

DOCTRINE OF DEMONS

I. Vocabulary.

A. Hebrew vocabulary.

1. שָׂדֵי (shedh) 2X, only used in plural, from the root שָׁדַד (shudh) to have power, to rule or rule over, hence a lord, idol or demon.
 - a. The Jews rightly regarded the idols of the heathen as being representations of the demons, which operated behind the scenes.
 - b. The idol itself was nothing, but the demon behind the idol was real.
2. שָׂעִיר (sa'iyar), m.noun, rough or hairy, a he-goat, a demon.
3. The goat symbol, the inverted pentagram represents the horned hunter of the night, a symbol for demonic activity.
4. שָׂר (sar) m.noun, leader, commander, prince. Dan. 10:13; Eph. 2:2

B. Greek vocabulary.

1. δαίμων (daimon), 4X, in Greek literature this word signified a god or inferior deity. In the NT an evil spirit or demon.
2. δαιμόνιον (daimonion), 60X, diminutive of δαίμων, a small god, a spirit being inferior to God but superior to man.
3. πνεῦμα (pneuma), spirit, that which is immaterial, used of fallen angels or demons. Generally used with qualifying adjectives such as:
 - a. ἀκάθαρτος (akathartos), unclean, refers to their permanent state of defilement and their desire to make men into their defiled image. Mk. 1:23ff *Their state*
 - b. πονηρός (poneros), evil, bad, that which is of evil character, the malignant nature of these spirits which is manifested by their pernicious actions. Lk. 8:2 *Their nature*
 - c. πλάνος (planos), seducing, misleading, deceiving into error. I Tim. 4:1 *Their activity*
4. ἄγγελος (aggelos), angel or messenger. Matt. 25:31; Rev. 12:7,9

II. Definition and description.

- A. A demon is a fallen angel who, of his own volition, chose Satan's viewpoint and side in the rebellion.
- B. Exactly one-third of the angels are demons. Rev. 12:4
- C. Like Satan, they were created sinless and fell of their own volition.
- D. All angels are masculine and therefore all demons are masculine as well.
- E. They share Satan's viewpoint and destiny. Matt. 25:41
- F. Satan is their ruler and he runs an organized operation with demons of various ranks functioning under his authority. Matt. 12:24; Eph. 6:12
- G. They are superior to man in every way, eternal beings, spiritual in nature, yet inferior to and subservient to God. II Thess. 2:7
- H. When they fell, they did not lose their power or relative rank in terms of the entire body of angels; therefore, some of the fallen angels are more powerful than angels that did not fall. Dan. 10:13

- III. The abode of demons.
 - A. The majority of the demons are unconfined and free to operate under Satan within the realm of God's permissive will. Job 1:6, 2:1
 - B. Some from the demons are imprisoned in a place known as Tartarus for their participation in the sexual infiltration of the human race. Gen. 6:1-4; IIPet. 2:4; Jude 6
 - C. The other demons that operate under Satan still have access to the third Heaven along with the Devil until the mid-point of Daniel's seventieth week. Job 1:6, 2:1; Rev. 12:7-9
 - D. They operate in the heavenly realms attacking, withstanding and fighting against those elect angels that did not fall. Dan. 10:12-13,20
 - E. The atmosphere around earth, and the earth itself is the scene of their tireless activity against the plan of God as they operate against mankind. Eph. 6:12ff

- IV. The activity of demons.
 - A. Toward unbelievers.
 - 1. They seek to influence world rulers. Dan. 10:13; Eph. 6:12; Rev. 16:14
 - a. Demons are organized into ranks according to their relative power and position in the angelic realm.
 - b. Satan has the more powerful demons in more powerful places of responsibility.
 - c. There are demons in charge of countries, large cities, towns, etc.
 - d. They act in concert with one another to accomplish the goals of the prince of darkness.
 - e. Their ultimate goal is to enslave the world of men under darkness and establish the kingdom of Satan on earth. IIThess. 2:7ff
 - B. They actively seek to possess and control unbelievers.
 - 1. The Word of God refers to demon possession as a fact. Matt. 17:18; Mk. 7:26-30; Lk. 4:33, 8:29, 9:42, 11:14
 - 2. The Scripture distinguishes between physical maladies and actual demonic possession. Matt. 10:8; Mk. 6:13
 - 3. While modern psychiatry and psychology may dismiss this phenomenon, all illness cannot be strictly attributed to physiological causes.
 - 4. Demon possession may come about by one of two methods among mankind.
 - a. It may come about by virtue of a person seeking contact with the spiritual world and, as such, is a case of deliberate desire.
 - b. Such is the case of witches, mediums, Voodoo practitioners, etc.
 - c. The Old Testament prescribed the death penalty for such persons, thus documenting that they were guilty and not merely sick. Lev. 20:6,27; Deut. 18:9-14; IKings 18:40
 - d. Those who engage in these sorts of activities are candidates for further abhorrent acts such as animal and human sacrifice, and even the sacrifice of their own children. IIKings 17:7; IChron. 33:6
 - e. Modern day counterparts include palm-readers, astrologers, witches (both white and black magic), fortune-tellers, ouija boards, crystal balls, etc.
 - f. Certainly some of the contemporary music industry is involved knowingly and actively in the occult.
 - 5. The second method of demon possession occurs among those who are exposed to demonic activity, whether knowingly or unknowingly.

- a. It does not have to be sought by an individual to occur. ISam. 16:14-15, 19:9
- b. Children are as susceptible, if not more so, as adults; demons are not prejudiced. Mk. 9:17ff
- c. Association with those who are involved with demons can result in demon possession for those who are "innocent".
- d. Demons are free to possess a person, come, and go as they please among unbelievers. Matt. 12:43
- e. The empty house syndrome may result in a more severe demonic problem than initially existed for the unbeliever. Matt. 12:43-45
6. Avenues for demon possession.
 - a. Idolatry, exposure to cosmic religions. ICor. 10:14,19-22; Col. 3:5
 - b. The drug culture. Gal. 5:20; Rev.9:21
 - c. Witchcraft, mediums, fortune-tellers, etc.
 - d. It is evident that many end up in this state due to the various lust patterns of the STA: power, approbation, revenge, sex, monetary, etc.
7. Manifestations of demon possession.
 - a. Divination, the activity of obtaining information about the future.
 - b. The first basic type of divination is augury, which relies on the skill of the one who reads the signs or omens.
 - c. Astromancy, reading the stars. Deut. 4:19
 - d. Hepatoscopy, reading livers. Ezek. 21:21
 - e. Bellowmancy, shooting arrows.
 - f. Rhabdomancy, water staff. Hos. 4:12
 - g. Necromancy, contacting the dead. Deut. 18:11
 - h. Hydromancy, reading liquids.
 - i. The second type of divination depends upon a medium under the influence of demons that provide hidden information to the medium, which is very possibly the case of modern day psychics.
 - j. Body piercing, mutilations, tattoos, etc. are associated with divination and demon activity. Lev. 19:26-28
8. Magic as it relates to demonic activity. Deut. 18:11-12
 - a. The magicians of Egypt performed their works via magic and demon activity. Ex. 7:11ff,22 8:7; IITim. 3:8
 - b. The teraphim of Laban were good-luck charms that were thought to bring the good life to a house. Gen. 31:19,30
 - c. Mandrakes were used to promote magical sexual powers. Gen. 30:14ff
 - d. Pagans under demon influence wore protective jewelry. Jud. 8:21,26
 - e. The modern new-age movement with its worship of magic crystals, silver ornaments, pyramids, etc. falls into the same category.
 - f. Jesus denounced the use of needless repetition in prayer, which is similar to the use of magic incantations. Matt. 6:7
9. Physical changes in the demon-possessed.
 - a. Demon possession can produce supernatural strength. Mk. 5:1ff
 - b. Supernatural knowledge is another manifestation of demon possession. MK. 5:7; Acts 16:16-17
 - c. Magic feats or miraculous activity. Acts 8:9ff
 - d. Self-destructive activities, including bodily mutilation. Mk. 5:3,5

- e. Various physical maladies. Matt. 9:32-33, 12:22; Mk. 9:18
 - f. Various psychological problems including dual or multiple personalities, psychological fear or mental torment. Mk. 5:7-10,15
10. Ultimately, demons have the strong desire to enslave the human race under satanic darkness and use any avenue or method that presents itself in order to accomplish their objective.

C. Toward believers.

1. Temptation.

- a. External temptations can originate with the spiritual forces of Satan, who constantly monitor the human race for opportunities. Gen. 3:1ff; Matt. 4:1ff; IThess. 3:5
- b. The avenue of temptation is the indwelling sin nature/STA. Jms. 1:14
- c. Demons recognize the proper time and place for various temptations so as to maximize their effort. Lk. 4:13; ICor. 7:5

2. Propagation of false doctrine.

- a. Demons have their own system of doctrine, which is called darkness and is in contradiction to the light of Divine viewpoint. ITim. 4:1ff
- b. Various apostate individuals, who at one time may have been sound in the faith, are used to infiltrate the church with these pernicious teachings. IICor. 11:13; ITim. 4:2; Rev. 2:14,20
- c. Such doctrines then become dogma in apostate churches and organizations. ITim. 4:3; Rev. 2:14-15

3. Oppression and influence.

- a. Strictly speaking, a believer cannot be possessed by a demon since God the Holy Spirit indwells him. IJn. 4:1-4
- b. Demon possession is the actual control of the body and soul of an unbeliever by a demon.
- c. Demon influence is the manipulation of a believer by virtue of the invasion of the thought process, as evidenced in the *merry widow* syndrome. ITim. 5:15
- d. Believers can and do succumb to demon influence and most, if not all cases, are due to faulty associations and failure to separate. ITim. 4:1ff cf. ICor. 10:20
- e. The demonic purpose is to bring believers into slavery to Satan and his desires. IITim. 2:26
- f. The reversionism process is key to understanding how demons can gain such a hold on a believer. *Doctrine of Reversionism*.
- g. God can and does use demons to discipline believers. ISam. 16:14-15; Matt. 18:34; ICor. 5:5; ITim. 1:20
- h. God also uses the forces of darkness to advance His plan and aid in the spiritual growth of believers. Job; Lk. 22:31ff; IICor. 12:8

V. Christ and demons.

- A. The demons recognized that Jesus was God's unique Son. Mk. 5:7
- B. They knew and understood the doctrine that Messiah would crush the head of Satan and ultimately destroy them. Gen. 3:15; Matt. 8:29
- C. In fact, demons recognize God and are quite knowledgeable concerning the Divine essence. James. 2:19
- D. By virtue of His unique person, Christ exercises control over the demons, and delegates such power to His followers. Matt. 10:1; Lk. 10:17-19
- E. At the cross the forces of darkness were disarmed and subdued by Christ. Col. 2:15

- F. His strategic victory will ultimately be manifested in a visible fashion, as all demons will be confined to the lake of fire along with Satan, whose doom they share. ICor. 15:27- 28; Matt. 25:41; Rev. 20:10
 - G. For the time being, they operate under Satan their leader, but they all act only under the permissive will of Christ. Eph. 1:20-23
- VI. The believer's provision for the angelic conflict.
- A. The believer is not to be occupied with the forces of darkness and his victory over them, but to be occupied with Christ. Lk. 10:20
 - B. The Word of God.
 1. Knowledge of Bible doctrine is indispensable in terms of understanding the enemy and how they operate. IICor. 2:11
 2. Jesus demonstrated the pattern in dealing with the forces of darkness during His encounter with Satan. Matt. 4:1ff
 3. Knowledge of such doctrines as RAPT and CPT teaching us of the identification with Christ in His exaltation forms the basis for our confidence in battle. Eph. 1:18-23
 - C. The armor of God. Eph. 6:13-17
 1. The objective realities of the truth are indispensable when dealing with liars. vs. 14
 2. The breastplate of righteousness refers to personal righteousness that protects the heart of the believer from the assaults of unrighteousness. vs. 14 cf. Prov. 4:23
 3. The good news of peace refers to the understanding of the gospel, which gives the believer a secure footing in the conflict. vs. 15
 4. The shield of faith refers to the practice of faith-resting the pressures and attacks that are brought to bear by the enemy. vs. 16 cf. IPet. 5:8-9
 5. The helmet of salvation refers to the confidence of Ph3 deliverance, the knowledge that the conflict is only temporary and that we are on the side of victory. vs. 17 cf. IThess 5:8
 6. The sword of the Spirit is the only active weapon in our arsenal; the Word of God possesses sufficient power to defeat the enemy. vs. 17 cf. Heb. 4:12
 - D. Prayer is an absolute necessity in regard to fighting the good fight. Eph. 6:18; IThess. 5:17
 - E. Vigilance. Eph. 6:18; IThess. 5:6; IPet. 5:8
 - F. *Esprit de corps*. IPet. 5:9 This involves the recognition that we have a common spirit, sympathy, enthusiasm, devotion, and legitimate regard for the honor of the body as a whole.