly witnessing a spirit entity in Africa.”¹²⁰ This citation by Beilby and Eddy supports the testimony of Omoobajesu that he saw demons face-to-face.

Omoobajesu has further disclosed that fasting in obedience to demonic instruction is another unerring method to see demons face-to-face, and to accumulate greater demonic power for diabolic wicked operations. He further discloses:

When we were about to leave the area, the spirit told me to start another nine months of fasting immediately [after] I finished the six months’ fast. The same conditions were applicable. I started the nine months’ fast the following day according to the instructions given to me by the spirits. Brethren, what I saw during the nine months fasting period cannot be expressed in words. ... I became a professor after that one year of fasting which made it two years and three months altogether. My experience during this period of one year and nine months are beyond expression but glory be to God in the highest who redeemed me from destruction.¹²¹

He fasted two years and three months to demons. Then he finally concludes, “If anybody wants to see Satan face-to-face, such a person must fast for eleven months consecutively and eleven days.”¹²²

¹¹⁹ Omoobajesu, 8-9.

¹²⁰ Beilby and Eddy, 20.

¹²¹ Omoobajesu, 9.

¹²² Ibid, 16.

Nwankwo summarizes the authenticity of demonic prayer and fasting for eleven months and eleven days and adds a right quotation that corrects the wrong interpretation and impression that some give to Omoobajesu's testimony. Some had previously quoted Omoobajesu wrongly and said that during such a fast, one must not sleep or doze for eleven months and eleven days. But Nwankwo confirms the authenticity of the fast and rightly quotes Omoobajesu, and that corrects the wrong interpretation and impression given on demonic fasting. Nwankwo states:

Omoobajesu claims that anyone can have such conversations with Satan. But, that the only requirement is that the person intending to do so, "Must fast for eleven months and eleven days consecutively. During this period of fasting, he/she must neither sleep nor doze in the afternoon."¹²³

A few things have to be highlighted for correction and clarification.

First, Omoobajesu did not say he or she must not sleep or doze for eleven months and eleven days but as is clearly stated above, he or she must neither sleep nor doze in the afternoon. This is for the purpose of demonic meditation and prayers. Therefore, one can use the whole night to sleep. Second, there are some who do not even sleep in the afternoon; therefore, the decision not to sleep or doze in the afternoon is no longer news or a difficult thing for some people to do. Third, for one to carry out such fasting, there must be strong determination to do it, and since determination is power and courage within, greater things could be achieved. Lastly, Satan and his host of demons give demonic supernatural power as indicated above. For instance, a demon gave Omoobajesu demonic water so that he could understand the language of the demons and later gave him oil contents so that he could communicate in the language of the demons.

¹²³ Nwankwo, 219.

One of the major things that this researcher wishes to communicate in this paper is that Satan and his hosts of demons are real and their powers are real. Satan and his host of demons equip their agents with demonic supernatural power to carry out many demonic activities. They had started to equip Omoobajesu for wicked demonic activities through fasting. Demonic powers and covenants are involved in such a fast.

Eleven months of serious, consecutive prayer and fasting to Satan demonstrates that the agents of darkness are more committed and dedicated to Satan and his kingdom than some Christian leaders and followers are dedicated to the Lord Jesus Christ and His kingdom. One can now begin to understand better why demons and their agents are looting churches, paralyzing churches, emptying pews, and churches are being put up for sale. Christians cannot fight the battle with no spiritual commitment and dedication to the Lord Jesus Christ. Some leaders and followers do not really fast and pray. But Beilby and Eddy have not only established face-to-face experience with demons; they have also emphasized the importance of dynamic spiritual warfare. They write: “the topic of spiritual warfare never seems to grow old.”¹²⁴ Therefore, spiritual warfare is a must in the body of Christ. Power gifts must be used in churches and denominations for effectiveness and to achieve results for God’s kingdom. Therefore, Christians are not to be involved in demonic fasting, prayer, invocation, incantation and other demonic means of seeing demons face-to-face. It is a prohibition from the Lord.

The essence of this section is to establish that Satan and his host of demons and their powers are real. Through invocation and demonic fasting, one can see demons face-to-face. Satan and his host of demons equip their agents with demonic supernatural

¹²⁴ Beilby and Eddy, 1.

powers to carry out numerous demonic wicked activities. And the Body of Christ must embark on dynamic spiritual warfare against these demonic wicked activities. As clearly indicated and articulated in above experiences by scholars, pastors and the former agents of darkness. Their experiences are rooted in the culture, society and social life of the Yoruba people of the Southwestern Nigeria.

Spiritual Warfare and Deliverance

When spiritual warfare is used to carry out effective exorcism or deliverance, demons sometimes appear face-to-face in disagreement or annoyance against the person carrying out such an effective exorcism or deliverance. Spiritual warfare unseats and dislodges demons. This forces them to relocate and desperately seek for a body in which to rest. This dislodgement that unseats demons is made possible because “spiritual warfare is the conflict between the kingdom of light or the kingdom of God and the kingdom of darkness which is Satan’s kingdom.”¹²⁵ The dynamic power of God’s kingdom puts demons into confusion and trouble in the formidable kingdom of Satan. In the process, they physically appear because they are not happily losing the battle.

Bill Subritzky, in his practical experience, states:

In the spirit I have seen demons on many occasions, and on one occasion I saw a demon with my natural eyes. This happened when I was praying in a church with the vicar and he fell under the power of the Holy Spirit. When I looked up, I saw someone standing behind him. The person was eight feet high, with a round white face and clothed in a black garment which stretched out in a triangular fashion to within a few inches of the ground. I commanded this being to leave the building in the name of Jesus the Messiah. The demon began to walk down the aisle and I followed it until it came to the doors of the building. The doors were closed, but it simply disappeared through the doors.¹²⁶

¹²⁵ Ajibade, 108.

¹²⁶ Bill Subritzky, *Demons Defeated* (Auckland: Dove Ministry Ltd., 1987), 60.

This is spiritual warfare in action. Subritzky actually saw demons face-to-face as did anthropologist Edith Turner. On spiritual warfare, Boyd further adds that when Christians show up on the invisible battlefield, then Jesus shows up. And as Jesus shows up, “the legion of demons must leave.”¹²⁷ When Christians dislodge and force demons to relocate, it is offensive and irritating to them.

Therefore, when the vicar fell under the power of the Holy Spirit that does not mean he was possessed. It means the demon was losing the battle. The demon appeared probably because the vicar was either partly or fully controlled by demonic influence or carnal life. This could be any of the following, or a combination of any of these: lust, pride, fear, doubt, unconfessed sin, and sin in thought, unfaithfulness, and others. The demon appeared because he was losing the battle on one or more of these areas and he did not like it. The Bible tells the secret of why: “The Old Testament presents Satan and his messengers as opposing both to God and man (Job 38:1-7; Ezek; 28:11-19).”¹²⁸ These demonic influences and a carnal life make Christian leaders spiritually weak, and sometimes they make leaders controlled by demonic influence.

To curb and overcome demonic influence, manipulation and deceit, strategic level spiritual warfare is important. According to Beilby and Eddy, strategic level spiritual warfare is against territorial spirits that includes principalities and powers in assigned geographical territories.¹²⁹ In other words, strategic level spiritual warfare unseats demons. It dislodges and throws demons into confusion in their assigned geographical territories. This is very offensive to demons and they desperately seek for a place of rest.

¹²⁷ Boyd, *God At War*, 195.

¹²⁸ Obaje, 23.

¹²⁹ Beilby and Eddy, 179.

It can even provoke them to appear face-to-face in an offensive mood. Demons appear in their offensive moods because, “The dominion of Satan was being confronted and defeated by the effective power of God,”¹³⁰ and the victim who was in the claws of Satan and his host of demons was delivered and set free. The researcher has personally experienced this in his deliverance ministry in Southwestern Nigeria.

Eni also gave details in his practical experience in the spirit world of how spiritual warfare throws demons and their agents into an uncontrollable confusion and defeat, when Christians maintain their true identity in Christ, as Beilby and Eddy have established. Beilby and Eddy prophetically declare Christian victory in spiritual warfare and state, “The more we as individuals live a lifestyle reflecting Jesus, the more we defeat the devil.”¹³¹

Eni discloses that he was so wicked and that he destroyed so many lives that Lucifer made him to be the chairman of wizards; and a month after his chairmanship, a meeting was called and Eni clarified the agenda of the meeting and the subsequent meeting for their demonic wicked operation:

In this meeting we had only one item on the agenda: “The Christians.” We then scheduled to hold an African wizard conference in Benin City (Nigeria) in 1983. We published it in all the dailies and all the public media. All the forces of darkness were mobilized and we were very confident nothing was going to interrupt this meeting. In fact, everything was well planned and there were no loopholes. Suddenly, the Christians in Nigeria went into prayer and praise unto their God. And all our plans were shattered. Not only our plans were shattered but also there was real confusion in the kingdom of darkness. As a result, the witches and wizards conference could not be held in Nigeria. Christians should note that the moment they go into real praises to God Almighty there would be trouble and confusion both in the sea, in the air, and the agents of Satan would have no resting place. Prayer is like throwing a time bomb in our midst and everyone would escape for his/her life. If Christians would realize and use the power and authority

¹³⁰ Dunn and Twelftree, 220.

¹³¹ Beilby and Eddy, 170.

God has given them they would control the affairs of our nation; and only Christians can save our nation.¹³²

This testimony confirms what Beilby and Eddy consistently and prophetically warn about spiritual warfare. When the Christian lifestyle conforms to the likeness and image of Christ, Satan and his host of demons become defeated foes and victims in spiritual warfare, and Christians continue to enjoy their mighty eternal victory in Christ as they dislodge, unseat, and throw demons into uncontrollable confusion.

In conclusion, the Bible says, “When an evil spirit comes out of a person, he desperately seeks for a place to rest, and when he finds none, he goes back to his former house. If it is unoccupied, he brings seven other spirits more wicked than him to live there and the final condition of that man will be worse than the first” (Matt. 12:43-45). In the process of desperately seeking for a body and rest, demons transform into human form and appear to men.

Therefore, for the purpose of demonic wicked activities, “Ghosts are sometimes visible ‘as a result of their attachment to the body and its passions.’”¹³³ Robert Tilton had such an experience and in his experience, Tilton shares:

Demons have personalities; and while they do not have physical bodies, they do have the power to appear to man. Once in the middle of the night a demon knocked on my front door. He looked like any human except he was transparent. He told me that he had been walking through dry places, seeking to possess the body of certain man who he was trying to find. I told him I was not the man, and he could not come into my house. Then I shut the door. Through the window, I watched him go on his way, looking for that person.¹³⁴

¹³² Eni, 24.

¹³³ Russell, 693.

¹³⁴ Robert Tilton, *Exposing Satan's Kingdom* (Port Harcourt: Christ for All Nations Ministries Inc., 1995), 30.

When Christians unseat demons, dislodge them and cast them out through spiritual warfare and exorcism, they disparately and desperately seek for a place to rest in order to carry out their demonic wicked activities. Boyd warns there is only one protection against the kingdom of darkness. He states, “The only protection against the kingdom of darkness is to belong to the kingdom of God. When an individual or an entire generation resists the kingdom, they open themselves up to significant demonic activity,”¹³⁵ Boyd not only unfolds how Christians open themselves to demonic activities. He also shows the secret of why some careless Christians have demons, Christians who do not follow what the Bible says, “Watch and pray” (Matt. 26:42).

The essence of this section was to establish the reality of demons’ existence and their powers used for the purpose of wicked activities. This researcher further established that through spiritual warfare demons can be dislodged, unseated, and thrown into an uncontrollable confusion. This sometimes makes them to appear in an offensive mood to humans because their kingdom has been bombarded, and the victims in their demonic claws have been delivered and set free. They are not happy for the defeat. Therefore, these offensive bombardments, dislodgements, and defeats force demons to relocate, and in the process of this relocation, they sometimes appear to humans as they seek for a body or a place of abode or rest. The background to the study of this project is deeply rooted in the culture, society, and idolatrous religion of the people of the Southwestern Nigeria.

¹³⁵ Boyd, *God At War*, 196.

Conclusion

The researcher has showed that many voices, especially in Western academia, argue for the non-existence of demons. But he has also shown that these voices do not help Christians in West Africa for whom demonic powers are a regular challenge. He has further humbly advised that these voices do not help to curb the demonic operations that are negatively affecting the churches in the Western World that result to lessening and the sales of churches through demonic wicked operations. In spite of this skepticism, the researcher has established the reality of the existence of demons, their powers and their invisible spirit worlds. These spirit worlds include demons of the air, demons of fire, and demons of water, demons on the earth's crust and under the earth's crust. This researcher further established that these demons and their agents incarnate, change forms and appear to humans in multiple manifestations.

The researcher also showed that people, agents and non-agents of darkness, have various means and methods of seeing demons face-to-face. These include initiation, invocation, demonic prayer and fasting, and the use of various meeting places of mystery and coincidence. He further added that demons empower and equip those agents of darkness before they can serve in the government of Satan. These agents of darkness also hold meetings with demons and see them face-to-face in the spirit world.

The researcher emphatically concludes that no Christian researcher should allow demons or agents of darkness to empower or equip him or her for the purpose of in-depth research. This is because anyone who seeks see demons face-to-face is violating a prohibition of the Lord (Lev. 19:26, 31; 20:6, 27; Deut. 18:10-11; Isa. 3:2-4). For such in-depth research, researchers can personally approach and interview former agents of

darkness such as Uzorma, a former occult grand master, or former magicians, former marine agents, and the host of other former agents of darkness who have decamped from the kingdom of Satan to the kingdom of the Lord. Most importantly, spiritual warfare must be used to unseat, dislodge, and dethrone all demonic thrones and all territorial demons in their assigned geographical locations and territories. Spiritual warfare can be used to combat demons that are desperately looking for a body in which to rest, since Christians can always claim the victory of the Lord Jesus Christ over the powers of darkness.

CHAPTER FOUR: A DESCRIPTION OF METHODOLOGY, DATA COLLECTION AND ANALYSIS

The problem this project addresses is the understanding that some Nigerians have regarding the reality of the existence of demons, their wicked spirit world of abode and kingdoms, and their demonic wicked activities carried out from their wicked spirit world on Christian leaders and their followers. Researcher does not intend to prove the existence of demons in this project but rather to only cite some demonic activities, face-to-face encounters and experiences with demons as believed or known and understood in the tradition, language and culture of the Yoruba people of the Southwestern Nigeria. These activities are carried out by Satan and his host of demons, demonic agents, human agents, and wicked men. The researcher will also give practical solutions to the understanding Christians have to these established demonic wicked activities.

Research Methodology: Phenomenology Via Descriptive

Since the intent of this research is to address the understanding that some Christians have regarding the existence of demons and their wicked activities on Christian leaders and their followers as briefly expressed above, the methodology selected as the philosophical basis for this research process is phenomenology via descriptive methodology because it is the best approach. For instance, phenomenology would help the researcher to perceive with the right perception the wicked spirit world of demons that are invisible to the natural eyes and understand with the right perspective the demonic wicked spirit worlds of demons in the air, in the fire, in the waters, on the land,

and under the earth's crust that are invisible to the natural eyes as he perceives through his personal spiritual insight coupled with the insights, understanding and experiences of others and those who have seen demons face-to-face in their spirit world and kingdoms. And, descriptive would help the researcher to inquire who and what in the physical world, and where the experiences of the wicked activities of demons are being observed and studied either in the wicked spirit world or physical visible world, and draw a meaningful and logical academic conclusion in writing. They are inter-dependent or inter-related in this research and both of them are working together towards the same goal and success. The researcher briefly explores further what scholars explained or defined.

Paul Leedy states, "Phenomenology attempts to 'understand people's perceptions, perspectives, and understanding of a particular situation'."¹ This is a dynamic tool in the hand of the researcher, in order to be able to perceive and understand the wicked spirit world and the demonic wicked activities of demons and their agents. To make this effective, phenomenology has its tenets and characteristics. A major core tenet of phenomenology is that understanding the context of one's experience is crucial to really understanding his situation. Patricia Munhall agrees on this and states, "Existence as being-in-the-world is a phenomenological phrase that acknowledges that people are tied to their worlds and are comprehensible only in their contexts. Human behavior occurs in the context of relations to things, people, events, and situations."²

¹ Paul Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design* (Upper Saddle River, New Jersey: Merrill Prentice Hall, 2001), P.T.O.

² Patricia Munhall, *Nursing Research* (Boston: Jones and Bartlett, 2001), 97.

As the researcher rightly reflects and acts in accordance to these contexts and relations, the key characteristics of phenomenology known as “bracketing”³ must be fully kept in mind. “Bracketing” is a term that describes the researcher’s ability to suspend previous knowledge, judgments, and preconceived ideas of the phenomenon that is already being studied. This is important to the researcher and this must be effectively carried out. For instance, researcher was born and bred in Southwestern Nigeria where demonic activities are rampant but in order to learn from the understandings of other Nigerians, scholars, former agents of darkness and others, researcher must suspend previous knowledge and judgement in order to learn new things afresh from other people.

Therefore, bracketing is very essential so that the data can represent the real voices of the percipients and the meaning ascribed to their experiences. The researcher must put this into consideration and suspend prior knowledge, judgments, and preconceived notions so that he can collect the true data from the wicked spirit worlds of demons, through the participants, and give a sound logical and theological conclusion, that will not mislead his immediate environment, community, state, nation, and even the whole world. As the participant describes and explains his experience, the interviewer is not to attempt to prove or disprove the prior hypothesis or explanation, as the cause or reason for the experience because, “In phenomenological conversation, the interview is presupposition less.”⁴ For the purpose of clarity and fairness, the researcher must pay close attention and be intelligent enough to frame and ask logically related questions in the process of the interview. To this effect, P. Leedy and J. E. Ormrod state, “The

³ Samuel Vansiea, “Developing a Ministry Model That Addresses the Needs of Liberian Refugees Suffering From Post Traumatic Disorder”, (D. Min. Thesis, St. Paul Minnesota, 2013), 62.

⁴ Janice Morse and Peggy Anne Field, *Qualitative Research Methods for Health Professionals* (Thousand Oaks, California: Sage, 1995), 152.

phenomenological interview is often a very unstructured one in which the researcher and the participant work together to arrive at the heart of the matter. The researcher listens closely as the participants describe their everyday experiences related to the phenomenon.”⁵ They are to work together in unity and wholeheartedly cooperate together because the process requires the interviewer to describe the distinctive characteristics of the phenomenon as it is presented. In brief summation of the five main characteristics of the phenomenological method, for comprehensive understanding, Elizabeth A. Peterson states,

“Merilyn Ray summarizes the five main characteristics of the phenomenological method as (a) focusing on the nature of the lived experience, (b) holding in abeyance one’s scientific presuppositions about a phenomenon, (c) conducting intense dialogues with people about the meaning of their experience, (d) developing themes from recorded dialogues, and (e) reflecting deeply on the meaning of the whole experience.”⁶

This is a wonderful comprehensive summary of the main characteristics of phenomenology and this leads us to descriptive.

Descriptive Method

In this project, descriptive method is used as a type of qualitative research. This helps researcher to collect information about the present existing conditions and situations of the phenomenon during the period of study. In respect of this, Margarete Sandelowski understands that the search of information seeks to address the “who, what, and where events, or experiences, or their basic nature and shape”⁷ of the people and the

⁵ Paul Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design* (Upper Saddle River, New Jersey: Merrill Prentice Hall, Seventh edition), 153.

⁶ Elizabeth A. Peterson, “The Suffering of Patients and Its Effect on the Spiritual Formation of Nursing Students”, (D. Min. Thesis, Bethel Theological Seminary, 2009), 76.

⁷ Samuel Vensiea, “Developing a Ministry Model That Addresses the Needs of Liberian Refugees Suffering From Post Traumatic Disorder” (D. Min. Thesis, St. Paul, Minnesota, 2013), 61.

phenomenon that are already being studied. The who, what, and events in this context of the demonic wicked spirit world mean Satan, demons, demonic agents, human agents and their demonic vessels such as demonic cars, demonic aircrafts, demonic garments, rings, charms, amulets, portable gods, and others used to carry out their wicked demonic activities either in the physical world or in the demonic wicked spirit world. Therefore, Samuel Vansiea further stresses:

It is a process – oriented method that is used to understand, describe, and develop a theory about the life experience and circumstances of a particular phenomenon. The descriptive method requires researchers to listen to the participants' stories, observe their environment, observe their keepsakes, and other memorabilia they may have.

The tools used to gather data include interviews, case studies, and field notes.⁸

These are needed tools for researcher's effectiveness in the process of applying this descriptive method in this research. This research is carried out in order to establish Nigerians' understandings of the reality of the existence of demons and their wicked spirit world as their demonic wicked activities are perpetrated on Christian leaders and their followers in Southwestern Nigeria, with practical applications to diverse parts and nations of the world, since demonic wicked activities and atrocities in different nations and continents of the world are very similar. The essence of this is to create, in the universal Body of Christ, the spiritual awareness of the spiritual paralysis and lootings that render the pulpit (ministers) powerless and the pews empty (non-members) in some churches, in nations of the world. Furthermore, it is to create spiritual awareness in the Body of Christ, to biblical exorcism, deliverance, and the importance of dynamic spiritual

⁸ Samuel Vansiea, "Developing a Ministry Model That Addresses the Needs of Liberian Refugees Suffering From Post Traumatic Disorder", 61.

warfare as Beilby and Eddy have rightly emphasized;⁹ in order to curb these wicked activities and atrocities in Southwestern Nigeria and in the world.

In order to address the problem, the researcher identified contemporary literature, scholarly books, research reports, journals, book reviews, Bible commentaries, Bible dictionaries, and books with face-to-face experience in the wicked spirit world, written by former agents of darkness who served Satan and his host of demons and carried out demonic wicked activities for Satan and his host of demons in their terrible wicked kingdoms. These would be carefully explored.

Participants

The researcher selected six Nigerian ministers who were born and raised in Southwestern Nigeria to be interviewed. The researcher knows most of these ministers personally. Two of these ministers were once invited for one week revival services in the church that the researcher was pastoring when he was a full-time minister in Nigeria. One of them was invited as a deliverance minister and the other was invited as a former agent of darkness who had used the power of darkness to carry out a few demonic wicked activities. Two of the ministers were not personally known to the researcher. However, the remaining two had either preached or been involved in the ministration of deliverance in the church where the researcher was the senior pastor and full-time minister in Nigeria. These are the determinant qualities that qualified for the interview. Additionally, the participants also had to possess other necessary characteristics.

First, the participants had to be born and raised in Southwestern Nigeria. Second, the participants' parents' or grand-parents' background had to be polytheism which made

⁹ Beilby and Eddy, *Understanding Spiritual Warfare*, 3.

the participant to either be born in the midst of idols/demons' worship or be a living witness to a few idolatrous practices as he grew up. Third, he had to have been a living witness to any of these: idolatrous worship, idolatrous sacrifices, and/or idolatrous festivals. The essence of these idolatrous practices is important to the researcher. In these idolatrous practices, demonic powers are sometimes manifested or demonstrated for the glory of Satan and his kingdom. Fourth, he had to be a deliverance minister but not a deliverance minister by name. He must either have been personally involved in exorcism or jointly involved in exorcism, as part of a deliverance team. Fifth, he had to have used the power of demons to carry out wicked activities either for the glory of self or for the glory of Satan. Lastly, the participant must be truly born again so that he can draw a line of demarcation between the old life and the new life in Christ, between the presence of God and the presence of demons and between the power of God and the power of Satan. The last quality and the first are a must, a necessity to each participant. Any other three qualities could be added to make him qualified as a participant.

Method

Since the primary focus and setting of this research is Southwestern Nigeria, the researcher had to travel overseas in order to personally meet these participants and interview them. These participants live in different states of Southwestern Nigeria. For instance, two of the participants live in Lagos State, three live in Oyo State, and one lives in Kogi State respectively. Due to distances from one state to another and also for the sake of convenience, the participants preferred an individual personal interview or a one-on-one personal interview which was conducted or carried out in their offices, personal residences, and pastorium, or in the mission houses where they served as pastors of their

various churches. The types of questions asked were based on their faith and personal life experiences, on demons as related to their family backgrounds, life experiences, and ministerial experiences.

Therefore, the interview was strictly related to these issues: the reality of demons' existence and their family backgrounds, the reality of the wicked spirit world of demons and their kingdoms of abode, face-to-face experience with demons, and demons' manipulated wicked activities on Christian leaders and followers. The researcher used semi-structured interviews because of his family background and ministerial experiences. According to Morse and Field, a semi-structured interview means:¹⁰

The semi-structured interview is used when the researcher knows most of the questions to ask but cannot predict the answers. It is useful because this technique ensures that the researcher will obtain all information required, while at the same time it gives the participant freedom to respond and illustrate the concepts.

The researcher used the semi-structured interview for several reasons. First, he was born and raised in Southwestern Nigerian, West Africa. Second, his family background's belief is polytheistic concept of worship; therefore, he was born in the midst of that polytheistic worship and practices. Third, he is a deliverance minister and he has carried out ministration of exorcisms. Fourth, he himself has also seen demons face-to-face as believed and understood in the context of the tradition, language and culture of the Yoruba people of the Southwestern Nigeria.

There were about ten questions that formed the basis of these interviews and sample interview questions are in Appendix A. It is crucial to note that the names of the participants were kept strictly confidential for the protection of the participants in

¹⁰ Morse and Field, *Qualitative Research Methods for Health Professionals*, 94.

Southwestern Nigeria. In order to secure participants' identity, the researcher used a coding system derived from William Myers alpha-numerical coding system.¹¹ And since all of them are pastors, every interviewee was assigned a number according to the order in which he was interviewed. For instance, the "First Pastor Interviewed" is labeled FPI-1, and the "Second Pastor Interviewed" was labeled SPI-2, and the "Third Pastor Interviewed" was labeled TPI-3 until the sixth pastor. The narrative report of Chapter Five substitutes the names of the participants with this alpha-numerical coding, and to secure the participants' identities, none of the participants were informed of the order of the interview.

Conclusion

The methodology, data collection, and analysis were crucial to confirm proper findings in the field research. The data collection and analysis consisted of an overview of the interview, the field procedures, a set of research questions and a guide to the interview. The findings of the analysis resulted in an interpretation that led to the challenges of the wicked activities of demons on Christian leaders and followers in Southwestern Nigeria as is described in Chapter Five.

¹¹ William R. Myers, *Research in Ministry: A Primer for the Doctor of Ministry Program*, Third Edition (Chicago, Illinois: Exploration Press, 2002), 69.

CHAPTER FIVE: THE QUALITATIVE FIELD RESEARCH ESTABLISHMENT OF THE WICKED ACTIVITIES OF DEMONS ON CHRISTIAN LEADERS AND THEIR FOLLOWERS

The questions were designed and planned from the research findings in Chapter Two and Chapter Three. Several themes and sub themes emerged from these chapters that resulted in the following four clusters: the reality of demons' existence and their wicked spirit world, demons transformations and embodiments, face-to-face experience with demons, and the demonic, wicked activities carried out from the wicked spirit world on Christian leaders and their followers. Their responses were collected, analyzed, interpreted, and transcribed in order to have a better understanding of the demonic wicked activities of Satan and his host of demons. In order to protect the identity of the participants, a coding system was developed for anonymity of the participants in Southwestern Nigeria. Researcher would like to humbly add that he does not intend to prove the existence of demons in this project but rather to only cite some face-to-face encounters and experiences as narrated, believed or known and understood in the tradition, language and culture of the Yoruba people of the Southwestern Nigeria.

The Reality of Demons' Existence and Their Wicked Spirit World

The first cluster of questions and responses are insights to the perception of the reality of demons' existence and their wicked spirit world. And under this theme, from the first cluster of questions, there are two sub-themes. These sub-themes include: the reality of

demons' existence and the family backgrounds of the participants, and the reality of the wicked spirit world and demons' diverse transformations and embodiments.

The Reality of Demon's Existence and the Family Backgrounds of the Participants

The researcher has discovered in his field research that the seed of the denial of the existence of demons does not germinate in Southwestern Nigeria, and the voice of the non-existence of demons is not heard in their communications. This unique fact is deeply rooted in their family backgrounds and lineages. The only root of denial of demons and the voice of the non-existence of demons were imported from overseas and not even from any of the countries in Africa. They were imported beliefs and concepts. The reason is simply because those who were born and raised in Southwestern Nigeria have been living witnesses to many of these: the worship of idols, sacrifices to idols, idolatry festivals, testing and displaying of the powers of demons, the use of demons' powers for protection, and other so-called demonic blessings, and the seeing of demons face-to-face. In many of these, sometimes, the powers of demons are visibly and demonstratively displayed. Therefore, because of their family backgrounds and lineages, it is difficult for them to deny the existence of demons. In the light of what is briefly stated above, researcher humbly states that he does not intend to prove the existence of demons in this project but rather to report face-to-face encounters and experiences of the participants as narrated, believed and understood in the culture, language and tradition of the Yoruba people of the Southwestern Nigeria, in West Africa. In other words, as briefly stated above, it is their unique encounters and experiences with demons that made the seed of the denial of the existence of demons not to germinate and the voice of the non-existence of demons not to be communicated among the indigenes of the Yoruba people of the

Southwestern Nigeria. Thus, researcher's first priority was the family backgrounds and beliefs on demons.

For instance, when the First Pastor Interviewed (FPI-1) was asked about his family background, he stated, "Although my grandparents worshipped idols, my immediate biological parents who brought me to this planet Earth are Christians. Therefore, my family background is a Christian background."¹ When asked if he believed in the existence of demons, he responded, "Yes, demons exist." But, when researcher asked him how he knew this, FPI-1 then stated, "I know that demons exist because the Bible says so." He further stated, "I know that demons exist because of my personal encounters with demons and the personal encounters of my church members with demons." Based on what was disclosed to the researcher, it is worth stating: FPI-1 is a deliverance minister. There were very few members who were agents of darkness in the church working diabolically for the deterrence of the church's growth, and he further disclosed how he personally encountered demons under the sub-theme, entitled "Face-to-Face Experience with Demons," and discloses mysterious events by agents of darkness. When asked if he knew anybody in Southwestern Nigeria who does not believe in the existence of demons, he stated that the only person he knew was a lecturer in our seminary who came from the Western World to be a lecturer. A student submitted a paper to him that included the activities of demons but he did not believe. In order to avoid the oral battle between the lecturer and the student, both of them, the lecturer and the student, had to go to Mountain of Fire and Miracles Ministries (MFM) in Lagos, Nigeria. This church is known for her dynamic deliverance ministry. Dr. Daniel

¹ Interview with the first pastor October 15, 2013.

Kolawole Olukoya is the General Overseer of the church. As this lecturer who was born and raised in the Western World was watching dynamic deliverance, victims' consistently vomiting, diverse manifestations' happenings and demons cast out of victims, he was convinced beyond any reasonable doubt and believed. According to FPI-1, the lecturer graded the paper and gave the student an "A". Therefore, the only person known by him is already a converted soul from the Western World. It is important to add that FPI-1 is an ordained minister and has his Doctor of Ministry DM degree. He is the youngest pastor among all the participants.

The Second Pastor Interviewed (SPI-2) is also an ordained minister and has his Ph.D. degree. When asked what he considered his family background to be, he responded "My parents were born into 'Ifa' worship. Therefore, I have a family background that worshipped idols."² According to a Yoruba dictionary, "Ifa" means, "god of divination," but some interpret "Ifa" to mean "god of palm kernel" because palm kernel is its major component, or ingredient, for divination.³ He disclosed his polytheistic family worship because he has a pagan family background that worshipped idols.

The prefix that unfolds the etymology of SPI-2's name has its root from "IFa" Idol – the god of palm kernel. For the sake of anonymity, interviewer would like to use his family idols to illustrate this in order to protect his identity. The Researcher's family idols are "Oya," "Sungo," and "Egungun." The prefix and etymology of "Oya," a "river god" could be "Oyaseyi," which means the river god has done this. "Sungo," a "god of thunder" could be "Sangoseyi," which means the god of thunder has done this.

² Interview with the second pastor October 24, 2013.

³ *A Dictionary of the Yoruba Language*, 107.

According to SPI-2, the grand papa who was an herbalist, had a conflict with agents of darkness who diabolically blocked and stopped a pregnant woman from delivery and did not want the pregnant woman deliver a child, but the grand papa refused. The battle was tough and rough! The child was born during this ongoing battle and was given the prefix and etymology rooted in the family god that the grand papa worshipped. Therefore, to the family, the background of the name is miraculously and historically unique, as related to its etymological meaning in the worship of the family idol. As explained above, the name could be “Ifaseyi,” meaning “god of divination or palm kernel has done this.

When asked whether demons exist or not, he confirmed, “Yes.” He gave three reasons in defense of his response. First, during deliverance demons in the victims sometimes speak out. Second, “In dreams, demons change to snakes, lions, and other creatures and pursue people.” Third, one day, in his personal experience, somebody walked out of the street-path and walked into the bush, from the bush-path, “covered his head with a cloth and transformed himself as the spirit of the dead or necromancy and disappeared in his presence.” The demon in disguise or demon in human embodiment did not know that SPI-2 was looking at him. And when asked if he knew anybody in Southwestern Nigeria who does not believe in demons, he simply responded, “Some missionaries who teach in the seminary.” In other words, some missionaries from the Western World in Southwestern Nigeria do not believe that demons exist.

The Third Pastor Interviewed (TPI-3) is also an ordained gospel minister in his denomination. He was a former member of an occult. He joined an overseas occult which gave him an opportunity to compare and contrast the wicked activities of demons in Southwestern Nigeria and overseas. When the issue of family background was asked, he

stated, “They are pagan and Christian families. They go to the church and yet join an occult. They are nominal Christians.”⁴ When asked if demons exist, he confirmed, “Yes, really they exist.”⁵ In defense of how he knew that demons existed, he stated, “The Bible says they exist.”⁶ He joined a white cult in India and the invocation of spirit, either in overseas cults or cults in Southwestern Nigeria, made him to know and believe that demons exist.⁷ When further asked if he knew anybody in Southwestern Nigeria who denied the existence of demons, he instantly responded, “Tai Solarin, who denied God, is the only one who I can think that could deny the existence of demons. Nobody has boldly denied the existence of demons.”⁸ In other words, he could only think of Tai Solarin who went overseas to study and came back to Southwestern Nigeria and publically declared in the newspaper that God does not exist. The researcher was vividly reminded by the TPI-3 that it was in the early 1970s when the researcher was a student in a theological college in Ilorin. An American missionary, who was researcher’s principal in the theological college, asked each student to write his or her response on what Tai Solarin publically declared, and each student rightly wrote that Tai Solarin was wrong! God Exists!

The Fourth Pastor Interviewed (FPI-4) is also an ordained minister in his denomination. He was a former cult member and a former magician before he had a personal encounter with our Lord Jesus Christ. Before his encounter with our Lord Jesus

⁴ Interview with the third pastor November 20, 2013.

⁵ Interview with the third pastor November 20, 2013..

⁶ Interview with the third pastor November 20, 2013,.

⁷ Interview with the third pastor November 20, 2013,.

⁸ Interview with the third pastor November 20, 2013..

Christ, he was notoriously known for wickedness because he was using the power of demons to carry out wickedness in Southwestern Nigeria. It is worth saying that before researcher came to study at Bethel University, researcher had once invited FPI-4 for a week revival service in his church in Southwestern Nigeria and it was very glorious. His life has been a challenge of transformations to many nominal Christians who were neither genuine Christian nor genuine pagan. Many give God the glory for their present transformed lives.

When asked about his family background, he stated, “My family background is neither Christianity nor idolatry, but I will rather call it a traditional religion.”⁹ He further explained the reason why he did not see his family background from Christian perspectives. According to him, when he was born, his parents gave him a Christian name on the eighth day and dedicated him to Jesus. These parents were nominal Christians. It is also interesting, but also funny to know, that on the ninth day, his grandfather, who was the priest of the family idol, also gave him a traditional name (the prefix and etymology were completely rooted in the family idol) and dedicated him to the family idol/demon.¹⁰ This was the beginning of FPI-4’s empowerment into the kingdom and service of demons, and their wicked activities. When asked if he believed in the existence of demons, he convincingly affirmed, “Yes!”¹¹ When the researcher further asked how he knew that demons existed, he stated, “The Bible confirms that demons exist.”¹² He further defended how he knew that demons existed by stating, “Ifa’ oracle

⁹ Interview with the fourth pastor November 29, 2013.

¹⁰ Interview with the fourth pastor November 29, 2013.

¹¹ Interview with the fourth pastor November 29, 2013..

¹² Interview with the fourth pastor November 29, 2013, .

in Yoruba traditional religion that says demons exist.”¹³ “Ifa” oracle in Yoruba traditional religion could be compared or likened to the Holy Scriptures in Christian religion. In other words, “Ifa” oracle is the Yoruba traditional, ancient scripture of the gods, where the origin, history, and activities of the gods are written and kept. For instance, the FPI-4 quoted “Odu” or “chapter” in Ifa oracles and stated, “Odu Osa Eleye/Osa Meji” tell us how “Ajogun,” “Irunmole” or spirits/gods came to this world.”¹⁴ The chapters quoted in his response also explain some activities of witches.

When one understands FPI-4, his past life and relationships with demons, as well as with demons’ powers and kingdoms, one would really appreciate why he quoted, “Ifa” oracle as a source of his conviction to affirm that he knew that demons exist. FPI-4’s past life could be briefly summarized thus: a cult member, a masquerade practicing man, a magician, a man who used the powers of darkness for wicked activities and used incantations, as a former magician, to see demons face-to-face as believed and understood in the context of the culture, language and tradition of the Yoruba people of Southwestern Nigeria. Therefore, he gave “Ifa” oracles and chapters as one of the sources that caused him to believe that demons existed because the gods, demons, and powers in “Ifa” oracle are real to him. As a former magician, he claimed to have seen demons face-to-face as perceived and understood from the culture, language and tradition of the Yoruba people of the Southwestern Nigeria. When asked if he knew anybody in Southwestern Nigeria who did not believe in the existence of demons, he casually responded, “Free thinkers.”¹⁵ In his mind, he was thinking of Tai Solarin, the only

¹³ Interview with the fourth pastor November 28, 2013, .

¹⁴ Interview with the fourth pastor November 29, 2013.

¹⁵ Interview with the fourth pastor November 29, 2013.

Nigerian-known student who went overseas to study and came back to deny the existence of God because of his secular-free reasoning without God.

The Fifth Pastor Interviewed (FPI-5) is also an ordained minister in his denomination. He is the only one who has a Muslim background, as compared with the rest whose family backgrounds are of polytheistic worships and practices. Although his family background is Muslim, he is also a dynamic deliverance minister as are the rest of the participants. When asked about his family background, FPI-5 simply stated “Muslim.”¹⁶ As to the existence of demons, he stated, “Yes”¹⁷ In his defense on how he knows that demons exist, he stated, “The Bible says that demons exist.”¹⁸ He further explained, as a deliverance minister, demons sometimes speak out from a victim during deliverance. He shared one of his experiences with the researcher and said that a demon spoke to him when he was casting the demon out of a victim. The demon said that he would not be cast out, he would not leave the victim and that the victim’s body would be his home of abode. According to FPI-5, when the deliverance became tough and hot with Holy Ghost fire, the demon in the victim became violent, squeezing the victim and causing the victim to fall down, but ultimately, left the victim under the anointing of the Holy Ghost.¹⁹ Therefore, he knows that demons exist because demons have directly spoken to him during deliverance.

The Sixth Pastor Interviewed (SPI-6) is also an ordained minister in his denomination and at present, he is a student studying for his Ph.D. He agrees that his

¹⁶ Interview with the fifth pastor December 8, 2013..

¹⁷ Interview with the Fifth Pastor December 8, 2013.

¹⁸ Interview with the Fifth Pastor December 8, 2013..

¹⁹ Interview with the Fifth Pastor December 8, 2013.

lineage is pagan, as he has a family background that worshipped idols and also believed in the existence of demons.²⁰ He is a deliverance minister and because of his effective deliverance ministry, researcher had once invited SPI-6 for a week revival service in researcher's church in Southwestern Nigeria, before researcher came to Bethel University to study. When SPI-6 was asked how he knows that demons exist, he simply stated four reasons: first, his practical experience in deliverance ministry through effective exorcism; second, testimonies of the victims after deliverance; third, he was a living witness to fatal demonic attacks; and finally, "The Bible says that demons exist."²¹ It is interesting to note that he gave his points as a typical Yoruba man, or from the perspective of the Yoruba culture. The best point comes last. When asked if he knew anybody who did not believe in the existence of demons in Southwestern Nigeria, he said, "Only in the Western World."²² As explained earlier, SPI-6 is presently studying for his Ph.D. in one of the universities in the United Kingdom, and he is also writing his dissertation.

The Reality of the Wicked Spirit World and Demons' Diverse Transformation and Embodiments

Since all the participants were born and raised in Southwestern Nigeria, and most of their lineages and family backgrounds are polytheistic concepts of worship and practices, researcher discovered that their responses to questions in this sub-theme were very similar most of the time, sometimes identical. These questions for example: reality of the demonic, wicked spirit world, demons and their agents' diverse transformations

²⁰ Interview with the Sixth Pastor January 4, 2014..

²¹ Interview with the Sixth Pastor January 4, 2014.

²² Interview with the Sixth Pastor January 4, 2014..

and embodiments, and the purpose of these demons and their agents, for coming to this planet earth. The only question in this sub-theme where their responses were not the same was when they were asked if they knew anybody who had come from the wicked spirit world to planet earth.

All the pastors interviewed agree with FPI-4 that the wicked spirit world of demons and their spirit world of abode are in the air, land, water, and under the earth's crust. They can also live in animals, birds, trees, forests, bushes, mountains, burial grounds, houses, and even human beings. According to FPI-4, there is no where they cannot live on earth because they are disembodied spirit beings.²³ To him as former magician, this is one of the reasons why everybody needs Jesus Christ, in order to wage dynamic spiritual warfare to triumph over demonic activities. In regards to their transformations and embodiments, he affirms that demons can transform to dwarfs, human beings, male or female, black or white; they can even transform to animals, birds, deer, hornets, bees, objects, as well as many diverse forms.²⁴ "Satan is able to transform himself into 999 different forms... He can also appear in his original form of beauty (making 1,000 forms in all), but he can only do this for a limited period of time."²⁵ On the issue of demons' purpose for coming to planet earth, all of the interviewees believe and agree, with varied examples, that the demons come to earth in order to carry out their wicked activities, however, SPI-6 quoted a professor from University of Ilorin, in Southwestern Nigeria, who defended that Satan can do good and bad.²⁶ As has already

²³ Interview with the Fourth Pastor November 8, 2013..

²⁴ Interview with the Fourth Pastor November 8, 2013.

²⁵ Timmons, *Mysterious Secrets of the Dark Kingdom*, 105.

²⁶ Interview with the Sixth Pastor January 4, 2014..

been stated, SPI-6 is a PH.D student at one of the universities in the United Kingdom at present, writing his dissertation. Theologically, he does not agree with everything the professor defended but quoted it as a potential scholar.²⁷

FPI-1 agrees that demons and their agents come to this earth from the wicked spirit world in order to steal, kill, and destroy (John 10:10), and also to collect blood to be donated to the blood bank in the wicked spirit world.²⁸ The rest of the pastors interviewed also agree that demons and their agents come from the wicked spirit world to oppress, possess, inflict sickness and various wicked activities on earth²⁹, but SPI-6 quoted a professor from the University of Ilorin, in Southwestern Nigeria, who defends that Satan can do good and bad. According to this report, the professor does so by quoting some Yoruba names with prefixes and etymologies that begin and have their roots from “esu,” which means “Satan,” but the names hardly exist. The typical examples of the names quoted include “Esubunmi,” which means “Satan has given me this or a gift from Satan.” Another one is “Esugbayi,” which means “Satan has taken this away.”³⁰ The defense is academically sound but morally and spiritually unsound because nobody is interested in bearing such names in this era of our present century. According to SPI- 6, Satan is believed and known for his wickedness; for instance, nobody or worshipper builds a house for the shrine of “esu,” (also known as Satan) inside or under the roof of his house, in Southwestern Nigeria. His altar for “esu” is always outside the house. The simple reason that is “esu” is wicked. It is worth saying that “esu” was one

²⁷ Interview with the Sixth Pastor October 24, 2014..

²⁸ Interview with the First Pastor October 15, 2013.

²⁹ Interview with the Second Pastor October 24, 2013.

³⁰ Interview with the Sixth Pastor January 4, 2014.

of the family idols of the researcher. Therefore, “Esubunmi” which means “Satan has given me this or a gift from Satan,” or “Esugbayi” which means “Satan has taken this away from me” may be academically sound and defensible, but not practically, morally, and spiritually sound. For some people the prefix or etymology of their names begin with or are named after family idols such as “Sango” that the prefix becomes “Sangoseyi” that means “god of thunder has done this or given this” and not even “Esu” or “Satan” himself that is believed to be wicked among demons in Southwestern Nigeria, have changed their names, believing it has a link with “Sango” or god of thunder or demons, and such demonic wicked links should be broken. In other words, to truly born again Christians, any name that has connection or link with demon is a bad name. Therefore, the link is demonic and wicked, having demonic wicked consequences. Christians are changing such names. It would be good enough to conclude that all the pastors interviewed agreed with the FPI-4, the former magician, those demons and their agents have nothing good to offer in the earth but wickedness or wickedness in deceit or disguise³¹

The last part of this sub-theme has to do with knowing any people who have come from the wicked spirit world of demons to planet earth. When asked if FPI-1 knew anybody who had come from the wicked spirit world to earth, he responded, “Erelu”³² According to FPI-1, “Erelu” is a high chieftaincy title for women in the kingdom of darkness. “Erelu” went to her demonic meeting in order to supply blood for Satan’s blood bank for that year. “Erelu” and the rest of the agents do this every year but they had a spiritual collision with Benson Idahosa, a highly anointed man of God in Nigeria, and the meeting did not hold. This spiritual collision led to confession that exposed many

³¹ Interview with the Fourth Pastor November 29, 2013..

³² Interview with the First Pastor October 15, 2013..

secrets of the blood bank of demons and some agents of darkness from the wicked spirit world in Nigeria.³³ The researcher also was in his country during that confession, and he had not yet started studying at Bethel University when it happened. There are many unknown agents of darkness in different parts of the world. For things like this to happen, researcher would like to humbly suggest that our Christian leaders must be highly anointed, and the church must go into dynamic spiritual warfare as Beilby and Eddy have rightly suggested.³⁴ The herald of miracles has not gone!

When asked if SPI-2 knew anyone who had come from the wicked spirit world of demons, he simply mentioned the former prominent agents of darkness that are well known and respected in Nigeria, and named them, “Omo Aworawo, Ade Omooba Jesu, and Evan Akinbobola.”³⁵ Apart from the Bible, the church in Nigeria gives priority to these sources rather than writers who do a lot of guess work and assumptions in their books with portions born of confusion. And when asked if TPI-3 knew anyone who had come from the wicked spirit world, he stated, “I have been there.”³⁶ This answer is deeply rooted in the culture, context, language and understanding of the Yoruba people of Southwestern Nigeria. As earlier stated, he joined cults in Nigeria, West Africa, and overseas. As it could be implied and understood, he himself was a living witness to the wicked spirit world as understood in the culture of the land. It was during the interview that researcher met SPI-2 and TPI-3 for the first time. They were recommended to him during his field research because of their past experiences and backgrounds.

³³ Interview with the First Pastor October 15, 2013..

³⁴ Beilby and Eddy, *Understanding Spiritual Warfare*, 1.

³⁵ Interview with the Second Pastor October 24, 2013..

³⁶ Interview with the Third Pastor November 20, 2013.

When asked if FPI-4, a former magician, knew of anyone who had come from the wicked spirit world to planet earth, he simply gave a practical example of the experiences that magicians have with demons through incantations and the power of demons. According to him, he was going on a long journey with his mother one day, and they were walking on a rugged footpath. The ruggedness of the footpath and the lack of food to eat made his mother tired, helpless, and even weepy. The tears on his mother's face broke his heart. He excused himself, went into the bush, made some incantations as a magician, and demons appeared and brought food. FPI-4 told researcher, "Demons appeared and brought Yoruba traditional Agidi made out of maize and a prepared, cooked chicken, warm and ready to be eaten. I received it and brought it to my mother to eat. My mother was refreshed and empowered for the journey."³⁷

The Fifth Pastor Interviewed (FPI-5), who is also a deliverance minister, knew a person who came from the wicked spirit world to this physical world through a dynamic ministration of deliverance. According to FPI-5, a demon from the wicked spirit world entered into the womb of a pregnant woman and was born onto planet earth. When the demon entered the womb, the pregnant woman experienced serious bleeding and thought she had miscarried. The child (a baby girl) was stillborn. The demon from the wicked spirit world stood in a corner and stated, "I will enter into the womb again."³⁸ All these secrets and others were disclosed when the Holy Ghost's powerful ministration of dynamic deliverance was going on. He saw a demon incarnate, face-to-face as understood and interpreted by him in the context, language and understanding of the Yoruba culture.

³⁷ Interview with the Fourth Pastor November 29, 2013.

³⁸ Interview with the Fifth Pastor December 8, 2013..

The SPI-6 is also a deliverance minister and when asked if he knew anyone who had come from the wicked spirit world, he simply responded, “The possessed.”³⁹ In other words, demons that possess the possessed ones are all from the wicked spirit world. Therefore, to him they come from the wicked spirit world of the kingdoms of demons, and these include demons, demonic agents, and human agents. They come to carry out their wicked operations and activities on the planet earth.

Seeing Demons Face-to-Face in Their Transformations and Embodiments

All the pastors interviewed believe that demons are disembodied spirit beings and one cannot see the spirit. They also believe that these demons can change form—transform. Although one cannot see the spirit, they also believe that one can see these demons when they change into diverse transformations and embodiments for the purpose of carrying out their wicked activities on the earth. This is the core essence of this section; and this has to do with seeing demons face-to-face in their transformations and embodiments’ states so that they can carry out their wicked activities. The experiences of the participants will now be explored. As researcher explores the face-to-face encounters and experiences of the participants, researcher does not intend to prove the existence of demons but to report as narrated from the perspective and understanding of the context, language and culture of Yoruba people of the Southwester Nigeria, in West Africa.

The First Pastor Interviewed (FPI-1) is a moderator of an association and on the day he was interviewed, another pastor who is a friend came to the pastorium so that they could go to the association together. This pastor was a living witness to the interview, and when asked if FPI-1 had ever seen demons face-to-face, FPI-1’s friend, who is also a

³⁹ Interview with the Sixth Pastor January 4, 2014.

pastor and a deliverance minister, politely interrupted, and this researcher respected his courteous intrusion and gave him the opportunity to speak. The friend of FPI-1 claimed and spoke with conviction and enthusiasm in the context, language and culture of the Yoruba people of the Southwestern Nigeria that he had seen demons face-to-face when he was ministering deliverance for his sister-in-law. We all gave him our full attention. He told us that while he was conducting a powerful deliverance for his sister-in-law, “A strange bird with an unusual voice was crying and I knew that this was a demonic bird or demon. Suddenly, a creature appeared resembling a human being with horns on his head that looked diabolical in appearance. I didn’t have to be told that the creature was a demon.”⁴⁰ His experience was in agreement or similar with some experiences or examples cited in Chapter Three. That was the result of an effective deliverance. All that these demons could do was be annoyed and manifest face-to-face their annoyance when dislodged and unseated. They were powerless in the mighty name of Jesus from an anointed man of God and the committed and faithful followers of our Lord Jesus Christ.

FPI-1 also had a face-to-face encounter with demons. He personally disclosed that there were agents of darkness serving as a great deterrence to the growth of the church. His presence in the church, his Holy Ghost ministry, and dynamic prayer life were weapons of spiritual warfare and threats against demons and their agents. Therefore, demons attacked him in the night. According to him, demons transformed and came in different forms to attack him. He said, “They transformed into snakes and cats. They

⁴⁰ Interview with the First Pastor October 15, 2013.

came to me in the night in forms of fire to rain havoc of destruction and even came to me in the form of cats.”⁴¹ FPI-1 concluded, “God rescued me.”⁴²

The response of the Second Pastor Interviewed (SPI-2) was that, he had never seen demons face-to-face. But he did have a unique observation during deliverance that none of the other participants observed in their deliverance ministries. According to SPI-2, during deliverance, there is sometimes, the terrible “perception of odor.”⁴³ In other words, demons sometimes give off terrible odors during deliverance. It seems as though demons sometimes discharge the wind of terrible odors from their anuses as an indication of annoyance when cast out and dislodged. Demons often pollute the air during deliverance with terrible odors.

The Fourth Pastor Interviewed (FPI-4), the former magician, confessed that a demonic committed magician sees demons face-to-face as rooted in understanding, culture and language of people of Southwestern Nigeria. He further revealed why the magicians, and others who use the in depth power of demons, love to see demons face-to-face. According to him, they love to see demons face-to-face in order to accumulate more demonic powers for demonic activities, and his practical example of such a demon is “egbere” or “a spirit”. Quoting a “Yoruba” adage that gave a deeper meaning to the name – “egbere” or spirit,⁴⁴ he said, “He weeps as ‘egbere’ or spirit.” For better understanding, it could be translated thus, “She weeps as a demon known or called

⁴¹ Interview with the First Pastor October 15, 2013.

⁴² Interview with the First Pastor October 15,2013..

⁴³ Interview with the Second Pastor October 24, 2013.

⁴⁴ Interview with the Fourth Pastor November 29, 2013.

‘egbere’ - a spirit.”⁴⁵ In the light of this adage as related to “egbere” or spirit” and in this context, researcher would like to call “egbere” “a weeping demon/spirit.” The former magician also revealed a few characteristics of a weeping demon that explained why magicians, hunters, and a few others love and desire to see “egbere” face-to-face; why researcher gave that demon the nickname “a weeping demon.”

First, the weeping demon weeps and sheds a lot of tears; second, he looks like a mad person; third, he is shorter than normal human beings or rather, he is a dwarfish demon; fourth, he carries or holds a mat at his chest; fifth, the mat is used for demonic concoctions and to accumulate more demonic powers; sixth, the magician, hunters and a few others diabolically wrestle with the weeping demon in order to take the mat from him; seventh, the magician may win the wrestling and overcome the weeping demon and get the mat; eighth, the weeping demon may also win and overcome the magician; ninth, if the weeping demon wins the wrestle and overcomes the magician, that is instant death!⁴⁶ The magician has to take a risk, make a choice. He either wrestles, wins, and gets the mat from the weeping demon and accumulates more demonic power, or he wrestles with the weeping demon and loses the battle and dies instantly. To FPI-4 after his conversion, none of the choices is worth risking, because both lead to eternal punishment and damnation in Hell. But, according to the magician, some risk the battle such as the magicians, herbalist, hunters, and a few others.⁴⁷

The Third Pastor Interviewed (TPI-3) does not only affirm that he has seen demons face-to-face but further disclosed the secret and content of the concoction used

⁴⁵ Interview with the Fourth Pastor November 29, 2013.

⁴⁶ Interview with the Fourth Pastor November 29, 2013..

⁴⁷ Interview with the Fourth Pastor November 29, 2013..

by cult members for the purpose of seeing demons face-to-face. The essence of this paper is not to reveal the detailed secret of the concoction, so the researcher will only disclose one of the major contents of the concoction. According to TPI-3, “The water used to bath the dead body of the deceased will be mixed with other contents and becomes a demonic concoction. We would use it to wash our faces and be demonically empowered to see demons face-to-face.”⁴⁸ There were different types of demonic concoctions revealed that the researcher cannot disclose because of the limited pages in this paper.

The Fifth Pastor Interviewed (FPI-5) stated, “I have not seen demons face-to-face, but I have seen great manifestations during deliverances.”⁴⁹ Unlike the FPI-5, who has not seen demons face-to-face, the Sixth Pastor Interviewed claimed to have seen demons. When asked if he knew anyone who had seen demons face-to-face, he responded by giving some examples that would help one to easily know his family background and who his grandparents were. As TPI-3 had previously done, SPI-6 also shared one of the major demonic concoctions or ingredients combined with the rest of the mixture, enabling the candidate to see demons face-to-face. According to him, “The matter oozing from the eyes of a dog is one of the major ingredients that is diabolically mixed and prepared with other ingredients, which demonically empowers the individual to see demons face-to-face.”⁵⁰ The traditional and spiritual concept behind this is as follows: dogs see beyond the physical, therefore, the diabolic concoction will demonically

⁴⁸ Interview with the Third Pastor November 20, 2013..

⁴⁹ Interview with the Fifth Pastor December 8, 2013..

⁵⁰ Interview with the Sixth Pastor January 4, 2014.

empower individuals to see beyond the physical and see demons face-to-face. Some of these concoctions have been effectively used by some agents but forbidden by the Lord.

The SPI-6 further disclosed that demons sometimes look like beautiful ladies. According to him, one day a man was walking and met a beautiful lady and this encounter with this beautiful lady caused him to become feverish. Suddenly, as he was looking at her, this beautiful lady mysteriously disappeared from his presence. He then went home, but the fever was very severe and he died.⁵¹ He saw demon face-to-face but it was also face-to-face attack with demon and he died!

The Wicked Activities of Demons on Christian Leaders and Followers From the Wicked Spirit World

All the pastors interviewed believed and agreed that the wicked activities of demons are carried out through demonic dreams, covenants, curses, incantations, and few others by inflicting sicknesses, frustration, accidents, suicide, ill-luck, torture, madness, pain, depression, confusion, fights, and some others on Christian leaders and followers. Therefore, this section is to explore those wicked activities of demons either from the experiences of the participants or the experiences of others. As researcher explores the wicked activities of demons as experienced by either the participants or others, researcher will like to humbly emphasize that he does not intend to prove the existence of demons but rather to report the unusual and excited experiences of the participants as already indicated above in their ministries, lives and backgrounds. The researcher will begin the exploration of these experiences, one after the other from the participants.

The First Pastor Interviewed (FPI-1) is a deliverance minister, and he has some experiences to share from the victims who came for deliverance and his own personal

⁵¹ Interview with the Sixth Pastor January 4, 2014..

experiences. These are some of the experiences he shared: First, a pregnant woman had a problem in a dream that was demonically inspired and led to miscarriage. Whenever this pregnant woman saw a ripe red kernel in her dream, it would instantly lead to miscarriage. This happened twice before the yoke of the attack and covenant was broken in her dream and she was delivered in the name of Jesus.⁵² Second, according to FPI-1, a young man was looking for a job, but whenever he dreamed and saw an old school uniform, the interview would not be successful. That was to cause delay and setback for the victim. The dream was demonically inspired. The yoke of the attack and covenant was broken during deliverance and he got a job.⁵³ Third, a mechanic was cursed in the city of Ilorin Kwara State, Nigeria, and he became mad. The mechanic was told to march into the bush as a mad man and he obeyed. The FPI-1 held an open-air crusade at “Malete” and the mad mechanic was there. The mad mechanic was prayed for, deliverance ministered, the spirit of insanity departed, and he was healed.⁵⁴ And lastly, a lady’s destiny was distorted by a destiny destroyer. It was the making of a demonic concoction with the water used to bathe her when she was born. Two of them were to marry on the same day in the family, but the Pastor denied her own wedding. According to FPI-1, the problem continues to affect her even now. Bad luck continues to work against her destiny.⁵⁵ Or, at least, at the time the interview was conducted.

The Second Pastor Interviewed (SPI-2) gave only one example of wicked activities of demons in a dream that was real to the individual and difficult to forget.

⁵² Interview with the first pastor . October 15, 2013.

⁵³ Interview with the first pastor October 15, 2013.

⁵⁴ Interview with the first pastor October 15, 2013.

⁵⁵ Interview with the first pastor October 15, 2013.

According to him, as a man was sleeping one day, he heard somebody calling him in the dream and he woke up. Immediately upon waking, he wanted to run out of the house as a mad man, but fortunately, his wife understood and held him down. He went back to sleep and never woke up again. Instead, he died.⁵⁶ According to FPI-4 or the former magician, this is using the power of incantation for demonic wickedness in dreams.⁵⁷

Unlike the SPI-2, the TPI-3 has more examples to share because of his past involvement and former experiences in using the power of darkness. Here are a few of the examples he gave. First, eating in a dream, when diabolically inspired, can result in demonic sickness or sickness that has its origin from demons. And when somebody in a dream is pursued by someone wearing rags, when it is diabolically empowered, it will result in bad luck, and the person will experience setbacks in his job. The person cannot prosper.⁵⁸ That yoke and power of demons in dreams has to be broken. Second, TPI-3 went to the graveyard with his clients to invoke the demons in the graveyard for the purpose of financial prosperity, and empowerment for abundance, and demonic riches. He further disclosed that they diabolically ride humans to their demonic wicked meetings in the night and that is the reason such people have pains and are so weak when they wake up in the morning.⁵⁹ Third, as the SPI-2 explained above in his only example, TPI-3 further confirmed that they use power of demons to diabolically kill people. A practical example is what “Yoruba” calls “magun.”⁶⁰ “Magun,” as Dr. Akande, a New

⁵⁶ Interview with the second pastor October 24, 2013..

⁵⁷ Interview with the fourth pastor November 29, 2013..

⁵⁸ Interview with the third pastor November 20, 2013..

⁵⁹ Interview with the third pastor November 20, 2013..

⁶⁰ Interview with the third pastor November 20, 2013..

Testament scholar, defined it, is “don’t climb,” a charm. “‘Magun’ in Yoruba traditional religion or mythology is an anti-promiscuity or anti-infidelity charm.”⁶¹ Dr. Akande went on to explain the reality of “Magun,” or “don’t climb,” charm with an illustration that states, “Just back from overseas study, he died of ‘don’t climb’ charm.”⁶² The person who died as a result of “don’t climb” charm was a pastor who died because of sex with a woman who was not his wife. TPI-3 further disclosed that the agents kill people with “afose.” In Yoruba dictionary, “afose” means “Soothsaying, divination,”⁶³ but in practice, as disclosed by him, “afose” is antelope horns with three needles and other ingredients mixed together. The content of this demonic concoction is kept inside the antelope’s horn for demonic operations.⁶⁴ Therefore, incantations or “afose” that Yoruba dictionary interprets as “Soothsaying, divination” but the TPI-3 calls it “afose”, or “antelope’s horn,” means the same thing with just a little difference or clarification. For clarification, “afose” means antelope’s horn when one thinks of it as an object or vessel used for demonic operations. “Afose,” or “antelope’s horn “ with all its demonic concoctions inside it, is the object or vessel used for demonic operation for wickedness but incantation is the voices or words spoken inside the antelope’s horn for demonic operation and wickedness. One will appreciate this better when one understands the meaning the Yoruba dictionary gives to the word incantation. Incantation means, “Orin afose, isefaya, edi, ofo, igede, efun”⁶⁵ in Yoruba dictionary. Generally, they almost mean

⁶¹ Blog. Secure Marriage Helps, www.securemarriagehelps.com, December 31, 2013.

⁶² Rev. Dr. Akande, *Miracles, Mysteries, Death and Dying*, 119.

⁶³ *A Dictionary of the Yoruba Language*, 9.

⁶⁴ Interview with the third pastor was on November 20, 2013..

⁶⁵ *A Dictionary of the Yoruba Language*, 95.

the same thing but researcher likes to single out two words or meanings out of the meanings given. The first word is “ofo or igede” which means incantation, and it has to do with the words spoken or communicated with demonic power. The second word is the first meaning given by Yoruba dictionary, which is “orin afose,” and this literally means “song of ‘afose’” or “song of the antelope’s horn.” Therefore, the two words, or meanings of incantation from Yoruba dictionary, have to do with the words spoken or communicated in the power of demons for demonic operations or the song sung or spoken into the antelope’s horn for demonic operations and wickedness.

One will further appreciate and understand better that the word incantation and “afose,” or antelope’s horn, means the same thing with just a little difference or clarification when one understands another word or meaning that the Fourth Pastor Interviewed gives “afose” or antelope’s horn. Another word or name he gives for “afose” or antelope’s horn is “Olugbohun.”⁶⁶ The researcher checked for the word “Olugbohun” in Yoruba dictionary, but it could not be found because the word is not used in the daily business or social life of the Yoruba people. The word is personified and mostly used by the people or members of the secret world and agents of darkness, and not for public use. The word, “Olugbohun,” (the prefix and etymology are from God), means the listener or hearer who listens or hears the voices or spoken words when communicated. But, in this context, the voices or spoken words are to demons.

When the word “Olugbohun” is used by the people of the secret world or agents of darkness, it is used to communicate incantations or demonic spoken words either to the air (not directly to any object) or to the antelope’s horn (directly to an object) so that

⁶⁶ Interview with the third pastor November 20, 2013..

demons may go into operation for the purpose of the destruction of lives and property. Therefore, in the physical world, “Olugbohun,” “afose,” or antelope’s horn, are physical objects, but in the spirit realm, they represent demons. In the physical world, most of the time, incantation is secretly or openly spoken into the antelope’s horn and its concoctions, but in the spirit realm, incantations are directly spoken to demons and not into the antelope’s horn. In the physical world, “Olugbohun,” “afose,” or antelope’s horn, and incantation mean the same thing yet there are little differences, but in the spirit realm, they all mean the same thing. They all mean the same thing because they all have a single goal, and this goal is to mobilize demons into operation for the purpose of the destruction of lives and property.

The Third Pastor Interviewed further disclosed that a business man used this power of “afose,” incantation or antelope’s horn against an officer (name withheld) who was using his post to give the business man and his business problems and caused the officer to become mad.⁶⁷

He concluded and further disclosed that demons and their agents diabolically use demonic board, broken beads, a grooved broken pot and spider webs to cause barrenness.⁶⁸ Each of these listed items has its diabolic wickedness and function. The researcher will only use example of spider webs because they are so numerous. He looked at me and asked, when spider webs break, can they be re-tied? He (the Third Pastor Interviewed) would take a spider web, break it and make a diabolic incantation with all the concoctions involved and state, “When a spider web breaks, no one can re-tie it. As long as it is impossible for anybody on earth to re-tie a broken spider web, so shall

⁶⁷ Interview with the third pastor November 20, 2013.

⁶⁸ Interview with the third pastor November 20, 2013..

it be impossible for Mrs. So and So to become pregnant.”⁶⁹ According to him, unless deliverance is conducted and the yoke of barrenness is broken in the name of Jesus, she will remain barren for life because the outcome has already been empowered demonically.

The Fourth Pastor Interviewed, a former magician, had had a wealth of experiences regarding the wicked activities of demons when he was living in the world for demons. They are too numerous but a few will be shared. First, from his past experiences as a magician, he believed and agreed that a lot of atrocities are carried out in dreams. Bad-luck, setbacks, and sicknesses can be inflicted upon people and they can even be diabolically killed in dreams through incantations.⁷⁰ The word incantation was very important and real to him because he had used it several times, noting that a magician cannot effectively function without incantations. Second, he really demonstrated and displayed the powers and wicked activities of demons when he was in the world. For instance, he used the powers of darkness to steal money and property from people. Even when doors were tightly locked, he would go in! According to him, he would back against the wall of the locked room, make some incantations that were mysteriously empowered by demons, and then he would be inside the locked room. Once in there, he would steal money and property. Furthermore, he stated, “I would ask people to lay eggs, and they would lay eggs.”⁷¹ This may be difficult for the Western mind to believe, but that was his demonic experience that made people to give God the glory for the Holy Ghost, in gospel-power, in Southwestern Nigeria. He would ask ladies he hated

⁶⁹ Interview with the third pastor November 20, 2013..

⁷⁰ Interview with the fourth pastor November 29, 2013..

⁷¹ Interview with the fourth pastor November 29, 2013..

(unbelievers) to literally lay eggs as chickens, and this was effectively carried out before researcher came to Bethel University to study. People can understand why he is highly respected after his conversion and why researcher had once invited him for a week-long revival in his church. Third, when FPI-4 was in the world as a magician, he made people mad. Two species of lizards were singled out for this operation and wickedness. The first species of lizard was the house-lizard, which is the smallest of the lizards that lives inside the house with humans. The second one was a snake-lizard which looks like a snake and lives in the bush. When these were diabolically prepared and demonically empowered, the victim would be tearing the garments that he was wearing or garments that he put on with his own hands. That marked the beginning of madness.⁷² Moreover, he further disclosed that he made peoples' brains to be too dull and unintelligent so that they would not be able to count money because they would not know the value of money.⁷³ According to him, some deliverance ministers had conducted deliverances for some of these victims in Southwestern Nigeria with some successes and victories.

Before he revealed how demons and their wicked agents distorted and destroyed the destiny of people, he warned against heretical doctrine and beliefs about black and white witches. He claimed that all witches, whether white or black witches, are all bad because they are all manipulating and operating from the wicked spirit world.⁷⁴ He then revealed how demons and their agents distorted and destroyed the destinies of people by revealing the secret of the concoctions they use to make them miserable. According to him, the agents of demons take the heart of a new born baby, put it in a clay pot, put the

⁷² Interview with the fourth pastor November 29, 2013..

⁷³ Interview with the fourth pastor November 29, 2013..

⁷⁴ Interview with the fourth pastor November 29, 2013..

clay pot on the fire and turn it to powder for the demonic concoction to be used.⁷⁵

Although the child will grow strong and healthy as normal, he will grow to be miserable if the yoke is not broken in the power and name of our mighty Jesus.

As the Third Pastor Interviewed disclosed the items used to diabolically cause barrenness, he also disclosed the same thing with just a little difference. “The broken clay pot, house-lizards that live inside the house with people, spider webs, and the species of flies known as hunter’s flies;”⁷⁶ these and others were diabolically prepared and demonically empowered and the woman would remain barren until the yoke was broken in the name of Jesus.

Two things are worth saying as researcher concludes on the FPI-4, the former magician, and they are as follow: first, he also used these wicked demonic powers, like spiritual demonic bullets, on faithful and committed Christians on the crusade ground, but failed and even the reverse was the case. In other words, the spiritual demonic bullets that the former magician released affected the followers following his masquerade and not the faithful and committed Christians who were on the crusade ground.⁷⁷ All the atrocities that he carried out as a former magician were successfully carried out on the unbelievers and nominal Christians who were not genuinely and truly born again. Indeed, as a former magician, he had practical experiences and more face-to-face demonic testimonies than the rest participants as could be understood from the context, language and culture of the indigenous people of the Southwestern Nigeria. It is also wise enough to add that one can understand why his conversion was genuine. He had tasted the power

⁷⁵ Interview with the fourth pastor November 29, 2013..

⁷⁶ Interview with the fourth pastor November 29, 2013.

⁷⁷ Interview with the fourth pastor November 29, 2013..

of God and the power of Satan and discovered the enormous and mighty difference. The eternal gap and difference is clear. Second, during the time of the interview, the former magician cited incantations from “Ifa” oracles as he was speaking. However, in its entirety, it was too long to cite. It is further worth saying that because of the background of the researcher, researcher knows a few of these “Ifa” oracles. He has them in his memory, and he can also fluently recite them in his native language. The former magician’s conversion and decamping from demons are of great blessings to the whole Christendom. What powerful and transforming testimonies!

Although the Fifth Pastor Interviewed has a Muslim family background, he is also a deliverance minister and he also has some experiences to share. First, he said how agents of darkness rode people as horses or donkeys to their demonic meetings when the victims slept at night. During this time, the body of a victim, if one enters his room, would look like the dead one until the spirit returned. These are demonic supernatural mysteries. A couple who were victims came to FPI-5 for deliverance, and they were delivered.⁷⁸ Second, a woman ate in her dream, and it resulted in her having an ulcer. She sold almost all she had and still was not cured until she was delivered during the inauguration of the Baptist Conference. Third, somebody slept in the night and had an attack in a dream. This person shouted aloud from the dream, and when attacked person woke up, he had become dumb. According the FPI-5 “He, the victim, is still dumb and cannot speak till today.”⁷⁹ Or this was still the man’s condition at the time the interview was conducted.

⁷⁸ Interview with the fifth pastor December 8, 2013..

⁷⁹ Interview with the fifth pastor December 8, 2013..

Fourth, he, the Fifth Pastor, was praying for a nurse one day because her problem was gradually turning to madness. The spirit of insanity was taking over her life little by little. The spirit was very stubborn and spoke out from within her to the Fifth Pastor that he, the spirit, was sent to torment her. Those stubborn demons reacted in annoyance. The demon was cast out in the power and the name of Jesus.⁸⁰ It should be noted that the spirit was sent to torment her. What wickedness! And furthermore, a married couple who could not get pregnant because the wife had fibroid tumors and was operated on twice also came for deliverance. After the second operation, the doctor said that the situation was hopeless but when prayed for, God miraculously opened the hopeless womb, and she became pregnant and gave birth to a baby.⁸¹ Deliverance prayers in the mighty name of Jesus made possible what the medical doctors had pronounced impossible in the deliverance ministry of the fifth pastor interviewed.

The Sixth Pastor Interviewed also agreed that some dreams are demonic dreams, demonically inspired for demonic wicked activities. Agents of darkness also use the power of demons to kill people and even one another. In other words, the stronger demonic agents sometimes kill the weaker demonic agents. Here are some of his experiences. First, his brother was attacked and hurt in a dream. He seriously started feeling the pain when he woke up. In another dream, somebody ate in his dream; he had a stomach ache when he awoke.⁸² Second, a mother died and her relatives believed that the death was through a demonic attack. Her relatives wept and buried her. After the burial, the son of the deceased woman slept on his deceased mother's bed and had a demonic

⁸⁰ Interview with the fifth pastor December 8, 2013..

⁸¹ Interview with the fifth pastor December 8, 2013..

⁸² Interview with the sixth pastor January 4, 2014..

attack, resulting in cuts on his body. Because of the cuts, he started to cry from the dream, and when he woke up, the bed sheet was full of blood. The victim and bed sheet were taken to the pastorium of the Sixth Pastor Interviewed as evidence so that SPI-6 might pray the prayer of deliverance.⁸³ In other words, demonic cuts in the dream resulted in physical cuts to the body and the visible shedding of the victim's blood. During the time of the interview, the pastor told the researcher that the case had just happened. Lastly, two members of a secret society were fighting over a parcel of land, and they orally and diabolically fought. One of them took a pigeon and tied "Ikode," a charm bound all over with thread, around the pigeon's neck and diabolically sent it to his enemy. When the enemy saw the pigeon and the charm, he understood. He then caught the pigeon, untied the charm of his enemy and tied a demonic knife around the neck of the pigeon as his own charm, and diabolically sent the pigeon back to the enemy with the knife on the pigeon's neck. On the following day, the enemy killed himself with a knife.⁸⁴ The pastor, SPI-6, affirmed that he personally witnessed everything because he was living in the same house with the man who killed himself. The victim was the chairman of a secret society. The other secret society member and agent had a stronger demonic power than the victim. They, the agents, sometimes kill one another.

Therefore, to us in Africa, and to be more specific in Southwestern Nigeria, one would clearly understand why the seed of the denial of the existence of demons cannot germinate and why the voice of the denial of the existence of demons could not be communicated and heard in Southwestern Nigeria. This understanding rooted in the context, language and culture of the Yoruba people of the Southwestern Nigeria makes

⁸³ Interview with the sixth pastor January 4, 2014..

⁸⁴ Interview with the sixth pastor January 4, 2014..

denial of demons impossible, and this belief in the existence of demons is biblical because the Bible confirms the reality of the existence of demons in the ministries of the Apostles and our Lord Jesus Christ. Since the Bible confirms the existence of demons, one can understand why some Christian leaders and followers suffered the wicked activities of demons because spiritual warfare, deliverance, exorcism and ministration of the Holy Ghost were not taught, preached and ministered by the early leaders, the missionaries from the Western World, and the indigenous leaders in the Southwestern Nigeria. Therefore, it is high and the right times that Christian leaders and followers in Nigeria, in the Western World, and all over the world thirst for the anointing of Holy Ghost's power in their lives and ministries, preach and teach spiritual warfare, Holy Ghost ministration, power gifts [not to be denied], deliverance and exorcism so that this spiritual error may be effectively corrected for the expansion of God's Kingdom and for the worst demotion of the kingdom of Satan in the whole world. The Christian God, in Jesus Christ, is from eternity to eternity and He is omniscience, omnipresent and omnipotent. He is not dead! Therefore, the era of miracles has not gone!

CHAPTER SIX: A RESPONSE TO THE REALITY OF DEMONS AND THEIR WICKD ACTIVITIES ON CHRISTIAN LEADERS AND FOLLOWERS

The field study findings by the researcher demonstrate that the seed of non-existence of demons does not germinate in the lives and thoughts of the Christian leaders and followers in Southwestern Nigeria, in West Africa. This is practically true of Christian leaders and followers whose family backgrounds are deeply rooted in idolatrous worship. Their parents or grandparents worshipped idols/demons that gave them a unique access to the spirit world of demons. This unique access to the wicked spirit world could be direct or indirect. But, it helps to establish the reality of demons' existence in their spirit world and kingdoms. This unique access and experience could even make some to see demons face-to-face in their diverse transformations and embodiments. This certainly exposes them to the numerous wicked activities carried out from the wicked spirit world of demons and their agents on Christian leaders and followers.

The results described in this chapter are experiences of the pastors represented in this project. It is quite safe to say, however, that the experiences of these pastors are also possible experiences of other pastors and followers because of the similar conditions, backgrounds and experiences. It is crucially important that awareness is made for the new leaders who are called into the Pastoral ministry and their followers. Therefore, this chapter is a response to the collective findings of this project and its focus to better understand the reality of demons' existence and their wicked activities on Christian leaders and followers in these areas: the reality of demons' existence in their spirit world

and kingdoms, demons' diverse transformations and embodiments, seeing demons face to face and the wicked activities of demons on Christian leaders and followers.

The Reality of Demons' Existence in Their Spirit World and Kingdoms

Demons are real in their spirit world of abode and kingdoms. Denial of demons does not eliminate their existence from the wicked spirit world of abode or eradicate their demonic operations from their kingdoms. Though the voices of non-existence of demons may prevail in the Western World as indicated in chapter three, it is difficult for such voices to be communicated and heard because of the religious backgrounds of the leaders that were deeply rooted in polytheistic family worship and background in Southwestern Nigeria. In other words, idolatrous worship and background of either their parents or grandparents makes demons' existence in their spirit world and kingdom of abode to be real and practical to these leaders and followers. Demons' existence cannot be denied.

Polytheistic Family Background and Pagan Worship

When the responses and experiences of the pastors interviewed in Southwestern Nigeria are given a logical, sound reflection and meaning, denial of demons is difficult and practically impossible because the family background and worship was rooted in polytheism. In other words, none of the native people of the land was discovered and known to deny the reality of the existence of demons. As carefully expressed in Chapter Five, the few voices of non-existence of demons were imported from the Western World. Therefore, one of the uniquenesses responsible for this non-denial of demons in Southwestern Nigeria is the polytheistic family background and worship and this includes the following:

(A.) Polytheistic family worship is a connective link to the spirit world and kingdoms.

(B.) Polytheism and the family sacrifices to idols/demons.

(C.) Polytheism and family festival.

(D.) Polytheistic family worship versus Christianity.

(A.) Polytheistic Family Worship a Connective Link to the Spirit World and Kingdoms

As clearly communicated by the Pastors interviewed, the worship of idols/demons serves as a connective link to the wicked spirit world of demons and kingdoms. The former cult member who was initiated in Nigeria and Overseas, and the former magician who carried out different atrocities clearly articulated that there are demons in the air, fire, sea, on the land and under the earth crust as also explained in Chapter Three. But, as fully clarified and also experienced by these former agents, one can have a connective link from the physical world to the spirit world of demons and kingdoms. This connective links to demons and their kingdoms from the physical world to the spirit world are to demons in the air, fire, sea, land and under the earth. The polytheistic family worship serves this demonic purpose. Therefore, the researcher will briefly explore how family gods/demons and its polytheistic worship serve as connective links to the spirit world of demons and kingdoms. The researcher begins with demons and their spirit world and kingdom in the air.

Demons in the Air: “Sango,” or god of thunder, is one of the family gods/demons that serves as a connective link to demons in the spirit world and kingdom in the air. The communication in worship is unto the demons in the air, and the demonic presence felt

during worship is from the air. Therefore, the connective link that “Sango” provides the polytheistic family worshippers is to link them to spirit world and kingdom from the air. This demonic link and activities of “Sango” from the spirit world to the physical world were very real and convincing. One can understand why none of the native people of the land in Southwestern Nigeria could deny the existence of demons. Demons’ existences were real and certain to them in the worship of the polytheistic family idols/demons.

Demons in the kingdom of Fire: Lake of fire is a deceptive teaching of demons. It is a place of reforming souls. It is a reformatory center where souls go after death to work out their character problems of the past years or previous lives as explained in Chapter Three. This is deceptively untrue from demons in the Kingdom of fire. One of the demons responsible for this teaching is known as “Ifa,” or god of divination. But, some call “Ifa” or interpret it as god of palm kernel because palm kernels are its major components for divination. Therefore, as the name of “Ifa” implies and means, it finds and says what will happen in the future. This is deceptive, but those who worship this demon believe him. They believe this demonic prophecy. In some traditional religions and cultures, this is the reason why the method of burial, the activities involved during burial, the way of burial and the type of ceremony involved are of paramount importance. “Ifa” serves as connective link to the kingdom of fire. Some Christians and denominations also teach this deceptive teaching because few denominational leaders and Christians were once agents of darkness who led and served in denominations or churches. They , few denominational leaders and Christians who were human agents or cult members in different parts of the world, served as connective link to the deceptive, demonic teachings in churches or denominations. The former occult grand Master,

former Marine agents of darkness and the participants unfolded this in Chapter Three, Chapter Five, and also in their books. This is one of the reasons why this researcher will briefly conclude this section that these demonic predictions and connective links of these family idols/demons have some positive and negative effects on Christianity in Southwestern Nigeria, in West Africa.

Demons in the sea or Water Kingdom: One of the demons that serves and operates as connective link to the water kingdom in the spirit world is “Oya.” “Oya” is a river god/demon. This does not need much explanation before one can logically understand that “Oya” is a river god who serves and operates as a connective link to the spirit world of the water kingdom. The activities and operations of “Oya” are so real to the extent that none of the native people of the land could deny the existence of demons. Demons and their activities are real. This is a blessing because it helps the native people of the land to believe in the existence of demons that the bible affirms though it has its negative effects. In other word, it is a blessing and a curse for the native people of the land.

Demons on the Planet Earth and Kingdom: Land is more accessible than the air, fire, sea and under the earth crust. Because of this accessibility to men and women, there are more known and unknown demons that numerous serve as connective links to the spirit world of demons and kingdom on land. These numerous demons include demons of the mountain, demons of the rock, valley, forest, junction, and demons in trees, animals, humans and the few others. This researcher will single out two demons that are popularly known in some families in their polytheistic family worship. They are “Ifa” and “Onipopo.” “Ifa” is god of divination or palm kernel as briefly explained above but

“Onipopo” means god of the way. One can now understand why it was practically impossible for the voices of the non-existence of demons to be heard in Southwestern Nigeria because the activities of these family gods were real and convincing to the worshippers. For instance, the song of praise used in worship to praise “Onipopo” every morning unfolds how “Onipopo”, god of the way, made a way where there was no way and helped his people to cross the river that was impossible for humans to cross. The crossing of the river could be likened to the crossing of the Red Sea where Moses led the Israelites. Therefore, since this crossing of that dangerous river was written or confirmed by “Ifa” oracles that serve as the pagan traditional scriptures, the worshippers believed that the victory was wrought by “Onipopo” who made a way. Therefore, these polytheistic family idols/ demons did not only serve as connective links to the spirit world of demons, but they also serve as great influence that made the reality of the existence of demons to be undeniable to the native people of the land. But, this is a blessing and a curse, as we will soon briefly discover that the family idols/demons idolized in polytheistic worship also serve as connective links from the physical world to the spirit world under the earth’s crust. For instance, as disclosed by the former Marine agent, the former cult agent who was initiated in Nigeria and overseas, and the former magician, incantation is one of the diabolical means and methods that directly connect the physical to the spirit world and the human agents to demons in the spirit world. The former Marine agent and former magician were practical examples of this. The researcher now vividly understood in early 1970 when they were studying demonology in the city of Ilorin, Nigeria, that his friend narrated the stories of how hunters used the power of demons to hunt. To further convince the researcher, his friend asked if researcher wanted

to visit under the earth crust? Of course, the researcher refused! It is now crystal clear to the researcher that one of the means and methods that those hunters would have diabolically used to prepare the researcher for the journey to the spirit world under the earth crust would have been incantation. The question is, what does the researcher want to communicate?

First, the family idols/demons in polytheistic worship on the land serve as connective links from the physical to the spirit world. Second, these connective links are so real and convincing to the native people of the land that none could deny the existence of demons. Third, one of the means and methods that demons and their agents used to diabolically prepare their agents and others was incantation. Fourth, the researcher has clearly discovered that incantation would have probably been the diabolical means and method that those hunters would have used to prepare him for the journey under the earth's crust. Fifth, the reality of demons in polytheistic family worship was so real that none of the native people of the land could deny the existence of demons. Sixth, the reality of demons and their powers are so convincing to the few Christian leaders and followers that they use their (demons') powers in their ministries and daily lives. One of the reasons responsible was spiritual warfare, deliverance and exorcism were not taught and preached by the early Christian founders and leaders. Seventh, one can now clearly understand why we have few carnal Christian leaders and followers in the Southwestern Nigeria.

(B.) Polytheism and Sacrifices to Family Idols/Demons

Sacrifices to family idols are one of the reasons why it was impossible for any native person of the land to deny the existence of demons that is deeply rooted in

polytheism and the wicked spirit world. These sacrifices serve as demonic links to the spirit world of demons. The researcher has observed in Chapter Three and Chapter Five that demonic sacrifices established that existence of demons is undeniable in Southwestern Nigeria due to these few reasons:

First, the sacrifices are regular and constant. For instance, the polytheistic belief and worship of some families makes them worship three to four idols/demons. Sacrifices are regularly made to each of these family idols/demons. Second, sacrifices to these demons/idols are practically and openly carried out. Third, the ingredients for sacrifices could be food, fruits, birds, animals or other items that include blood. Fourth, the priest and worshippers strictly obey the rules of the sacrifice made to “Ogun,” or god of iron, and “Esu,” which also means “Satan.” One of the major sacrifices is dog(s). During the sacrifice, the head of the dog must be cut once on the altar. For this purpose, the priest would sharpen the cutlass for days in order to obey this rule. The priest wanted the head of the dog to be cut once. Fifth, this strict obedience to the rules of the sacrifices and the presence of demons felt during the sacrifices convinced pagans and few Christians that the existence of demons is undeniable. Demons’ presence was undeniably convincing. These convictions are rooted in the family background of every family in Southwestern Nigeria that the origin was found in polytheistic family worship. One can then logically perceive why these demonic sacrifices are blessings and curses to Christianity in Southwestern Nigeria.

(C.) Polytheism and Idolatrous Family Festivals

In Southwestern Nigeria, idolatrous family festivals that are deeply rooted in polytheism are weapons of conviction for both pagans and Christians. This is because

their family backgrounds, both Christians and pagans, originated from polytheistic family worship that made idolatrous family festivals of necessity. This family background influenced Christian leaders and followers to believe the reality of the existence of demons for four specific reasons. First, during these family festivals, ceremonies were involved and these included food and drinks. To Pagans and few carnal Christians, that was the time to enjoy life. Second, these idolatrous festivals involved music and dancing; and since Africans love music and dancing, that caught the attention of many and created interest for the festivals. Third, in some families, the powers of demons are practically demonstrated to the people and people would see the power of demons face-to-face. The researcher had been a living witness to some of these demonic manifestations of powers. Fourth, this face-to-face demonstration of demonic powers was convincing enough that those demons and their kingdoms exist. One could then perceive and understand better why it was practically impossible for the researcher to discover any of the native people of the land to deny the existence of demons and the spirit world.

(D.) Polytheistic Family Worship versus Christianity

The researcher wants to conclude this section of the polytheistic family background by briefly establishing that this family background has some positive and negative effects on Christian leaders and followers. It has its blessings and curses on Christianity in Southwestern Nigeria, and even in the whole world.

1.) The Positive Effects on Christians: The researcher would like to briefly mention only four consequences that include: first, this pagan family background and experience helped them to believe that demons exist. This is in agreement with what the Bible teaches. Second, this was a blessing because this made many Christian leaders to

have started deliverance ministries that were neglected for long. Practical and effective exorcism has been carried out which was an abomination in the past. Third, this has made many Christian leaders in Southwestern Nigeria to lead the church into dynamic spiritual warfare that has many positive consequences for the growth of the church, and the transformation of the land. Fourth, this dynamic spiritual warfare has resulted in the conversion of few agents of darkness who have unfolded some top secrets from wicked spirit world of demons. These confessions strengthen the faith of the researcher and other Christian leaders and followers. Therefore, these conversions and confessions of the human agents or former agents of darkness in Southwestern Nigerian are highly respected and honored than writers or books that are full of guess work and uncertainty about the spirit world of demons and their kingdoms.

2.) The Negative Effects on Christians: Researchers would also give only four negative effects on Christians. First, because of their practical face-to-face experiences with the powers of demons, few leaders refused to draw the line of demarcation between demons and their new lives in Christ. Therefore, they are not completely cut off from demonic sources and powers. They even use the power of demons as Christian leaders in their ministries. Second, some Christians visit herbalists in order to know what “Ifa” oracle or god of divination would predict for the future. Third, for the purpose of security, some Christians join secrete cults. What a deceit! Fourth, some Christians are not in fire for the Lord. They are spiritually empty of Holy Ghost’s power because some Christians are carnal Christians. These are the effects of the failure to introduce spiritual warfare, power gifts, deliverance and exorcism by the early Christian founders and leaders. In the past, Christians saw the powers of demons face-to-

face but at present, Christians and even non-Christians are seeing power of God face-to-face through spiritual warfare, deliverance, Holy Ghost ministration, power gifts and exorcism. Therefore, the difference between the past and the present is clear but some are still carnal Christians because the spiritual changes and growth are in gradual process.

Therefore, to buttress carnal Christian lives stated above, the former magician gave a practical example in his response to his family background. According to him, his parents were neither Christians nor pagan. But, to him, their religion was a rather traditional religion. He illustrated this with practical example from his family background. When he was born, two naming ceremonies were conducted. The first ceremony was held on the eighth day and the second one was on the ninth day. On the eighth day, his Christian parents conducted a naming ceremony, gave him a Christian name, and dedicated him to Christian God. This provoked the grandfather who was the priest of the family idols/demons, hence the need for a second naming ceremony. The magician was given a pagan name on the ninth day. But, because the Christian parents were not on fire for the Lord, the former magician grew up to become an agent of darkness because the priest of the family idols/demon was on fire for demons, and the powers of demon resided in him. Indeed, some Christian leaders have caused great havoc and setback to Christianity through their lives and ministries. Some even preach and teach that the era of miracle has gone. What a heresy! They need to know that enough is enough. Our living God of the Bible is omnipotent, omnipresent and omniscient from eternity to eternity.

Demons Diverse Transformation and Embodiments

One major thing that has been newly discovered and fully digested about demons' diverse transformations and embodiments is that demons do not change their demonic, wicked nature and their wicked standard of operations. This is also true when demons and their agents transform to inanimate objects, to pretty girls, or to any other transformation in disguise that they are good in character, relationship, operation and original nature. One can now understand why every Christian leader and follower should have a sound biblical knowledge coupled with a sound biblical theology and not a sound knowledge in pagan traditional theology or religion. But, as every Christian desires sound biblical knowledge and theology, every Christian needs to know demons' manipulations and activities from the spirit world of demons because the Holy Ghost unfolds through the power of the gospel that transforms the unbelievers and wicked agents of darkness. God has a unique purpose for these conversions and transformations that reveal the wicked activities and manipulations of demons and their agents from the demonic wicked spirit world. Therefore, this issue of demons' diverse transformations and embodiments will be briefly considered and include inanimate objects, flying creatures, creatures in animal shapes, and human embodiments.

The diverse transformations of demons and their agents include inanimate objects. Practical examples are wind, fire, light and the few others. The researcher would like to single out wind as a practical example to illustrate that when demons and their agents transform, the standard of their nature and operations do not change in quality and atrocity. The reason why researcher wants to use wind as a practical example is because of his experience after he had written Chapter Five. As researcher began planning in

order to write Chapter Six, he had two different experiences. First, the Lord revealed and spoke clearly that those demons and their agents were offended because of the topic of the researcher's thesis that exposes their wicked secrets. This is offensive to demons and their agents, as well as their spirit world and kingdoms of abode. Second, the researcher had an attack from the spirit world when he was writing this project. That was the first time he had such attack since he was born. The attack could be called a demonic wind attack. The type of demon that such an attack could be likened to is called "sanpona" in Yoruba language. "sanpona" is a "demonic wind spirit" that instantly releases or spreads diseases such as smallpox, epilepsy, impotence and the few others. Whenever this demon in wind form or "sanpona" attacks, people, sometimes, fall under demonic anointing.

Since researcher does not have enough words to describe and communicate his experience, he would like to illustrate his experience in deliverance and Holy Ghost's ministration. From researcher's experience, when deliverance and Holy Ghost's ministration is going on, sometimes, people fall down under the anointing of Holy Ghost power and look like the dead. But, when they get up, some receive instant healing, deliverance, breaking of demonic yokes and other divine miracles. In other words, there are positive consequences. A similar thing happens when "sanpona" or wind-demon operates but with negative consequence. The consequence is directly opposite. For instance, when this wind-demon operates, people, sometimes, fall down like the dead but when they stand up, they always have instant sicknesses such as smallpox, epilepsy, impotence and a few others. This was what would have happened when researcher had that experience but that demonic operation and attack failed because researcher was a

child of God, and the Holy Ghost resides in him. The demonic operation and attack took place in the broad daylight but failed.

In conclusion, there are three things to be learned afresh from this transforming into inanimate objects: first, the nature, operation, and wickedness of demons do not change even when they transform into inanimate objects. They maintain their demonic wicked standard and quality. Second, for a victorious Christian life over every demonic attack, holy life is of necessity. Holy life is a must and cannot be compromised. Third, a sinful Christian life creates spiritual loopholes for demons' successful attacks. Christian leaders and followers are warned!

In the wicked spirit world, flying creatures are another demonic means for demons' diverse transformations and embodiments for the purpose of their wicked operations. These transformations into diverse flying creatures include birds, hornets, bees, insects, bats and a few others. The researcher would like to single out birds in order to buttress the fact that demons' transformation into flying creatures do not change or decrease the standard of their demonic nature, operations and wickedness. The researcher would like to give two examples in order to remind Christian leaders and followers that holy life is a must and cannot be compromised if victories are to be won.

First, as clearly articulated in Chapter Three and Chapter Five, demons change to birds in the spirit of witches in order to carry out demonic operation(s) and those transformations are to make them more dangerous. The voices of such birds sometimes threaten people in Southwestern Nigeria because people know that they can kill. Second, based on the experience of the friend of the first pastor interviewed during deliverance that he was conducting, when demonic birds in the spirit of witches cry, sometimes, what

happens after that is a face-to-face encounter with demons. And that face-to-face encounter is for the purpose of dangerous operations and wickedness. That was his experience when a demonic bird cried during the deliverance he was conducting. To be frank, not many Christian leaders and deliverance ministers have ever experienced this in their ministries. Therefore, this is an additional knowledge to be learned afresh that challenges every Christian leader and follower that holy life is a must. This challenge of life of holiness is the secret of victorious Christian life that prepares every Christian leader and follower to be able to fight and win any demonic attacks anywhere and at any time. Christians must not compromise their victory in Christ Jesus!

Demons also use, as a means for their diverse transformations and embodiments, creatures in animal shapes. These creatures in animal shapes include serpents, rats, lions, bears, cats, dogs, and the few others. But, researcher would like to single out the cat in order to communicate that demons transform into creatures in animal shapes, and in their transformations, they maintain their natures and their standard of operations and wickedness. The essence of this is to challenge Christian leaders and followers that since their transformations into creatures in animal shapes do not decrease their nature, and standard of operations and wickedness, a holy and Christian life by every Christian leader and follower is a must! The researcher gives two examples of demonic cats in operations.

First, when a demonic cat transforms into the spirit of wizards and operates, the purpose of that is to be able to reach spirit and humans. Therefore, it serves as a demonic link between the physical and demonic spirit world for the purpose of demonic wicked operations and atrocities. When those demonic cats operate in any house, they are dangerous and wicked. Second, researcher had a unique experience in Nigeria, his home

country when he was writing this chapter there. He, the researcher, was invited for a revival service at one of the Baptist churches in the city of Ibadan in Oyo State, Nigeria. After the revival, the researcher boarded a commercial vehicle from Oyo State to Kogi State, and sat on the front seat with the driver. The driver had been an herbalist for a long time, but he had changed his mind when he began going to church. During the trip to Kogi State, the driver who was an herbalist for long described diverse demonic operations and wickedness that included manipulation and transformation of demonic cats in carrying out these demons' atrocities. According to the driver, when a demonic cat or demon diabolically inspired and transformed for an operation, and this demonic cat goes back and forth at the front of a business shop or a business center, the purpose is to paralyze the business. The owner cannot succeed and the business will go bankrupt. There were a few more things disclosed. Indeed, this is an additional knowledge to the researcher and it is a great challenge for every Christian leader and follower to live a holy life and be dynamic in spiritual warfare so that all these operations and manipulations can be woefully defeated. This strengthens and refreshes Christian hearts anew that will encourage us for dynamic faith against future operations and attacks, as we break all yokes in Jesus' name!

Finally, some may find it difficult to believe that demons' diverse transformations on this planet earth include human embodiment. They transform themselves to human beings from their wicked spirit world. When demons do this from their wicked spirit world and kingdoms of abode, the purpose and intention is to carry out diverse atrocities. The intention is for wickedness. The researcher will provide two practical examples,

which include, first, women's pregnancies and demons' embodiments, and, second, demons' embodiment from the spirit world.

With regard to women's pregnancies and demons' embodiments, what researcher intends to communicate in essence is to establish that some demons enter into the pregnant wombs of some women in order to be born either as a male or female. These facts are rooted in the experiences of the pastors interviewed and researcher's experience. Most of them were deliverance ministers, one was formal occult member, and one was a formal magician. And since researcher is also a deliverance minister, he has also experienced this in his deliverance ministry. In other words, in Holy Ghost ministration and deliverance ministry, a demon in human embodiment publicly confessed, in crusade and in the church, how she penetrated into the womb of the mother. She further added that she made the family wretched and poor. She also confessed why Christian leaders and followers must be genuine and godly Christian. According to her, if a woman is a genuine and godly Christian, the womb will be too hot for demons to penetrate and stay because the Holy Ghost abides in her. Therefore, researcher would like to re-emphasize that a genuine Christian life and holiness in the power of Holy Ghost is a must for every Christian leader and follower. Therefore, dynamic spiritual warfare is also a must!

Demons also transform themselves directly from the spirit world and come to this physical world in transformed human embodiments. This transformation into human embodiment from the spirit world could take place from any of their kingdoms, but the purpose is for wickedness. Demons' activities and operations are directly opposite to what heaven does. For instance, when Jesus incarnated, he brought to us, in this physical world, blessings, mercy, grace, love, power and authority over demons, victory and

eternal life. But when demons come, they bring defeat, hatred, destruction, atrocities, disunity and eternal condemnation. Three examples of these three human embodied demons are Queen of the coast, “Omo Aworawo” and “Erelu.” “Erelu” is the highest chieftaincy for women. “Erule” would come to this world to collect human blood for demons in their spirit world for their “Blood Blank”. But, “Erelu” had a spiritual collision with Benson Idahosa, a highly anointed man of God in Nigeria that led to the confession that unfolded the secrets behind the operations. Indeed, this is a great challenge to all Christian leaders and followers. Therefore, researcher would like to conclude this section on demons’ diverse transformations and embodiments with one or two challenges for the purpose of Christian victory on demons.

Conclusion and Challenges to Christian Leaders and Followers

This section on demons’ diverse transformations and embodiment has posed some challenges that every Christian leader and follower needs to carefully consider and spiritually yield in absolute obedience. This is because in some examples and illustrations cited, some Christians were defeated and some were victorious because, as stated in John 10:10, demons’ only major purpose on planet earth is to steal, kill and destroy. Therefore, three challenges should be effectively obeyed.

First, every Christian leader and follower should be truly born again. There must be a genuine encounter with Jesus Christ that will result in a Holy Ghost transformation of heart. Second, every Christian leader and follower should live a biblical holy life. Sinful life or partial obedience creates loopholes for demons. Holy Christian life is a must! Third, every Christian leader and follower needs to be filled with the Holy Ghost and be dynamic in spiritual warfare. Based on the confession of an agent of darkness,

when a pregnant Christian woman fulfills these requirements and the Holy Ghost lives in her, demons cannot penetrate and stay in the womb. The womb will be too hot for demons. The womb will be a danger zone! Another example stated above is “Erelu” who was on demonic mission to collect blood to the blood bank of demons in the spirit world but the mission failed when she had spiritual collision with Benson Idahosa, an anointed man of God in Nigeria. The researcher believes and agrees that these challenges and lessons learned must be strictly obeyed in the power of Holy Ghost.

Seeing Demons Face-to-Face

Some believe that one can see demons face-to-face and some have even seen demons face-to-face in Southwestern Nigeria as already claimed and rooted in the cultural context and language of the land. Scholars and preachers such as Boyd, Beilby, Eddy, Akande and Timmons believe that one can see demons face-to-face and former agents of darkness such as former Marine Agent, Magician and former occult grand master have testified from their practical experiences that they had seen demons face-to-face. But, researcher has re-discovered anew that some of these methods and means are godly and some are ungodly. Some methods are biblical and some are unbiblical, and some means are talking to God but some are really talking to demons. Therefore, researcher will like to briefly discuss few methods and means which are ungodly and methods and means that are godly. These will be briefly discussed under these sub-topics: mysterious meeting and initiation, incantation, demonic concoction, mysterious coincidence, and ministration of deliverance and exorcism. Each of these will be briefly considered after the other.

Mysterious Meeting and Initiation

This is one of the methods that the former agents of darkness used in order to hold meetings and also be initiated by demons into the spirit world of abode and kingdoms. There are few practical examples that could be cited. First, Uzorma, the former occult Grand Master held a meeting with demons in Venus planet with three hundred thousand demons and agents and was initiated on that day. Second, Emmanuel Eni, the former marine agent was initiated or empowered in the sea by the Queen of the Coast. Third, “Omo Obajesu” the former magician whose master stayed in the spirit world for seven consecutive years and he himself stayed in the spirit world for three consecutive years saw demons face-to-face and both of them were also initiated by demons. We thank God for their convincing testimonies in Southwestern Nigeria after their encounters with Jesus Christ and their conversion. But, researcher would like to emphasize that this method of seeing demons is very unbiblical, and ungodly. Therefore, this method and means is through the powers of demons, it is completely wrong and demonic. Christian leaders and followers must not use this method to see demons. It is prohibitively forbidden by the Lord in the Bible.

Incantations

Incantations are one of the methods and means to see demons face-to-face. This method is very ungodly, unbiblical and demonic. When one uses this method to see demons face-to-face, one is directly communicating words to demons in the spirit world so that demon may go into action in accordance to the spoken words, and appear to that particular agent face-to-face. Demons appear because of the inspired demonic words spoken to demons in the wicked spirit world of demons. The herbalists, hunters and

magicians use this method to see demons face-to-face in Southwestern Nigeria and other parts of the world. Two examples would be enough but it is demonic.

First, the only former magician mentioned in chapter five, said people used this method to see demon called “Egbere” or “weeping Demon” in order to fight and took away the mat that “egbere” carried for the purpose of additional demonic power. The herbalists, hunters and magicians love to see “egbere”, the weeping demon, so that they may fight, collect the mat and accumulate more demonic powers. Second, this former magician was travelling on foot with his mother on the foot path. He, the former magician, excused himself, went to the bush, and made some incantations to demons. Demon appeared to him face-to-face and gave him food that they would eat. The magician and his mother ate the food in order to be refreshed or strengthened and continued the journey. This method is also demonic and ungodly. The bible prohibitively forbids incantation or using any means to talk and fellowship with demons. The magician personally warned people to desist from any form of fellowship and incantation to demons because of the physical and spiritual consequences. He himself, as former magician, has renounced all incantations and powers of demons in his life. The spiritual consequence is eternal punishment with demons in hell prepared for them in heaven! Christian leaders and followers are strictly warned in love.

Demonic Concoction

When concoction is carefully considered and logically reflected upon, some concoctions are demonic but some are not demonic in the Southwestern Nigeria and other parts of the world. Some concoctions in Africa and in the Western World are medically prepared for healing and sound health. The ones medically prepared in the Western

World could be found in any pharmacy in the world. We give God the glory for knowledge given to prepare these medical concoctions. But, at the same time, some concoctions are demonic. They are demonically prepared. For such diabolic concoction, demon gives the ingredients of the concoction, instruct and guide how it would be prepared and used. When all the rules involved are strictly obeyed, demon will then release his power for diabolic actions and wickedness.

A practical example is the concoction prepared and used to see demons face-to-face. One of the compulsory ingredients mixed together as the mandatory content is the matter oozing from the eyes of a dog. When these ingredients are well prepared, demons will then empower it for diabolic action and wickedness. One will then be able to see demons face-to-face. To their agents, they believe that since dog can see beyond the physical, they could be able to see beyond the physical world and see demons face-to-face in the spirit world. This belief is well rooted in pagan traditional theology and religion. This is prohibitively forbidden by the Lord in the Bible. It is ungodly and unbiblical. It is a rebellion against the Lord. This is demonic! Carnal Christians are warned. Christian leaders and followers are warned!

Mysterious Coincidence

When people see demons face-to-face through mysterious coincidence, this method and means could be demonic or non-demonic, and it could be godly or ungodly. The source could be from God or demons. For instance, an unbeliever who practices the use of charms and incantations has such experience that is demonic. But, when a truly born again Christian leader and follower who are filled of Holy Ghost power have such an experience, it is from God. Christians' source is from God but unbelievers' source and

carnal Christians, who visit herbalists, “Ifa” oracles and use the power of demons for their daily living, have their sources from demons. In conclusion, unbelievers and nominal or carnal Christians are challenged and advised to repent and come to God so that God may open their spiritual eyes to the deeper and mysterious things of the spirit. But, Christian leaders and followers who are truly born again and filled of Holy Ghost are encouraged to be faithful and loyal to our Lord Jesus Christ till he comes.

Ministration of Deliverance and Exorcism

Ministration of deliverance and exorcism is one of the methods and means that God opens the eyes of deliverance ministers in order to see demons face-to-face and understand deeper things of the spirit. These lessons of the deeper things of the spirit communicated from God in heaven are to be wholeheartedly learned and embraced. And this divine message includes the following: first, this world is a battle field because demons are real in their spirit world of abode and kingdoms as the Bible teaches. Second, ministration of deliverance and exorcism are spiritual warfare, therefore, they are offensive to demons. Third, demons are ready to do the worst if spiritual loopholes are created for them. Fourth, for Christian leaders and followers, holy Christian life is a must! Fifth, Christian leader and follower are to be consistently filled of the Holy Ghost and control by the Holy Ghost. Sixth, Christian leaders and followers are to be consistently faithful, loyal and obedient till Jesus comes. Therefore, every deliverance minister must believe wholeheartedly, obey and embrace these deeper divine insights and revelation from God in heaven.

4. The Wicked Activities of Demons on Christian Leaders and Followers

Demons and their agents have numerous methods and means to carry out their wicked operations and activities on Christian leaders and their followers. These wicked activities are demonically carried out through demonic dreams, demonic covenants, curses, concoctions, “Afose” known as antelope’s horn, distorting of destiny, charms, juju, and the few others. These methods and means mentioned above are used to inflict wickedness and problems such as sickness, ill-luck, suicide, frustration, accident, torturing, madness, pain, depression, miscarriage, confusion, fight, poverty, death, and others. The essence of this last part is to briefly cite few examples and then emphasize the solution that has been doctrinally neglected in some domination by some leaders that makes some Christians to suffer in their demonic problems even unto death. The lessons learned from the participants really renew and refresh our minds and thought. These few examples to be briefly cited and discussed include: demonic dreams, demonic covenants, demonic curses and “Afose” that means antelope’s horn or spoken words into the antelope’s horn with the expected results.

Demonic Dreams

As briefly discussed in chapter five, many Christian leaders and followers suffered in the Southwestern Nigeria through demonic dreams. Some of those problems included sicknesses, ill-luck, miscarriage, pain, madness, poverty and the few others. Some even suffered unto death either in their homes or hospitals. The researcher would briefly cite three paraphrased examples. First, a woman always had miscarriages whenever she saw a ripped red palm kernel in the dream. The red palm kernel was a demonic wicked symbol of miscarriage. Second, a man slept in his house and had somebody called him in the dream and woke up. After he had woken up, he wanted to

run out as a mad man in the middle of the night but his wife held him because she could understand that it was a demonic attack. His wife made him to sleep again but never woke up again. He died! This is what “Yoruba” called “Apepa” which means “Calling unto death,” In other words, a demon or an agent called somebody in dream and resulted to death! Third, somebody ate in dream and resulted to ulcer. This person went to see medical doctors but was not cured until prayer of deliverance was conducted for him and the yoke of ulcer was broken. He was healed!

The researcher would like to give two reasons that summarize why Christian leaders and followers suffered demonic attack though they were born again and live godly lives. First, Christians were not taught and brought up with prayers of spiritual warfare at the foundation of Christianity in the Southwestern Nigeria. Second, deliverance and exorcism were not taught, preached and introduced to the people when they became Christians. This was because some missionaries from the Western World did not believe in the existence of demons. Therefore, spiritual warfare, deliverance and exorcism were battles against demons and their kingdoms but not taught and preached.

How would they introduce a battle and organize a fight against the enemies they believed that did not exist? This is one of the reasons why Christian leaders and followers really suffered demonic attacks in the past. They were spiritually careless in their spiritual warfare and fought their spiritual battles and enemies with spiritual negligence as when demons, their spiritual enemies, do not exist as Bible teaches.

Demonic Covenants

Some Christians suffered demonic covenants because their pagan parents and grandparents worshipped idols/demons for their empowerments and some specific

achievements. Some pagan parents or grandparents made covenants with demons in order to have fame, prosperity, additional demonic powers, victory in battle, kindship issues and other demonic positions and honors. When demons gave them, they were not free gifts. These covenants have negative consequences on the children when they were not broken in the mighty power and name of Jesus Christ. The demonic covenants lingered on until they were broken. And since spiritual warfare, deliverance, and exorcism were not taught, preached, and effectively used in the past by the early missionaries and indigenous leaders, the yokes of the covenants lingered on and remained unbroken in the lives of the children. This made Christian leaders and followers to suffer under the covenants of the unbroken demonic yokes. Many suffered for long because the yokes lingered for long and were not broken. Every yoke of demonic covenants must be broken!

Demonic Curses

One of the diabolic methods used by demons and their agents to carry out their demonic operations and wickedness on Christian leaders and followers is through demonic curses. This diabolic hex spoken by demons and their agents is for the purpose of harm and destruction. Few had suffered a lot when the spells of demonic curses were cast upon them by demons and their agents. Two examples would be briefly mentioned. First, a mechanic was cursed in the city of Ilorin in South Western Nigeria, he instantly went to the bush and became mad. But, he was delivered and became completely normal during a crusade. The powers and yokes of demonic curses were broken and destroyed. Second, a Missionary from the Western World, a medical doctor, also testified how an agent of darkness cursed somebody with an immediate effect and the cause and source of

the suffering could not be diagnosed. In such a sickness, medical doctors were helpless. The only effective and practical, divine solution was Holy Ghost's prayers of spiritual warfare, deliverance, and exorcism in the mighty name of Jesus. But, in the past, prayers of spiritual warfare, deliverance and exorcism were not introduced and taught in some denominations and churches because some missionaries, who were influential leaders, denied the existence of demons. They were the leaders who brought the gospel to Southwestern Nigeria.

“Afose” or Antelope’s Horn

The diabolic weapon that demons and their agents effectively used to carry out their wicked operations on Christians in Southwestern Nigeria is “Afose” that “Yoruba” knows as antelope’s horn. Literally, “Afose” simply means to speak and be so with the expected results. In other words, one speaks and it is effectively so as expected. These words are spoken into demonically prepared antelope’s horn. It is a negative result because it is communicated to demons. “Afose” was used in the past and people still use it today. Demons do not die. One needs to know why “Afose” was and still uniquely respected and known for demonic operations and wickedness by the agents. Two simple reasons are responsible. “Afose” is the combination of concoction and incantation.

First, it is a concoction because all the demonically instructed ingredients are mixed and kept inside the antelope’s horn with three needles for the purpose of demonic operations and wickedness. Once the concoction is demonically prepared, it only needs demonic inspiration and power for its wicked operation and atrocity through the antelope’s horn. One can understand why another name for “Afose” is “Antelope’s horn” in the Yoruba language and culture. Second, “Afose” is also an incantation. In other

words, though the concoction is demonically kept in antelope's horn, incantation is still used. And spoken demonic words of incantation are communicated into antelope's horn for the purpose of demonic operations and wickedness. One can understand better why another name for "Afose" or "Antelope's horn", is "Olugbohun". "Olugbohun" that the prefix is God means one who hears the voices or words spoken to him. In other words, "Olugbohun" or "demons" who hear the voices or words of the incantations spoken or communicated into the antelope's horn and few have effectively used it as cited in chapters three and five. These included these three paraphrased examples: first, Emmanuel Eni used incantation to visit under the earth crust and demons created steps for him. Second, a business man use incantation and made an officer mad because he was creating and manipulating problems in his business. Third, it had been use to distort destinies and some died without fulfilling their destinies.

In conclusion, "Afose" or Antelope's horn is a dynamic weapon of demons as learned in the previous chapter because of these few points that researcher would like to bring to a sharper focus: first, it is a combination of demonic concoction and incantation. Second, some agents and non-agents of darkness use it because of its instant results and consequences when used. Third, some Christian leaders use it in ministry especially those that belongs to secret cult members. Some followers even use it also. They are all carnal Christians! Indeed, spiritual warfare, deliverance and exorcism were not introduced by the earlier leaders; this is one of the negative effects.

Conclusion

The polytheistic family background and worship that makes the indigenous people of the Southwestern Nigeria to be living witnesses to some idolatrous practices such as sacrifices, worships, festivals and few others make them to see demons or their powers face-to-face. This makes them to believe that demons exist as bible teaches. That was one of the reasons why researcher could not single out any of the native of the land that denied the reality of the existence of demons. But, because of their face-to-face experiences with demons and their powers, few Christian leaders and followers are not completely cut off from demons and their powers. In other words, few Christian leaders use the powers of demons in ministries and few followers use powers of demons in their daily lives. Some use the powers of demons because spiritual warfare, deliverance and exorcism were not taught as divine solution to their problems. Therefore, these biblical and doctrinal errors should be corrected. The theology is completely wrong!

In the other side, the few missionaries from the Western World did not have polytheistic family and worship backgrounds that made them to see demons and their powers face- to- face. These unique experiences made some of them to deny the reality of the existence of demons. This denial of the existence of demons did not make the earlier missionaries to teach, preach and introduce the daily, needed, spiritual battles against demons. This is one of the reasons why some Christian leaders and followers used the powers of demons in their ministries and daily lives because the power of God was not really introduced, preached and taught for their spiritual battles and victories over demonic wicked activities in the past in Southwestern Nigeria. And these spiritual battles include spiritual warfare, deliverance and exorcism. How does one fight the enemies that

do not exist? Some leaders even teach and preach that the era of miracles has gone. These teachings and preaching coupled with denial of demons have two negative consequences. First, some Christian leaders and followers in the Southwestern Nigeria suffered the wicked activities of demons. Second, this is one of the demonic wicked operations responsible for the lessening and sales of churches in the Western World. Spiritual warfare against demons is a must! It is a dynamic secret for church growth in any nation of the world.

The Bible confirms the importance and necessity of Christian's daily warfare and states, "For our struggle is not against flesh and blood but against the rulers, against the authorities, against the powers of the dark world and against spiritual forces of evil in the heavenly realms". Eph.6:12. One can further understand why the Bible further warns us to be fully ready and to always prepare. The Bible says, "Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand." Eph.6:13. Indeed, these Christian daily battles that will lead to daily dynamic spiritual warfare, deliverances and exorcism are one of the best solutions and victories for Christian leaders and followers in Southwestern Nigeria and Western World. These daily battles are also the secret of dynamic church growth in Western World and South Western Nigeria or any part of the world. Therefore, the era of miracles has not gone! Power gifts must not be denied! The daily spiritual warfare is a must! We give God the glory for the great and dynamic changes taking place in the Southwestern Nigeria through the current cooperation of Missionaries from the Western World and indigenous Christian leaders and their followers. Both of them are vessels of cooperation and dynamic changes in the Southwestern Nigeria at

present. Demons and their kingdoms are in enormous threat and trouble! The battle is of the Lord! Christian leaders and followers will certainly win and overcome!

CHAPTER SEVEN: THE REFLECTION ON DEMONS AND THEIR WICKED ACTIVITIES ON CHRISTIAN LEADERS AND FOLLOWERS

Strengths and Weaknesses of the Project

Some of the strengths of this project include the following: first, this study establishes the reality of demons and their spirit world of abode. It further gives the insights that physical objects, whether animate or inanimate, are immaterial substances for the existence of demons and their spirit world. The study further gives insights and clarifies that demons and their spirit world exist in the air, trees, mountain, sea, under the earth crust and a host of others. Therefore, demons can reside inside rock and even possess humans. Demons and their spirit world exist.

Second, this project confirms the biblical truth that demons are spirit beings but further gives the insights and awareness that one can see these demons face-to-face. This is rooted in the fact established in this study that demons transform to animate and inanimate things. They even change to pretty girls from their spirit world of abode. A practical example was the Queen of the Coast who people thought was the girlfriend of the former Marine agent of darkness. This creates and prepares Christian leaders and followers for spiritual awareness and watchfulness.

Third, this project gives awareness that demons and their agents are well organized in their spirit world of abode and kingdoms, and Christians are to be vigilant in their spiritual warfare. The insights are given that demons have seven organized kingdoms, and each of these kingdoms has numerous Zones. The largest of these

kingdoms is in the air and it extends to the planet, Venus. This spiritual insight is to make Christians be spiritually vigilant in their spiritual war fares.

Fourth, this project gives awareness that demons and their agents secretly carry out their attacks and operations for the purpose of effectiveness, and to be able to achieve the expected results. The practical examples are demonic dreams, demonic attacks, family covenants and other demonic hereditary problems. Few were victims unto death. Therefore, this study gives insight and also emphasizes the importance of power gifts and that power gifts should not be denied by teaching or preaching that the era of miracles has gone. No other erroneous and unbiblical doctrine should be allowed because power gifts are needed to fight those demonic secret attacks and operations.

Fifth, this project gives awareness that demons and their agents openly carried out face-to-face attacks and operations through direct confrontations and demonic spoken words. Sometimes, this has an instant negative effect. This study illuminates that the essence of this is to harm or instill fear on Christian leaders and followers. The practical examples are incantations, curses, antelope's horn, or "Afose," and the few others. This project gives the only biblical solution for our victories over demons, and this is rooted in the power and authority of our Lord Jesus Christ.

Sixth, this project gives the insight that deliverance and exorcism are dynamic and effective biblical solutions to demonic problems, such as demonic sickness, demonic covenant, madness, demonic curses, pain, bad dream, set back, failure and a few others. Based on the experiences of the researcher, sometimes, instant miracles happen. Sometimes, demons diabolically appear face-to-face during the ongoing process of deliverance. But, Christians' victory is sure!

Lastly, this project gives insights to the importance of power gifts that some churches and denominations have neglected for centuries because love and word gifts cannot confront demons and effectively fight demons that exist on the land, fire, ocean, under the earth crust and air. A practical example is “Erelu,” who came from the spirit world to the earth to collect blood for the blood blank. “Erelu” had a spiritual collision with Benson Idahosa, who was highly anointed with power gifts, and “Erelu” publicly confessed because the operation for the blood blank woefully failed. This study gives awareness that the bible confirms this and cites, “. . . for our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of dark world and against the spiritual forces of evil in the heavenly realms”. Ephesians 6:12.

Weaknesses

Some of the weaknesses of this project include: first, this project did not address the possible access that can make all Christians see demons face-to-face in their spirit world. It did not even address how few Christians can see demons together at once in their spirit world as former agents of darkness did.

Second, the former agents of darkness who had practical experiences and living testimonies of how they saw demons face-to-face and held meetings with demons in their seven kingdoms did not represent all the Christians. Moreover, the means and methods are prohibitively forbidden by the Lord.

Third, this project did not address the problem of inequality of anointing of Holy Ghost power that Christians used to face the secret and open demonic attacks and operations in their spiritual war fares when they have diverse demonic problems. In other words, since the fingers of anointing of the Holy Ghost’s power are not equal in the lives

of all Christians, this project did not address the inequality of Holy Ghost's power that made some Christians have demonic bruises and some were even victims unto death because of demonic attacks and operations.

Fourth, the importance and effectiveness of deliverance and exorcism is not addressed as uniquely related to Southwestern Nigeria where demonic operations and activities run rampant. In addition, it did not address as also related to churches in the Western World where demons are secretly and deceitfully carrying out their wicked operations and attacks against the growth of denominations and churches that led to the sales of churches.

Lastly, the importance and effectiveness of power gifts were not fully and extensively addressed in this project, as well as its dynamic high level of spiritual warfare that makes it difficult for churches to be easily penetrated. Furthermore, this project did not address how power gifts can detect diverse demonic operations and attacks and even single out these demons when they transform and change to humans or pretty girls for the purpose of demonic wicked operations in Christian homes, Christian activities and church services.

Suggestion for Further Research

This project certainly raises the need for further research. First, a quantitative study of demons and their spirit world is needed because the material world is immaterial for the existence of demons and their spirit world of abode. This is one of the core reasons why many deny the existence of demons. For instance, demons reside in their spirit world of abode in the air, on the land, in the sea, in other planets, in the trees, rock,

under the earth crust and even in humans. Millions of people neither know nor are aware that demons exist, and material world is immaterial for their existence.

Second, research is further needed on the seven demonic kingdoms and the numerous zones that exist in each of the seven kingdoms in the spirit world, in order to know the daily and yearly programs that include: daily and yearly activities, events, ceremonies, festivals, social problems, worships, sacrifices and the host of others. This knowledge of these daily, monthly and yearly activities will help Christians to go into spiritual warfare, praises and prayers unto God with awareness, understanding and knowledge that will help Christians to bind, pull down and render powerless those demonic activities as Christians mention those activities by names in their prayers. A practical example was the meeting of witches and wizards that was briefly mentioned in this project that the agents of darkness put in the newspaper in Nigeria, in West Africa. Because of this awareness, understanding, and the knowledge of the meeting through the newspaper, Christians in Nigeria started prayer of praises unto God and there was confusion in the air that demons and their agents had to flee for their lives in Nigeria. The meeting could not hold in Nigeria but was held in South Africa because Christian in South Africa did not know that such meeting was going on in the spirit world of demons. Therefore, the awareness, understanding and knowledge of those demonic activities will help Christians to do such in their prayers and praises unto God by pulling down demonic strong, creating confusion, rendering their plans and strategies powerless and the few others. Genuine Christians have spiritual bullets in their mouths! Indeed, the daily, weekly, monthly and yearly activities that go on in those kingdoms and zones need in-depth research.

Third, research is needed on demons' transformations and embodiments into humans, birds, animals, insects, cats, rats, lions, pretty girls and a host of others. And further research is needed on the wicked activities of demons that demons and their agents carried out when they change form through their demonic operations and attacks on churches, denominations, Christian homes, governments, businesses, destinies and the host of others. They have carried out many demonic wicked operations and atrocities.

Fourth, a further research is needed on deliverance and exorcism that could be applied to diverse demonic problems but some Christian leaders and followers wholeheartedly embrace it in their denominations and churches while some are skeptical of it because of their past traditional and doctrinal backgrounds. Why should Christians be skeptical to what can give them freedom in the midst of where demonic activities are rampant?

Fifth, research is needed on deceptive teaching of the demonic kingdom of fire and its manipulative teaching and influence on denominations and churches as related to the doctrine of purgatory and praying for the dead because some Christian leaders in some denominations and churches were former agents of darkness in various parts and nations of the world as unfolded by the former occult grand master and others. Their leaderships certainly influenced denominations and churches.

Lastly, research is needed on power gifts that are dynamically and effectively used in spiritual warfare to curb demonic operations and strategies against Christians, but some Christians still visit herbalists and use the powers of demons to fight demons. This quantitative research on power gifts is really needed where demonic operations and manipulations are rampant for the purpose of victorious Christian lives.

Personal Reflections

This project was deeply satisfying, comforting, immensely challenging but also unfolding as related to demons and their spirit world of abode. The project is the confirmation of the experiences that researcher had on demons, their human agents, demonic agents, their wicked activities and other demonic manifestations from the spirit world of demons. The entire project stemmed from the researcher's personal journey of life that started from his polytheistic family background and other demonic experiences, which all led to his true conversion. He was truly born again! Researcher's genuine conversion, his call into the gospel ministry, and his personal experiences in deliverance ministry and exorcism drew an indelible line of demarcation and difference that this project stemmed from in the Southwestern Nigeria. This is the basic personal background and experiences of the researcher for this project.

The Reality of Demons and Polytheistic Family Background

Polytheism was the belief and background of every home in the Southwestern Nigeria before the coming of Christianity that believes in monotheism and other religious beliefs that followed. The family of the researcher was not exempted. In fact, the researcher's family's polytheistic background caused his family to worship some gods/demons that included the following: "Onipopo" means god of the way, "Oya" means a river god, "Sango" means god of thunder, "Ogun" means god of iron, "Ifa" means god of palm kernel or divination, "Egungun" means masquerade, and one or two others. Indeed, researcher was born in the midst of these idols/demons. This caused him to be a living witness to various idolatrous worships, sacrifices, festivals, ceremonies, and social events, such as "Ere ode," where demonic powers were demonstrated to the people

and people would see the powers of demons face-to-face in action. In other worlds, he had face-to-face experiences with the powers and presence of demons. He was also a living witness to diverse wicked activities of demons. Some of his close, biological family members even died of wicked activities of demons. Some even died helplessly in the hospital. One can now understand better why this project stemmed from the bitter experiences of the wicked activities of demons from Southwestern Nigeria. One can understand why the denial of demons does not exist among the indigenous people. Those bitter demonic experiences were real and confirmed.

Demons' Diverse Transformations and Embodiments

The researcher had been a living witness to demons' diverse transformations and embodiments from the spirit world. The purpose of their coming to the earth from the spirit world could be summarized with a single word, "wickedness." The researcher would like to briefly discuss his practical experiences under three subtopics: demons coming to the night market as humans, mysterious forest dedicated to idols/demons, and demons coming through pregnancy.

Demons coming to the Night Market as Humans: Akande clearly stated that demons came to the night market, and when they visited, nobody could identify them. The marketers did not know them. Second, the people did not know where those demons came from. The marketers did not know their houses or villages. Third, nobody knew where they departed to after the marketing was over. The marketers sometimes knew them and their pretty girls to be from the spirit world. People had methods and means of knowing them. For instance, their pretty girls do not have scars on their legs when they come to the physical world, from the spirit world, for their demonic operations.

Mysterious Forest Dedicated to Idols/Demons: The “Yoruba” name for a mysterious forest is known as “Igbo Oro,” and it means “Idols/Demons’ forest” or “Forest of Idols/Demons.” In other words, the forest is dedicated. In such a forest, there are strange creatures that sometime manifest as humans or non-humans. Sometimes, there were invisible walking, audible voices, light that could not be identified, a strong demonic presence and other mysterious demonic activities. These demonic manifestations were mysterious.

Demons Incarnated Through Pregnancy: In researcher’s experience, he has seen demons enter into the womb and be born. A demon actually incarnated through the womb of a woman and was born in Southwestern Nigeria. The parents were not filled of the Holy Ghost because they were carnal Christians who were not interested in the things of the spirit. She, the demon, was even given a Christian name. But, she carried out many atrocities and wickedness in the family. And based on demonic methods of operations briefly analyzed above, their wicked operations included initiation, demonic possessions, and they also inflicted poverty, ill-luck, accidents, cancer, madness, leprosy, fight, confusion, bareness, divorce, war, sickness and other demonic problems that could make the victims die. Some resulted in shameful deaths. Since researcher was a living witness to most of the above-mentioned demonic attacks and operations, one can now fully understand why researcher resolved to the biblical solution rooted in the mighty name and power of our Lord Jesus Christ through deliverance and exorcism. Therefore, the clue and solution that researcher perfectly discovered in the mighty name and power of Jesus is one of the basic sources where this project rightly stemmed from and rooted.

Deliverance and Exorcism in the Midst of Wicked Activities of Demons: The researcher has been a living witness to many demonic operations, attacks and manipulations that even led to death of some victims. These included his closest biological relatives. This convinced the researcher beyond any reasonable doubt that biblical solution is the only best clue. And the only biblical clue and solution is the mighty name and power of our Lord Jesus Christ that pulls down all demonic strongholds and sets people free from all demonic yokes and problems through biblical deliverance and exorcism. Herbalist deliverance and exorcism is biblically and doctrinally wrong. That was the reason why researcher introduced in the church that he was the senior pastor, before he came to Bethel University, the biblical salvation, spiritual warfare, healing, deliverance and exorcism. He was convinced beyond any reasonable doubt that this biblical clue is the only best solution.

Because of this conviction, researcher introduced new programs and services in the church where he was the senior pastor and that included the following: beginning the New Year with forty days prayer and fasting, special programs for prayer of spiritual warfare, night vigils, Holy Ghost service, revival service, open air crusades, and ministrations of salvation, healings, deliverances, exorcism, and the few others. Through these programs and services, people received healings and deliverances that made them victorious over various demonic yokes that included bareness, spirit of insanity or madness, ulcer, cancer, pain, pregnancy of eleven months, diverse deliverance problems, various demonic sicknesses and the few others. The Lord delivered many and healed many from demonic yokes and problems. To God be the glory!

But, researcher was greatly surprised when the top ordained ministers of the association led by the conference came to his church to condemn all the ministrations of salvation, healing, deliverance and exorcism he was doing. Members and non-members of his church received these blessings and miracles of salvation, healing and deliverance, but researcher was told that he was denominationally and doctrinally wrong. This was because the church doctrinal background denied power gifts and even preached and taught that the era of miracles has gone. One can fully understand that these doctrinal and heretical problems that ought to be clarified and corrected in some denominations and churches led to the writing of this project. These doctrinal and heretical problems that should be clarified and corrected among Christian leaders and followers include: first, the denial of the reality of the existence of demons and the spirit world. This is because it takes the spirit or influence of demons to deny the existence of demons as it takes the spirit of God to confess the true and living God. This is true in the Western World. Second, the herbalist method of deliverance, healing and exorcism is demonic and it is biblically wrong. This is true in the Southwestern Nigeria. Third, the biblical salvation, healing, deliverance and exorcism should be embraced in denominations and churches to break all demonic yokes and problems in the mighty name and power of our Lord Jesus Christ. Fourth, denominations and churches that deny power gifts and heretically preach and teach that the era of miracles has gone should embrace power gifts in order to effectively carry out spiritual warfare, salvation, healing, deliverance, and exorcism in the mighty name of our Lord Jesus Christ. These are one of the core backgrounds and reasons for the writing of this project.

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