

Chapter 1 : The Cat and the Darkness!

DEMONOLOGY THE DEVIL AND THE SPIRITS OF DARKNESS Evil Spirits: History of Demons! A Catholic View of the Demonic World (Volume 1) The Devil, Evil Spirits, The Occult (The Demonology Series) - Kindle edition by Michael Freze.

On this view we can more accurately, and less perniciously, understand and describe morally despicable actions, characters, and events using more pedestrian moral concepts such as badness and wrongdoing. By contrast, evil-revivalists believe that the concept of evil has a place in our moral and political thinking and discourse. On this view, the concept of evil should be revived, not abandoned see Russell and Someone who believes that we should do away with moral discourse altogether could be called a moral-skeptic or a moral nihilist. Evil-skepticism is not as broad. Evil-skeptics believe the concept of evil is particularly problematic and should be abandoned while other moral concepts, such as right, wrong, good, and bad, are worth keeping. Evil-skeptics give three main reasons to abandon the concept of evil: The monsters of fictions, such as vampires, witches, and werewolves, are thought to be paradigms of evil. These creatures possess powers and abilities that defy scientific explanation, and perhaps human understanding. Many popular horror films also depict evil as the result of dark forces or Satanic possession. Some evil-skeptics believe that the concept of evil necessarily makes reference to supernatural spirits, dark forces, or creatures. Evil-revivalists respond that the concept of evil need not make reference to supernatural spirits, dark forces, or monsters. The concept of evil would have explanatory power, or be explanatorily useful, if it were able to explain why certain actions were performed or why these actions were performed by certain agents rather than by others. Evil-skeptics such as Inga Clendinnen and Philip Cole argue that the concept of evil cannot provide explanations of this sort and thus should be abandoned. According to Clendinnen the concept of evil cannot explain the performance of actions because it is an essentially dismissive classification. To say that a person, or an action, is evil is just to say that that person, or action, defies explanation or is incomprehensible see Clendinnen , 81; see also, Pocock Joel Feinberg also believes that evil actions are essentially incomprehensible. But he does not think that we should abandon the concept of evil for this reason. Similarly, Cole believes that the concept of evil is often employed when we lack a complete explanation for why an action was performed. For instance, we might wonder why two ten-year-old boys, Robert Thompson and Jon Venerables, tortured and murdered two-year-old James Bulger while other ten-year-old boys with similar genetic characteristics and upbringings cause little harm? Cole believes that the concept of evil is employed in these cases to provide the missing explanation. However, Cole argues that the concept of evil does not provide a genuine explanation in these cases because to say that an action is evil is just to say either that the action resulted from supernatural forces or that the action is a mystery. To say that an event resulted from supernatural forces is not to give a genuine explanation of the event because these forces do not exist. To say that an event is a mystery is not to give a genuine explanation of an event, but rather, it is to suggest that the event cannot be explained at least with the information currently available , 6â€”9. Evil-revivalists have offered several responses to the objection that the concept of evil should be abandoned because it is explanatorily useless. Another common response is to argue that evil is no less explanatorily useful than other moral concepts such as good, bad, right, and wrong Garrard , â€”; Russell , â€” Thus, if we should abandon the concept of evil we should abandon these other moral concepts as well. Eve Garrard and Luke Russell also point out that even if the concept of evil cannot provide a complete explanation for the performance of an action, it can provide a partial explanation. For instance, Garrard argues that evil actions result from a particular kind of motivation. Call this an E motivation. Thus, to say that an action is evil is to say that it has resulted from an E motivation. This provides a partial explanation for why the action was performed. Bush made it more likely that suspected terrorists would be mistreated and less likely that there would be peaceful relations between the peoples and governments of Iraq, Iran, and North Korea and the peoples and government of the United States. But should we abandon the concept of evil because it leads to harm when it is misapplied or abused? So why do they believe that we should abandon the concept of evil? An evil-skeptic might reply that we should abandon only the concept of evil, and not other

normative concepts, because the concept of evil is particularly dangerous or susceptible to abuse. We can discern several reasons why ascriptions of evil might be thought to be more harmful or dangerous than ascriptions of other normative concepts such as badness or wrongdoing. Furthermore, it is reasonable to assume that evildoers not only deserve the greatest form of moral condemnation but also the greatest form of punishment. Thus, not only are wrongfully accused evildoers subjected to harsh judgments undeservedly, they may be subjected to harsh punishments undeservedly as well. For instance, some people believe that to say that someone performed an evil action implies that that person acted out of malevolence see e. Given this ambiguity, it might be unclear whether an attribution of evil attributes despicable psychological attributes to an evildoer, and this ambiguity might result in an overly harsh judgment. For instance, on some conceptions of evil, evildoers are possessed, inhuman, incorrigible, or have fixed character traits See Cole , 1â€™21; Russell , , and ; Haybron a and b. These metaphysical and psychological theses about evildoers are controversial. If evildoers have these traits, and thus will continue to perform evil actions no matter what we do, the only appropriate response might be to isolate them from society or to have them executed. But if evildoers do not have these fixed dispositions and they are treated as if they do, they will likely be mistreated. Thus, while most theorists agree that the concept of evil can be harmful or dangerous there is considerable disagreement about what conclusion should be drawn from this fact. Evil-skeptics believe that because the concept of evil is harmful or dangerous we should abandon it in favour of less dangerous concepts such as badness and wrongdoing. Evil-revivalists believe that because the concept of evil is harmful or dangerous more philosophical work needs to be done on it to clear up ambiguities and reduce the likelihood of abuse or misuse. Card and Kekes argue that it is more dangerous to ignore evil than to try to understand it Card and ; Kekes For if we do not understand evil we will be ill-equipped to root out its sources, and thus, we will be unable to prevent evils from occurring in the future. But his reasons for thinking that the concept of evil is dangerous are different from those discussed above. Nietzsche believes that the concept of evil is dangerous because it has a negative effect on human potential and vitality by promoting the weak in spirit and suppressing the strong. In *On the Genealogy of Morality: A Polemic*, Nietzsche argues that the concept of evil arose from the negative emotions of envy, hatred, and resentment he uses the French term *ressentiment* to capture an attitude that combines these elements. He contends that the powerless and weak created the concept of evil to take revenge against their oppressors. Nietzsche believes that the concepts of good and evil contribute to an unhealthy view of life which judges relief from suffering as more valuable than creative self-expression and accomplishment. For this reason Nietzsche believes that we should seek to move beyond judgements of good and evil Nietzsche and Instead, she argues that judgments of evil often indicate a healthy recognition that one has been treated unjustly. Card also argues that we have just as much reason to question the motives of people who believe we should abandon the concept of evil as we do to question the motives of people who use the concept. She suggests that people who want to abandon the concept of evil may be overwhelmed by the task of understanding and preventing evil and would rather focus on the less daunting task of questioning the motives of people who use the term Card , According to this line of argument, it is hard to deny that evil exists; and if evil exists, we need a concept to capture this immoral extreme. A second argument in favour of the concept of evil is that it is only by facing evil, i. A third reason to keep the concept of evil is that categorizing actions and practices as evil helps to focus our limited energy and resources. If evils are the worst sorts of moral wrongs, we should prioritize the reduction of evil over the reduction of other wrongs such as unjust inequalities. For instance, Card believes that it is more important to prevent the evils of domestic violence than it is to ensure that women and men are paid equal wages for equal work Card , 96â€™” A fourth reason not to abandon the concept of evil is that by categorizing actions and practices as evil we are better able to set limits to legitimate responses to evil. By having a greater understanding of the nature of evil we are better able to guard against responding to evil with further evils Card , 7â€™”8. However, philosophers have considered the nature and origins of evil in the broad sense since ancient times. Although this entry is primarily concerned with evil in the narrow sense, it is useful to survey the history of theories of evil in the broad sense since these theories provide the backdrop against which theories of evil in the narrow sense have been developed. Philosophers and theologians have recognized that to solve the problem of evil it is important

to understand the nature of evil. One theory of evil that provides a solution to the problem of evil is Manichaeism. According to Manichaeism, the universe is the product of an ongoing battle between two coequal and coeternal first principles: God and the Prince of Darkness. From these first principles follow good and evil substances which are in a constant battle for supremacy. The material world constitutes a stage of this cosmic battle where the forces of evil have trapped the forces of goodness in matter. For example, the human body is evil while the human soul is good and must be freed from the body through strict adherence to Manichaeism. The Manichaean solution to the problem of evil is that God is neither all-powerful nor the sole creator of the world. God is supremely good and creates only good things, but he or she is powerless to prevent the Prince of Darkness from creating evil. For more about Manichaeism see Coyne and Lieu. Since its inception, Manichaeism has been criticized for providing little empirical support for its extravagant cosmology. A second problem is that, for a theist, it is hard to accept that God is not an all-powerful sole creator. For these reasons influential medieval philosophers such as Saint Augustine, who initially accepted the Manichaean theory of evil, eventually rejected it in favor of the Neoplatonist approach. For instance, the evil of disease consists in a privation of health, and the evil of sin consists in a privation of virtue. The Neoplatonist theory of evil provides a solution to the problem of evil because if evil is a privation of substance, form, and goodness, then God creates no evil. For instance, it seems that we cannot equate the evil of pain with the privation of pleasure or some other feeling. Pain is a distinct phenomenological experience which is positively bad and not merely not good. Similarly, a sadistic torturer is not just not as good as she could be. She is not simply lacking in kindness or compassion. These are qualities she has, not qualities she lacks, and they are positively bad and not merely lacking in goodness. See Caldera; Kane. See Anglin and Goetz and Grant for replies to these objections. Instead, Kant equates evil with having a will that is not fully good. According to Kant, we have a morally good will only if we choose to perform morally right actions because they are morally right. Kant, 4: There are three grades of evil which can be seen as increasingly more evil stages of corruption in the will. First there is frailty. A person with a frail will attempts to perform morally right actions because these actions are morally right, but she is too weak to follow through with her plans. Instead, she ends up doing wrong due to a weakness of will. Kant, Bk I, 24. The next stage of corruption is impurity. A person with an impure will does not attempt to perform morally right actions just because these actions are morally right. Instead, she performs morally right actions partly because these actions are morally right and partly because of some other incentive, e.

DEMONOLOGY THE DEVIL AND THE SPIRITS OF DARKNESS Evil Spirits: Dictionary of Demonology Devils, Demons, Demonic Activities (Volume 4) (The Demonology Series) - Kindle edition by Michael Freze.

Your browser does not support the audio element. The business of preaching is largely to reveal how the conditions which we face daily are being created by profound and fundamental causes that can only be seen through the window of the Word of God. We cannot understand life as it is being lived today with the problems you and I are facing unless we view it through the insight and revelation of the Scripture. The business of preaching is to make this revelation so clear that all can see how to apply them to life, and then to declare the great remedy, the only one which can ever permanently change the conditions in which we live. This week the papers have been full of an appalling condition in one of our local high schools, where scores of high school young people have become involved in the practice of using such drugs as marijuana and LSD. Many in our community have been shocked by the revelation of what is going on. Yet those who work with high school young people know that this is nothing new. It is present in every high school in this area and is spreading widely, not only in California but across the nation. It is part of the greater picture of an increasing moral collapse in our day. The most appalling thing to the authorities who are attempting to deal with this problem is that nothing they do seems to be able to stem the tide of this spreading evil. They once thought these things were only a manifestation of youthful folly -- just the normal exuberance of youth, the desire to step over the traces and try out new experiences. Therefore, the authorities felt that all that was needed was simply to explain the dangers to our young people, help them to see that there were problems involved, and as soon as they were educated enough about the evils and dangers of these things, this would all stop. Thus, a few years ago, teams of men were organized to go around to high schools and explain to our young people the possible deteriorating effect of these drugs upon their health and upon their moral lives. But I was interested to note this last month or so that many of these teams were disbanded because they found the young people were greeting their educational efforts with contempt and disdain, and were laughing at them. Instead of decreasing the traffic in drugs, these efforts were actually increasing it by making youngsters more desirous of experimenting along these lines. The authorities began to see that there was something deeper, something more troublesome behind this, and that it could not be explained on such simple terms as mere youthful exuberance. Then they felt that what was required was more stringent legislation, more severe penalties for this kind of problem. This is what is being tried now, but, as in previous cases of this kind, it will not serve to solve the problem. The traffic is still increasing and the authorities are becoming greatly alarmed. They do not know what to do to stop this. They are appalled at the rapidly accelerating speed of moral revolt, and the apparent imperviousness of youth to all attempts to slow it and to reveal it for what it is, and thus to stop this moral decay. Well, what is behind all this? It is becoming apparent, even to those attempting to deal with this problem from an authoritative line, that we are facing a flood of immorality which is being fed by an unseen fountain that is gushing out moral filth faster than it can ever be cleaned up. It is most frustrating to those attempting to deal with these problems to discover that the power behind all this is apparently an unseen power, disembodied, invisible. You cannot legislate against it, for it is above and beyond law, beyond human control. You cannot get hold of it by any of the ordinary avenues that are open to human power. He says to us very plainly: He who commits sin is of the devil; for the devil has sinned from the beginning. The reason the Son of God appeared was to destroy the works of the devil. This is why we can never permanently solve the problem. We are forever running into manifestations of the working of this superhuman force in life. Notice that this verse is part of a larger passage in which the apostle is dealing with the whole problem of evil. Their parallelism is evident in three ways: First, each has a word to say about sin. Then, in each passage, there is a word about Christ and his appearing. Now these two passages are dealing with the mystery of evil which has been confronting the human race from the very beginning and is so evident in our society today. I wonder if there has even been a time when we were more obviously faced by superhuman forces which we simply cannot explain or deal with by the normal methods of human control. The difficulties are beyond this. As we

saw from the Apostle Paul, there is no adequate explanation for the hideous tangle of human problems, such as exists today, if we fail to see the malevolent genius of the devil behind these things. As Paul put it, "We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against wicked spirits in high places," Ephesians 6: All the apostles agree that we can never adequately explain what life is about, and especially explain the problem of human evil, if we do not come to grips with these unseen forces and recognize their existence. Now, in this passage in John there are two phrases that we must particularly note. One is, "the devil has sinned from the beginning," or, literally, "the devil is sinning from the beginning. These are not the same thing and it is very important that we distinguish between the sin of the devil and the works of the devil. They are quite different. The sin of the devil is, as John says, "from the beginning. God never created a devil. He never created a fallen man, although man is now fallen. He never created a fallen angel, although there are fallen angels. And, chiefly, he never created the fallen angel, the devil. He created a being of beauty, glory, intelligence and responsibility, but as in the case of man, he gave him a free will. It was the activity of that free will, opposed to his Creator, that changed the angel God created into the devil. The Lord Jesus is himself the authority who tells us that the devil "abode not in the truth" John 8: There was a time when the devil was "in the truth," but he was not the devil then. Most scholars feel that we have a description of the fall of this angel in Isaiah 14, where a being whom Isaiah called the Day Star, or, literally, from the Hebrew, Lucifer, is described. How you are cut down to the ground, you who laid the nations low! In his own view he was not glorious enough and he determined to be more glorious. He set himself to become higher than God, to become "like the Most High. That is what lawlessness is, acting as though you are a law unto yourself without regard for any other law, any other person, or any other authority. But whenever we adopt the attitude, "I will do what I want, I am a law unto myself," we have repeated the sin of the devil. That is why John says every one who commits sin is "of the devil," because what he is doing is repeating, in his own limited area of experience, the sin of the devil. He is living like the devil, for the devil continues to live just as he began to live at the moment of his fall -- independent of God and therefore opposed to God. This is the sin of the devil and is the nature of sin wherever it appears in human life, whether in a Christian or non-Christian. Now the works of the devil are the natural result of the sin of the devil. They are what inevitably follows. Sin is an attitude within the heart. It is an attitude of lawless disregard of the authority of God. But the works of the devil are the activities that result from that attitude. That is an attitude within. These are the things that result from having the mind of the flesh. In the passage that was read earlier from the 8th chapter of John, the Lord Jesus partially described the works of the devil for us. He said they are murder and lying. Concerning the false shepherd whom he calls the thief he says, "The thief comes only to kill and to steal and to destroy," John Now these are the works of the devil -- murder, lying and stealing -- those three. They manifest themselves in various ways but they all sum up to these -- murder, lying, stealing. These inevitably follow the sin of the devil, i. Whenever there is a rebellious attitude in a human heart toward the authority and will of God, or that will reflected in the government of man, then the works of the devil will follow. This is the way the devil attacks and misleads mankind: Morally, he steals away the blessings God intended for man. The devil never offers anything positive. All the things the devil apparently offers to mankind are but illusions, glimmering mists that disappear when you grab them. You are left with nothing but cobwebs and ashes in your hand, for there is no substance to them. The devil steals from us the blessings God would have man have: Physically, the devil attacks mankind by destroying through disease -- and all disease ultimately stems from the activity of the devil -- and death. That does not deny the existence of bacteria or the reality of germs, but these are the activities of the devil in attacking the body of man. Also, by means of disaster, by war, by crime, by violence, the devil is active in human society -- destroying. He delights to ravage, to twist and hate and break and smash and mangle. That is why our newspapers are full of it all the time. That is what is behind the war in Viet Nam, the crime in our streets, and in our private homes as well. Intellectually, the devil attacks man by lying to him. He deceives him, tells him falsehoods, makes him act on principles that are wrong, directly contrary to fact. He teaches us to believe certain widespread proverbs that everybody accepts as true. Thus, he brings confusion and darkness and extinguishes the light that is in man. All this is why intelligent, happy young people, moving into adulthood, are caught up in vicious, savage

patterns of delusion and destruction. They believe the lies of the devil about sex and LSD and other things, and they allow him, through these, to steal their strength and their joy and their youth, and thus to destroy and to murder and to ravage among them. These are the works of the devil. Our newspapers are full of them all the time, and you can trace this throughout all of human history. It was evident in the very beginning of the race, when Cain murdered his brother in order to steal his place of acceptance before God, and lied to God about what he had done. He became a law unto himself and decided to get what he wanted apart from what God wanted.

FROM A BESTSELLING CATHOLIC AUTHOR! One of the largest scholarly works on the history of the devil and demons in decades. Includes Bible and non-Bible references to the occult, the Inquisition, witchcraft, wizards, sorcery, satanism, possession by the devil and evil spirits, exorcism, exorcists, more.

After he died, uncles on both sides of the family who had often been helped by my father not only did not take care of us—my mother who had no source of income, my two sisters and I—but, on the contrary, did everything they could to make a profit off of us, even fighting with us for the little legacy my father had left behind. At that time, I thought the reason why the world was so full of darkness was because people today had turned bad, that they no longer had any conscience and that there were too many evil people in the world. He was naturally of sound sense and conscience, and of normal humanity. After being corrupted by Satan, his original sense, conscience, and humanity grew dull and were impaired by Satan. Thus, he has lost his obedience and love toward God. Various kinds of oppression forced man to gradually fall deeper into Hades. Knowledge of ancient culture has quietly stolen man from the presence of God and turned man over to the king of devils and its sons. The Four Books and Five Classics have taken the thinking and concepts of man into another age of rebellion, causing man to further worship those who wrote the Books and Classics, furthering their notions of God. The king of devils heartlessly cast out God from the heart of man without their awareness, while it gleefully took over the heart of man. From then on, man was possessed of an ugly and wicked soul with the face of the king of devils. A hatred of God filled their chests, and the maliciousness of the king of devils spread within man day by day. This gang of accomplices! They come down among the mortals to indulge in pleasures and stir up disorder. From these words of God I understood that the mankind God had created in the beginning was originally obedient to God, they worshiped Him, had the conscience and reason of normal humanity, and they had not been defiled, nor had they committed any evil. Over several thousand years, Satan has continually harassed and corrupted man. It instills reactionary thoughts and theories into man, so that man lives in reliance on its poison, resulting in mankind becoming ever more corrupt and depraved, and the world ever more dark and evil. Man has all been poisoned and controlled by Satan, so that man has become ever more treacherous, selfish, contemptible, greedy, arrogant, ever more evil and debauched, unrestrained, ever more lawless, godless and perverse. They have become the demon embodiment of a man devoid of conscience, of morality, of human nature, and of one where maliciousness comes as second nature. There is no true love or affection between people—it is all cheating, using and harming each other. That members of the same family can fall out with each other and become enemies, fighting each other for money and interests. Then even more so, relations and friends forget all moral principles for the sake of profit; they may look human, but they have the hearts of beasts. In the many phenomena that we live amongst, we can see most easily the darkness of the world. We can say that the people who lead world trends nowadays are all the embodiment of Satan. Particularly, those who hold power and authority are the princes of the devils, and among these the great red dragon is the darkest and most evil power. Ever since the great red dragon took power, it has used the power in its hands to do its utmost to corrupt man, corrupting them so that they become devils in human forms, so that man no longer resembles man. The great red dragon reveres violence and advocates revolution. It uses violence to seize power and uses violence to govern the nation. Those who live under its domain also enjoy violence and consistently use force to resolve every issue, often coming to blows over the smallest matter. These are all facts that are there for all to see. For money, the ties of kinship are forgotten; for money and power they can take and offer bribes, buy and sell officials, rob, defraud, kill people and take their possessions, fight and kill each other—it can be said they will use any means necessary. Sexual bribes and sexual transactions are in vogue and people adhere to evil, esteem evil, not thinking it is shameful, but instead thinking it is glorious. These are also the results of developing the economy, making the relationship between people a relationship of money. The darkest, most reactionary aspect of this is that the great red dragon does not acknowledge that there is a God, but instead propagates atheism so that people deny God, deny His sovereignty, abandon the real God and worship Satan. The root of all this ruin lies entirely with

the great red dragon. If the great red dragon took power for just one day, if Satan is not one day annihilated, then mankind would not be able to live in the light and the world would never again know peace. After seeing the darkness and evil of the great red dragon and how it corrupts and tramples people underfoot, I feel even more the holiness and beauty of Christ. Christ is the only light in this world of darkness, only Christ can save mankind and help them break away from this dark and evil place, and only when Christ takes power will light be brought to mankind. Because only God has an essence that is beautiful and good, only God is the origin of righteousness and light, God is the only symbol that cannot be overwhelmed or violated by all the darkness and evil, only God can change the old face of the entire world and bring light to earth, and only God can bring mankind to a wonderful destination. Apart from God, no one can perform this work and no one can defeat or annihilate Satan. None are able to lead and guide this mankind except for He who rules over all things in the universe. I will do My work personally throughout the entire world, forbidding Satan from harming My people again, forbidding the enemy from doing whatever they please again. Because of this my heart yearns all the more for Christ to take power, and for the great red dragon to soon meet its end. This phrase refers to the injustice of the world.

Chapter 4 : Mystery Of The Devil's Sea † Mysterious Facts

Ahriman is the Iranian god of darkness, night, and evil. In Lithuania, Breksta was the goddess of twilight and dreams who protects humans from sunset to sunrise. The Zorya were two guardian goddesses related to the morning and evening stars in Slavic mythology.

He was the first angel ever to be created by God and ever since God was never able to replicate him. Having been the first he enjoyed being the sole Seraph for a long time and relished in his duties, obtaining even more power as he worked toward his father's goals. When Michael was born he gained a younger brother that he immediately took to loving, but, his father began doting on the new addition and Lucifer began to feel jealous. In the first battle Lucifer led his fellow Seraphs, Michael, Uriel and Raphael into battle with many lower-ranked angels against Ares, the God of War and his warriors. Lucifer at the head of the army while the angels battled against the warriors Lucifer singled out Ares and their battle literally shook the world, Lucifer let loose all of his strength on the God and achieved victory, wiping out the warriors that were close to him as well from the waves of energy that were generated and the shock-waves that were created by the collisions of the two Godlike beings. Lucifer continued to grow in strength as the battle continued, but he saw another side of the world during the war, he saw what humanity could become, their involvement in the war unleashed chaos, he witnessed humans killing one another and using the war as an excuse to commit atrocities that should never be permitted. God, the God of Heaven, was tied up with matching whatever move Zeus made and tried to limit the use of his own power through fear of what damage he might inflict upon the world and left the duty of protecting humanity and quelling the Greek Gods up to the Seraph. As Michael gained confidence and the much needed loyalty of the other Angels he became the second general in the forces of Heaven. Eventually, Michael came to face Ares and the result of which was the first clear loss for Heaven, Michael being one among a dozen survivors for his army. Eventually he took to hiding them so that no one would know and used the excuse that they would be vulnerable. Lucifer did not leave the armies of Heaven immediately, instead he returned while Beelzebub gathered others of like mind to create a new side. Fighting a war on both sides the Greek Gods were forced to withdraw from the conflict, but Lucifer saw the weakness in his father, he saw that his love for humanity was blinding him to the monsters that he had created and turned from his father, removing his own wings before the other Seraphs and replaced them with Devil ones before killing all of the Seraph but the first three the first three if you exclude him before facing his father. Lucifer was defeated, but he managed to injure his father, proving that even he could be killed if the person was strong enough. At some point he and three others became rulers over the underworld and started a war to obtain the resources that they needed to live in their new home, which triggered the Great War. Great War Lucifer, Beelzebub, Leviathan and Asmodeus, the only Devils, lead the demons in the war against the angels in yet another fierce conflict, although their battles took place in the Underworld as opposed to Earth and no other mythologies took part. Angels VS Demons At some point during the war the 72 Pillars were made and the war became more balanced. Azazel and other angels split from Heaven, but in a more peaceful fashion than Lucifer had, becoming Fallen Angels as opposed to Devils and worked as the third of the Three Great Factions in the war. He also married Lilith at some point during this time, either prior or after Azazel became a Fallen Angel it is not known. He also had a final battle with God at some point and was cursed with an unknown spell that forced Lucifer to live out several lives as various humans until he had met all of the conditions that God had set out for him. The conditions are unknown to even Lucifer and God died with the answer. He went to Romania after he was re-awoken to find Akasha Bloodriver, but she was dead, but he did learn of the Longinus from a vampire that was terrified of him. He learned of a Vampire that possessed one of the Longinus and went to the place he knew her to be. He desired to gain her as his servant, although he was unaware that it was a she and thought that it would be some large male warrior due to the description of power that he was given. He successfully saved her and gained her as a member of his servants, having agreed to help her look for her childhood friend in return as well as giving his protection. He gained a peerage by pretending to be Draco Valefor, and once he had the title and pieces he moved to the estate, the main mansion

within the territory that once belonged to one of the extinct 72 Pillars. Ddraig began training Valerie while he tried to find and start to learn the power of the Valefor clan. Which he discovered to be an ability to manipulate darkness. He then went to Greece where he found Achilles, after Ddraig and Achilles fought they talked with him and the young hero joined, becoming a knight. He has more power than any other Devil, he is regarded as the strongest of all Super Devils and even the new generation, which includes the two Super Devils Sirzechs Lucifer and Ajuka Beelzebub, are considerably weaker. Although the extent of his strength is unknown to all aside from the original Seraph and Beelzebub, which is why Sirzechs and Ajuka are mistakenly thought to be stronger than he and the other Four Great Satans. He has the original Power of Destruction, a mixture of blue and black energy that is stronger than the power the Bael family has. It is the main bloodline power that he focused on and because of that is his most powerful of abilities. He has all of them, but he cannot remember them all and would struggle to use them in combat as he has never used each one of them. He retained all of his angelic abilities and among these was his ability to create weapons from light, although using the powers does cause him some discomfort due to him being a Devil. He is very experienced with magic and was the origin of much of it, he and Beelzebub created Demonic magic and he even knows magic from other factions. He was taught well with angelic magic as well, having been taught by God himself. He has the ability to create demons at will by using negative emotions and desires from others. They vary in strength depending on the strength of the emotions or the person he takes them from. If he uses his own emotions when they are strong enough the Demon created will be as strong as a Devil. He was shown as proficient with seals when he released Ddraig from the Sacred gear, although his familiarity with God would have led him to have knowledge of seals that God might have used which is probably why he was able to undo his work when no one else had. He knows all old martial arts and his lives as humans has taught him more due to his leading of a normal life. It is not however his strongest skill and he much prefers to use magic or weapons. He has mastered all weapons over his long life and reincarnations. He can fly using his wings.

Equipment Edit Boosted Gear Former: Due to having been Issei Hyoudou the body that he gained had the Boosted Gear sealed within it. He held no desire to have the weapon for himself, although showed himself capable of obtaining Balance Breaker during his first use with what seemed to be mastery of it. He lost the Sacred Gear when he released Ddraig to gain him as a servant, although their agreement is only a temporary one.

Weaknesses Edit Currently his largest weakness is the drained state of his powers, despite returning to his Devil form most of his powers have been completely sealed and it will take time to access them fully.

Chapter 5 : The Concept of Evil (Stanford Encyclopedia of Philosophy)

He is living like the devil, for the devil continues to live just as he began to live at the moment of his fall -- independent of God and therefore opposed to God. This is the sin of the devil and is the nature of sin wherever it appears in human life, whether in a Christian or non-Christian.

Asteria and Phoebe on the Pergamon Altar. Rahu is associated with the demon Svarbhaanu which swallows the sun, resulting in eclipses. In art, he appears as a serpent with no body riding a chariot drawn by eight black horses. Public Domain Rahu kala, the influence of Rahu in Vedic astrology, is regarded as inauspicious. In Hindu mythology, there is also Varuna, the ruler of all the sky gods. The God Varuna on his mount makara, Painted in: She is the grandmother of Thor and the daughter of Norvi. Nott is associated with the horse Hrimfaxi and she supposedly had three marriages. Her third marriage was to the god Dellinger and together they had a son: Dagr " the personification of the day. Also in Norse mythology, the trickster god Loki is considered a night deity. Nott rides her horse in this 19th-century painting by Peter Nicolai Arbo. She was equivalent to the Greek Nyx. Scotus was the primordial god of darkness and linked the Greek god Erebus. Summanus was the god of nocturnal thunder. Nyx, The primordial goddess of the night. Public Domain Aztec Lords of the Night Aztec mythology has many deities associated with the night and with darkness. The Lords of the Night were a group of nine gods. They each were said to have ruled over a particular type of night. Metztli was a deity of the night, the moon, and of farmers. Yohaulticetl was the lunar goddess known as the Lady of the Night. Lords of the Night, Page 14 of the Codex Borgia. Public Domain Tezcatlipoca was the god of the night sky, the night winds, obsidian, rulership, divination, jaguars, sorcery, war, strife, and also beauty. Tezcatlipoca depicted in the codex Rios in the aspect of a Jaguar" in this form he was called Tepeyollotl. Kuk was an uncreated god who personified the primordial darkness. Apep was the Egyptian serpent deity of evil and darkness. In Arabian mythology, Al-Qaum was the Nabatean god of the night and of war, but also seen as a protector of caravans.

Chapter 6 : Ancient Gods – When Darkness Ruled the World | Ancient Origins

"This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil.

The time of the re-awakening is near. Already we have heard the distant claps of thunder which signal the coming storm. The legacy of the Dark Gothick God is one which can guide those chosen by him to a state of development wherein they have attained a permanent immortal consciousness which is free to act or not act in the material universe as it desires. This consciousness becomes privy to all manner of secrets of life and death and life in death. The price for this attainment is contained in the cost of attaining it – for one who has been so chosen there can be no rest, no respite from the Quest which is, and remains, the Eternal Work. Books can be burned, religious leaders can be killed – but the blood endures. They split into two major groups along the way: In the south they established kingdoms in present-day Italy with its capital in Ravenna and southern France with its capital in present-day Toulouse. This latter kingdom, under pressure from the Franks, moved its capital to the present-day Spanish city of Toledo. In all of these regions the Goths established many secret traditions at the highest levels of society. The tip of this secret iceberg is revealed when you see how many Spanish and Italian names of nobility are derived from Gothic forms. But that is a story for another time. Eventually the Goths were militarily defeated by a coalition of the Roman Catholic Church and the king of the Franks, who was the first Germanic king to convert to Roman Catholicism. But their secret traditions lived on. This dark and mysterious Gothick past of superhuman qualities loomed as a secret alternative to the bright and rational Classical past which was used as a model for both Christian theologians of the Middle Ages and rational humanists of the Renaissance. It is in this cultural framework that the Romantic movement began to grow in the 19th century. The Classical models had failed the avant-garde of the day. They looked to a more distant past, as a way of looking into a deeper, more mysterious, and at the same time more real, level of themselves. It was still remembered that our noble past was not Roman, but Gothick. The Gothick world was a world of the distant and powerful past, shrouded in mist and swathed in darkness – a night-side world of dream and nightmare. The dead came alive once more and walked among the living – and upon the living begat the children of darkness. This process has continued from those nights to these branching out in ever wider circles to encompass more aspects of life. Lovecraft and Anne Rice. All in their own ways, wittingly or unwittingly, they have contributed to the descent of the Gothick God of Darkness in popular culture. Neither was this influence lost on the American writer H.P. Lovecraft. In a letter from October of 1928 he wrote: Old Norse literature provides the key to discovering the more familiar identity of this God. He is the master of all forms of mysterious communication by means of signs and symbols. These Runes form a system of semiotic elements which are not only potent in a purely abstract or theoretical way, but which are, by their very nature, connected to the physical universe and the realm of generation and regeneration. Even in ancient times, when Woden was acknowledged as the High-God of the Germanic peoples, he was not a very popular God. He hid himself from most, and many were glad of it. Then and even now he dwells in deep darkness and travels to the most forbidden zones of the multiverse in his eternal search for ever increasing knowledge. The importance of blood as a symbol of what it is that is really going on in a more mysterious way is essential. This in and of itself is an awful secret to bear – and once grasped it is a secret which has driven more than one man mad. In this way, knowledge can seem to have been eradicated, but yet resurface again and again with no apparent, or apparently natural, connection between one manifestation and other subsequent remanifestations. Scientists have more recently discovered the phenomenal platform for this noumenal process in the form of the double helix of the DNA molecule. Boldly forging into the Darkness to seek the Grail of Undefined Wisdom, to seek the mysteries, is the highest Quest of the Gothick Children of the Night. There is great power in the Quest, and the Quest alone. The practical power of this at once simple and obscure idea of mystery was once well illustrated in an episode of the popular American television series, *Unsolved Mysteries*. One day an out-of-work father took his sons fishing in remote forest area where they discovered some stones in the river carved with a variety of arcane symbols. The father and his sons were deeply struck by the signs – "What

could they mean? Who could have carved them? They went home filled with a sense of mystery and awe. They attributed their good fortune to the power of the stones. Experts from a nearby university determined that the signs were carved recently and were not Amerindian petroglyphs, although they appeared to be imitations of similar designs. Indeed, the family had come by their turn of good fortune from the stonesâ€”but not because of the particular shapes or qualities of the signs themselves but rather because of the sense of mysterious power which had struck the father and sons upon seeing the stones. In the coming years the value and power of the concept of pure Mystery, or the Hidden, will become more apparent as the ways of the Gothick God of Darkness begin to unfold. That which links this world with that of the Mysterious Gothick realm is clearly symbolized by the blood. But do not mistake the symbol for the entirety of the thing itselfâ€”although it, as a true symbol, is a fractum of the thing itself. The Gothick heritage, the heritage of power and knowledge, is encoded information which is by some as yet unknown parapsychical process passed from generation to generation. Knowledge of this mode of transmitting information is among the greatest taboos in our contemporary society. The reason for this is that it represents the greatest challenge to the Christian and Modern establishments with their dependence on conventional modes for transmitting information especially the written word. The forbidden secret of the Gothick God is that you can be informed from within, by means of innate structures, which are stimulated by actual experience in the framework of objective intellectual knowledge undefiled wisdom. When the right constellation of individuals with this knowledge are present the Ages of Dependenceâ€”on Medieval Churches or Modern Governmentsâ€”will begin to come to an end. His actions are hidden because he is hidden. Mere words cannot reveal this information, only Words the hidden forms behind a certain key concepts can do this. It is these which hold the secrets of eternal consciousness and power beyond death. Look, you see it before you now! If you see it, you must work to realize it withinâ€”and having mastered it there, to realize it without. It is changing the meaning of the word knowledge, while expressing how such a change can take place. It is producing not the known, but the unknown. As yet it lives in a crimson darkness, but in the spiraling tower the Gothick God waits and watches as those who will call his realm forth work their wills upon the world.

Chapter 7 : The Secret of the Gothick God of Darkness

Ultimately, however, "Devils of Darkness" turns out to be a rather tame, blah picture; not bad, but certainly nothing great. If you've seen all the horror films put out by Hammer and Amicus Studios, do by all means give it a try.

Jeffrey Burton Russell here chronicles the remarkable story of the Devil from antiquity to the present. While recounting how past generations have personified evil, he deepens our understanding of the ways in which people have dealt with the enduring problem of radical evil. After a compelling essay on the nature of evil, Russell uncovers the origins of the concept of the Devil in various early cultures and then traces its evolution in Western thought from the time of the ancient Hebrews through the first centuries of the Christian era. Next he turns to the medieval view of the Devil, focusing on images found in folklore, scholastic thought, art, literature, mysticism, and witchcraft. Finally, he follows the Devil into our own era, where he draws on examples from theology, philosophy, art, literature, and popular culture to describe the great changes in this traditional notion of evil brought about by the intellectual and cultural developments of modern times. Is the Devil an outmoded superstition, as most educated people today believe? Or do the horrors of the twentieth century and the specter of nuclear war make all too clear the continuing need for some vital symbol of radical evil? The Devil around the World 3. The Good Lord and the Devil 4. Christ and the Power of Evil 5. Satan and Heresy 6. Dualism and the Desert 7. The Classical Christian View 8. Lucifer Popular and Elite 9. Scholastics, Poets, and Dramatists Nominalists, Mystics, and Witches The Devil and the Reformers High on a Throne of Royal State The Disintegration of Hell From Romance to Nihilism The Integration of Evil Auschwitz and Hiroshima The Meaning of Evil Appendixes.

Chapter 8 : Watch Devils Of Darkness Movie - Movietube Online

In this lesson, the portrayal of evil in Joseph Conrad's ~'Heart Of Darkness~' will be examined. The lesson will then conclude with a short summary and a quiz.

Share Darkness is a symbol of evil or mystery or fear. The darkness is almost a monster waiting to swallow you whole. It is the absence of light. Scientifically it is only possible to have a reduced amount of light. The emotional response to an absence of light has inspired metaphor in literature, symbolism in art, and emphasis. The Light is good and the Dark is bad. However, this is too broad of a generalization, for not all of those who follow the Light can be considered to be "good," and many good people do indeed follow the Dark—you may even know a few yourself. Underneath all of the issues the Light and the Dark are very simple. A person who sees the world as a bad place, who sees nothing good anywhere he or she turns, and who thinks that there is no hope of anything better is someone who has a "dark" mind. These people are not necessarily followers of the Dark, but they ARE the basis of that particular orientation. On the other hand, a person who has a positive outlook on life, who tries to find the good in everything, and who often tries to point out that the world is not as bad as people think is a person who is of the Light. Neither one of these ways of thinking is necessarily right or wrong, and both can make good arguments for their own point of view, which is where, ultimately, the problem lies. Over the years, all of the wars and conflicts that have taken place for anything other than land disputes have been somehow in the form of Light against Dark in the universe of Firefly Cross, not necessarily always true in our own history. People who had extreme opinions on either side would spark up problems. Once the problems had begun, other people who would normally have been more in the middle, would choose one side or the other based on their opinions at that time, and wars would develop. This is how the whole problem began. The designations of "Light" and "Dark" began to be used to differentiate between the two sides, for "good and evil" were not appropriate since neither side was good and neither side was evil. For it is true that too much light can do as much or more harm than too much darkness, and wherever you find one, the other must surely exist. They are exact opposites, but there will never be one without the other, they must balance each other. As a quick explanation of these two sides as they related to the different conflicts that arose: Followers of the Dark will be those with very pessimistic attitudes. They find fault with everything in the world, and humans are one of the greatest sources of those faults. A leader of the Dark may try to conquer the world in order to force his view on how things should be done upon the people, in other words conquer in the name of an idea. Such as Hitler and the Nazis attempted—there were many people who saw them as heroes, and as the Christians acted in the Crusades. After Fate took control of these conflicts, they started to be more organized and simple. With the power that Fate had given to each side, there were fewer people just "in the middle. There were fewer "innocents" in the struggles. As the power on each side began to grow, creatures of magic began to appear that were created by and would supplement the power of each side. For the Light, the creatures that were created included the likes of unicorns, nymphs, and dryads. Darklings were creatures such as vampires and werewolves. After a time, it became possible to gauge the power of the Light and the Dark based on how many of these creatures existed. It so happened that after Fate took over, the Light began to win almost every battle against the Dark. This is when the concepts of Dark and Light as evil and good began to emerge. People thought that the "good" would always triumph. This is where the two pages begin to cross information. Once Fate began to lose control, everything began to change. All the centuries of control after the initial chaos broke down, and the conflicts became more chaotic than they had ever been. In the present time of Firefly Cross, the Dark has ruled from more than a thousand years, and their power has only grown in all that time. The people of this world are very cynical, and cannot seem to see the good in anything. The Light has become nearly non-existent. Fate has charged these few and their new keeper with an important task. They are to stop the Dark and reduce their power to that of the Light, so that it all may begin again.

Chapter 9 : devil - Dark Quotes | Death Quotes | Evil Quotes | Lover of Darkness

And in some belief systems, they are evil spirits hellbent on making one's life miserable. This page was created as a study in world perceptions of "evil." Throughout this section, you'll find lists of demon names and descriptions of different demons/devils/evil spirits.