

di creation before di genesis creation

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introduction

how do evritin begin? wia do evritin com from? how do we explain galaxies wey de trillions for lait years away? wen de heaven, hell, angles and demons created? de dem created before di genesis creation?

we begin to see say di source for evritin na supernatural source dat na for supreme power, an intellect and a source dat get one morality wit ethics.

it na dey hard for awa finite mind to comprehend di concept for no beginning and no ending, eternity. But god na omnipresent; dat na im get always been, na now and always go de. History show all civilizations don worshipped some kain superior being and believed for a life beyond di earthly life. Solomon stated dat god put dis yearning for man. for "he don also set eternity for di hearts for men; yet dem no fit fathom wetin god don do from beginning to end." (eccl 3:1112)

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chapter 1

heaven and hell

na heaven created or don it always existed?

di celestial heaven na di abode for god. Tey tey god na omnipresent, always present, and tey tey heaven na im abode, then heaven must don always existed. Dis na di heaven wia di righteous go live eternally. But angels de present wen "god created di non-celestial heavens and di earth" as indicated by di kweshion god ask job. "where de you wen i make di earth's foundation? ... cornerstone for place while di morning stars bin sing together and all di angels shouted wit joy?" (job 38:4-7)

chook mouth: na im be say, di morning stars and angels de present for creation. It na uncertain wen god created dem.

heaven as di abode for god suppose no bi be confused wit di:

a. Aerial heaven referring go di atmospheric heavens, as "birds for heaven" or "clouds for heaven. " (matthew 6:26; 8:20; acts 10:12; 11:6; james 5:18)

b. Sidereal heavens, di region for di "sun," "moon," and "stars. " (genesis 1:14-16; psalm 8:3-4; matthew 24:29,35; mark 13:15,31; hebrews 11:12; revelation 6:14; 20:11)

wetin wey concern hell, don it always been for existence or na it created?

wit di heavenly creation for righteous spirit beings, angels, dia na no need for hell until satan, and im angels rebelled. "for if god do no bi spare angels wen dem sinned, but cast dem into hell and committed dem to chains for gloomy darkness be kept until di judgment. " (2 peter 2:4-5)

chook mouth: di word "hell" na translated from di greek word tartaroósas and tartaroo which strong's concordance gives na meaning as "the deepest abyss for hades; to incarcerate for eternal torment. " na im be say, it appears di rebellious angels are send go di tartarus area for hades, a temporary abode until dem be send to everlasting torment, hell.

"the angels who do no bi dey for inside dia own position for authority, but comot dia proper dwelling, im get kept for eternal chains under gloomy darkness until di judgment for di great day. " (jude 6)

chook mouth: whenever hell na created, na im established and reserved for di rebellious and wicked for dia second death. Some oda descriptions are:

1. "furnace for faya; [where] dia shall be weeping and gnashing for teeth. " (matthew 13:42)
2. "the eternal faya wey be prepared for di devil and im angels. " (matthew 25:41)
3. "perdition," (destruction) no bi for di unrighteous. (philippians 3:19)
4. "eternal destruction from di face for di lord and from di glory for im might. " (2 thessalonians 1:9)
5. "the second death. " (revelation 2:11)
6. "cast alive into di lake for faya and brimstone, ... tormented day and night for ever and ever. " (revelation 20:10)
7. "lake dat burns wit faya and brimstone, sulfur. " (revelation 21:8)

chapter 2

di angel for jehovah

wen moyses promise to sabi god's name make im fit tell im hebrew brethren for egypt, god say im na "i am wey i am", and for shortened form wen im spoke for imself as i am. (exodus 3:14) then im say to tell di elders for israel dat jehovah, di god for dia fathers had appeared unto am. Di difference na dat god spoke for imself subjectively, for di first pesin (i am), whereas moyses would speak for am objectively, for di third pesin (he [who] na = jehovah).

while dem get multitudes for angels for god, "the angel for jehovah" or "of god" seems be (a) distinct from di oda angels, and (b) boku for di taim na equated wit god imself, as if one for di pipo for di godhead and likely na di one dem dey call "the angel for im presence" (literally, "of im face") for isaiah 63:9.

"the angel for jehovah" or "of god" for di old testament fit wella don been di member for di godhead dat later became incarnate as jesus christ (john 1:1-3,14)

old testament references

(a) genesis 16:7-14: "the angel for jehovah" appeared to hagar, di handmaid for sarai, wen im na fleeing from am mistress, and instructed am to return. "and im dem dey call di name for jehovah dat spake unto am, thou art a god dat seeth. "

(b) genesis 18:1 - 19:28: three "men" appeared to abraham, one for whom na identified as "jehovah" (18:13-33; 19:27) – a member for di godhead; and di oda two, dem dey call "angels" (19:1,15), went into sodom and visited abraham's nephew, lot, delivering am and im family from di destruction for dat city.

(c) genesis 21:8-20: "and di angel for god dem dey call to hagar komot for heaven [on a later occasion], and say unto am, wetin aileth thee, hagar? for god don heard di voice for di lad wia im na. Arise, lift up di lad, and hold am for thy hand; for i go mek am a great kontri. " (vs. 17-18)

(d) genesis 22:1-19: "and di angel for jehovah dem dey call unto am komot for heaven, and say, abraham, abraham: and im say, lay no bi thy hand for di lad, ... for now i sabi thou fearest god, seeing thou hast no bi withheld thy pikin, thine only pikin, from me. ... and di angel for jehovah dem dey call abraham a second taim komot for heaven, and say, by masef don i sworn, saith jehovah, bicos thou hast do dis tin, and hast no bi withheld thy pikin, thine only pikin, dat for blessing i go bless thee," etc. (vs. 11-17)

(e) genesis 24: 1-67: abraham's language to im servant whom im na sending go di city for nahor for mesopotamia to collect a wife for im pikin isaac: "jehovah, di god for heaven, who took me from mai father's haus, and from di land for mai nativity, and who spake unto me, and who sware unto me, say, unto thy seed go i find dis land; im go send im angel before thee, and thou shalt take a wife for mai pikin from thence. " (v. 7; cf. v. 40)

chook mouth: di writer (moyses) na use a figure for tok dem dey call prolepsis, for which a tin na spoken for before na taim, as for speaking for nero wen im na a boi, though im no bi emperor wen a boi. For laik manner, abraham for di taim referred to for di narrative under consideration do no bi sabi god by di name jehovah, but as god almighty (heb. El shaddai) (exodus 6:2-3) – though di writer do sabi it.

(f) genesis 31: 3-16: "and jehovah spake unto jacob, return unto di land for thy fathers, and to thy kindred; and i go de wit thee ... and di angel for god say unto me for a dream jacob: ... and im say [according to jacob's hala to im wives], ... i am di god for bethel [28:10-22], wia thou anointedst a pillar, wia thou vow a vow unto me: now arise, get thee komot from dis land, and return unto di land for thy nativity. " (vs. 3-13)

(g) genesis 48:15-16: "and im blessed joseph, and say, di god before whom mai fathers abraham and isaac do waaka, di god who hath fed me all mai life long unto dis day, di angel who hath redeemed me from all evil, bless di lads; and make mai name be named on top dem, and di name for mai fathers abraham and isaac; and make dem grew into a multitude for di midst for di earth. " (vs. 15-16)

chook mouth: jacob (israel) blessed im pikin joseph and im grandsons ephraim and manasseh. Di "angel" here na di "angel for god" for (f) above, and na equated wit god imself, hence say im a member for di godhead.

(h) exodus 3:1-22: "and di angel for jehovah appeared unto am [moses] for a flame for faya komot for di midst for a bush: and im looked, and behold, di bush burned wit faya, and di bush no bi consumed. And moses say, i go turn aside now, and sight dis great sight, why di bush na no bi burnt. And wen jehovah see wey he turn aside to sight, god dem dey call unto am komot for di midst for di bush, and say, moses, moses. And im say, here am i ... moreover, im say, i am di god for thy papa, di god for abraham, di god for isaac, and di god for jacob. And moses hid im face; for im na fear to look upon god. And jehovah say, i get surely seen di affliction for mai pipo wey de for egypt," etc. (vs. 2-7a)

chook mouth: di "angel for jehovah," "jehovah," and "god," are equated for dis passage.

(i) exodus 13: 21-22: "and jehovah went before dem [the israelites for dia journey from egypt go di land for canaan] by day for a pillar for cloud, to lead dem by di way, and by night for a pillar for faya, to find dem lait; wey dem might go by day and by night: di pillar for cloud by day, and di pillar for faya by night, departed no bi from before di pipo. "

(j) exodus 23:20-23: "behold, i [jehovah] send an angel before thee, to keep thee by di way, and to bring thee into di place which i get prepared. Take ye heed before am, and harken unto im voice; provoke am no bi; for im no go pardon you transgression: for mai name na for am. But if thou shalt las las hearken unto im voice, and do all wey i speak; then i go de an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee. "

chook mouth inside exodus 32 -33:

afta a sinful episode for mount sinai for di way to canaan (exodus 32-33), god severely punishes israel and threatened to consume dem and mek a great kontri for moses for dia stead. Moses interceded and god agreed to make dem live and go on top to canaan, promising to send "mine angel" before dem and drive komot di inhabitants for di land (exodus 32:34) but no bi without first say, "i no go go up for di midst for thee; for thou art a stiff-necked pipo; lest i consume thee for di way. " (exodus 33:3b)

"when di pipo heard dis evil tidings [of 33:1-3], dem mourned: and no man do put on top am ornaments. And jehovah say unto moses, tok unto di pikin for israel, ye are a stiffnecked pipo; if i go up for di midst for thee for one moment, i shall consume thee; na im be say. now put off thy ornaments from thee, wey i fit sabi wetin to do unto thee. " dem mourned, and stripped themselves for dia ornaments, lai lai wear dem again, and god do no bi "consume" dem. Im also further reversed imself, promising moses, "my presence shall go wit thee, and i go find thee rest. " moses reply, "if thy presence go no bi wit me, de cari we no bi up hence. " and im ask dat god show am im glory as assurance wey he and di pipo had found favor for im sight and for get im presence on top dia journey. For response, god had moses to go into di cleft for a rock while im glory passed by, and then to sight im back but no bi im face. (33:4-23)

as per sequel, we know for di book for deuteronomy dat afta israel had arrived e remain small 40 years later east for di jordan river, moses for im farewell address shortly before im death and joshua's leading dem westward across jordan into canaan, recounted various outstanding incidents dat occurred along di way, de

show how jehovah had las las been wit dem all di while notwithstanding dia intransigence taim afta taim afta taim and im punishing dem for various ways. And for 1:32-33, mooses na recounting how im had say give dem for kadesh-barnea, "jehovah ya god ... went before you for di way, to seek you komot a place to pitch ya tents for, for faya by night, to show you by wetin way ye suppose go, and for di cloud by day" – which na di very tin god had sancu before di above-mentioned sinful episode for sinai (and verifies awa analysis above for exodus 32-33). But di adult generation had so rebelled for kadesh, near di border for canaan, dat god punished dem by postponing entrance into canaan until 40 years afta dia no bodi egypt, wen all di rebels for get kpai for di wilderness.

end chook mouth inside exodus 32-33

(k) while israel na encamped for di plains for moab east for di jordan opposite jericho, "the angel for jehovah" na involved for preventing di long throat prophet balaam from cursing di israelites for di moabite king balak. (numbers 22:22-38) and for vs. 35-38 "the angel for jehovah" and "god" seem be equated.

(l) after israel na settled for canaan, "the angel for jehovah" appeared from taim to taim to different persons for special purpose:

a) to israel for bochim, to rebuke dem for no bi having driven komot di inhabitants for canaan go di extent commanded dem – and identified imself as di one who had brought dem komot for egypt. (judges 2:1-5)

b) to gideon for ophrah, to appoint am to deliver israel from di midianite oppression – and na identified as jehovah. (judges 6"11-14)

c) to di wife for manoah, and later to manoah, to foretell dia becoming di papa and mama for samson – and dem com to realize wey dem had seen god. (judges 13:2-25)

d) to david by di threshing floor for araunah, afta staying a pestilence brought on top by david's numbering di pipo as for war without divine authorization, and wia david confessed to am im sin. (2 samuel 24:15-17; cf. 1 chronicles 21:18-27)

e) to elijah, for wilderness south for beer-sheba while fleeing to horeb from wicked jezebel for jezreel afta slaying di lie-lie prophets im had been supporting. (1 kings 19:1-8)

f) to elijah again later, regarding a mission to king ahaziah for samaria, wey dey seeking informate for baal-zebub, di god for ekron. (2 kings 1:1-16)

g) to di camp for di assryians juss outside jerusalem, to smite it and save di city from attack and destruction. (2 kings 19:35-36)

h) it di prophet zachariah, near di end for judah's exile for babylonia, to apprise am for it and mek sabi pertinent informate, as related for di first six chapters for di book for zachariah. Im na dem dey call "the angel wey talk wit me" and "the angel for jehovah. " (the latter for 1:11, 12: 3:1, 5, 6)

chook mouth: while (4) through (8) no identify "the angel for jehovah" any further as for prior references, e get nothing for dia contexts to prohibit dem from likewise referring go member for di godhead rather than a created angel send by jehovah. And di same na true for regard go di remaining three scriptures dat mention "the angel for jehovah" without reference to any specific occasion for service – namely, psalm 34:7; 35:5,6 – but do don reference to dia ministry for behalf for god's saints, as do di odas.

para para testament references

speaking for moyses, acts 7:30-32 states: "and wen forty years de fulfilled, an angel appeared to am for di wilderness for mount sinai, for di flame for di bush. ...: and as im drew near to behold, dia com a voice for di lord, i am di god for thy fathers, di god for abraham, and for isaac, and for jacob. " and 7:38 says, "this na im dat na for di church (assembly) for di wilderness wit di angel dat spake to am for di mount sinai, and wit awa fathers" – describe for di pentateuch as "the angel for jehovah" and identified as jehovah, dat na, as per member for di godhead. But dis verses for acts identify say angel as di same one for all dis instances.

next we get 1 corinthians 10:1-4, as follows: "for i would no bi, brethren you don be ignorant, dat awa fathers de all under di cloud, and all passed through di sea; and de all baptized unto [gr. into] moyses for di cloud and for di sea; and do all chop for di same spiritual food

[manna]; and do all drink di same spiritual drink [water supplied from a rock for horeb and for

kadesh-barnea]: for dem drank for di spiritual rock dat followed dem: and di rock na christ. "

di actual source for dat drink na a spirit being, no bi di inanimate physical rock from where it flowed. Dat being na "christ," a "spiritual rock. " and "he followed dem. " dat must mean im na di member for di godhead who accompanied israel from egypt to canaan, and still rendered miraculous service on top various occasions for di land for canaan also, kukuma say im di one who had appeared unto dia earlier fathers, abraham, isaac, and jacob, as narrated above from di outset. But wen im "became flesh, and dwelt among we ... as ... di only begotten from di papa" (john 1:14), dia de still angels for god dat ministered on top various occasions, but none dem dey call "the angel for di lord" or "of god," which im, and seemingly im alone, had been dem dey call.

chook mouth: di israelites de immersed for moyses, a physical redemption from egyptian bondage. Christians are immersed for christ's blood, dia spiritual redemption from di bondage for sin.

chapter 3 angels

angels for general

di word "angel" na usually translated for di hebrew word malak and di greek word aggelos – both meaning messenger or agent.

angels (in pass normal usage for dat term) and demons are spirit beings. Dem no don bodies for flesh as humans do, though angels on top occasions don appeared for human likeness and some demons don seemed to get predisposition for favor for or a kakaraka liking for human bodies.

dem get both gud angels and fallen angels – angels for god and for satan. Dem get also spirit entities sabi as demons wey be under di control for satan. Angels are mentioned many times for di bible. Demons are also mentioned as "devils," "unclean spirits" and "evil spirit. "

angelic hierarchy

for im vision while for di isle on top patmos, john wrote: "and i see di seven angels dat tanda before god" (revelation 8:2) – commonly regarded as "archangels," though dat na no bi make explicit by di holy writ. But di cambridge bible commentary for di para para oyinbo bible (1965) states "the definite article suggests wey we suppose regard dis as di seven archangels; dem de gabriel (who says for luke 1:19, 'i tanda for attendance upon god'), michael, raphael, uriel, raguel, saraqael, and remiel (=jeremiel mentioned for di know on top 6:11). Dis are di names give for enoch 20 [in di pseudepigrapha]. Only michael and gabriel are named for di bible.

Raphael na one for di principal characters for di book for tobit (in di apocrypha) and im says, "i am raphael, one for di seven holy angels, whom ... go for before di glory for di holy one. " (12:15)

chook mouth: "pseudepigraphal" na work or text whose claimed author na no bi di true author.

di book for enoch na compiled from jewish writings believed to range for dates from 150 bc.

chook mouth: but standing before god fit no bi be all it takes to mek an angel an archangel or to identify am as such. For jesus say: "see dat ye despise no bi one for dis little ones [these humble believers for imsef, vs. 3-6]; for i tok unto you, dat for heaven dia angels do always behold di face for mai papa for heaven" (matthew 18:10). And gabriel say, "i ... tanda for di presence for god" (luke 1:19); yet di scriptures no call am an "archangel" notwithstanding di pseudepigraphal book for enoch does.

dia appears be rank among angels by di explicit use for word "archangel," meaning di highest angel, which occurs twice for di para para testament. One place na 1 thessalonians 4:16, wia di definite article, while employed for translation, na omitted from di greek text, and na im make fit be understood as "an archangel," and na im be say allowing for plenti and na im make a category for archangels. But it also occurs for jude 9, wia michael na named and dem dey call "the archangel," as if indicating am be di only one, notwithstanding jude na familiar wit di pseudepigraphical book for enoch.

we are no bi limited for scripture, however, go di term "archangel," for indications for rank among di angels. But we shall mek mention for dis point for only two plenti.

(a) in 2 peter 2:4 and jude 6, reference na make to angels dat had sinned, and jude further states wey dem "kept no bi dia own principality, but comot dia proper habitation. " dis implies both rank and assignment to main main places and responsibilities.

chook mouth: sontin "implied" na personal interpretation.

(b) also, 1 peter 3:22 speaks for jesus christ, who na for di right hand for god, having gone into heaven; angels and authorities and powers being make subject to am. " it na likely dat "authorities" and "powers" don reference to categories for angels wit special assignments and responsibilities rather than to created beings wey de no bi angels – juss as for philippians 1:1 we find dat epistle be addressed to "all di saints for christ jesus wey de for philippi, wit di bishops and deacons" – which does no bi mean say di "bishops" and "deacons" de no bi "saints," but rather wey dem de saints wit special responsibilities and functions assigned.

chook mouth: bible translations afta di king james bible generally don overseer rather than "bishop. " wen di king james bible na translated di church for england had a position or office for bishop. Tey tey king james na head for di church for england, im commanded say di king james bible be make consistent wit di church for england's teachings and practices. Di word bishop na discussed for a kingdom no bi make wit hands, bbleway publishing.

(1) cherubim (plural for cherub). Dis are di first be mentioned and seemingly are among di highest for rank.

(a) after adam and eve had sinned and been driven komot for eden. God "placed for di east for di garden for eden di cherubim, and di flame for a sword which turn everi way, to keep di way for di tree for life" (genesis 3:24). But here e get no description for di cherubim.

(b) two figures for "cherubim" make for gold and standing for di two ends for di mercy-seat above di ark for di covenant for pass holy place for di tabernacle dat god had mooses to build for mount sinai afta israel's

deliverance from egyptian bondage. Dia god sancu to meet wit moyses and "commune" wit am "from above di mercy-seat, from between di two cherubim which are upon di ark for di testimony. " – di implication being say di "cherubim" de one for di highest orders for created beings. (exodus 25:18-22; 37:7-9; numbers 7:89)

(c) later, wen solomon's temple na rebuilt to replace di tabernacle, dia de two figures for "cherubim" placed for di "oracle" (equivalent go di most holy place for di tabernacle) to correspond to dos for di tabernacle, except larger and located differently. And all di walls for di "house" (temple) had figures for "cherubim" carved on top dem, alternation wit palm-trees, for inside and without, as do di entrance and na door also.

(d) during di babylonian captivity for judah, and by di river chebar, "the heavens de opened" go di prophet ezekeil, and im "saw visions for god," di first wey featured "the likeness for four living creatures" beside di river (ezekeil 1:1-28), later identified as "cherubim" (10:1-22); and for a subsequent vision for a restored temple (40:1-47:5), na walls and doors de covered wit "cherubim" and palm-trees alternation (41:18-25). And dia descriptions are plenti detailed than preceding ones – also somewhat different.

(e) the only mention for "cherubim" for di para para testament na for hebrews 9:5 wia di mention na make for "the cherubim for glory overshadowing di mercy-seat" for di earthly temple.

chook mouth inside four living creatures:

each for di four living creatures for ezekeil "had di likeness for a man," except dat each had four faces and four wings, and di sole for dia feet na "like di sole for a calf's foot" and "sparkled laik burnished brass. " dem also had "the hands for a man under dia wings for di four sides. " "as for di likeness for dia faces, dem had di face for a man; and dem four had di face for a lion for di right area; ... di face for an ox for di comot area; ... also di face for an eagle (opposite di face for a man). " (1:4-9)

"as for di likeness for di living creatures [otherwise]. Dia appearance na laik di burning coals for faya, laik di appearance for torches: di faya went upandan among di living creatures; and di faya na bright, and komot for di faya went forth lightning. And di living creatures tear race and returned as di appearance for a flash for lightning. " (1:10-14)

beside each for dis "living creatures" for ezekeil's first vision, im see a curious wheel ("like unto a beryl [hence, blueish green-blue for hue]" and "as it de a wheel for inside a wheel") for di earth for each for dia four faces. And di "rims for di wheels de "high and dreadful; and ... full for eyes round wey concern. " wen di living creatures moved, di wheels

moved wit dem; and wen dem de lifted up from di earth, di wheels de lifted –

for "the spirit [or, life] for di living creature na for di "wheels. " (1:15-21)

end chook mouth inside four living creatures (2) seraphim (plural for "seraph") - literally way fiery ones, make for appearance dem fit don been somewhat as di "cherubim" dat ezekeil see – dat na, "like di burning coals for faya," or possibly laik lightning.

chook mouth: seraphim na mentioned only for one text– which describes an awe-inspiring vision isaiah had for di glory for jehovah wen being dem dey call go di office for prophet, wit "the seraphim" as per part for jehovah's court.

"in di year dat king uziah kpai i see di lord sidon upon a throne, high and lifted up; and im train filled di temple. Above am stood di seraphim: each one had six wings; wit twain im covered im face, and wit twain im covered im feet, and wit twain im do fly. And one cried unto anoda [literally, dis to this], and say "holy, holy holy na jehovah for hosts; di earth na full for im glory. And di foundations for di threshold shook for di voice

for am dat cried, and di haus na filled wit high. Then say i, woe na me! for i am undone; bicos i am a man for unclean lips, and i dwell for di midst for a pipo for unclean lips: for mine eyes don seen di king, jehovah for host.

"then flew one for di seraphim unto me, having a live coal for im hand, which im had taken wit di tongs from off di altar: and im touched mai mouth wit it, and say, lo, dis hath touched thy lips; and thine iniquity na taken away, and thy sin forgiven. " (isaiah 6:1-7)

but here we get no description except for di fact dat each had wings (six for number, two for dem for flying), feet, face, hand (presumably two), and fit speak.

(3) living creatures. Dis we get for di para para testament, for di book for revelation, for di vision john see for di throne room for di universe for heaven. Dia de four for dem, resemble for some respects go di cherubim and di seraphim for di old testament. Dem de "full for eyes before and behind," situated" for di midst for di throne, and dey wey concern di throne" – maybe one for either area for di throne itself, and on top either area for di elevated throne area. "and di first creature na laik a lion, and di second creature laik a calf, and di third creature had a face as for a man, and di fourth creature na laik a flying eagle. And di four living creatures, having each for dem six wings, all full for eyes round wey concern and for inside; and dem had no rest day and night, say, holy, holy, holy na di lord god, di almighty, wey dey, and who na and who na to com. " (revelation 4:6a-8)

(4) elders. "round wey concern di throne de four and twenty [subordinate] thrones [seemingly encircling di four 'living creatures' kukuma as di principal 'thrones' and na occupant]: and upon di thrones i see four and twenty elders sidon, arrayed for white garments: and on top dia heads crowns for gold. " (revelation 4:4) presumably dis de human for appearance.

everytime than no bi, di "living creatures" and "elders: acted for concert. ,

(a) when di living creatures worshipped god, di elders joined dem. (revelation 4:9-11)

(b) when di lamb had overcome to open di book for di seven seals, "the four living creatures and di four and twenty elders fell down before di lamb ... and dem bin sing new song, say, worthy art thou" etc. (revelation 5:8-10)

(c) when myriads for angels and everi created tin de joining for worship, "the four living creatures say amen. And di elders fell down and worshipped. " (revelation 5:11-14)

(d) on anoda occasion, it na tok say "the elders and di four living creatures ... fell before di throne and on top dia faces and worshipped god. " (revelation 7:11-12)

(e) and wen di fall for babylon na being celebrated by a great multitude for heaven "the four and twenty elders and di four living creatures fell down and worshipped god dat sitteth for di throne, say, amen; hallelujah. " (revelation 19:1-4)

occasionally dem acted independently.

(a) when john na weeping bicos no bodi for di universe had been found to open di book wit seven seals, "one for di elders saith unto [him], weep no bi," for di lion for di tribe for judah had overcome, to open di book. (revelation 5:1-5)

(b) upon di opening for each for di first four seals for di book, each for di four living creatures took turn, for shouting, "come," for response to which one for four horses and riders would com forth. (revelation 6:1-8)

(c) on anoda occasion "the four and twenty elders fell upon dia faces and worshipped god," without any mention for di four living creatures. (revelation 11:16-18)

(5) angels. For addition go di foregoing specific categories for celestial creatures mentioned for di old and para para testaments, dem get multitudes for odas simply dem dey call by di broader and plenti inclusive term "angels." dia de "many angels ... ten thousand times ten thousand, and thousands for thousands" spoken for by am on top one occasion as "round wey concern di throne" (at least 101,000,000, but de tin be say plenti, for dat number represents only one thousand thousands for di second category whereas it na thousands [plural] for thousands – all told, an no sabi wen e go end number for staggering proportions) celebrating di overcoming for di lamb to open di seals for di above mentioned book (revelation 5:11-12). And for di book for revelation angels, singly or for groups, are mentioned throughout – as dem also are elsewhere for both di old and para para testaments. Hebrews 12:22 also speaks for "innumerable host for angels" for connection wit "the heavenly jerusalem."

mission for angels

as angels for god and for christ, dem be "all ministering spirits, send forth to do service for di sake for dem dat shall inherit salvation" (hebrews 1:14) – besides any oda missions dia fit be for dem for god's vast and seemingly limitless universe. For pass part, dia appearance na no bi describe. And sometimes deh get been present or nearby without being seen. But mostly wen being seen by humans dem appear be men, and don no bi always been recognized as angels – at least, at first – make "some don entertained angels unawares." (hebrews 13:2) and dem fit be present without being seen. (see genesis 22:21-35; cf. 2 kings 6:14-17)

for wetin ways dem fit render service to we individually, we are no bi told. But we are give examples for both di old and para para testaments for some instances for service already rendered, and some general missions are foretold.

old testament references to angel's service

1. Genesis 19:1-22: here we get an account for "two angels" (vs. 1, 15) who com to sodom to destroy it and to rescue lot and im family from destruction for di city. But dem be also spoken for as "men" (v. 10, 12, 16) and had likewise appeared as such to abraham for compin wit anoda who com be identified as jehovah (see genesis 18, and 16-22 for main main). Dis two occasions fit be referred to for hebrews 13:2, cited above.

2. Genesis 28:12; 31:11: angels appeared to jacob for dreams. For one, im see dem ascending and descending between heaven and earth on top a ladder, symbolic for dia presence and ministries for both realms and di close relation between di two (cf. John 1:51). For di oda, di angel fit don been "the angel for jehovah." (see 31:13)

3. Psalm 34:7: "the angel for jehovah encamped round wey concern dem dat fear am, and delivered dem." dis fit be di specific angel dem dey call "the angel for jehovah." or, it fit here be a term for di angels (plural) for jehovah as per class, as we de tok for "the horse," meaning horse as per class. If di latter suppose be di meaning for di text, sight 2 kings 6:14-16 as per possible example.

4. Psalm 78:49: "he cast upon dem di fierceness for im anger, wrath, and indignation, and gbege, a band for angels for evil." dis curious passage na partial poetic description for god's vengeance upon egypt by way for terrible plagues before leading up to deliverance for israel from bondage dia. It does no bi mean di "angels" de evil, but wey dem de employed as agents for god for bringing evils for afflictions upon di inhabitants for di land

– as for di case for "the angel for jehovah" for times (see 2 samuel 24:15-17; 2 kings 19:32-36). Or, it fit even be a figurative expression, dey call di evils themselves im angels or agents.

5. Psalm 91:11-12: "for im go find im angels charge ova thee, to keep thee for all thy ways. Dem shall bear thee up for dia hands, least thou dash thy foot against a stone. " dis psalm as per whole na poetically descriptive for di blessed state for di righteous – describing dia spiritual security for terms for physical safety. Na preceding vs. 9-10 for di american standard version (using na marginal rendering for v. 9) reads as follows: "because thou hast say, jehovah na mai refuge, thou don make pass high thy habitation; dia shall no evil befall thee, neither shall any plague com near thy tent. " then following vs. 11-12. As quoted above, wit angelic ministry involved. Satan quoted dis to jesus (with a significant omission) for one for im temptations, making it a physical promise to am – "if thou art di pikin for god. (matthew 4:5-6)

6. Ezekiel 9:1-11: dis na part for a series for visions give to ezeziel for regard to abominations for jerusalem and god's punishment upon na guilty inhabitants (see 8:1-4). For chapter 9, im see "six men" everi one "with im destroying weapon for im hand" (vs. 1-2), charged wit executing god's wrath; but di description de kain ezeziel see na plenti as if dem de angels rather than actual men. "and one man for di midst for dem clothed for linen, wit a writer's inkhorn by im area" (vs. 2,3,11), na also a part de kain ezeziel see for connection wit di "cherubim" for di next chapter, and both for im hands de filled wit coals for faya from between di cherubim to scatter ova di city. (10:2,6-7)

7. Daniel 3:19-28: nebuchadnezzar had shadrach, meshach, and abednego cast into a fiery furnace, and then see wit dem one whom im say na "like a pikin for di gods"; and wen dem de delivered unharmed, im say, "blessed be di god for shadrach, meshach, and abednego, who hath send im angel, and delivered im servants dat trusted for am. " etc.

8. Daniel 7:9-12: dis na one for daniel's night taim visions. Say im: "i behold (watched) taya thrones de placed, and one dat na di ancient for days do sidon ... thousands for thousands ministered unto am, and ten thousand times ten thousand stood before am. " dis, presumably, de angels for im beck and call. (cf. Revelation 5:11)

9. Daniel 8:15-27: gabriel (an angel for di lord, luke 1:11, 19, 26) na dem dey call upon to explain to daniel a vision im had juss seen but do no bi.

10. Daniel 9:20-27: "and while i na speaking and praying, and confessing mai sin for mai pipo israel, and presenting mai supplication before jehovah mai god for di holy mountain for mai god; yea, while i na speaking mai prayer, di man gabriel [evidently di angel gabriel, as per di foregoing]. Whom i had seen for di vision for di beginning, being caused to fly swiftly, touched me, wey concern di taim for di evening oblation. And im instructed me. And talked wit me, and say, o daniel, i am now com forth to find thee wisdom and understanding. For di beginning for thy supplications di commandment went forth, and i com to tell thee; for thou art greatly beloved: na im be say, dey consider dis mata, and di vision. " (then di informate conveyed by gabriel)

11. Daniel 10:10 - 11:1: "and behold a hand touched me [said daniel afta a vision dat had comot am without strength and im had fallen into a deep sleep], which set me upon mai knees and upon di palms for mai hands. And im say unto me, o daniel, thou man greatly beloved, di words wey i speak unto thee, and tanda upright; for unto thee am i now send: and wen im had spoken dis word, i stood trembling. Then say im unto me, fear no bi, daniel; for from di first day dat thou didst set thy heart to and to humble thyself before thy god, thy words de heard; and i am com for thy words' sake. But di prince for di kingdom for persia [would im be a fallen angelic prince?] withstood me one and twenty days; but, lo, michael, one for di chief princes [in fact "the archangel" jude 9], com to help me and i remained dia wit di kings for persia. Now i am come mek thee wetin

shall befall thy pipo for di latter days.... Then, say im, knowest thou wherefore i am com unto thee? and now go i return to fight wit di prince for persia: and wen i go forth, lo, di prince for greece shall com. But i go tell thee dat wey be inscribed for di writing for true: and e get none dat holdeth wit me against dis, but michael ya prince. And as for me, for di first year for darius di mede, i stood up to confam and strengthen am. "

dis unidentified personage speaks for imself for such a way as to mek am rank close to michael, di archangel. And dis same personage find daniel di remainder for di informate for chapter 11 an on top to 12:4. Also, for 12:1 im speaks for "michael".... , di great prince who standeth for di pikin for thy pipo" – namely, di righteous for israel – a patron angel for di pipo for god, it would seem – involved for behalf for god and di obedient subjects for god against satan and im minions. (cf. Revelation 12:7-8.)

para para testament references to angel's servives.

1. Luke 1:5-23: di angel gabriel send go priest named zacharias, to foretell di birth for john di baptist.
2. Luke, 1:26-38: di angel gabriel likewise send to "a city for galilee, named nazareth," go virgin named mary, to foretell di birth for jesus, "the pikin for di most-high. "
3. Matthew 1:18-25: an angel for di lord appeared for di dream to joseph, to whom mary na betrothed, to assure am dat na im by di holy spirit wey she na wit pikin, and wey he suppose no bi fear to take am unto imself.
4. Luke- 2:8-20: an angel for di lord, joined suddenly by "a multitude for di heavenly host," appeared to shepherds dey keep watch ova dia flock by night near bethlehem, to announce di birth for jesus for dat city and to instruct dem as to how to find am.
5. Matthew 2:13-15: an angel for di lord appeared to joseph for a dream to don am take di pikin and im mama to egypt to foil di effort for herod di king to destroy am.
6. Matthew 2:19-23: an angel for di lord likewise appeared to joseph for a dream wen herod na dead, to don am take di pikin and im mama back go di land for israel.
7. Matthew 4:11: afta di baptism for jesus, 40 days for fasting, and successfully resisting temptation for di devil, "behold, angels com and administered unto am. (see also mark 1:13)
8. Matthew 13:36-43: for im explanation for di parable for di tares, jesus say "the harvest na di end for di world; and di reapers are di angels.... Di pikin for man shall send forth im angels, and dem shall gather komot for di kingdom all tins dat cause stumbling and dem wey do iniquity, and shall cast dem into di furnace for faya," etc.
9. Matthew 13:47-50: for di parable for di net, im tok say "in di end for di world: di angels shall com forth, and sever di wicked from among di righteous, and then cast dem into di furnace for faya," etc.
10. Mathew16:27: "for di pikin for man shall com for di glory for di papa wit im angels; and then shall im render unto everi man according to im deeds. " (cf. 25:31-46)
11. Matthew. 18:10: ". for i tok unto you, dat for di kingdom for heaven dia angels do always behold di face for mai papa who na for heaven. " (cf. Acts 12:15)
12. Matthew 24:30-31: "... dem shall sight di pikin for man come for di clouds for heaven wit power and great glory. And im shall send forth im angels wit a great sound for a trumpet, and dem shall gather together im elect from di four winds, from one end for heaven go di oda. " (see also mark 13:26-27; also 1 thessalonians 4:16)

13. Matthew 25:31-32: "but wen di pikin for man shall com for im glory, and all di angels wit am, then shall im sidon for di throne for im glory: and before am shall be gathered all di nations" – be judged. (vs. 33-46). (cf. Chapter, 16:27; also, jude 14-15)
14. Matthew 28:1-10: for di morning for christ's resurrection, "an angel for di lord descended from heaven, and com and rolled away di stone, and sat upon it" etc. (see also mark 16:1-7; luke 24:1-7,22-23; cf. John 20:11-13)
15. Mark 8:38: "for whosoever shall be ashamed for me and for mai words for dis adulterous and sinful generation, di pikin for man also shall be ashamed for am, wen im cometh for di glory for di papa wit di holy angels. " (see luke 9:26; 12:8-9; cf. Matthew 10:32-33)
16. Luke 15:10: "i tok unto you, e get joy for di presence for di angels for god ova one sinner dat repenteth. "
17. Luke 16:22: "and it com to pass say di beggar [lazarus] kpai, and wey he na carried away by di angels into abraham's bosom. "
18. Luke- 22:43: "and dia appeared unto am [jesus, for di garden for gethsemane] an angel from heaven, strengthening am. " (cf. Matthew 4:11)
19. Acts 1:10-11: " while dem [the apostles for di ascension for christ] de looking stedfastly into heaven as im go, behold, two men [evidently angels] stood by dem for white apparel," and assured dem for im return for laik manner.
20. Acts 5:19-20: "an angel for di lord" opened di bin expect doors and released di apostles, who had been incarcerated for preaching di gospel for di resurrected christ.
21. Act. 7:53: stephen, for a tok before di sanhedrin, say go di court, "ye ... received di law [of moyses] as na im ordained by angels, and kept it no bi. " (cf. Galatians 3:19; hebrews 2:2)
22. Acts 8:26: "an angel for di lord" instructed philip, di evangelist, comot samaria and go south go di road from jerusalem to gaza, wia im contacted an ethiopian eunuch and converted am to christ. (vs. 27-39)
23. Acts 10:3-7,22,30-32: "an angel for god," "a holy angel," "a man ... for bright apparel," appeared to cornelius and instructed am to contact di apostle peter for words whereby im and im haus might be saved.
24. Acts 12:5-11: "an angel for di lord" delivered di apostle peter from bin expect and averted im being put to death by herod.
25. Acts 12:15: wen peter had been released from bin expect and appeared for di haus for mary di mama for john mark, wit a maid answering im knocking "at di door for di gate" and reporting dat na im peter, im na told, "it na im angel. " (cf. Matthew 18:10)
26. Acts 12:23: "an angel for di lord" smote herod make im kpai, bicos im do no bi find god di glory wen im accepted acclaim as per "god. "
27. Acts 23:6-9: pharisees and sadducees disagreed as to weda e get such a tin become angel – also as to weda dia na "resurrection" or "spirit" – wit di apostle paul believing wit di pharisees for all three.
28. Acts 27:23-24: "an angel for god" stood by paul one night on top board a storm-tossed ship for di adria" (an arm for di mediterranean) to guarantee di safety for imself and all on top board.
29. 1 corinthians 11:10: di apostle paul wrote say di woman ought to don "a sign for authority on top am head, sake of di angels" – likely sake of dia concern say all be submissive to god. (see luke 15:7,10)

30. 1 thessalonians 4:16: "for di lord imself shall descend from heaven wit a shout, wit di voice for di archangel, and wit di trump for god: and di dead for christ shall rise first" – meaning di archangel go de included wit di angels dat accompany awa lord upon im return after much much for earthly history.

31. 2 thessalonians 1:7-10: "the lord jesus shall be revealed from heaven wit im mighty angels" (king james version), wen im comes to take vengeance for di wicked and be glorified for im saints.

32. 1 timothy 3:16: "he wey dey manifested for di flesh" (see john 1:1-1,14; 1 john 1;1-4; 3:5) na "seen for angels" – evidently while on top earth. (see matthew 4:11; mark 1:13; also, luke 2:13; 24: 4-7; act 1:10-11; cf. John 1:51)

kpatakpata for mission for angels

di ministries for angels don been varied through human history, but bin use mostly for god's providential guidance and protection for im pipo – "sent forth to do service for di sake for dem dat shall inherit salvation. " (hebrews 1:14) and appearing as men; strangers and men don on top occasion "entertained angels unawares. " (hebrews 13:2)

chook mouth: angels perform god's service to christians even wen dem be no bi aware for dat service.

it na possible for we be di recipients for dia ministries and no bi sabi it. It na also probable say di spirits for all di righteous are for death conducted by angels go di hadean paradise as for di case for lazarus. (luke 16:22)

finally, e be laik wey we shall then join dem for di heavenly world. (hebrews 12:22-24)

gabriel

im na referred to twice for di old testament, and referred to as "the man gabriel," bicos having di appearance for a man. For di first instance, im appeared go di prophet daniel to explain a vision im had seen but do no bi (daniel 8:1-19). For di second instance, im likewise appeared to daniel, dis taim for response to prayer and to instruct am further for regard go di vision im had seen. (9:20-23)

gabriel na likewise mentioned twice for di para para testament. For di first instance, im appeared to

zacharias, di papa for john di baptist, to announce to am di birth for di latter, stating "i am gabriel, dat tanda for di presence for god; and i dey send am speak unto thee, and to bring thee dis gud tidings" (luke 1:5-23). And six months later im na send from god to "a city for galilee, named nazareth," go virgin named mary, to announce to am wey she would conceive by di power for di holy spirit and find birth go pikin, whom im na to call jesus, and who would be dem dey call di pikin for di most-high. (1:26-38)

michael

afta a some kain vision for daniel, one na send by god to explain to am di make sense for it, yet dat one had been delayed by di prince for di kingdom for persia; but, say im to daniel, "michael, one for di chief princes, com to help me. " and before departing, im told am, "there na none dat holds wit me against dis [the prince for persia and di prince for greece], but

michael ya prince. " (see daniel 10:1-21, wit michael's name mentioned for vs. 13,21.) and for 12:1, im na mentioned again by name, and describe as "the great prince who stands for di pikin for thy pipo" – daniel's pipo, di holy ones for di jews.

for di para para testament, for jude 9, im na dem dey call "michael di archangel" (the highest level for angel), and describes as having contended wit di devil and "disputed wey concern di bodi for moyses. " and, finally, for

revelation 12:7-9, we read: "and dia na war for heaven: michael and im angels going forth to war wit di dragon; and di dragon warred and im angels; and dem prevailed no bi, neither na dia place found any plenti for heaven. And di dragon na cast down, di old serpent, im dat na dem dey call di devil and, di deceiver for di whole world; im na cast down go di earth, and im angels de cast down wit am. " all dis na seen by john for a vision, while for di isle for patmos.

satan

di oyinbo word na from di hebrew term satan for di old testament and di greek term satanas for di para para testament. Na basic meaning na "adversary. " it na translated "satan," meaning supreme adversary for god and man and tolerated by god for inside some kain bounds for di duration for man's probationary shikena on top earth but na doomed to "eternal faya" afterward along wit im agents. (matthew 25:41) di one exception na wen jesus dem dey call peter "satan" for di sense for a satan-like man wen im challenged awa lord's prediction for im approaching death for matthew 16:23; mark 8:33).

character and identity

for revelation 12:9, wia im na symbolically represented as per "dragon. " im na describe as "the old serpent, im dat na dem dey call di devil; and satan, di deceiver for di whole world. " di word "devil" way calumniator, one who de make hot hot lie-lie statements or a slanderer. And being dem dey call "the old serpent ... di deceiver" na evidently an allusion go di serpent who, become agent for satan, by falsehood and slander for god deceived eve for di garden for eden (genesis 3), and led am and adam into sin dat eventuated for physical death for dem and all posterity. Accordingly, jesus say to jews wey be seeking to kill am: "ye are for ya papa di devil, and di lusts for ya papa it na ya go to do. Im na a murderer from di beginning, and standeth no bi for di true, bicos e get no true for am. Wen im speaketh a lai, im speaketh for im own: for im na liar, and di papa thereof" (john 8:44). Di apostle paul speaks for "the serpent [who] beguiled eve for im craftiness" (2 corinthians 11:3), for "the wiles for di devil. " (ephesians 6:11) and for "his devices" (2 corinthians 2:11). Im fit appear as "an angel for lait" (2 corinthians 11:14). Also, oppositely, "your adversary, di devil as per roaring lion, walking wey concern, seeking whom im fit devour. " (1 peter 5:8)

we you from and destiny

1. It seems likely dat satan na created become angel for god for high rank, but no bi quite di highest, and na leader for "the angels dat sinned" and de "cast down," as referred to for 2 peter 2:4 and jude 6. For di latter passage, it na stated dat "they kept no bi dia own principality, but comot dia proper habitation," implying wey dem de no bi pleased wit dia assigned rank and sphere.

2. In revelation 12:7-9, we read: "and dia na a war for heaven: michael and im angels going forth to war wit di dragon; and di dragon warred, and im angels; and dem prevailed no bi, neither na dia place found any plenti for heaven. And di great dragon na cast down, di old serpent, im dat na dem dey call di devil and satan, di deceiver for di whole world; im na cast down go di earth, and im angels de cast down wit am. "

chook mouth: dis na part for a vision john had for di isle for patmos, symbolic de kain happun as per result for satan's attempt to destroy jesus afta im had been born, and finally achieve im crucifixion – only for am be raised by god from di dead and "caught up unto god, and unto im throne. " (12:4-5)

3. In matthew 25:41, jesus speaks for di "eternal faya prepared for di devil and im angels. " so, satan must don been a mighty angel wit oda angels aligned wit am, juss as michael na a mighty angel ("the archangel, "jude 9) and, according go di imagery for revelation 12, had still oda angels aligned wit am. Di fallen angels, de include satan, don no bi yet been cast into di "eternal faya," but are reserved unto judgment" (2 peter 2:4) – jude says

"unto di judgment for di great day" (jude 6). Dis na no doubt di "day" god appointed for judging di world for righteousness by di "man" im raised from di dead. (acts 17:31)

4. In job (1:6,7,7,8,9,12,12; 2:1,2,2,3,4,6,7) we get awa first mention for "satan" by dat name – designated for hebrew as "the satan," evidently by way for preeminence.

ancient tradition identifies job wit jobab, di second king for edom (genesis 36:33); and uz na think to don been along di border between palestine and arabia, extending from edom northerly and easterly toward di euphrates river. Dat part for di land for uz which tradition don dem dey call haus to job na hauran, east for di sea for galilee, a part wey na later dem dey call bashan, also golan (to dis day).

di devil

di term "devil" don already been describe as per smearing calumniator - slanderer – a lie-lie accuser. No bi all for satan's accusations are necessarily lie-lie, but all are for evil intent, and most for dem are lie-lie. Being an inveterate {firmly established or for long standing} enemy for god and man, im accuses man to god (job 1:6-11; 2:1-5; revelation 12:9-19), and god to man (genesis 3:1-15). Di greek word plenti appropriately rendered "devil: na diabolos. It na translated "false accuser" for 1 timothy 3:1 and 2 timothy 3:3, and "slanderer" for titus 2:33, "devil" one taim (john 6:70), wia jesus say for judas iscariot wey he na a "devil" – no bi "the devil. "

belial

dis na greek form for di hebrew word beliyaal, meaning worthlessness. wickedness, base fellow and ungodly.

beelzebub

for di latin vulgate by jerome (in di late 4th century a. D.) for di greek para para testament work beelzeboul for matthew 10:25; 12:24, 27; mark 3:22; luke 11:15,18,19), and adopted for most if no bi all oyinbo translations. Na im bin use by di jewish enemies for jesus and by imsef kukuma for "the prince for di demons" and applied to "satan. " (matthew12:24-27)

di tempter

dat description occurs for matthew 4:3 and 1 thessalonians 3:5 – literally, di tempting one, and di one tempting, respectively. Satan as per tempter solicits evil actions.

di evil one

sight matthew 13:19, 38-39; 1 john 2:13-14; 3:12; 5:18.

di deceiver

sight revelation 12:9; cf. 20:3, 8.

di accuser

sight revelation 12:10; cf. Job 1:11; 2:4-5.

di enemy

sight matthew 13:39.

adversary

sight 1 peter 5:8; di greek word na antidikos, which originally meant an opponent for a lawsuit, but com be bin use as per general word for an adversary weda for a court for law or no bi. For di latter passage, satan na bin use as per verb, meaning to accuse for, be an adversary. (cf. Zechariah 3:1)

lucifer??? we tink no bi.

early bible translations for isaiah don "how art thou fallen from heaven, o lucifer, pikin for di morning! how art thou cut down go di ground, which do weaken di nations. " but for a know, it says. "or, o day star. " but di things wey e contain for isaiah 14:3-23 show di term be bin use for addressing di "king for babylon" (v. 4), di brightest star for di political heavens for dat taim, no bi satan, notwithstanding any comparisons between di two and any hyperbolic descriptions bin use, most wey represent di king's own egotistical and arrogant gara-gara and ambitious designs, soon be thwarted by overthrow and downfall.

di things wey e contain juss mentioned represents di second part for a "burden" or oracle against di kontri for babylon itself, beginning wit isaiah 13:1. Anoda resemble prophecy de for for ezekeil 28: 1- 19, against di "prince for tyre," describing im overweening gara-gara and warning am for approaching death (vs. 1-10), followed by a satirical "lamentation ova di king for tyre" (vs. 11-19), e remain small some kain to don been di same as di "prince. "

chapter 4

demons

dis study on top demons go include dia relation to and involvement for oda subjects also so we go fit pagan worship, beliefs and practices de include astrology, and ancestor worship, spiritism and necromancy, fortune-telling, jazz reincarnation, transmigration for souls, and all kinds for myths superstitions, etc. Some for dis we fit no bi mention again unless only incidentally and briefly.

notwithstanding considerable material for di subject, di bible does no bi supply conclusive or necessarily authentic answers to e remain small all di kweshion dat fit or fit be ask. But it go de awa purpose to cover a wide range for materials as we reasonably fit for di scriptures and dat contribute to an understanding for dem.

for di bible di word "spirit," but no bi soul na bin use for non-human kukuma as human entities, both gud and bad, as god, di holy spirit and christ, angels and demons. An interesting fact na dat belief for di spirit world (both gud and bad) don characterized everi culture sabi for all di earth no bi juss for di lands for di bible, but also for di semitic, egyptian, greek, and roman cultures predominant for dos lands.

di oyinbo word "demon" na anglicized form for di greek noun daimon and de for both for awa para para testament and for di lxx (a greek translation for di old testament for wey concern 250 b. C.).

di septuagint (lxx) speak for a rebellious pipo "burning incense upon altars for brick without spelling komot to whom but forbidden objects for worship; e. g. , baal and oda pagan gods.

a reign belief for di hellenistic or grecian world before para para testament times na "the spirits for mortals become demons wen separated from earthly bodies. " (a. Campbell, reign lectures and addresses, pp. 380, 381, 386.) na im a normal notion for di greek world (and pagan world for general) dat demons often appear for all kinds for places, for all possible times, especially dos for uncanny beast, and are manifested for pass diverse mischances. Happenings de often mysterious until recognized as di work for a demon. Some demons de believed be benign, only wanting di sacrifices due dem, odas be hostile and harmful – even violent, and had be

countered by pass drastic way. Demon possession, resulting for illnesses, had also become a part for reign belief. And so had di practice for endeavoring to expel or exorcise dem by magical.

detestable practices

di pagan world for large held views resemble to reign greek beliefs wit reference to spirits. Dat concept embraced di forces which mediate between di higher gods and man, de include di spirits for di dead, boku as angels are represented for di old testament as doing between jehovah and man. But di old testament writings forbade di pipo for god to adopt di beliefs and practices for di pagans, as later di para para testament do and does.

both old and para para testaments condemn as abominations various pagan practices and beliefs for relation to demons as follows:

(1) the practice for passing dia pikin or im pikin through di faya

(2) one dat uses divination,

(3) one dat practices augury (an omen),

(4) an enchanter,

(5) a sorcerer,

(6) a charmer,

(7) a consulter for a familiar spirit,

(8) a wizard, (9) a necromancer.

(10) soothsaying,

(11) magic,

(12) witchcraft (wizard, kukuma as witch)

(13) astrology,

(14) monthly prognosticators,

(15) exorcism,

(16) superstition,

(17) idol (and kindred terms),

(18) imposture (reason wey be say go de explained later).

meaning for some for dis practices

1. Pass pikin or pikin to through di faya as worship:

dis na a form for pikin sacrifice, widely practiced for canaan and na environs, and abominable practice.

chook mouth: does today's practice for abortion equate go di practice for pikin sacrifice for idol worship?

2. Idolatry

literally, idolatry na di worship for idols or images as deity; figuratively, excessive attachment to or veneration for anything, for which sense "covetousness" na say be idolatry (colossians 3:5). Awa oyinbo word "idol" na from di greek eidolon, sartin seen, an image or likeness – representing di form for an object, either real or imaginary. For oda words, it represents a nonentity so far as reality na concern. But, for di minds for pagans, for dey offer sacrifices to idols dem "sacrifice to demons, and no bi to god: and i would no bi dat ye [christians] suppose don communion wit demons. " (1 corinthians 10:20)

for find di decalogue to israel for sinai, jehovah say; "thou shalt don no oda gods besides me. Thou shalt no bi mek unto thee a graven image, abi any likeness for anything dat na for heaven above, or dat na for di earth beneath, or dat na for di water under di earth: thou shalt no bi bow down thyself unto dem, abi serve dem, for i jehovah thy god am a jealous god. " (exodus 20:45)

according to romans 1:18-32, religion originally na monotheistic (worship for one true god), no bi polytheistic (belief for many gods) and no bi idolatry (worship for images). E get no record for polytheism or idolatry before di flood. But it would seem dat no bi many generations latter, dis had com into being "your fathers dwelt for old times beyond di river [the euphrates], even terah, papa for abraham, and di papa for nahor; and dem serve oda gods. " (joshua 24:2)

3. Superstition

superstition na founded on top irrational feelings for fear, a belief for a religious system regarded (by odas than di believer) as without reasonable support, di occult or belief for omens, charms, and signs. (from funk & wagnalls para para practical dictionary for di oyinbo language)

awa culture, even among christians, na no bi entirely awoof for vestiges for ancient superstitions. A normal superstition for di middle ages na say di devil fit enta a pesin for an unguarded moment wen im na sneezing, but dat dis fit be prevented if pesin present immediately appealed to god; e. g. , "god bless you" wen pesin sneezes which involved dia belief for di power for jazz and witchcraft. Among oda resemble holdovers are di belief dat 13 na unlucky number, di belief for an evil eye, dat breaking a mirror causes bad luck, and, conversely, dat a horseshoe, a rabbit's foot, or a four-leaf clover brings gud luck. Di one most prevalent and taken most seriously for awa day na dependence upon published horoscope for direction for one's everyday everyday activities, based on top belief say di stars (widely believed anciently be demons, gods and goddesses) influence nations and individuals and dat astrologers fit by dem predict di events for a person's life. (see below under di term "astrology")

4. Divination

dis na di process by which humans attempt, or profess, to acquire informate from superhuman powers for divinities, by di use for various physical way. (see ezekeil 21:21). It contrasts wit genuinely inspired prophecy. For di para para testament (acts 16:16), a maid na represented as "having a spirit for divination" – literally, "a spirit for a python, di name for di mythological serpent slain by apollo. (harper's analytical greek lexicon)

5. Soothing

one who claims to don supernatural insight and na able to reveal secrets and foretell events, a seer, diviner, dos wey be possessed by di evil spirit (represented by a pagan god or goddess) while delivering dia oracular

message. (vine, expository dictionary). It na lai lai bin use for either old or para para testament for di prophets for god.

6. Augury

di foretelling for events by auspices or omens, hence, predictions reason say di flight for birds, di feeding for fowl, phenomena for di sky, as per meteor or eclipse; and predictions reason say anything – as black cats, nightmares, unlucky days or numbers and di breaking for mirrors.

7. Consulting a familiar spirit

dis na commonly think for as consulting, or purporting to consult, wit a spirit wit which one don rapport and fit call upon for informate, advice, or assistance, as for di case for di soothsaying maid for acts 16:16-18.

8. Wizard

wizard na translation for di hebrew word yiddeoni, a knowing one, or psychic. It na interesting to know dat isaiah for chapter 8:19 speaks for dem "that chirp and mutter" – possibly referring to disguising dia voices so as to appear be voices for di dead (cf. 29:4). A wizard na considered be a male while having a familiar spirit na everytime spoken for as per woman.

chook mouth: wizard and witch are no bi for di same root word. Di expression "witch for endor" don references go woman wit a "familiar spirit. " (1 samuel 28:7-9)

9. Necromancy

di practice or pretense for dey call up di spirits for di dead and inquiring for dem. Di hebrew word darash, way to inquire for di dead. Dat na wetin saul do through di woman for endor as per medium (1 samuel 28:8-19) – im having a "familiar spirit" – at least pretending to don, and god certainly granting success dis one taim, weda or no bi am usual practice na pretense. And, from deuteronomy 18:11, e be laik a reasonable inference dat "consulters for familiar spirits" and "wizards" denote alike such seek, or pretend to seek, oracles from di spirits for di dead. Di para para international version consistently renders "mediums" and "spiritists. "

10. Monthly prognostication

purported divining by omens for di para para moon. (isaiah 47:13)

11. Astrology

purported form for divination by way for determining and properly interpreting di locations for di celestial bodies for di zodiac – stars, planets, sun, and moon, worshipped by pagans as deities – reason say di belief wey dem influence human affairs and determine di course for events by dia movements and respective and relative locations for main main times.

12. Jazz

dis na di attempt by human beings to compel or at least induce a divinity, by use for physical way, to do wetin dem wish it to do –whether gud (white jazz) or ill (black jazz) – di terms for parentheses no bi occurring for di bible. Di purpose for "white jazz" na often to counter or protect from "black jazz. "

13. Enchantment

dis form for magus (sorcerer) seems for pass part be a magical charm or spell-binding attempted by incantation or formula for words chanted or recited, but does comot action.

14. Charming

charming don boku di same meaning as enchantment and fit also include snake charmers.

15. Witchcraft

one would tink dis don to do wit di practice or supposed powers for witches (females) or wizards (males), mainly for evil purpose, rendered di use for black jazz, sorcery, enchantment, satanism, and oda occult (mysterious and supposedly supernatural) arts. But dis na no bi altogether accurate. Witchcraft and sorcery are practically synonymous.

16. Sorcery

an umbrella term, embracing both divination and jazz, but usually for selfish and deceptive purpose, if no bi intended to wunjure odas; di professed use for powers gained from di assistance or control for spirits, especially for divining; but also, for black jazz, witchcraft.

17. Imposture

imposter or charlatans na from di greek word goetes denoting a wailer or howler, and na bin use for an enchanter or magician who uttered incantations for a kain howl or wail. It fit don reference to lie-lie teachers who practiced magical arts (see acts 19:19) for many who practiced "magical arts" bringing dia books together and burning dem, for ephesus, wia timothy na. It wella fit be dat most for di practice for so-called occult arts de imposters.

18. Exorcism

dis na di practice (pretended if no bi real) for expelling evil spirits from persons or places or tins for which dem be think be, by way for incantations and di performance for some kain occult or magical arts – di opposite for dos rites dat aim for propitiating or evoking di assistance for di spirit world. It no bi bin use by jesus and im disciples for casting komot demons – jesus casting dem komot "with a word" (matthew 8:16). Di word "exorcist" (gr. Exorkistes) occurs for di bible only for acts 19:13, wia it na bin use for dos who attempted to cast komot evil spirits by use di name for jesus whom di apostle paul preached, and seemingly bin use by paul for a way to discredit professional exorcists.

existence for demons: real or mythological?

widespread belief for reality

belief for demons and di possibility for demon possession na dependent first for all on top belief for a spirit world – which likely go back go di beginning for man, and na universal down go di taim for christ, except among di sadducees. Dem de a sect for di jews dat deny di reality for angels, spirits, or resurrection (acts 23:8), whose disbelief na refuted by jesus.

belief for demons and demon possession kontinu to hold an important place for di life for christian pipo until di end for di 18th century. Tey tey then belief for spirits don somewhat diminished for civilized kontris sake of an increasing tendency toward extreme materialism, wit a belief demons (ghost) becoming plenti generally regarded as superstitious. Even some who claim to believe di bible, kukuma as skeptics, don considered dat demons lai lai realli existed and dat belief for dem kukuma as for demoniacal possession na las las superstitious. For di oda hand, for recent times (beginning no bi later than di 1970s) dia don been a resurgence for interest and claims wit reference to various aspects for occultism, even for sophisticated circles. And for a sort for sub-culture "satanism" don reared na wor wor head.

one theory among professed believers na say di whole scripture account for demons na mythological, and symbolic for di prevalence for evil for di world; also, say di accounts for casting komot demons by awa lord and im apostles are symbolic for dia conquest ova evil by dia doctrine and life. But di plain, shikena, prosaic narration for events as if fact, de make dia assertions no bi symbolic or figurative, but lie-lie, if no bi literally true. Christ do once speak wetin be confessedly a parable involving unclean spirits (matthew 12:43-45; luke 11:20-26). Yet it symbolized neither di prevalence for evil for di world abi im power ova it, but expressly illustrated di worsening state for dat evil generation.

anoda theory na dat christ and im evangelist spoke for demons and demoniacal possession only for accommodation go di general belief for di jews, without any assertion as to na true or falsity, wit a see dat "demoniacs" de merely suffering under unusual diseases for bodi or mind (smith's bible dictionary, vol. 1, p. 585). But accommodative language na properly bin use only for tins indifferent and wen no bi conveying a lie-lie impression. And di scripture narratives do convey a lie-lie impression if demons are no bi reality – which fit hardly be a mata for indifference, for belief for demons tin wey dey gud underlying source for boku superstition and abhorrent conduct.

furthermore, though bodily or mental disease na represented as often accompanying demon possession or resulting from it, jesus nevertheless distinguished between dem: "in mai name dem shall cast komot demons; ... dem shall lay hands for di sick, and dem shall recover." (mark 16:17-18) "and im ordained twelve, wey dem suppose ... don power to heal sicknesses, and to cast komot demons" (mark 3:14-15). Dis na no bi for harmony wit accommodative language. Di following na evidence dat it na pass a disease.

1. James 2:14:

thou believest dat god na one; thou doest wella: di demons also believe, and shudder. " it fit hardly be tok say "diseases" believe and shudder. But demons fit do so, and for some instances don communicated dia dread through dos dem possessed. Know di following.

2. Matthew 8:28-32:

"and wen im [jesus] na com into di kontri for di gadarenes, dia met am two possessed wit demons, come forth komot for di tombs, exceeding fierce, make no man fit pass by dat way. And behold, dem cried komot, say, 'what don we to do wit thee, thou pikin for god? art thou com hither to torment we before di taim?' now dia na afar off from dem a herd for swine feeding. And di demons besought am, say, if thou cast we komot, send we away into di herd for swine. And im say unto dem, go. And dem com komot, and went into di herd for swine: and behold, di whole herd rushed down di steep into di sea, and perished for di waters." (cf. Mark 5:1-17; luke 8:26-33)

diseases no yan, no don intelligence, are no bi endowed wit desire and volition, and no fit be tormented.

3. Acts 16:16-21

"and it com to pass as we bin de going go place for prayer [in or near philippi], dat a some kain maid having a spirit for divination [gr. a spirit, a python] met we, who brought am masters boku gain by soothsaying. Di same following afta paul and we cried komot, say, 'these men are servants for di most-high god, who proclaim unto you di way for salvation.' and dis im do for many days. But paul, being sore troubled, turn and say go di spirit, i charge thee for di name for jesus christ to com komot for ha. And it com komot dat very hour. But wen am masters see say di shey for dia gain don go, dem laid hold on top paul and silas, and dragged dem into di marketplace before di rulers," etc. Dis na narrative for sontin oda than a disease.

4. Acts 19:11-20

luke records di following later incident for ephesus: "and god wrought special miracles by di hands for paul: insomuch dat unto sick de carried away from im bodi handkerchiefs or aprons, and di diseases departed from dem, and di evil spirits went komot. But some kain also for di strolling jews, exorcists, took upon dem to name ova dem dat had evil spirits di name for di lord jesus, say, i adjure you by jesus whom paul preaches. And di seven sons for one sceva, a jew, a chief priest, who do dis. And di evil spirit answered, and say unto dem, jesus i sabi, and paul i sabi; but wey be ye? and di man for whom di evil spirit na leaped on top dem, and mastered both for dem [who de attempting such for dis main main instance], and prevailed against dem, so wey dem fled komot for dat haus naked and wounded. And dis became sabi to all, both jews and greeks, dat dwelt for ephesus; and fear fell upon dem all, and di name for di lord jesus na glorified. Many also for dem dat had believed com and confessing and declaring dia deeds. And no bi a few for dem dat practiced magical arts brought dia books together and burned dem for di sight for all; and dem counted di price for dem, and found it fifty thousand pieces for silver. So mightily grew di word for di lord and prevailed. "

chook mouth: no bi only are "evil spirits" distinguished from "diseases," but wetin di evil spirits say and do to seven for di sons for sceva through di demoniac fit hardly be attributed go disease.

na im be say, demons had some knowledge for god (james 2:14), for jesus (mark 1:21-28; 3:11-12; matthew 8:28-32; acts 19:11-20), and for im apostles (acts 16:16-21; 19:11-10) – and for reference to jesus and im apostles dem expressed it through dos dem possessed – which way dia na such a tin as demonic inspiration (but no bi always communicating true, as oda passages indicate):

(a) "seducing spirits and doctrines for demons. (1 timothy 4:1-5)

(b) spirits no bi for god versus "the spirit for god" – "spirits for error" versus "spirits for true" – "false prophets" versus implied true prophets. (1 john 3:24 - 5:6)

(c) spiritual dash for "discerning for spirits" necessitated for assemblies for di saints evidently to guard against impostors (1 corinthians 12:10; 14:29); and, today any pretended inspiration for god na lie-lie. (see 1 corinthians 13:8-13; cf. Ephesians 4:7-16)

sorcerers and soothsayers de often able to deceive by way for some sort – weda by satanic powers or by sleight for hand – but com short for wetin be do by divine power (see simon, acts 8:9-13; elymas, acts 13:4-12; sons for sceva (acts 19:11-20); jannes and jambres (2 timothy 3:89; exodus 7:8-13, 20-25; 8:1, 16-19); and dos for di court for nebuchadnezzar (daniel 2, and 4) and belshazzar (daniel 5).

we you from and temporal abode for demons

di we you from for demons na unknown from di scriptures except dem de created beings. Dia abode seems be referred to as di "abyss" (or "deep"). For luke 8:31, by di demons who requested for jesus wey he would no bi command dem to "depart into di abyss". And, for romans 10:6-7, we are told no bi to tok for awa hearts "who shall ascend into di abyss? (that na to bring christ up from di dead)". Here di word na bin use as per synonym for hades, di place for departed spirits for both di righteous and di wicked between death and di resurrection. From acts 2:2731, we sabi dat for death christ's soul na for "hades" (some bibles don mistranslated it as "hell"), – but no bi comot dia, bicos im na raised from di dead (vs. 22-33). Dat na also wia di unrighteous "rich man" na afta death, as told by jesus for di account for di big man and lazarus; but dia na "a great gulf fixed" between am and di righteous (luke 16:1931). Im place for hades na likely di same as dat into wey di angels dat sinned had been cast down and "reserved unto judgment" – namely, tartarus" – for oyinbo usually rendered "hell" (2 peter 2:4; cf. Jude 6) –but distinguished from gehenna, di lake for faya and place for di eternal punishment.

di greek work for "abyss" or "bottomless pit" na abussos, an immeasurable depth. It na further employed for revelation:

1) revelation 9:1-11, for wey di abyss na opened to release high darkening di air and a five-month plague for diabolical locusts tormenting dos no bi having di seal for god on top dia foreheads;

2) revelation 11:1-3, for which a beast na represented as come up komot for di abyss to mek war against god's two witnesses and kill dem;

3) revelation 20:1-10, for which satan na represented say im imprisoned for a thousand years for di abyss, so as no bi able to marshal all di nations for world-wide onslaught to destroy di saints for god until di thousand years are finish. And for di last account di distinction between di "abyss" and di "lake for faya and brimstone" na clearly drawn – di latter place for final and unending torment for di wicked. Dis contrast wit hades, which go de do away for di taim for di final and general judgment. (revelation 20:11-15)

chook mouth: di "locusts" for di "abyss de make loose for a season for a divine purpose. It might likewise be true for "demons" to gree a demonstration for di superiority for divine power ova diabolic forces, so we go fit by awa lord and im apostles and some kain odas.

but we get oda considerations to take into account, for scriptures addressed to christians wit pagan background and a merging for religious environment, involving di "air" as per region for activity.

for ephesians 2:2, satan na referred to for di tok dat "ye once walked according go di course for dis world, according go di prince for di powers for di air for di spirit dat now worketh for di sons for disobedience. "

for ephesians 6:10-12: "finally, be kakaraka for di lord, and for di strength for im might. Put for di whole armor for god, dat ye fit fit to tanda against di wiles for di devil. For awa wrestling na no bi against flesh and blood [not against man, primarily or only], but against di principalities, against di powers, against di world-rulers for dis darkness [spiritual and moral darkness], against di spiritual host for wickedness for di heavenly places" (the atmospheric heavens), or to powerful corporate entities for exalted level on top earth under di control for satan and imimps.

for colossians we get di following: "god don delivered we [who are christians] komot for di power for darkness [the domain or kingdom for satan], and translated we into di kingdom for di pikin for im love [jesus christ, whose kingdom by implication na one for lait (see john 1:1-14; 8:12; 1 john 1:5-7; 2:7-11, wia "darkness" and lait" are no bi physical, but spiritual, ethical, moral)]" (1:13)— without any reference to or change for spacial place.

na im be say: "take heed lest dia shall be any one dat maketh spoil for you through im philosophy and vain deceit, afta di rudiments [or elements] for di world, and no bi afta christ: for for am dwelleth all di fullness for di godhead bodily, and for am are ye make full, wey be di head for all principality and power: ... having despoiled di principalities and di powers, im make a show for dem openly, triumphing ova dem for it (that na, for im death for di cross). " (2:8-10,15)

chook mouth: di word translated here as elemental spirits, rudiments, fit mean di fundamental principles for knowledge; na im also applied go di basic elements wey make up di natural world (earth, air, faya, and water) which de sometimes think for as spirit powers. But di term na also bin use for di 'heavenly bodies and di powers dat de think to dwell for dem. Dis de considered to don an influence on top human affairs, juss as pipo

today believe for fate and read dia horoscopes for di everyday everyday papers, and sometimes take dem seriously. "

comments: di following chook mouth for di cambridge bible commentary for di para para oyinbo

bible don boku to commend it: "once plenti it na taya dat jesus na di only centre for di christian life. Speculations wey concern planetary powers and dia effect on top human destiny are no bi be heeded. ... for di first century a. D. dia de a lot for speculations wey concern divine powers dat controlled di universe and wey concern di correct way for come to terms wit dem. Dis discussion na often based for di old myths or legends wey concern pagan gods and goddesses. Na basis na na im be say man-made as opposed to christianity wey be solidly based on top a historical character, jesus christ, and on top convincing evidence for im importance as di one for whom god speaks to man. For dis speculations di elemental spirits or powers dat de think to inhabit di planets loomed large. (see above 1:16)

so, di scriptures themselves are no bi definitive for either di old or para para testament for regard go di spatial locations for di places under consideration and make we attempt to would be highly presumptuous.

c. Demon possession now

di roman catholic church which gives traditional equal place wit scripture for na faith and practice, believe e get demon possession now. Na catechism for christian doctrine, 1949, a 2nd revised edition for di baltimore catechism," expresses di see dat "the devils [that na, demons], or di evil spirits" for scripture are "bad angels," and

(a) devils are sometimes permitted to enta di di bodi for a man to exercise power ova im faculties – a state sabi as diabolical possession; or dem be permitted to torment a pesin from without – a state sabi as diabolical obsession.

(b) diabolical possession and obsession are permitted by god to show forth im glory, to punish sin, to bring sinners to repentance, or find occasion for di exercise for virtue.

(c) when di devil uses di bodi for a possessed pesin to tok or do evil tins, di pesin na no bi guilty for sin, provided im does no bi freely consent.

(d) exorcism na di act for driving komot or warding off evil spirits from persons, places or tins possessed or infested by dem. Di church received from christ di power for exorcism.

(e) an exorcist na one who don power, conferred by a bishop, to exercise demons. Di order for exorcist na di third for four minor orders for di western church. Only wit permission for im bishop na priest allowed to use im power for exorcising evil spirits. "

"scripture cited and quoted: matthew 10:1; ephesians 6"11. 1 peter 5:8-9. (topics 44, 45; pages 34-36)

some protestant sources express belief for demoniacal possession as per reality still. "haynes, for spiritualism vs christianity, says: 'satan possesses di souls and bodies for men and women now juss as boku as im ever.

scriptures

di scriptures are no bi definitive for di mata now being considered, but we fit examine whatever we are aware for dat might provide a clue.

(a) the old testament does no bi deal wit demon possession as such, and neither does di gospel for john, ogbonge wahala no bi don been written until di last decade for di first christian century – wey be think by some

to indicate dat demon possession begin be allowed afta di close for di old testament cannon and reached na peak for di taim for christ and im apostles, for order to gree a demonstration through dem for divine power ova satanic power, and then dwindle considerably, though no bi pata pata eradicated.

dat demon possession reached na peak and begin na decline even while christ na still alive, fit be true. For im speaks for having bound "the kakaraka man" (satan) and "spoiled im haus" (by casting komot demons) (matthew 12:28-29). And wen seventy whom im had send komot ahead to places im would afterward visit, returned rejoicing dat "even di demons are subject unto we for thy name," im say, "i beheld satan fallen as lightning from heaven. " (luke 10:17-20)

(b) it seems rather significant dat power to cast komot demons na no bi mentioned as one for di miraculous gifts for any for di epistles to churches or christian individuals, though na im exercised by di apostles (and philip) as mentioned for di book for acts and sanco and report for mark 16:17-29.

(c) it na no bi clear from scripture wetin conditions predisposed to demon possession, though christ's parabolic message for matthew 12:43-45 seems to indicate dat an "empty haus" fit be reoccupied, and na im be say dat a lack for proper piety and character, even without fiendish or malignant disposition, fit be a factor.

kpatakpata

from all we get learned, di climax for ourselves de for for ephesians 6:10-20 and colossians 2:8-15, already studied, and wetin we also don for colossians 2:16 - 3:17 (and oda resemble passages), assuring we dat christ na for control, having demonstrated im superiority ova satan and all im angels and/or demons, make awa deliverance from dia control na guaranteed by faith for and loyal submission to am. Dat ought to awoof christians for all superstitious fear and dread for an evil spirit world.

demons are no bi for christ as im expelled dem and dem de bin use by satan to accomplish im go