DEMONOLOGY: THE DOCTRINE OF DEMONS



By Dr. Arnold G. Fruchtenbaum

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TABLE OF CONTENTS

INTRODUCTION 5
I. THE EXISTENCE OF DEMONS 6
A. By Every Writer of the New Testament 6
B. By the Teachings and Actions of Jesus 7
C. By the Recognition of the Disciples 7
II. THE NAMES OF DEMONS 7
A. The Old Testament Names 7
B. The New Testament Names 8
1. Names Containing the Same Greek Root 8
2. Names Containing "Spirit" 9
3. Angels 9
4. Destruction 9
III. THE PERSONALITY OF DEMONS 9
A. Intellect 9
B. Emotion 10
C. Will 10
D. Personal Pronouns 10
IV. THE ORIGIN OF DEMONS 10
A. The Origin of Free Demons 10
1. Demons and Fallen Angels are the Same 10
a. The Same Relationship to Satan 11
b. The Same Essence of Being 11
c. The Same Activities 11
d. The Same Abode 11
e. The Same in the Biblical Text 11
2. The Results of the Fall of Satan on Angels 11
B. The Origin of Confined Demons 12
1. Temporarily Confined Demons 12
2. Permanently Confined Demons 12
a. Genesis 6:1 4 12
(1) The Multiplication of Humanity: Genesis 6:1 13
(2) The Intermarriage: Genesis 6:2 13
(a) Sons of God 13
(b) Daughters of Men 13
(3) The Result of the Intermarriage: Genesis 6:3 15
(4) The Product of the Intermarriage: Genesis 6:4 15
(a) The Nephilim: The Fallen Ones 15
(b) The Giborim: The Mighty Men 16
b. II Peter 2:4-5 16
c. Jude 6-7 17

d. Summary 18
V. THE NUMBER OF DEMONS 18
VI. THE ORGANIZATION OF DEMONS 19
VII. THE CHARACTERISTICS OF DEMONS 19
A. Their Nature 19
B. Their Power 20
C. Their Morality 20
VIII. THE ACTIVITIES OF DEMONS 21
A. Historical Activities 21
B. General Activities 22
C. Particular Activities 22
D. Occult Activities 24
1. The Greek Words 24
2. The Facets of the Occult World 24
a. Deuteronomy 18:9-14 24
b. Acts 8:9 25
c. Acts 16:16 25
3. The Characteristics of Occultism 25
4. The Snares of Occultism 26
a. Spiritism 26
b. Divination 26
c. Magic or Sorcery 27
5. The Bible and Occultism 27
6. The Practice of Occultism 27
IX. DEMONIC CONTROL 28
A. The Definition of Demonic Control 28
1. The Key Word 28
2. The Key Expression 28
3. The Definition 28
4. The Distinctions 29
a. Demonic Harassment 29
b. Demonic Influence 29
5. Can a Believer be Demonized? 29
B. The Symptoms of Demonic Control 30
1. Physical Disease 31
2. Mental Derangement 31
3. Deep Depression 31
4. Self-Reproach 31
5. Suicide 31
6. Passivity 31
7. Immorality 31
8. Bitterness 31
9. Drug Abuse 32

10. Psychic Power 32
11. Animal-Like Tendencies 32
12. Restlessness During Bible Reading 32
13. Multiple Personalities 32
C. The Causes of Demonic Control 33
1. Inheritance 34
2. Experimentation 34
3. Transference 34
4. Unconfessed Sin 35
D. The Tests for Demonic Control 35
1. The Test of the Incarnation 35
2. The Test of the Lordship of Messiah 35
3. The Test of the Blood of the Messiah 35
E. The Cures for Demonic Control 36
1. The Unbeliever 36
2. The Believer 36
F. The Casting Out of Demons 36
1. Examples of Exorcism 36
2. The Means of Casting Out Demons 37
3. Exorcism in Relationship to Unbelievers and Believers 37
a. Unbelievers 37
b. Believers 38
X. DEMONISM AND THE BELIEVER 38
A. Demons Oppose the Saints 38
B. God Uses Demons 39
C. Demons Were Defeated at the Cross 39
D. Believers Have Responsibilities 39
XI. THE FUTURE ACTIVITIES OF DEMONS 39
A. The Church 39
B. The Great Tribulation 39
1. Demonic Invasions 39
2. Demon Worship 40
3. Demonic Confinement 40
4. The Campaign of Armageddon 40
XII. THE DOOM OF DEMONS 40
A. The Millennium 40
B. The Eternal Order 41

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Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.
Ephesians 6:11-12

INTRODUCTION

The English word "demon" comes from the Greek word *daimonia*. This Greek word is used sixty times in the New Testament; nineteen times in the singular and forty-one times in the plural. Demonology, then, is The Doctrine of Demons or The Doctrine of Fallen Angels.

There are five common misconceptions concerning demons that should be mentioned by way of introduction. The reasons why these beliefs are wrong will become evident as this study examines what the Bible says about demons. For now, it is sufficient to note these five wrong views.

The first wrong view is that demons simply do not exist. That, of course, is the view of many naturalists and skeptics of the Bible, as well as most unbelievers.

A second wrong view is that demons are not personalities but are evil emanations without personalities. In other words, they are merely influences or powers and not personal beings.

A third wrong view is that demons are responsible for every sin. This is a wrong view held sometimes even by believers, who believe that every sin they commit is due to a demon or to Satan; hence, that common expression, "The devil made me do it." Sometimes, of course, the devil may have caused one to "do it," but in the majority of cases, it is the individual who is responsible, and not the devil.

A fourth wrong view teaches that demons are responsible for every form of physical infirmity. Some physical infirmities are caused by demons, but not all.

NOTES

A fifth wrong view is that demons are responsible for every form of mental infirmity. Again, they are responsible for some, but not all mental infirmity is caused by demons.

These are the five wrong views that people hold to concerning demons. The truth will be developed throughout this study.

I. THE EXISTENCE OF DEMONS

"Does the Bible really teach that demons exist?" The answer is, "Yes." The Bible does teach that demons do exist, and this can be seen in three ways.

A. By Every Writer of the New Testament

First, the existence of demons is mentioned by every New Testament writer except the author of Hebrews who did mention Satan, the head of demons.

Matthew mentioned demons in Matthew 4:24; 8:16, 28, 31, 33; 9:32 34; 11:18; 12:22, 24; 15:22; 17:18.

Mark mentioned demons in Mark 1:32, 34; 3:15, 22; 6:13; 7:26, 30; 9:38; 16:9.

Luke wrote two books of the New Testament, and he mentioned demons in both. In the Gospel of Luke, demons are found in Luke 4:33; 7:33; 8:2, 27, 35, 36, 38; 9:1, 49; 11:15. In his second book, the Book of Acts, Luke also mentioned demons in Acts 5:16; 8:7; 16:16-18; 19:12-16.

John wrote a total of five New Testament books, mentioning demons in three of these books: in the Gospel of John 8:48-49, 52; 10:20-21; I John 4:1-3; and the Book of Revelation 8:10-11; 9:1-21; 12:7, 9; 16:13-14; 18:2.

Paul, who wrote the majority of the books in the New Testament, mentions demons in three of them: in I Corinthians 10:20-21; Ephesians 6:12; I Timothy 4:1.

James mentioned demons in James 2:19; 3:15.

Peter mentioned demons in II Peter 2:4.

Finally, Jude mentioned demons in Jude 6.

Every writer of the New Testament mentioned demons somewhere in his writings with only one exception, the unknown author of the Book of Hebrews. This writer did, however, mention Satan, and if he

believed in Satan, he obviously believed in the existence of demons.

NOTES

B. By the Teachings and Actions of Jesus

A second way to show that the Bible teaches the existence of demons is by the fact that Yeshua (Jesus) recognized the existence of demons in two ways.

First, He taught that demons really do exist (Mat. 7:22; 10:8; 12:27-28; 25:41; Mk. 7:29; 16:17; Lk. 10:20; 11:18-20; 13:32). Secondly, He clearly recognized the existence of demons because He cast out demons. The very fact that Yeshua cast out demons demonstrated, by His actions, that He taught the existence of demons (Mat. 12:22-29; Mk. 1:39; 5:1-20; Lk. 4:35, 41; 8:29-33; 9:42; 11:14). Clearly, Yeshua recognized the existence of demons both by His teachings and by His actions.

C. By the Recognition of the Disciples

A third way that the Bible clearly teaches the existence of demons is that the disciples, both within and without the apostolic group, recognized their existence. The apostolic group recognized the existence of demons, according to Matthew 10:1. Outside of the apostolic group, the seventy disciples recognized the existence of demons (Lk. 10:17).

There is no question, then, that the Bible clearly teaches the existence of demons.

II. THE NAMES OF DEMONS

Demons are given a number of names in Scripture. This subject will be examined in two categories: first, Old Testament names; and secondly, New Testament names.

A. The Old Testament Names

There are a total of twelve Old Testament names used concerning demons.

First, they are called *the angels of evil* (Ps. 78:49) because that is what they are. The word angel means "messenger," and these are messengers of Satan, who is called "the Evil One."

Secondly, they are called *the sons of God*. Whenever that expression is used in the Old Testament, it always refers to angels. Sometimes it refers to good angels, but it can also refer to evil angels or demons (Gen. 6:2, 4).

A third Old Testament name is *shedim*, a Hebrew word that means "to rule" or "to be lord." It is used of demons in Deuteronomy 32:17 and Psalm 106:37. This name emphasizes a demon's desire to be lord over

NOTES

or to rule over a person, either from the inside, by indwelling him or by controlling him and his activities from the outside.

The fourth Old Testament name is *seirim*, which refers to demons who have the form of a goat. As will be seen later, demons have animal-like features. Some have the form of a goat, and these are known as *seirim*. It is no accident that satanic groups often use the symbol of the head of a goat. This name is used of demons in the Hebrew text in Leviticus 17:7; II Chronicles 11:15; Isaiah 13:21; 34:14.

The fifth Old Testament name is *lilit*, a Hebrew word that refers to a night demon or "demons of the night." It is used of demons in the Hebrew text of Isaiah 34:14.

A sixth Old Testament name is *evil spirit* (I Sam. 16:14-16, 23-24; 18:10; 19:9), emphasizing what a demon is by nature. A demon is a spirit being, but it is an evil spirit being; one that has fallen.

A seventh Old Testament name is *lying spirit* (I Kg. 22:21-22), a term that characterizes what demons are: they are liars; they are characterized by falsehood.

The eighth Old Testament name is *a familiar spirit* (Deut. 18:11; Is. 8:19; 19:3). This is used of demons who are involved with witches, spiritualists, and things of that nature. Demons that reveal themselves through mediums, wizards, and witches are familiar spirits.

A ninth Old Testament name is *gad*, which means "fortune." This is the demon of fortune mentioned in Isaiah 65:11.

A tenth Old Testament name is *meni*, which means "fate"; this, too, is found in Isaiah 65:11.

An eleventh Old Testament name is *elilim* (Ps. 96:5). This is often translated into English as "idols," but it actually refers to demons of idolatry. Behind idolatry is the work of demons and those demons who are especially involved in the work of idolatry are called the *elelim*.

The twelfth Old Testament name is *ketev* (Ps. 91:6), a Hebrew designation that means "destruction." It refers to those demons involved in the work of destruction.

B. The New Testament Names

There are four categories of names found in the New Testament.

1. Names Containing the Same Greek Root

The first category is those names that contain the Greek root for "demon." The meaning of the root for demon is "intelligence." Demons are intelligent beings, and the root word for demon is used seventy-nine times in the New Testament.

From this basic root for demon, a total of six different forms developed. The first form is *daimon* (Mat. 8:31), which means "evil power." The second form is *daimonion*. This is the most basic word for demon, and is used a total of sixty-three times. One example is Luke 4:33. A third form of the root is *daimoniodes*, which means "demoniacal," and it is used only once (Jas. 3:15). A fourth form is *daimonizomai*, meaning, "to be controlled by a demon from within." It is used thirteen times, and one such case is Matthew 4:24. The fifth form is *deisidaimonesteros*, which means, "to be very reverent to demons." It emphasizes the occult world and is used only once (Acts 17:22). The sixth form is *deisdamonis*, which means "demon worship." It, too, is strongly connected with the occult world and is used only once (Acts 25:19).

NOTES

2. Names Containing "Spirit"

The second category of names of demons are those that contain the word *spirit*. The word spirit is used a total of forty-six times in conjunction with demons, and there are five different names. First is *evil spirit* (Lk. 7:21; Acts 19:12-16). Secondly is *unclean spirit* (Mat. 10:1; 12:43; Mk. 1:27; 3:11; 5:13; Acts 5:16; 8:7; Rev. 16:13). Thirdly is *wicked spirit* (Lk. 11:26). Fourthly is *seducing spirits* (I Tim. 4:1). The fifth name combines "spirit" and "demon" together as *spirits of demons* (Rev. 16:14).

3. Angels

A third category of names of demons is *angels*. The word *angel* means "messenger," and demons are referred to as *angels* because they are also messengers, Satan's angels (Mat. 25:41; Rev. 12:7-9).

4. Destruction

The fourth category is the name *destruction*. This is the name of the demon of the *abyss*, according to Revelation 9:11. His Hebrew name is *Abaddon*, and his Greek name is *Apollyon*. Whether the Hebrew or Greek is used, the meaning is the same: *destruction*.

III. THE PERSONALITY OF DEMONS

"Are demons merely emanations, or influences or powers? Or does the Bible teach that demons have personalities?" There are three attributes of personality. If it can be proven that, something has all three of these attributes, then that something is a personality. These three attributes are: intellect, emotion, and will.

A. Intellect

"Do demons have intellect?" The answer is, "Yes." This is evident in six ways: first, demons know who Jesus is (Mk. 1:24); secondly, demons know their own future doom (Mat. 8:28-29); thirdly, demons knew both Jesus and Paul (Acts 16:16-17; 19:15); fourthly, demons know *that God is one* (Jas. 2:19); fifth, demons have a counterfeit system of

doctrine (I Tim. 4:1 3); and sixth, demons have the ability to communicate by speech (Lk. 4:34-35, 41; 8:28-31). Very clearly, demons do have intellect, the first attribute of personality.

NOTES

B. Emotion

"Do demons have emotions?" The answer is, "Yes." This can be seen in two ways: first, they have the emotion of fierceness and anger (Mat. 8:28); secondly, they have the emotion of fear (Mat. 8:29; Jas. 2:19). So demons do have the second attribute, emotion.

C. Will

"Do demons have will?" Again, the answer is, "Yes." And this can be seen in three ways: first, they have the will to make requests (Mat. 8:31, Lk. 8:32); secondly, they have the will to obey commands and orders (Mk. 1:27; Lk. 4:35-36); and thirdly, they have the will to leave a person, seek a new place to live or to return to the place where they formerly lived (Mat. 12:43-45). All of these are evidence of the exercise of will.

Demons do have all three attributes of personality, intellect, emotion, and will, and this shows that demons have personality.

D. Personal Pronouns

There is one other way that it can be proven that demons have personality. When the New Testament speaks of demons, it uses the personal pronoun. It never refers to a demon as an "it," which would be natural if demons were mere emanations. Instead, the text uses the pronouns *we, us, they, your, I*, and *me* in dealing with demons (Mk. 5:6-13; Lk. 8:28-30).

So these personal pronouns, in addition to the attributes of intellect, emotion, and will, clearly show that demons are real personalities.

IV. THE ORIGIN OF DEMONS

In discussing the origin of demons, it will be necessary to separate them into two categories: free demons and confined demons. Ultimately, all demons, both free and confined, have the same origin, they are the angels who fell with Satan at the time of his Fall. All demons were originally free demons, but some of these have since been confined. It will be necessary to draw that distinction.

A. The Origin of Free Demons

1. Demons and Fallen Angels are the Same

To understand the origin of free demons, it is necessary to recognize that demons and fallen angels are one and the same rather than two separate categories of beings. That they are the same can be seen in five ways.

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a. The Same Relationship to Satan

The first evidence is that both demons and fallen angels are said to have a similar relationship to Satan. This relationship is brought out in four ways. First, Satan, who is an angel, is called *the prince of demons* (Mat. 12:24). This indicates that those who follow him are also angels. Secondly, Satan has a well-organized order or rank of angels (Eph. 6:11-12), and it is very reasonable to suppose that these fallen ranks of angels are demons. Thirdly, they are referred to as the devil's angels (Mat. 25:41) and are in all likelihood demons. Fourthly, they are also called Satan's angels (Rev. 12:7-9), and this, too, points to them as being the same as demons. These four passages show that fallen angels and demons have a similar relationship to Satan, implying that they are one and the same.

b. The Same Essence of Being

The second evidence that fallen angels and demons are one and the same is that they have the same essence of being; both are spirit beings.

c. The Same Activities

The third evidence is that demons and fallen angels conduct similar activities in that both seek to enter men, and both war against men and God. Fallen angels do this (Rev. 9:1-2, 11, 13-15), and demons do the same thing (Rev. 9:3-10, 16-21). This indicates that fallen angels and demons are the same.

d. The Same Abode

The fourth evidence that fallen angels and demons are one and the same is that they both share the same abode, the air; they dwell in the atmospheric heavens (Eph. 2:2; 6:12; Rev. 12:7-12).

e. The Same in the Biblical Text

The fifth evidence that demons and fallen angels are one and the same is that in all biblical texts one finds either fallen angels or demons, but never both. No single verse mentions fallen angels and demons at the same time, with every applicable passage speaking of either one or the other.

In order to understand the origin of free demons, it should be remembered that fallen angels and demons are one and the same. Once this is understood, then the origin of free demons can also be understood. Free demons, who are fallen angels, originated at the time of the Fall of Satan in that demons are the angels who fell with Satan.

2. The Results of the Fall of Satan on Angels

Ezekiel 28:11-19 describes the Fall of Satan, who fell *by the abundance* of *his traffic* (v. 16). What the Hebrew terminology implies is that Satan went from one angel to another defaming God, in order to capture the angels' allegiance to himself. Some of these angels were deceived by the satanic lie: that he would accomplish those five *I wills*, including

the desire to be like God (Is. 14:12-14).

Some angels were convinced by Satan's claim, but the majority were not. Those who were convinced by Satan are the ones who fell with him. They are now the demons who are free and doing the bidding of Satan.

There were three results of the fall of these angels: first, they lost their original holiness; secondly, they became corrupt in nature and conduct as the various Old and New Testament names for demons demonstrate; and thirdly, these angels became the demons of Satan.

NOTES

B. The Origin of Confined Demons

In discussing the origin of confined demons, another distinction must be made, because there are two different categories of confined demons: temporarily confined demons and permanently confined demons.

1. Temporarily Confined Demons

Some demons are confined temporarily after being cast out of a person. The demon, *Legion*, of Luke 8:31 did not wish to be sent into the place of confinement and asked to be allowed to go into the pigs instead. Some are confined temporarily after being cast out and then released later.

Many others are confined temporarily now, but are to be released for specific judgments of the Great Tribulation. Revelation 9:1-11 speaks of the release of demons for a period of five months to torment men to a great degree, but short of death. And Revelation 9:13-21 speaks of the release of two hundred million demons for the purpose of killing one-third of the world's population.

The place of temporary confinement for theses demons is the *abyss*. Some are confined there now and will be released during the Great Tribulation; while others are temporarily confined there after being cast out, to be released later to do Satan's bidding again.

2. Permanently Confined Demons

The second category of confined demons are demons who have been confined permanently and will never be released, but who will move directly into the Lake of Fire. There are three key passages that deal with these permanently confined demons.

a. Genesis 6:1-4

A major area of debate among believers is whether this passage refers to angels or not. The purpose of this segment is to show that it does, in fact, refer to angels who are now permanently confined. In order to prove this case, it will be necessary to study these verses phrase by phrase in some detail.

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(1) The Multiplication of Humanity: Genesis 6:1

And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them.

Verse 1 emphasizes the multiplication of humanity before the Flood. The Hebrew word for *men* used here is generic and refers to humanity in general, including male and female. The word, as such, cannot be limited to the sons of Cain. It included both Sethites and Cainites, and both of these groups died in the Flood.

Another key word found in verse 1 is *daughters*, a Hebrew word that means "females." The emphasis in the second part of verse 1: *daughters were born unto them*, is on the female portion of humanity. Again, the expression cannot be limited, as some teach, to the female descendants of Cain. It simply is a word that means "the female portion of the population." Verse 1 could read: "Men, humanity, multiplied, and daughters, females, were born unto them." The distinction in verse 1 is not between male Sethites and female Cainites, but the emphasis is on the female portion of humanity in general, which would include both Cainites and Sethites.

(2) The Intermarriage: Genesis 6:2

that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose.

Verse 2 describes an intermarriage.

(a) Sons of God

The first key phrase of verse 2 is: *sons of God*. The phrase *the sons of God* is a general term, which means, "to be brought into existence by God's creative act." Because this term carries this meaning, it is used very selectively. Throughout the Old Testament, the term *sons of God* is always used of angels. This is very clear when the same usage is compared with usages in the Old Testament. Elsewhere, the term is used in Job 1:6; 2:1; and 38:7. No one debates that the other places where *sons of God* is found in the Old Testament clearly refer to angels. But some want to make Genesis 6:1-4 the one exception, though there is simply no warrant for making such an exception here.

In the New Testament, the term *sons of God* is expanded. Adam is called the *son of God* in Luke 3:38, because he was brought into existence by creation. Believers are called "sons of God" in John 1:12, because believers are considered to be a new creation according to Galatians 6:15. But in Genesis, the text is dealing with a specific Hebrew expression, *benei elohim*, and as it is used in the Hebrew Old Testament, it is a term that is always used of angels. The distinction in this passage, then, is not between Sethites and Cainites, but between humanity and angels. The word men here emphasizes humanity; the term sons of God emphasizes angels.

(b) Daughters of Men

The second key expression in verse 2 is: *daughters of men*. This is a generic term for women, which includes females of both Sethites and

Cainites. What the verse is saying is: *that the sons of God saw the daughters of men*. There is no justification for this verse to be interpreted to mean, "godly males intermarried with ungodly females." Would truly godly men marry ungodly females? *The daughters of men* simply means "womankind," and the *sons of God* refers to angels. If the meaning is kept consistent with its usage elsewhere in the Old Testament, the passage is clearly speaking of fallen angels intermarrying with human women. This is obvious in two ways.

First, it is always a one-way intermarriage; it is always *sons of God* marrying *daughters of men*. There is no record of "daughters of God" marrying "sons of men." If the distinction was between Sethites and Cainites, it simply would not happen this way. In human society, intermarriage occurs both ways. Today, saved males sometimes marry unsaved females, and sometimes saved females marry unsaved males. If the other claim were true, it would mean that male Sethites married female Cainites, but that male Cainites never married female Sethites, which is entirely unlikely. Intermarriage would thus be confined to godly men with ungodly women, but not godly women with ungodly men. But in Genesis 6, there is only a one-way intermarriage; the *sons of God* intermarrying with the *daughters of men.*

Secondly, the context clearly speaks of a cohabitation that is unusual and unnatural and causes the worldwide Flood. Genesis 1-4 deal with the angelic cause of the worldwide Flood, while Genesis 5-6 deal with the human cause. Cohabitation between Sethites and Cainites would not be unusual or unnatural, while cohabitation between angels and humans would be.

Those who do not like this teaching object to it by quoting Matthew 22:30, claiming that this verse clearly teaches that angels are sexless: *For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven.*
What Yeshua said is that human beings at *the resurrection* and *in heaven* do not *marry, nor are* they *given in marriage*. The angels that Yeshua was speaking of are *angels in heaven*. The comparison is not with angels in general, but with *angels in heaven*. The emphasis is that *in heaven* good angels *neither marry, nor are given in marriage.* Matthew 22:30 makes the same point about human beings. Humans *in heaven* do not marry, nor are they given in marriage. But what about humans here on earth? Humans on earth certainly do marry and are given in marriage. This is a contrast between what happens *in heaven* as over against what happens here on earth. Genesis 6, however, is speaking of angels on earth.

Angels in Heaven do not marry, nor are they given in marriage, and humans in Heaven will not marry nor be given in marriage. Angels are never declared to be sexless; in fact, the masculine gender is always used. Matthew 22:30 teaches that angels do not procreate after their

NOTES

kind, meaning that angels do not give birth to other angels. In both the Old and New Testaments, angels are always described in the masculine gender, not in the feminine, nor the neuter. Whenever angels became visible, they always appeared as young men, never as women (Gen. 18:1-19:22; Mk. 16:5-7; Lk. 24:4-7; Acts 1:10-11). So Matthew 22:30 cannot be used as an argument against the angelic interpretation of Genesis 6:1-4 because it is dealing with a situation on earth, not in Heaven; nor does Matthew 22:30 teach that angels are sexless.

NOTES

Another question is, "Why did Satan have some of his fallen angels intermarry with human women? Why bother?" The reason can be understood by investigating the greater context of Genesis. Three chapters earlier, the first messianic prophecy is recorded (Gen. 3:15). This prophecy declared that the Messiah would be born of the Seed of the woman, and this Seed would crush the head of Satan. What was happening in Genesis 6:1-4 was a satanic attempt to corrupt the Seed of the woman by having some of his angels take on human form, again, angels always appear as young males when they take on human form, and intermarry with humankind to try to corrupt the Seed. Thus, events of Genesis 6:1-4 were a satanic attempt to nullify the prophecy of Genesis 3:15.

(3) The Result of the Intermarriage: Genesis 6:3

The result of this intermarriage was the judgment of God: *And Jehovah said, My Spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years.*

In verse 3, God pronounced the judgment: the Holy Spirit would not continue to strive with this kind of evil forever, and God decreed the destruction of humanity to be fulfilled one hundred and twenty years later. The means of the destruction would be the Flood. The purpose of the Flood was to destroy the product of the union of angels and women, as discussed in the next verse.

(4) The Product of the Intermarriage: Genesis 6:4

The Nephilim were in the earth in those days, and also after that, when the sons of God came unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.

To get a clearer concept of the meaning of this verse, individual parts must be discussed first.

(a) The Nephilim: The Fallen Ones

First is the name *Nephilim*. In some translations, the word *Nephilim* has been translated to the word "giant." People reading this picture huge human beings. But the word in Hebrew does not mean giants, rather, it means, "fallen ones." The word does not refer to giants in the sense of huge beings, but to a race of fallen ones. The reason it was translated as giant is very interesting. In the *Septuagint*, the Greek translation of the Old Testament done about 250 B.C., the Jewish scholars translated verse 4 by the Greek word *gigentes*, which means "Titan." Our English

word "giant" comes from this Greek word, *gigentes.*

NOTES

"But what were the Titans in Greek mythology?" They were part-man and part-god, because they were products of gods and men. When the Jewish scholars in 250 B.C. translated the word *Nephilim* to Greek, they used the Greek word for Titans, because they recognized this to be a union, not of two types of human beings, instead, they correctly viewed it as a union of angels and humans, which produced a being that was neither angelic nor human. These Jewish scholars, who lived so much closer to the time when Moses originally wrote this passage, clearly understood this to be an intermarriage between angels and human women. As a result of this union, a new race of beings called the Nephilim, a race of fallen ones, came into being. They were *gigentes*, super, human, but not in size. They had human characteristics but were, at the same time, super-human. They had extra capacities, both mentally and physically, though they may not have been any larger than normal human beings.

It is from the events of Genesis 6:1-4 that the source of Greek and Roman mythologies was derived. These mythologies record how gods from Mount Olympus intermarried with human beings on earth and produced children who had super-human characteristics, and were greater than men but less than gods. Thus, the Book of Genesis details the true history of what happened, while Greek and Roman mythologies give the corrupted account. In Greek and Roman mythologies, the human perspective is given, and what happened is elevated to something special and glorified; but God called it sin.

(b) The Giborim: The Mighty Men

The second word to note in this verse is *giborim*, which is translated as *the mighty men…the men of renown.* Again, because this was a product of fallen angels and human women, they were unique; they were the *giborim*. Notice that there is no mention of mighty women, which would be strange if this were a product of a normal union. After all, a normal union produces both males and females. If this were a natural union, then the product should have been mighty men and mighty women. But the result is only *mighty men*, because this is a new race of beings that is neither human nor angelic. The only way to explain the origin of the *giborim* is that they came from this union, which is the point of verse 4.

Only by the angelic explanation of Genesis 6 do other areas of biblical teaching make sense. It provides the only adequate explanation for certain statements in II Peter and Jude, which will be studied next. It is a peculiar sin; it is connected to the Flood; and it is different from the original Fall of the angels; otherwise, all fallen angels would be permanently confined.

b. II Peter 2:4-5

For if God spared not angels when they sinned, but cast them down to hell, and

NOTES

committed them to pits of darkness, to be reserved unto judgment; and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly.

Verse 4 gives the location of the permanently confined demons. The temporarily confined demons are found in the abyss, but the permanently confined demons are elsewhere. The Greek word translated in this passage as *hell* is *Tartarus*. *Tartarus* is a section of *Sheol* or *Hades* where the permanently confined demons are located. Both the *abyss* and *Tartarus* are sections of *Sheol* or *Hades*. The *abyss* is for demons that are temporarily confined, but *Tartarus* is for demons who are permanently confined. *Tartarus* is referred to as *pits of darkness*, and these angels are *reserved* [there] *unto judgment*. This will be the Great White Throne Judgment, the final judgment. This means that at no time will these angels ever be released. When the time comes, they will go directly from *Tartarus* to stand before the Great White Throne Judgment, and then be cast into the Lake of Fire. There will never be a time when they will be free to roam; they are permanently confined.

Verse 5 reveals the timing of their confinement, which was in conjunction with the Flood. This agrees well with the events of Genesis 6:1-4, which are events that are also connected with the Flood. The purpose of the Flood was to destroy this product of fallen angels and human women.

By comparing the II Peter passage with the Genesis passage, there is good evidence to show that Genesis is not speaking about Sethites intermarrying with Cainites, but fallen angels intermarrying with human women. This is a valid conclusion just from a study of the Old Testament passages themselves. However, the New Testament also supports this particular interpretation.

c. Jude 6-7

And angels that kept not their own principality, but left their proper habitation, he has kept in everlasting bonds under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire.

Verse 6 emphasized the fall of a select group of angels and described their fall in four statements. First: *they kept not their own principality*. The word *principality* is frequently used of the angelic realm and is one of the various ranks within the angelic realm. It means that they did not remain in their position and place of rank within the satanic cosmos. Secondly: they *left their proper habitation*. They left the demonic-angelic sphere of operation and entered into the human sphere by taking on the form of young men and intermarrying with human women. Thirdly: they are now *kept in everlasting bonds under darkness*. Here, Jude mentioned the same thing as Peter; that these angels are now permanently confined. Peter also revealed the place of their confinement: *Tartarus*. Fourthly: they are to be kept there until *the*

NOTES

judgment of the great day. Again, Jude reaffirms Peter's statements that they are being kept in bondage until *the judgment of the great day*. This also is the Great White Throne Judgment. Once again, it is reaffirmed that these demons will never be free to roam around but are permanently confined in *Tartarus*. When the time comes, they will be taken out of *Tartarus* to stand before the Great White Throne Judgment, and then be cast into the Lake of Fire.

Verse 7 deals with the nature of their sin. The key phrase is: *in like manner*. In like manner, *as Sodom and Gomorrah*, they went *after strange flesh*. The sin that these angels committed is similar to the sin of Sodom and Gomorrah, the sexual sin of going after *strange flesh. Strange flesh* means sexual union that is unnatural or contrary to nature. In the case of Sodom and Gomorrah, the *strange flesh* was homosexuality. In the case of these angels, the *strange flesh* was female flesh. Instead of remaining in their usual state of residence, they invaded a new state of residence of alien flesh to commit gross sexual immorality. So Sodom and Gomorrah and these angels have one thing in common; they are guilty of sexual sins. In the case of Sodom and Gomorrah, it was homosexuality; in the case of these angels, it was intermarrying into the human sphere.

By comparing the Genesis passage with the passages in II Peter and Jude, it is clear that these were angels who intermarried with human women, and not simply Sethites who intermarried with Cainites.

d. Summary

To summarize the origin of demons: all demons have the same initial origin in that they fell with Satan. However, sometime after that fall, some of Satan's fallen angels married human women for the purpose of trying to corrupt the Seed of the woman in order to thwart the first messianic prophecy of Genesis 3:15. These particular angels are now permanently confined in *Tartarus*. The others are free, but periodically many of them are temporarily confined in the abyss before eventually being released to roam free again. The difference is between receiving a temporary sentence in jail as over against a life sentence. Eventually, of course, all demons will be eternally confined in the Lake of Fire following the Great White Throne Judgment.

V. THE NUMBER OF DEMONS

"How many demons are there in the universe?"

First, there are several indications that there are a great number of demons. For example, Mark 5:9, 15 and Luke 8:30 mention a *legion* of demons residing in one person. A *legion* consisted of anywhere from four thousand to six thousand demons. So this one person had between four to six thousand demons residing in him. Revelation 9:16 mentions two hundred million temporarily confined demons.

NOTES

Secondly, while the Scriptures never specify an exact number of demons, Revelation 12:3-4 reveals the percentage of angels that fell with Satan: *And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stands before the woman that is about to be delivered, that when she is delivered he may devour her child.*
This passage states that *the dragon*, who is Satan, drew with him one-third of the *stars*. Whenever the word *star* is used symbolically, it is always the symbol for an angel. The fact that Satan drew one-third of the *stars* reveals that of the entire body of angels, one-third followed Satan in his original revolt. One-third of the original number of angels became demons, while two-thirds remained loyal to God.

As to how many demons there are, the answer is: *innumerable*. According to Hebrews 12:22-24, there was an *innumerable* [number] *of angels* created. So there are a great number of demons, but the exact number is not given.

VI. THE ORGANIZATION OF DEMONS

The fallen angels are as organized as the good angels are, with the same titles and ranks. I Corinthians 15:24 speaks of three different ranks in the organization of angels: *rule, authority*, and *power*. Ephesians 6:12 lists: *powers, principalities,* and *world-rulers*. Colossians 2:15 mentions: *principalities* and *powers*. The Old Testament tells of demons that function as rulers over nations; such as, *the prince of the kingdom of Persia* (Dan. 10:13-20) and *the prince of Greece* (Dan. 10:20).

What is obvious is that the organization of demons is an imitation of the organization of elect angels, with similar ranks and orders. Satan and all demons were once part of the divine order of Creation, so they were well aware of the organization of angels that God has in Heaven.

VII. THE CHARACTERISTICS OF DEMONS

The characteristics of demons can be divided into three categories.

A. Their Nature

The first category concerning the characteristics of demons is their nature, and here, four things should be mentioned.

The first thing about their nature is that they are spirit beings. In fact, demons and unclean spirits are one and the same. This is obvious by comparing parallel accounts. For example, Matthew 17:18 mentions a *demon*, but the parallel account in Mark 9:25 calls it an *unclean spirit.* We also find the terms *demon* and *unclean spirit* used interchangeably in Matthew 8:16; Luke 9:38-39, 42; 10:17, 20. The interchangeable use of these terms shows that demons are spirit beings. It is because they

NOTES

are spirit beings that a great number of them can exist in a small space; thus, a legion of demons can reside in one human body (Lk. 8:30). Furthermore, Ephesians 6:12 teaches that demons are not composed of *flesh and blood.*

The second thing about the nature of demons is that they are bodiless; they do not have physical bodies (Mat. 12:43-45; Mk. 5:12). They can possess a physical body, but they do not have bodies of their own.

The third thing about their nature is that while they are spirit beings, they have clear shapes and features, which are frequently animal-like (Rev. 9:7-10, 17-19; 16:13-14).

The fourth thing about the nature of demons is that they seek to possess men, as their power is to some extent dependent upon their possession of men (Mk. 5:1-13; Acts 16:16; 19:16).

B. Their Power

A second category concerning the characteristics of demons is their power, and four things should be mentioned.

The first thing about their power is that they have the power to control men from within as seen in Mark 5:1-5; Acts 19:16.

The second thing about their power is that they can afflict men as we see them doing in Revelation 9:1-21 when, in the Great Tribulation, they will afflict unbelievers for five months.

The third thing about their power is that demons can perform miracles as we see in Revelation 16:14.

And the fourth thing about their power is that they have the ability to appear visibly. We see this in Revelation 9:7-10, 17-19; 16:13-14.

C. Their Morality

The third category of the characteristics of demons concerns their morality, and here nine things should be noted.

The first thing about their morality is that they are called *unclean* spirits, as they are, in their morality, unclean (Mat. 10:1; Mk. 1:23, 27; 3:11; 5:2; 9:25; Lk. 4:36; Acts 8:7; Rev. 16:13).

The second thing about their morality is that they are *evil spirits,* corrupt in their nature (Lk. 7:21).

The third thing about their morality is that they are fierce and vicious (Mat. 8:28).

The fourth thing about their morality is that they are also vile and

malicious (Lk. 9:39).

The fifth thing about their morality is that they are characterized by extreme viciousness (Mk. 9:20).

The sixth thing about their morality is that they have a counterfeit system of doctrine (I Tim. 4:1-3), and this counterfeit system has at least six main points: apostasy from the faith; giving in to seduction; living a life of hypocrisy; having a lying tongue; a loss of the exercise of conscience; and a denial of the liberty of the believer in the areas of marriage and eating.

The seventh thing about their morality is that their immorality leads to further immorality (Lk. 8:27).

The eighth thing about their morality is that they are described as being part of this darkness controlled by Satan (Eph. 6:12).

The ninth thing about their morality is that they are not all equally wicked, for there are degrees of wickedness even among demons (Mat. 12:43-45).

VIII. THE ACTIVITIES OF DEMONS

This will be discussed in four categories.

A. Historical Activities

The first category has to do with historical activities in that demonic activity increases and decreases at certain periods of time. Throughout the Old Testament, there was very little demonic activity, and only in rare cases was this recorded.

But with gospel history, there was a sudden inundation of demonic activity. Suddenly, demons were everywhere, and Yeshua was confronted with them wherever He went. The reason for this is found in Revelation 12:1-5, which states that while Yeshua was on earth during the First Coming, Satan brought down his entire demonic cohort from their present abode in the atmospheric heavens to the earth; not just to the earth in general, but specifically to the Middle East, particularly into the Land of Israel. The reason Satan brought the majority, perhaps all, of his demons into this area was to try to thwart the purpose of the First Coming of Yeshua. Satan was there manipulating events and people to try to keep the Messiah from the cross by having Him killed either prematurely as a babe in Bethlehem, or in a wrong manner; such as, by the sword or by stoning. For this reason, there was tremendous demonic activity during the gospel period, because Satan brought down his entire demonic cohort to the earth.

NOTES

NOTES

Then, as history moves on to the Book of Acts and beyond, demonic activity is reduced to the level that it was in the Old Testament.

Finally, in the future during the Great Tribulation, there will once again be heavy demonic activity. The Book of Revelation mentions demons frequently, so much, so that it seems demonic, activity will approximate the level of that in the gospel stage. And it will again be for a similar purpose: to try to thwart the Second Coming of the Messiah. The Second Coming will not occur until the Jewish people ask Jesus to return. Knowing this, Satan will use all of his demons during the Tribulation to attempt to move the entire world against the Jews, to try to annihilate them once and for all before they have a chance to plead for the Messiah's return. Satan's hope is to destroy all of the Jews before there is a national regeneration of Israel; then there would be no Second Coming, and Satan's "career" would be eternally safe. For that reason, there will be an increase in demonic activity in the Great Tribulation.

Basically, the history of demonic activity can be divided into four eras. First, there was little activity from Genesis until the Gospels. Secondly, there was tremendous activity during the history of the Gospels. Thirdly, from Acts until the Tribulation, demonic activity is reduced. Fourthly, during the Great Tribulation, there will once again be a tremendous increase in demonic activity.

B. General Activities

In a general sense, demons are involved in three main activities. The first general activity is that they try to thwart the purpose of God. One example of this is found in Daniel 10:10-14, where it is recorded that a leading demon held an angel of God captive for three weeks to try to prevent God's revelation to Daniel of things to come. Another example is in Revelation 16:12-16, where demons will aid in gathering the nations for Armageddon to try to halt God's plan for the Second Coming.

A second general activity is to extend Satan's authority over his cosmos by doing his bidding (Eph. 2:1-2; 6:11-12).

The third general demonic activity is that demons can and are used by God to carry out His own purposes, plan, and will. For example in I Samuel 16:14, a demon was used to torment Saul. In I Kings 22:19-23, a lying demon was used to arrange for the death of Ahab. And in II Corinthians 12:7, a demon was allowed to be used to keep Paul humble. God will use demons to carry out His own purposes.

C. Particular Activities

The third category of activities of demons has to do with their particular or specific activities, and here twelve specific activities should be noted.

NOTES

The first particular activity of demons or fallen angels is that they are related to the control of nations. Just as God has good angels controlling nations, Satan has evil angels controlling nations. Daniel 10:10-14 speaks of the demonic prince of Persia, and Daniel 10:20-21 speaks of the demonic prince of Greece.

The second particular activity is that demons can and do inflict physical maladies. For instance, a demon can inflict dumbness or muteness (Mat. 9:32-33; 12:22; Mk. 9:17); deafness (Mk. 9:25); curvature of the spine (Lk. 13:10-13); epilepsy (Mat. 17:15-18; Mk. 9:20; Lk. 9:37-42); blindness (Mat. 12:22); and personal injury (Mk. 9:18). Demons can inflict physical maladies, but not all physical maladies are caused by demons. There is a distinction between physical problems caused by human frailty and those caused by demons (Mat. 4:24; 8:16).

A third particular activity is that demons can cause insanity (Mk. 5:1-5; Lk. 8:26-27).

A fourth particular activity is that they can give great physical strength (Mk. 5:1-4; Lk. 8:29).

A fifth particular activity is that they can cause suicide (Mk. 9:22).

A sixth particular activity is that demons can possess animals (Mk. 5:12-13).

A seventh particular activity is that demons promote idolatry (Lev. 17:7; Is. 65:11; Deut. 32:17; Zech. 13:2; Hos. 4:12; Acts 17:22; I Cor. 10:20).

An eighth particular activity is that they can cause men to worship demons (Rev. 9:20-21).

A ninth particular activity is that demons cause impurity and immorality (Lk. 8:27).

A tenth particular activity is that demons promote false doctrine (I Tim. 4:1; Jas. 3:15; I Jn. 4:1).

An eleventh particular activity is that they oppose the spiritual growth of believers (Eph. 6:12).

And a twelfth particular activity is that they attempt to separate believers from the love of God (Rom. 8:38).

There is another activity, the control of men from within, but this is something to be studied in a totally different context, so it will be not be covered here.

NOTES

D. Occult Activities

This category concerning the activities of demons in relationship to the occult is an extensive subdivision, so it will be divided into six units.

1. The Greek Words

There are three key Greek words, which connect demonism with the world of the occult. The first word is *deisidaimonia*, which means "a reverence for demonic things" (Acts 25:19). The second Greek word is *deisidaimonesteros*, which means "a reverence for demons." The previous word meant a reverence for demonic things like occult objects, but the second word reveals what is behind it, and that is a reverence of demons themselves (Acts 17:22). The third Greek word is *daimoniodeis*, which literally means "demonic things," such as occult things (Jas. 3:15).

We can derive a basic meaning of the "occult" from these three Greek words. What is meant by the term occult? First, occult refers to things, which are "covered over." Secondly, the occult refers to things, which are "hidden and concealed." Thirdly, the occult refers to things, which are "secret." Fourthly, the occult refers to things, which are "mysterious." These four elements help to define the meaning of occult: things, which are covered over, hidden and concealed, secret, and mysterious. Occult practice, therefore, is an attempt to go beyond the five senses in order to gain hidden knowledge and understanding.

2. The Facets of the Occult World

In dealing with the facets of the occult world, three passages of Scripture need to be considered.

a. Deuteronomy 18:9-14

The first is Deuteronomy 18:9-14, in which Moses mentions eight facets of the occult world. First, *divination*, which means "fortune-telling by magical means." Secondly, *augury*, which is soothsaying and trying to determine the future by reading the entrails of animals. Thirdly, the *enchanter*, a magician who puts others under a demonic spell or under demonic control. Fourthly, the *sorcerer*, which refers to witches and witchcraft and also includes the area of astrology. Fifth, the *charmer* or one who practices magic miracles, incantations, and hypnotism. Sixth, the *consulter with a familiar spirit*, which refers to a medium who is controlled by a demon. The demon is called a *familiar spirit* probably because this was the demon who had been assigned to the deceased person. Because this demon had observed the deceased person all of his life and knows all his secrets, the demon knows how to imitate the deceased person well and is able to pretend that he is the spirit of that dead person. Seventh, the *wizard*, who is the clairvoyant or the psychic person. The word *wizard* refers to a masculine witch. Eighth, the *necromancer*, who is the medium that consults the dead.

NOTES

b. Acts 8:9

The second passage of Scripture is Acts 8:9, which mentions *sorcery*.

c. Acts 16:16

And the third is Acts 16:16, which mentions *divination*. It is interesting that the Greek word translated as *divination* literally reads: "the spirit of a python." The python is a snake, and the snake is connected with Satan in Scripture (Gen. 3:1-15; Rev. 12:9; 20:2). So he is the ultimate source of all occultism.

Demons and occultism work hand in hand. In fact, occultism would not exist without demons. If there were no demons, there would be no occult.

3. The Characteristics of Occultism

There are six specific characteristics of occultism. The first characteristic of occultism is that it always involves some contact with the demonic world. This is evident from the fact that in every case where occult practices are mentioned, the root word in the Greek harks back to demons. The various facets of the occult world are all connected with demonic activity.

The second characteristic of occultism is that it involves the uncovering or unveiling of hidden knowledge of the past or future. This is evident from the three Greek words discussed earlier.

The third characteristic of occultism is that it makes promises of extra power. This is what attracts people to the occult world. It makes promises of mental powers; the ability to control other people; and it promises the power of miracles.

The fourth characteristic of occultism is that it can lead to the passing on of demonic control to *the third and fourth generation*, according to Exodus 20:3-5. This point is a deduction, because the sin that is passed on to *the third and fourth generation* is that of the worship of another god. In the context of that Old Testament passage, God warned that idolatry and the worship of any other gods would bring punishment, and He would *visit the iniquity...upon the children* and the children's children *to the third and the fourth generation*. Demons are heavily involved in the area of idolatry and encourage the worship of idols, which is the worship of other gods. Because of the connection between idolatry and Demonology, occultism, therefore, can lead to the passing on of demonic control *to the third and the fourth generation.*

The fifth characteristic is that occultism requires a meditative or a passive state for demons to operate or take control. That is why areas like hypnotism, Eastern meditation, and drug abuse are so dangerous. The sixth characteristic of occultism is that it creates a strange magnetism that draws the participant while, at the same time,

frightens him. People are attracted to it and move into it, but always with some degree of fear and trepidation.

NOTES

4. The Snares of Occultism

This concerns the occult traps by which Satan snares people into the world of the occult, and, therefore, also into demonism. These snares can be subdivided into three categories.

a. Spiritism

In its basic form, "spiritism" is "the consultation with the dead." In the history of occultism, this has taken on five main features or forms.

First, there is physical phenomenon. This includes levitation, by which the body is lifted; apports, which is the transference of objects from one place to another and moving one solid through another; and telekinesis, which is simple movement of objects without having them move through another solid object.

A second form of spiritism is psychic phenomenon. This includes spiritualistic visions; automatic writing, which is writing the message of a demon; speaking in a trance; materialization; table-lifting; tumbler or glass moving; and excursions of the psyche.

A third form of spiritism is metaphysical phenomenon. This includes apparitions, which are visions of a spirit in human form; and ghosts, which are localized in one place such as "haunted houses."

A fourth form of spiritism is magic phenomenon. This includes magic persecutions, such as the infliction of disease mentioned in Numbers 22:6-7; 24:1. Baalam was involved in this form and was called "Baalam the Soothsayer" (Josh. 13:22). It also includes magic defense. The fifth form of spiritism is cultic phenomenon. This includes spiritualistic cults, spiritism proper, and necromancy. Necromancy is an old form prevalent in biblical times and is mentioned in I Samuel 28:3-4; I Chronicles 10:13; Isaiah 29:4.

b. Divination

A second occult trap is "divination." In its root meaning, divination means, "the foretelling of the future." Divination is the art of obtaining secret, illegitimate knowledge of the future. There are two different types: first is augury or artificial divination, the skill of reading and interpreting signs and omens. This practice is found in Ezekiel 21:21. A second type is inspirational divination: receiving information from a demon speaking through a medium. An example of this is Acts 16:16-18.

There are four key biblical words, which refer to the category of divination, and these are all in the Book of Daniel. For example, in Daniel 1:20; 2:2, 10, 27; 4:7; 5:11, 15; these four words are: *magicians*,

enchanters, *sorcerers* or *soothsayers*, and *Chaldeans*.

NOTES

Like spiritism, divination takes on various forms, at least ten of which can be listed. First, the most popular form is astrology. It is popular today but goes back to ancient times. In the Scriptures, it is mentioned in Deuteronomy 17:2-7; II Kings 23:5; Isaiah 47:12-13; Jeremiah 10:2; Amos 5:25-26; Acts 7:41-43. Secondly, cartomancy, which is card-laying and tarot cards. Thirdly, psychometry or trying to determine one's characteristics through the owner's objects. Fourthly, palmistry or palm reading. Fifth, the divining rod or water witching. Sixth, the rod and the pendulum or using a map to locate hidden objects or persons. Seventh, prophetic dreams and visions, found in Jeremiah 29:8-9. Eighth, the practice of Ouija boards. Ninth, crystal balls. Tenth, clairvoyance, which is also an old form mentioned in Genesis 44:5; Isaiah 47:9.

c. Magic or Sorcery

Magic or sorcery is the bringing about of certain results beyond man's power through the enlistment of supernatural agencies; it is the actual use of demons to bring about supernatural results.

This, too, has taken on a number of forms, at least thirteen of which are known. First, black magic, which claims to use the forces of evil or Satan. Secondly, white magic, which claims to use the forces of good or God. Actually, both black and white magic are of Satan. Thirdly, natural magic, which claims to use the forces of nature. Fourthly, mental suggestion, which is transference of thoughts from one mind to another. Fifth, criminal hypnosis, which is hypnotizing someone to do something evil. Sixth, magical mesmerism which is healing by touching. Seventh, healing magic. Eighth, love and hate magic or the use of love and hate potions. Ninth, execration cursing, in which a person pronounces upon someone a specific curse that will come to pass, such as by the use of a voodoo doll. Tenth, fertility charms. Eleventh, binding and loosing or the claim to have the power to bind and loose Satan. Twelfth, death magic. Thirteenth, the wearing of amulets to ward off bad luck, which is also a rather ancient practice found in Genesis 35:4; Judges 8:21, 26; Isaiah 3:18.

5. The Bible and Occultism

The fifth point to make about the occult world is that the Bible clearly prohibits any contact with the occult. Such prohibitions are found throughout the Scriptures (Ex. 22:18; Lev. 19:26, 31; 20:6, 27; Deut. 18:9-14; I Sam. 15:23; II Kg. 21:6; Is. 8:19; Jer. 29:8-9; Mic. 5:12; Acts 19:18-20).

6. The Practice of Occultism

In spite of all of these clear prohibitions, the practice of sorcery was nevertheless rather popular throughout biblical history (Gen. 41:8; Ex. 7:11; II Kg. 9:22; 17:17; 23:24; II Chr. 33:6; Is. 19:3; Jer. 27:9-10;

Ezek. 21:21; Dan. 1:20; 2:2, 27; 4:7; 5:11; Nah. 3:4; Mal. 3:5; Mat. 7:22-23; Acts 8:9-11; 13:6-11; 19:19; Gal. 5:20; II Tim. 3:8). The Bible records the heavy practice of sorcery, but it clearly forbids believers to have any contact with the occult world.

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IX. DEMONIC CONTROL

The next main division of Demonology is demonic control. Sometimes this is called "demonic possession," but in this manuscript, it will be called demonic control for reasons which will be explained below. This division will be discussed in six units.

A. The Definition of Demonic Control

In order to arrive at a clear definition, one must first deal with the key word and then the key expression.

1. The Key Word

The key word is *daimonizomai*, which means, "to be demonized." It means, "to be controlled by a demon from within." This is the word that is frequently translated as "possessed by a demon." The problem with this translation is that the Greek word for "possession" is never used in conjunction with demons. What is found is always *daimonizomai* or "to be controlled by a demon from within." Rather than defining or translating the term as "demon possession," implying ownership by a demon, it would be far wiser to simply translate it as "demonic control." The best definition of the key word *daimonizomai* is demonic control, one is controlled by a demon. This key word is found in the Greek text of Matthew 4:24; 8:16, 28, 33; 9:32; 12:22; 15:22; Mark 1:32; 5:15-16, 18; Luke 8:36; John 10:21.

2. The Key Expression

The key expression that means the same thing as the word *daimonizomai*, though the word itself is not used, is "to have a demon." The key expression emphasizes residency. The emphasis of the key word is on control, but the emphasis of the key expression is on residency in that with demonic control the demon is residing within that person. This key expression is found in Matthew 11:18; Luke 7:33; John 7:20; 8:48; 10:20; Acts 8:7; 16:16.

3. The Definition

By combining the key word and the key expression, a specific definition can be derived. By way of definition, demonic control involves a demon residing in a person and exercising direct control over that person with a certain degree of derangement of the mind or physical upset of the body. This definition takes into account both the key word, the key expression, and the results. Again, demonic control involves: a demon residing in a person, emphasizing the key expression; exercising direct control over that person, emphasizing the key word; resulting in a certain degree of derangement of the mind or

NOTES

body, which is the result of a demon residing in a person and exercising direct control.

A good example of this in practice is Matthew 12:43-45, which discusses the demon's place and emphasizes both the key word and the key phrase. In Mark 5:1-20, there is an example of the result of demonic control, both in the physical and mental aspects.

4. The Distinctions

To get a clearer picture of what is meant by demonic control, a distinction needs to be made between demonic control and two other types of demonic activities.

a. Demonic Harassment

One type of demonic activity is demonic harassment, where a demon harasses a person from without. An example of this is found in Romans 15:22 and I Thessalonians 2:18. These two passages speak of hindering; Satan hinders the plans of a believer. This is demonic harassment, when demons hinder the work of a believer.

b. Demonic Influence

A second type of demonic activity that must not be confused with demonic control is that of demonic influence. An example of this is Matthew 16:21-23. After Yeshua made the statement that He was going to die, Peter said that no such thing would come upon Him. Then Yeshua turned around and, facing Peter, He said: *Get you behind me, Satan*. Obviously, Satan was trying to keep the Messiah from the cross. At that point, Peter had been influenced by Satan to try to dissuade Yeshua from going to the cross. Peter was under demonic influence.

Demonic control should be distinguished from both demonic harassment and demonic influence. Demonic harassment and demonic influence are activities outside the person, but demonic control takes place inside the person.

5. Can a Believer be Demonized?

In light of this definition, can a demon control a believer? Normally this question is phrased, "Can a believer be possessed by a demon?" As pointed out earlier, the word "possession" is not a good word to use, because the Greek text never uses that term. If by possession one means "ownership," the answer is, "No! A believer can never be possessed by a demon in the sense of ownership." According to I Corinthians 6:20, the believer has been purchased by the Messiah, he is owned by the Messiah, and he can never be owned by Satan; he can only be owned by the Messiah. But the biblical usage is "control from within." If the question is rephrased as, "Can a believer be controlled by a demon from within?" The answer is, "Yes, he can." There are two passages that make this clear.

NOTES

First is Acts 5:1-4, the case of Ananias and Sapphira. When Peter asked: *Why has Satan filled your heart?* using the same Greek word that Paul used in Ephesians 5:18, when he spoke of being *filled with the Spirit*. Just as to be *filled with the Spirit* means to be controlled by the Holy Spirit, so to be "filled with Satan" means to be controlled by Satan. The Holy Spirit controls from within and so, then, must Satan, since the same Greek word is used. The Bible does teach that a believer can be controlled by a demon from within.

A second passage is Ephesians 4:27, where Paul wrote: Do not *give place to the devil*. Paul used a Greek word that means "beachhead." When an army attacks, it first sends in soldiers to control a beachhead. This beachhead is inside enemy territory. Once that is done, the reinforcements can come in while those in the beachhead give cover fire. A beachhead is an area of control within enemy territory. A believer can be controlled through a beachhead within; so a believer can be controlled by a demon.

The distinction between believers and unbelievers is not that a believer cannot be controlled and an unbeliever can be controlled. Rather, the difference is a matter of the extent of the control. An unbeliever can be totally controlled, but a believer can only be partially controlled, never totally controlled.

A common objection to this view is: "How can a demon reside in the same body with the Holy Spirit?" Most believers realize that they still have a sin-nature. The Holy Spirit coexists with the sin-nature of the believer, both of which are within. The point is that the believer has two natures. The Holy Spirit resides in the new nature, not in the old sin-nature. The demon resides not in the new nature, but in the old sin-nature. The fact that there are two natures coexisting within the believer shows why both a demon and the Holy Spirit can coexist within the believer: they reside in two different natures.

One last thing by way of definition is that demonic control can be repeated (Mat. 12:43-45; Lk. 11:24-26).

B. The Symptoms of Demonic Control

How can one tell if someone is or is not controlled by a demon from within? Before dealing with the specific symptoms, a word needs to be said in order to keep one's perspective in balance. These symptoms of demonic control by and of themselves do not prove that demons are residing in a person, because there may be other problems that cause these very same symptoms. Just because a person has, one or more of these symptoms is not definitive evidence that there is a demon within him. There must be a totality of symptoms present to indicate true demonism. This balance must be kept and one must be careful not to go overboard in one direction or the other. One extreme claims that there is no demonic activity today; the second extreme blames demons

for virtually everything. Both extremes must be avoided. Altogether, there are thirteen symptoms of demonic control.

NOTES

1. Physical Disease

One symptom of demonic control is physical disease (Mat. 9:32-33). Again, not all physical diseases are caused by demons. Acts 5:16 distinguishes between those who were demonized and those who were simply afflicted by physical disease, apart from demons.

2. Mental Derangement

A second symptom is mental derangement (Mat. 17:15). Again, not all mental derangement is caused by demons. Daniel 4:1-37 records a case of mental illness, which was not caused by a demon.

3. Deep Depression

A third symptom is deep depression, like a dark cloud of depression. Again, most people experience normal periods of depression. When someone has a failure in business, he is apt to get depressed or when someone fails a test, he is apt to get depressed. These things by themselves do not prove demonism. But in the case of a depression caused by a demon, one can sense it. One can walk into a room and at once feel a dark cloud of depression, and that is the symptom to which this refers.

4. Self-Reproach

A fourth symptom is self-reproach. Demons like to lie to a person, emphasizing the person's lack of self-worth.

5. Suicide

A fifth symptom is suicide. Demons sometimes try to kill the individual in whom they are residing, and suicide could be a symptom as well. Someone with suicidal tendencies, who has made more than one attempt to take his own life, could be controlled by a demon, but again, this is not evidence by itself.

6. Passivity

Sixth, passivity can also be a symptom of demonic control. Someone who consistently lives in a passive state, who does not seem to be affected by anything that is going on around him, could be controlled by a demon.

7. Immorality

A seventh symptom is immorality. Demons are "unclean" spirits. Characterized by uncleanness, they drive those whom they control to acts of uncleanness.

8. Bitterness

An eighth symptom is bitterness. A constant attitude of bitterness against everything and everybody, against God, the world, etc., can be a symptom of demonic control.

NOTES

9. Drug Abuse

A ninth symptom is drug abuse. Drug abuse and the passive state go together. The author has often walked down a busy city street and has seen a person walking toward him who is obviously high on drugs. He was looking, but he did not see; he was totally passive. Drug abuse is characterized by passivity and can also be a symptom of demonic control.

10. Psychic Power

A tenth symptom is psychic power. When people seem to have psychic power or seem to know what is going to happen, that, too, can be a symptom of demonic control. The author has not dealt with many cases of people under demonic control. In all the years of ministry, the author has run into maybe four or five people who very clearly had a demonic problem.

In the case of one girl, every time one came into her presence, one would suddenly feel that dark cloud of depression mentioned earlier. When in a room by herself, she would have all the lights out to keep it dark. If someone walked into the room not knowing she was there, and flipped the lights on, he would suddenly be startled to see someone sitting right there, with an expression on her face as if she had been caught doing something wrong.

In the case of another girl who had a demonic problem, she always seemed to know something in advance. She seemed to have unusual psychic abilities and psychic powers. If the doorbell rang, she always knew who it was although, from where she was sitting, there was no possibility if her knowing who had come to the front door. Psychic power is, indeed, a real symptom.

11. Animal-Like Tendencies

An eleventh symptom of demonic control is animal-like tendencies. In the case of one of these girls mentioned above, she had the ability to devour a whole chicken with her fingers so rapidly that it appeared as if she were a hungry animal. She had animal-like tendencies in her eating habits.

12. Restlessness During Bible Reading

A twelfth symptom is restlessness during Bible reading. Demons do not enjoy hearing the Word of God. It tends to drive them away and to make them agitated. If a person seems quite calm before the Scriptures are opened, and then suddenly begins to get extremely agitated when the Bible is read, this, too, could be a symptom of demonic control.

13. Multiple Personalities

The thirteenth symptom is that of multiple personalities. Demons have a way of taking on the characteristics of other people. Often,

there is more than one demon residing in a person with multiple personalities. At one point, one demon will speak, and at another point, another demon will speak, thereby causing sudden changes in personalities.

These are thirteen, but not necessarily all, symptoms of demonic control. Again, one must be careful not to become "a demon inspector," assuming people are demonized because they may have a few of these symptoms. There are other causes for these very same symptoms. Only when there is a multiplicity or a totality of these symptoms can one conclude that a person has a demon.

A good example that shows the multiplicity of these symptoms in a person who was controlled by a demon is the Gerasene demoniac, spoken of in Mark 5:1-20. Mark pointed out eight specific symptoms: there was demonic indwelling (v. 2); unusual physical strength (v. 3); fits of rage (vv. 4-5); a split personality (vv. 6-7); a resistance to spiritual things (v. 7); excessive sensitivity and sensibility (v. 7); alteration of voice (v. 9); and occult transference (v. 13) as the demons moved from the individual into the herd of swine. It was not because the man had one or two of these symptoms, but the fact that he had a multiplicity of symptoms that confirmed he had a demon.

C. The Causes of Demonic Control

"What causes some people to have a demon residing in them?" From the various passages where demonic elements are described, it is possible to deduce that there are four possible causes.

1. Inheritance

One cause is that of inheritance. This was true under the Law of Moses, because Israel was a covenant people. In Exodus 34:6-7, Moses taught that God visits *the sins of the fathers upon the children, and upon the children's children, upon the third and upon fourth generation.* The particular sin that God visited to the third and fourth generation was specifically the worship of other gods and idolatry. Behind idolatry, as discussed earlier, is the aspect of demonism. If there was some form of idolatry, the sin of demonic control can be passed down to the third and fourth generation. Idolatry is not limited merely to the bowing before statues. Any form of the occult is, in essence, a form of idolatry, because it involves respect for another god other than the true God.

But the Mosaic Law does not operate today. It is not the rule of life for the believer, nor can the Law be used to try to develop spiritual principles to avoid demon possession or the need for deliverance. It has become a fad in certain movements of the Christian church to claim that one "needs to break a generational bondage," but that is simply not biblically valid.

To begin with, the Mosaic Law, with its principle of God visiting the

NOTES

NOTES

sins of the fathers down to the fourth generation, was true only in reference to Israel because of Israel's covenantal relationship. It does not apply to the Gentiles or to the Church today. Furthermore, once a person receives the Lord and is regenerated, any bondage to sin is broken immediately; one does not need to go around renouncing previous generational sins, though some teach that people need to break the curses of bondage coming down the generational line. This is just a new fad that has permeated segments of the evangelical church, and certain teachers have misused the Scriptures in trying to hold to this premise. While it was true for Israel under the Mosaic Law, it was not true for Gentiles during the same time period, nor is it true for believers today. When we are regenerated, we are saved completely, and that includes salvation from any generational sin.

Spiritual problems are easily solved when people conform themselves to the spiritual principles of the Law of the Messiah, and there is no need to try to explain them by claiming that the Mosaic Law somehow still applies today. It does not now, and never did apply to Gentiles. People often pray the way they have been taught and often follow the newest gimmicks and fads; such as, "binding the spirits." As the Holy Spirit does not violate His own Word, people are not led by the Spirit to pray against generational sins.

Whatever the Holy Spirit does by way of leading people today would be consistent with the written Word of God. All of the prayers of the apostles and the principles of the New Testament, while dealing with the issues of sins in various believers' lives, never mention praying to break any generational bondage. People have simply taken a principle out of the Law which applied to Israel as a covenantal people and applied it to believers today; by so doing, they have devalued the accomplishments of the blood of Messiah on the cross, an act that brings instantaneous deliverance from any bondage of sin.

The proper way of handling sin in the believer's life is the way of Romans 6: we must recognize that both our sin-nature and *old man* were co-crucified with the Messiah the moment we believed, thus breaking the bondage to sin. Now, we must make the decision not to let our bodies be used as instruments for sin. That is the New Testament pattern and the one we should follow.

2. Experimentation

A second cause is that of experimentation. Some people experiment with occult things and as a result fall under demonic control (I Cor. 10:14-22). God has forbidden any contact with the occult world, and this prohibition must be strictly obeyed. If one begins experimenting with things in the occult world, which itself, of course, is under demonic control, that too is a means by which people have fallen under demonic control.

3. Transference

A third cause is transference by contact with the occult. Even when one has never directly practiced the occult, simply having contact with

it by observing it or merely being present as it is practiced can result in demonic transference (Mk. 5:13). Because of this transference, there is demonic control.

NOTES

4. Unconfessed Sin

A fourth cause is unconfessed sin. This can be seen from the context of Ephesians 4:27. According to this passage, it is possible for a believer to be under demonic control from within. In this passage, a believer is warned against giving a beachhead to the devil. A beachhead is always an area of control within enemy territory, not without. The context of Ephesians 4:27 is that of unconfessed sin, and the implication is that the means by which some have fallen under demonic control is by unconfessed sin.

D. The Tests for Demonic Control

As mentioned earlier, one can make certain deductions from a combination of symptoms that were discussed. However, there is also the additional aspect of testing the spirits, because a combination of those symptoms by themselves does not prove that demonic control is being exercised.

I John 4:1 teaches that believers should test the spirits. There are certain tests that can be applied to see if something is of the Lord or of a demon. There are three such specific tests.

1. The Test of the Incarnation

The first test is the test of the Incarnation (I Jn. 4:2-3). The question that should be asked is, "Is the Messiah come in the flesh?" What that means is, "Did God become man in the person of Jesus of Nazareth?" A demon will deny the Incarnation. If one asks the question, "Has Jesus the Messiah come in the flesh?" and does not get a positive answer, then that person has failed the test. That can imply that there is a demon involved.

2. The Test of the Lordship of Messiah

The second test is the test of the lordship of the Messiah (I Cor. 12:3). The question that should be asked is, "Is Jesus the Messiah Lord?" "Lord" in this case does not mean merely "a master who happens to own slaves," but Lord in the sense of the Jehovah of the Old Testament. Is Jesus the Messiah Lord or the Jehovah of the Old Testament? If there is a denial of the lordship of the Messiah, then one can suspect a demon because the second test has also been failed.

3. The Test of the Blood of the Messiah

The third test is the test of the blood of the Messiah (I Jn. 5:6-7). If the person reacts to the mention of the blood of the Messiah, this too can indicate demonic problems. If a person reacts to the mention of the blood of the Messiah, he has failed the third test.

These are three tests that can be used to test the spirits: a denial of the

Incarnation, a denial of the lordship of the Messiah, and a reaction to the blood of the Messiah. However, these tests must be applied only when it is apparent that the demon is exercising control; otherwise, it will not work. Even when a person has a demon in him, the demon may be lying low. He might not be, at that moment, exercising direct control; he might be benign. In other words, the demon is still within the person, but the demon at that point is benign, and it is the person himself who is in control, not the demon. If you applied these three tests at that moment, then the person will indeed pass the tests. One needs to wait until the demon is in control, as determined by the symptoms discussed earlier, and then apply these tests. If he fails, it may be a good indication that demons are involved.

NOTES

E. The Cures for Demonic Control

"What are the cures for demonic control?" Here, five things will be mentioned briefly, and these points will be expanded later when dealing with demonism and the believer.

1. The Unbeliever

The first cure for demonic control in relationship to the unbeliever is receiving the Messiah. This person needs to believe that Yeshua is his Savior and accept Him as such.

2. The Believer

The second cure in relationship to the believer is confession of sin. Some people fall under demonic control because of unconfessed sin. A third cure is the prayer of renunciation. As far as any demonic inheritance prior to salvation, that demonic control is broken once and for all at conversion and one is freed from the authority of Satan. In such cases, a prayer of renunciation is not necessary. The prayer of renunciation would only be necessary in those situations where a believer has backslidden and gotten himself involved in occultism and has fallen under some element of control. As for all other sins believers fall into, they must confess these sins to be restored to fellowship and renunciation of control would be part of that confession in this particular sense.

A fourth cure is that there should be a removal of all occult objects, as those former practitioners did in Acts 19:19. If one has any occult objects in the home, such as Ouija boards, they should be removed.

A fifth cure is resistance: resist the devil so that he will flee.

F. The Casting Out of Demons

The ultimate cure for demonic control is exorcism; that is, casting out a demon. Here, three points should be made.

1. Examples of Exorcism

The fact that demons can be exorcised or cast out is clearly taught in Scripture by many examples. One example is that of Jesus Himself

NOTES

casting out demons. In the Gospel of Mark alone, we read of Yeshua casting out demons in Mark 1:23-27, 32-34, 39; 3:11-12; 5:1-20; 7:25-30; 9:17-29. A second example is that of the Twelve Apostles (Mat. 10:1; Mk. 3:14-15). Thirdly, besides the apostolic group of Twelve, other disciples; such as, the seventy disciples, cast out demons (Lk. 10:17). Fourthly, the Gospels record other believers who, though they were not always following Yeshua around the Land, still cast out demons (Mk. 9:38-39; Lk. 9:49-50). In the Book of Acts, Peter cast out demons in Acts 5:16; Philip, in Acts 8:7; and Paul, in Acts 16:16-18; 19:11-12. So these examples show that demons who reside in people can be cast out.

2. The Means of Casting Out Demons

"What are the means of exorcism?" All together, there are five ways this can be done. The first means is in the name of Yeshua the Messiah (Lk. 10:17).

Secondly, it is by the power of the Holy Spirit. One should not cast out demons in his own name, but in the name of the Messiah; it must not be by one's own power, but by the power of the Holy Spirit (Mat. 12:28).

Thirdly, it should be done with a simple word, that is, with a command (Mat. 8:16; Mk. 5:8). There is no need to go through a long ritual to exorcise a demon. It should be sufficient to simply command the demon out with a word, and that word is, "Get out in the name of Jesus the Messiah."

Fourthly, it must be done by faith. The believer must believe that he has the power and authority through Jesus the Messiah to do so (Mat. 17:18-20).

Fifth, there are certain types of demons that cannot simply be ordered out, particularly a demon, which causes a person to be mute. In the case of mute or dumb demons, the means is by prayer; the demon must be prayed out (Mk. 9:29). While some demons can simply be ordered out in the name of the Messiah, by the power of the Spirit, with the Word, and on the basis of faith, there are exceptions, and some demons can only be forced out by the prayers of the saints. In such cases, one does not try to get a demon out by using the authority in the name of the Messiah; rather, God will accomplish this by means of the prayers of the saints.

3. Exorcism in Relationship to Unbelievers and Believers

As pointed out earlier, both believers and unbelievers can be controlled by a demon. "So what about exorcism in relationship to believers and unbelievers?"

a. Unbelievers

The unbeliever has absolutely no spiritual authority whatsoever. In the case of an unbeliever, someone who is a believer must force the demon

NOTES

out by ordering the demon out in the name of the Messiah, in the power of the Spirit, on the basis of faith, and in certain situations, to pray the demon out. The believer must do it, because the unbeliever has no authority whatsoever to do it for himself.

b. Believers

But that is not the best choice in the case of a believer who is controlled by a demon. As mentioned earlier, the difference between believers and unbelievers is that the unbeliever can be totally controlled, but a believer can only be partially controlled by a demon. There is always a part of him consistently under God's control. Because one is a believer, it is not necessary to have another believer force the demon out; the believer can force the demon out himself. That is why, in dealing with Satan, the believer is encouraged to do one thing: to resist (Jas. 4:7; I Pet. 5:8-9; Eph. 6:10-18). Believers are instructed to resist Satan a total of five times in these three passages. If a believer resists Satan, he can force the demon out of himself.

The means of doing so is given in the Ephesians passage: *be strong in the Lord* (Eph. 6:10). To *be strong in the Lord* means to put on *the whole armor of God*. To *put on the whole armor* means to understand the believer's position *in Christ*; to understand positional truth. Because of what believers are positionally *in Christ*, having been baptized into the His Body, they have authority. The trouble is that believers do not always know the authority they have, and so they fail to exercise it. Believers must learn of their position *in Christ* and the authority that comes with it.

There are thirty-three things which are true of a person who is a believer in Jesus the Messiah. The moment one believes, he is baptized by the Holy Spirit into the Body of the Messiah, and thirty-three things happen on that occasion. All of this carries a degree of authority. It is imperative for a believer to study and learn his position *in Christ* to understand and appropriate the authority that comes with it.

X. DEMONISM AND THE BELIEVER

In the relationship of demonism and the believer, four points should be noted.

A. Demons Oppose the Saints

The first point is that demons oppose saints. There is continuous opposition to the saints, and this is seen in three ways: First, there is general opposition. This sometimes comes through direct opposition from demons (Eph. 6:12). There is also demonic opposition to believers through unbelievers (Eph. 2:2). A second form is opposition against specific individual believers (Eph. 2:3). There is also a third form, which is opposition to a body of believers, to a local church (Rev. 2:24).

NOTES

B. God Uses Demons

A second point to keep in mind is that God does use demons for the spiritual growth of believers. God will allow some degree of demonic activity from without, not from within, for the spiritual growth of believers. God used a demon to teach Paul humility in II Corinthians 12:7.

C. Demons Were Defeated at the Cross

A third point to keep in mind concerning believers and demons is that demons were defeated at the cross (Col. 2:15). That means that they have no legal authority over us unless we willingly submit to them. They were defeated, and believers do not have to obey them. Believers obey them only if they allow themselves to fall into one of those demonic traps listed earlier.

D. Believers Have Responsibilities

The fourth point is that the believer has four responsibilities in conjunction with demons. First a believer should learn how to test the spirits (I Jn. 4:1-4). Secondly, there should be no consultation and no connection with the occult (Lev. 19:31; Deut. 18:9-14; Is. 8:19). Thirdly, there should be no fellowship with those connected with demonic activity (I Cor. 10:20). Fourthly, believers should wear *the whole armor of God*, which is the Scriptures (Eph. 6:10-18).

XI. THE FUTURE ACTIVITIES OF DEMONS

Earlier in this manuscript, the historical activities and the present activities of demons were discussed. "Now, what will be the future activities of demons?" The future activities of demons can be divided into two categories.

A. The Church

The first category concerns the Church. During the last days, demons will spread false doctrine in the Church to bring about the great apostasy. This has already been fulfilled in this century; the majority of the visible Church today has gone apostate. This was predicted as a future activity of demons in I Timothy 4:1-3.

B. The Great Tribulation

The second category is the Great Tribulation. There will be tremendous demonic activity in the Great Tribulation. Once again, there will be a tremendous increase in demonic activity as it was in the days of the Gospels. There will be at least four specific activities performed by demons during the Great Tribulation.

1. Demonic Invasions

The first specific activity is that there will be two demonic invasions. The first demonic invasion (Rev. 9:1-11) will be for the purpose of

tormenting men greatly, short of death, for five months during the Great Tribulation. The second demonic invasion, led by four leading demons now bound at the Euphrates River in Iraq, will be for the purpose of destroying one-third of humanity (Rev. 9:16-19). A total of two hundred million demons will be released out of the *abyss* to be led by these four demons for the second demonic invasion.

2. Demon Worship

A second specific demonic activity in the Great Tribulation will be the fact that men will begin to worship demons on a grand scale, on a scale greater than ever seen in human history (Rev. 9:20-21).

3. Demonic Confinement

A third specific activity of demons in the Great Tribulation is that they, along with Satan, will be cast out of their present abode, the atmospheric heavens, which is Satan's third abode. They will be cast out and confined to the earth for the second half of the Tribulation (Rev. 12:7-12). This explains why there will be such a tremendous increase in demonic activity during the Great Tribulation.

4. The Campaign of Armageddon

The fourth specific activity is that demons will help gather the nations for that final war, the war of Armageddon. Revelation 16:13-14 speaks of demons with frog-like characteristics and features going forth to make sure that nations come together for that final conflict, the Campaign of Armageddon.

XII. THE DOOM OF DEMONS

The doom of demons will come in two stages: the Millennium and the Eternal Order.

A. The Millennium

The first stage of the doom of demons will be in the Millennium; they will be in a place of confinement. This is the point of Isaiah 24:21-22, which states that God is going to punish the *high ones on high*, the fallen angelic beings who will be put into prison. All demons will be confined during the entire Millennium so there will be no demonic activity whatsoever in the Messianic Kingdom. Many assume that they will be confined with Satan in the *abyss*, but that is not what the Bible teaches. Satan himself will be confined in the *abyss* during the entire Messianic Kingdom. The demons, however, will not be confined there with him, but will be divided into two groups and confined in two places.

The first group of demons will be confined in the land of Edom, which today is the southern part of Jordan. This is the point of Isaiah 34:13-15, which mentions various animals living in the land of

NOTES

burning pitch and burning brimstone. But we know that literal animals like those mentioned cannot live in a land of burning pitch and burning brimstone, so these beings with particular animal-like features are demons. One group of demons will be confined in the land of Edom or Southern Jordan. A second group of demons will be confined in the city of Babylon within modern-day Iraq (Is. 13:21-22; Rev. 18:2).

All demons will be confined during the Millennium either in Edom or in Babylon. For this reason, these two areas of the world will be areas of desolation throughout the Kingdom Period and will be countries of burning pitch and burning brimstone, with the smoke of the brimstone ascending for the entire 1,000 years. So while the whole world is beautified and blossoming as a rose, these two areas will be desolated. No humans will live there, only the demons who are confined there.

There will be no demonic activity of any kind, no harassment, influence or control throughout the Kingdom. Whatever sin is found in the Kingdom will be the result of man's sin nature rather than demonic activity.

B. The Eternal Order

The second stage of the doom of demons is in the Eternal Order. This will come in two phases.

First, every demon will be judged at the Great White Throne Judgment by believers. In I Corinthians 6:3, Paul stated that believers will someday judge the angels. He did not mean good angels, because good angels never sin and never fail in their missions, so they do not need to undergo a judgment. The angels to be judged are fallen angels or demons. At the Great White Throne Judgment, all demons will be judged to determine their individual degree of punishment, for there are degrees of wickedness among demons. Not all have the same degree of wickedness, so there will be degrees of punishment even for demons. That degree will be determined by believers.

After the Great White Throne Judgment will come the second phase; that is, they will be cast into the Lake of Fire, where they will spend eternity (Mat. 8:29; 25:41, 46). This will be the final doom of demons.✡

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