

Saved from Demons? Insights from the Soteriology and Demonology of Byang Kato

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“I was dedicated to serve the Devil as a baby,” wrote Byang Kato. Yet, by the grace of God, this infant grew up to become “a happy child of God” and “the founding father of African evangelical theology.”¹ Kato spoke plainly concerning his spiritual transformation, and much of his brief literary output focused on the quality of the salvation message proclaimed on the African continent. His work *Theological Pitfalls in Africa* continues to be read and referenced. His background and the Bible he embraced led him to a soteriology that addressed the demons described in Scripture and encountered in the world.

In this article, I begin by overviewing Kato’s background and his relevance to the global church. I originally explored Kato in my dissertation *A Critical Analysis of Byang Kato’s Demonology and Its Theological Relevance for an Evangelical Demonology*, and my intent is to draw from that research and build upon it with recent contributions concerning Kato and from the demonological field.² For example, Aiah Foday-Khabenje’s newly published *Byang Kato: The Life and Legacy of Africa’s Pioneer Evangelical Theologian* is a significant step forward for the academic study of Kato.³ I also assess and analyze Kato’s theological integration of biblical demonology and soteriology, utilizing a chronological survey of personal soteriology (i.e., how we were saved, how we are being saved, and how we will be saved). In each case, Kato’s contributions include analyzing the demonic, emphasizing deliverance not only from sin but also from demons.

While primarily reflecting on Kato’s unique perspective and evaluating the relationship between his demonology and soteriology, I also interact with the wealth of contributions to Evangelical demonology in the past six years (i.e., Graham Cole’s *Against the Darkness*; John Gilhooly’s *40 Questions about Angels, Demons, and Spiritual Warfare*; Michael Heiser’s *Demons*, Andrew Naselli’s *The Serpent and the Serpent Slayer*; and Daniel Darko’s *Against Principalities and Powers*). Ultimately, I argue that Kato integrates demonology and soteriology in a way that is both sensitive to the experience of Global Evangelicalism and the exposition of Scripture. In that light, I propose some suggestions (supported by Kato and recent scholarship) for the continued development of Christian soteriology that it may more accurately reflect the demonological realities of Scripture. In sum, this article outlines Kato’s life, clarifies the relationship between Kato’s demonology and soteriology, offers an evaluation of Kato’s soteriology and demonology based on current scholarship, and poses a few suggestions for the integration of demonology into Evangelical soteriology.

KATO’S BACKGROUND AND CONTINUING RELEVANCE

In 1936, Byang Kato was born in the town of Kwoi, into the Jaba tribe of Kaduna State, Nigeria.⁴ More critically, as firstborn to Heni and Zawi Kato, he became the heir of religious leadership for his family. His father served as priest to Pop-Ku, also called Kuno. Byang later described this being as Satan. As Byang grew, seven of Byang’s younger siblings perished. Byang

1 Byang Kato, “The Devil’s Baby,” *Africa Now*, Jan-Mar 1962, 10–11. Kato is widely called the father of African Evangelicalism. The specific title provided above comes from Mark Shaw (Mark Shaw, *The Kingdom of God in Africa* [Grand Rapids, MI: Baker, 1996], 278.)

2 Portions of this article are derived from my doctoral research. See more about Kato’s demonological perspective in *A Critical Analysis of Byang Kato’s Demonology and Its Theological Relevance for an Evangelical Demonology* (Pretoria, SA: University of South Africa Dissertation, 2017).

3 Aiah Foday-Khabenje, *Byang Kato: The Life and Legacy of Africa’s Pioneer Evangelical Theologian* (Carlisle, UK: Langham, 2023).

4 Sophie de la Haye, *Byang Kato: Ambassador for Christ* (Achimota, Ghana: African Christian Press, 1986), 17.

lived, and through the eyes of others, he was apparently being preserved by Kuno himself. The future of Byang was set: He would be a juju priest, upholding the honor of his family. Sophie de la Haye describes Kato's spiritual upbringing: "Byang's father took every opportunity to instruct his son in fetish practices. At harvest-time, before any grain was eaten, he taught him how to offer the firstfruits at the base of the sycamore tree, believed to be the dwelling place of spirits. He also instructed him in the art of offering [blood] sacrifices."⁵ And according to local cultural and spiritual rites, Byang successfully became a man, surviving the difficult challenges that accompanied puberty. But the one true God interrupted; the Lord had selected Kato for another purpose.

A missionary came to Kato's hometown. Mary Haas, who shared about Christ in the Jaba language, was with the Sudan Interior Mission, and Byang's curiosity was drawn by her phonograph which could also communicate in the trade language of Hausa. Christien Bremen, comments, "The black box was fascinating to Byang and his friends."⁶

While Kato attended the mission school, Byang's parents quickly moved from uninterested to hostile. Kato's perception was that his parents thought that he "was bringing shame upon the family by not worshiping juju."⁷ But a pastor friend kept requesting Byang's return, and eventually, coupled with Byang's insistence, the parents caved into this persistence. While Kato would eventually call Mary his "spiritual mother," he did not claim Christ and accept salvation until another teacher expounded on Noah and the Ark. He publicly identified with Christianity, thereby rejecting the religion of his ancestors.

The family's reaction was initially harsh, which was unsurprising since the religious hopes and heritage of the family rested upon Byang. De la Haye explains, "When his father learned that Byang had made a public commitment to Jesus Christ at school and saw that he was following Christ openly, he was furious. He beat him, refused to give him food, and took his shirt away."⁸ Yet Byang gave up everything and chose Christ, being baptized at the age of twelve before a crowd of hundreds. He even had to work to cover his own school expenses. But, sadly, his life still lacked transformation and victory. Kato confessed, "Youthful lusts held me in their grip, and my testimony was a mockery to the Name of Christ."⁹

In 1953, the seventeen-year-old Byang was caught up in a revival.¹⁰ People were repenting of their sins and giving sacrificially to support missionary efforts. While Kato had identified with Christianity, this is when Kato truly yielded to God, vowing to serve God alone. This led to a courageous step: enrolling in Bible college.

From his youth onward, Byang Kato was vigorous in his pursuit of education. Despite the protests of his peers and their ridicule, Igbaja Bible College was the path forward for Kato. He married Jummai during his final year, and he still juggled many responsibilities.¹¹ He went on to secure his Bachelor's degree abroad at London Bible College, and, by 1970, Kato was at Dallas Theological Seminary (DTS), earning his Master's degree. Due to his incredible persistence, he had his Th.D. from DTS by May of 1974.

Supporting Christian education and the church of Africa continued to be his passion. He was a gifted writer with a host of articles – crowned by his greatest work *Theological Pitfalls in Africa*. At his height, he was considered by Bruce Nicholls "the most outstanding evangelical theological

5 de la Haye, *Byang Kato*, 7. Clarification added.

6 Christien M. Bremen, "A Portrait of Dr. Byang H. Kato," *African Journal of Evangelical Theology* 15.2, 135–151.

7 Kato, "The Devil's Baby," 10–11.

8 de la Haye, *Byang Kato*, 19.

9 Kato, "The Devil's Baby," 10–11.

10 Foday-Khabenje, *Byang Kato*, 46–47.

11 Foday-Khabenje, *Byang Kato*, 50–60.

leader in Africa.”¹² He wielded his immense intellect against the pressing dangers of his time: syncretism and universalism (which he regularly called “Christo-paganism”), and that context is crucial for understanding the totality of his work. The battle for African Christianity would be fought by academics, and Kato marshalled the Evangelical church to remedy its “theological anemia.”¹³ His concerns and warnings still sound throughout Africa.

However, Kato’s message of biblical centrality and his warnings against syncretism were not readily accepted by many of his academic peers in Africa. Kwame Bediako criticized Kato’s perspective as not properly accounting for cultural realities since he felt it could not “provide a sufficient foundation for the tradition of creative theological engagement that the African context seemed to be requiring.”¹⁴ Sadly, because Bediako outlived Kato, Bediako’s critiques have left a mark on Kato’s legacy that Kato could not refute.¹⁵ Yet Kato’s legacy is still strong across the continent, thanks to his pioneering work in Evangelical higher education. The Association for Christian Theological Education in Africa originally blossomed from Kato’s work, and it serves as a prominent accrediting body for African institutions.

But as quickly as he rose to prominence, Kato was hastily ushered into heavenly glory. In December 1975, his body was found drowned, and the circumstances were curious, since he was a skilled swimmer.¹⁶ Among the global Evangelical community, shock was felt by all. By his own testimony, he has been a man consigned to Satan’s service then freed by Christ. He became Evangelicalism’s shining beacon throughout sub-Saharan Africa. But his light was extinguished, and it seemed to be too soon.

KATO’S THEOLOGICAL INTEGRATION OF DEMONOLOGY AND SOTERIOLOGY

Kato only wrote one booklet on the spirits (*What the Bible Teaches: The Spirits*). It was published in 1975, shortly before his death. But demonology appears throughout his works, perceptively integrating biblical demonology into his soteriology.

In general, Kato’s primary focus is soteriology. In *Theological Pitfalls in Africa*, he vehemently defends a soteriology of exclusivism (i.e., trust in Christ is the only path of salvation). He declares, “The spirits are always associated with ‘Kuno,’ Satan. Jaba have never doubted the existence or activities of Satan. He is a real person to them.”¹⁷ But what should the Jaba do? Kato answers, “The dominating fears and superstitions concerning the spirit world are so dreadful that an instantaneous and complete cure is what Jaba people need.” The religious beliefs of the Jaba are unable to supply that cure, and that is why Kato states:

Jaba religion is a recognition of the craving after the Supreme Being, a search for reality in life, but at the same time a flight from God the Creator and Redeemer. The beliefs of African traditional religions only locate the problem; the practices point away from the solution; the Incarnate risen Christ alone is the answer. Christianity is a radical faith and it must transform sinners radically.¹⁸

Traditional religion does illuminate need, but one’s relationship to the spirit realm should necessarily be transformed by the biblical worldview, especially when those spirits are agents of terror and fear.

12 Christien M. Bremen, “A Portrait of Dr. Byang H. Kato,” *AJET* 15.2, 135–151.

13 Detlef Kapteina, “The Formation of Evangelical African Theology,” *AJET* 25.1, 62.

14 Kwame Bediako, *Jesus and the Gospel in Africa* (New York, NY: Orbis, 2004), 55.

15 For a recent review of Kato’s strengths and weaknesses concerning contextualization, see Sochanngam Shirik’s article “African Christians or Christian Africans: Byang H. Kato and His Contextual Theology” in *The Asbury Journal* (74.1, 131–156).

16 Foday-Khabenje, *Byang Kato*, 81–85.

17 Byang Kato, *Theological Pitfalls in Africa* (Kisumu, Kenya: Evangel, 1975), 37.

18 Kato, *Pitfalls*, 38.

In *Pitfalls*, Kato, almost like an Old Testament prophet, shows little mercy for writers like John Mbiti. After quoting Mbiti at length, Kato scathingly responds, “Mbiti’s universalism comes out in its essence here. All men, Christians and non-Christians alike will be saved. He is just one step short of Origen who taught that even Satan will be saved in the final analysis.”¹⁹

Beyond *Pitfalls*, he still speaks boldly. At an ecumenical conference in Germany, Kato said the following:

Jesus Christ is unique and the only way of salvation. “Jesus answered, ‘I am the way and the truth and the life. No one comes to the Father except through Me’” (Jn. 14:6). “Salvation is found in no one else; for there is no other name under heaven given to men by which we must be saved” (Acts 4:12). To reject Christ is to reject the abundant life, no matter how religious a person may be.²⁰

Kato certainly has a robust exclusivism! We can discern how Kato’s pre-Christian (or he might say Satanic) religious experience feeds into his soteriology. Foday-Khabenje points out that Kato, above all his critics among his contemporaries, probably had the most personal experience and pedigree within African Tradition Religion.²¹ But in addition to his background (which is important to consider in relation to this topic), his integration of soteriology with demonology arises from biblical grounds. Let us now trifurcate soteriology to discuss Kato’s contributions concerning How We Were Saved, How We Are Being Saved, and How We Will Be Saved. Demonology plays a role in each one.

HOW WE WERE SAVED

The first branch pertains to that from which we are saved. One of the strongest intersections of Kato’s demonology and soteriology is in the midst of his vigorous defense of evangelism. Commenting on a 1963 continental meeting in Kampala, Uganda, he observes:

There was no confusion as to the fact that without the Gospel of Christ, Africa was in “darkness of pagan rituals.” This was no abuse of African culture, but an honest admission of the undiluted gospel of Jesus Christ which sees that “the whole world lies in the power of the evil one” (1 John 5:19). Kampala recognized true freedom and liberation.... Instead of compromisingly seeking peaceful coexistence with all religions, Kampala delegates were prepared to lay down their lives for the true gospel of Christ.²²

The strength, character, and authority of the “evil one” are relevant because that information helps define redemption itself. The gospel has a different tune when we incorporate our deliverance from demonic powers and the dominion of darkness. The news of an evil one also impresses upon Christ’s servants the peril of the lost.

Kato’s citation of 1 John 5:19b requires some reflection. Kato is portraying a world in moral, spiritual, and religious bondage – under the thumb of a manipulative overlord, and from his exclusivist viewpoint, only the gospel of Jesus Christ delivers people from that predicament. But is that what the biblical author intended to convey? Let us reflect on 1 John 5:18–19 itself: “We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him. We know that we are of God, and that the whole world lies in the power of the evil one.” The immediate contextual question is “How is one born of God,” and the author answers our query in 5:1, saying, “Whoever believes that Jesus is the Christ is born of God.”

Trust in Christ is the defining factor as to whether one is born of God! This, then, carries down into our reading of verses 18–19. Let us try to sum up the points here. First, those who believe in

¹⁹ Kato, *Pitfalls*, 87.

²⁰ Byang Kato, “Ecumenicals - Evangelicals Debate in Germany,” *Perception* 2.1 (1975), 1–8.

²¹ Foday-Khabenje, *Byang Kato*, 164.

²² Kato, *Pitfalls*, 150.

Jesus as the Messiah are born of God. Second, those who are born of God are protected from the evil one. Third, a two-party distinction exists in 1 John 5. Those who are born of God are with God, and those who are not (“the whole world”) are under the power of the evil one. With that commentary and summary, Kato’s use of the text seemingly fits.

Seizing upon 1 John 5:19 (and a number of other texts like 2 Cor 4:4 and 1 Pet 5:8), Graham Cole (*Against the Darkness*) similarly recognizes that “the world is under the sway of the evil one. There is then a consistent claim found in Jesus, Paul, Peter, and John that this world is the devil’s domain.”²³

Recognizing that the world is dominated and ruled by false gods, our soteriology must be reshaped. We not only live in a sinful world; we inhabit a realm of demonic powers. “In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.”²⁴ If we remember the parable of the soils, Satan snatches away the truth according to Mark’s gospel.²⁵ The world and its systems (including idolatries and religious practices which organize and saturate the nations) are orchestrated by Satan and his affiliates.

How then do we transfer from the dominion of the devil? The Scripture states that such a handover takes place. As a preacher of the gospel of Jesus, Paul was specifically commanded to turn persons from “the dominion of Satan to God.”²⁶ Cole even remarks on this text about how Paul’s apostolic ministry is framed “in terms of opposing Satan.”²⁷ Kato is not unusual when he speaks in such a way, seeing salvation as deliverance from Satan.

HOW WE ARE BEING SAVED

The second branch relates to how we are being saved – the struggle of persevering in the faith even as God preserves us by His grace. While the meeting of soteriology and demonology flourishes in *Pitfalls*, it also flowers in the booklet about *The Spirits* and his other writings. In *The Spirits*, Kato contends:

[Demons] may bring physical suffering or religious persecution to the Christian to try to separate him from the love of God, but they cannot succeed in the case of a true Christian. “For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come... will be able to separate us from the love of God in Christ Jesus our Lord’ (Romans 8:38, 39).²⁸

A few pages later, Kato adds “The Christian must actively resist Satan. ‘Resist the devil and he will flee from you’ (James 4:7) Although God Himself enables the Christian to escape from temptation, the Christian needs to take an active move to gain victory over sin.”²⁹

Kato displays a Christian life that involves continued opposition from and resistance toward

23 Graham A. Cole, *Against the Darkness* (Wheaton, IL: Crossway, 2019), 101.

24 Second Cor 4:4. Garland argues, “Paul must be referring to Satan as the god of this age. He classifies Satan as a ‘god’ because he has a dominion, however limited by the one true God, and has subjects whom Paul labels ‘unbelievers.’” (David E. Garland, *2 Corinthians*, NAC [Nashville, TN: B&H Publishers, 1999], 211.)

25 Mark 4:15. Lenski comments, “Through the ears the Word ‘has been sown into them,’ and... is now lying in the minds of these hearers but does not stay there to do its blessed work. Satan, moved by his inordinate wickedness and opposition to God, snatches the sown Word away from these hearers.” (R. C. H. Lenski, *The Interpretation of St. Mark’s Gospel* [Minneapolis, MN: Augsburg, 1961], 172.)

26 Acts 26:18. Parsons says, “No longer blinded himself, Paul is sent to open their eyes so that they might turn from darkness to light and from the authority of Satan to God so that they might receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Christ (26:18)... The language of transformation includes also turning from the authority of Satan to God; once again the issue of obedience to a higher authority is broached.” (Mikeal C. Parsons, *Acts*, Paideia: Commentaries on the New Testament [Grand Rapids, MI: Baker Academic, 2008], 343)

27 Graham A. Cole, *Against the Darkness* (Wheaton, IL: Crossway, 2019), 101.

28 Byang Kato, *What the Bible Teaches: The Spirits* (Achimota, Ghana: African Christian Press, 1975), 19.

29 Kato, *The Spirits*, 28.

demonic powers. The late Michael Heiser depicts this ongoing struggle as well. “While Christians cannot be owned by Satan – an idea that derives from the unfortunate ‘possession’ language – they can be demonized. Demonization can take various forms: persecution, harassment, being captivated by false teaching, and enslavement to sin.”³⁰ In other words, fallen spiritual powers are not gone the moment we believe. As Daniel Darko (*Against Principalities and Powers*) posits, “God’s great work in Christ... led to the subjugation of all ‘principalities and powers’ under his feet.”³¹ Yet he adds, “His triumph does *not* render the powers inert, impotent or incapable of influencing human affairs.”³² Seeing suffering, persecution, and temptation as occasionally demonic, Kato both reaffirms a Christian’s need to resist demons actively even as we rely upon God’s loving protection over us.³³

Drawing from James 4:7 along with Ephesians 6, 1 Peter 5, and other texts, Andrew Naselli (*The Serpent and the Serpent-Slayer*) portrays the Christian life’s resistance of the devil in this way:

We fight the serpent by believing and speaking the truth. By upholding righteousness. By preaching the gospel to ourselves and those around us. By unwaveringly trusting in God. By living like what we are – delivered from serving the serpent. By understanding and applying God’s word. By praying at all times in the Spirit for ourselves and brothers and sisters.³⁴

We do not fight in accordance with our own abilities. Christians are not saving themselves. Instead, God’s grace abounds to us, saving and preserving us. Quoting 1 John 4:4, Naselli adds, “You cannot defeat the serpent on your own. But God is greater than the serpent.”³⁵ Kato and Naselli do not separate the Christian experience of serving the Lord, growing in holiness, persevering in trial from the demonic powers that dominate this age.

Our ongoing sanctification and growth in godliness involve more than a battle against our sinful desires and the worldly patterns of our age. Through our daily lives as followers of Christ and members of His kingdom, we are warring with demonic powers on the personal, familial, corporate, and national levels. Paul explains exactly how we have been equipped for such a conflict with “spiritual forces in the heavenly places” in Ephesians 6 – the provided armor of God. We are therefore urged to battle primarily through holy and obedient living, resting on the resources secured through the cross – righteousness, truth, peace, faith, salvation, the Spirit, and access to God in prayer. As the yeast of the kingdom of God is kneaded into this world through evangelism and missions (to borrow imagery from Jesus’ parable in Matthew 13:33), Satan and the other demonic powers are increasingly exposed as false gods – no gods – with laws and practices that only enslave.

HOW WE WILL BE SAVED

The third branch speaks to how we will be saved – eschatological soteriology. Kato also portrays an intermingled soteriology and demonology in this arena. In his conclusion to the booklet on the spirits, after a command to test the spirits, Kato say,

Always compare every teaching or practice with Jesus Christ. Some questions you can ask are: Does such practice or teaching recognize that Jesus Christ is truly God and truly man? Does it uphold the fact that He was born of a Virgin, died and rose again as the only Saviour of the one who accepts Him? Does it teach that Jesus Christ went up to heaven and that He is now praying for the believers?... Does it recognize that the

30 Michael S. Heiser, *Demons* (Bellingham, WA: Lexham, 2020), 256.

31 Daniel K. Darko, *Against Principalities and Powers* (Carlisle, UK: HippoBooks, 2020), 147.

32 Darko, *Against Principalities*, 147. Emphasis added.

33 Andrew Naselli also refers to Satan’s work of occasional persecution (Andrew D. Naselli, *The Serpent and the Serpent-Slayer* [Wheaton, IL: Crossway, 2020], 131). See the letter to Smyrna in Revelation 2 for a biblical example.

34 Naselli, *The Serpent*, 128.

35 Naselli, *The Serpent*, 131.

wicked may even prosper in this life through their dealings with evil spirits but the day is coming when Jesus Christ will put down all principalities and powers, and become Lord of Lords and King of Kings? Only the teaching that answers these questions positively is in line with God's Word. If you are trusting in Jesus Christ alone to be saved from your sins, be assured that you are now a child of God and that you do not need to fear evil spirits or seek any help from them through magic or charms. 'And therefore I suffer as I do. But I am not as harmed for I know whom I have believed, and I am sure that he is able to guard until that Day what has been entrusted to me' (2 Timothy 1:12).³⁶

Kato sprints through all three aspects of salvation. He mentions that trusting in Jesus frees us from sin and from the fear of spirits. He posits that the life of Christians may be difficult as others prosper "through their dealings with evil spirits." But ultimately, Kato leads us to the ultimate hope – the return of Jesus Christ and the day of judgment. In the words of John Gilhooly, "How glorious is our King! Although for now the Devil is the god of this world, God will cast him down at the time of his choosing."³⁷ Naselli concludes his book by saying, "In the end we will jubilantly rejoice that Jesus has finally conquered the serpent."³⁸

Kato assumes a two-fold authority system for the world. The world is currently ruled by principalities and powers (used synonymously with evil spirits), and since Jesus Christ is God, He will ultimately return and overthrow the present cosmic order and the various works of the enemy (e.g., magic, charms, other "dealings"). The only present escape provided from sin and the powers is through "trusting in Jesus Christ." This strict dichotomy resounds throughout other areas of Kato's work, such as *Africa under the Cross*.³⁹ In essence, Kato depicts two types of people – those who have been, are being, and will be saved by Jesus through faith and those who are not freed from Satan and the powers.

Ultimately, the kingdom of God and its King will come in the fullest sense, and every evil power will be thrown down, as the true Lord establishes His dominion and vindicates His right to rule, unseating the cruel spiritual masters of this world. And, by His grace, we will crush Satan in and with Christ (Rom 16:20), in harmony with the protoevangelium.⁴⁰

CONCLUSION

In this article, we glanced through Kato's unique life and ministry. We observed how his demonology and soteriology intersected. And, as we have seen in Kato and other writers, soteriology, from first to last, has its proper form when shaped in partnership with a robust demonology.

Let us finish by considering two suggestions for us today. As a theology instructor, I am always considering, reconsidering, and revising my systematic theology. As we have briefly considered the junction of soteriology and demonology in Byang Kato's writing (in partnership with some recent scholarship), here are two issues that arise as I reconsider my systematic approach.

³⁶ Kato, *The Spirits*, 31–32.

³⁷ John R. Gilhooly, *40 Questions about Angels, Demons, and Spiritual Warfare* (Grand Rapids, MI; Kregel Academic, 2018), 94.

³⁸ Naselli, *The Serpent*, 131.

³⁹ Kato says, "Every individual is a sinner and since individuals make up human structures, those structures are also corrupt. Human effort may and should help improve the society. But the prince of this world Satan is the ruler of this world system. The system awaits God's final judgement. The believers being saved out of this world system, are called out of darkness into His marvelous light." (Byang Kato, "Africa under the Cross" [1 Corinthians 1:18–25: Voice of Kenya at Nairobi Baptist Church, November 16, 1975], n.p.).

⁴⁰ Spurgeon notes, "God does the crushing but Satan 'ends up under the feet of believers,' analogous to Genesis 3:15, where the seed of the woman crushes the serpent's head. Similarly, the church – empowered by the peace of God and grace of the Lord Christ – will find Satan crushed under its feet." (Andrew B. Spurgeon, *Romans*, Asia Bible Commentary [Carlisle, UK: Langham, 2020], 269.)

First, we can better prevent a potential slide toward inclusivism and pluralism through a consistent integration of demonology into soteriology. Of course, demonology will not be a primary theme in soteriology. We can also debate what sections of the *Ordo Salutis* (e.g., Regeneration, Conversion, Adoption, etc.) merits the clarification, but surely 1 John 5's teaching concerning the whole world being under evil's rule should be included. Such an analysis further solidifies our claim that salvation is found in Christ alone – not in any other religious system.

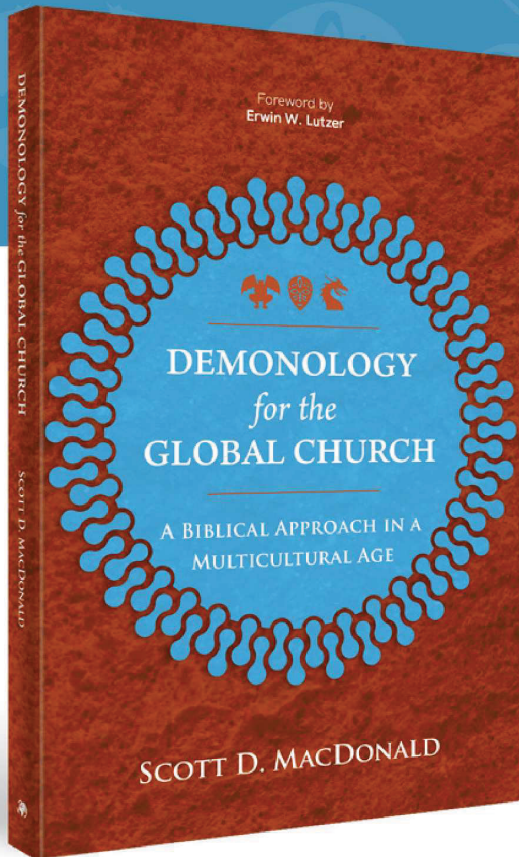
Second, we can better comprehend and respond to the challenges of the Christian life (and progressive sanctification) when we are conscious of the demonic's ongoing role in the world. And when the defeat of the demonic is emphasized in eschatological soteriology, it provides hope to the suffering and struggling Christian as well. In other words, both in the ongoing and ultimate aspects of salvation, we need to retain teachings concerning the role and defeat of the demonic. Our greatest hope is that Christ is coming, and, in the waiting, we can take courage in the reminder that we can and will overcome the evil one in Christ.

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