

1 & 2 Samuel Series

Lesson #062

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Dean Bible Ministries

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THE BATTLE IS THE LORD'S

DEMONISM SUMMARY—PART 2

1 SAMUEL 16:14–23

1 Sam. 16:14, “But the Spirit of the LORD departed from Saul, and a distressing spirit from the LORD troubled him.”

סור *sur* qal perf 3 fem
sing to withdraw, depart,
turn aside from

מֵעִם *me'im*
compound,
“from” +
“with”

רַע *ra'* fem sing
abs
bad, evil

בָּעַת *bā'at*
to be overtaken by
sudden terror, to terrify,
torment, afflict,
distress, extreme fear
that incapacitates

The Angelic Rebellion

1. The angelic rebellion began in eternity past when the chief angel, identified as Lucifer by an old English translation of the Hebrew, *Helel, ben Shachar*.

Isa. 14:12–14; Ezek. 28:12–19

**2. One-third of the angels fell with Satan.
Rev. 12:3–4**

3. These are collectively referred to as *fallen angels*, although they might also be generally called *demons*. However, perhaps the term *demon* or *evil spirit* might be reserved for only that group of fallen angels who interact with the human race. They are organized under Satan.

4. There are several different groups of fallen angels.

4A. Sons of God: Confined now to chains of darkness. These are the fallen angels who cohabited with human beings in Gen. 6:4; Jude 6, 7; 2 Pet. 2:4–5.

4B. One demon army is currently confined to the Abyss, and will be released as part of the fifth trumpet judgment in Rev. 9:1–11

4C. A second demon army of 200 million is released as part of the sixth trumpet judgment. Rev. 9:14–16

4D. A fourth group of demons are those who are alive and well and were involved in these different episodes in Scripture.

5. *Demon influence* or demonic oppression can occur to anyone.

***Demon influence* is when a person is thinking according to the devil's thinking. This is described as "worldliness" in the Bible. A Christian or a non-Christian is demon-influenced when they operate according to any values, philosophies, religions, opinions, and world-views contrary to the divine viewpoint of the Bible.**

6. Demon possession describes the invasion of the body of a non-Christian by a demon. The demon can control the unbeliever's physical actions from a position within the unbeliever.

Saul was not demon-possessed.

7. New Testament Warnings About Demon Influence

1 Cor. 10:20 says sacrificing to idols is sacrificing to demons

1 Tim. 4:1 warns about deceitful spirits and doctrines of demons

2 Cor. 11:14–15 warns of their deceptive appearance as servants of righteousness

James 3:13–15 identifies human viewpoint or the worldly wisdom as demonic

8. Three *general* statements about casting out demons in the gospels:

1) Matthew 4:24, “... they brought to Him all who were ill, taken with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them” (cf., Mark 3:11; Luke 6:17–19);

2) Matthew 8:16, “When evening had come, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill” (cf., Mark 1:29–34; Luke 4:38–41);

8. Three *general* statements about casting out demons in the gospels:

3) Luke 7:21, “At that very time He cured many people of diseases and afflictions and evil spirits; and He granted sight to many who were blind.”

9. Eight *specific* incidents are also described:

- 1) Man in the synagogue with an unclean spirit, Mark 1:23–28 (cf., Luke 4:33–37);**
- 2) Gadarene/Gerasene Demoniac, Matthew 8:28–34 (cf., Mark 5:1–20; Luke 8:26–40);**
- 3) Canaanite woman's daughter, Matthew 15:21–28 (cf., Mark 7:24–30);**
- 4) The boy who fell into the fire, Matthew 17:14–21 (cf., Luke 8:2);**

9. Eight *specific* incidents are also described:

5) The mute boy who has seizures, Mark 9:14–29 (cf., Luke 9:37–43);

6) The blind and mute man, Matthew 12:22 (cf., Luke 11:14);

7) The woman bound by Satan 18 years, Luke 13:10–21;

8) A mute demon-possessed man, Matt. 9:32–34.

10. Fallen humanity became ground zero for the angelic war of rebellion.

Genesis 3:15, “I will put enmity between you [the serpent/Satan] and the woman, and between your seed and her seed; he shall bruise you on the head, and you shall bruise him on the heel.”

**11. A case study of demon-possession;
Mark 5:1–20 (Luke 8:27–37)**

Mark 5:1, “Then they came to the other side of the sea, to the country of the Gadarenes.

Mark 5:2, “And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit,

Mark 5:3, “who had his dwelling among the tombs; and no one could bind him, not even with chains,”

**ἐν πνεύματι ἀκαθάρτῳ *en pneumati akatharto*
“with an unclean spirit” Mark 5:2**

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**τὸ πνεῦμα τὸ ἀκάθαρτον *to pneuma to akatharton*,
“unclean spirit” Mark 5:8, 13**

**δαιμονίζομαι *daimonizomai*; used to refer to the
man with the “unclean spirit”, “to be acted upon by
a demon” in Mark 5:15–16, 18**

**ἔχων δαιμόνια *echo daimonia*; “had unclean
spirits” Luke 8:27**

**Conclusion: Demon possession means a demon
enters into the body of a person and controls that
person from within.**

Mark 5:8, “For He said to him, ‘Come out of the man, unclean spirit!’

Mark 5:9, “Then He asked him, ‘What is your name?’ And he answered, saying, ‘My name is Legion; for we are many.’

Mark 5:10, “Also he begged Him earnestly that He would not send them out of the country.”

Mark 5:11, “Now a large herd of swine was feeding there near the mountains.

Mark 5:12, “So all the demons begged Him, saying, ‘Send us to [*eis* “into”] the swine, that we may enter [*eiserchomai*, “enter into”] them.’

Mark 5:13, “And at once Jesus gave them permission. Then the unclean spirits went out [*exerchomai*, ‘come out’] and entered [*eiserchomai*, ‘enter into’] the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea.”

Mark 5:7, “and shouting with a loud voice, he *said, ‘What business do we have with each other, Jesus, Son of the Most High God? I implore You by God, do not torment me!’ ”

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

εἰσέρχομαι eiserchomai, to enter into

ἐκβάλλω ekballo, to cast out

John 13:2, “And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon’s son, to betray Him,”

βάλλω *ballō*

perf act part masc sing

gen

“to throw, put”

εἰς τὴν καρδίαν

eis ten kardian

**“into the heart
[mind]”**

παραδίδωμι

***paradidōmi* aor act**

subj 3 sing

to deliver, deliver

over; betray

John 13:11, “For He knew who would betray Him; therefore He said, ‘You are not all clean.’ ”

**John 13:27, “Now after the piece of bread,
Satan entered him. Then Jesus said to him,
‘What you do, do quickly.’ ”**

εἰσέρχομαι eiserchomai, to enter into

12. Experience-based opinions on the symptoms of demon-possession.

1. Rabbi Huna (d. AD 297) delineated four characteristics:

**“walking about at night,
spending the night on a grave,
tearing one’s clothes,
and destroying what one is given.”**

2. A list of symptoms by a Puritan writer in the 17th century

- a) to think oneself possessed,**
- b) to lead a wicked life,**
- c) to be persistently ill, falling into heavy sleep and vomiting unusual objects (either natural objects: toads, serpents, worms, iron, stones, etc.; or artificial objects: nails, pins, etc.),**
- d) to blaspheme,**
- e) to make a pact with the Devil,**
- f) to be troubled with spirits,**
- g) to show a frightening and horrible countenance,**
- h) to be tired of living,**
- i) to be uncontrollable and violent,**
- j) to make sounds and movements like an animal.**

3. Kurt Koch, 1970s European writer:

cursing, grinding teeth, suicide, falling into a trance.

Koch stated that possessing demons “emit a scornful laugh if he hears someone talking about the cross of Christ or the blood of Jesus,” and that the person possessed will display “evil and hateful expressions especially of spiritual things are talked about.”

“Can a Christian be demonized? For a number of years I questioned this, but now I am convinced it can occur. If a ‘ground of entrance’ has been granted the power of darkness (such as trafficking in the occult, a continual unforgiving spirit, a habitual state of carnality, etc.) the demon(s) sees this as a green light—okay to proceed ...”

~Chuck Swindoll, *Demonism*

“I have worked personally with troubled, anguished Christians for many years. On a few occasions I have assisted in the painful process of delivering them of demons ... while present within the body (perhaps in the region of the soul) that evil force can wreck havoc within the life.”

~Chuck Swindoll

13. Experience-based *exorcisms*, not biblical “casting out.” Josephus wrote:

“God also enabled him to learn that skill which expels demons ... He composed such incantations also by which distempers are alleviated ... They drive away demons, so that they never return; ... I have seen a certain man of my own country whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian ...”

13. Experience-based *exorcisms*, not biblical “casting out.”

“He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he abjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed ...”

13. Experience-based *exorcisms*, not biblical “casting out.”

“Eleazar would ... set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man.”

13. Experience-based *exorcisms*, not biblical “casting out.”

Tobit 8:2–4, “And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith. The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him. And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God ...”

13. Experience-based *exorcisms*, not biblical “casting out.”

Acts 19:13, “Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, ‘We exorcise you by the Jesus whom Paul preaches.’

Acts 19:14, “Also there were seven sons of Sceva, a Jewish chief priest, who did so.

Acts 19:15, “And the evil spirit answered and said, ‘Jesus I know, and Paul I know; but who are you?’

Acts 19:16, “Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded.”

13. Experience-based *exorcisms*, not biblical “casting out.”

“Has an evil spirit never entered into you? Have you never seen a person into whom an evil spirit has entered? What should be done with one so affected? Take the roots of herbs, burn them under him, and surround him with water, whereupon the spirit will flee.”

**~Pesiqta of Rab Kahana 4.40a-b
5th to 7th century AD**

14. In contrast Jesus commands the demons to come out. No use of chants, spells, smells, or incantations. He doesn't touch, He speaks to them and they depart.

Christians Cannot be Demon-Possessed