

# A MACEDONIAN MOMENT

## MACEDONIAN CLASHES PART IV

*<sup>10</sup> Finally, be strong in the Lord and in his mighty power. <sup>11</sup> Put on the full armor of God, so that you can take your stand against the devil's schemes. <sup>12</sup> For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. <sup>13</sup> Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.*

Ephesians 6:10-13

### I. A Samaritan clash / Simon Magus, the Father of Gnosticism and multiple other heresies.

He presented a counterfeit God picture, Messiah picture, and worldview. (Acts 8:5-25)

- A. Simon was a Samaritan, not a Jew. (Acts 8:9) Remember that the Bible tells us salvation was of the Jews — not of the Samaritans (John 4:22).
- B. Simon Magus greatly used demonistic deceptive powers to do apparent wonders. (Acts 8:9)
- C. The whole population of Samaria (both small and great) gave heed to him (Verse 10). He was looked on as the greatest prophet — all Samaritans BELIEVED IN HIM!
- D. The Samaritans WORSHIPPED him as “the Great One” — a god. “This man is that power of God called Great [that is

the Almighty]” (RSV. Verse 10). Imagine it! They called him god in the flesh!

- E. Luke is also careful to inform us that Simon had become firmly established in Samaria as “the Great One” and had practiced his powers “for a long time” (Verse 11).
- F. Luke wants us to understand that he nominally became a Christian (“Simon himself believed”) and was baptized — that is, he physically, outwardly “entered” the Christian Church (Verse 13).
- G. Simon even recognized that Christ’s power was greater than his, but wanted to be associated with that great name (Verse 13).
- H. Simon, seeing the potential of the Christian religion, waited until the authorities, Peter and John, came to Samaria and then offered to pay them money to OBTAIN AN APOSTLESHIP IN THE CHRISTIAN CHURCH (Verses 18-21).
- I. Peter perceived that Simon was in the “gall of bitterness, and in the bond of iniquity [lawlessness]” (Verse 23).

NOTE: This verse has been misunderstood because the King James Version fails to give the full force of Peter’s accusation. This verse when understood in the manner Peter intended, is one of the most important of the whole chapter. IT IS A PROPHECY! Peter knew the mind of this man and what this man was to become.

This is made plain by Sir William Ramsay in his Pictures of the Apostolic Church, p. 60. He says: “Peter rebuked him in strong and PROPHETIC TERMS. The PROPHECY is

concealed in the ordinary translation: the Greek means ‘thou art FOR a gall of bitterness and a fetter of unrighteousness [lawlessness]’, i.e., a cause of bitterness and corruption to others.”

This makes it plain. Peter was uttering a prophecy by the Holy Spirit. He was telling what this Simon was to become; Lange’s Commentary says: “Peter’s words, literally, mean: ‘I regard you as a man whose influence WILL BE like that of bitter gall [poison] and a bond of unrighteousness [lawlessness], or, as a man who has reached such a state’.” (Vol. 9, p. 148). Not only was Simon, in Peter’s time, a great antagonist to the Church, but he would be the adversary of the future. ...

J. Even after Peter’s strong rebuke, Simon DID NOT REPENT!

If Acts 8:23 was a prophecy for Simon Magus’ influence, it was fulfilled according to writers in the second, third, and fourth centuries.

II. Elymas / Bar-Jesus / A mixture of eastern open-mindedness and demonic manipulation over a significant Roman leader. (Acts 13:6-12)

A. There was a name change. Saul became Paul. God loves to change names.

B. There was a change in office. The prophet and teacher, Saul, became the apostle, Paul.

C. It was Paul’s first encounter with an influential Roman leader. (Acts 9:15)

*<sup>15</sup> But the Lord said to Ananias, “Go! This man is my chosen instrument to proclaim my name to the Gentiles and their kings and to the people of Israel.”*

- D. It was Paul’s first encounter with radical mixture: Elymas, the subtle, false prophet.
- E. In one trip Paul eclipsed his mentor, Barnabas.
- F. It was the first time a breach would begin between Paul and Barnabas over his nephew, John Mark, who left offended after this encounter.
- G. It was Paul’s first encounter with apostolic power.

### III. The Python spirit / A Philippian clash-mixture through infiltration by false teaching.

The spirit is certainly not supporting Paul, but subtly attempting to subvert him. Here are the reasons:

- A. While “Most High” is a common name for the Lord in Luke’s writings (Luke 1:32, 35, 37, 76; 6:35; Acts 7:48), interestingly, “Most High God” is only used by demons. So what’s the difference? “Most High God” implies polytheism, as in “He’s the most high, amongst other gods, that is.” In a polytheistic culture, “Most High God” supports the status quo.
- B. The woman claims that they present “the way of salvation” but the Greek is actually missing the definite article, so it could be better to translate it “a way of salvation”. Again, the woman appears to endorse these men, but in an inclusivistic context!

### IV. 15 Traits of a Python spirit.

- A. Pythons are constrictors; they strangle and coil their food to kill.
- B. The Python spirit gets close to its victim through flattery.
- C. The Python spirit demands attention.
- D. The Python spirit loves to be seen and heard; it places itself always near the center.
- E. The Python spirit loves to be important and in control.  
(Beware of people who gain status with spiritual leaders through prophecy.)
- F. The Python spirit is always tied to a monetary motive
- G. The Python kills by following closely.
- H. The Python kills by constricting, not crushing.  
(Hopelessness, despair, discouragement, depression, self-harm, and suicidal thoughts.)
- I. The Python seeks to crush out the humor, joys, and delights of life.
- J. The Python spirit weaves a cellophane ceiling of unhappiness. It weighs you down with sluggishness that leads to procrastination, laziness, and a slow death process.  
(Like addiction.)
- K. Python always passes itself off as spiritual.
- L. Python makes false accusations, gathers incredible amounts of information, in order to present a mixed case against you.
- M. Pythons broadcast information in their attempt to squeeze out authentic ministries from their legitimate areas of function.

- N. The Python is not affected by religion. It is afraid of authentic anointing.
- O. Whatever chokes your breath, silences your voice, stops your praise, limits your life, or brings fatal distractions is a manifestation of Python.