



Campus of AEU

# Kairos University

## Lecture Notes – Week 2

### PT626 Spiritual Warfare

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## Worldview and Biblical Cosmology

### The Bruja Story

#### **Western Dualism and Platonic Cosmology – the Sacred/Secular Divide:**

Western Dualism is a way of viewing reality that divides the world into two fundamentally separate realms: the spiritual (considered higher, holier, or more real) and the physical (considered lower, temporary, or less important). This framework heavily reflects Platonic cosmology, rooted in Plato's belief that the world of forms/ideas is superior to the material world, which is imperfect and transient.

When this philosophical dualism entered Christian thought—particularly through early church contexts influenced by Greek philosophy—it contributed to a sacred/secular divide. In this view, activities directly associated with the church, theology, prayer, or ministry were seen as “sacred,” while ordinary human work, culture, politics, craftsmanship, or family life were considered “secular” and spiritually inferior.

#### **Sacred realm**

Prayer, worship, missions, clergy roles, and explicitly spiritual disciplines are viewed as having higher spiritual value.

#### **Secular realm**

Daily work, physical life, politics, economics, art, science, and bodily concerns are seen as spiritually neutral or less valuable.

#### **Christian Implications**

This divide is **not biblical** but emerged from Greek philosophical influence. Scripture presents creation as good, work as divinely ordained, and all of life as lived before God (e.g., Genesis 1–2; Col. 3:23; 1 Cor. 10:31).

A biblical worldview emphasizes **holistic integration**, where God is Lord over all of life. Modern Christian thinkers often challenge the sacred/secular divide in favor of a more **integrated, incarnational, and kingdom-centered** worldview in which spiritual significance is found in every sphere of life.

## **I. God as the Sovereign Creator - Biblical Worldview & Cosmology: An Outline Based on Genesis 1**

### **A. God as the Eternal, Uncreated Source**

Genesis 1 opens with: *“In the beginning, God created...”* indicating that God is preexistent, sovereign, and the author of all reality.

#### **Worldview implication:**

Reality is not random, self-generated, or cyclical; it originates from a personal, purposeful, and intelligent Creator.

### **B. Creation by Divine Word**

God creates through speech (“And God said...”).

#### **Worldview implication:**

The universe is rational, ordered, and intelligible because it comes from the rational mind of God.

## **II. Creation as Good, Ordered, and Purposeful**

### **A. The Repeated Declaration: “It Was Good”**

God affirms each stage of creation’s goodness.

#### **Worldview implication:**

The material world is inherently good—not evil, inferior, or illusory as in Platonic or dualistic cosmology.

### **B. Order and Structure**

Genesis 1 shows a pattern of forming and filling (days 1–3 = forming; days 4–6 = filling).

#### **Worldview implication:**

God designs creation with purpose, roles, and boundaries; reality is structured rather than chaotic.

## **III. Humanity as the Image of God (Imago Dei)**

### **A. Humanity's Unique Status**

Humans are created in God's "image" and "likeness" (Gen. 1:26–27).

#### **Worldview implications:**

- Human dignity is intrinsic and universal.
- All humans have relational, moral, and rational capacities that reflect God.
- No class, race, or sex has higher ontological value.

### **B. Co-Rulership and Dominion**

God gives humanity authority to steward the earth.

#### **Worldview implications:**

- Humans are vice-regents governing creation under God.
- Dominion is stewardship, not exploitation.
- Work is a sacred calling, not a result of sin.

## **IV. The Cultural Mandate**

### **A. "Be fruitful, multiply, fill the earth, and subdue it."**

This mandate establishes humanity's mission.

#### **Worldview implications:**

- Family, society, technology, and culture-making are part of God's design.
- Civilization is not secular; it is an extension of God's creative purpose.

### **B. Work as Worship**

Working the earth, naming animals, cultivating culture—all are sacred acts.

#### **Worldview implication:**

There is **no sacred/secular divide** in the biblical worldview.

## **V. Creation as a Temple-Cosmos**

Many biblical scholars emphasize that Genesis 1 presents creation as God's cosmic temple where He dwells.

#### **Worldview implications:**

- God's presence permeates creation.
- Humanity functions as priest-kings within God's world.

- Worship includes how we live within and steward the world, not only ritual acts.

## **VI. Sabbath and the Goal of Creation**

### **A. God Rests on the Seventh Day**

Sabbath is the climax, not an afterthought.

#### **Worldview implications:**

- Creation is oriented toward communion with God.
- The world is made for rest, order, flourishing, and worship.
- Time itself is sacred and patterned after God's rhythm.

## **VII. Holistic, Integrated Cosmology**

Using Genesis 1 as the template, the biblical worldview affirms:

### **A. Unity of the Spiritual and Material**

Creation is good and God-glorifying.

No dualism separates sacred/spiritual from material/secular.

### **B. Humanity's Role Within the Cosmos**

Humans are neither gods nor animals—

but image-bearers who mediate God's rule, embody His character, and cultivate creation.

### **C. God's Kingdom as the Framework for Reality**

Genesis portrays God as King establishing His ordered kingdom.

Creation is an expression of His reign, authority, and love.

## **VIII. Summary Statement**

A biblical worldview and cosmology based on Genesis 1 presents God as the sovereign Creator who forms a good, orderly, and purposeful world. Humanity—made in God's image—is called to steward, cultivate, and extend God's creative order. Creation is God's temple, human life is inherently sacred, work is worship, and all of life falls under God's kingdom. There is no sacred/secular divide; instead, every sphere of life participates in God's original design for flourishing, meaning, and communion with Him.

## **Humanism and Atheism: Definition and Outline**

## I. Definition of Atheism

Atheism is the worldview that **denies the existence of God or any supernatural being**. Reality is understood as entirely physical, natural, and explainable through scientific processes. There is no transcendent creator, purpose, or moral lawgiver outside human construction.

### Core Elements:

- Only the material universe exists.
- No divine purpose or final cause behind life.
- Morality must arise from human reason, culture, or evolutionary dynamics.

## II. Definition of Humanism

Humanism is a philosophical system that centers **human reason, autonomy, and flourishing** as the highest values. Modern secular humanism is non-theistic and emphasizes ethics derived from human experience rather than divine revelation.

### Core Elements:

- Humans are the measure of reality and meaning.
- Truth comes through reason, science, and subjective interpretation.
- Moral frameworks are socially constructed for human benefit.

## Outline of Key Humanist/Atheist Concepts

### a) Time / Space / Random Chance

Humanism and atheism typically adopt a **naturalistic cosmology**:

#### 1. Time

The universe is viewed as self-existing or emerging from impersonal physical processes (e.g., the Big Bang). Time is a natural dimension, not a created order.

#### 2. Space

Space is a physical environment resulting from natural cosmological expansion. It holds no inherent purpose or design.

#### 3. Random Chance

Life, consciousness, and human existence arise from **unguided** processes:

- Random genetic mutations
- Natural selection
- Chemical evolution
- Non-directed cosmological events

**Implication:**

Humanity is an accident of natural processes, not a deliberate creation.

**b) Humanity Has No Intrinsic Value**

Under atheism/naturalism:

**1. No Creator = No Imago Dei**

Value is not inherent. Humans are biologically complex animals with no transcendent worth.

**2. Value Becomes Subjective**

Human worth is defined by:

- Social agreement
- Cultural norms
- Evolutionary usefulness
- Personal preference

**3. Ethics Without Intrinsic Dignity**

Without God, universal or objective dignity has no metaphysical grounding. Human value is **functional**, not intrinsic.

**c) There Is No Accountability**

If no divine authority exists:

**1. No Ultimate Judge**

There is no God to whom humans must answer.  
No eternal consequences for moral or immoral behavior.

**2. Accountability Becomes Social Only**

People are accountable only to:

- Social systems
- Human laws
- Community expectations

### **3. Moral Failure = Social Violation**

Wrongdoing is defined functionally, not spiritually.

#### **d) Truth Is Self-Discovery**

Humanism emphasizes **personal autonomy** and **subjective truth**:

##### **1. No Objective, Revealed Truth**

There is no Scripture, divine revelation, or external authority.

##### **2. Truth = Constructed**

Truth emerges from:

- Reason
- Science
- Personal perspective
- Lived experience

##### **3. Meaning Is Individually Created**

Each person must craft their own purpose, identity, and meaning.

#### **e) Accountability (Humanist Perspective)**

This differs from point (c) in that it refers to **how humanists believe accountability should function**:

##### **1. Social and Legal Responsibility**

Accountability is a human invention used for social stability.

##### **2. Consequences Are Temporal**

No eternal punishment or divine judgment—  
only social, legal, emotional, or psychological consequences.

##### **3. Rooted in Human Happiness**

Accountability exists to maximize collective well-being, not to uphold divine holiness.

## **f) The Humanist Understanding of Morality, Sin, and Evil**

Humanism redefines moral categories in non-theistic terms.

### **1. Morality**

Morality is derived from:

- Evolutionary advantage
  - Social contracts
  - Empathy
  - Human flourishing
- Not from divine command.

### **2. Sin**

The concept of “sin” does not exist.

Only actions that **harm others or reduce societal well-being** are considered wrong.

### **3. Evil**

Evil is understood psychologically or sociologically:

- Trauma
- Mental illness
- Social oppression
- Evolutionary maladaptation

Humanism does not define evil as rebellion against God; it explains it through natural or environmental causes.

### **Summary Statement**

In humanism and atheism, the universe is a product of natural forces operating through time, space, and random chance. Humanity has no intrinsic value beyond what humans assign to themselves. There is no divine accountability; truth is subjective and self-generated. Morality, sin, and evil are understood as human constructs developed for social cohesion and well-being rather than reflections of God’s character or law.

## **The Origins of Supernatural Evil: Outline & Summary**

### **I. The Fall – Genesis 3**



### A. Humanity's First Act of Rebellion

- Genesis 3 describes the entry of sin into human experience through Adam and Eve's disobedience.
- Their sin was rooted in **doubt**, **desire**, and **defiance** of God's command.

### B. Consequences for All Creation

- Spiritual death (separation from God).
- Physical death enters human experience.
- Human relationships fracture (blame, broken unity).
- Creation becomes subject to decay (Rom. 8:20–22).

### C. Cosmic Significance

- The Fall introduced not merely human moral failure but opened the world to **evil powers**, intensifying spiritual conflict (Eph. 2:1–3).

## II. The Serpent in the Bible

### A. Identity

- Genesis 3 introduces the serpent as a cunning adversary.
- Later revelation explicitly identifies the serpent as **Satan** (Rev. 12:9; 20:2).

### B. Characteristics of the Serpent

- Deceptive (Gen. 3:1; John 8:44).
- Opposes God's purposes (Isa. 14; Ezek. 28 — often applied typologically).
- Leads humanity away from God through lies, temptation, and accusation.

### C. Role in Scripture

- Tempter (Matt. 4:1–11).
- Accuser (Job 1; Rev. 12:10).
- Adversary (1 Pet. 5:8).
- Deceiver of nations (Rev. 20:3).

## III. A Cosmic Rebellion Against God

### A. Origin of Supernatural Evil

Scripture presents a real but mysterious rebellion among spiritual beings:

- Angels created good (Job 38:7; Col. 1:16).
- Some rebelled against God (2 Pet. 2:4; Jude 6).
- Satan becomes the chief adversary and leader of fallen spiritual powers.

#### **B. Nature of the Rebellion**

- Motivated by **pride**, **self-exaltation**, and **desire for independence** (Isa. 14:12–15; Ezek. 28:12–17 – theological application).
- Results in a kingdom of darkness (Col. 1:13).

#### **C. Ongoing Cosmic Conflict**

- Scripture describes a war between God's kingdom and the forces of evil (Rev. 12; Eph. 6:12).
- Humanity stands within the battleground of this spiritual conflict.

### **IV. God's Consequential Judgment for the Fall**

#### **A. Judgment on the Serpent (Gen. 3:14–15)**

- Cursed above all creatures.
- Enmity between the serpent and the woman.
- The prophecy of a coming **seed** who will crush the serpent's head (protoevangelium).

#### **B. Judgment on Humanity**

- Pain in childbirth
- Toil and frustration in work
- Broken relationships
- Physical mortality
- Spiritual separation from God

#### **C. Judgment on Creation**

- The ground is cursed.
- Order becomes disrupted (Rom. 8:19–21).

- Evil gains influence within the fallen world.

## **V. The Battlelines of Spiritual Warfare**

### **A. Spiritual Warfare Defined**

The ongoing conflict between God's kingdom and supernatural evil, fought in the realms of:

- Human belief
- Behavior
- Cultural systems
- Supernatural powers (Eph. 6:12)

### **B. The Three Battlegrounds of Evil**

#### **1. The World**

- Fallen systems, cultures, and values opposed to God (1 John 2:15–17).

#### **2. The Flesh**

- Internal sinful desires (Gal. 5:16–17).

#### **3. The Devil (Personalized Supernatural Evil)**

- A real, intelligent adversary seeking human destruction (1 Pet. 5:8).

### **C. The Fallen Powers and Principalities**

- Demonic forces oppose God's will, influence nations, and wage war against God's people (Dan. 10; Eph. 6:12; Col. 2:15).

## **VI. Satan's Approach in Spiritual Warfare**

### **A. Deception: Satan's Primary Strategy**

- Lies, half-truths, and distortions (Gen. 3:1–5; John 8:44).
- Counterfeit spiritual experiences or doctrines (2 Cor. 11:13–15).
- Confusion of identity, shame, and condemnation.

### **B. The Targets of Satan's Attacks**

#### **1. The Mind (2 Cor. 11:3)**

— false ideas, doubt, confusion

2. **The Heart/Desires** (James 1:14–15)  
— temptation, disordered loves
3. **Relationships**  
— division, bitterness, accusation
4. **Faithfulness to God’s Word**  
— undermining Scripture’s authority
5. **The Mission of the Church**  
— distraction, fear, compromise

### **C. The Purpose of Satan’s Strategy**

1. **Dishonor God**
  - To obscure God’s glory, character, and truth (Rom. 1:21–23).
2. **Distract and Deceive Humanity**
  - To keep people from truth and salvation (2 Cor. 4:4).
3. **Destroy Lives and Destinies**
  - “To steal, kill, and destroy” (John 10:10).
  - To enslave individuals, families, and cultures in sin.

### **D. The Ultimate Goal**

Satan opposes God’s kingdom and seeks to draw humanity into rebellion and ruin. Jesus’ mission is the reversal of this destruction (1 John 3:8).

### **Summary Statement**

The Bible presents supernatural evil as originating in a cosmic rebellion led by Satan and his angels. This rebellion enters human history through the Fall in Genesis 3, resulting in divine judgment and the distortion of creation. The ongoing conflict manifests in spiritual warfare involving the world, the flesh, and personalized supernatural evil. Satan’s strategy centers on deception to dishonor God, mislead humanity, and destroy spiritual, relational, and personal flourishing. The biblical story reveals God’s response: the promise of the serpent-crushing Redeemer and the ultimate defeat of evil through Christ.