

# **THE DEVIL MADE ME DO IT: A CLOSE STUDY OF DEMONS IN THE WORLD TODAY**

Dick Mayhue

*Sr. Vice-President and Dean, The Master's Seminary*

*Sr. Vice-President and Provost, The Master's College*

## **I. THE SITUATION**

### **A. Recent Literature (Examples)**

1. Neil Anderson. *The Bondage Breaker*, 1990; *Victory Over The Darkness*, 1990.
2. Mark Bubeck. *The Adversary*, 1975; *Overcoming The Adversary*, 1984.
3. Evelyn Christianson. *Battling The Prince of Darkness*, 1990.
4. C. Fred Dickason. *Demon Possession and The Christian*, 1987.
5. Michael Green. *Exposing the Prince of Darkness*, 1991.
6. Greig & Springer. *The Kingdom and the Power*, 1993.
7. Ed Murphy. *The Handbook for Spiritual Warfare*, 1992.
8. Frank Peretti. *This Present Darkness*, 1988; *Piercing The Darkness*, 1989.
9. Merrill Unger. *What Demons Can Do To Saints*, 1990.
10. C. Peter Wagner & F. Douglas Pennoyer. *Wrestling With Dark Angels*, 1990.
11. Timothy M. Warner. *Spiritual Warfare*, 1991.
12. Thomas White. *The Believers Guide To Spiritual Warfare*, 1990.

### **B. Proposed Biblical Concepts in Question**

1. Territorial demons - towns, cities, states, regions
2. Prayer of authority
3. Warfare praying
4. Generational sins/demons/bondage
5. Binding Satan
6. Invading Satan's territory
7. Power encounters
8. Christians indwelt by demons

### **C. Questions**

1. Why so much recent attention?
2. Are all of these concepts biblical?
3. Has demon activity accelerated?

D. National Situation in the United States: rapidly increasing moral and spiritual darkness

1. Increased false religion and idolatry - Dt. 32:17, 21; Ps. 106:37-39; 1 Cor. 10:14-22
2. Increased sexual immorality and perversion
3. Increased drug use
4. Increased occultic activity
5. Increased interest in Satanism
6. Increased godlessness
7. Increased sinfulness/darkness
8. Increased shamelessness

E. Spiritual Situation in the United States

1. The instructions of the NT epistles have not been carefully considered in light of what they say positively and what they say negatively about spiritual warfare.
2. Lack of discernment between special times of God's involvement in contrast to normal times, with corresponding levels of Satanic/demonic activity
3. Not carefully distinguishing between demon indwelling of unbelievers and satanic or demonic assault on believers
4. A failure to realize that none of the biblically reported indwelling of human beings by demons ever involved a true believer
5. A failure to carefully consider all of the NT promises and provisions for spiritual victory
6. An overreaction to an area of spiritual reality that admittedly has been underemphasized in the past
7. Basing our theology on experience and clinical accounts
8. Our imaginations have been fueled by Christian fiction which at times has little or no contact with the real theology taught in Scripture
9. Mysticism runs wild in which we believe that Satan is responsible for everything that is bad and demons are under every rock
10. The current undiscerning mind-set of the Christian community in general
  - a. Because demon activity has been relatively unnoticed in the past, it will remain relatively unnoticed in the future
  - b. An attitude of materialism in the Christian community
  - c. Ignorance of biblical truth in the Christian community
  - d. Complacency or indifference in the Christian community
  - e. A false sense of human invincibility in the Christian community

## II. ASSUMPTIONS

- A. Historical reality and present operation of demons
- B. The reasonableness of demons operating today similarly to Old Testament/New Testament times
- C. Increased demon activity in the United States

- D. Scripture alone, independent of experience or clinical data, can determine the truth about demons
- E. Living out our faith in Christ is a real battle in spiritual dimensions with Satan and his army of demons

### III. KEY QUESTION

Can Christians be demonized/indwelt spatially with the need for demons to be cast out/expelled such as we see in the gospels and Acts?

### IV. DEMONIZATION

- A. NT terminology (cf. Alex Konya, *Demons: A Biblically Based Perspective* [Schaumburg, Ill.: Regular Baptist Press, 1990] pp. 20-23, for an excellent summary.)
  - 1. "one having a demon" (*echon*) 16 x's
    - a. Matthew 11:18
    - b. Mark 3:30, 5:15, 7:25, 9:17
    - c. Luke 4:33, 7:33, 8:27
    - d. John 7:20, 8:48-49, 8:52, 10:20
    - e. Acts 8:7, 16:16, 19:13
  - 2. "one who is demonized" (*daimonizomai*) 13 x's
    - a. Matthew 4:24, 8:16, 8:28, 8:33, 9:32, 12:22, 15:22
    - b. Mark 1:32, 5:15-16, 5:18
    - c. Luke 8:36
    - d. John 10:21
  - 3. "one with an unclean spirit" (*en*) 2 x's
    - Mark 1:23 and 5:2
  - 4. "one vexed with unclean spirits" (*ochloumenous*) 1 x
    - Acts 5:16
- B. *Daimonizomai*
  - 1. Lexical works
    - a. BAG, "be possessed by a demon," 168
    - b. TDNT, "be possessed by a demon," 2:19
    - c. DNTT, "be possessed by a demon," 1:453
  - 2. Alex Konya (21-22)
    - a. The language of demons "entering in," "going out," or being "cast out" is consistently employed in regard to demonized persons (Matt. 8:16, 32; 9:33; 12:22-24; Mark 1:34; 5:8, 13).

- b. If these terms suggest anything, they suggest the idea of a demon actually taking up sovereign residence within the body of the demonized person.
  - c. The New Testament seems to use this word only in the narrow sense of demon possession. Other forms of influence cannot therefore be properly called "demon possession" or demonization.
  - d. The term "demonized" refers to the invasion of a victim's body by a demon (or demons), in which the demon exercises living and sovereign control over the victim, which the victim cannot successfully resist. The elements of indwelling and the inability to resist the demon's will are what make demonization distinct from lesser forms of demonic influence.
- C. The error of Ed Murphy (*The Handbook for Spiritual Warfare*, pp. xi, 49, 50, 429)
  - 1. Perhaps the most controversial question to be raised is, "Can a true believer be demonized? Note that I am speaking not of demon possession, but of *demonization*. *Possession* implies ownership and total control. Christians, even disobedient ones, belong to God, not to Satan. Thus, Satan cannot control them totally. *Demonization* is a different matter, however. By demonization I mean that Satan, through his demons, exercises direct, partial control over an area or areas of the life of a Christian or non-Christian. Can that really happen to Christians? (p. ix).
  - 2. In his classic book, *What Demons Can Do to Saints*, the late Dr. Merrill F. Unger broke new ground in the area of biblical demonology and the controversial area of the demonization (which he unfortunately often termed "demon possession") of some believers (p. 49).
  - 3. On one occasion we find the unique phrase "having a spirit of an unclean demon," (*echon pneuma daimonion akatharton*; Luke 4:33). Unfortunately the KJV translates it "had a spirit of an unclean devil" and the NAS "possessed by the spirit of an unclean demon." The NIV translates it "possessed by an evil spirit," the Amplified New Testament by "possessed by the foul spirit of a demon." This is the type of unfortunate Bible translation one faces with most English versions of the New Testament when they deal with the spirit world (p. 50).
  - 4. Most Christians would categorically reject the possibility of the demonization of true believers. This was my position during most of my years in Christian ministry. In fact most of us who have reversed our position on this matter were brought up with this traditional view of the non-demonization of believers. We changed primarily because of accumulated experience in counseling the demonized. This has led to renewed scriptural studies and a re-examination of the position of the post-apostolic church fathers on the subject (p. 429).

- \* Murphy insists on an anglicized definition of *daimonizomai* rather than letting the Greek text of the NT speak for itself. He then fortifies his unbiblical conclusion with the perceived results of his experience rather than solid exegesis.

D. Dick Mayhue (*The Healing Promise*, 141-50; 277-79)

For the sake of clarity, I am speaking here in the biblical sense of being 'demon possessed' (*daimonizomai*). This verb occurs 13 times in the Gospels and is uniformly translated in the NIV as 'demon possessed.' To be precise, 'ownership' is not the point, but 'occupancy' is in view. Biblically, *daimonizomai* means to possess in the sense of spatially reside/indwell with the need for the demon to be evicted or cast out. While Dickason, *Demon Possession and the Christian*, 33-40, prefers the term 'demonization' rather than 'demon possessed,' he correctly identifies the phenomenon associated with *daimonizomai* as a demon 'residing in a person' (40). John Wimber and Kevin Springer, *Power Healing*, 109-10, confuse the issue by translating *daimonizomai* with 'demonize' and then redefining the term in English to mean 'influenced, afflicted or tormented in some way by demonic power' (109). By this, they mean either demonic activity externally or internally to either a believer or an unbeliever. While both Dickason (325) and Wimber (114) conclude that Christians can have demons residing within who need to be expelled, they arrive at that conclusion by different routes--Dickason being accurate with the biblical text but going beyond with experience, and Wimber being inaccurate with the biblical text.

V. BIBLICAL DATA BASE\*

- A. Old Testament - Limited to Saul in 1 Sam 16:14-23, 18:10 and 19:9, plus 400 prophets of Ahab in 1 Kings 22:22-23 (4 particular incidents)
- B. Gospels--nine particular incidents
  - 1. Mark 1:21-28 (Luke 4:31-37)
  - 2. Matthew 12:22-29
  - 3. Matthew 8:28-34 (Mark 5:1-17; Luke 8:26-37)
  - 4. Matthew 9:32-34
  - 5. Mark 7:24-30
  - 6. Matthew 17:14-20 (Mark 9:14-28; Luke 9:37-42)
  - 7. Luke 11:14-26
  - 8. Luke 13:10-17
  - 9. Luke 8:2 (Mark 16:9)
- C. Acts--two particular incidents Acts 16:16-18, 19:12-17
- D. Epistles and Revelation--none

\* see C. Fred Dickason's *Angels: Elect and Evil* for a good summary of the data

## VI. BIBLICAL EVIDENCE

An alleged Christian possibly being indwelt with a demon? (four out of fifteen particular incidents). The other eleven incidents involve an uncontested case of an unbeliever being indwelt with demons.

A. Saul in 1 Samuel 16:14-23, 18:10, 19:9

B. Woman bent double in Luke 13:10-17

\* C. Fred Dickason, *Demon Possession and the Christian*, discusses all the passages commonly used and rejects all except the above two, but adds 1 Cor 12:1-3, which I reject (pp. 101-127). It does not refer to believers, but rather false believers still led by demons.

C. "Can true Christians be indwelt by demons who subsequently need to be expelled or cast out as we see in the Scriptures?" Remember, this must be determined from a careful study of Scripture, not experience.

So we ask, "Are there clear biblical examples of true believers being indwelt by demons in the Scriptures?" A survey of the biblical data quickly eliminates all but two of the possibilities--Saul in the Old Testament and the woman bent double in Luke 13:10-17. In every other case, demons have indwelt unbelievers.

First, let's look at Saul. Was he a true believer? For the sake of this discussion, let's assume that he truly trusted God for salvation. As evidence, note the eight times Saul receives the accolade, "the Lord's anointed" (1 Samuel 24:6, 10; 26:9, 11, 16, 23; 2 Samuel 1:14, 16). Also, Samuel told Saul that in death, the two of them would be together (1 Samuel 28:19).

Since Saul at least appears to be a believer, we ask, "Did demons indwell him with the need to be cast out?" The following language describes Saul's encounters with "the evil Spirit."

- "terrorized him" - 1 Samuel 16:14-15
- "on you" - 1 Samuel 16:16
- "came to Saul" - 1 Samuel 16:23
- "upon Saul" - 1 Samuel 18:10
- "on Saul" - 1 Samuel 19:9

None of these phrases suggest that "the evil spirit" existed within Saul. In every instance, the text speaks about external torment. Also, Saul presents an extreme situation and certainly provides no basis for developing or generalizing a Christian's experience with demons. However, we conclude that while Saul might have been a believer, he is not an example of a believer who had a demon within.

Now, let's turn to the woman bent double in Luke 13:10-17.

No one can question the fact that the woman suffered physical distress for eighteen years because of a spirit (13:11) identified as Satan (13:16). But was she a believer? Those who answer in the affirmative do so because Christ refers to her as "a daughter of Abraham" (13:16). They suggest that Zaccheus believed, so Jesus called him "a son of Abraham." But a closer look at Luke 19:9 paints a different picture.

And Jesus said to him, "today salvation has come to this house, because he, too, is a son of Abraham."

Salvation came *because* Zaccheus was a "son of Abraham" and *because* "the Son of Man has come to seek and to save that which was lost" (19:10). Jesus came to save his people (the Jews) from their sins (Matthew 1:21). Zaccheus didn't become "a son of Abraham" as a result of salvation in the sense of Galatians 3:7. Rather, he was a Jew, also known as a "son of Abraham" and because Jesus came to save his people, then Zaccheus believed. He had always been "a son of Abraham"; only later did he believe in the Lord Jesus Christ for salvation.

So, we conclude that this unbelieving Jewess in Luke 13, who had been bound by a physical infirmity from Satan and demons, received release from her torment through the ministry of Jesus. She experienced resident evil as an unbeliever, not as a believer.

- D. None of these instances involves an uncontested text which shows that believers can be indwelt by demons who thus need to be expelled.<sup>1</sup>

## VII. THEOLOGICAL CONSIDERATIONS

- A. There is not one clear biblical example in all of Scripture where a true believer was inhabited by a demon(s) and/or where a demon was expelled/cast out of the believer.
- B. Never in the New Testament epistles are believers warned about the possibility of demon inhabitation even though Satan and demons are discussed frequently and in considerable detail.
- C. Never in the New Testament epistles are believers instructed about how to cast out demons, either from believers or unbelievers.
- D. To argue that Scripture never directly states that Christians cannot be indwelt is to beg the question.

---

<sup>1</sup>C. Fred Dickason, *Demon Possession & the Christian*, p. 325, explains: "We have come to the conclusion that neither the Bible itself nor any logical or theological extrapolation of biblical truth can finally solve the question. We have also considered the wealth of clinical evidence available and have concluded that there is good basis for holding that believers may have inhabiting demons." For a clear analysis of the error in Dickason's logic, see Brent Grimsley, "Can a Christian be 'Demonized'?" *Christian Research Journal* (Summer 1993): 19, 37.

- E. The thrust of 2 Corinthians 6:14-18 precludes the Holy Spirit and unclean spirits cohabitating - even temporarily.
- F. Salvation as described in Colossians 1:13 speaks of true deliverance from Satan.
- G. The combined impact of the following passages precludes demonic indwelling of Christians:
  - 1. Romans 8:37ff.--We overwhelmingly conquer through Christ.
  - 2. 1 Cor 15:57--God gives us the victory through our Lord Jesus Christ.
  - 3. 2 Cor 2:14--God always leads us in His triumph in Christ.
  - 4. 1 John 2:13-14--We have overcome the evil one.
  - 5. 1 John 4:4--The greater power resides in us.
  - 6. 1 John 5:18--The evil one does not touch him.
  - 7. 2 Corinthians 1:21-22; Ephesians 4:30--Believers are sealed/protected by the Holy Spirit.

## VIII. OTHER KEY ISSUES

- A. Deliverance
  - 1. For unbelievers by salvation - Gal 1:4; Col 1:13; Heb 2:14-15
  - 2. For Christians by God - Matt 6:13; 2 Tim 4:18
  - 3. For unbelievers to Satan - 1 Cor 5:5; 1 Tim 1:20
- B. Exorcism
  - 1. Literally, "to implore out of"  $f_6$  and  $\textcircled{\Delta}6\therefore T$
  - 2. Two times in New Testament. Matthew 26:63 (high priest to Jesus) and Acts 19:13-14 (sons of Sceva to demons)
- C. Binding Satan
 

Four possible texts

  - 1. Matthew 12:22-29. No connection.
  - 2. Matthew 16:16-19. To an apostle;  $\ast\Xi T$  (prohibit);  $8\beta T$  (permit)
  - 3. Matt 18:15-18 -  $\ast\Xi T$  and  $8\beta T$  (church discipline context)
  - 4. Rev 20:1-3 – amillennialists

#### D. Territorial Demons

1. Dan 10:13, 20-21 gives evidence of angelic conflict, but the Bible says nothing else. The conflict seems to be a heavenly one, not an earthly matter. Daniel did nothing in this matter.
2. The fact that idols/mediums/magicians/demons are found in various countries has nothing to do with this alleged biblical concept.

#### E. Warfare Praying

1. Prayer is commended in Scripture, as it relates to battling Satan/demons, both by exhortation (Ephesians 6:18-20) and example (Mark 9:29, Jude 9).
2. Canned prayers or prayers recited by rote (written and recommended by the recent literature on spiritual warfare) are little more than the kinds of prayer Jesus condemned (Matthew 6:7).
3. "Buzz phrases" are little more than pagan incantations with Christian language.

#### F. Prayer of Authority

1. The only one with authority in the realm of Satan and demons is God. cf. Matt 28:18 where authority is given to Christ.
2. If Michael the archangel appealed to God in his dispute with Satan (Jude 9), then we should appeal to God even more.
3. If the apostles, who had been empowered with signs, wonders and miracles needed prayer to deal with difficult demons (Mark 9:29), we should pray even more.

#### G. Generational Sins/Bondage

1. The alleged biblical concept is based on Exodus 20:5, Exodus 34:6-7, Deuteronomy 5:9.
2. The passage does not say that the sins themselves will be passed on, but rather the effect of the sin from the first generation will continue to the third or fourth generation until the cycle can be broken.
3. Nothing in these passages relates to demonization. At best, false worship of idols involves demons (Ps 106:37-38).
4. Ezekiel 18:19-20 brings perspective.

#### H. Invading Satan's Territory

1. Satan is the god of this world/age (John 12:31, 14:30, 16:11; 2 Corinthians 4:4).
2. By God's permission, Satan controls the world in the sense that it is a kingdom of darkness. Therefore, we cannot invade Satan's territory because we are already behind enemy lines, and we wait for the completion of our citizenship in heaven (Philippians 3:20).
3. The language and armor of Ephesians 6:10-17 speaks of a defensive posture, not an offensive threat.

#### I. Power Encounters

1. This sounds very much like John Wimber's power evangelism. Attention must be obtained through signs, wonders and miracles so God's Word can then be heard.
2. We need to be dependent on the power of the gospel (Romans 1:16-17) and the Holy Spirit (2 Timothy 1:7).

### IX. THE BOTTOM LINE

- A. The Bible stands supreme as the unique source of divine revelation to know about and understand the spiritual world of Satan/demons. Clinical and counseling experience are not equal to Scripture and should never be used to draw conclusions which are not first taught in the Word of God.
- B. Satan and demons cannot inhabit believers, but can torment and harass them externally--even to a severe degree.
- C. If a person is actually indwelt by demons, then it evidences the lack of genuine salvation, no matter how strongly the person argues otherwise.
- D. If we encounter a truly demonized person, then we must recognize the strength of the enemy, appeal to God in prayer, and use the power of Scripture, especially the gospel, to deal with the situation. Remember that the era of signs, wonders and miracles has concluded.
- E. If you are not informed, start studying so you can teach the truth to your flock and guard them from the errors of our day. You might want to start with the following:
  1. Alex Konya, *Demons: A Biblically Based Perspective*, Regular Baptist Press.
  2. Dick Mayhue, *The Healing Promise*, Christian Focus.

3. Dick Mayhue, *Unmasking Satan*, Kregel.
4. John MacArthur, *How to Meet the Enemy*, Kregel.
5. David Powlison, *Power Encounters: Reclaiming Spiritual Warfare*, Baker.
6. Chuck Lowe, *Territorial Spirits and World Evangelization?* Christian Focus.

## X. ADDENDUM

The uncontested, historical accounts and reports of personal encounters with demons in Scripture (taken from Richard Mayhue, *The Healing Promise* [UK: Scotland: Christian Focus, 2001] pp. 144-45.)

### A. Old Testament

- |    |                  |                   |
|----|------------------|-------------------|
| 1. | Saul             | 1 Samuel 16:14-23 |
| 2. | Saul             | 1 Samuel 18:10    |
| 3. | Saul             | 1 Samuel 19:9     |
| 4. | Prophets of Ahab | 1 Kings 22:22-23  |

### B. Jesus in the Gospels

	Matthew	Mark	Luke	John
1.Multitudes	4:24	1:39		
2.Multitudes	8:16	1:29-34	4:38-41	
3.Gadarene man	8:28-34	5:1-20	8:26-40	
4.Dumb man	9:32-34			
5.Blind/dumb man	12:22			
6.Gentile girl	15:21-28	7:24-30		
7.Epileptic	17:14-21	9:14-29	9:37-43	
8.Man		1:23-28	4:33-37	
9.Multitudes		3:11		
10.Mary Magdalene		16:9	8:2	
11.Multitudes			6:18	
12.Multitudes			7:21	
13.Man			11:14	
14.Woman			13:10-17	
15.Multitudes			13:32	
16.Judas				13:27

## C. Others in the Gospels

	Matthew	Mark	Luke	John
1. The twelve	10:1, 8	6:7, 13	9:1	
2. The twelve		3:15		
3. Unknown disciples		9:38	9:49	
4. The twelve		16:17		
5. The seventy			10:17-20	

## D. Acts\*

1.	Multitudes	5:16
2.	Multitudes	8:7
3.	Paul and slave girl	16:16-18
4.	Paul and multitudes	19:12
5.	Sons of Sceva	19:13-17

\*I have not included the Ananias and Sapphira incident (Acts 5:1-11) because the phrase "Satan has filled your heart to lie" does not constitute being invaded by demons. Nor have I included the unrepentant fornicator in 1 Corinthians 5:1-13 because 1) there is no evidence of demon involvement, and 2) there is a strong possibility that he was a counterfeit believer (cf. "so-called brother" [5:11] and "wicked man" [5:13] as indicators). David responded to the pressures of Satan (2 Samuel 24:1; 1 Chronicles 21:1), but there is no evidence of demons or Satan indwelling David. For a fuller treatment of this episode, see Richard Mayhue, *Unmasking Satan*, 136-44.

Richard Mayhue, Th.D.  
The Master's Seminary  
March, 2004