

## **Demon Possession**

**The invasion of a person's body by a demon who overrides the person's soul-control of his own body.**

**This does not eradicate the person's personality, soul, thinking, or volition, but they are not able to be expressed physically.**

# Key Terms for Understanding Demon Possession

ἐξερcomai exerchomai, to come out from, get  
out, proceed out of

εἰσερcomai eiserchomai, to enter into

ἐκβαίνω ekballo, to cast out

**Can a Christian Be . . .**

**Demon Possessed?**

# Argument Against Demon Possession of a Christian

Major Premise: The Holy Spirit indwells every believer.

Minor Premise: A demon and the HS cannot be in the same place.

Conclusion: Therefore a Christian cannot have both a demon and the HS in the same place.

**WRONG: Poorly constructed argument**

**1 Corinthians 3:16, “Do you not know that you are the temple of God and *that* the Spirit of God dwells in you?”**

**1 Corinthians 6:19, “Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own?”**

# **Instructions and Incidents with the Disciples**

- 1) Matthew 10:1–16 (cf., Mark 3:13–19; Luke 9:1) and**
- 2) Mark 6:7, 13**

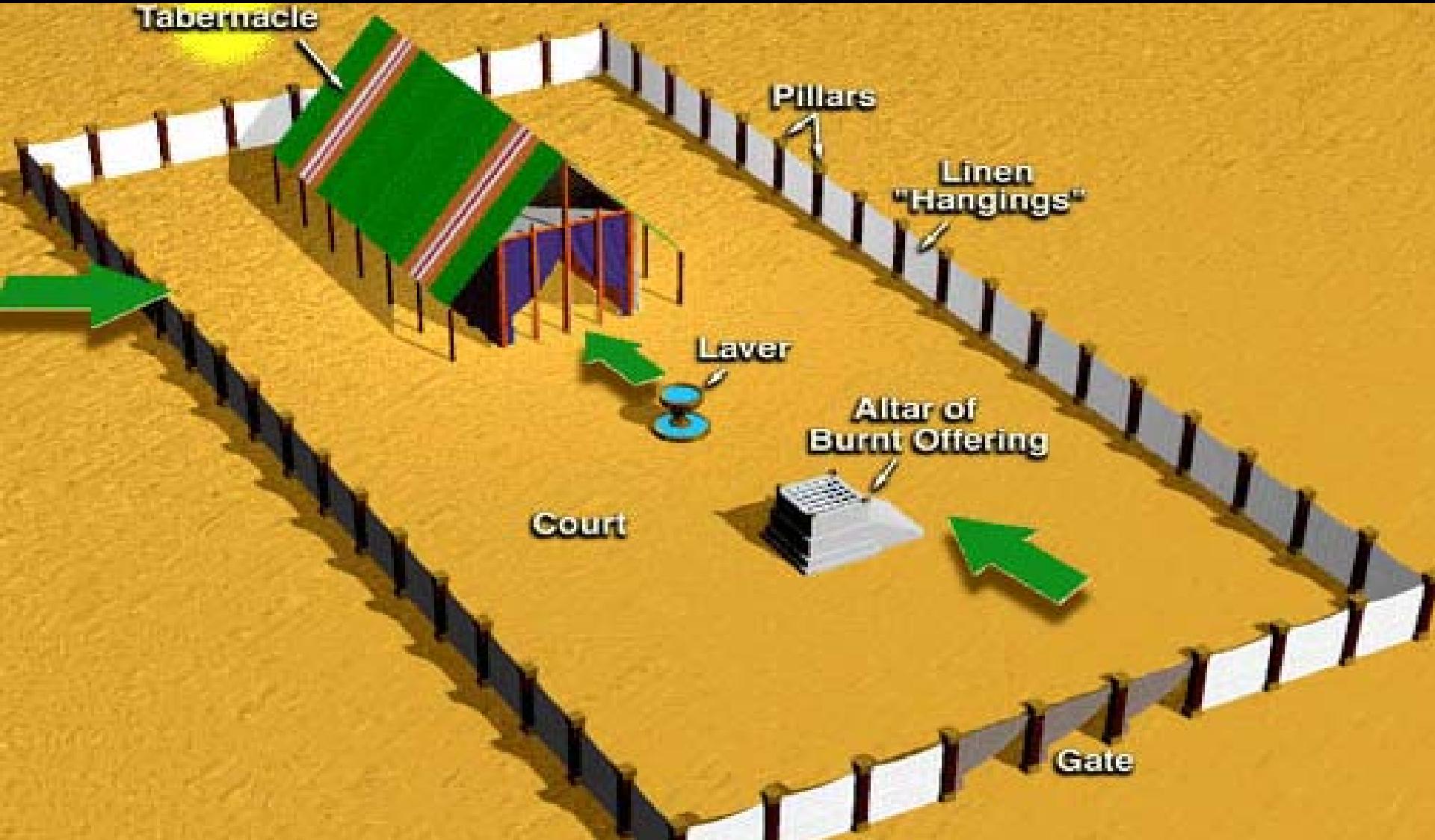
**1 Corinthians 3:16, “Do you not know that you are the **temple** of God and *that* the Spirit of God dwells in you?”**

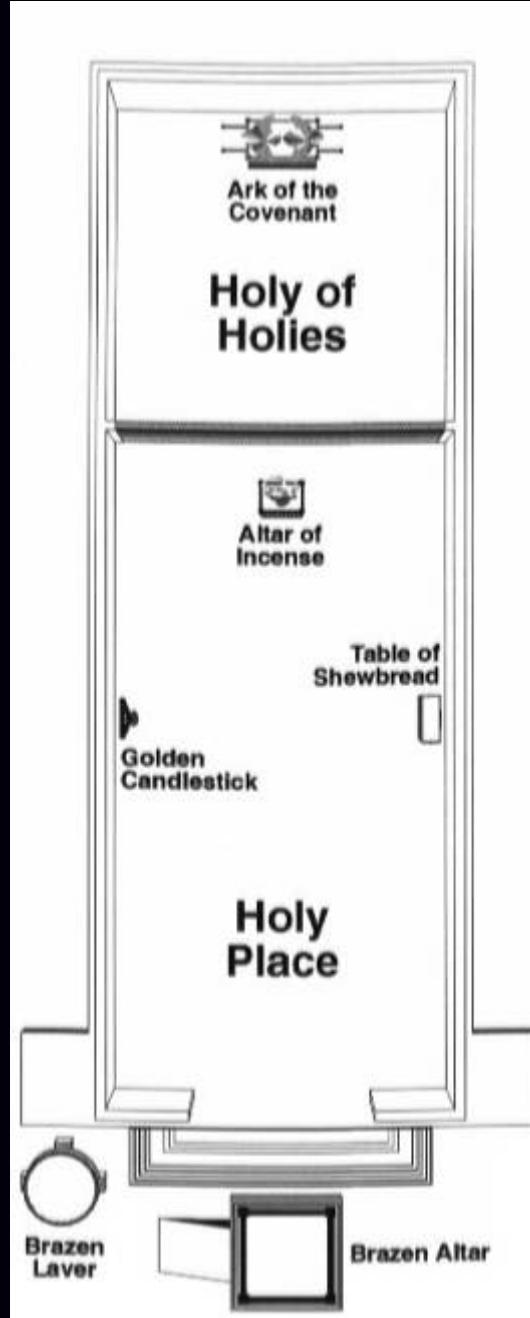
**1 Corinthians 6:19, “Or do you not know that your body is the **temple** of the Holy Spirit *who is* in you, whom you have from God, and you are not your own?”**

*naos/naos*

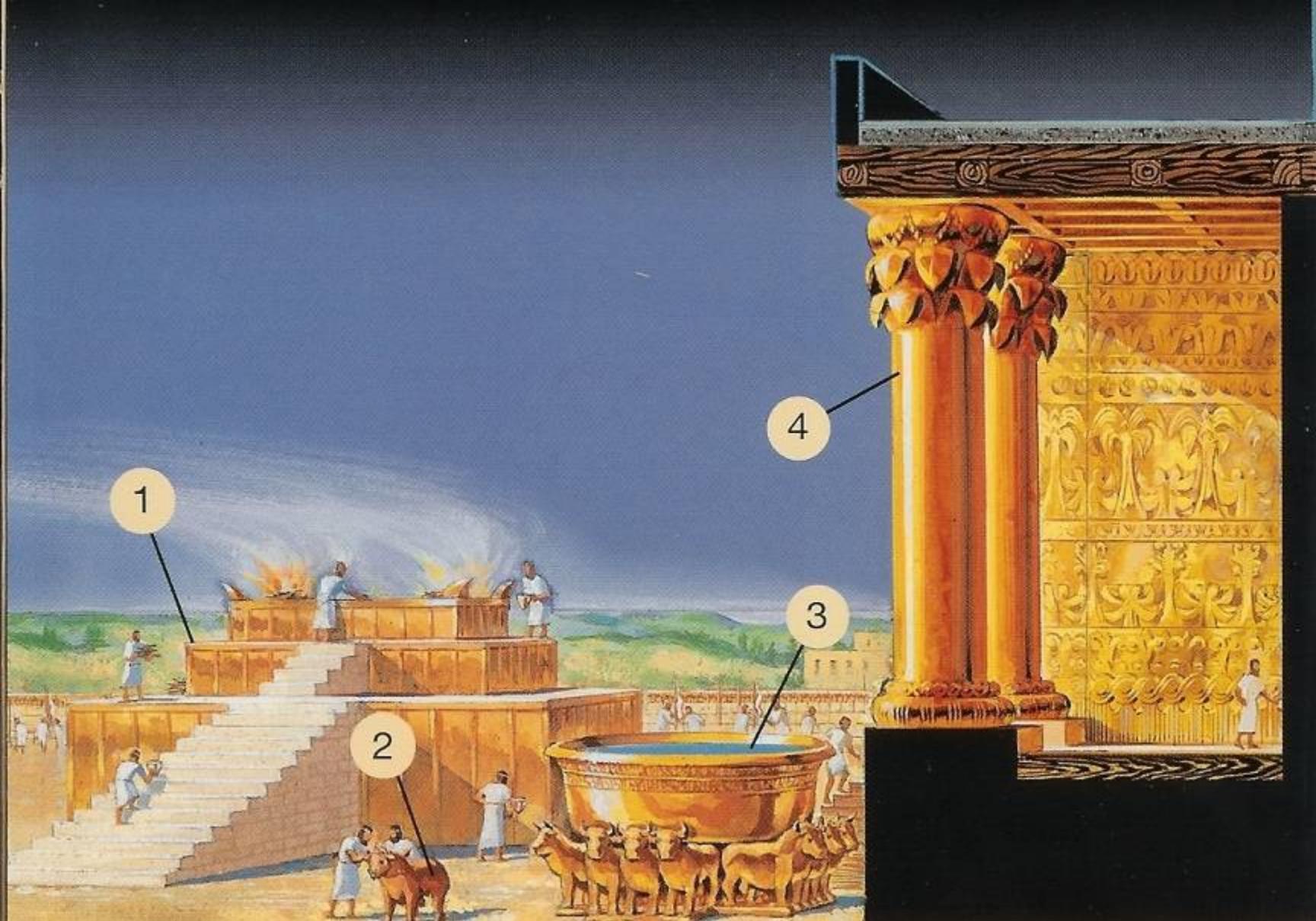
**the inner sanctum of the Holy of Holies, where the Shekinah glory dwelt**

*iéroh hieron;*  
includes not only the building, but the  
external grounds and courtyards.









Temple - front and altars

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# Argument Against Demon Possession of a Christian

Major Premise: Every believer is a set apart sanctuary (by the HS) for the indwelling Jesus Christ.

Minor Premise: Unsanctified creatures [including demons] cannot enter into this kind of set-apart sanctuary.

Conclusion: Demons cannot enter into the set-apart sanctuaries of the believer's body.

**1 John 4:4, “Greater is He that is in you,  
then he that is in the world.”**

**Matt. 12:28, “But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.**

**Matt. 12:29, “Or how can anyone enter the strong man’s house and carry off his property, unless he first binds the strong man? And then he will plunder his house.”**

**Matt. 12:43, “Now when the unclean spirit goes out of a man, it passes through waterless places seeking rest, and does not find *it*.**

**Matt. 12:44, “Then it says, ‘I will return to my house from which I came’; and when it comes, it finds *it* unoccupied, swept, and put in order.”**

**Matt. 12:45, “Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation.”**

**John 17:15, “I do not pray that You should take them out of the world, but that You should keep them from the evil one.”**

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ek ek “severance or separation”

**1 John 5:18, “We 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.**

**1 John 5:19, “We know that we are of God, and the whole world lies *under the sway of the wicked one.*”**

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**1 John 5:19**, “We know that we are of God, and the whole world lies *under the sway of* the wicked one.”

'aptw *hapto*, in the middle voice means “to touch, take hold of, or hold,” usually with the intent of doing harm

**2 Thessalonians 3:3, “the Lord is faithful, and He will strengthen and protect you from the evil one.”**

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**apo/apo, “kept away from something”**

**2 Peter 1:3, “as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue,**

**2 Peter 1:4, “by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.”**