

# The Time Stamp On Exorcism

by **David Lee Burris**





## REVELATION 20:1-3

Then I saw an angel coming down from heaven...

And he seized the dragon, that ancient serpent, who is the Devil and Satan...

And threw him into the pit...



### (Revelation 20:1-3)

**1.** And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, **3** And cast him into the **bottomless pit**, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.



**BROTHER DAVID HERSEY IN HIS *THE FALL OF SATAN (REVELATION 20)* ARTICLE CORRECTS FROM TRANSITION SEQUENCE VISIONARY TO SEQUENCE HISTORICAL CHAPTER 19 - 20:**

“It is vitally important to keep in mind that the events pictured in Revelation do not always follow a linear chronological timeline. The visions of John have painted a story of victory over persecution since the beginning. These visions have been laid out in non-chronological fashion all along. The opening of the seven seals and the bowls of wrath were not in chronological order. Many of the natural disasters and of the events God used were overlapping and running contemporary with one another. It should not come as any surprise to anyone at this time that the events referenced in Revelation 20 are not laid out in chronological fashion. By now the reader should be of this fact and should recognize immediately that there is a grand overall picture being illustrated in this vision. Any attempt to interpret Revelation 20 in a systematic sequential fashion is immediately frustrating and should be dismissed outright.

The reader should step back and take a broad view of the vision and consider it in light of the whole story of Satan, his fall and his ultimate and total destruction in eternal punishment. Focusing on the elements we know, and can identify and then harmonizing the rest into one grand vision. Revelation 20 is a big picture of the ultimate falling of Satan and the forces of evil which draw on events from before the coming of Christ all the way to the end of the Christian age to the final judgment.”

Verse Two & Satan Bound – “And we now jump backward in time to an event that took place before Jesus’ coming. **This is the figurative picture of Satan being bound after what he did in the garden of Eden.** Satan had restrictions placed upon his activities since that transgression. He had to get divine permission from God in order to afflict Job and Satan followed God’s directives to the letter. Satan was not nor has ever been unbound on earth to do as he would without restriction. As soon as he demonstrated his rebellious nature, Satan had restrictions placed upon him. This is the binding we see in John’s vision here.”

[Satan No Longer Has Heavenly Access per Luke 10: 18]



Verse Three & Satan Loosed – “The number (10) for ‘completeness’ multiplied by itself 3 times would therefore mean a complete period of time sufficient to accomplish God’s purpose. The thousand years that Satan’s activities were restricted is therefore a figurative symbol for a period of time from the initial binding of Satan (2<sup>nd</sup> Peter 2:4) until the period of time where he was loosed for a short period.

God did not spare angels when they **sinned**, but cast them into



**Tartarus**

and committed them to pits of darkness reserved for **judgment**

2 Peter 2:4

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## **DEMONIC CONFRONTATIONS IN THE NEW TESTAMENT**

### **KINGDOMS IN CONFLICT**

**The Old Testament does not have as many direct demonic confrontations as are found in the New Testament, particularly in the Gospels. References to demons are limited to practices involving demonic worship among the ungodly nations and warnings to the Israelites to stay away from such pagan ceremonies and rituals. One Old Testament passage, however, does need mention, and that is the reference to the “prince of Persia” and the “prince of Greece” (Daniel 10:13, 20, 21). It is generally believed, and probably correctly, that this refers to demonic beings who were “guardians” over the two territories. Since Michael the archangel is referred to here as one of the chief princes, and Michael is an angelic being, it is logical to assume that the prince of Persia and the prince of Greece were angelic beings too, albeit evil beings. So, we have mention of a direct confrontation between Michael, God’s prince, and demonic beings who were Satan’s princes with influential power over Persia and Greece. In the Gospels there are numerous confrontations between demons and Jesus, and in the book of Acts between the servants of God and demonic forces. It appears that there was a spate of these confrontations, and we can see the logical causes for this increased and focused activity of the demonic realm.**

**Jesus, the Incarnate Son of God, came to earth for the precise purpose of bringing people back to God. That meant getting man to turn from his own way of living, which is what Satan motivated them to do, towards God's way of life which brought to man eternity with God on the basis of sins forgiven. Satan's domain was therefore under attack by God Himself through His Son. The King had arrived on Satan's territory to establish the Kingdom of God. The coming of the King heralded the inauguration of His Kingdom, and that translated into doom for Satan and his kingdom. The prince of the power of the air was now facing expulsion from his realm. The prince of this world was staring into defeat at the hands of the King of kings who was on earth as the Savior of mankind. Satan's kingdom was now under siege and attack, and he launched, as it were, a no-holds-barred assault on the King. This is clearly demonstrated by the three offensives with which he approached Jesus in the wilderness.**

**Jesus' ministry on earth specially included the driving out of demons. On several occasions He was directly confronted by the demons themselves as in the first direct contact He had after His ministry had begun (Mark 1:1–28; Luke 4:31–37). Further, He commissioned His disciples to cast out demons (Matthew 10:8). Throughout His time on earth He was again and again involved with rebuking demons, casting them out, and providing relief to those who were possessed by them.**

**Some would label every disease or disability as demon oppression. However, we must distinguish, particularly in the ministry of Jesus on earth, as to what were real demonic confrontations and what were not. Perhaps some of the diseases were caused by demonic influence or intervention, but we will deal here only with the very obvious and direct confrontations Jesus had with demons during His earthly sojourn.**

**The first of such contacts is found recorded in both Mark 1:23–26 and Luke 4:33–35. Here, a man in the synagogue in Capernaum screamed out to Jesus, saying, “What have we to do with You, Jesus of Nazareth? Have you come to destroy us? I know who You are—the Holy One of God” (Mark 1:24, NASB). Jesus spoke to the demon and commanded that he be quiet and come out of the man. Immediately the demon left the man, leaving with a loud voice, probably screaming horribly.**

**We can glean from this first parallel account of Jesus’ dealing with demons a few extremely important perspectives, perspectives to help us as we deal with demonic powers:**

- 1. The demons recognized who Jesus was, were conscious of His position and power, and were vocal about it.**
- 2. Similarly, the demons were aware of their ultimate end.**
- 3. Jesus, while on earth, did not include in His ministry a witch hunt against demons. His main thrust was to proclaim the gospel of the Kingdom, which He ushered in through His death and Resurrection. This was opposed by Satan and his minions, and Jesus dealt with them as they confronted Him.**



- 4. There was absolutely no fear by Jesus in any of the confrontations.**
- 5. Jesus was always victorious on these occasions.**
- 6. He constantly forbade the demons from publicizing who He really was. We could say that He shunned the fanfare that casting out demons could have produced.**

**Other Gospel passages indicating direct confrontation:**

**Matt. 8:28–34; Mark 5:2–20; Luke 8:27–34**      **Two men in Gadara—  
demons cast into swine**

**Matt. 9:32–33**      **Dumb man, possessed**

**Matt. 12:22; Luke 11:14**      **Demon-possessed, blind and  
dumb**

**Matt. 15:22–29; Mark 7:25–  
30; Luke 9:37–42**      **Syro-Phoenician woman’s  
daughter, unclean spirit**

**Matt. 17:14–18; Mark 9:17–  
27**      **Lunatic child**

**Matt. 4:24; 8:16; Luke 4:41**      **Demons cast out (varied)**

**Mark 16:9; Luke 8:2–3**      **Mary Magdalene—demons  
cast out.**

**Together with the above passages there could have been more confrontations, missed in the list because of the variations in translation. And further, there were probably numerous instances in the ministry of Jesus where Satan and his demons were at work opposing the Son of God, but indirectly. Was Satan or his demons behind the taunts and insults hurled at Jesus while He was on the Cross? Probably he was. Were demons involved when at Nazareth they tried to throw Him over a cliff? Again, perhaps yes. But we have enough of recorded direct conflicts for us to realize that demons were disturbed and furious at the coming of the Son of God to earth, while Jesus demonstrated, again and again, His power over them.**

**“Whenever Jesus was faced with sick people he ministered to them according to the root cause of their condition and not just according to the presenting symptom. Where the root cause was a sickness or disease he healed the person. Where the root cause was a demon he cast it out. Where there was both he delivered and he healed.” - Peter J. Horrobin**

**In the book of Acts we find the Church of Jesus Christ coming into its corporate existence with power and glory on the Day of Pentecost. The ministry of the Body of Christ had begun. The gospel was going forth with power and with a dedication among its adherents that perhaps has never been reproduced. And the demonic world was not happy. The demonic world was in disarray. Horrobin says of those times,**

***“The reaction to all of this in the demonic realms must have been one of sheer horror. Jesus had gone, but replacing him was an army behaving just like Jesus.”***

**In yet another incident in Acts, Paul rebukes a magician (sorcerer) by the name of Elymas and tells him, “You are a child of the devil” (Acts 13:10, NASB). The sorcerer is immediately struck blind, again showing the Lord’s power over the world of evil spirits.**

**In a situation reminiscent of Jesus’ own dealings with demons, we find evil spirits recognizing who the Lord’s servant was, in this case the apostle Paul. In Acts 19:12ff. an evil spirit literally attacked the seven sons of Sceva, declaring, “I recognize Jesus, and I know about Paul, but who are you?” (Acts 19:15, NASB).**

**The apostles continued to drive out demons as Jesus did. Peter and the apostles healed people “afflicted with unclean spirits” (Acts. 5:16). We find similar situations in Acts 16:16–18; 19:12. In Acts 8:7, it wasn’t even an apostle but an evangelist.**

**Here again the demons know who Jesus is. They know who the servants of Jesus are.<sup>1</sup>**

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<sup>1</sup> Thompson, L. (2005). [\*Demons\*](#) (pp. 46–49). Joplin, MO: College Press Publishing Company.



# SATANIC & DEMONIC ACTIVITY

## PRIMARILY OF THE PAST TENSE

### FCC Lecture Series: Possession & Exorcism

In the main, the proponents of modern-day demonism fall into three major groups. First, there are those who zealously declare that demons are active today and that they can influence, induce or possess anyone, including a Christian. There are others who say demons are active today, but that they can only possess the non-Christian, and especially those involved in occult practices. These usually are people who hold to the false doctrine of the impossibility of apostasy. Hence, they make the claim that Christians are “kept and protected by God.” And there are still others who say demons are active today, but that they can only influence, suggest and deceive.

Among those who believe that demons can only possess the unsaved we find the well-known Baptist, Merrill F. Unger, A.B., Ph. D., Th. M., Th. D. Mr. Unger is a highly respected theologian, having written a Bible handbook, a Bible dictionary and two well-known books on demonology. It was somewhat difficult to know just where to list Mr. Unger in this study as in his book, *Demons In The World Today*, he hedges some on his former position by acknowledging that he now believes there may be limited instances of Christians being possessed.

Mr. Unger's first work on demonology, *Biblical Demonology*, was copyrighted in 1952. It is likely the most widely read book on demonology in America today. It is a rather general work, briefly covering a wide scope of material. It is very readable and yet considered by some to be scholarly. In my opinion, portions of the book are profitable; however, I strongly disagree with many of his conclusions.

But, there's still another theory involving demons. Its proponents declare that demons are still active, but that they can only influence, suggest, and deceive. They maintain that demons cannot now literally and physically possess anyone. However, advocates of this position get nearly as excited about demons as those who believe in possession. They believe demons influence, suggest and deceive to the point that it is said that the afflicted person has an evil spirit of anger, lust, fear, depression, hate, uncleanness or infidelity. Everything from headaches, to temper fits, to skipping worship services is attributed to demon influence.

With the current emphasis on demons it is not uncommon for various denominations to conduct "deliverance services" where they engage in all sorts of loud, wild, bombastic exorcism. J. P. Newport, in his book, *Demons, Demons, Demons*, reports how 17 year old Bernadette Hasler, a Swiss girl, was beaten to death in 1966, by a defrocked German priest and five of his followers while trying to drive a demon out. And in this country, people have been driven to the verge of insanity by religious zealots who see a demon behind every bush and tree and *in* most people.

Beginning in the middle of the last century, modernists began to cut the very heart and soul from the one Faith of the New Testament. Our permissive society refuses to accept the responsibility for its sins and an obliging, emotional "clergy" cries, "Demons, demons, demons."

Lastly, I am persuaded that the present whirlwind of demonism is also a result of many *false scripture concepts* held by current preachers and theologians. Current demonism has found a fertile seed-bed in the resurgence of Pentecostalism in the various denominations. Belief in the direct operation of the Holy Spirit, tongue speaking, and divine healing was bound to lead to exorcism. It is indeed logical and reasonable that if God's Spirit is working directly in a supernatural way, the Devil's forces are energetically working in the same fashion. Likewise, Premillennialism puts a perverted interpretation on many passages of scripture having to do with the Devil and his demons. Truly, *if the kingdom has not come, Satan has not been bound. If the kingdom has not come, the demons have not been cast down, Christ's mission was thwarted and the victory has not yet been won.* Hence, we see that only those with a proper understanding of the work of the Holy Spirit and the establishment of the Kingdom will be able to come to grips with Bible teaching regarding demons. . .

Satan was bound by Jesus and the demons have been cast into "the abyss." Consider with me some scriptures having to do with the robbing and binding of Satan. In Lk. 10:18, Jesus said, "I beheld Satan as lightning fall from heaven." In the N.A.S.B. it is rendered, "I was watching Satan fall from heaven like lightning." The N.E.B. renders the passage, "I watched how Satan fell . . ." and Phillips translates the verse, "I was watching and saw Satan fall from heaven like a flash of lightning." Notice that in the context, Jesus responded in this way when the "seventy" returned from preaching "the kingdom of God is come nigh unto you." They reported that even the demons were subject to them through His name. Notice that the expressions "beheld," "was watching," and "I watched" are all past tense.



With the preaching of Jesus and his disciples, accompanied with the casting out of demons, Satan is said to have fallen. In John 12:31, Jesus in referring to his eminent crucifixion said, “Now is the judgment of the world; Now shall the prince of this world be cast out.” Will we believe Jesus or twentieth century demonologist? Jesus, in his day said, “Now shall the prince of this world be cast out;” yet today’s demonists say the Devil is still loose and as powerful as ever.

In Matt. 12:22–29, Jesus cast out a demon. The Pharisees accused him of doing this by the power of Satan. The Lord pointed out that it would be absurd to think the Prince of demons would work through Him to destroy his own kingdom. Rather he suggests, “But if I cast out demons by the Spirit of God, then the kingdom of God is come unto you.” And then he explains, “How can one enter into a strong man’s house, and spoil his goods except he first bind the strong man? And then he will spoil (rob, R.E.H.) his house.” Jesus here affirms that he had bound Satan and was demonstrating his domination over him by casting out his demons. The apostle Paul later corroborated the above in Col. 2:15 when he wrote, “And having spoiled (robbed, cast out, R.E.H.) principalities and powers, he made a show of them openly, triumphing over them in it.” Also consider Rev. 12:7–9. In that place John wrote: “... neither was their place found any more in heaven. And the great dragon was cast out into the earth, and his angels were cast out with him.” We encourage our readers to consider the comments on the foregoing passage in Ray Summer’s commentary, *Worthy Is The Lamb*, and in William Hendriksen’s commentary, *More Than Conquerors*. We want to note that in Rev. 12, Satan and his angels are cast down at the *coronation* of Jesus. Verse five explains how the man child that was to rule was caught up to the throne of God. Verses seven through nine tell of the struggle of Satan against the church prior to the binding and casting down of Satan described in Rev. 20:1–10.

Consider especially Rev. 20:2–3, “And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.” Hence, with the victory of the resurrected Christ and the sustaining of the church, the conquest of Satan was accomplished. And finally, in regard to the casting down of Satan, let’s notice 1 John 3:8, “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.”

It is our sincere conviction that Jesus was totally successful in fulfilling the mission of his first advent. John said that Jesus came to “destroy the works of the devil” and we believe he did just that.

Further, James 4:7, tells us to, “*Resist* the devil, and he will flee from you.” And in 1 Peter 5:8–9, the apostle admonished, “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom *resist* stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.” In the days of Jesus on earth it is evident that people, the good and the bad, were helpless before the power of Satan and his demons. However, with the resurrection of Jesus and the establishment of his kingdom, man now has the ability to “resist” due to Satan losing a great deal of his power and his angels being cast into “chains of darkness.” In James 1:13–15, it is made plain that man is a free moral agent and that if he acts in a wicked way, it is not because “the Devil made him do it.” But, rather it is because of his own lust and enticement.

Yes, James said: "... when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." Hence, if we are guilty of hate, adultery or fraud, it is not because of supernatural indwelling powers or demonic influences. It is a matter of succumbing to our own weakness and we will have to repent and obey God or we will have to answer in judgment.

Now before we proceed any further, we must note that the translators of our King James Version unfortunately did not distinguish between the Greek words *Diabolos* and *daimon*. *Diabolos*, means, accuser or slanderer, and is one of the names of Satan and should always be rendered, Devil. On the other hand, *daimon* should be translated "demon." Hence, the reader of the King James Version must always remember to make the distinction. There is but one Devil but there are many demons. The reader will note that the distinction between the words *Diabolos* and *diamon* is made in later translations.

Now let's consider a few verses in regard to the current limitation of demons. Let me call your attention to Matt, 25:41. In depicting the final judgment, Jesus said, "Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire; prepared for the devil and his angels." From this we learn that the ultimate end of the Devil's angels is "everlasting fire." But what of their current status? Let's consider next, Matt. 12:26–29. The passage reads, "And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, (demons, R.E.H.) by whom do your children cast them out? Therefore, they shall be your judges. But if I cast out devils (demons, R.E.H.) by the Spirit of God, *then the kingdom of God is come unto you*. Or else how can one enter into a strong man's house and spoil (take away, R.E.H.) his goods, except he first bind the strong man? and then he will spoil (plunder, R.E.H.) his house."



First, notice that the casting out of demons by the power of God was to take place *when the Kingdom was about to be established*. This causes the premillennialist to think demons are still active and may be cast out. However, to those who understand that the kingdom is the church, and that the kingdom has come, it is obvious that Jesus bound the strong man (Satan) and then proceeded to plunder his kingdom by casting out his demons. Also, it is obvious that the demons were terrified at the very sight of Jesus. In Matt. 8:29 one such demon cried out, "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" Please note that this demon knew his time was limited and that Jesus had power to cut that time short.

But, now the question follows, when were the demons to be tormented? When was "the time" that he made reference to? Consider 2 Pet. 2:4, 9. There Peter wrote: "For if God spared not the angels that sinned, but cast them down to hell, (Tartarus, pits of darkness, R.E.H.) and delivered them into chains of darkness, to be reserved unto judgment:" (vs. 9): "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished."

It is our conviction that demons are fallen angels and in these verses, written in about 66 A.D., Peter tells us that these sinful angels had been cast into a dark pit and reserved unto the final judgment when they will enter into their eternal punishment. A similar statement is found in Jude 6, where it is written, "And the angels which kept not their first estate (original place with God, R.E.H.) but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." We notice that both Peter and Jude give us almost identical accounts as to the whereabouts of the demons. **"Their time" had come! They were in Tartarus, in chains of darkness, in a pit of darkness, reserved unto the judgment of the great day.**

And now, let's turn to a passage which, when considered in the light of the foregoing, sheds considerable light on our subject. It is Zechariah 13:1-2. It is our conviction that this inspired prophet, writing some 487 B.C., foretold the cessation of demon activity on earth. Let's read the passage. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land." Notice that verse one gives us the point in time of the context. This is generally considered to be a Messianic prophecy, explaining that the time would come when God's people would be provided with a fountain at which their sins and uncleanness could be washed away. Hence, with the sacrifice of God's son, the fount of salvation would flow forth.

But now to verse two. What was to coincide with the coming of salvation? Three things. **First**, the idols of the pagan world would become so obscured that their names would even be forgotten. **Secondly**, with the coming of salvation, inspired prophets would cease to be. And **thirdly**, "The unclean spirit" (demons) would "pass out of the land." Now, that should be plain enough for anyone! Zechariah said with the coming of the fount of salvation, the demons were to pass out of the land and John later agreed that Jesus "was manifest that he might destroy the works of the devil." Zechariah said that with the coming of the fount of salvation, the prophets would also pass out of the land and in 1 Cor. 13:8-10, Paul wrote "... but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

Hence, with the victory of Jesus in his resurrection and coronation, and with the completion of the inspired word, “the prophets and the unclean spirit” passed “out of the land.” If the demons had not been cast down by the time of the cessation of spiritual gifts, mankind would truly be at the mercy of these evil spirits as there would be no one on earth with the power to cope with them. Notice what John said in 1 John 4:4; 5:18. “Ye are of God, little children, and have overcome them; because *greater is he that is in you, than he that is in the world.*” And again, “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and *that wicked one toucheth him not.*”

**PURPOSE.** But, you may be quizzing, why did God allow demons so much freedom and power during the first century? It seems rather obvious to this writer that the demons were made readily available so Jesus could cast them out and demonstrate his complete mastery of all Satanic powers. Jesus proved repeatedly His total power over the Devil and his hosts and so proved to one and all that He truly was the Son of God. The casting out of demons by “the twelve” and “the seventy,” was to help convince Israel that Jesus was the Messiah and that the kingdom was at hand. Later the apostles exercised their power over demons to prove they were the men of God with the message of God (Mk. 16:17–20). WHEN JESUS PROVED HIS DEITY AND THE APOSTLES PROVED THEIR APOSTLESHIP; AFTER THE CHURCH WAS ESTABLISHED AND AFTER THE NEW TESTAMENT WAS CONFIRMED AND COMPLETED, THE DEMONS “TIME” WAS UP, AND THEY ARE NOW CONFINED, AWAITING JUDGMENT.

However, some may feel that there are a few New Testament passages that do not seem to harmonize with our position on this matter. Let's consider some of these and see if they are really as contradictory as they may seem. But first, we must remind you that the Greek word *daimon* (demon) has not always meant the same thing to all people. A number of authorities may be cited to show how the meaning of the word has evolved. In E. W. Bullinger's, *A Critical Lexicon and Concordance*, we find the following: "In classic Greek, these words (*daimon* and *daimonion*) were originally the same as *theos*, god.... From Homer downwards they answer to the Latin *numen*, and denoted general divine agency, the working of a higher power, and afterwards it came to denote a destructive power. In the Septaugint, *daimonion*, is used in a bad sense, and in contrast to *theos*, god, (Deut. 32:17).... In the New Testament the word is specially applied to evil spirits.... They appear as special powers of evil in the service of Satan...." In Kittel's, *Theological Dictionary of The New Testament*, Vol. II, we are informed that in the earliest times the word *demon* could simply be defined as "supernatural power." It is further stated that in popular Greek belief, demons were "fundamentally the spirits of the departed." "Philosophy tried to fashion these notions into the conception of the demon as a divine force, but it had to take the popular belief into account, and to varying degrees it thus incorporated demons into its system as intermediary beings...." Hence, we see how the Greeks used the term *demon* in referring to the spirits of the dead, whom they deified and worshipped as intermediary gods who held a position between man and their great gods such as Jupiter, Zeus or Apollo. Both Thayer and W. E. Vine point out that the Greeks of New Testament times still held this view, as in Acts 17:18, they accused Paul of being a setter forth of strange demons or gods, after he had preached about the resurrection of Jesus.



In George Campbell's, *The Four Gospels*, Vol. I, page 170, he makes the following interesting observation in regard to the use of the word *demon*: "This having been a word much in use among the heathen, from whom the Hellenist Jews first borrowed it, it is reasonable to expect that, when it is used in speaking of pagans, their customs, worship and opinions, more especially when pagans are represented as employing the term, the sense should be that which is conformable, or nearly so, to classical use. Now, in classical use, the word signified a divine being, though not in the highest order of their divinities, and therefore supposed not equivalent to *theos*, but superior to human, and consequently, by the maxims of their theology, a proper object of adoration." Therefore, in our study of the use of the word *demon*, we must always consider who the passage is directed to, who the speaker is and we must also give due **consideration to the context**. If the speaker or the ones spoken to are Greeks, we must remember that the word *demon* likely refers to Greek deities and not to the evil spirits.

Now, let's make the application and consider 1 Cor. 10:20–21. It would seem obvious that Paul in this passage accommodated Greek thinking when he wrote to Corinth: "But I say that the things which the Gentiles sacrifice, they sacrifice to devils (demons, their lesser gods, R.E.H.) and not to God: and I would not that ye should have fellowship with devils (demons, the Greek idols, R.E.H.). Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." Surely, we can all see that Paul in this passage is simply using terminology the Greeks would understand. Paul is not warning them about having fellowship with evil spirits, but rather he is cautioning them against any further involvement in their old idolatrous practices. 1 Cor. 8 makes this fact even more obvious.

Now, consider 1 Tim. 4:1: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: ...” Today’s demonists feel that this is one of their strongest passages. They steadfastly affirm that this text warns of false doctrines that will be spawned and spread by evil spirits. However, many Greek scholars and commentators agree that the structure of the sentence in the original will allow the expression “doctrines of devils” to mean either doctrines taught by demons *or* doctrines about demons. George Campbell, in *The Four Gospels*, Vol. I, pg. 176, in speaking of the use of the word *demon* in this passage comments, “... there is reason to think that it is used more extensively, for all those beings inferior to God who are made objects of adoration.... That this is his meaning is rendered not improbable, ...”

Matthew Henry believed that Paul was simply foretelling, “One of the great instances of the apostasy, namely, giving heed to doctrines of demons, or concerning demons; that is, those doctrines which teach the worship of saints and angels, as a middle sort of deities, between the immortal God and mortal men, such as the heathen called demons, and worshipped under that notion. Now this plainly agrees to the church of Rome, and it was one of the first steps towards that great apostasy, the enshrining of the relics of martyrs, paying divine honors to them, burning incense, consecrating images and temples, and making prayers and praises to the honor of saints departed.” Albert Barnes gives more than five pages in his commentary of 1 Timothy to the proposition that in 4:1–3, Paul was warning that the worship of “The Virgin Mary” and other dead saints, forbidding to marry and the abstaining from meats, would all be doctrines of the approaching Roman apostasy.

Likewise, modern demonists can find no consolation in James 2:19: “Thou believest that there is one God; thou doest well: the devils (demons R.E.H.) also believe and tremble.” If the word *demon* in this passage applies to “spirits of dead men,” James is certainly correct in saying that they believe and tremble. There are no atheist in hades! The spirits of all the dead are either in paradise or in torment awaiting judgment day. Truly, they all believe in God and tremble (see Lk. 16:19–31). If, on the other hand, James is speaking of evil spirits (fallen angels), they too believe and tremble as they are in the abyss, in chains of darkness, awaiting judgment (2 Pet. 2:4, 9; Jude 6).

But, some quiz, what about James 3:14–15? There the Lord’s brother wrote: “But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish (demoniacal, R.E.H.).” This passage does not teach that demons cause people to be filled with envy and strife, rather it simply teaches that a person with these qualities cannot be considered spiritually wise. People with these qualities evidence an earthly, sensual disposition such as that exhibited by the evil spirits.

Finally, let’s turn our attention to the book of Revelation. Remember that this book was written to the seven churches of Asia and that the inhabitants of this area were greatly influenced by Greek culture and religion. In Rev. 9:20, John wrote, “And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils (demons, R.E.H.), and the idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk.” In this passage John is not referring to their worshipping literal demons, but rather, as in the foregoing references, it is a condemnation of idolatry.

The verse provides its own commentary. They had worshipped that which could neither see, hear nor walk. The evil spirits were powerful and could certainly see, hear and move with great mobility.

And now, to the final passage to be considered in this investigation. Many of today's demon chasers will run to Rev. 16:13–14, to prove that demons are to be powerful and active until the end of time. The verses are as follows: “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, (demons, R.E.H.) working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” This is beyond doubt highly symbolic language, referring to events that were to soon take place to assure the victory and permanence of the church. This passage has nothing to do with literal evil spirits rallying literal kings to fight in a physical battle just before the second advent of Christ. Ray Summers, in his commentary, *Worthy Is The Lamb*, sums up the meaning of the passage in this way: “The three frogs perhaps symbolize some form of evil propaganda since they come from the mouth of the three. They are the offspring of the devil, of godless government and of false religion.”<sup>2</sup>

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<sup>2</sup> Harris, R. E. (1974). [The Challenge to Scriptural Authority: Demon Possession](#). In Bible Faculty of the Florida College (Ed.), *Biblical Authority: Its Meaning and Application* (pp. 28–44). Marion, IN: Cogdill Foundation Publications.





## ***DEMONS AND DEMON POSSESSION***

**Demons are real; they do, indeed, exist. Any effort to deny the eyewitness testimony of Jesus, His apostles, and the multitudes who witnessed demonic activity is wrongheaded. Consider a just few verses on the reality of demons and demonic activity: Matthew 12:22-29; Mark 1:23-28; 5:1-15; Acts 19:13-17. But why were demons allowed such free reign in Bible times? The evidence suggests that demons were allowed free reign so that God might manifest Himself through His power over them. When Jesus cast out demons, He indicated that it was a clear demonstration that "the kingdom (rule) of God has come upon you" (Mt.12:28; cf. Mk.16:17-20).**

**The origin of demons a matter of conjecture. In my view, the most plausible explanation is that demons are "fallen angels." Perhaps a better term would be "angels that sinned." To support this idea, consider these five facts: 1) Satan is the "ruler" of the demon kingdom (Mt.12:24-25). 2) Both demons and angels are spirit-beings (Mk.5:12-13; Hb.1:13-14). 3) There were "angels who sinned" (2Pt.2:4; Jude 6). 4) "He who sins is of the Devil" (1Jn.3:8). 5) Satan has "his angels" (Mt.25:41; Rv.12:7-10). Hence, it is logical to infer that these "angels who sinned" are the demons. Admittedly, this view regarding the origin of demons is not conclusive; but it is worthy of consideration.**

**The most important part of this study is to stress that demons are no longer able to possess people as in the days of Christ and the apostles. We reach this conclusion from several lines of reasoning.**

**First, the miraculous abilities have ceased (1Cor.13:8-12). This includes the ability to "cast out demons" (Mk.16:17-20). Hence, if demons could still possess us, we would have no means of ridding ourselves of them (cp. Ac.19:13-17). As a result, we would be hopelessly at the mercy of Satan. However, the Bible does not picture us as helpless victims of Satan, but as overcomers through Jesus (Rm.8:37-39; 1Cor.10:13; 1Pt.5:8-9). "He who is in you is greater than he who is in the world" (1Jn.4:4).**

**Second, the Bible teaches that Jesus has bound the "strong man" (Satan). Jesus said that He "cast out demons by the Spirit of God." Then, He compared this to someone binding a "strong man," so that He might "spoil his house" (Mt.12:22-29). Consider also in this light 1 John 3:8, Luke 10:17-18, and Revelation 12:7-10.**

**Third, the demons themselves knew that there was a time coming when they would be rendered powerless and sent to "the abyss" (Lk.8:31). They asked Jesus, "Have You come here to torment us *before the time?*" (Mt.8:28-29). I would like to suggest that "*the time*" spoken of in Matthew 8:29 coincides with "*that day*" of Zechariah 13:1-2. In this prophecy, we see several events that were to occur "*in that day.*"**

***"In that day a fountain shall be opened... for sin."* Surely anyone can see the reference to the (then) future sacrifice of Christ and its benefits. This part of the prophecy is fulfilled (1Cor.15:1-4; Ac.2:38-41; Rm.6:3-4). *"And it shall be in that day, says the Lord of Hosts, that I will cut off the names of the idols from the land.***

**“Who worships those idols of old? Who serves Baal, Molech, Dagon, or even Jupiter and Diana (cf. Ac.19:26-27)? This part of the prophecy is fulfilled, also. *“I will also cause the prophets... to depart from the land.”* This was fulfilled in the completed Scriptures (Jn.16:13; 1Cor.13:8-12; Jude 3). Interestingly enough, coinciding with these events, God caused *“the unclean spirit to depart from the land”* (Lech.13:1-2).**

**All of these events took place in the same time period (i.e., “in that day”). Hence, if we can see that salvation is now available, the idols of old have ceased to be worshipped, and that the prophets have ceased to arise, then we can see that demons are no longer similarly active. Another interesting verse which bears some connection with this idea is found in Revelation 12:7-10. Notice especially the time reference in verse 10, and compare this with Luke 10:17-18.**

**Yes, demons are real beings. They are probably “fallen angels.” However, they can’t forcibly possess men today. But let us never forget that Satan is still very active through persuasion (Job.1:7; 1Pt.5:8-9; Jm.1:13-15). He is constantly tempting us to turn our hearts from God. This work of Satan is far worse than demonic, for it can lead one into eternal ruin in the flames of Hell (Mt.25:41-46). But the good news is that you can “resist the devil, and he will flee from you” (Jm.4:7). You can turn to Christ in obedient faith and be saved from your sins. Then, you can look forward to that home in Heaven which awaits the faithful (Ga.3:26-27; 1Pt.1:3-5).**

# La Vista Church of Christ

## Question:

**Do you believe that the Devil and his followers continue to walk about the earth today? If so, in what type of forms do they take?**

## Answer:

Yes, I believe that the truth stated by Peter still is prevalent in our day and time, he says: "*Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour*" ([1 Peter 5:8](#)). The devil still stalks the earth, seeking any whom he may possess as his own! However, there has been given to us a way of escape: "*Resist the devil, and he will flee from you*" ([James 4:7](#)). One can be possessed of the devil only if he voluntarily accepts Satan's yoke of bondage. "*There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it*" ([1 Corinthians 10:13](#)). The devil still exercises his power in the world of sin, but he cannot influence us more than we allow him to do, and God, being our Helper, he cannot possess the child of God. He went as far as he could with Job, but God drew the line, and he could go no further. God placed the limitation upon him!

There is a difference between "demon possession" today than in the day of our Lord's ministry on earth. When Jesus cast out the demons in the land of the Gadarenes, those demons could talk and exercise themselves by controlling the one possessed ([Mark 5:1-20](#); [Matthew 8:28-34](#); [Luke 8:26-29](#)). Jesus by miraculous demonstration cast them out into a herd of swine. The Bible records many such miracles: all confirming the Word of God as taught by Jesus and His apostles.



There is much we cannot know about such demon possession of that day. It should be noted that while the demons were present in that day causing mischief in the one they possessed, the Holy Spirit was also in attendance to provide miraculous mastery over them; and by this method, the Word of God was confirmed ([Mark 16:20](#); [Hebrews 2:2,3](#)). After speaking of the day of the fountain for sin when being opened in Jerusalem, God said through the prophet: "*And I will cause the prophets and the unclean spirits to pass out of the land*" ([Zechariah 13:2](#)). The inspired prophets continued and worked miracles until the Word of God had been confirmed, and then there was no further need for a direct operation of the Holy Spirit upon the apostles and prophets in order to furnish them with what to say to the people and to confirm such as being that which comes from God. When the power to expunge the demons from people existed through the power of the Holy Spirit through Jesus and the apostles, in order to confirm the Word of God that they taught, came to an end, the presence of demon possession also came to an end.

The devil continues to walk among us today in many forms, forms that many times we will not recognize, especially if we are not aware of what the Bible teaches about the devil's actions trying to persuade men and women to do his bidding. But remember, that **when the devil enters into a person to take over his life and cause him to sin, it is by invitation on the part of the person he enters.** "*By their fruits you shall know them*" "*Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience to righteousness?*" ([Romans 6:16](#)). The devil's followers are those who do the devil's bidding on earth! They can be highly respected citizens in the civil government or communities, but still be a servant of Satan. But God and His Son Jesus come into our lives when we study, accept and obey His Word, as found in the New Testament. We are told, "*If a man love Me, he will keep My Words: and My Father will love him, and We will come and make Our abode with him*" ([John 14:23](#)). **If one invites the devil rather than the Father and the Son into their lives, the devil takes up abode in him. But the presence of the devil can be rejected by turning to the Word of God and obeying it. This is far different from the demon possession that was offset by miraculous power by Jesus and the apostles of the first century, in order to confirm the Word they were teaching.**



## **Demon Possession, the Bible, and Superstition**

**AP** DOCTRINAL MATTERS SATAN WAYNE JACKSON, MA

**Q.**

How does one respond to the charge that the New Testament endorses superstition by its occasional references to demon possession?

**A.**

Demon possession was a real, historical phenomenon of the first century. Spirit entities, known as demons [the KJV “devils” is an incorrect translation], did inhabit and afflict human bodies during that age.

The question of demon origin is not spelled out in the Scriptures, though several theories have been proposed by Bible scholars—some of which may be dismissed out of hand. A few writers have suggested that demons were the disembodied spirits of a pre-Adamic race of men who lived upon the Earth in an alleged “gap period” between Genesis chapter 1: verse 1 and chapter 1: verse 2. There is, however, no [physical] evidence of any such gap period. Furthermore, Adam is clearly identified as the “first man” (1 Corinthians 15:45). Others speculate that demons resulted from the cohabitation of angels with antediluvian women (based upon a misunderstanding of Genesis 6:1-4), even though Christ plainly taught that angels are sexless beings incapable of such unions (Matthew 22:30).

The two more plausible views surmise that: (a) demons may have been the spirits of wicked dead men whom God, in harmony with His divine purpose, permitted to leave the Hadean realm in order to indwell some people (see, for example, Alexander Campbell, “Demonology,” *Popular Lectures and Addresses*); or (b) demons may have been fallen angels who were allowed to escape their confinement (Jude 6) for a similar purpose (see Charles Hodge, *Systematic Theology*). Regardless of their origin, the existence of demons is recognized within the pages of the New Testament.

In regard to their nature, demons are always portrayed as spirits (Matthew 8:16), and thus did not possess a corporeal existence (Luke 24:39). In regard to their character, demons are portrayed as unclean spirits that were evil, and under the immediate control of Satan (Matthew 12:24,43,45). Demons also were intelligent beings (Mark 1:24), and could exercise both volition & locomotion whenever permitted (Matthew 12:44-45). Demon possession of human bodies frequently resulted in physical or mental illness (although such ailments clearly were distinguished from the demon itself - see Matthew 4:24).

Dumbness (Matthew 9:32), blindness (Matthew 12:22), and supernatural strength (Mark 5:4; Acts 19:16) sometimes were characteristic of demoniacs.

The New Testament supplies no rationale as to exactly why demons entered particular individuals, but makes clear that they inhabited men (Matthew 9:32), women (Luke 8:2), and children (Mark 7: 30). Apparently, demonic possession was permitted temporarily by God in order that Christ's authority might be made manifest. As the Lord revealed a control over nature (Mark 4:41), disease (Mark 2:12), material things (John 2:9), and even death (John 11:44), so also did He demonstrate power over the spirit realm (Luke 11:20). In fact, the authority of Jesus over the evil spirits amazed His contemporaries, who exclaimed: "What is this? With authority he commands even the unclean spirits, and they obey him" (Mark 1:27). Christ's disciples, by His own authority, also could expel the demons (Luke 10:17), except on one occasion when hindered by their weak faith (cf. Mark 9:28 and Matthew 17:20).

With the termination of the supernatural era of the early church, **Satan's power was bounded (Matthew 12:29).**

Certainly, the devil exerts great influence today. However, just as God no longer works miraculously, but instead influences men through His Word and providence, so also, Satan wields his power indirectly and non-miraculously through varied venue. Modern cases of supposed demon possession are doubtless the results of psychosomatic problems, hysteria, self-induced hypnosis, delusion, and such like. They have natural, though perhaps not always well-understood, causes. When the Bible discusses demon possession, it is always from a specific and a historic vantage point. It doesn't endorse myth or superstition.





## **Demons of the First Century Unlike So-called Demon Possession of Modern Times**

There are about eighty references to demons in the New Testament. A careful study of the details in these cases reveal they have nothing in common with modern alleged episodes of “demon possession.”

Shortly after *The Exorcist* movie became a theater hit, description of some purported modern cases of demon possession was published in a Newsweek article titled, “The Exorcism Frenzy.” Note some of the contrasts between these alleged “modern examples,” and the circumstances of the first century.

## **Private exorcisms**

Most alleged demon “exorcisms” today are secluded, back-room affairs that are only later publicized. Yet when Jesus expelled evil spirits, his miracles were publicly viewed, by astonished multitudes (Lk. 4:36).

## **Difficult and complex exorcisms**

The Lord and his apostles could expel demons with but a word, effecting immediate results (Mt. 17:18; Acts 19:11-12). However, a Jesuit Priest, who was supposed to have “exorcised” the young boy who served as the main character in William Blatty’s book, *The Exorcist*, was said to require two months and a ceremony employed twenty times, to effect that alleged miracle!

More recently, a San Francisco Catholic Priest claimed he was able to cast out a demon after fourteen attempts!

## **No Horror Scenes**

Demoniacs of the New Testament era were afflicted, either bodily or mentally, by some malfunction of otherwise normal attributes. Those cases involved no grotesque details.

In contrast, a Catholic “exorcist,” Luigi Novagrese, claimed: “A possessed man’s skin turned white like paper, his teeth became transparent, his eyes bulged with balls of flame, and fire issued from his mouth.”

If one may whimsically say so, modern “spirits” are apparently considerably more dramatically qualified than their first century counterparts!

## **Absurdities**

It also is significant that the New Testament record is not cluttered with the absurdities common to so-called contemporary cases. Roman Catholic Priest Karl Patzelt claimed that during one of his “exorcising” sessions, a demon took a bite out of a sandwich! A magazine photo shows a picture with a perfect set of teeth prints in the sandwich.

One cannot but wonder though, how the demon could have bitten into the sandwich, since spirits have no teeth (cf. Lk. 24:39), and even why such an urge would have occurred in the absence of a physical appetite!

## **No cursing or blasphemy**

Modern demoniacs are described as frequently uttering “fierce curses” and “bursts of blasphemy.” In the New Testament, however, demons were very respectful of deity. They believed in the one God (James 2:19); they acknowledged Jesus as the “Holy One of God” (Mk. 1:24), and the “Son of God” (Mk. 3:11)—who ultimately would banish them to torment (Matthew 8:29). Never did they blaspheme deity.

## **No modern-day miracles**

Finally, it must be observed that the ability to cast out demons was a miraculous sign which demonstrated that the person with that gift was proclaiming God's truth. The gift was to confirm the divine message (Mk. 16:17-20; Hebrews 2: 3, 4). Modern exorcists are self-incriminating by contradicting themselves as well as God's Word.

**With the termination of the supernatural era of the early church (cf. I Cor. 13:8ff), demon possession, and the corresponding gift of expulsion, ceased. Does it seem reasonable to assume that since there is no gift of demon expulsion available today, God would allow demons to continue entering and afflicting humans?**

**That would certainly suggest an imbalance of power and would put man at a great disadvantage. A careful study of the New Testament data reveals a gradual cessation of all demonic activity as the apostolic age drew toward its conclusion.**

The highly respected Guy N. Woods correctly noted:

*“Are people today afflicted by demon possession? No. Even a casual examination of the instances chronicled in the New Testament will show that the circumstances attending demon possession then are not characteristic of our day”* (*Questions & Answers Freed-Hardeman 1976*)

**Demon possession is not a phenomenon of this age, and affirmations to the contrary are seriously misguided.**

# SATANIC & DEMONIC ACTIVITY

## PRESENT TENSE @MENTALLY ILL

### A Differential Diagnosis of Demonic Possession

*Psychological explanations for rising phenomenon*

#### KEY POINTS OF PSYCHOLOGY TODAY INTERNET ARTICLE:

- *Nearly half the population believes in possession, with some evidence that purported cases are on the rise.*
- *A differential diagnosis of possession reveals several possibilities beyond "real" vs. "delusional."*
- *Identifying the most likely cause of possession experiences is the key to getting the right help.*

The idea that humans can be “possessed” by the devil, demons, or spirits has been an enduring cultural meme for millennia. Although possession beliefs have been in relative decline over the past century, polls from the past decade tell us that about 40-50 percent of the population still believes in demonic possession.



**That said, there's a crucial difference between beliefs about *what might be* and beliefs about *what is*, just as there's a crucial difference between what we believe is generally going on in the world and what's happening *to us*. Indeed, these differences in conviction and self-referentiality often serve as a dividing line separating shared cultural beliefs and, therefore, normal from idiosyncratic and pathological delusions.**

**Still, the phenomenon of spirit possession is hardly a black-and-white question of normal versus pathological. There's plenty of room in between to offer other explanations for different kinds of possession experiences and associated beliefs. This post overviews some psychological explanations of spirit possession to generate a "differential diagnosis."**

## **Actual possession?**

**Bearing in mind that nearly half the population believes that demon possession is a real thing. Indeed, demands for exorcism have been on the rise in recent years, both among Catholics for whom exorcism remains a sanctioned ritual and among non-Catholics.**

**However, we should acknowledge there is no real evidence to support it, despite what anyone believes to the contrary. Likewise, cases of death by exorcism have made newspaper headlines and resulted in charges of negligent homicide.**

## **Trance, dissociation, and ritual enactment**

**As with Catholic exorcism, spirit possession is a component of religious and other cultural rituals throughout the world, ranging from seances to the “speaking in tongues” in the U.S. to the *voodoo* of Haiti and the *sanghyang* of Indonesia. Psychiatry has often attributed this culturally sanctioned possession experience as a “ritualized trance state” or “dissociation” with the potential overlap between the two altered states of consciousness. Such mental states can be understood as at least partially voluntary, where—similar to being hypnotized—both suggestibility and a willingness to enact the role of a possessed individual are core elements of the ritualized experience.**

**Note that “enact” refers to behavior ranging from deliberate acting to the less deliberate or conscious effort. Dissociative Identity Disorder has also been invoked to account for some cases of demonic possession.**

## **Mass hysteria**

**It has long been recognized that outbreaks of group behavior attributed to demonic possession or witchcraft—manifested through fits, convulsions, and various vocal utterances—can be explained by the phenomenon of “mass hysteria,” “mass psychogenic illness,” or “mass sociogenic illness.”**

**As with trance rituals, mass psychogenic illness involves a core component of suggestibility but within a different context. Instead of being part of a confined group ritual where the behavior is sanctioned, it arises random within the general public, often in response to cultural panic.**

**The classic pattern of mass psychogenic illness begins with public fear about a contaminant in the environment that leads to individuals developing unusual symptoms and/or behaviors, with that individual reaction spreading to others like a contagion but without actual evidence of exposure or other physical explanation. Modeled as a type of conversion disorder, this psychological response occurs largely as an unconscious process so that those affected are not simply “faking it,” although that is another possibility.**

**It has been argued that mass psychogenic illness offers the best explanation for the Salem Witch trials, whereby the “witches” succumbed to suggestions and accusations of witchcraft. While cases of demonic possession due to mass psychogenic illness were common during the Middle Ages, modern instances of mass psychogenic illness are likely to reflect fears about technology and chemical exposure.**

**Still, given the widespread belief in possession, it is possible that mass psychogenic illness could still result in outbreaks of alleged demonic possession today.**

## **Psychosis and delusion**

**Harvard psychologist Brendan Maher proposed that delusional beliefs are merely reasonable explanations for “anomalous experiences.” According to this “one-factor” view of delusions, it is not the belief in possession that is pathological so much as the anomalous experience.**

**For people with psychotic disorders like schizophrenia, this evidence often takes the form of auditory hallucinations or “hearing voices,” including that of the devil or demons. In addition, people with schizophrenia may also experience a “loss of agency” whereby their thoughts and actions seem foreign as if it is not them but someone else who is thinking, speaking, or moving their body. Such experiences are over-represented among those with delusions of possession.**

**A recent case report of spirit possession in the medical literature described evidence of a structural abnormality in a part of a patient's brain called the basal ganglia and a real-time association with his possession experience and lack of blood flow to his temporal lobe. Other cases have also been attributed to epilepsy. Such associations suggest that some cases of spirit possession may have neurological correlates—and potential biological causes.**





SATANIC & DEMONIC ACTIVITY

FUTURE TENSE ESCHATOLOGICAL

# LOGOS WORD @ "Every Exorcism Is Eschatological: The Words of Demons in the Presence of Jesus



## **People are afraid of demons. What are demons afraid of?**

**Have you ever wondered? Maybe you would think it strange to imagine demons being afraid of anything. The accounts of demonic possession in the Gospels, and the attempts to represent such possession in films, can give even the bravest image-bearer pause as we consider the unusual capabilities of these sinister spirits.**

**But demons do feel fear—of something, and of someone. Reading a Gospel account of an exorcism (which is the term for a person’s deliverance from demonic possession), we can see that Jesus’s ministry included these encounters with spiritual powers, and his miracles involved triumph over them. Not only do the Gospel writers tell us these encounters took place, they even report words spoken by these demons to Jesus. *These words give us insight into what the demons fear — and what they expect to someday happen.***

## **Miracles are signs that point**

**Never was there a miracle-worker like Jesus Christ. The Old Testament certainly contained miracles, which people like Moses and Elijah and Elisha performed by God’s power; but the escalation of miracles in the days of Jesus is staggering. At the end of John’s Gospel, the author says that Jesus “did many other signs in the presence of the disciples, which are not written in this book” (John 20:30<sup>L</sup>).**

**The New Testament miraculous accounts, therefore, are not comprehensive but are selective. Summary accounts in the Gospels show the selectivity of the biblical authors. Very early in Matthew, for instance, the author says of Jesus,**

**So, his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, those having seizures, and paralytics, and he healed them. (Matt 4:24 ESV)**

**Consider this statement Matthew makes a few chapters later:**

**That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick. (Matt 8:16 ESV)**

**These summary statements confirm that the miracles of Jesus were many and that the Gospels only give a small sampling of the wonders he performed. All four Gospels report various miracles, but John's Gospel is the only one that calls these miracles "signs" (see John 2:11; 4:54). Signs are revelatory. They gesture beyond themselves. **Miracles, then, are not the main point; they are signs that point somewhere. As we will see, they are signs that demons could read, perhaps better than we can.****

## Miracles and the future

**What do the miraculous signs of Jesus point to? These miracles have at least three purposes.**

- **First, miracles provoke identity questions about Jesus. In Mark 4:35–41<sup>L</sup>, where Jesus calmed the tumultuous waves and wind, the disciples said, “Who then is this, that even the wind and the sea obey him?” (4:41).**
- **Second, miracles bear witness to the origin and truthfulness of Jesus’s ministry. They are works that “bear witness about me that the Father has sent me” (John 5:36<sup>L</sup>).**
- **Third, miracles foreshadow the future age of *shalom*. God had promised in the Old Testament that his future work would bring transformation and restoration to creation and to his creatures (Isaiah 35:1–10<sup>L</sup>). Jesus’s miracles were glimpses of the glorious life to come for God’s people.**

**This third purpose for miracles brings us back to the demons. If it’s true that miracles have eschatological purpose, then we can make that claim about one kind of miracle; namely, exorcisms. In other words, every exorcism is eschatological. Every exorcism points, like a sign, to the end of all things.**

**Miracles foreshadow the way things will be. When Jesus cleanses lepers and tells paralytics to walk, his acts of restoration stir and deepen our hope that all shall be well. When the dead come back to life, it reminds us that one day there shall be no more mourning or even death. When the blind see and the deaf hear, we can anticipate the coming age of bodily glorification that will be forever free of any corruption or malady. The earthly miracles of our Savior were temporary, but they were signs nevertheless, real signs to stir a real hope for a real future.**

**Exorcisms give hope that the God's image-bearers will be restored, and that the wicked — including rebel spirits — will be judged. This is why exorcisms make demons afraid!**

## **Demonic possession is dehumanizing**

**Demons hate people. They hate men and women, adults and children, Jews and Gentiles. Looking at accounts of demonic possession and oppression in the Gospels, we could not reasonably conclude otherwise.**



In Mark 1:26<sup>L</sup>, a demon caused a man in a synagogue to convulse. In Mark 5:1–5<sup>L</sup>, a possessed man lived in a Gentile region and among tombs. He dwelled naked and as an exile from society, crying out night and day as he cut himself with stones (5:5; Luke 8:27<sup>L</sup>). In Mark 9:14–29<sup>L</sup>, a young boy was possessed, and his afflictions included convulsions, rigidity, teeth grinding, and foaming at the mouth. The demon would cast him into both fire and water (9:22).

Sometimes demonic possession not only involved control of a host's body, it could also disrupt the host's bodily senses. A demonic spirit could make a person mute and deaf (Mark 9:17<sup>L</sup>, 25<sup>L</sup>). Possession might also bring unusual ability, such as the incredible strength of the man in Mark 5. The man “had often been bound with shackles and chains, but he wrenched the chains apart, and he broke the shackles in pieces. No one had the strength to subdue him” (5:4).

One of the most upsetting aspects of demonic possession is that human beings no longer behave as they should. The rebel spirits seem to take some delight in the slow demise of God's image-bearers. A father of a possessed boy told Jesus, “It has often cast him into fire and water, to destroy him” (Mark 9:22<sup>L</sup>). **If the aim of possession is destruction, then the aim of exorcism is the opposite. Deliverance from demons brings about restoration. The dehumanizing state of demon possession is overcome by divine power.**

**Consider the example of the man in Mark 5:1–20<sup>L</sup>. He had been living among the tombs as a person of frightening strength and unsound mind. When Jesus delivered the man, the biblical author tells us that word spread, and people showed up.**

**And they came to Jesus and saw the demon-possessed man, the one who had had the legion, sitting there, clothed and in his right mind. (Mark 5:15 ESV<sup>L</sup>)**

**“Clothed and in his right mind”—this is the picture of a man restored. And it is a sign of what the transforming power of God will do for all his people. God is overcoming what has harmed our humanity. The human hope for divine dominion in order to reverse the curse of sin and death is a hope Jesus inaugurates in miracles like an exorcism. If demons do hate humans, they will hate anything that promises good to them.**

## **Exorcism is the exercise of dominion**

**The incarnation of Christ is the bodily presence of the Son of God in a fallen world. And his miracles are an exercise of dominion in it. In the Old Testament book of Joshua, he and the Israelite people underwent the conquest of Canaan, subduing cities and kings and idols. In the New Testament, Jesus is performing a greater conquest. Christ has come to subdue sin and death - glimpsed in part through exorcisms.**

**When demons possess an image-bearer of God, they are exercising dominion. They have subdued a human being under their control. In Mark chapter 9, where we read of the young boy whom the demon would throw into fire and water, we can recognize that this mistreatment was against the will of the boy and of his helpless father.**

**Then Jesus comes onto the scene and gives an order:**

**You mute and deaf spirit, I command you, come out of him and never enter him again. (Mark 9:25 ESV)**

**The unclean spirit left the boy (9:26), and he rose from the ground in his right mind (9:27). Jesus Christ had exercised His dominion over the demon that had subdued the boy. A greater authority was present. A superior power was at play.**

**Scribes once accused Jesus of performing exorcisms by evil power, but he disabused them of this foolish notion. If Jesus performed exorcisms by evil power, that would mean Satan was working against Satan, and a house—or a kingdom—divided against itself could not stand (Mark 3:22–26).**

**Exorcisms were the result of Christological dominion over the kingdom of darkness. Jesus Christ was raiding a house of captives.**

**Jesus said,**

**No one can enter a strong man's house & plunder his goods, unless he first binds the strong man. Then indeed he may plunder his house. (Mark 3:27 ESV)**

**An exorcism sets the captive free, and the captor is then overcome. The “strong man” is probably a reference to Satan himself, and the “house” is a metaphor for Satan’s dominion over people. Jesus Christ is the stronger man who binds the less strong man and releases the possessed.**

**The imagery of superior strength is part of the exorcism in Mark 5:1–20. The biblical author tells us that no one could bind the possessed man who lived among the tombs (5:3). The man would break the chains that others placed on him (5:4). Truly, “No one had the strength to subdue him” (5:4) — that is, until Jesus arrived in the country.**

**Jesus could subdue what no one else could subdue. He could bind what no one else could bind, and he could free what no one else could free.**

**This exercise—or “exorcise”—of dominion signaled the superior authority and power that would one day make all things new, overcome the wicked, and deliver the oppressed. Every exorcism was eschatological. Every exorcism was a sign that pointed to the overthrow of the kingdom of darkness. The demons knew that was coming.**

## **Demonic systematic theology**

**We can infer what demons know because of what they said. And what they know is impressive in the context of Jesus’s contemporaries, who struggled to understand who Jesus was, and who displayed spiritual dullness time and time again.**

**In Mark 1:21–28<sup>L</sup>, the scene is a synagogue, and present that day was a demon-possessed man. He cried out to Jesus,**

**What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God! (Mark 1:24 ESV<sup>L</sup>)**

**The nature of the language confirms that the unclean spirit is speaking and that this spirit knows two theological truths.**

**First, the unclean spirit knows the truth of Jesus’s identity. While the demon calls him “Jesus of Nazareth,” his town of origin is superseded by the next claim, “I know who you are—the Holy One of God!” (Mark 1:24<sup>L</sup>). Here’s an unholy spirit beholding the Holy One himself.**

**Second, the demon speaks about judgment—“Have you come to destroy us?” The language of destruction is about future condemnation, and the demon asks Jesus about it.**



**Adding another scene for consideration, Mark 5:1–20<sup>L</sup> is about that possessed man who lived among the tombs. In 5:7, the man cried out with a loud voice to Jesus, “What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, don’t torment me.” We can conclude the demon’s understanding of the same two theological truths that were evident in Mark chapter 1. First, the spirit knows Jesus’s identity. He calls Jesus “Son of the Most High God.” **Second, the spirit speaks about judgment—“Do not torment me.” Such a plea confirms the authority of Christ to judge demonic powers.****

**When we look at the First Gospel’s account of the scene in Mark 5, a little more detail appears in the spirit’s speech in Matthew 8:29<sup>L</sup>: “What have you to do with us, O Son of God? Have you come here to torment us before the time?” The phrase “before the time” suggests a future judgment. While the exorcism is not equivalent to the final judgment, the exorcism is still eschatological because it’s a sign that points to the final judgment of rebel spirits.**

**Demons know who Jesus is: they know that he is their judge. Based on their communication with Jesus in the Gospels, they know they cannot avoid the inevitable condemnation that awaits them.**

## **The destiny of demons**

**In Matthew 25:31–46<sup>L</sup>, Jesus Christ speaks about his Second Coming, a time when he will establish final states for the righteous and the wicked. And when Jesus mentions those wicked departing into judgment, he refers to it as “eternal fire prepared for the devil and his angels” (Matt. 25:41<sup>L</sup>). Jesus’s words mean that the devil and the demons are both receiving judgment, not meting it out. Their future is eternal condemnation.**

**Turning to the last book of the Bible, and to Revelation’s final chapters, the apostle John describes for us a vision of the final judgment. In Revelation 20:10<sup>L</sup>, the “devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.”**

**The devil and his rebel angels will share the same destiny. An exorcism is a downpayment of their damnation. In the Gospel accounts, Jesus casts out demons, and at his return he will condemn them along with Satan to the lake of fire. Every time Jesus said, “Come out of him,” or, “Come out of her,” that rebuke pointed toward the Last Day, the Day on which the risen Christ, by his supreme authority, will assign the wicked spirits their allotment of everlasting punishment. And as in his earthly ministry, they shall not resist his voice.**

# DEMON TESTIMONY:

## Truth From Hell About Truth Of Hell!

- Etymology Of Term “Demon” Comes From Greek Root “To Know” Hence The Meaning Of “A Knowing One” (Vine)
- Plato Wrote In Cratylus That The Term Derived From “Daemon” Signifying “Knowing” Or “Wise” (Page 92)
- Ancient Greek Writers Suggested That The Genesis Of The Term Is To Be Found In The Fact That These Entities Were Considered “Intelligent Beings” (McClintock & Strong)
- They Were Seen As Evil Spirits That Knew Certain Truths – “Somewhere Between The Human & The Divine” (Arndt, p. 168)
- From Recorded Textual Testimony We Can Reasonably Conclude:
- Demons were not atheists, they believed in God; Even further correct, they were not polytheists– they believed that God is “One”– James 2: 19.
- Although, of admitted faith, it was not coupled with obedience; Disobedient, yet they did not try to justify themselves in their rebellion– James 2: 14 – 18.

# DEMON TESTIMONY:

## Truth From Hell About Truth Of Hell!

- Demons were not religious modernists. They did not subscribe to the notion that Jesus was a mere man. They acknowledged the Lord as “Holy One of God” – Mark 1: 24; In His proximity & presence they cried “...Thou art the Son of God” – Mark 3: 11.
- Demons conceded the divine authority of Christ – a force of power they would be obliged to obey. On one occasion they entreated the Savior that He “would not command them to depart into the abyss” – Luke 8: 31.
- The demons did not deny any personal responsibility. They once inquired of Jesus: “Are you come here to torment us before the time?” – Matt 8: 29.
- **DEMONS DID NOT DENY HELL AS REAL!**
- They Knew Conscious Punishment Was Their Future (Matthew 8: 29)
- & At That Prospect - They Trembled (James 2: 19)

## Demons

**Matthew 8:29** – They began screaming at him, “Why are you interfering with us, Son of God? Have you come here to torture us before God’s appointed time?”

NLT  
**NOT  
GUILTY!**

ROMANS 3:23-28



**You Believe that there is one God**

**That's Fine**

**Even the Demons Believe that  
and Tremble with Fear**

James 2:19 (ISV)

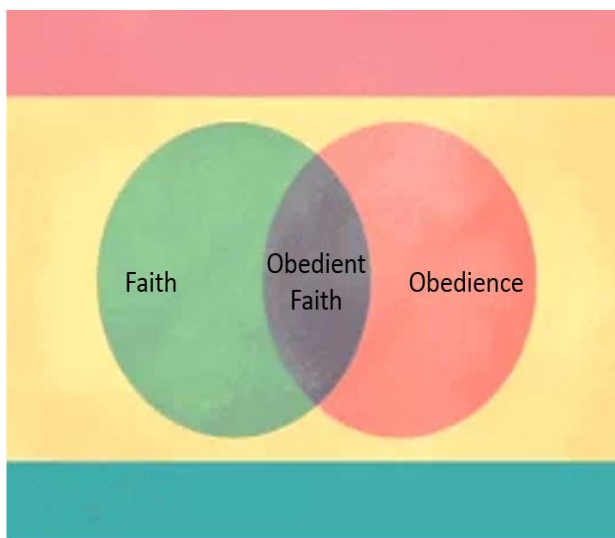




# AT THE NEXUS OF GRACE & GLORY

## Five Steps For Saving:

- **HEARING:**
- Romans 10: 17; Matthew 7: 24 - 27
- **BELIEVING:**
- Hebrews 11: 6; Mark 16: 15, 16
- **REPENTING:**
- Acts 2: 38; 17: 30; Luke 13: 3
- **CONFESSING:**
- Matthew 10: 32, 33; Acts 8: 36, 37
- **BAPTISM:**
- Romans 6: 3 – 5; Acts 8: 36 – 38



*O That Will Be Glory*

2. *Wh* O that will be glory for me, e grace,

*I an* Glory for me, glory for me; ce,

*When by His grace I shall look on His face, e*

*That will be glory, be glory for me. me.*



