

Angelology

The Doctrine of Angels, Devils and Spirits

A Bible-Believing Study Guide

The Bible Companion Series of Bible Studies

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Class Requirements

1. Read all the material in these notes. Look up and read all the verses in the material as you read through the material.
2. Fill in the answers to the blanks as the class covers every point.
3. Attend 80% of all classes – special permission must be granted if you need additional missed days,
4. Write a 3-4 page report fully describing at least 10 kinds of angels and spirits (not demons, or fallen angels). There will be a different report to be written concerning Devils when we cover them.

Devils and Demons: Unclean Spirits

“But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.” (1Cor 10:20)

Introduction

- A. The twentieth century has witnessed an almost complete turnaround in attitudes toward the reality of _____. In the first part of the century their reality was commonly denied; in the latter part, it is much more readily and universally affirmed. Undoubtedly the increase in the number of witches and astrologers as well as booming sales of accompanying paraphernalia (including their own ‘trade journals’) has contributed to this change. Movies and books on the extra-terrestrial have created a more favourable climate for the acceptance of demons.
- B. There is no doubt that the Bible, interpreted in normal fashion, testifies very clearly to the reality and activity of demons.

Not Every Spirit is From God (1st John 4:1-4)

A. Examples of “spirits” in the World

1. _____ (John 4:24) is a spirit
2. The Holy Spirit
3. Angels (Heb 1:7) are spirits
4. _____ spirits, filthy spirits (Mt 8:16; 12:43) exist
5. Our own spirit within us (Prov 14:29; 16:32) exists

B. Define “Spirits”

1. They are just as real as bricks and mountains, and volcanoes, and people
2. They are a power behind things seen (Cf Eph 6:12; 2Cor 3:6)
3. They are “influences” on people’s lives
 - a. They work through _____
 - b. Work through _____, feelings
 - c. Work through _____ (2Cor 10:5)
 - d. That’s why we are commanded to be renewed in the SPIRIT of our _____ (Eph 4:23) and be on guard discerning our own thoughts and the things we feel, and hear!
4. All angelic spirits were initially created to minister to us (Heb 1:7,14)

C. Not all spirits are good!

1. They tend to get people to only produce questions, and strife, and debates, and doubts (Gen 3; 1John 4:3)
2. Often time, they tend to take over and dominate, instead of allow people to consider (Mk 9:26)
3. Wrong spirits become _____ when not conquered and replaced (Mt 12:43-45)!
4. The wrong spirits end up damning people (Gal 1:6-9), and keep them from getting saved

D. Spirits that Influence People

1. Twelve Wrong Spirits – Spirits of Devils (Rev 16:13,14)
 - a. Spirit of _____, Revenge (Luke 9:53-55)
 - b. Spirit of Jealousy (Numbers 5) – not necessarily totally wrong, but this spirit will ruin a home and marriage!
 - c. Spirit of Disobedience (Eph 2:2) – King Saul had this, as do most modern children
 - d. Spirit of Heaviness (Isa 61:3) – overmuch sorrow – demonic depression
 - e. Spirit of Whoredom/Adultery/Pornography/Lust (Hosea 4:12)
 - f. Satanic Spirits – thoughts that we think are right (Mt 16:20-23)
 - g. _____ spirits (1Kgs 22:22,23)
 - h. Spirit of Divination (Acts 16:16) – fortune telling, and future telling
 - i. Spirit of Fear (2Tim 1:7)
 - j. Popular Spirits (1Cor 2:2; 2Cor 4:4)
 - k. _____ Spirits (Lev 19:31) – when the spirits of dead people you know talk to you
 - l. _____ Spirits (1Tim 4:1)
2. Ten Right Spirits
 - a. The Spirit of _____ (Matt 16:17; 10:20; Rom 8:14)
 - b. Spirit of Wisdom (Isa 11:1-2)
 - c. Spirit of Understanding
 - d. Spirit of Counsel
 - e. Spirit of Might
 - f. Spirit of Knowledge
 - g. Spirit of the fear of the Lord
 - h. Spirit of _____ (Zech 12:10; Heb 10:29)
 - i. Spirit of _____ (Rom 1:4)
 - j. Spirit of _____ (1Cor 4:21; Gal 6:1)
3. Any Christian is capable of being filled with any of the above wrong spirits, and the only way to NOT end up filled with them, is to already be filled with the RIGHT Spirit (Eph 5:18)! And the ONLY way to test to see if you are filled with God's Holy Spirit, is to see if you are acting upon ANY of the above right spirits!

E. The Danger of Playing (toying) with Spirits (ignoring the consequences)

1. You will become deceived (Mt 24:4,5,11) – start to believe lies as if they are truth
2. You will become _____ (2Tim 2:26) – believe you are free when you are enslaved, in bondage
3. You will become _____ (Mt 18:28-35) – blaming everyone and everything, all the while never imagining that it is your own doing
4. You will become sick (Luke 13:11) – affects your health
5. People will end up in hell (2Thes 2:7-12) – they seek only to drive people to hell
6. See John 10:10

F. There is a blessing in discerning (identifying and exposing) spirits (1Cor 12:10; Rom 8:15).

1. This ability is given to _____ believer, and it is a powerful weapon against being taken captive

2. Judges 12:4-6 gives a great illustration of dealing with deceptive people, influences – put them to a test. Ask them to do something that they could only do if they were genuine
3. Examples:
 - a. Peter asking Jesus to bid him to come out onto the waters
 - b. Gideon asking God to prove he really was asking him to lead Israel
 - c. Revelation 2:2 says it is possible to test apostles (Cf 2Cor 12:12)
 - d. So,
 - 1) Test all people claiming to be Prophets
 - 2) Test all people claiming to be Tongues Speakers
 - 3) Test ... Healers
 - 4) Test ... Doctors!
 - 5) Test ... Preachers
 - 6) Test ... Teachers
 - 7) Test all books claiming to be Bibles
 - e. Don't just accept things because they seem good or right (1Thes 5:21)
 - f. Now, be careful that you do not use this as a way to stay out from under authority, and out of church, and never going to any doctor, or ever allowing yourself to be ruled by anyone!!! Your old nature (and the devil too) will often get you to think if there is ANY flaw in any pastor, church, author, book, teaching... etc., then you don't have to obey what they say at all! God commands Christians to obey people who have authority, even though they may be wrong from time to time (Mt 23:2,3)!

G. Summary

<i>Good Spirits do the following</i>	<i>Evil Spirits do the opposite</i>
1. Minister	Rob
2. Make free	Bring into bondage
3. Save	Damn
4. Cleanse	Only get worse and worse
5. Works through the Word of God	Works through lies
6. Fact based	Feelings based
7. Work by yielded invitation	Take captive at their will
8. Agree with clear, plain Scriptures	Ignore or contradict Scriptures
9. Work under authority	Reject and resist authority
10. Honour Jesus Christ	Take the place of Jesus Christ
11. Still small voice	Yelling, screaming, clamouring
12. Can be grieved, frustrated, quenched	Can be resisted
13. Spirit of Truth	Spirit of Error

Names for Demons

A. Names for Demons in the Old Testament

1. ***Belial*** "Wicked" (Dt 13:13; 1Sam 2:12; 2Cor 6:15)
2. ***Shedhim – devils*** (Deuteronomy 32:17; Psalm 106:37);
 - a. Always in the plural, this word has the idea of rulers or lords.

- b. It speaks of idols as lords, since the Hebrews regarded images as visible symbols of invisible demons. So the Israelites committing idolatry were said to have "*sacrificed unto devils*" (*shedhim*, Deuteronomy 32:17).
3. **Satyrs - Seirim, saiyr "he-goats"** (Leviticus 17:7);
 - a. The Hebrews were to sacrifice at the altar of the tabernacle and not to sacrifice in the desert to "hegoats".
 - b. Jeroboam I actually appointed worship for the *seirim* (2 Chronicles 11:15).
 - c. These goatlike conceptions represented demon-satyrs. Isaiah refers to them dancing in the desolated Babylon (Isaiah 13:21; 34:14).
4. **Elilim "gods of the idols"** (Psalm 96:5)
 - a. This passage identifies demons with idols and suggests demonism as the dynamic of idolatry. This plural word conveys emptiness, the nothingness of idols. The demons behind them are the real existence.
5. **Qeter and Shawkath - "destroyer"** (Psalm 91:6; Ex 12:23).
 - a. The "*destruction [qeter] that wasteth at noonday*" (KJV) was regarded as an evil spirit.
 - b. The "destroyer" or Destroying angel of the Passover

B. Names for Demons in the New Testament

1. **Daimon (demon, devil)**
 - a. This is the word from which the English word *demon* is derived. It occurs in Matthew 8:31; Mark 5:12; Luke 8:29; Revelation 16:14; 18:2).
 - b. It is always used in a bad sense.
2. **Daimonion (gods)**
 - a. Once used for "gods," it came to be used to mean an inferior divinity. This is the most frequently used term in the New Testament, having 63 occurrences.
3. _____ (**spirits**)
 - a. Forty-three times demons are termed *pneuma* or *pneumata* (spirits). The context makes clear that these spirits are demons: for instance, the demon-possessed (*daimoni zomenouos*) were treated by Jesus and He cast out "the spirits" (*pneumata*). The interchange of terms "demons" and "spirits" substantiates the identification in Luke 10:17-20.
 - b. The unusual usage, 'spirits of demons' in Revelation 16:14 is apparently intended to distinguish them from human spirits. Not only are they 'unclean spirits' (v. 13), but they are not merely human, rather supernatural - 'spirits of demons' (v. 14).
4. **Evil Angels**
 - a. The similar expressions, "the devil and his angels" (Matthew 25:41) and "Beelzebub the prince of the devils" (Matthew 12:24).
 - b. Evil angels wrecked havoc on Egypt during the plagues (Psalm 78:49).

C. Related Terms in the New Testament**1. *Daimonizomai***

- a. This verb means "to be possessed by a demon," and is used in several forms thirteen times.

2. *Daimonides*

- a. This adjective means "demonic," indicating the character of worldly wisdom in contrast to divine (James 3:15).

3. *Deisidaimonesterous*

- a. "This word occurs only in Acts 17:22 where Paul says that the Athenians are 'too superstitious,' or 'very religious.' It literally means that they were 'reverencing the demons (or "divine" things - "gods" in their thinking) more than usual.' It is derived from *deido*, meaning, 'to fear,' and *daimon*."

4. *Deisidaimonia*

- a. Derived from *deido*, meaning to fear or to reverence, and from *daimonion*, this word speaks of a reverencing of demons or divine things, gods. It occurs only in Acts 25:19 and is translated "superstition" or "religion."

The Existence of Demons

- A. The Bible and the history of various religions give abundant evidence of the existence of demons

B. Proof from Heathen Religions

1. The history of most religions from the earliest times shows belief in Satan and demons have always been universal.
2. Spells, incantations, magical texts, exorcisms, and various forms of demonological phenomena abound in archaeological discoveries from Sumeria and Babylon. Egyptian, Assyrian, Chaldean, Greek, and Roman antiquity are rich in demonic phenomena.
3. The deities worshiped were invisible demons represented by material idols and images.
To an amazing degree, the history of religion is an account of demon-controlled religion, particularly in its clash with the Hebrew faith and later with Christianity.

C. Proof from the Existence of Angels

1. Evidence for the reality of angels and the reality of demons overlaps. That is, some of the same arguments pertain to both.
2. Satan's fall. When the highest of all angelic beings fell, he became evil. His existence as an evil angel has been settled by the words of GOD and of Jesus Christ (Luke 10:18). If this evil angel exists, then other evil spirit beings also exist.
3. Satan's following. It is obvious that other angelic beings shared in Satan's fall, and so became evil also (Ezekiel 28:18; Matthew 25:41; Revelation 12:4).
4. Evil supernatural events. God says there are three reasons why bad things happen
 - a. The cursed course of nature. Things just naturally go wrong because of the curse God put on this universe at Adam's fall.

- b. God's punishment, or chastisement. Supernatural troubles come into our lives because of our own sin.
- c. Satan's work. Sometimes, troubles come our way simply because Satan wishes to torment, and afflict and destroy people (John 10:10).

D. Proof from the _____

1. The Old Testament regards demons as existing evil entities. Since man's fall, God's people have been attacked by Satan and demons.
 - a. Satan instigated the first murder (Genesis 4:1-6; cf. John 8:44; 1 John 3:12).
 - b. Fallen angels attacked the race in Genesis 6:1-10.
2. That the *shedhim* (Deuteronomy 32:17; Psalm 106:36-37) were real devils, and not mere idols. The Jews regarded idols as demons who allowed themselves to be worshipped by men (1 Corinthians 10:20). It seems certain, moreover, that the *seirim* were also demonic conceptions (Leviticus 17:7; 2 Chronicles 11:15; Isaiah 13:21; 14).
3. Consider also the spirit who volunteered to be a "lying spirit" through false prophets speaking to Ahab (1 Kings 22:20-22).
4. Note also the spiritual powers behind the world rulers with whom Daniel's angelic visitor wrestled (Daniel 10:13, 20).

E. Proof from the _____

1. There are more than one hundred references to devils in the Bible, most of them occurring in the New Testament. All the writers of the synoptic gospels report several cases of demon possession to demonstrate the power of Christ over demons.
2. We may briefly state that all the writers (though not every book) of the New Testament, except the author of Hebrews, mentions demons or evil angels.

F. Proof from _____ Teaching and Ministry

1. Christ accepted the concept that Satan was the ruler of a host of demons (Matthew 12:22-28).
2. He taught that Satan and his angels were morally responsible persons destined by God for the lake of fire (Matthew 25:41).
3. A large portion of Christ's ministry involved the casting out of demons from those possessed (Matthew 12:22-29; 15:22-28; Mark 5:1-16).
4. He gave His disciples power to cast out demons (Matthew 10:1) and viewed His victory over them as over Satan (Luke 10:17-18).
5. He spoke of their reality and power to His disciples in private (Matthew 17:14-20).
6. He never corrected anyone for believing in their existence and never gave any hint that they were not real.

The Origin of Demons

A. Various suggestions have been made as to the origin of demons:

1. They are superstitious designations for certain natural diseases;
2. They are the spirits of wicked, deceased people;
3. They are the disembodied spirits of a pre-Adamic race;
4. They are the spirits of monstrous offspring of angels and women in Genesis 6:1-4;
5. And they are fallen angels.

6. They were created by Satan after his fall

B. Superstitious Designations for Certain Natural Diseases

1. This theory dismisses the existence of demons as personal, evil forces who are real. It does not deal with the evidence in the Bible or in extrabiblical case experiences, but rather clashes with all the evidence of Scripture, history, and human experience. It cannot account for demons' terrible fear and animosity toward God, nor for their superhuman strength manifest through demon possession.
2. Consider the case of the demoniac in Mark 5:1-7. Note his supernatural strength, his isolation and self-mutilation, his ambivalence in coming to Christ and his fear of Christ, the conversation between him and Christ, Christ's casting out the demons, and the transference from the man to the swine, leaving the man healed.

C. Spirits of Wicked, Deceased People

1. This view seems to come from the ancient Greek and Chinese belief about demons as being the disembodied spirits of deceased people, especially those who were evil in life.
2. It has no support whatsoever in Scripture, since the Bible always places the unsaved dead as confined in a place of torment, unable to roam on the earth (Psalm 9:17; Luke 16:23; Revelation 20:13).

D. Disembodied Spirits of A Pre-Adamic Race

1. *The theory*

- a. Those who favour this view hold that Genesis 1:1 refers to the creation of a perfect earth ages ago and that Satan, then Lucifer, ruled over earth and a pre-Adamic race of man. They see a catastrophe between verses 1 and 2 as a result of God's judgment of the sin of angels and men. A great "gap" ensued before God recreated order from the chaos described in verse 2. Re-creation starts in verse 3. In the re-creation, the spirits of these fallen men now are demons.
- b. To support this theory, its advocates say that:
 - 1) Genesis 1:2 may be translated, "But the earth **became** formless and void," indicating a catastrophe resulting from judgment;
 - 2) the Jewish distinction between angels and spirits (Acts 23:8-9);
 - 3) in a Greek tradition that demons are the spirits of deceased men of a mythical age;
 - 4) and angels are supposed to have spiritual bodies, as do the children of the resurrection (note Luke 20:36; 1 Corinthians 15:44; 2 Corinthians 5:2-3), so demons seem to seek desperately some body to inhabit, this clearly infers that at one time they had physical bodies.

2. *Evaluation*

- a. Most of the evidence seems to be conjectural
- b. The gap theory of Genesis 1:1-2 has very little support from Hebrew scholars.
- c. The Hebrew *waw* consecutive in verse 2, "And the earth was," is a continuative storytelling device that gives no hint of a break at all.
- d. It is extremely doubtful that the verb in verse 2 could be translated "*became*."
- e. But even allowing these two points, there is still no evidence of a pre-Adamic race or that their supposed spirits are now demons.

- f. The Bible states that once unbelieving men die they do not re-enter this world but are bound, awaiting the final judgment (Luke 16:26; Hebrews 9:22).
- g. The rigid distinction between angels and spirits is questionable since Scripture refers to angels as spirits (Psalm 104:4; Hebrews 1:4).
- h. We note that demons are equated with spirits in Matthew 8:16 and in Luke 10:17-20.
- i. The desire of demons for human bodies is that demons regard control of humans as the best means to accomplish their deceptive purpose.
- j. They gain sensual pleasure through the use of human senses as an extension of their personality and pleasure they could not experience without a body.
- k. The desire of some demons to enter swine is a desperate alternative which they suggested in preference to being sent to the abyss (Luke 8:32).
- l. The classical Greek use of demons referring to the good spirits of departed men of the golden age, is at complete variance with the uniform New Testament usage of the word. To use its originally pagan concepts as the basis of a theory is totally unwarranted.
- m. For the above reasons, we would reject this theory.

E. Spirits of Monstrous Offspring of Angels and Women in Genesis 6:1-4

1. *The theory*

- a. This theory is based upon the interpretation that "the sons of God" (*bene elohim*) of Genesis 6 were evil angels who cohabited with certain women before the Flood.
- b. The results of this unnatural union were mongrel creatures, partly human and partly angelic. They may be the *nephilim* (Hebrew, fallen ones) rendered "giants". Or they might be "the mighty men who were of old, men of renown" (Genesis 6:4).
- c. The idea is that the Flood destroyed these monsters, according to theory, but their spirits became the demons who today seek to inhabit bodies and continue in sensuality.

2. *Evaluation*

- a. If "the sons of God" in Genesis 6 are fallen angels, still there is no evidence whatever that the spirits of the unusual progeny of angels continue to freely roam earth or that they should be identified with demons. If supporters should argue that demons seek bodies and sensual experiences and that demons are distinguished from angels, we would answer as we did with the previous theory.
- b. We reject this theory since it is based only on conjecture.

F. Fallen Angels

1. *The theory*

- a. All angels were created perfect, as was Lucifer (Job 38:7; Ezekiel 28:15).
- b. In Satan's original rebellion, he drew with him a great number of lesser angels, perhaps a third of all created (Ezekiel 28:18; Revelation 12:4). So we read of "the devil and his angels" (Matthew 25:41). The theory is that Satan's angels are now called devils or demons.
- c. Of those who hold this point of view, some call only the free fallen angels demons. Others hold that both the confined and nonconfined fallen angels constitute the whole company of demons.

- d. Demons, then, are Satan's subjects and helpers in his program of opposition to God and His people. Expelled from heaven with Satan, they have their abode in the second heaven. Their warfare may be carried on with elect angels there and with believers in the heavenlies. The unconfined seem free to roam the earth and carry on Satan's work here.

2. **The confinement of demons**

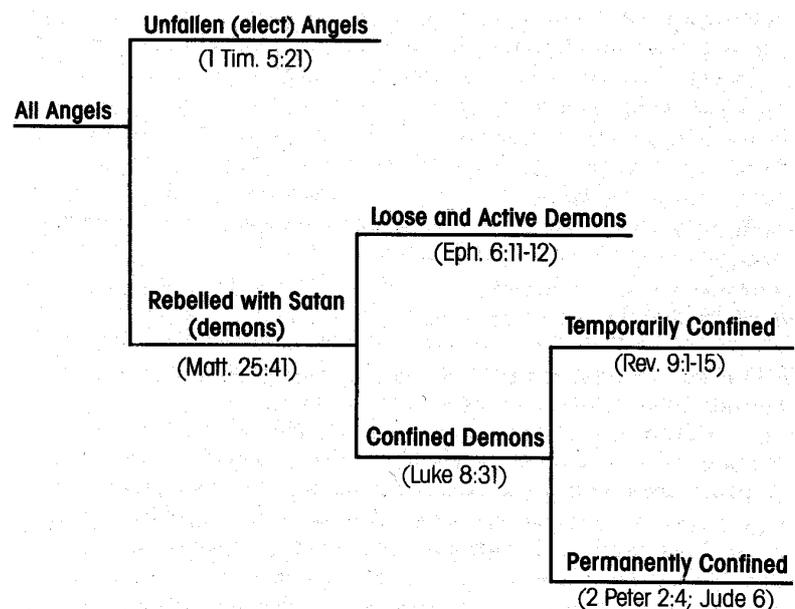
- a. In this theory, of the angels that followed Satan, there are two general classes, the free and the bound. Of those bound, there are two places of confinement.
 - 1) Some are in *tartarus* (translated "hell," 2 Peter 2:4). These seem to be confined permanently until the final judgment of angels, not because of their original rebellion with Satan, but because of some other terrible sin. If they were bound in *tartarus* because of the fall, no angel or even Satan would be free. They are thought by many scholars to be "the sons of God" of Genesis 6:1-4.
 - 2) Other evil angels are bound in the abyss (Luke 8:31; Revelation 9:1-3, 10). Some of those expelled from possessed persons were sent there by Christ, but possibly not all. On one occasion the Lord Jesus commanded the unclean spirit to leave a boy and not to return again (Mark 9:25). This may indicate the possibility of return. Some regarded as demons are now bound and will be released to afflict wicked men in the tribulation period (Revelation 9:1-3, 10).

- 3. To sum up these matters of the existence, origin, and confinement of some of the fallen angels, one might chart the concepts like this (The chart is originated from: *Charles Caldwell Ryrie*, _____, Chapter 26, ChariotVictor Publishing, 1986, p.160):

4. **Evaluation**

- a. Most people favour the theory that demons are fallen angels for the following reasons:

- 1) Similar relation to Satan;
- 2) Similar essence of being;
- 3) Similar activities; and
- 4) Sufficient identification.



- b. _____

- 1) Certain parallel expressions seem to identify fallen angels with demons (e.g. "the devil and his angels," Matthew 25:41; "the dragon and his angels," Revelation 12:7; "Beelzebul the ruler of the demons," Matthew 12:24). Beelzebul is

interpreted by the Lord Jesus as Satan (Matthew 12:26). Moreover, when Beelzebul is designated as 'ruler of the demons,' the word that is used is *archonti* which has the basic meaning of 'first.' As 'first of the demons' he is their ruler.

- 2) In the tribulation period, certain locusts are released from the abyss. From their description, activity, and place of confinement (see Luke 8:31), many take these to be demons. They have over them an angel, Abaddon (Apollyon), who may be Satan. If their king is an angel, then these demons may also be angels fallen with their leader, Satan.

c. _____

- 1) Angels are termed "spirits" (Psalm 104:4; Hebrews 1:14). Demons are also designated as "spirits" (Matthew 8:16; Luke 10:17, 20). In other places, demons are termed "unclean spirits" (Luke 11:19-26) and "evil spirits" (Luke 8:2). The latter term fits one title of Satan, "the evil one" (John 17:15; 1 John 5:18).

d. _____

- 1) Just as demons seek to enter and control men (Matthew 17:14-18; Luke 11:14-15), so also may angels, such as Satan (Luke 22:3; John 13:27). Evil angels join their leader, Satan, in warfare against God and man (Revelation 9:13-15; 12:7-17), and so do demons (Mark 9:17-26; Revelation 9:1-11). The many kinds and ranks of Satan's helpers listed in Ephesians 6:10-12 and Romans 8:38-39 may indicate the inclusion of angels as demons working against believers.

e. _____

- 1) Every mention of Satan's angels and demons seems to be parallel, and there is no sufficient reason for distinguishing the two. In fact, if they are not identical, then no other origin of demons is anywhere revealed in the Bible. We should think that God would identify our enemies and their source if we are to understand their nature and activity and combat them intelligently. And we believe that He has identified demons as fallen angels under Satan.

A. Created by Satan After HIS Fall

1. This final theory allows for the creative power of Satan to be used to create his own army, on demand
2. Satan has his angels (at least what's left of them)
 - a. Baalzebub, Beelzebub (2Kg 1:2; Mt 12:24)
 - b. Apollyon (Rev 9:11)
3. But Satan seems to have another class of beings, that angels seem to direct – devils – small copies of himself – that he has the power to create (Rev 13:15)
4. Satan's angels are incredible powerful – as powerful as they were when unfallen
5. Devils are small, and are not as powerful
 - a. Eight devils torment one man without killing him (Mt 12:43-45)
 - b. 2,000 inhabit and torment another man without killing him (Mark 5:1-13)
6. These devils will all be defeated and bound one day when Satan is bound
7. Likened unto the " _____ " – not angels, but small created beings!

- a. Mark 4:3-4,13-15
- b. Mark 4:30-32
- c. Luke 13:19
- d. Luke 8:12
- e. Mat 13:19
- f. Rev 19:21
- g. Rev 18:2
- h. Dan 4:14
- i. Jer 5:26-29

A. Summary

1. Demons, like angels, are NOT the product of an overactive imagination nor the superstitious designation for certain natural diseases.
2. Neither are they the disembodied spirits of a supposed race of men before Adam.
3. Nor are they the monstrous offsprings of angelic cohabitation with women before the Flood.
4. They could be fallen angels. They were part of Satan's original rebellion and share in his work today.
5. But they probably are products of Satan's creative powers

The Nature of Demons

A. Their _____ Nature

1. Demons are not forces or concepts that merely exist in our minds. Demons exist; their reality does not depend on the existence and ability of human beings to conceive of them. Their personal nature are as follows:
 - a. *Intelligence*. They possess intelligence, knowing who the Lord was while He was on earth (Mark 1:24) and knowing their own eventual doom (Matthew 8:29). They also know what the plan of Salvation is even though they cannot accept it (James 2:19).
 - b. *Emotions*. They can exhibit emotion, especially when confronted with judgment (Luke 8:28; James 2:19).
 - c. *Wills*. They can give expression to their wills (Luke 8:32).
 - d. *Personality*. They are described by personal pronouns (Luke 8:27-30).
 - e. *Spiritual*. In contrast to flesh and blood beings, demons are spirit beings (Ephesians 6:12). Nevertheless, they are localized, since, as creatures, they are limited and not infinite as God is. Generally they are invisible to human beings, though on occasion their presence was apparent through various means (Acts 19:15; Revelation 9:1-12; 16:13).

B. Their _____ Nature

1. Demons show great intelligence as would be expected from such a high order of beings.
 - a. They knew who Jesus is (Mark 1:24).
 - b. They realized their own eventual doom (Matthew 8:29).
 - c. They know the plan of Salvation (James 2:19).
 - d. They develop and promote systems of doctrine (1 Timothy 4:1-3), an activity that will apparently increase as the end of the age approaches.

2. Intelligence can be enhanced by experience. Every demon, of course, has existed throughout all the span of human history. Though each one has not observed everything that has transpired throughout history, their longevity gives an added dimension to their native intelligence. They have observed human beings in almost every conceivable situation; therefore, they can accurately predict what individuals will do in most circumstances.

C. Their _____ Nature

1. Demons are designated as "*unclean spirits*" (Matthew 10:1), as "*evil spirits*" (Luke 7:21), in one place, as "the spirit of an unclean devil" (Luke 4:33), and "*spiritual wickedness*" (Ephesians 6:12). All of these terms clearly indicate the immoral nature of demons.
2. Here are some observations of one who was deeply involved in spiritism:
 - a. *"The spirits I encountered at seances were, for the most part, very moralistic. They encouraged us not to smoke or drink or do anything else that would harm our minds and bodies. Ministers were told to preach morality, good manners, and civic pride. I knew ministers who actually had spirit messages taken down by their secretaries and then used them from the pulpit! The spirits often talked about an ethical Jesus, but never about the Savior who died a sacrificial death for sin. In contrast to the high moral and ethical tone of the seances in our home, I attended some where the spirits were blasphemous and sensual"* (Victor H. Ernest, _____, Wheaton: Tyndale, 1970, p. 38).
3. The immoral goals of demons must include both the promotion of evil immorality and good immorality. This is completely in line with Satan's goals and his desire to counterfeit what is right.

D. Their Powers

1. Their strength

- a. At times demons can exhibit superhuman strength as they work through human beings. The demon-possessed maniac of the Gadarenes was able to break all shackles and chains (Mark 5:3).
- b. The sons of Sceva were overpowered by the demon-possessed man in Acts 19:16.

2. Their intelligence

- a. I have already mentioned their superior intelligence. But the question always arises, **do demons know the future?** Certainly they can understand the plan of God for the future as they find it in the Bible.
- b. Does Acts 16:16 indicate they can predict the future? Evidently not, for the word "divination" (fortune-telling), used only here in the New Testament, must be understood in a bad sense; that is, "pretending to foretell the future."

3. Their presence

- a. Demons are NOT infinite; they are limited and they are creatures, albeit superhuman ones. Apparently they are not present everywhere; yet they are not so restricted as humans are by the normal barriers of space (Luke 8:30 - a legion [2,000] of demons dwelt in one man). The very fact that demons can enter human or animal bodies shows they can pass through barriers that would restrict human beings.

- b. However, the very large number of demons may make them seem to be everywhere present though that is not so. Yet Satan working with them can use their number to attempt to promote his plans everywhere.

4. The Limits to their Powers (Job 1,2)

- a. Must seek permission from God (1Kg 22)
- b. They HAVE to be a part of God's will and plan – in His permissive will



5. Covert Appearances of Devils

- a. As Aliens
- b. As Good People
- c. As Apparitions
- d. As Thoughts in your head

6. Summary

- a. To sum up: Demons are not humans; neither are they Angels. But they are superhuman with superior intelligence and experience and powers.
- b. To deny the existence of demons is not scepticism; it only displays ignorance. To be unrealistic about their power is foolhardy.

The Duties of Demons

- A. The activities of demons are quite diverse but always directed toward the promotion of unrighteousness and ultimate destruction of that which is good. Their activities parallel those of Satan to a great degree, including:
 1. Promotion of Satan's program;
 2. Opposition to God and His program;
 3. Oppression of mankind;
 4. Opposition of the saints; and
 5. Overruled by God.
- B. **Promotion of Satan's Program**
 1. In general, demons are Satan's untiring and devoted henchmen, organized to accomplish their common purposes.
 2. ***Extension of Satan's power***
 - a. Because of his creaturely limitations, Satan must extend his power through his angels. They obey him and serve his purposes. He is their god (Matthew 12:24; John 12:3 1; Revelation 12:7). Of their activities for Satan, we note two important aspects:
 - 1) *Their industry.* Evil spirits never cease in promoting Satanic deception and wickedness. They participate in the character and devotion of their leader to his evil ends. (Note Job 1:7 and 1 Peter 5:8 as illustrations of Satanic industry.)
 - 2) *Their influence.* Satan is not omnipresent, omnipotent, nor omniscient. But his presence, power, and knowledge are greatly extended through his demons. Because of this, Satanic power is felt in many places simultaneously and in some places constantly. Pooling their resources and millennia of experience, they multiply effects, whether in individuals, nations, or the world system. Demonic

cooperation is evident several places in Scripture (Matthew 12:26, 45; Luke 8:30; 1 Timothy 4:1).

3. **Expression of Satanic philosophy**

- a. *In individuals.* To cause men to walk according to the philosophy of this world and according to the prince of the power of the air, demons must be actively involved in the process (Ephesians 2:1-2). The promotion of fleshly desires, sensual pleasures, pride, and materialism comes from a Satanic-demonic world system (John 16:11; 1 John 2:16).
- b. *In political governments.* Satan and his demons are working behind the scene in determining the philosophy, course, and actions of world powers (Daniel 10:13, 20). Often governmental policies opposing the spread of the gospel can be traced to demonic influence.
- c. *In the world system.* IN every CULTURE! A spiritual world system extends Satan's influence through demons and men. To control the world, demons organize and cooperate in large-scale warfare under Satan, their leader (Matthew 12:26; John 12:31; 14:30; 16:11; Ephesians 6:11-12; 1 John 5:19).

C. **Opposition to God and His Program**

1. Satan and his demons are opposed primarily to God and secondarily to man in the following ways:
 - a. Promoting rebellion;
 - b. Positing slander;
 - c. Promoting idolatry;
 - d. Rejecting grace; and
 - e. Promoting false religions and cults.
2. **Promoting** _____
 - a. After their original rebellion against God, Satan and the demons have continued to promote a spirit of rebellion among men. Satan started with the first man (Genesis 3), successfully involving him in rebellion. His final man, the Antichrist, heads the list of rebels among men. He is "*that man of sin ..., the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*" (2 Thessalonians 2:3-4). Demons, deceiving men, gather them together to wage war against God in the Great Tribulation (Revelation 16:14). They cause men to become so entrenched in rebellion that even in the face of the wrath of God through demons, they do not repent of their evil works or of worshiping demons (Revelation 9:20-21).
3. **Positing** _____
 - a. Sharing in the character of the devil ("slanderer"), demons undoubtedly participate in his slandering work, including:
 - 1) *Slandering God.* From the beginning, the devil slandered the goodness of God before man (Genesis 3:1-5). He would yet cause men to blame God for all the restriction on free expression and for the existence of evil in the world (Romans 3:5-8; 6:15; 9:14, 19; James 1:13).

- 2) *Slandering men.* Satan slanders men before God (Job 1:9, 11; 2:4-5; Zechariah 3:1; Revelation 12:10). Since Satan's angels are mentioned in the context of his slandering of the saints, it is probable that they are also involved in the process, either in gathering information or in pressing the charges (Romans 8:33, 38-39; Revelation 12:9).
- b. Since demons are able to affect the thoughts of the mind, they may cause self-incriminating and condemning thoughts. The answer to any condemnation is found in Christ's advocacy for the believer (1 John 2:1-2) and in genuine confession and resultant cleansing (1 John 1:9).
4. **Promoting** _____
- a. The Bible points to demons as the dynamic behind idolatry. In turning men from God, Satan and his hosts often turn them to idols. The Hebrew Old Testament clearly reveals demons promoting and receiving the worship given to idols (Leviticus 17:7; Deuteronomy 32:17; Psalm 96:4-5; Isaiah 65:11). Israel mingled with the nations and were infected by their practices, *"And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, ... whom they sacrificed unto the idols of Canaan: and the land was polluted with blood."* (Psalm 106:36-38). As a result, they polluted the land, became unclean in their practices, and played the harlot (vv. 38-39).
- b. The same is true in the New Testament. Denying, as does the Old Testament, the reality of other gods or any genuineness of idols, Paul says *"the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils."* (1 Corinthians 10:20). The Corinthians formerly had been *"Ye know that ye were Gentiles, carried away unto these dumb idols"* (1 Corinthians 12:2). Demons will promote idol worship on a wide scale during the reign of Antichrist in the Great Tribulation (Revelation 13:4, 15; see also Revelation 9:20).
5. _____ **Grace**
- a. Satan and demons abhor God's grace. Incapable of repentance or of being saved themselves, they do not understand grace, nor do they want men to understand it. Therefore they hide, cloud, and twist God's grace in Salvation and distract men to lies.
- b. Satan seems to have instigated or encouraged Cain to refuse to offer the blood of a substitute sacrifice and to offer, through his works, the fruit of a cursed earth (Genesis 4:1-7; see also 1 John 3:12).
- c. Satan undoubtedly uses demons to blind the minds of the unsaved, to keep them from seeing God's Salvation by grace through faith in His Son (2 Corinthians 4:3-4). So he misconstrues the true purpose of the Mosaic Law (2 Corinthians 3:6-7, 13-14; Galatians 2:21-3:1) by "bewitching" through false teachers. Demons cause men to depart from the truth of grace and promote doctrines of works-righteousness (1 Timothy 4:1-8), of self-advancement through angelic intermediaries (Colossians 2:18-23), and of lawlessness (2 Peter 2:1-2). All their teachings are anti-Christ, denying that the Lord Jesus is the God-man, a genuine substitute sacrifice for the condemning sin of man (1 John 2:22; 4:1-4).
6. **Promoting false religions and cults**

- a. In promoting his lie, Satan and demons work inside and outside true Biblical religion, including:
 - 1) *World religions*. Satan and his demons will encourage all sorts of errors to keep men from God and His grace. In primitive religions where magic, superstition, and worship of evil spirits are key factors, demons provide the power to keep men enslaved.
 - 2) *Cults of Christendom*. Perversions of the scriptural view of the Person of Christ, His atonement, the method of Salvation, and the essence of the Christian life cause divisions among so-called Christians. John warns believers to test the spirits, whether they be of God or of Satan (1 John 4:1-4). We are not to have a completely open mind in religious matters. Demonism is the cause for many such divisions and cults, and sound Biblicism is the cure.
- b. The New Testament warns us against heresies and cults that distort the truth while retaining some of it (2 Corinthians 11:13, 15, 22-23; Galatians 1:6-8; Colossians 2:18-23; 1 Timothy 4:1-4).

7. *Temporarily promoting* _____

- a. Satan seeks the destruction of all that is worshipped (2Thes 2:4).
- b. He is not so foolish to only want creation to worship him – he knows he is only going to be destroyed in the end. He knows he will be defeated. He is not delusional.
- c. He really and only seeks to destroy the worship of the true God. Because he believes that ONLY THEN can Satan's bitterness be satisfied
- d. So, Satan uses every avenue to get mankind to turn away from ANY dependence upon God – false religions, AND atheism – they both are means to a destructive end!

D. **Oppression of Mankind**

1. Demons act toward men in deceptive, degrading, and destructive ways. Though at times they may seem to promote some good, they are merely distracting from the best to promote evil in the end. In their opposing God and promoting Satan's program, they really oppress mankind. Some idea of this truth shows up in the previous sections of this chapter. A few specifics here demonstrate their malevolent treatment of man, including:
 - a. Distressing through nature;
 - b. Degrading man's nature;
 - c. Distracting from the truth;
 - d. Disabling the body;
 - e. Deranging the mind;
 - f. Driving to injury;
 - g. Destroying life; and
 - h. Dominating individuals.
2. *Distressing through nature*
 - a. Sometimes Satan and demons may use natural phenomena to afflict men. Satan may have used demons to cause injury and death in Job's family (Job 1:12, 16, 19; 2:7).
3. *Degrading man's nature*

- a. Through the promotion of base desires and the philosophy of self-centeredness, demons degrade men made in the image of God (Ephesians 2:1—3). Immorality and degradation of God-given powers follow when demons lead men from God to idolatry and corrupt humanism (Romans 1:18—32). Clinical evidence substantiates that demon-influenced persons have considerable difficulty with a healthy self-esteem.

4. ***Distracting from the truth***

- a. Demons blind men to spiritual truth in Christ and distract them to perversions of the truth (2 Corinthians 4:3-4; 1 Timothy 4:1-4; 1 John 4:1-4). They will often promote what seems good in religion, behaviour, philosophy, science, and economics to accomplish their evil purposes. The promotion of humanism can be a form of idolatry (Romans 1:23). Occupation with worldly possessions and comforts stems from a world-philosophy promoted by demons (Ephesians 2:1-3). Some benefits may come to mankind through a future ecumenical religion called Babylon (Revelation 18:9-19), but its true effect upon men is destructive (Revelation 18:13, 23-24; 19:2). The cause of this destruction is tied to demon activity (Revelation 18:2-3).

5. ***Disabling the body***

- a. Demons may cause many sorts of physical ailments and injuries, for examples:
 - 1) *Dumbness* (Matthew 9:32-33; 12:22; Mark 9:17-29).
 - 2) *Blindness* (Matthew 12:22).
 - 3) *Deformity* (Luke 13:11-17). Note that her trouble was attributed to "a spirit" (v. 11) who was regarded as an agent of Satan (v. 16).
 - 4) *Seizures* (Matthew 17:15-18). The term describing the boy in Matthew is "moon-smitten," but the parallel passages describe the effects of the malady. Mark 9:20 states: "the spirit threw him into a convulsion, and falling to the ground, he began rolling about and foaming at the mouth." Luke 9:39 says, "a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming at the mouth, and as it mauls him, it scarcely leaves him."
- b. The Bible does not attribute all physical ailments to demons, but it clearly distinguishes natural ailments from demonic ailments (Matthew 4:24; Mark 1:32, 34; Luke 7:2 1; 9:1).

6. ***Deranging the mind***

- a. Certain mental disorders stem from demonic influence and control. Again, not all mental illnesses result from demon activity.
- b. *Insanity*. Withdrawal, nudity, moroseness, filth, and compulsive behaviour seemed to characterize the maniac of the Gerasenes (Luke 8:27-29). After Christ cast out the demons, he was "sitting down at the feet of Jesus, clothed and in his right mind" (v. 35).
- c. *Suicidal mania*. A demon who controlled a boy from childhood often threw him "both into the fire and into the water to destroy him" (Mark 9:22). A few modern cases of suicidal tendencies are recorded by many missionaries.

7. Driving to injury

- a. One demoniac kept gashing himself with stones (Mark 5:5). Another was thrown into the fire and water for destruction (Mark 9:22). The same boy was repeatedly mauled by a demon (Luke 9:39).

8. Destroying life

- a. Demons may move men to destroy human life (Revelation 18:2, 24), or they may directly slaughter men (Revelation 9:14-19).

9. Dominating individuals

- a. Through demon possession, Satan's agents control certain men at will to use them in any way-in the promotion of immorality, false religions, the occult practices, and other deceptions. Some of these cases are listed above. Other examples may be found in the Antichrist (2 Thessalonians 2:7-18), Simon (Acts 8:9-24), Elymas (Acts 13:8-11), and a certain "slave-girl" in Philippi (Acts 16:16-19).

E. Opposition of the Saints

1. In opposing God, Satan and demons together attack believers. The activity of demons is so intimately and inseparably bound up with their prince-leader that their work and his is identified rather than differentiated.
2. So when Jesus healed those who were oppressed by the devil (Acts 10:38), He was involved in delivering men from devils (Matthew 4:23,24; Mark 1:32; Luke 7:21). Certain activities against believers are traced to demons.
3. It may surprise some that more than sixteen passages of the New Testament speak of demonic opposition to believers in Christ.

- a. Against believers in general;
- b. Against individuals; and
- c. Against the church.

4. Against believers in general

- a. We wrestle, struggle "*not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*" (Ephesians 6:12). These forces are arrayed against us to accomplish "*the wiles (schemes) of the devil*" (v. 11). Satan and demons are constantly conniving to discourage and defeat the saints in their individual and corporate life and ministry.
- b. Paul does not say that all our struggle with evil comes immediately from demons. Much of it stems from our own evil natures within (Romans 7:21-24; James 1:14-15) and the world of men about us (Ephesians 2:2-3; 1 John 2:15-17). But we must recognize the great unseen hosts of evil spirits arrayed against us and prepare for battle by putting on the whole armour of God (Ephesians 6:11).

5. Against individuals

- a. Demons against individuals in the following ways:
- b. *Attacking confidence and commitment.* The armour of God reflects the kind of attack we may expect. Ephesians 6:14-18 suggests that Satan and demons hit us at the basis of our usefulness for God. If confidence in God's truth and our standing in

Christ can be shaken, we have no experiential ground for victory (v. 14). The shield of faith not only gives us assurance of victory, but purpose and perspective for Christian service (v. 16). It answers slanders and temptations and enables us to prepare and participate in the spreading of the gospel of peace (v. 15). We need all of God's armour.

- c. *Tempting to sin.* Satan moved David to put confidence in human resources; so he numbered Israel (1 Chronicles 2 1:1-8). Demons may encourage the same type of thing. They appeal to the flesh of believers and encourage selfish and lustful desires (1 Chronicles 5:1-5; Ephesians 2:2-3; 1 Thessalonians 4:3-5; 1 John 2:16). Christ warns the church in Pergamum about Satan's influence and the sin of idolatry and immorality (Revelation 2:12-14). The same type of warning also came to Thyatira, where demonic influence in idolatry also led to immorality (Revelation 2:20-24). In general, through the world system, they tempt to pride, covetousness, and expression of passion (1 Timothy 3:6; 1 John 2:16).
- d. *Inflicting maladies.* Satan probably used demons to afflict Job to get him to turn against God (Job 2:7-9). Satan afflicted Paul with a "thorn in the flesh." This physical difficulty or sickness (some suggest eye trouble or malaria) Paul termed "a messenger [angel] of Satan" (2 Corinthians 12:7). Most likely a demon caused his affliction, but only under God's permission, as with Job (see vv. 7-9).

6. *Against the church*

- a. Satan and demons seek to oppose the main purposes of the body of Christ. She is to glorify God, extend the gospel, and edify herself in God's truth (Matthew 28:18-20; Ephesians 4:7-11). God would demonstrate to angelic forces His wisdom in and through the church (Ephesians 3:10). These "*rulers ... and authorities in heavenly places*" could include demons as well as the holy angels. We could expect demons to seek to frustrate these purposes. In fact, the Lord Jesus promised that He would build His church despite the opposition of the authorities of the unseen world ("*gates of hell,*" Matthew 16:18). Demons against the church in the following ways:
 - 1) Creating divisions;
 - 2) Countering the gospel ministry; and
 - 3) Causing persecution.
- b. _____
 - 1) The Holy Spirit established the body of Christ in unity (Ephesians 4:4-6). The church is to maintain the spirit of unity in the bond of peace (Ephesians 4:3). Demons would divide and defeat unified efforts in the church, whether locally or universally in the following ways:
 - 2) *Demons promote doctrinal divisions.* They speak through false teachers or fadists (1 Timothy 4:1-3). They generally deny or cloud the genuine deity, the genuine humanity, or the substitutionary sacrifice of Christ with its appropriation by faith (1 John 4:1-4). They hold to "a form of godliness, although they have denied its power" (2 Timothy 3:5). They also oppose the truth as did the demon-inspired Jannes and Jambres, court magicians of Pharaoh (v. 8). They may promote legalistic asceticism (1 Timothy 4:3-4, 8) or promote liberalism (2 Peter 2:1-2). God's servants should gently teach and correct them and their followers that "they may come to their senses and escape from the snare of the devil" (2 Timothy 2:26, cf. vv. 24-26).

- 3) *Demons may promote practical divisions.* Jealousy and selfish ambition, arrogance and false practice reflect demonic wisdom (James 3:14-16). Demons accomplish their purposes through their toehold in our old, sinful nature (Galatians 5:19-21, 26). They cause believers in carnal wisdom to rally around God's servant and not Christ (1 Corinthians 3:1-4). They would create hard feelings toward a sinning brother or differences of opinion as to his treatment (2 Corinthians 2:5-11). Resentment or lack of full forgiveness may stem from their work. Their strategy is "divide and conquer."

c. _____

- 1) Demons seek to hide the gospel message from lost sinners. So they blind their minds (2 Corinthians 4:3-4) and pervert the gospel.
- 2) They seek to hinder the gospel minister from performing his responsibilities (1 Thessalonians 2:17-18). As a result, they sometimes promote misunderstandings (vv. 2-16). Their influence extends to controlling the attitude of local and national governments so as to resist the gospel ministry (2 Corinthians 4:3). The title "world forces" may suggest this (Ephesians 6:12). World leaders crucified Christ (1 Corinthians 2:7-8).
- 3) Believers are to pray for deliverance from such powers so that the message and ministry may spread rapidly to God's glory (2 Thessalonians 3:1-2).

d. _____

- 1) Christ warned the church in Smyrna of Satanic persecution that would imprison some of them and cause tribulation and possibly death (Revelation 2:8-10).
- 2) Demons would be involved in this. They often promote persecution from religious sources, such as "a synagogue of Satan" (v. 9). Some may think that in opposing true believers they are doing God a service (John 16:1-3). In the last great apostate ecumenical religion, demons will move men to persecute and kill true believers (Revelation 18:2, 24).

F. Overruled by God

1. Despite the intentions of Satan and his demons, their activity is often overruled by God to the accomplishing of His glory and our good in the following ways:
 - a. In disciplining the believer;
 - b. In defeating the ungodly; and
 - c. In displaying God's righteousness.
2. *In disciplining the believer*
 - a. In this action, God is not doing evil that good may come. Rather, He is allowing responsible moral persons, though evil, to work their desires; and yet His sovereignty so limits and controls them and their effects that His good purposes are accomplished despite them in the following ways:
 - 1) *Correcting defection.* Hymenaeus and Alexander were "delivered over to Satan, so that they may be taught not to blaspheme" (1 Timothy 1:19-20). The incestuous Corinthian was delivered "to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord Jesus" (1 Corinthians 5:5, cf. vv. 1-5).

- 2) *Creating discernment.* Job had to learn of the greatness and goodness of God through suffering induced by Satan. He did not understand that God works in the believer's life by grace and that suffering is not always recompense for evil. He learned that trusting God through all trials was true wisdom (Job 40:1-3; 42:1-6). He also later learned of the great invisible battle between God and Satan and his armies, in which Job was the prime human contributor to God's glory.
- 3) *Cultivating dependence.* Paul prayed that his "*thorn in the flesh*," a "*messenger of Satan*," might be removed (2 Corinthians 12:7). Receiving adequate answer in three unsuccessful attempts, he submitted to God's purpose. It was to prevent his boasting of privilege and to cultivate further dependence upon God's strength instead of relying upon his own (vv. 9-10).

3. *In defeating the ungodly*

- a. God led wicked Ahab to death through the mouth of a lying prophet energized by a lying spirit (1 Kings 22:20-23, 37-38). However, God warned Ahab of the lying prophet through a true prophet (vv. 24-28). Ahab still chose to follow the lie.
- b. Demons will lead rebellious armies of men against God in the war of Armageddon, where great slaughter awaits them (Revelation 16:13-16).

4. *In displaying God's righteousness*

- a. God's righteous Son demonstrated His power over all wicked forces as He cast out demons Himself and through His disciples (Luke 10:17-19). Christ is the One who overpowers "the strong man" and releases the captives (Matthew 12:28-29). His teaching was backed by His authoritative miracles when demons obeyed Him (Mark 1:27).
- b. God's righteous judgment will be displayed in the final defeat of Satan and demons when they are consigned to the lake of fire prepared for them (Matthew 25:41; Revelation 20:10). The cross of Christ and the lake of fire vindicate God's permitting their existence and activity. Through their punishment, God will demonstrate the futility of evil, its exceeding wretchedness, and its ultimate defeat.

G. Summary

1. Demons' activities range widely. Basically, they promote Satan's program of the lie, extending his power and promoting his philosophy. As does Satan, they oppose God and His program by promoting rebellion, positing slander, promoting idolatry, rejecting grace, and fostering false religions and cults. In their wickedness and cruelty they oppress mankind, distressing them through natural phenomena, degrading man's nature, distracting from truth, afflicting the body, causing mental problems, driving men to injury, destroying life, and dominating through possession.
2. They oppose believers by waging spiritual warfare on all fronts. They seek defeat of individuals through attacking confidence, tempting to sin, and inflicting maladies. They seek the defeat of the church through creating divisions, countering the gospel ministry, and causing persecution. In all these activities, God's sovereignty and grace overrules, using them to discipline the believer, defeat the ungodly, and display God's righteousness.

Domination By Demons

- A. Humanism has deluded the human race into thinking that man is a mere product of natural forces and not affected by the spirit world. It denies humans the dignity of being made in the image of God and the reality of the degradation caused by sin. So there is no real purpose to life, and there is no need for a Saviour from sin, guilt, demonic deception and domination.
- B. Demon possession - or demonization - is written off as a religious fear left over from the dark ages. It is diagnosed variously as hysteria, paranoid schizophrenia, manic depression, or some other personality disorder. Some counsellors, psychologists, and psychiatrists with humanistic training and Western mind-sets have excluded demon influence and demonization from their worldview and, therefore, from their diagnoses.
- C. **The Reality of Demonization**
 1. It is time for Christians to shake off the chains of humanism and scientism and to face the reality of Satanic oppression and demonization. This is necessary to account for the phenomena we face and to provide help for the persons demonically afflicted.
 2. The reality of demon possession is clearly stated and described in the New Testament. The synoptic gospels and the preaching of the apostles recorded in the book of Acts make Christ's casting out of demons from the demonized an evidence of His deity and Messiahship (Matthew 12:22-23, 28-29; Acts 2:22; 10:38). The apostles and evangelists substantiated the truth of the gospel by miracles, which included casting out demons (Acts 5:16; 8:7; 16:16-18; 19:12). The enlightened Christian should doubt neither the historicity nor the present possibility of demonization. The Bible states, *'The Son of God appeared for this purpose, that He might destroy the works of the devil'* (1 John 3:8). Christ Himself placed demons and demonization on the same factual level of reality as His Messiahship. He claimed that the power to cast out demons was genuine and that it came from His Father (Luke 11:20).
- D. **Frequency of Demonization**
 1. There may be several cases in the Old Testament, but the New Testament provides sufficient evidence of the phenomena associated with demonization. It is mentioned on seventeen occasions in the gospels. Some of these references state that Christ treated many demonized persons (Matthew 8:16; Mark 1:32; Luke 4:41). The Lord Jesus treated nine specific cases:
 - a. Mark 1:21-28 (Luke 4:31-37);
 - b. Luke 8:2;
 - c. Matthew 12:22-29;
 - d. Matthew 8:28-34 (Mark 5:1-17; Luke 8:26-37);
 - e. Matthew 9:32-34;
 - f. Mark 7:25-30;
 - g. Matthew 17:14-20 (Mark 9:14-28; Luke 9:37-42);
 - h. Luke 11:14; and
 - i. Luke 13:10-21.
 2. Christ gave authority to the twelve apostles to cast out demons, and He instructed them to do so (Matthew 10:1, 7-8). He did not limit His delegation of authority to the twelve but granted it also to the seventy disciples. They returned and reported that demons

- obeyed them in Christ's name (Luke 10:17). However, Christ reminded them that their relationship to God was more important than the authority they exercised (Luke 10:20).
3. The book of Acts records several occasions of demonization and the casting out of demons. People brought the sick and the demonized to the apostles to be healed (Acts 5:16). The evangelist Philip saw many relieved of inhabiting demons as he preached and exercised the authority of Christ in miracles and in removal of demons in the area of Samaria (Acts 8:4-8). It may be that Elymas the magician was demonized (Acts 13:8-11). Certainly the fortune telling slave girl in Philippi was demonized, for the apostle Paul commanded the spirit to come out of her, and it left her that very moment (Acts 16:16-19). Paul's ministry in Ephesus was marked by the removal of evil spirits (Acts 19:11-12). Certain Jewish exorcists sought to cast out demons by ritually using Christ's name, but the evil spirit spoke through the demonized man and used his body to leap upon the unbelievers, overpowering them, stripping them of their clothes, and wounding them (Acts 19:13-17).

E. Character of Demonization

1. We must start with an analysis of the Biblical information to properly understand what is involved in demonization.
2. **Contribution of etymology**
 - a. Etymology deals with the meaning of a word in its root and original meaning. The verb *daimonizomai* means to be possessed by a demon. We must remember that the Old English word "possessed" has the connotation of control rather than ownership.
 - b. The participle from the same root, *daimonizomenos* is used twelve times in the Greek New Testament. It is used only in the present tense, indicating the continued state of one inhabited by a demon, or demonized. This participle has components to its structure. First there is root, *daiman*, which indicates the involvement of demons. Second is the causative stem, *iz*, which shows that there is an active cause in this verb. Third is the passive ending, *omenos*. This conveys the passivity of the person described as demonized.
 - c. Putting it all together, the participle in its root form means "a demon caused passivity." This indicates a control other than that of the person who is demonized; he is regarded as the recipient of the demon's action. In other words, demonization pictures a demon controlling a somewhat passive human.
 - d. Translating this word as "demon possessed" has caused confusion. Some take it to mean ownership. This cannot be. The demons own nothing. They are intruders and usurpers. The New Testament regards them as squatters and invaders of property that does not belong to them. Actually, demons are owned by God as His creatures who are responsible to Him. This faulty translation misleads people regarding the condition of demonized persons and causes terror to the afflicted and those concerned for them.
3. **Definition of demon possession (demonization)**
 - a. The definition of demon possession is:
 - b. The inhabiting of a human by one or more demons who exercise various degrees of control with resultant physical, psychological, and spiritual manifestations (C. Fred Dickason, _____, Chapter 20, Moody Press, 1995 Edition, p.198).

- c. The results may be mild - as in the case of the woman with the bent back (Luke 13:10-17) or the blind and mute man (Matthew 12:22-29) - or wild - as in the case of the maniac of the Gerasenes who was exceedingly violent and in whom there was a legion of demons (Luke 8:26-39).

4. ***Equivalent terms***

- a. Other expressions describe demonization, such as "to have a spirit" (Luke 4:33, Gr., "having the spirit of an unclean demon"), "a man with an unclean spirit" (Mark 1:23), "those who were troubled with unclean spirits" (Luke 6:18), "oppressed by the devil" (Acts 10:38), "afflicted with unclean spirits" (Acts 5:16), and "cruelly demon-possessed" (Matthew 15:22).

5. ***The concept of inhabitation***

- a. Demonization, as in the definition above, is always presented as an evil spirit inhabiting a human. This is evidenced by the expressions such as "for many demons had entered him." Here the spirit who is external to the man is seen as invading the body, most likely the control centres of the brain that affect his mind, behaviour, and physical strength (Luke 8:30).

6. ***Christ's description***

- a. Christ's own words vividly describe a case of demonization (Matthew 12:43-45):
- b. *"When the unclean spirit goes out of a man. ... Then it says, 'I will return to my house from which I came'; and when it comes, it finds it unoccupied ... Then it goes, and takes along with it seven other spirits more wicked than itself, and they go in and live there."*
- c. Note that He regards the demon as residing in the man as its home, a place where it lives by choice. Note also that more than one demon may inhabit a person.

7. ***Change of personality in the demonized***

- a. As noted, the manifestation of the demon inhabitation may be mild or severe. It may vary from mild harassment to severe subjection. Present-day counsellors have found that in some cases there may develop:
 - 1) supernatural abilities to heal;
 - 2) to speak in unlearned languages or nonsensical babblings;
 - 3) to foretell the future;
 - 4) to have predictive dreams;
 - 5) to speak with another voice;
 - 6) to work miraculous-type feats (as did the magicians of Egypt); and
 - 7) to "psychically diagnose" illnesses or troubled thought.
- b. In other cases, demonized persons may become suddenly angry. They may be driven to hurt themselves or others or become depressed and suicidal. This seems to parallel the case of the demoniac of Gadara/Gerasene (Matthew 8:28-34; Luke 8:26-35).
- c. In demonization, the personality of the demon controls to some degree and at times eclipses the personality of the person he inhabits to display something of the inhabiting demon's personality through the means of the victim's body. Note again the case of the demoniac of Gadara where the human ran to Jesus, but the demon

wanted to retreat. There also the voice of a demon spoke not for the man but for the legion of demons inside the man. They asked to be sent into the swine. When Jesus allowed their exit, the man was left in his right mind and with changed behaviour (Luke 8:35).

8. *Cause for possession*

- a. Causes for initiating the condition vary and are often complex. Probably in the great majority of cases possession is doubtless to be traced to yielding voluntarily to temptation and to sin, initially weakening the human will, so that it is rendered susceptible to complete or partial eclipse and subjugation by the possessing spirit.
- b. In other cases, moral responsibility may be less, as in the case of the boy who suffered possession from childhood (Mark 9:21). It may be in such cases that the occult sins of the parents back to the third or fourth generation preceding have rendered children susceptible. The second commandment, forbidding idolatry, warns that God will recompense this iniquity of the fathers on the third and fourth generations of those who hate Him (Exodus 20:4-5). Demons are the dynamic behind idolatry, and they may be allowed to lay claim to their devotees.

9. *Continuation of possession*

- a. Moral responsibility for continuing in the state of possession and for acts committed while in that state are a clouded issue. When the demons control the victim, the possessed person is not capable of controlling his mental and moral actions. At that time, the victim is not responsible. When the demons are not actually controlling and the person has charge of his faculties, he may be responsible for seeking help. However, in some cases, blackouts of consciousness during attacks may prevent the person from realizing his plight and seeking help. It is difficult to determine whether thoughts or actions are due to the victim or the demon. In any case, an analyst should not lay unnecessary guilt upon the sufferer.

F. **Symptoms of Demonization**

1. What are the marks of demonization? The chief characteristic of demon possession is the automatic projection of a new personality in the victim. This we treated above. In addition, certain marks give substantial evidence.
2. **Marks suggested by Scripture**
 - a. *Koch* analyses the story of the Gadarene (Gerasene) demoniac in Mark 5. He suggests eight distinct symptoms of possession:
 - 1) Indwelling of an unclean spirit (v. 2). This is the cause of the symptoms. It means he was possessed.
 - 2) Unusual physical strength (v. 3).
 - 3) Paroxysms or fits of rage (v. 4). He broke chains and fetters.
 - 4) Disintegration or splitting of the personality (vv. 6-7). The demoniac ran to Jesus for help, yet cried out in fear.
 - 5) Resistance to spiritual things (v. 7). He asked Jesus to leave him alone.
 - 6) Hyperaesthesia or excessive sensibility (v. 7). He knew immediately, without former contact, the true identity of Jesus.
 - 7) Alteration of voice (v. 9). A legion of demons spoke through his vocal facilities.
 - 8) Occult transference (v. 13). The demons left the man and entered into the swine.

- b. The last four characteristics fail as psychiatric illnesses. For example clairvoyance itself is never a sign of mental illness, and a mental patient will never be able to speak in a voice or language he has previously not learned. Yet this is exactly what has happened and still does happen in some cases of possession.
- c. Strictly speaking, transference cannot be classified as a characteristic of the possessed. It is a result of the casting out of demons. At that time they may turn their attention to other objects.
- d. There are cases where demonization is not as clearly evidenced. Consider the woman with the horribly bent back (Luke 13:10-13); the blind and mute man (Matthew 12:22-29); the boy with seizures, incorrectly identified as epilepsy (Mark 9:17-22); magical powers found in the magicians of Pharaoh (Exodus 7:11; 8:7) and in the Samaritan magician Simon (Acts 8:9-10); and the predictive abilities of a slave girl (16:16-18).

3. **Marks suggested by counsellors**

- a. Counsellors of the possessed note several symptoms not unlike the list above. The agreement of many counsellors stands as significant.
- b. *Unger* lists several:
 - 1) Projection of a new personality;
 - 2) Supernatural knowledge (including the ability to speak in unlearned languages);
 - 3) Supernatural physical strength;
 - 4) Moral depravity;
 - 5) Deep melancholy or seeming idiocy, ecstatic or extremely malevolent or ferocious behaviour;
 - 6) Spells of unconsciousness; and
 - 7) Foaming at the mouth.
 - 8) (Note some of these in Luke 9:39, 42.)
- c. From his counselling, *Koch* lists these:
 - 1) Resistance to prayer or Bible reading;
 - 2) Falling into a trance during prayer;
 - 3) Reaction to the name of Jesus;
 - 4) Exhibition of clairvoyant abilities; and
 - 5) Speaking in unlearned languages. He warns those who put so much stress on speaking in tongues that Satan has his counterfeits.
- d. *Lechler* lists the following:
 - 1) Passion for lying and impure thoughts;
 - 2) Restlessness and depression and fear;
 - 3) Compulsion to rebel against God or blaspheme;
 - 4) Violence and cursing;
 - 5) Excessive sexual or sensual cravings;
 - 6) Resistance and hatred of spiritual things;
 - 7) Inability to pronounce or write the name of Jesus;
 - 8) Appearance of mediumistic or clairvoyant abilities;
 - 9) Inability to act on Christian counsel;
 - 10) Resistance to a Christian counselor;
 - 11) Inability to renounce the works of the devil;

- 12) Seizures or spells of unconsciousness;
 - 13) Speaking in unlearned languages;
 - 14) Extraordinary physical strength; and
 - 15) Molestation with pain unrelated to illnesses or injuries.
- e. He advises that some of these marks may stem from mere subjection or affliction rather than actual possession, since their marks have much in common.
 - f. From the above symptoms listed by counselors of present-day demon-possessed persons, we can see the similarities to Biblical examples. We also note that some symptoms of demonization may overlap with some psychological disorders and others extend beyond what can reasonably be explained by that designation.

G. Degrees in Demonization

1. We have already noted some differences in the effects of demonization. However, a few observations are in order here.
2. It is evident, then, that all demonic invasion is demonization of whatever degree of mildness or severity. To call it "demon possession" rather than demonization is Biblically permissible, only insofar as the usage does not attempt to differentiate it from demonization in general or limit it to some cases (the milder forms) rather than all cases (including the more severe forms). While cases of severe demonization are indeed a far cry from very mild forms, they are nevertheless mere variations in degree of the same supernatural phenomenon. Both involve demonic invasion and both involve a degree of Satanic control.
3. Why would there be varying degrees of effects in demonization? The varying degrees of effects in demonization are due to:
 - a. The degree of wickedness in the character of the demons, as Jesus noted (Matthew 12:44-45).
 - b. The number of demons inhabiting. This could result in more control and possibly more violent manifestations. Consider the case of Legion's effect on the Gadarene (Luke 8:30).
 - c. The rank of the inhabiting demons may contribute. The higher ranks exercise more control.
4. We cannot deduce from the Biblical examples, all the symptoms that demonization may produce. Many were oppressed by inhabiting spirits. We are given the ones with notable manifestations so that we can see that Christ performed miraculous deliverances which could not be denied. Some cases may be more unnoticed and perhaps even unknown for some time to the person demonized.

H. Continuation of Demon Possession

1. The Biblical phenomenon of demon possession continued through the days of the early church, was cited at various points in church history, and continues today in many regions.
2. ***In the days of Christ***
 - a. During Christ's public ministry there broke out an unusual display of demonism. The synoptic gospels recount many stories of Christ delivering men, women, and children from possession by unclean spirits. The gospel of Mark, for instance, frequently shows His power as the Servant of God over these evil forces