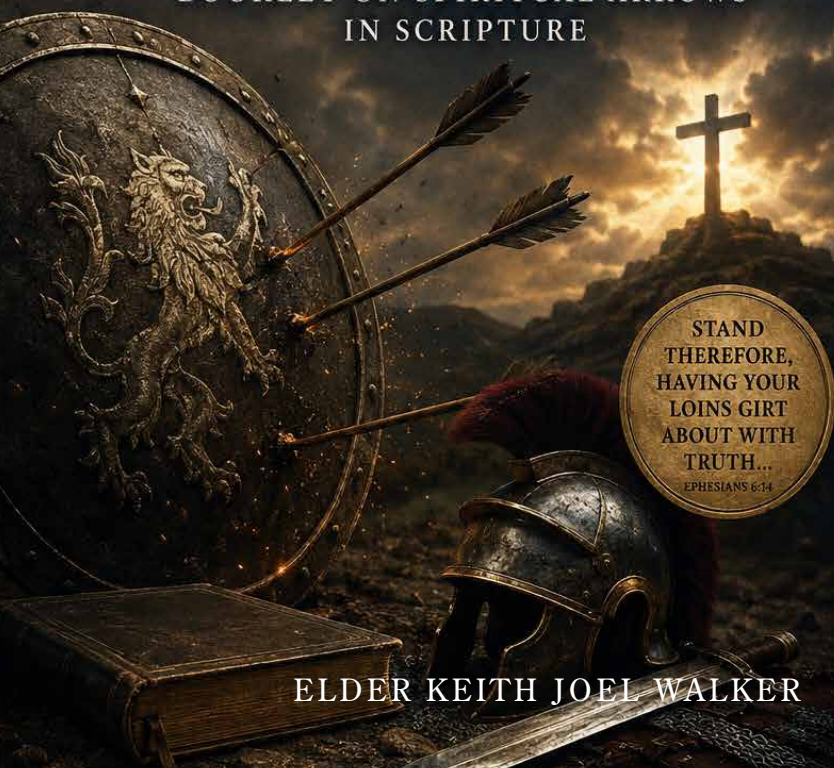


ARROWS OF THE ENEMY

A BRIEF APOSTOLIC PENTECOSTAL
BOOKLET ON SPIRITUAL ARROWS
IN SCRIPTURE



STAND
THEREFORE,
HAVING YOUR
LOINS GIRT
ABOUT WITH
TRUTH...

EPHESIANS 6:14

ELDER KEITH JOEL WALKER



BIBLICAL
INSIGHT



JEWISH
WISDOM



PAUL'S
ARMOUR



PENTECOSTAL
POWER



PRAYER,
DECLARATIONS
& MINISTRY



GOD'S PROTECTION.
VICTORY.
RESTORATION.

THE ENEMY SHOOTS, BUT GOD DEFLECTS.
STAND FIRM. TAKE UP THE SHIELD OF FAITH. OVERCOME!

WRITTEN BY
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ARROWS OF THE ENEMY

*A Brief Apostolic Pentecostal
Booklet on Spiritual Arrows
in Scripture*

Written by
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Preface

This short booklet surveys the biblical imagery of “arrows” used by the enemy against God’s people, draws spiritual application for Apostolic Pentecostal faith and warfare, and brings in classic Jewish insights (Rashi and representative 18th-century teachers) to deepen understanding. It concludes with practical exhortation based on Paul’s teaching in Ephesians 6:10–18 and prayers for protection and deliverance.

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Introduction:
Literal and Metaphorical Arrows

In Scripture “arrows” appear both literally (weapons used in war) and figuratively (slander, spiritual assault, sickness, calamity, accusation, deception). The enemy deploys arrows through people, nations, words, circumstances, and demonic strategies. The believer’s response is spiritual — prayer, faith, truth, and the armour God provides.

Old Testament Survey —
Key Passages and Contexts

(Selected passages that use arrow imagery — literal and figurative)

- Psalm 11:2 — “The wicked bend the bow, they make ready their arrow upon the string...” (evil plotting, ready to strike the righteous).
- Psalm 18:13–15 (KJV 18:14) — Yahweh “sent out His arrows” as a way God judges the wicked (God’s arrows vs. men’s arrows).
- Psalm 38:2 — “For Thine arrows stick fast in me” (suffering pictured as arrows).
- Psalm 64:3–7 — Enemies “sharpen their tongues like swords” and “aim their arrows” (malicious speech and plots); God answers and turns the arrows

back on the wicked.

- Psalm 91:5–7 — Speak of the “arrow that flieth by day” as one of the terrors from which God delivers His own.
- Narratives: armies and peoples who used archery in warfare — Philistines, Amalekites, Arameans, Assyrians, Babylonians — appear across historical books as external enemies striking Israel (literal arrows in battle).
- Genesis 42:23 — (context: Joseph’s brothers recognize guilt and God’s hand in their circumstances). The text is part of a narrative about human orchestration and divine providence; “arrows” here can be read metaphorically as the instruments and messengers men use, sometimes under satanic influence, to wound others.

Who Shot Arrows at God’s People? — Nations, Leaders, and Satanic Influence

- Nations that used archery in Scripture: Philistines, Amalekites, Arameans, Assyrians, Babylonians — often the instruments of judgment or persecution against Israel.
- Individual opponents influenced by evil: Saul (persecutor of David — used spear and other means), Doeg the Edomite (agent of bloodshed), Goliath (champion of the Philistines), Haman (plotter against

the Jews in Esther), and unnamed men whose tongues and plots function like arrows (as psalms lament).

- Spiritual root: many human aggressions are portrayed as influenced by an unseen adversary (Satan): people become the shooters; Satan provides the intent, hatred, accusation, and assignment.

The New Testament identifies the devil as the one who roams seeking to devour (1 Peter 5:8), and his tactics include lies, accusations, fear, sickness, and oppression — arrow-like assaults.

Jewish Interpretive Insights

(Rashi and 18th-century teachers —paraphrase summaries)

Note: what follows are brief paraphrases of classical approaches to arrow imagery rather than full textual quotations.

- Rashi (Rabbi Shlomo Yitzchaki, 11th century) — practical, pshat (plain) emphasis:

- Where the Psalms speak of the wicked bending the bow or of arrows, Rashi typically explains the image as manifest machinations of the wicked — preparing snares, plots, and slander — directed at the righteous. Rashi often draws moral lessons: the arrows are the visible instruments (speech, ambushes, hired men) that the wicked use. In the face of such arrows, the pious are urged to trust in

God's justice and protection.

- 18th-century Jewish thinkers — representative emphases (Ramchal, Vilna Gaon, Baal Shem Tov traditions):
 - Moshe Chaim Luzzatto (Ramchal): in works like *Derech Hashem* and moral writings he treats suffering and the attacks of the wicked as having ethical and spiritual causes; the “arrows” that wound may be the fruit of spiritual imbalance or an occasion for teshuvah (return) and sanctification. Spiritual attacks spur inner refinement and reliance on God.
 - The Vilna Gaon (Gra): his approach often reads Biblical imagery on several levels — plain, moral, and mystical. Arrows can represent spiritual forces (kelipot/forces of impurity) that attempt to wound the soul; God's response is to unmask and defeat those forces. The Gra encourages study, steadfastness in mitzvot (commands), and reliance on divine providence as antidotes to the enemy's arrows.
 - Baal Shem Tov / Hasidic tradition (18th century influence): treats adversarial forces as spiritual realities; the “arrows” of the enemy can include curse, slander, and spiritual oppression. Prayer, joy in worship, and attachment to God are taught as the primary defenses; the faithful are called to cleave to God and thereby neutralize arrows that attempt to pierce faith.

(These are distilled thematic insights; for detailed

textual study consult the relevant commentaries and translations.)

New Testament Application — Paul’s Armor: Ephesians 6:10–18

- Paul’s imagery (Eph 6:10–18) describes the spiritual resources God gives the believer:
- Belt of truth (counteracts the lies and “arrows” of deceit).
- Breastplate of righteousness (guards the heart from condemnation and accusation).
- Shoes of the gospel of peace (steady proclamation in tumult).
- Shield of faith (explicitly to “quench all the fiery darts”/arrows of the wicked one).
- Helmet of salvation and sword of the Spirit (the Word) — for defense and offense.
- Pray in the Spirit continually — to stand firm.

Pentecostal Emphasis and Practice:

- The “fiery darts” (KJV) or “spiritual arrows” (image) are seen as demonic suggestions, accusations, fear, infirmity, or words that wound faith. The shield of faith is taught to quench these through faith-filled proclamation, testimony, Scripture, and spiritual authority in Jesus’ name.

- Spirit-empowered ministry (prayer, tongues, prophetic word, deliverance) is engaged to identify, bind, and repulse the enemy's arrows. Repentance, forgiveness, and testimony are healing responses to wounds.

Practical Applications: Ministry, Prayer, and Declarations

- Identify the arrows: name whether an assault is accusation, illness, slander, fear, financial attack, or persecution. Prayer in faith names the strategy.
- Scripture weapons: use Scripture to answer. Psalm 91, Psalm 64, Psalm 18, Psalm 23, and Ephesians 6 are key passages to declare.
- Use the shield of faith: rehearse and declare God's promises aloud until faith rises. Quench fiery darts by saying: "I believe the Lord; I will not fear the arrows of the enemy."
- Bind the source: in Jesus' name bind spirits of accusation, infirmity, and deception. Pray for the undoing of assignments (Luke 10:19; Matthew 16:19 model of authority).
- Forgiveness and restoration: where people have been used as instruments, pray for God's justice and mercy — break cycles of hatred without enabling the enemy.
- Community: gather prayerful believers around

the one under assault — corporate faith often quells arrow attacks.

A Sample Short Declaration/ Prayer

(Use aloud, with faith)

“Lord Jesus, You are my refuge. I take up the shield of faith and quench every fiery dart sent against me — every lie, accusation, sickness, and assault. In the name of Jesus I nullify assignments of the enemy. By Your blood, I am healed and preserved. Thank You, Father. Amen.”

Appendix: Selected Verses for Meditation

- Psalm 11:2
- Psalm 18:13–15 (18:14 in some translations)
- Psalm 38:2
- Psalm 64:3–7
- Psalm 91:5–7
- Ephesians 6:10–18
- Genesis 42:23 (for the theme of human agency and divine providence)

Concluding Exhortation

The arrows of the enemy are real — sometimes literal, often spiritual — but Scripture repeatedly teaches that God protects, vindicates, and turns back assaults. Study the Word (truth), stand in righteousness, wield faith as a shield, take up prayer in the Spirit, and join in fellowship with others who will stand with you. The enemy's arrows can bruise, but they do not have final jurisdiction over God's people.

Notes and Study Suggestions

- For deeper Hebrew-text study and classic Jewish exegesis, consult Rashi's commentary on the Psalms and the commentaries of Ramchal, the Vilna Gaon, and Hasidic teachings (Baal Shem Tov).
- For Pentecostal application, study Ephesians 6 in parallel with prayer manuals on spiritual warfare and deliverance ministry practiced responsibly under pastoral oversight.

Written By Elder Keith Joel Walker