

THE DOCTRINE OF ANGELS, SATAN AND DEMONS

Introduction:

Angels, or “messengers” as the word basically means, are mentioned about 400 times in the Bible with sufficient information for compiling some facts about them and their doings. However, others throughout church history have given far more description of both angels and demons than is warranted by the confines of Scripture.

I. A Survey of the Information on Angelic Beings

READ Larry Dixon,
“The Doctrine of Angels.”

A. Other designations

Neh 9:6 & 1 Ki 22:19 “heavenly host” or “host of heaven”

^{Neh 9:6}You alone *are* the LORD; You have made heaven, The heaven of heavens, with all their host, The earth and everything on it, The seas and all that is in them, And You preserve them all. The host of heaven worships You.

^{1 Ki 22:19}Then *Micaiah* said, “Therefore hear the word of the LORD: I saw the LORD sitting on is throne, and all the host of heaven standing by, on His right and and on His left.

Job 1:6 & 38:7 “Sons of God” and “morning stars”

^{1:6}Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

^{38:7}When the morning stars sang together, And all the sons of God shouted for joy?

Dan 4:13, 17, 23 “Watchers”

¹³“I saw in the visions of my head *while* on my bed, and there was a watcher, a holy one, coming down from heaven.

¹⁷ ‘This decision *is* by the decree of the watchers, And the sentence by the word of the holy ones, In order that the living may know That the Most High rules in the kingdom of men, Gives it to whomever He will, And sets over it the lowest of men.’

Heb 1:14 “Ministering spirits”

¹⁴Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

B. Origin, Nature, and Number

1. Made on the first day of creation and before the earth was created

Ps 148:2, 5 & Col 1:16

^{Ps 148:5}Let them praise the name of the LORD, For He commanded and they were created.

^{Col 1:16}For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

See again Job 38:7 in context

⁷When the morning stars sang together, And all the sons of God shouted for joy?

Note again Ex 20:11 and the “all that is in them”

¹¹For *in* six days the LORD made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

2. Made simultaneously and individually

Informed of myriads and myriads Rev 5:11 & Heb 12:22

Rev 5:11 Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands

Heb 12:22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels

Inferring they are individuals Matt 22:28-30

30“For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven.
(Not part of a reproducing race)

3. Made as personal and immortal beings

They are deathless beings Lk 20:36

36“nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.

They are personal beings, who are able

to worship (Ps 148:2), to speak (Jhn 20:31) to be curious (1 Pet 1:12), and to display joy [?] (Lk 15:10), and some to have sinned (Jd 6).

Ps 148:2 Praise Him, all His angels; Praise Him, all His hosts!

Jn 20:31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

1 Pet 1:12 To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

Lk 15:10 Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents.”

4. Made with certain powers

They have wisdom (2 Sam 14:17, 20) and great strength (Ps 103:20), and

2 Sam 14:17 Your maidservant said, ‘The word of my lord the king will now be comforting; for as the angel of God, so is my lord the king in discerning good and evil. And may the LORD your God be with you.’ ”

2 Sam 14:20 To bring about this change of affairs your servant Joab has done this thing; but my lord is wise, according to the wisdom of the angel of God, to know everything that is in the earth.”

Ps 103:20 Bless the LORD, you His angels, Who excel in strength, who do His word, Heeding the voice of His word.

They’re able to fly (Rev 14:16) and are seen with wings (Isa 6:2; Ez 1)

Rev 14:16 So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.

5. Made of different categories in a hierarchy

Rank structure Col 1:16

16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

Specific rank Jd 9

Jd 9 Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, “The Lord rebuke you!”

Special attendants Ez 10:20 & Isa 6:2

Ez 10:20 This is the living creature I saw under the God of Israel by the River Chebar, and I knew they were cherubim.

Isa 6:2 Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.

Special beings Ez 1:5ff & Rev 4:6ff

Ez 1:5 Also from within it *came* the likeness of four living creatures. And this *was* their appearance: they had the likeness of a man.

Rev 4:6 Before the throne *there was* a sea of glass, like crystal. And in the midst of the throne, and around the throne, *were* four living creatures full of eyes in front and in back.

Special messenger Dan 8-12 & Lk 1:19, 26

Lk 1:19 And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings.

Lk 1:26 Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth

C. Major Classifications

1. Holy or elect angels whose abode is heaven -- Mk 8:38 and 1 Tim 5:21

Mk 8:38 For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels."

1 Tim 5:21 I charge *you* before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality.

2. Fallen angels, some of which are already bound -- 2 Pet 2:4; Jude 6 and Rev 9:11

[These are also demons. See below under "Satan"]

2 Pet 2:4 For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment;

Jd 6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;

Rev 9:11 And they had as king over them the angel of the bottomless pit, whose name in Hebrew *is* Abaddon, but in Greek he has the name Apollyon.

D. They are presented as being involved in certain assignments:

1. At creation of the earth, rejoicing -- Job 38:7

⁷ When the morning stars sang together, And all the sons of God shouted for joy?

2. After the fall of man, standing guard at the Garden of Eden -- Gen 3:24

²⁴ So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

3. With the patriarchs, visiting with them -- Gen 18

4. With the nation of Israel

involved in the giving of the Law -- Gal 3:19 & Acts 7:53

Gal 3:19 What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator.

Acts 7:53 "who have received the law by the direction of angels and have not kept *it*."

involved internationally for her -- Dan 8-12

5. With the prophets and apostles

bringing revelation -- Dan 4, 9 and Rev 1:1

¹The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified *it* by His angel to His servant John,

bringing in answers to prayer -- Dan 9, Acts 12

bringing help and encouragement -- Acts 27:23-24

²³“For there stood by me this night an angel of the God to whom I belong and whom I serve, ²⁴“saying, ‘Do not be afraid, Paul; you must be brought before Caesar; and indeed God has granted you all those who sail with you.’”

6. In the life of Christ

Involved at birth, resurrection, and ascension, as well as strengthening Him both after the Temptation in the wilderness and in the Garden of Gethsemane.

7. In reference to unbelievers

announced impending judgment -- Gen 19:1, 13

¹Now the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw *them*, he rose to meet them, and he bowed himself with his face toward the ground.

¹³“For we will destroy this place, because the outcry against them has grown great before the face of the LORD, and the LORD has sent us to destroy it.”

inflicted judgment -- Acts 12:23

²³Then immediately an angel of the Lord struck him, because he did not give glory to God. And he was eaten by worms and died.

will dispense most of Tribulation judgments -- Rev 8, 9, 16

act as reapers at the end of the age -- Matt 13:39-40, 49-52

³⁹“The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels.

⁴⁰“Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age.

8. In reference to believers

a general ministry of service -- Heb 1:14

¹⁴Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

conducting spirit to its abode -- Lk 16:22

²²“So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried.

observing Christian experiences -- 1 Cor 4:9

⁹For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men.

gathering the elect at the end -- Matt 24:31

³¹“And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

II. A Survey of Information on Satan and His Host

Any believer who reads the Scriptures is made aware of this archenemy of God and of his angels, or messengers.

A. The Enemy has been identified under different names and images:

1. Primary names -- Satan and Devil
2. Other names -- Beelzebul, Abaddon, Belial
3. Traditional name -- Lucifer

Based upon the Vulgate translation of "son of the morning" in Isa 14:12
Usual to cross-reference Isa 14 with Ezek 28 and find the origin of Satan's
pride and fall as being recorded here.

4. Descriptive titles

Matt 13:19, 25 (cf. v. 39 for cross-identification) -- Evil One

¹⁹“When anyone hears the word of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away what was sown in his heart. This is he who received seed by the wayside.

²⁵“but while men slept, his enemy came and sowed tares among the wheat and went his way.

1 Thess 3:5 – Temptor

⁵For this reason, when I could no longer endure it, I sent to know your faith, lest by some means the tempter had tempted you, and our labor might be in vain.

Jhn 12:31 -- Ruler of the World

³¹“Now is the judgment of this world; now the ruler of this world will be cast out.

Eph 2:2 -- Prince of the power . . .

²in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,

Matt 12:24 -- prince of demons

²⁴Now when the Pharisees heard *it* they said, “This *fellow* does not cast out demons except by Beelzebub, the ruler of the demons.”

2 Cor 4:4 -- god of this world

⁴whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

Rev 12:9 – deceiver

⁹So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

Rev 12:10 – accuser

¹⁰Then I heard a loud voice saying in heaven, “Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.

1 Pet 5:8 – adversary

⁸Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

Jhn 8:44 -- father of lies, murderer

⁴⁴“You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and *does not* stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it.

“You are of your father the devil”

ἐκεῖνος antecedent τοῦ διαβόλου

Descriptive title #1: murderer

ἀπὶ ἀρχῆς = definite historical starting point.

Murder of Abel by Cain

Beginning of world history

Falsehood brought about fall of man and thus his death

Title suggested by the intent of the Jews to kill Jesus [v. 40].

Note the various statements in the text

v. 38 doing the things heard from your father

v. 44 wanting to do the desires of your father

v.37 physical descent with switch over to morality

v.39-40 descent from Abraham meant doing right

vv. 48, 52 accusation of Jesus having a demon

Synthesis of observations

Emphasizing lineage, not moral disposition responding to truth

Assessing Him falsely demonstrated a different disposition

Originating sin in universe permits use of paternal terms

Final observation

The reality of Satanic incitement to sin, violence and falsehood is kept in view—see again vv. 38 and 42. But at the same time note the stress on what they, the unsaved Jews, were doing, saying, and thinking; on them not receiving the word nor believing Him, nor understanding His words.

Descriptive title #2: liar

Vivid and emphatic description

Clearly the devil and truth mutually exclusive

Clearly the devil is perfectly at home with lying

Instructive choice of words

Two causal clauses – ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ and ὅτι ψεύστης

Two phrases – ἐν τῇ ἀληθείᾳ οὐκ ἔτηκεν and ἐκ τῶν ἰδίων λαλεῖ

5. Graphic portrayals

Serpent, dragon, Leviathan -- Rev 12:9; Gen 3; Isa 27:1

Rev 12:9⁹ So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

Isa 27:1¹ In that day the LORD with His severe sword, great and strong, Will punish Leviathan the fleeing serpent, Leviathan that twisted serpent; And He will slay the reptile that *is* in the sea.

Roaring lion -- 1 Pet 5:8-9

⁸Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. ⁹Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

Angel of Light -- 2 Cor 11:14

¹⁴And no wonder! For Satan himself transforms himself into an angel of light.

Fallen star -- Rev 9:1

¹Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit.

B. The Enemy is constantly presented as The Hostile Opponent:

1. In aggressive opposition to the Lord

a. Leader of the revolt in heaven -- Rev 12:3

³And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads.

b. Slanderer of God's words -- Gen 3:1-5

¹“Has God indeed said, ‘You shall not eat of every tree of the garden’

c. Tempter of Christ -- Matt 4:1-11

³Now when the tempter came to Him, he said, “If You are the Son of God, command that these stones become bread.”

d. Counterfeiter of God's men -- 2 Cor 11:13-15

¹³For such *are* false apostles, deceitful workers, transforming themselves into apostles of Christ. ¹⁴And no wonder! For Satan himself transforms himself into an angel of light

e. Energizer of the Antichrist -- 2 Thess 2:9

⁹The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders,

f. Deceiver and attacker of Israel -- Dan 9:26-27; Rev 12:13-17

Dan 9:26 “And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it *shall be* with a flood, And till the end of the war desolations are determined.

Rev 12:13 ¹³Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male *Child*.

g. sinned from the beginning – 1 Jhn 3:8 [deliberate disobedience]

⁸He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

h. characterized by pride – 1 Tim 3:6 [arrogance against God]

⁶not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil.

2. In aggressive opposition to the Truth

a. Blinding the mind's of men -- 2 Cor 4:4

⁴whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

b. Snatching away the seed of the Word -- Matt 13:19 see below

¹⁹“When anyone hears the word of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away what was sown in his heart. This is he who received seed by the wayside.

c. Introducing deceitful doctrines -- 1 Tim 4:1

¹Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,

d. Opposing righteousness -- Acts 13:8-11

⁹Then Saul, who also *is called* Paul, filled with the Holy Spirit, looked intently at him ¹⁰and said, “O full of all deceit and all fraud, *you* son of the devil, *you* enemy of all righteousness, will you not cease perverting the straight ways of the Lord?

3. In aggressive opposition to the believer

a. Tempting to sin -- Acts 5:3; 1 Cor 7:5

Acts 5:3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back *part* of the price of the land for yourself?

1 Cor 7:5 Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.

b. Trying to defeat in general -- 2 Cor 2:5-11

11 lest Satan should take advantage of us; for we are not ignorant of his devices.

c. Hindering their work for God -- 1 Thess 2:18

18 Therefore we wanted to come to you—even I, Paul, time and again—but Satan hindered us

d. Accusing them falsely -- Rev 12:10; Job 1:9-11

Rev 12:10 Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.

Job 1:12 And the LORD said to Satan, "Behold, all that he has *is* in your power; only do not lay a hand on his *person*." So Satan went out from the presence of the LORD.

e. Instigating persecution against them -- Rev 2:10

10 "Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw *some* of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.

C. The Enemy conducts his program within a context of limits, defeat and judgment:

The use of "schemes" (2 Cor 2:11) and "methods" (Eph 6:11) clearly demonstrate that he does have a program.

2 Cor 2:11 lest Satan should take advantage of us; for we are not ignorant of his devices.

Eph 6:11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil.

1. Activities restricted by God and accountable to Him

Job 1-2 behind the scenes, reader finds out Satan must ask permission

Job 1:12 And the LORD said to Satan, "Behold, all that he has *is* in your power; only do not lay a hand on his *person*." So Satan went out from the presence of the LORD.

Lk 22:31-32 behind the scenes, Peter learns Satan asked to hurt him

31 And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift *you* as wheat

2. Attacks resisted by the believer submitted to God

Eph 6:10-18 armor of God and shield of faith

6:11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil.

Jas 4:7 and 1 Pet 5:8-9 commanded to resist the devil

James 4:7 Therefore submit to God. Resist the devil and he will flee from you.

1 Pet 5:8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 9 Resist him,

3. Presence and activities banished in Millennium

Rev 20:1-3 note here that an angel binds him

Rev 20:2 He laid hold of the dragon, that serpent of old, who is *the* Devil and Satan, and bound him for a thousand years;

Rev 20:7-8 released only temporarily afterwards, to deceive the nations

Rev 20:7 Now when the thousand years have expired, Satan will be released from his prison

4. Finally consigned to Lake of Fire forever, the place prepared for him and his angels

Rev 20:10 and Matt 25:41

Rev 20:10 The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet *are*. And they will be tormented day and night forever and ever.

Mt 25:41 Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

5. His ultimate doom and loss of power of death strongly affirmed in connection with Christ's first coming and death

See Jhn 12:31; 16:11 and Lk 10:17-18 and Heb 2:14

"The ruler of this world shall be cast out/is coming/has been judged"

Jhn 12:31 Now is the judgment of this world; now the ruler of this world will be cast out.

Jhn 16:11 of judgment, because the ruler of this world is judged.

Lk 10:17 Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."

Heb 10:14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,

Satan is "ruler of the world"

Where the one in position of power and authority, and

Where τοῦ κόσμου = the system or order which is at enmity with God.

The immediate prospect of Christ's death

In 12:31 underscored [a] by the expression "the hour has come," vv. 23, 27, and [b] by reference to His being glorified, [c] by the illustration of the grain of wheat, and [d] by the distinct mention of His death on the cross, vv. 32-33. In 14:30 and 16:11 by virtue of being part of the Farewell Discourse, which was preparing the disciples for His death and His going away. Usual to take

"The prince of the world is coming" as reference to His passion, the equivalent to the coming of the hour.

In two contexts, 12:31 and 16:11 statements of judgment where

"judged" = OT sense of victory over the enemy

[Morris, The Cross in the NT, 170].

ἐκβληθήσεται supports the concept. Deposed from ascendancy.

[12:31]

κέκριται and νῦν κρίσις ἐστὶν τοῦ κόσμου = certainty of judgment.

In 16:11-14 note the connection to Christ's death and the work of the Spirit

who comes after the departure of Christ.

“The cross-work of Jesus Christ is the crucial turning point in the history of redemption. As it is the basis of the believer’s salvation, so also is it the pivotal defeat of the prince of this world” [Carson, The Farewell Discourse and Final Prayer of Jesus, 146].

In 14:30 “He has nothing in me”

Emphatic declaration about the non-claim of the “Ruler.”

[a] Sin gives Satan his hold on men, but Jesus has no sin,

[b] Christ did not belong to the system of that ruler,

[c] Satan’s challenge would fail because Savior loves the Father.

“He dies as a loving Son in voluntary self-sacrifice, not as a pathetic or guilty victim enmeshed in the tangles of fate or ensnared in the web of sin” [Carson, 84].

In 16:11 “concerning judgment”

Part of the triad of statements on the Spirit’s conviction of the world; an important aspect to keep in mind—convicts the world.

Reason for convicting in each area mentioned [περί + noun] is given in its own ὅτι clause.

Three elements usually understood because of way they relate to Christ, but end up referring to the world’s sin, Christ’s righteousness, and the world’s judgment in the light of righteousness.

Symmetry in the passage can be maintained by viewing it in this light:

The Spirit convicts the world of its sin, its righteousness, its judgment. In relation to v. 11 then, being

[a] a castigation of all false judgments of which the condemnation of Christ is the supreme example—the world is wrong in its fundamental assessment of all things spiritual. Need to be convicted [ἐλέγχω] of false judgment of spiritual reality.

[b] now taking the reason into account--the cross is not the place where Jesus is condemned; it is the place where its “ruler” is defeated and condemned.

Whatever final verdict on interpretation the fact of Satan’s defeat quite clear!

Closing Remarks:

The believer has [1] a hostile Adversary, Satan, the Devil, the Serpent, [2] an Interceding Savior, the Lord Jesus Christ, and [3] a sovereign God who has

already dealt with Satan, both at the cross and in terms of a determined eternal destiny.

D. The Enemy does not have all his troops for operations:

Only some are free, and others, as noted above, are already bound.

Some may be confined to the abyss before the End (Lk 8:31), and some may be released for intensive operations during the Tribulation period (Rev 9:1-11)

^{Lk 8:31} And they begged Him that He would not command them to go out into the abyss.

^{Rev 9:2} And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit.

But, finally, all are cast into the Lake of Fire together with their leader.

E. The Enemy's Troops are also given different descriptions:

1. Primary title: demon

Many references in Gospels but with only limited information in OT. Dt 32:17 and Ps 106:37

^{Dt 32:17} They sacrificed to demons, not to God, *To gods* they did not know, To new *gods*, new arrivals That your fathers did not fear.

^{Ps 32:37} They even sacrificed their sons And their daughters to demons,

2. Other names and descriptions:

Matt 10:1 unclean spirit

¹And when He had called His twelve disciples to *Him*, He gave them power *over* unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.

Matt 12:24 Beelzebul, the ruler of demons

²⁴Now when the Pharisees heard *it* they said, "This *fellow* does not cast out demons except by Beelzebub, the ruler of the demons.

Mk 9:25 dumb and deaf spirit

²⁵When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it, "Deaf and dumb spirit, I command you, come out of him and enter him no more!"

Lk 4:33 spirit of an unclean demon

³³Now in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice,

Lk 7:21 evil spirit

²¹And that very hour He cured many of infirmities, afflictions, and evil spirits; and to many blind He gave sight.

Lk 10:17, 20 demons....spirits

¹⁷Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."

Acts 16:16 spirit of divination

¹⁶Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who

brought her masters much profit by fortune-telling.

1 Tim 4:1 **deceitful spirit**

¹Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,

Usual pattern: “spirit” qualified by adjective to indicate if a demon

Dt 32:17 **demons**

¹⁷ They sacrificed to demons, not to God, *To gods* they did not know, *To new gods*, new arrivals That your fathers did not fear.

Ps 106:37 **demons**

³⁷ They even sacrificed their sons And their daughters to demons,

Lev 17:7 **satyr (goat-demon)**

⁷“They shall no more offer their sacrifices to demons, after whom they have played the harlot. This shall be a statute forever for them throughout their generations.”

2 Chr 11:15 **satyrs**

¹⁵Then he appointed for himself priests for the high places, for the demons, and the calf idols which he had made.

Isa 13:21 **desert creatures [?]**

²¹ But wild beasts of the desert will lie there, And their houses will be full of owls; Ostriches will dwell there, And wild goats will caper there.

F. The Enemy's Troops obviously recognize God and His servants:

1. They acknowledged Christ as Son of God

Mk 1:24, 34; 3:11-12 and 5:7

Mk 1:24 saying, “Let *us* alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!”

Some obvious implications here for the use of 1 Jn 4:1-4 in contemporary practice. Context of passage deals with false teachers.

¹Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. ²By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, ³and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the *spirit* of the Antichrist, which you have heard was coming, and is now already in the world. ⁴You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.

2. They recognized Paul and Silas as servants of God

Acts 16:17 note they knew of their message too

¹⁷This girl followed Paul and us, and cried out, saying, “These men are the servants of the Most High God, who proclaim to us the way of salvation.”

This is the only incident recorded of what demons might have done when faced with the apostles.

3. They resisted removal in Jesus' name by Jewish Exorcists and acknowledged instead Christ and Paul

Acts 19:13-16 note what they did to the exorcists

¹⁵And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?"

4. They believe that God is one

Jas 2:19 note their reaction because of this

¹⁹You believe that there is one God. You do well. Even the demons believe—and tremble!

G. The Enemy's Troops carry out their leader's strategy:

1. By promoting idolatry and false religions

1 Tim 4:1 "seducing doctrines of demons"

¹Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,

1 Cor 10:14, 19-21 promoting idolatry

¹⁴Therefore, my beloved, flee from idolatry.

Rev 9:20 worship of demons and idols

²⁰But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk.

Rev 2:9 and 3:9 synagogue of Satan

⁹"I know your works, tribulation, and poverty (but you are rich); and *I know* the blasphemy of those who say they are Jews and are not, but *are* a synagogue of Satan.

Obviously part of the occult. See eg. 2 Ki 23:24

²⁴Moreover Josiah put away those who consulted mediums and spiritists, the household gods and idols, all the abominations that were seen in the land of Judah and in Jerusalem, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.

2. By exercising influence in human government

Eph 6:12 warfare against rulers, powers, world forces....

¹²For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*.

Rev 16:14 note -- they perform signs as they gather the world's leaders for Armageddon

¹⁴For they are spirits of demons, performing signs, *which* go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

3. By tormenting humans with assorted infirmities

a. We read in the Gospels of them having been the cause of sickness, deafness, dumbness, convulsive seizures, self-mutilation, wildness of character and violence, insanity, and nakedness.

b. There was a distinct difference drawn between those who were ordinarily sick

and those whose sickness or affliction came because of demonic power.

c. Making life miserable was the most obvious reason for that they were doing.

4. By possessing or demonizing humans

a. Based upon the terminology used, namely, entering into, having a demon, cast out of, come/go out of, etc.

Ten different terms may be identified in the biblical text.

δαιμονίζομαι	ὀχλέω
καταδυναστεύω	ἔχω δαίμον
εἰσέρχομαι	ἐξέρχομαι
ἐκβάλλω	ἐκπορεύομαι
ἐπιτιμάω	ὑποτάσσω

Refer also to the two one-page inserts, “Demonic Indwelling” and “Nine Criteria of Demon Possession from the Gospels and Acts.”

b. In Jesus' ministry the casting out of demons was part of the miracles which He performed in attesting that He was the Messiah.

(1) Note that His doing of this surprised the crowd even though they were aware of exorcism in their day--Matt 9:32-33 & Mk 1:27.

(2) Note also that others were authorized by Him to also deliver men from being demonized--the Seventy (Lk 10:1-20) and the Twelve (Lk 9:1-10).

c. In the ministry of the Apostles the casting out of demons was also part of that which was specifically the signs of the apostles. In the case of Philip (Acts 8:5-7), the apostles had laid hands on him so that he was now an apostolic associate (Acts 6:6).

^{Acts 8:6} And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did.

^{Acts 6:6} whom they set before the apostles; and when they had prayed, they laid hands on them.

d. Implications for today?

READ in Konya,
Demons: A Biblical Perspective,
pp. 96ff, 111f, 115f

Note:

The term “exorcism” was never used to describe Jesus’ ministry.

The last biblically recorded expulsion is in Acts 19 at Ephesus.

No casting out is reported in NT epistles, and the term is not used in John’s Gospel or the remainder NT.

No obvious link of demonism with gross immorality and wickedness.

DEMONIC INDWELLING

IF the vocabulary consistently uses going/entering into and coming/casting out of, and
IF casting out of demons is included in or is in close association with the summaries of Jesus' healings

Mt 4:23-24	healed demoniacs, epileptics, and paralytics—every kind of illness
Mk 1:34	healed many of various diseases and cast out demons
Lk 7:21-22	cured many of diseases afflictions and evil spirits.

THEN the reality of a demon dwelling within a person has been clearly communicated,

Mt 8:16	cast out spirits with a word.
Mt 10:1, 8	authority to the disciples to cast out demons.
Lk 4:41	demons coming out of many and crying out that Jesus was God's Son.
Lk 22:3	Satan entered into Judas.

AND ALSO that demoniacs, just like sick people, are recognizable by being other than the norm.

Mt 9:32-33	after demon cast out, the dumb spoke.
Mt 12:22	healed so that the blind and dumb saw and spoke.
Mt 8:28-34	the two exceedingly violent Gadarene men.
Mk 5:1, 15, 19	Gerasene man crying out, gashing himself with stones, then sitting down, clothed and in his right mind.
Lk 8:27	Legion, no clothing, living in tombs, broke chains and bonds, driven by demon into the wilderness. Obviously, Legion had a memory of what had happened so could tell the story of God's deliverance.
Mt 17:15-20	epileptic convulsions attributed to demon causing the victim to fall into the fire and water—when demon left, boy cured.
Lk 9:39-42	also caused boy to scream. Note one last convulsion before leaving.
Mk 9:17-29	demon made boy mute, and sought to kill him. Demon came out leaving the boy comatose until Christ raised him.
Mk 1:23	unclean spirit threw the man in the synagogue into convulsions, cried out loudly and came out of him.

AND GIVEN the account of Legion and the statement on Mary Magdalene
[Lk 8:27 many demons] [Lk 8:2 seven demons]

THEN multiple co-indwellings could occur [Note: Lk 8:30 Jesus asked the man for his name!].

BUT FURTHER, given the above descriptions, Satan/demons:

[1] took over the victim's will,	[2] took over the victim's vocal chords
[3] coerced self-injuries,	[4] induced seizures,
[5] afflicted with a miserable condition,	[6] imparted superhuman strength, and
[7] sought to kill the victim—by accident or at own hand?	

AND [8] have access to certain hearts to snatch away the seed—Mt 13:19.

ALSO [9] sets up his counterfeits—Mt 13:24-30.

LASTLY [10] establishes a foothold through men's wrongs—e.g. Eph 4:27

NINE CRITERIA ON DEMON POSSESSION FROM THE GOSPELS AND ACTS

d-p = demon-possession

Scope of d-p	<p>1. that d-p was limited to a certain era in history at the 1st advent d-p on an amazing scale, and less with apostles probably most rife in a pagan areas</p> <p>2. that d-p was limited to a certain class of people a demon not take over a body occupied by the Holy Spirit Christians repossessed were not believers, or were not possessed</p>
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Nature of d-p	<p>3. that demoniacs were readily recognized so unlikely a discerning of demoniacs needed later</p> <p>4. that psychosomatic symptoms always accompanied d-p NT distinguishes those possessed from those who were ill, so strong reason to suspect such disorders were when possessed</p> <p>5. that the demons possessing demoniacs had distinct personalities use of first person pronoun shows separate entities</p> <p>6. that demoniacs had some supernatural knowledge by virtue of their demons most marked in their identification of Christ</p> <p>7. that the demoniacs were compelled to acclaim the authority of Jesus when confronted by Him, or by one of His representatives the sick addressed Jesus as Lord, or son of David, or Master, but demoniacs addressed Him as Son of or Holy One of God</p>

Nature of exorcism	<p>8. that demoniacs never came out of themselves to be cured no record of demoniac coming voluntarily forward for healing, but were brought to Jesus, or they happened to meet</p> <p>9. that an authoritative word, spoken in faith, is the only biblical way of exorcising a demon no accompanying ritual or incantation—Jesus commanded!</p>

Extracted from Willem Berends, “The Biblical Criteria for Demon-Possession” *W TJ* 37 (Spring 1975) 342-65.

III. Selected Issues in Angelology

The survey of information on angels, Satan, and demons did not treat specific issues which should not be overlooked. Also refer to pertinent charts in Wayne House, Charts of Christian Theology and Doctrine, pp. 75-80 (chart #'s 41-45).

A. Satan: Additional Questions and Details

1. His Name Applied to Two Disciples

a. Matthew 16:23 // Mark 8:33 “Get behind Me Satan!”

Explanations for Jesus rebuking Peter yet addressing Satan:

he was an instrument through actual possession at that time, and
he was an instrument through placing himself on the side of Satan.

Explanations arise because Satan is not a general appellative for adversary:
proper title not used elsewhere in this general sense,
imperative too reminiscent of wilderness temptations.
Jesus promptly and decisively repudiates Peter’s words.

Explanations to take into account clauses following the imperative:

A stumbling block -- Peter takes up role of opposition.

The mind-set -- intent on following man’s/Satan’s thoughts.

Synthesis of observations

That Peter’s words, immediately resisting the revealed will of God, are
more than misguided zeal to protect but are representative of the
wilderness temptations.

That the interests of men, insofar as they relate to the revelation of Christ
and the cross, are incompatible with and antithetical to the interests of
God on the same subject.

b. John 6:70 “one of you is a devil”

⁷⁰Jesus answered them, “Did I not choose you, the twelve, and one of you is a devil?”

The pronouncement: one of those personally chosen is “a devil.”

The problem: determining how “devil” applies to Judas because διάβολος is
consistently in the Gospels a substantive for Satan.

The solution: emphasis on the adjectival aspect, i.e. devilish character and a
secondary presentation of Satanic instrumentality [Hengstenberg and
Meyer], or an emphasis on the substantival aspect, and a secondary
consideration of devilish character [Hendriksen, Barrett and Morris], or better

signifies “adversary” but with a residual element of future complete control as evidenced in John 13:2, 27 – stigmatized as a devil because he would betray Jesus [Tasker, cf. v.71, and Pote, “‘Chosen’ as Related to Judas, John 6:70,” B.D. monograph, GTS, 1966, p. 37].

^{Jhn 13:2} And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon’s *son*, to betray Him,

2. His Origin and Fall

That Satan both exists and is a person are indisputable from revelatory facts-- readily understood and deduced from the different names, descriptive titles, and graphic portrayals used of him, and also from his activities as The Hostile Opponent who has intellect, emotion, and will.

NT passages dominate -- every NT writer mentions Satan

OT passages sparse -- definite article with the name in Job 1 & 2 and Zech 3 indicate a definite and recognized person.

Ps 109:6 better “accuser” than “Satan”

⁶ Set a wicked man over him, And let an accuser stand at his right hand.

1 Chron 21:1 “Satan...against Israel...” cf. 2 Sam 24:1

¹Now Satan stood up against Israel, and moved David to number Israel.

Isa 14 & Ezek 28:1 problematical [see below]

Gen 3:1-16 difficult and different [see below]

That Satan was created and is a spirit being are indisputable from revelatory facts-- readily understood from summary statements on creation [Neh 9:6; Ex 20:6; Ps 33:6; Col 1:16], and from statements on him and where he appears, acts and rules [e.g. Job 1-2; 38:6-; Matt 12:24; Jhn 12:31; 2 Cor 4:4; Eph 2:2; 6:11-12; Jud 9], being in a position of obvious authority and status.

^{Neh 9:6} You alone *are* the LORD; You have made heaven, The heaven of heavens, with all their host, The earth and everything on it, The seas and all that is in them, And You preserve them all. The host of heaven worships You.

^{Mat 12:24} Now when the Pharisees heard *it* they said, “This *fellow* does not cast out demons except by Beelzebub, the ruler of the demons.”

That Satan fell morally is deduced from a correlation of different revelatory facts--

IF Satan is an evil being, hostile to God, His people and His program, and
IF God looked at finished creation and pronounced it “very good”
[Gen 1:31],

THEN Satan must have been created different to what he later became,
THEREFORE, he was created in unconfirmed holiness, and

IF his temptation of Eve displayed his opposition to God,
THEN, he fell somewhere between Day 1 and post-Day 7, but again
IF he was part of that proclaimed “very good”
THEN his fall came after the Creation Week and before confronting Eve.

That Satan was and will be judged is clear from revelatory facts--in Eden after the temptation [Gen 3:15], at the Cross [Jhn 12:31; 16:11], at the Tribulation mid-point [Rev 12:9], at the beginning of the millennium [Rev 20:1-3], and finally after a brief release his ultimate judgment is enacted [Rev 20:10].

Gen 3:15 And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.”

Jhn 12:31 “Now is the judgment of this world; now the ruler of this world will be cast out. ³²“And I, if I am lifted up from the earth, will draw all *peoples* to Myself.”

Rev 12:9 So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

Rev 20:2 He laid hold of the dragon, that serpent of old, who is *the* Devil and Satan, and bound him for a thousand years;

Rev 20:10 The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet *are*. And they will be tormented day and night forever and ever.

SINCE his judgments are specifically mentioned, and
SINCE his moral fall could not have gone unjudged,
THEN some passage must refer to, or at least infer, such judgment,
SO, Isa 14 and Ezek 28 are brought into the picture.

IF the Genesis record is not taken as “chronologically-tight” and
IF “without form and void” [1:2] is considered definitely judgmental,
THEN that judgment on the world occurred at Satan’s fall.

3. His Career Outlined

a. The pristine period --

Very short pre-fall period. Reason for his being lifted up with pride, in the absence of specific information, remains unknown. Speculation best restricted.

Question lingers: When did God first pronounce judgment upon him? After his pride? After his temptation of Eve? Is this “the beginning” of Jhn 8?

b. The present period –

Characterized by walking about seeking whom to devour [1 Pet 5:8], and by having access to God’s throne room [Job 1-2], with his abode in the heavenlies [Eph 6:11-12], plus all details presented under II, A-C above.

¹ Per 5:8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

^{Eph 6:12} For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*.

c. The period on earth --

Expelled from heaven and banished to the earth [Rev 12:7-12]

^{Rev 12:9} So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him

Persecuting Israel [Rev 12:13-17 cf. Dan 12:1]

^{Rev 12:13} Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male *Child*.

Deceiving signs and wonders [2 Thess 2:9]

⁹ The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders,

Restraint/Restraint removed [2 Thess 2:6-7]

⁷ For the mystery of lawlessness is already at work; only He who now restrains *will do so* until He is taken out of the way.

d. The period in the Abyss --

A strikingly different period in earth's history! [Rev 20:1-3]

² He laid hold of the dragon, that serpent of old, who is *the* Devil and Satan, and bound him for a thousand years;
See one-page insert, "The Binding of Satan."

e. The period of respite/release --

A strikingly significant end to earth's history! [Rev 20:7-10]

⁸ and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number *is* as the sand of the sea.

f. The "period" in the Lake of Fire --

Rev 20:10 and Matt 12:41

^{Rev 20:10} The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet *are*. And they will be tormented day and night forever and ever.

4. His "presence" in Isaiah and Ezekiel

Still being argued as to whether the prophetic pronouncements against the Kings of Tyre and Babylon are in fact pointers to Satan, the real figure behind the kings--i.e. the use of "apostrophe."

Based on the apotelesmatic principle of prophecy whereby the prophet addresses his own time but is actually "bouncing off" of it into a future time.

Determined by whether the expressions are poetic imagery and figurative speech only or whether their literality is an acceptable alternative and are phrases and descriptions not suitable/applicable to the kings, to mortal men, e.g.

The proud "I wills" of Isa 14

The significant phrases of Ezek 28 “in Eden,” “anointed cherub,” “in the holy mountain of God” and “perfect in your ways” [vv. 13-15].

5. His “presence” in Genesis 3 [See again Theol III syllabus]

Traditional exegesis has always taken this passage to be referring to Satan, “the Serpent of old” [Rev 12:9; 20:2 cf. Rom 16:20] rather than a mere confrontation between Eve and a snake.

^{Rev 12:9}So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

Almost imperceptibly the language passes from the actual serpent to address the evil one who has used the serpent [E.J. Young, Genesis 3, 102].

Progressive Revelation the interpretive key: Snake and Messiah in view

6. His opposition resisted

Key texts:

Jas 4:7 “Submit to God. Resist the devil and he will flee from you”

⁷Therefore submit to God. Resist the devil and he will flee from you.

1 Pet 5:9 “But resist him, firm in your faith”

⁹Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

1 Jhn 5:18-19 “...evil one does not touch him...we are of God”

¹⁸We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him.

Key estimations:

Don’t overestimate Satan’s power and be fearful

Don’t underestimate his power and be arrogant

Don’t revile angelic majesties and be like false teachers!

Key questions:

Rom 8:31-39 “If God be for us, who is against us?...

Who shall separate us from the love of Christ?

ANSWER [in part]:

“...nor angels, nor principalities,...nor powers”

Key provisions:

The armor of God

The Sword of the Lord

See Richard Mayhue’s, *Unmasking Satan* (Victor Books, 1988),

Refer also to John MacArthur's *How to Meet the Enemy: Arming Yourself for Spiritual Warfare* (Victor Books, 1992).

7. Casting out by Beelzebul

Matt 12:22-45 // Luke 11:15-26 and Mark 3:22-30

“Casts out demons by Beelzebul. . .if Satan casts out Satan. . .”

Pharisees' contemptuous charge [v. 24 οὗτος “this fellow”] leveled against Christ in reaction to His healing a demon-possessed man [v.22] and in reaction to the query of the crowd [v. 23].

Pharisees' sought to deflect the question and introduce an element of unbelief in the query. Note μήντι – “this man cannot be the Son of David, can he?”

Realities given expression, namely [a] that Beelzebub is ruler ἄρχοντι of demons, and [b] that other exorcisms were taking place, not questioned or denied by Jesus.

Response of Jesus, which Mark records as being ἐν παραβολαῖς, moves from a general principle to specific applications. Fallacious argument stands thus exposed!

A self-evident principle: a divided kingdom not stand; it's self-destructive!

An application to Satan: his own kingdom would fall. Unthinkable that Satan would take steps against his demons in their evil work, for that would mean he had resolved to destroy his own work. Note Mark's τέλος ἔχει [v. 26] which highlights the incongruity of Satan opposing Satan.

A question on the exorcism activity of “your sons” arises, since implication is that Satanic power not involved. By whose power casting out demons? They believed that when a rabbi delivered someone it was

A sign that God was working through the exorcists, but is it not

An indication of double standards? Yes! cf. Matt 12:34, which is

An assessment witnessing against the Pharisees!

The combination of direct assertion and proverbial-type statement, together with preceding verses suggest the following:

[a] that the act of casting out is an act of opposition against the hold and power of another,

[b] that this opposing act involved the very power of God –

ἐν πνεύματι of Matthew and ἐν δακτύλῳ θεοῦ of Luke point to that power in operation,

[c]that Christ has the ability to bind and conquer Satan, although Jesus did not say He had bound him or was in process of doing so—He simply set the principle before the Pharisees. His works attest His power to establish the kingdom.

[d] that Satan is strong and active and not involved in works which would render himself powerless. But this raises the question of him deliberately deceiving by granting power to cast out his own cohorts.

8. The Binding of Satan

Satan is Bound in the Present?

That the binding of Rev 20:2 is a present reality being that which Christ did to the Adversary at His first coming, particular His victory won at the cross:--

²He laid hold of the dragon, that serpent of old, who is *the* Devil and Satan, and bound him for a thousand years;

That this *first-coming* binding of Satan ≠ eliminated activity on earth.

But = limited, curtailed, curbed, restrained or partially paralyzed.

Satan is Bound in the Future

That the binding of Rev 20:2 is a future millennial kingdom reality.

[assuming here no need to establish this as a future reality]

That this *post-second-coming* binding = eliminated activity on earth AND graphically described – throw in, shut and seal!

Satan is Very Active but Defeated

That the unbound, yet divinely permitted, activities of Satan and his demons are clear in Scripture

That the vocabulary used to describe Satanic/demonic activity and opposition cancels out asserting that Satan is presently bound.

Is he bound and unbound at the same time! Logic broken down!

Matt 12:29 Jesus is Satan's enemy but now He is also Satan's master!

²⁹“Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house.

Jesus and His apostles able to deliver those under Satan's control.

If victory equals binding in Rev 20, then how to account for his release?
And does not release re-define victory?

“What restrictions currently placed on him will be removed at the end of this age?
No credible answer to this question has ever been advanced” [Thomas, *Revelation 8-22: An Exegetical Commentary*, 404].

Hold in tension Christ’s victory and the defeated foe still active and in hostile opposition to the Lord, the Truth, and the Believer. Best taken, perhaps, as part of the “already-not yet” perspective.

B. Demons: Additional Questions and Details

1. Their Origin and Fall

[Refer to Enns', *Moody Handbook of Theology*, pp. 295-96]

a. "Disembodied" proposals -- all wrong and refutable!

Disembodied spirits of the evil dead

Disembodied spirits of a pre-Adamic race

Disembodied spirits of the Nephilim

b. "Fallen angels" proposal -- best correlation of the data!

Originally individually created as part of the "very good" heavenly host,
Subsequently some "left their first estate/domain" [Jd 6] and were imprisoned,

Subsequently some "sinned" [2 Pet 2:4] and were not spared judgment by God.

^{Jd 6} And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;

^{2 Pet 2:4} For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment;

Hierarchically, Satan is identified specifically as the ruler of the demons [Matt 12:24] and the One with his own angels [Rev 12:7, 9; Matt 25:41].

^{Mat 12:24} Now when the Pharisees heard *it* they said, "This *fellow* does not cast out demons except by Beelzebub, the ruler of the demons."

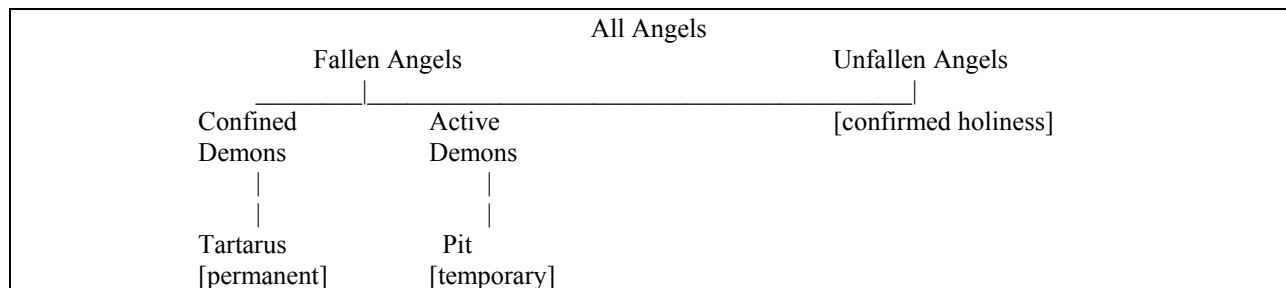
^{Rev 12:7} And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought,

Individually, they fell morally and not because of "racial solidarity."

Chronologically, their fall was after the creation-week [see above, p. 117], but did they all fall at the same time or at different times since Satan's fall?

2. Their current classification

[See diagram below, based upon in Enns' *Moody Handbook of Theology*, p. 286]



3. Their personality attested

That they are personal spirit beings having intellect, emotion, and will is obvious from the information given above [add Jas 2:19 “shudder” and Matt 8:31 “entreat”].

Jas 2:19 You believe that there is one God. You do well. Even the demons believe—and tremble!

Mt 8:31 So the demons begged Him, saying, “If You cast us out, permit us to go away into the herd of swine.”

They display also a self-consciousness [Mk 1:24; 5:7], a self-determination [Matt 8:31] and a sense of moral responsibility or an acknowledgment of their future torment [Matt 8:29 *pro kairou*; Mk 5:7].

Mk 1:24 saying, “Let *us* alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!”

Mat 8:29 And suddenly they cried out, saying, “What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?”

4. Their “presence” in the OT

See references listed above under II, E.

The LXX uses *daimonion* to translate five Hebrew words. The OT gives clear evidence of the existence of personal beings called “demons.”

Shedhim – “to be lord,” although an unclear etymology. Used of idols.

Dt. 32:17 “they sacrificed unto devils, not to God”

¹⁷ They sacrificed to demons, not to God, *To gods* they did not know, *To new gods*, new arrivals
That your fathers did not fear.

Ps 106:37 “they sacrificed their sons and their daughters unto devils”

³⁷ They even sacrificed their sons And their daughters to demons,

Seirim – “hairy one” or “he-goat”

Lev 17:7 “they shall no more offer their sacrifices unto devils”

⁷ “They shall no more offer their sacrifices to demons, after whom they have played the harlot. This shall be a statute forever for them throughout their generations.”

2 Chron 11:15 “Jeroboam appointed priests for the devils”

¹⁵ Then he appointed for himself priests for the high places, for the demons, and the calf idols which he had made.

Isa 13:21; 34:14 “shaggy goats” and “hairy goat” [NASB] with margin options of

Isa 13:21 But wild beasts of the desert will lie there, And their houses will be full of owls; Ostriches will dwell there, And wild goats will caper there.

“goat demons” and “demon.” Poetic references to desolated Babylon as the place of satyrs. Cf. Rev 18:2 “(Babylon) has become a dwelling place of demons.”

‘elilim – “idols” or “nothings”

² And he cried mightily with a loud voice, saying, “Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird!

Ps 96:5 (LXX 95:5) “for all the gods of the nations are idols”

⁵ For all the gods of the peoples *are* idols, But the LORD made the heavens.

Gad – “the god Fortune” or “Baal”

Isa 65:11 “they that forsake the LORD,...that prepare a table for that troop” [AV]/ Fortune [NASB] or *daimoni* “that demon” [LXX]. Note play on words with title of another god, *Meni* or *Destiny* (?), and the warning *manithi* “I will destine...” (v. 12).

Isa 65:11 “But you *are* those who forsake the LORD, Who forget My holy mountain, Who prepare a table for Gad, And who furnish a drink offering for Meni.

Qeter – “destruction”

Ps 91:6 (LXX 90:6) “those trusting God need not fear...the destruction...at noonday” [LXX “*daimoniou* of noonday” i.e. “the noonday demon” (?).

Ps 91:6 *Nor* of the pestilence *that* walks in darkness, *Nor* of the destruction *that* lays waste at noonday.

5. Their “presence” in the NT

See multiplicity of references and descriptions listed above under Section II, E-G.

Derived from *dao*, “knowing, intelligent,” or from *daiomai*, “divide, disrupt.”

NT prefers diminutive *daimonion*, “inferior divinity/lesser deity.” Cf. Acts 17:18 Paul was considered “a proclaimer of strange deities” *xenon daimonion*.

NT also sparsely uses other derivatives:--

daimoniodes Jas 3:15 “This wisdom...is earthly, natural, demon-like”

¹⁵This wisdom does not descend from above, but *is* earthly, sensual, demonic.

deisidaimonesterous Acts 17:22 “very religious”

²²Then Paul stood in the midst of the Areopagus and said, “Men of Athens, I perceive that in all things you are very religious;

deisidaimonias Acts 25:19 “about their own religion”

¹⁹“but had some questions against him about their own religion and about a certain Jesus, who had died, whom Paul affirmed to be alive.

6. Their relation to idolatry and pagan religion

Both OT and NT associate idolatry with the occult realm; it was not just a simple question of having an innocent stone or wooden carving for aesthetic reasons but an indicator of the demonic in the religious system.

To use the inspired description, idolatry = “the abominations of the nations” or “the detestable things of the nations” and therefore totally unacceptable.

1 Cor 10:14-21 demons do sponsor idol worship

¹Cor 10:20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. ²¹You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord’s table and of the table of demons

1 Tim 4:1-3 seducing doctrines of demons (note it includes certain restrictions)

¹Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,

Rev 9:20 men do worship demons (note the lifestyle associated

therewith)

²⁰But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk.

2 Chron 33:5-7 witchcraft...sorcery...mediums and spiritists (note “did much evil”)

² Chron 33:6 Also he caused his sons to pass through the fire in the Valley of the Son of Hinnom; he practiced soothsaying, used witchcraft and sorcery, and consulted mediums and spiritists. He did much evil in the sight of the LORD, to provoke Him to anger.

2 Kings 23:24 mediums, spiritists, teraphim and idols (note “turned to the Lord”)

²⁴Moreover Josiah put away those who consulted mediums and spiritists, the household gods and idols, all the abominations that were seen in the land of Judah and in Jerusalem, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.

Dt 18:9-12 118 “detestable things” with the usual listing of divination, witchcraft, sorcery, mediums and spiritists but includes “one who interprets omens...one who casts a spell...one who calls up the dead” (note the presence of these practices motivated the Conquest)

Deut 18:11“or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. ¹²“For all who do these things *are* an abomination to the LORD, and because of these abominations the LORD your God drives them out from before you.

Acts 16:16 spirit of divination, i.e. spirit of Python, from the ancient oracle Delphi.

¹⁶Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling.

7. Their “co-possession” of believers

The whole issue of believers being possessed by demons which have to be cast out by another believer falters, if not totally falls, on the reality of what has happened to a person when he believes.

Therefore, evidence from experience should be carefully scrutinized and evaluated in terms of the doctrine of salvation.

The Question: Can a believer be under the sovereign control of a demon?

The Answers: 2 Cor 5:17 “a new creation in Christ Jesus”

¹⁷Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.

Col 1:13 “delivered from...darkness and transferred...to the Kingdom”

¹³He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of His love,

Other references?

Doctrinal Questions: What of positional sanctification? Demon did not leave when saved? Entered in after saved? What of progressive

sanctification? Does spiritual maturing mean the possibility of casting out what prevents growth? Does “grieving the Spirit” cover demon-possession? Could the absence of virtues and its consequence [2 Pet 1:9] be attributed to this?

¹⁹While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage

8. Our Attitude and Defense

a. Major not in demonism

Use the language of Scripture. Acknowledge their activity in this world.
Attribute consistent behavior problems to 'besetting sin' [Heb 12: 1, 4.]

b. Meddle not with spiritism/the occult

OT warnings were clear: Execute its practitioners!

Ex 22:18

¹⁸“You shall not permit a sorceress to live.

Lev 20:6, 27

⁶“And the person who turns to mediums and familiar spirits, to prostitute himself with them, I will set My face against that person and cut him off from his people.

Dt 18:10

¹⁰“There shall not be found among you *anyone* who makes his son or his daughter pass through the fire, *or one* who practices witchcraft, *or* a soothsayer, or one who interprets omens, or a sorcerer,

1 Chron 10:13-14

¹⁴But *he* did not inquire of the LORD; therefore He killed him, and turned the kingdom over to David the son of Jesse.

NT warnings also clear: Idolatry = demon-worship!

1 Cor 10:20-21

²¹You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons

Eph 5:11-12 talk not of secret things of darkness

¹²For it is shameful even to speak of those things which are done by them in secret.

Gal 5:20 idolatry and sorcery deeds of the flesh

Gal 5:19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, ²⁰idolatry, sorcery, hatred, contentions,

c. Assess not hastily 'possession'

Serious matter: To assert another is demon possessed is not a first diagnosis.

Silent issue: No assertion in NT epistles of exorcism as part of church ministry

d. Forget not current limitations and Final End

Neither underestimate nor overestimate their powers [see above on their deeds].

Remember Satan, aided by cohorts, works in "sons of disobedience!" [Eph 2:2]
²in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,

Bring thought-processes into subjection to Christ! [2 Cor 4:4; Phil 4:6-8]
⁴whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

Remember again the certainty of final judgment [Matt 25:41; Rev 12:9; 19:19-21]
⁴¹“Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

C. Angels and Genesis 6: A Difficult Passage

1. “A notoriously enigmatic” passage with no resolution.

What does he [Moses] mean? I do not know, and I do not believe anyone knows. So far as I am concerned, the passage is unintelligible [A. Pieters, Notes on Genesis (Eerdmans, 1947) 116].

This passage has been a center of controversy for at least two millennia. The present form of the dispute is rather paradoxical. On the one hand, liberal theologians, who deny the miraculous, claim the account pictures a supernatural liaison between divine beings and humans. Conservative theologians, though believing implicitly in angels and demons, tend to deny the passage any such import [Robert Newman, "The Ancient Exegesis of Genesis 6:2, 4" GTJ 5:1 (1984) 13].

This is unquestionably one of the obscurest sections of the Torah, and all the varied views advanced concerning it by later generations not only did not contribute to its elucidation, but, on the contrary, served to cloud its significance and make it more and more incomprehensible [Cassuto, "The Episode of the Sons of God and the Daughters of Man," Biblical and Oriental Studies, Vol. I (Jerusalem: The Magnus Press, 1973) 17].

Refer also to Sydney Page, Powers of Evil (Baker, 1996) pp.43-54 for a another thoroughly documented discussion, which he ends with these words: The account of the intermarriage of the sons of God and daughters of men is tantalizingly brief and mysterious, provoking many questions for which it provides no answers [p. 54].

2. A pre-flood description of man's degeneration

The moral degeneration of man apparent in Genesis 4, illustrated by Cain and Lamech, culminates in Genesis 6:1-13. As the fallen human race multiplied and expanded, so did evil. The imaginations of the human heart became so wicked that God had to judge them, and He did so in the great flood. The nature and extent of God's judicial acts always reflect the seriousness of the sin which is being judged, and with the exception of Noah's family the flood destroyed all of human life. God clearly considered the sins of the antediluvian race so wicked that nothing short of near total destruction would satisfy His holy demands [John Davis, Paradise to Prison (BMH Books, 1976) 109].

3. Further observations on the Genesis Account:--

Refer to Wayne House's Chart #42, "Sons of God in Genesis Six"

- a. Angels not in the immediate or more remote context but imported from the very remote context of NT.
- b. Man is repeatedly the focus of attention in the immediate and succeeding contexts.
- c. If angels they sinned by taking women, but if men they sinned by taking wives of all which they chose and were guilty of polygamy or even the development of harems [frequentative aktionsart].
- d. Daughters of men would be an unknown and unconfirmed designation for unbelievers, or for the female offspring of the Cainite line only.
- e. The Nephilim might not necessarily be the offspring of those marriages and would not then be identified as the 'mighty men,' the 'men of renown.'
- f. 'Sons of God' and 'daughters of men' do seem to be two distinct groups unless 'sons of God' be just another contextually appropriate designation for 'men.'
- g. Man's capacity to reproduce did not change after the fall, but if angels/demons

then angelic non-capacity therein was changed, or a craving for involvement through men came on line.

- h. Ancient stories/legends of demi-gods or Titans might be distorted explanations of what really did take place.
- i. Sumerian and other ANE flood stories allude to kingship centering in cities dedicated to various gods who appointed the kings as their sons.
- j. Nephilim also taken from root verb *npl*, i.e. 'fallen ones,' i.e. demons who possessed men--but not women?
- k. The preceding context (Gen 4:17, 23-24) establishes a thematic link, namely, city-building, polygamy, and tyranny.
- l. Can demon-possessed men be referred to as sons of God?
- m. Is there any interpretive significance in viewing vv. 1-4 as a summary of the state of affairs of Adam's descendants and not part of the preface to the flood?

[see John Sailhammer, "Genesis" in EBC 1:75 and 78 fn.1 who remarks: "If the events of these verses are an introduction to the Flood account, then they must be about the wickedness of mankind and the horrendous deeds that caused the Flood."

4. Selected Observations on the Jude Reference:--

- a. The *tartarized* [term taken from 2 Pet 2:4] angels are obviously not all the fallen angels, so not a reference to their original fall with Satan,
^{2 Pet. 2:4}For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment;
- b. The *tartarized* angels did not remain in their assigned domain but left that abode, presumably moving from heaven to earth,
- c. The *tartarized* were like Sodom and Gomorrah in one specific sense (ton homoion tropon toutois)--it involved fornicating and going after strange flesh (heteras)-- could it signify men wanting sexual union with angelic creatures? [see Richard Bauckham, Jude, 2 Peter in Word Biblical Commentary, ed. David Hubbard et. al.(Word, 1983) 50:54].
- d. The *tartarized* either possessed human bodies of actual men or had the power to assume human bodies in order that they might be involved with human women,

- e. The *tartarized* did not marry in heaven (Matt 22:30) but perhaps could do so when on earth.

³⁰“For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven.

- f. The *tartarized* are sometimes cross-referenced to another notoriously controversial passage, namely “the spirits in prison who were disobedient...in the days of Noah” [1 Pet 3:19-20] as though it best described the fallen angels of Genesis 6 [for a thorough examination see Wayne Grudem, “Christ Preached Through Noah: 1 Peter 3:19-20 in the Light of Dominant Themes in Jewish Literature” *TrinJ* 7:2 (1986) 3-31].

¹ Peter 3:20 who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water.

- g. In an extended paraphrase then: “In the spiritual realm of existence Christ went and preached through Noah to those who are now spirits in the prison of hell. He did this preaching when they formerly disobeyed, when the patience of God was waiting in the days of Noah while the ark was being built” [Grudem, 30].

5. An honest appraisal and conclusion

In wrapping up his well researched article, Newman observes:--

- a. that the earliest extant view was the supernatural one--the sons of God being angels and the Nephilim the giant offspring of the sinful and unnatural angel-human union, and
- b. that the nonsupernatural views, Jewish and Christian, were not extant until later--sons of God were noblemen/judges and the Nephilim violent warriors with unrestrained lust, rape and bestiality being the sin involved (Jewish view), or the sons of God were Sethites/believers and the 'daughters of men' were Cainites/unbelievers whose sin was mixed marriages (Christian view).

His final paragraph is worth citing in full:

May it not be possible that we enlightened, 20th-century Christians can learn something positive from the ancient exegetes? Perhaps they were right in seeing an angelic incursion in Genesis 6:1-4 and we are wrong in denying it. Perhaps with a great interest in the supernatural and angels some ancient interpreters scoured the Scriptures to locate any hints it might contain on this subject. In such a case, they might well have reached some valid insights which God preserved by inscription in the NT [p. 36].

D. The Question of Spiritual Warfare

Increasing attention is being given to this question as missions become increasingly

aware of degrees of response to the gospel. In some areas many come to Christ, whereas in other regions where missionaries have worked no less harder than their colleagues elsewhere the response has been meager. "Does not such warfare account for this difference?" is the question asked.

The following is just a small sampling of the wide variety of material available on this whole matter of the believer's warfare with the forces of the occult realm:

- Christian B. Breuninger, "Where Angels Fear to Tread: Appraising the Current Fascination with Spiritual Warfare," *Covenant Quarterly* 53 (My 1995): 37-43.
- Thomas Ice & Robert Dean, Jr., *A Holy Rebellion: Strategy for Spiritual Warfare* [Eugene, OR: Harvest House, 1990].
- _____, *What the Bible teaches About Spiritual Warfare* (Grand Rapids: Kregel Publications, 2000).
- Robert A. Guelich, "Spiritual Warfare: Jesus, Paul and Peretti," *PNEUMA: The Journal of the Society for Pentecostal Studies*, 13/1 (Spring 1991) 33-64. [footnotes are bibliographically instructive]
- John F. Hart, "Demonology and the Mission Field" in *Overcoming the World Missions Crisis*, ed. Russell Penny [Grand Rapids: Kregel Publications, 2001].
- Paul G. Hiebert, "Spiritual Warfare and Worldviews," *Direction* 29/2 (2000) 114-24.
- _____, "The Flaw off the Excluded Middle," *Missiology: An International Review* 10:1 (January 1982) 35-47.
- Bob Larson, *Larson's Book of Spiritual Warfare* (Nashville: Thomas Nelson Publishers, 1999).
- Chuck Lowe, *Territorial Spirits and World Evangelization* [Mentor/OMF, 1998].
- John W. Montgomery, *Principalities and Powers* [Bethany, 1973].
- David Powlison, *Power Encounters: Reclaiming Spiritual Warfare* [Grand Rapids: Baker, 1995].
- Jacques Theron, "A Critical Overview of the Church's Ministry of Deliverance from Evil Spirits," *PNEUMA: The Journal of the Society for Pentecostal Studies* 18:2 (Spring 1996) 79-92. [Footnotes are bibliographically instructive]
- C. Peter Wagner, "Territorial spirits and world missions," *Evangelical Missions Quarterly* (July 1998) 278-88.

Plus the 6 articles in *Reformation & Revival Journal* 4/1 (Winter 1995) 11-114, and the 8 articles in *International Journal of Frontier Missions* 15/4 (Oct-Dec 1998) 170-223.

1. Definitions and Descriptions

Simply put: The ongoing hostility of Satan and his minions as he attempts by every ruse and means to defeat God and His plan for time and eternity! Obviously, this

involves the believer at the individual level as well as the people of God at a corporate level.

"Spiritual warfare is as old as the Garden of Eden....From the dawn of creation to the dawn of this day, spiritual warfare has been a part of every believer's life. It cannot be relegated to history past. Nor can it be dismissed as the phantom of an excited mind" [Detzler, "Myths About Spiritual Warfare," *R & R*, 3].

Spiritual warfare today is more than that ongoing hostility; it is God clearly manifesting His power through His people for the world to see His triumph as the devil and the forces of darkness are routed. Driven from the field of battle. What enters the picture very quickly is some comment about territorial spirits. "My principal calling," writes Wagner, "is to obey the Great Commission. Thus, I see territorial spirits chiefly in terms of their alleged ability to prevent the spread of the gospel" [Wagner, "Territorial Spirits and World Missions," 278].

"Deliverance ministry" is the accepted alternative designation and is built basically on four emphases:

- the believer's authority, or that of a special gifted 'exorciser.' An authority which is present because of union with Christ and being seated with Him in the heavenlies [cf. Eph 1:20-21; 2:5-6 with Lk 10:19 and Ac 1:8] – "the Spirit grants supernatural strength to enforce the authority of God given believers in Christ" [Larson, 408].

^{Eph 1:20}which He worked in Christ when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places*,

^{Lk 10:19}"Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.

- the very real possibility of demon possession of the believer, or, in preferred terminology, as being demonized rather than possessed, and
- the specific identifying, commanding, and rebuking of demons, and the binding of Satan; usually done in the name of Jesus, and the copying of Jesus' methodology in talking to the demon, and
- a collection of case studies so as to compile something of a manual on what to do when encountering a demon [see Hart, 208-9, for examples of this].

"It is necessary to first engage in spiritual warfare in order that the ears of the people may be opened....Spiritual warfare is not evangelism; *it is pre-evangelism*" (author's emphasis) [Neal Michell, "Beyond the Four Spiritual Laws," *IJFM*, 203-204]

Three levels of this warfare have been identified by Peter Wagner [cited by Michell, Ibid, 204]:--

- (1) Ground-Level -- casting out demons and breaking their hold on particular individuals [cf. Acts 19:11; Lk 4:18], involving both non-Christian [Eph 2:2] and Christian [Eph 6:11-12].

Acts 19:11 Now God worked unusual miracles by the hands of Paul,
Eph 2:2; in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,
Eph 6:12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*.

- (2) Occult-Level -- directed at occult or magic practices of, e.g., shamans, New Age channelers, witches, warlocks, Satanists, and fortune-tellers, *et. al.* [cf. Acts 19:19]. Burned the books of magic.

¹⁹Also, many of those who had practiced magic brought their books together and burned *them* in the sight of all. And they counted up the value of them, and *it* totaled fifty thousand *pieces* of silver.

- (3) Strategic-Level -- engaging the Enemy at the territorial level, being a recognition of Satan's stranglehold over communities, groups of people, geographic regions and continents [cf. Acts 19:27; Rev 12:7, and sometimes Daniel 10:12-13].

²⁷“So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess Diana may be despised and her magnificence destroyed, whom all Asia and the world worship.”

A syllogism, based on Eph 1-2, describes the believers' authority in matters of demonism:

- Christ was raised up above all dominion and power—an exalted position
- Believers have been raised up with Christ and are seated with Him
- Therefore, believers by identification have authority over Satan and demons

This syllogism is bolstered by reference to the Great Commission wherein, it is deduced that Christ delegated His authority to believers [Hart, 228-9].

Such authority represents the inherent right of NT Christians to assert their power over Satan and demons.

Such authority ushers in aggressive, offensive warfare which enforces the victory won at the cross.

Such authority remains in force until Christ returns.

2. Realities Acknowledged

The existence of Satan and his demons is not denied nor is the reality of spiritual warfare since time began questioned. Accepted as facts given in God's Word [see previous syllabus notes for pertinent Scripture references on the reality and activity of Satan and demons and their close association with idolatry, pagan religions, and false teaching].

BUT, the definitions and descriptions of deliverance and the practice of it arose from missionaries' reports; especially from those who served among pagan tribes where much demonic activity was evident [Ice/Dean, 17, and *IJFM*]

AND, the acknowledged hierarchy in the angelic realm [Col 1:16 as well as the term *archangel*] has been given increased specificity by conversations with demons; which conversations then stand as extra-revelatory facts [cf. Ice/Dean, 31].

One proposal is that directly under Satan are six worldwide spirit-leaders whose names are known: Damian, Asmodeo, Menguelesh, Arios, Beelzebub and Nosferasteous. But this information, apart from divine revelation, cannot be known for certain.

“Gathering information about the spirit world that goes beyond revelation is strictly forbidden to human beings and is labeled in the Bible as spiritism (Deut. 18:9-14)” [Hart, 208-9].

Deut. 18:9⁴“When you come into the land which the LORD your God is giving you, you shall not learn to follow the abominations of those nations.

Note Deut 18:15 and the one to whom Israel was to listen!

⁵“The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear,

Note Isa 8:19 and the challenge to Israel to inquire of God not spiritists.

⁹And when they say to you, “Seek those who are mediums and wizards, who whisper and mutter,” should not a people seek their God? *Should they seek* the dead on behalf of the living?

Listen to the Word and Christ or listen to demons, but not to both!!

Now note 1 Sam 28:4-10 and Saul’s desperation to know the future, so if God wouldn’t speak then seek out the alternative source.

The believer’s settled conviction must be that certain facts just cannot be known without crossing over into that which the Lord has kept as His private

knowledge and thus remains blocked out and unknowable to both believer and unbeliever alike. Note the difference response to the unknowable by believer and unbeliever.

Unfortunately, evangelical missionaries have not always been alert to the subtle influence of the non-Christian and experiential may exert on their theology of the spirit world. In its approach to demonology, modern missions has often bought into the secular culture's mind set. A paradigm shift has taken place with the result that many missionaries are now knowingly interpreting the spirit world in the light of existential rather than exegetical principles [Hart, 207].

Yet others would suggest that missionaries at first because of a Western mindset and because of being locked into a secular mindset were unable to theologically respond to other non-Christianized cultures' realm of spirits.

3. Terms and Expressions Employed

"Binding Satan and/or demons"
"Taking authority/dominion over"
"Territorial spirits/demons/demonic forces"
"Inheriting a demon" or "generational cursing" or "ancestral demons"
"demonic infestation or demonization"
"Pleading the blood of Christ" or "pleading His blood's power as a cover"
"low level spiritual warfare" as opposed to "high level spiritual warfare"
"tear down, expose, arm against, or defeat the powers of darkness"
"the excluded middle" i.e. the Western world's spiritual blind spot!
"Prayer walks" or "praying over..." or "prayer of agreement"
"gifts of prophetic espionage"
"Achieving spiritual breakthrough" and/or "establishing spiritual beachheads"
[cf. George Otis, Jr., "Toward Community Transformation" *IJFM* 212-17]

these are the work of warriors, i.e. intercessors and evangelists

defining *beachhead* as "an initial phase when revived believers enter into united prayer" and *breakthrough* as "a subsequent interval characterized by rapid and substantial church growth."

Adding also *spiritual transformation*, i.e. "a climactic season attended by dramatic socio-political renewal

And, further, expanding and appending a 4th stage, *spiritual maintenance*, wherein "liberated communities turn their attention to the business of

preserving hard-won victories [Ibid, 212].

Note the manipulative, if not emotive, phraseology: "Without an increased appetite for the things that attract the presence of the Holy Spirit, the evangelistic break-throughs, let alone community transformation, will simply not occur."

And more: "As an ever-increasing percentage of the population comes under the Lordship of Christ, the sin-wrought citadels of corruption, poverty, violence, prejudice, and oppression are transformed into ghost towns" [Ibid, 213, 215].

4. Questions Asked

The prologue to Montgomery's book [pp. 11-12] contains a list of questions posed by high-school students in 1973. It indicated for him "the range of theoretical book knowledge of the occultand the degree of personal or experiential activity in this realm..." The occult realm is not totally unknown!

Missionaries, who know of the occult and the demonic, felt overwhelmed by the prevalence of fetish and omen, idol and demon: How do we fight the forces which blind the eyes from the gospel? What model in Scripture should be emulated in missionary practice? Have we, in the Western world, overlooked or spurned the supernatural realm? I.e. is our worldview truncated by the "excluded middle?"

Was missionary activity prior to the development of a "theology of power" powerless and defeated being most ineffective in evangelism?" [cf. Timothy Warner, *Spiritual Warfare* (Crossway, 1991) 10].

IJFM's editorial inquired: "Why are so many people still unreached in this late hour? Could it (be) that we today, and those who have gone before, have misunderstood the spiritual nature of our mission and the supernatural conflict of the task?...my answer today is affirmative" [169].

Could Satan's low profile before today be attributed, as another explains it, to doctrinal ignorance? "One reason for the increased overt activity of Satan in the lives of Christians is that until recently the subject of aggressive spiritual warfare has been largely neglected in evangelical circles" [Bubeck, *Overcoming the Adversary* (Moody 1984) 14-15].

What significance, if any, might be attached (1) to the Gospels treating in detail only six separate incidents of demon possession, and (2) to Acts mentioning demon possession only four times?

Would not the binding of Satan have threatened God's will and purpose? See, for example:

*Job 1:13-19 to bind demons behind his sickness and to rebuke those behind his family tragedies , would have . . .

*1 Sam 16:19 to bind the demons who tormented Saul would have . . .

*1 Cor 12:7 to rebuke the 'messenger of Satan' that caused the thorn in the flesh would have . . .

*1 Cor 5:1-5 to cast out the demon from the one guilty of incest would have . .

What conclusions may be drawn about the use of 'rebuke' in OT and by Jesus in NT? [see Hart, 231-32]

What significance is there in observing that the casting out of demons is:

*associated with miracles of healing?

[*therapeu* Matt 4:22; Lk 6:18; 7:21; 8:2; Ac 5:16]

Mt 4:22^{and immediately they left the boat and their father, and followed Him.}

Lk 6:18^{as well as those who were tormented with unclean spirits. And they were healed}

[*iaomai* Matt 15:28; Lk 9:41; Ac 10:38]

Mt 15:28^{Then Jesus answered and said to her, "O woman, great is your faith! Let it be to you as you desire." And her daughter was healed from that very hour.}

Lk 9:41^{Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here."}

*associated with healing, resurrecting and cleansing in the commission?

[Matt 10:7-8 and note in the context the nearness of the kingdom]

⁷"And as you go, preach, saying, 'The kingdom of heaven is at hand.' ⁸"Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.

*associated with signs and wonders?

[*semeion* Ac 8:6-7; Mk 16:17-18 and *teras* Ac 5:12, 16]

Acts 8:7^{For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed.}

¹⁷"And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues;

[*dunamis* Ac 19:11-12 cf. Lk 6:18-19 and Mk 9:39; Matt 7:22]

Acts 19:11^{Now God worked unusual miracles by the hands of Paul,}

Mk 9:39^{But Jesus said, "Do not forbid him, for no one who works a miracle in My name can soon afterward speak evil of Me.}

5. Strategies Adopted

- a. A special individual gifted in discerning spirits and empowered by God, or who has received the anointing, must perform the casting out, preferably in

public in order to inspire the church and humiliate Satan.

One of the signs, it would seem, of that empowerment or anointing is the ability by a touch of the hand to 'slay in the Spirit.' Gestures--a flick of the wrist as though the fingers were burned--or comments about power or anointing from time to time, bolster the impression of miraculous power inherent in, or divinely granted to, the 'slayer.'

Response: Is this not akin to 'magic'?

Christian Worship

God-centered

Submission to the Lord

Relational

Service-oriented

God the end; we the means

[Detzler, "Myths" *R&R*, 38]

Magic

Self-centered

Control by a person

Mechanistic, formulaic

Success-oriented

We the end; God the means

- b. A binding of Satan to first take place before gospel preached successfully, as per Matt 12:29, and perhaps Matt 16:18 & 18:18.
As corollary observations: (1) Only through effective prayers of Christians will the holy angels have the power to win the victory over demons and release a region into revival, and (2) the degree of resistance to the gospel corresponds to the presence of demons.

Mt 12:29^{cc} "Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house."

Response: Is this not Christ's illustrative response to refute the Pharisees' claim that His casting out had been by Beelzebul?

- c. Special prayer: "'Prayer is an act of violence.' When will we in the mission community, as well as in the church at large, get angrily violent enough to take up the spiritual weapons we have been given to really deal with the enemy?"
- d. The Elijah model of confrontation and challenge [1 Kings 18] in order to demonstrate the inadequacy and powerlessness of demonic forces--a real power encounter! Why should such an encounter not occur today in demonstration of divine victory?
- e. Demanding a demon name himself so as to secure a hold upon him?

Response: conversing with demons is spiritism (Deut 18:10-12) and therefore strictly forbidden. To do this as a professed believer is to practice syncretism!

Deut 18:11^{cc} "or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead." 12^{cc} "For all who do these

things *are* an abomination to the LORD, and because of these abominations the LORD your God drives them out from before you.

- f. "Spiritual Mapping" -- examining a city or region historically, spiritually, economically, sociologically, anthropologically, and geographically, "in order to discern the spiritual forces at work in those areas" [George Otis, Jr., *The Last of the Giants*, 85, as cited by Michell, *IJFM*, 207].

This phrase was coined by Otis in 1991 to describe the compilation of a carefully researched spiritual profile of a given community or region.

Based on this analysis, believers are enabled to pray more effectively against Satan's schemes.

Response: a scarcity of biblical texts or propositions in support of such mapping, which overlaps with territorial demons. Daniel 10 is often the *locus classicus* for 'territorialism.' Does it show the man, Daniel, discerning, mapping, binding, or praying against a territorial spirit? [see Hart, 211].

Warning: George Otis believes that Satan has set up a global command center in the air above the Garden of Eden [cited by Hart, 210]. This helps explain the 'strongholds' of the 10/40 Window and how thus to pray!?

6. Significant Biblical Appellations

Satan is called: 2 Cor 4:4 the god of this age

⁴whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

Jhn 12:31; 16:11 the prince of this world

Jhn 12:31^c "Now is the judgment of this world; now the ruler of this world will be cast out.

Eph 2:2 the prince of the power of the air

²in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,

Mk 3:22 the prince of demons

²²And the scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the ruler of the demons He casts out demons."

Rev 12:9 The great dragon, serpent of old, devil and Satan

⁹So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

in close association: 1 Jhn 5:19 "the whole world lies in the evil one.

Heb 2:14 “him who had the power of death, that is, the devil”
Jhn 8:44 “a murderer from the beginning, a liar, and the father of lies...”

BUT note the use of the temporal designation “this age” [1 Cor 1:20; 2:6, 8; 3:18; Rom 12:2; Eph 1:21] which is also identified as:

¹ Cor 1:20 Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this age? Has not God made foolish the wisdom of this world?

Rom 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God.

“the present age” [1 Tim 6:7; 2 Tim 4:10; Tit 2:12]

¹ Tim 6:7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

Titus 2:12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

“the present season” [Rom 3:26; 8:18; 11:5]

^{3:26} to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

^{8:18} For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us.

“the age of this world” [Eph 2:2]

² in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,

“the immediate evil age” [Gal 1:4]

⁴ who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,

in contrast to: “the future age” [Eph 1:21; Heb 6:5]

Eph 1:21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

Heb 6:5 and have tasted the good word of God and the powers of the age to come

“the age that is coming” [Lk 18:30]

³⁰ “who shall not receive many times more in this present time, and in the age to come eternal life.”

“that age” [Lk 20:35 and see ‘this age’ in v. 34]

³⁵ “But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage;

in association: “the devil...kingdoms of the world” [Matt 4:8]

⁸ Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory.

in sharp, definitive contrast:

“the King eternal, immortal, invisible, the only God” [1 Tim 1:7]

⁷ desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.

“the blessed and only Sovereign,
the Kings of kings and Lord of lords” [1 Tim 6:15]

¹⁵ which He will manifest in His own time, *He who is* the blessed and only Potentate, the King of kings and Lord of

lords,

∴ Satan and his horde have no

Or to put it another way:

Only one gospel and all alternatives are ‘false no-gospels’

Only one God and all other deities are ‘false no-gods’

[cf. Ps 96:5 and Dt 32:17 and Gal 4:8; 1 Cor 8:4ff]

Ps 96:5 For all the gods of the peoples *are* idols, But the LORD made the heavens.

Dt. 32:17 They sacrificed to demons, not to God, *To gods* they did not know, To new *gods*, new arrivals That your fathers did not fear.

1 Cor 8:4 Therefore concerning the eating of things offered to idols, we know that an idol *is* nothing in the world, and that *there is* no other God but one.

So then: *The false no-gods with false no-gospels have a ...*
[with play on concept here☺]

NOW all this evokes querying:

If the outcome of the ages-long conflict is already known with certainty—God wins!—then how serious is the battle really?

7. Theological Challenges

Apart from critique noted above, the following doctrines are brought into question:

- a. The reality and security of salvation
- b. The prayer of Christ for His own
- c. The character and integrity of Christ [see in particular Jhn 8:49]
- d. The promises of God to believers
- e. The fruit of the Spirit which can be practiced
- f. The wisdom of God which is so different

- g. The limitations of and the sure defeat of Satan
- h. The divine strategy for dealing with Satan
- i. Divine sovereignty
- j. Others?