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Demons (Part 2)



Individual Topics - Steve Gregg

Steve Gregg discusses the phenomenon of demon possession in the Bible and its continued occurrence today. He notes that the term "demon-possessed" is not an entirely accurate translation of the Greek word "daimonidzimai". Different cases of possession are described in the Bible, and Jesus cast out demons, and allowed his disciples to do so as well. Christians should focus on their relationship with God and resist the devil by submitting to God, rather than being impressed by their power over demons.

Transcript

Tonight, we're going to continue looking at the subject of demons, and particularly the phenomenon of demon possession in the Bible and elsewhere than the Bible, because of course it's a phenomenon that occurs in the Bible quite a bit, but also occurs in the experience of Christians, especially on the mission field. But you don't have to go far. You don't have to leave this country to encounter people who are, as the Bible would traditionally translate it, demon-possessed.

The word demon-possessed, as it's translated in many Bibles, is actually the Greek word *daimonizomai*, which we would anglicize to sound like demonize. And when people talk about being demonized, if you ever hear that expression, that is a far better way of expressing the phenomenon than to say demon-possessed, because the word *daimonizomai* doesn't really have the word possessed as part of it at all. It's just the word demon with sort of a suffix at the end.

So it's to be affected by a demon, to be controlled by a demon, or something like that. In fact, in order to know what it means, we need to look at the Bible itself to see its descriptions of the phenomenon, because it's not, as some people think, many people, when they think of people who are demonized, or if I slip into the term demon-possessed, that's only because of popular usage and because the traditional translations of the Bible use that English expression. We often think of people like the girl on the movie *The Exorcist*, who did really wild and crazy and supernatural things.

Now, that does happen. Not everything that happened in that movie actually happens in real life, but a great number of the more startling things that that movie brought to light actually have happened in actual cases of demon possession at various times. But we don't find those particular phenomena in the Bible.

We only have one really real striking, scary case of demon possession described in the Bible, though there are many other cases that are not anywhere near as amazing or sensational. But they all have their own points of interest, and they all can be instructive to us. I mentioned last time that demon possession is not unheard of in the Old Testament, but it's seldom mentioned.

The most notable case of demon possession known in the Old Testament was that of Saul the king. When the Holy Spirit departed from him and came upon David, an evil spirit from the Lord came and troubled Saul. I showed you those verses last time, and I'm a little disappointed with the New King James version in this respect.

The King James says, evil spirit, which is the correct translation. The New King James says something like a distressing spirit, or in one place in the book of Judges, chapter 9, where the Bible speaks of an evil spirit coming between Abimelech and the men of Shechem, evil spirit is the correct translation. But the New King James says a spirit of ill will, which definitely changes the whole flavor of the statement.

Actually, since last week, I got out the Septuagint, which is a Greek translation of the Old Testament. The Old Testament is, of course, written in Hebrew, but it was translated into Greek about 285 BC. And it was the Greek Old Testament that most of the New Testament writers were familiar with.

And they used the Greek that was familiar in that. Well, in those Old Testament stories about the evil spirit, I looked up what the Greek term was they used. It was the very same term that was used in the Septuagint, the same term used in the Gospels to speak of evil spirits.

So to change that into a distressing spirit or something else is not an improvement of the translation. It probably just speaks of the squeamishness of the translators, the idea that God would send an evil spirit. That is troubling to some people, but we'll have occasion to talk about that in the course of our study.

The most dramatic appearance of evil spirits, of course, is found in the Gospels themselves. And all three of the synoptic Gospels record cases of demonization. The Gospel of John does not only because the Gospel of John is focusing on other activities of Jesus and not much about his Galilean ministry, mostly his Judean conversations with the Jewish skeptics.

Although we do find a reference to demonization in the Gospel of John when his

opponents say, did we not say correctly that you're a Samaritan and you have a demon? It means that you are demonized. And so they accuse Jesus of being demonized. But that's the only reference in the Gospel of John to this phenomenon.

The synoptic Gospels, Matthew, Mark and Luke, all make reference to demon possession, not only specific cases that are given to us in detail, but some sweeping statements that give the impression that Jesus encountered this phenomenon everywhere he went. In Matthew, chapter four, for example, and verse 24, it says, Then his fame went throughout all Syria and they brought to him all sick people who were afflicted with various diseases and torments and those who were demon possessed, epileptics and paralytics, and he healed them. Also in Matthew, chapter eight, in verse 16, When evening had come, they brought to him many who were demon possessed, and he cast out the spirits with a word and he healed all who were sick.

Now, Mark has statements like this also, and so does the book of Luke. But these suffice to show that when Jesus went places, there were many who were demon possessed. In fact, one gets the impression that demon possession was recognized as about as normal in those days as sickness was, because we read of those who are sick and those who are demon possessed mentioned without batting an eye, without any suggestion that one was more strange than the other.

It doesn't seem like the people of Jesus day had any trouble recognizing when someone was demonized. They knew that this person was demonized and needed to have demons cast out. That's something that is perhaps an instinct or maybe an expertise that our modern Christians and modern society in general have lost.

I think the average unbeliever in Jesus day recognized demon possession more readily than the average Christian today does. And so I say, well, demon possession, you know, that that was something that was for back then. That was the age of miracles has passed, you know, and and so demons manifesting in supernatural ways and casting demons out and so forth.

That doesn't belong to our era. Well, that's not exactly true, as we shall see. But I would like to look at the most important data of scripture on the subject, which is taken from eight specific cases given in the Gospels of Jesus encountering people who had evil spirits.

And from these, we can deduce what the norms are in terms of at least dealing with evil spirits. And one of those I'm going to try to give them in chronological order. This requires an attempt to harmonize the Gospels a bit because some of them appear in some Gospels and some in others, and some appear in two or more of them.

But apparently the first case chronologically of Jesus casting a demon out, that is at least recorded in detail, is in Mark chapter one, verses 23 through 27. It was very early in

Jesus public ministry in Galilee. It says he was in Capernaum in the synagogue preaching.

It says now there was a man in their synagogue with an unclean spirit. We saw last time that unclean spirit, evil spirit and demon are used interchangeably throughout the Gospels. Sometimes the same story will use more than one of these terms for the same beings.

And he cried out, 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. But Jesus rebuked him, saying, be quiet and come out of him.

And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him. Then they were all amazed, so that they questioned among themselves, saying, what is this? What new doctrine is this? For with authority he commands even the unclean spirits, and they obey him. Now, here's a case of a man who is sitting quietly enough and apparently behaving in such a way as not to draw particular attention to himself in a portion of the synagogue service, all the early preliminary parts.

He just sat there, drew no special attention to himself, apparently wasn't behaving strangely. And Jesus began to preach. And we don't know whether it was just as Jesus began to preach or later on or maybe something in particular Jesus said caused this man to erupt.

He caused what we best refer to as the demon began to manifest. That's a term that I will be using from time to time. Manifest means to be revealed.

There are people who have demons in the Bible who are not continuously manifesting. There are some who seem to be. One of the most notable cases would be the man of the tombs.

That demon seemed to be continuously affecting that man's lifestyle. But other times people seem to be they go unnoticed by the crowd. I mean, if the Jews had known this man was demon possessed, they probably would not have allowed him to come into the synagogue.

But he was behaving himself. And then the demon began to manifest. And when it did, it began to identify Jesus, which is the very common thing the demons did.

They said, I know who you are. Have you come to torment us before the time? Have you come to destroy us? You're the holy one of God. You're the son of God.

You're the Christ. These are the kinds of things they said. And interestingly enough, the Bible tells us that Jesus did not let them speak because they knew who he was.

He did not want his campaign to be promoted by demons. And he did not want there to be any mistake concerning his affiliation. If you've ever preached or even witnessed to somebody in an area where outsiders could come in and get involved, you may know the phenomenon of the embarrassing supporter.

I have known it very many times preaching in public places, how that some person who thinks he's doing me a favor is, you know, sticking his two cents in every once in a while. But in many cases, he's a person who doesn't have his facts right. Or, you know, he's kind of weird in some other way.

And you kind of wish, you know, it's not that you disagree with him. It's that you don't particularly want his credibility attaching to yours or his lack thereof. And I suspect that's why Jesus didn't want these demons announcing who he was.

Not because, well, it might even be because Jesus was not interested in announcing those things himself. He never announced publicly that he was the Christ or the son of God. Those were things he let people discover.

But I think also it was probably a bit of an embarrassment to have people who are demon possessed. And the demons themselves began to, in a sense, identify you in positive ways. It could give the impression that they were in some sense supporters of you or you somehow affiliated with them.

Jesus, for whatever reasons, did not allow them to speak. He told it to shut up, to stop speaking and to come out. And it did with a convulsion.

And the people, of course, saw the authority of Christ manifested in a way that amazed them at that time. The second case, chronologically, I believe, where Jesus, where we are given details about this kind of thing, is in Matthew chapter 12. It's very brief mention.

It's also found in Luke. Both of these cases are also found in Luke. In Matthew chapter 12 and verse 22, it says, Then one was brought to him who was demon possessed, blind and mute.

And he healed him so that the blind and the mute man both spoke and saw. This is the occasion where he was later accused of doing this by the power of Beelzebub, because the deliverance made such an impression on the crowd. His critics had to try to find some way of deflating his popularity and the credibility he gained by this act.

But what's interesting here, we don't have any real detail about this man's behavior, probably because this man's behavior was not notable. Demon possession does not always manifest in weird behavior. The only indication this man was demonized was that he was blind and mute.

Now, it would be quite a mistake, I think, to assume that every blind person and mute person is demon possessed, because there are organic causes of these things as well. But there's another time in the Gospels, we shall find, where there is a mute man who, when the demon was cast out, he could speak. In my studies in this past week of over 30 different cases of demon possession encountered by missionaries around the world, I found at least three cases, if not four, where the demonized person was mute, couldn't speak.

And when the demon was cast out, he spoke quite freely. So this seems to be a fairly common, not only biblical, but also in missionary experience, phenomenon. A speech impediment that's so great that they can't speak at all.

And in this case, blindness as well. And so this exorcism basically had the same effect as a healing would have. But it was not an ordinary healing.

Jesus healed many blind men during his ministry. I think at least six are recorded, and there probably were many more. But in this case, in this case alone, this blindness was caused by demons.

All the other cases he treated like ordinary ailments that had to be cured through his healing ministry. This was a case where he had to rebuke the spirit that came out. And of course, the blind man then saw.

So we would be mistaken to assume that all blind people need a demon cast out. But it would also be a mistake to assume that a person demonized might not have this as the principal handicap that the demon is caused. A third example, although it's earlier in Matthew, it seems to be chronologically later.

Luke was. We can't be certain. But in in Matthew, chapter eight, we have the famous story of the man of the tombs.

This story gives us more detail than any other in the Gospels of one of the more severe cases of demonization. And I dare say we're not out of line in calling it a severe case since the man had a legion of demons. And we don't know the exact number that that signified.

A Roman legion of soldiers was six thousand soldiers, and some have speculated that this man had six thousand demons in him. He might have. We don't know.

We do know that a herd of two thousand swine were affected by the demons once they were cast out of him. I don't know if that record for every pig to have at least one demon or if they just kind of acted like, you know, a startled herd. Once a few of them start acting up, I don't know.

But the fact is, this man had a large number of demons in him. We don't know the exact

number. But in the eighth chapter of Matthew, verse 28, when he had come to the other side, to the country of the Gergesenes, the other gospels refer to the country as the place of the gatherings or Gerasa.

There met him ten demon possessed men. The other gospels only mentioned one. This difference between Matthew and the other gospels has bothered some people.

Those who look for contradictions in the Bible sometimes attach great interest to these passages where Mark and Luke both refer to a demon possessed man in the same story, but not a second. This one mentions there were two. But that's not much different than a story elsewhere in Scripture about two blind men outside Jericho where one of the gospels says there was a blind man.

Or as far as that goes, the number of angels at the tomb of Jesus. When the women came there to the gospels mentioned an angel that was there, the other two gospels mentioned two angels were there. These all, of course, are the same kind of problem, not a serious problem as far as I'm concerned, but depends on how much people are looking for problems.

Obviously, if one gospel tells us there were two angels at the tomb and another gospel, there was an angel who said such and such. There's no contradiction. There apparently were two angels and one of them did the speaking.

Likewise, here there were two men demon possessed. The other gospels simply tell us of a man who said certain things and interacted with Jesus in a certain way. He apparently was the primary speaker and the one that the other gospels thought was the one of interest to talk about.

If I would tell you that I'm going to Oregon this weekend and you would later hear me say that my family and I are going to Oregon this weekend, you would not, I hope, think that I contradicted myself because both statements could be true, although one gives more information than the other. So here are these two demon possessed men meet Jesus when he steps out of the boat. And suddenly they cried out, well, no, I need to say more about them.

It says coming out of the tombs, they were exceedingly fierce so that no one could pass that way. 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? Now, a good way off from them, there was a herd of many swine feeding. So the demons begged him, saying, if you cast us out, permit us to go away into the herd of swine.

And he said to them, go. And when they'd come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea and perished in the water.

I'd like we're not going to do this with all these accounts. I'd like to look at a parallel account to this, because Mark, I believe it is, gives us more detail than Matthew does about this man and his life. Mark chapter five is where you find it.

I believe that Mark gives us more detail than either Luke or Matthew do on this man's condition. Beginning at the at the first verse of Mark five, it says, then they came to the other side of the sea to the country of the Gadarenes. And when he had come out of the boat, immediately there met him out of the tombs, a man with an unclean spirit who had his dwelling among the tombs.

And no one could bind him, not even with chains, because he had often been bound with shackles and chains. And the chains have been pulled apart by him and the shackles broken in pieces. Neither could anyone tame him.

And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones. When he saw Jesus from afar, he ran and worshiped him and he cried out with a loud voice and said, what have I to do with you, Jesus, son of the most highest God? I implore you by God that you do not torment me. For Jesus said to him, come out of the man unclean spirit.

Then he asked him, what is your name? And he answered, saying, my name is Legion, for we are many. Also, he begged him earnestly that he would not send him out of the country. Now, a large herd of swine was feeding there near the mountains.

So the demons begged him, saying, send us into the swine that we may enter them. And thus far and beyond, it's the same as the other story. But this one tells us some more things that weren't in the other one, that this man had been bound in chains many times.

He'd broken the chains where Jesus asked the demons name and the name Legion was given. Jesus actually in this case. This is the one case I know of where Jesus, the demons did not go out the moment Jesus told them to go out.

In general, we read that Jesus cast out demons with a word. However, in this case, notice it says the demons spoke to Jesus in verse seven and verse eight says for Jesus said to him, come out of the man unclean spirit. That is, the man's words or the demons words in verse seven were in response to Jesus command to come out.

And even after Jesus had commanded him to come out, the demons still in there and dialoguing with Jesus about his name and about going into the swine and so forth. There are no other cases to my knowledge where Jesus had to give more than one command to demons to come out before they came out. But this, as I say, is the most severe case given in the Gospels.

There are some actually more severe cases than this that I know about from not so

distant history. In the last century or two, there have been some very remarkable and severe cases of demon possession that were even more startling, more sensational than this. I get told about some of them last time, but I didn't give all the details, which I also will not do tonight.

There's another mute man that Jesus cast a demon out of in Matthew, chapter nine. This would be the fourth case, probably chronologically. Chapter nine, verses 32 and 33.

As they went out, behold, they brought to him a man mute and demon possessed. And when the demon was cast out, the mute spoke. And the multitudes marveled saying it was never seen like this in Israel.

Then there's an interesting story in Matthew 15. It's paralleled in Mark seven. In Matthew 15, we have the story of a demon possessed girl whom Jesus delivered without ever laying eyes on her, without whoever seen him.

It was rather like a couple of the healings that we know that Jesus did from a distance. The nobleman's son and the centurion servant, two cases where people were sick. Their life was near an end and Jesus healed them without ever going into their presence.

Likewise, here, Jesus managed to cast a demon out of a girl whom he never saw and she never saw him. And behold, a woman of Canaan came from the region and cried out to him saying, have mercy on me. Oh, Lord, son of David, my daughter is severely demonized.

But he answered her, not a word. And his disciples came and urged him, saying, send her away, for she cries out after us. But he answered and said, I was not sent except to the lost sheep of the house of Israel.

She was not a Jew. And at this point, Jesus mystery, he was not expanding his outreach to people outside of Israel. Then she came and worshiped him, saying, Lord, help me.

But he answered and said, it is not good to take the children's bread and throw it to the dogs. Gentiles were regarded as dogs in the eyes of the Jews. So he kind of insulted her.

But she took it and she said, yes, Lord. But even the dogs eat the crumbs which fall from their master's table. And Jesus answered and said to her, oh, woman, great is your faith.

Let it be to you as you desire. And her daughter was healed from that very hour. So this girl was demonized.

We're told right in the beginning. And she was made better, although she wasn't brought to Jesus physically. Jesus, because of the mother's faith, announced that her daughter was better.

And she was in Matthew 17. We have another fairly well-known case because it's

recorded in all three of the synoptic gospels. It's the first thing that Jesus encountered when he came down with his disciples from the Mount of Transfiguration.

A boy, as the last instance we consider was a woman coming with a daughter who's demon possessed. In this story, there's a man with a demon possessed son. So we find there are women, men, boys and girls, all recorded in these examples as people who Jesus delivered from demon possession.

Matthew 17, 14 through 21. And when they had come to the multitude, a man came to him, kneeling down to him and saying, Lord, have mercy on my son, for he is an epileptic and suffers severely. For he often falls into the fire and often into the water.

So I brought him to your disciples, but they could not cure him. Then Jesus answered and said, Oh, faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to me. And Jesus rebuked the demon and it came out of him and the child was cured from that very hour.

Then the disciples came to Jesus privately and said, why could we not cast it out? So Jesus said to them, because of your unbelief, for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, move from here to there and it will move and nothing will be impossible for you. However, this kind does not go out except by prayer and fasting. This last line, this kind does not go out except by prayer and fasting.

That entire verse 21 is not found in some of the manuscripts. If you have a modern translation, it probably will not contain it, except maybe in a footnote. But in case you wonder whether Jesus really said it in Mark's gospel, in the parallel, most of that statement is found in a verse that all the manuscripts contain.

Or it says this kind does not come out except by prayer. The phrase and fasting is not found in all the manuscripts there either. But that is that is for textual critics to dispute which manuscripts are more to be trusted.

I actually trust the ones that are used here for various reasons. And I believe it is an authentic statement. There's two other cases known to us.

Both of them are in Luke. The second one is also mentioned in Mark. One is given in a little detail.

The other is not in Luke 16. I'm sorry, 13. Only Luke mentions this one.

Luke 13, verses 10 through 16. It says, He said to the crowd, There are six days on which men ought to work. Therefore, come and be healed on them and not on the Sabbath day.

The Lord then answered him and said, Hypocrite, does not each one of you on the Sabbath loose his ox or donkey from the stall and lead it away to water it? So ought not this woman being a daughter of Abraham, whom Satan has bound, think of it for 18 years, be loosed from this bond on the Sabbath. Now, this passage does not use the word demon, unclean spirit, or evil spirit anywhere within it. It does not have Jesus even addressing an evil spirit.

And for that reason, some might say, well, this is not a case like the other. This is not a case of demon possession. And I would allow that one could make that argument, though I would not accept it myself.

She had a spirit of infirmity. And Jesus said of it there in verse 16 that she had been bound by Satan. This was not just an organic sickness.

This is not just a handicap caused by a birth defect of curvature of the spine or something. This was something where Satan had bound her for this period of time. And it was referred to as a spirit of infirmity.

I'm of the mind that that is another case of a demonic spirit. Some could disagree. They might argue, well, there's no indication here of demon possession.

She was just handicapped. But so were the blind and the mute that Jesus cast demons out. They were merely handicapped, too.

But their handicap was caused by evil spirits. And I believe that this spirit of infirmity also was an evil spirit. If somebody wished to disagree, that would be fine.

I will not go to the mat on that point. The final case is mentioned only twice and mentioned only briefly. Luke 8, 2 and Mark 16, 9 both make reference to Mary Magdalene.

And both of them say of her that seven demons had been cast out of her. We're never told exactly on what occasion this happened to her because the times when she is mentioned are the times when she had already become a follower of Jesus. And presumably the demons had been cast out at an earlier date.

But in Luke 8, 2, it says, then certain women who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom had come seven demons. And Joanna, the wife of Chuza, Herod's steward and so forth. This is how we refer to her.

So there must have been a notable case of Jesus meeting this woman. We have only one instance in the Gospels of Jesus visiting her hometown of Magdala. That might be when he met her, if he met her in her hometown.

And it must have been the occasion where he cast the demons out of her, although that

story is not told anywhere in the Gospels. In Mark chapter 16, we have the parallel to that. And I just had verse nine there.

Now, when he rose early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven demons. Now, the reason I read that as well as the account in Luke is that Luke just tells us that seven demons had come out of her. It doesn't specify that Jesus had cast them out of her.

But we read in Mark 16, nine that Jesus had cast these demons out. Now, when Jesus sent out the the twelve in Matthew chapter 10 and again when he sent out the 70 in Luke chapter 10, on both occasions he gave them authority to cast out evil spirits. He sent out the twelve in Matthew 10, 1. It's also recorded in Mark 6, 7. And then he also sent out the 70 on another occasion in Luke 10, verses 17 through 20, tells us of the experience they had and of Jesus' response to them when they reported back.

The 70 were apparently people who traveled around with him. It gives us an idea of the entourage that moved about with Jesus. We often think of just the twelve.

But if he could assign 70 people to go out in twos to various villages, it's clear that these people had been around him enough for him to give them a bit of instruction and so forth. So he had a pretty big group of disciples traveling with him. But when the 70 came back from their mission, it was a short term mission.

In Luke 10, 17, it says, Now, these words of Jesus are a bit enigmatic. What does he mean when he said, I saw Satan fall like lightning from heaven? Some people think he's referring back to the origins of Satan and when he rebelled against God and was cast out of heaven. And that is no doubt how most people understand it.

There are many who have come to see it. Otherwise, since Jesus does not say when he saw this, some have felt that what he is saying is this, that you saw demons going out of people. I saw something much more cosmic taking place, something much more significant going on.

For a demon to go out of a person at your command is a good thing. But what's really going on is something you don't see that I do. And that is I see Satan's kingdom crashing down.

I see the collapse of the evil empire. And I see you guys being out casting demons out here and there and so forth is just a little part of that big picture. And of course, that big picture was fulfilled at the cross because Jesus said in John chapter 12, I think it's verse 31.

He said, Now is the judgment of this world. Now shall the prince of this world be cast out. So Jesus saw in the spiritual realm things were going on that man could not see with his naked eye, that the kingdom of Satan was badly damaged and was crashing down.

And the mystery of these 70 was one of the tokens of that. Then Jesus said this to them in verse 19. We read it.

Behold, I give you the authority to trample on serpents and scorpions. Now, this could be applied to actual snakes and scorpions. But I don't think that's how he means it, because he says and over all the power of the enemy.

I believe that serpents and scorpions here are representative of demonic powers. Now, if you get stung by a scorpion or bit by a serpent, you can see if this works on literal serpents and scorpions, too. But I know it works on demonic powers.

He gave that authority to his disciples. And by the way, this is not the 12. This is the 70.

If it was just the 12, we might wonder whether it was just their privilege. But, you know, anything he said to the 70. I mean, that's pretty that's a pretty diverse group there of his followers.

I believe they would represent all of his followers. He says, Nevertheless, do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven. In other words, it is no doubt significant that the demons are subject to you.

But don't be so impressed with what the devil thinks of you. Be more impressed with what God thinks of you. That God thinks you're important enough to have in his book is far more a better focus for you to be aware of than what the devil thinks.

I remember I had a very wrong attitude vis-a-vis this scripture when I was young, because I remember thinking, I really want the devil to be mad at me. I really want the devil to be to see me as public enemy number one. I don't think I ever was important enough that he did.

I know I wasn't. But the fact is, I thought that was really something, you know, I mean, all Christians have their name written in heaven. But not all Christians give the devil a lot of trouble.

But Jesus told his disciples, Don't focus on that. Don't focus on the devil's reaction to you. Focus on God's attitude toward you.

That's the important thing. It's only in that relationship with God that you'll ever find the demons to be subject to you at all. As the seven sons of Sceva discovered, because they had no such relationship with God.

But they tried to cast demons out to no avail. Well, I shouldn't say to no avail. It was a very eventful thing.

But we do find that there were others besides the disciples who did cast out demons. We

don't know much about them in Mark chapter nine. And there's a parallel to it in Luke.

We have this interesting little story. Luke 9, 38 through 40. Now, John answered Jesus saying, Teacher, we saw someone who does not follow us casting out demons in your name.

And we forbade him because he does not follow us. He's not in our denomination. He doesn't go to church where we do.

And therefore, we figured he can't be for real. So we told him to stop doing that. But Jesus said, Do not forbid him, for no one who works a miracle in my name can soon afterwards speak evil of me.

For he who is not against us is on our side. Now, we who these people were that were not among the disciples, but were casting out demons in Jesus name apparently successfully. And Jesus acknowledged they are our friends.

We don't know. Now, it's possible they were they were people that Jesus knew. Jesus did have acquaintances that his disciples apparently didn't know.

It would appear in all likelihood, the person who lent him the donkey on Palm Sunday was a friend of Jesus and disciples. It was a stranger to the disciples. Likewise, the man who owned the upper room where Jesus had the Passover the last time with his disciples.

It would appear that this man was unknown to the disciples, but Jesus had already made arrangements with the man. So it's possible these people were other disciples who were not among the apostles. Remember, Jesus had people who believed in him strewn all over the countryside.

Not everyone could follow him around. Mary and Martha and Lazarus would be an example. These people lived far from where Jesus was working most of the time, but they were true disciples of his.

And so these people that John didn't recognize, he said, these people don't follow us, but they but they're casting out demons in my name. Jesus said, well, I should tell you something about them. They must be on our side.

They must be our people if they're casting out demons successfully in our name. Now, I realize there's a bit of data in the scripture that seems to make it seems to be in tension with that. And you may be thinking of it instantly in Matthew, chapter seven, Matthew, chapter seven, verse twenty two.

Well, verse twenty one and following. Not everyone who says to me, Lord, Lord, shall enter the kingdom of heaven, Jesus said. But he who does the will of my father in heaven, many will say to me in that day, Lord, Lord, have we not prophesied in your

name, cast out demons in your name and done many wonders in your name? And then I will declare to them, I never knew you depart from me, you who practice lawlessness.

Now, this is a perplexing verse, too, because we have people on the day of judgment, apparently standing before Christ, claiming that they have done these things in his name. And yet he says he never knew them. They were never true Christians.

He did not acknowledge them. He didn't commission them. They prophesied.

They did mighty works. They cast out demons in his name. How did this happen? I honestly don't know.

We can assume that these people either were fooled into thinking that demons were coming out or they were charlatans, or it may be that demons sometimes just out of mere respect for the name of Jesus have to obey no matter who's using the name of Jesus. But that wouldn't be the case at all. There are certainly cases like that of the sons of Sceva in the 19th chapter of Acts, where they said, We adjure you in the name of Jesus, whom Paul preaches, to come out.

And the demons said, Jesus, we know, and Paul, we know, but who are you? And they took them on and beat them up. So it's not really clear who these people are who say they cast out demons in Jesus' name and he didn't know them or exactly in what way they did it. They might have been people who, though they didn't know Christ, they invoked the name, and in the particular cases they dealt with, the demons actually honored the name of Jesus.

Or they might have been people who were charlatans who faked it, copying the real works of Christians, or it may have been that these were people who were themselves fooled into thinking the demons had gone out when they weren't. We simply don't have enough data to know. In the book of Acts, there are not very many references to demon possession, but there's enough to let us know it was still going on.

In Peter's ministry, in Acts chapter 5, we read Peter and the other apostles did encounter demon-possessed people and managed to get the same results with them that Jesus got. In the fifth chapter of Acts, verse 16, Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed. This is a reference that follows immediately after the fact that Peter's shadow passing by the roadside tended to work these miracles.

And here there were people who were tormented with unclean spirits, and they were healed through the mystery of Peter. In the eighth chapter of Acts, in verse 7, Philip, the evangelist, was in Samaria, and it says, unclean spirits crying with a loud voice came out of many who were possessed, and many who were paralyzed and lame were healed. So there were signs and wonders through this man's ministry in Samaria, and among them

was unclean spirits crying with a loud voice coming out of people.

Now there was one man there who was in all likelihood possessed who wasn't delivered, and that was Simon Magus. The Bible calls him Simon the Sorcerer. This man appeared to be converted, but he was still in bondage to evil and to darkness and probably to demonic spirits when Peter confronted him later on.

But many, it says, who were possessed were delivered through Philip's ministry. And then we have Paul. There are two cases in the book of Acts that record Paul's ministry of deliverance.

We don't find that Paul or any of these men went out and advertised themselves having a deliverance ministry. Casting demons out was simply something they did as they encountered the problem, along with all the other things they did that was performing the works of Christ. But in the sixteenth chapter of Acts, while Paul was in Philippi, in verse 16 it says, Now it happened as we went to prayer that a certain slave girl possessed with a spirit of divination.

Now the Greek says the spirit of Python, apparently a snake god. But the reason it's translated as spirit of divination is because she was divining. She was a fortune teller.

This demon gave her the power to tell fortunes, apparently with a measure of accuracy. This slave girl possessed with the spirit of divination met us who brought her master's much profit by fortune telling. This 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.

And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, I command you in the name of Jesus Christ to come out of her. And he came out that very hour.

This is an interesting story. This demon possessed girl pointing to Paul and Silas saying these men are servants of the most high God. They proclaim a way of salvation.

Why would that annoy Paul? Well, why did it annoy Jesus when they when the demon said, you're the son of God, you're the Christ. Apparently, Paul had the same sentiments Jesus did about this. And another embarrassing supporter.

And, you know, everyone knew this girl was, you know, had a spirit of divination. And for her to be, you know, on the promotion team of the crusade would not would not go well with the, you know, with the associations of the ministry. It would no doubt confuse people.

And and that may be the reason the demons did that. In the 19th chapter of Acts, we read that Paul had really unusual miracles wrought in Ephesus through his ministry versus 12 through 16. This is where the sons of Sceva were.

But before we get to them, it says our 11 through 16. Now, God worked unusual miracles by the hands of Paul. This means these were not the things that these things didn't happen everywhere.

He went. This is unusual even for him. So that even handkerchiefs or aprons were brought from his body to the sick and the diseases left them and evil spirits went out of them.

Now, these are cases where Paul apparently did not confront actual demon possessed people, but there certainly were a lot of them in town, a lot of idolatry and demon worship in Ephesus and throughout the Greek world, actually, and Roman world. But apparently people could just take items from Paul, things he had touched or that had been associated with him and give them to people who are sick or who are demon possessed. And they get the same results.

Now, this reminds us of Peter's shadow doing the same thing. Paul's handkerchiefs and aprons in the Old Testament, we see on occasion miracles being done somewhat indirectly. As when we see that Elisha, whose death is recorded in Second Kings 13, was buried.

And on a later occasion, when Elisha's body was decomposed entirely to just bones, a warrior who'd been killed in battle was thrown into this cave. And the people didn't know it was the tomb of Elisha and the dead body touched the bones of Elisha and sprang to life again. And so occasionally God would do things like this.

You know, when you hear someone on the radio advertising prayer cloths and, you know, for twenty five dollars, they'll send you a prayer cloth. You can put it in your wallet. You'll never run out of money and put it under your husband's side of the mattress and he'll get saved.

And all kinds of wonderful claims are made for these things. One wonders why the person has to charge twenty five dollars for it. It's a cheap piece of cloth and doesn't cost anything to pay for it.

But it's rather presumptuous, it seems to me, for any modern day minister to just say, well, I'll send a cloth out for me and it'll have the same effects that Paul's cloth did from him. I'm not saying the same anointing can't rest on a modern day servant of God is on him. But it was even unusual for Paul.

These are said to be unusual miracles even in Paul's life. And yet some guys on the radio act like they can do this, you know, anytime they want to. It's obviously a scam in most cases, probably every case and time they're charging money.

It certainly is. As far as. The general biblical teaching about our.

Authority over demons, there are a number of scriptures that are of value more than I've given you in the notes. One of them we already looked at, which was in Luke 10, 19, where Jesus said, I give you authority over serpents and scorpions and over all the power of the enemy. And nothing shall in any wise hurt you in the 30 something demon stories I've read in the past week from missionaries.

Quite a few of them mentioned that as the missionaries were confronting the demon possessed person, they would read that very verse. And the demons would just would just go berserk with fear hearing that verse because it was so obviously their doom that they were hearing of. In Mark 16, before his ascension, but after his resurrection, Jesus made some statements to his disciples.

I realize these particular verses at the end of Mark again are subject of a textual dispute. Some manuscripts leave them out again for very good reasons. I believe they should be included.

I don't have time to go into all of that now. But in Mark 16, 17, Jesus said in these signs will follow those who believe in my name. They will cast out demons and a number of other things to miraculous speak in new tongues, take up serpents.

They drink anything deadly. It'll by no means hurt them. They will lay their hands on the sick and they will recover.

Now, not every person who believes does all of these things. Anyone who would use this verse, for example, to say that all Christians should speak in tongues. We might as well say all Christians should drink poison.

That's not necessarily a sign that every individual must do. But these signs do follow when there are believers, where there are believers, where there are those who believe. These signs usually are present, including people casting out demons in Jesus name and laying hands on the sick and then recovering.

These are among the things that apply to our situation if we encounter demon possessed people today, which you probably have, whether you've known or not. A couple other verses of importance, though certainly not exhausting the treasure trove of such relevant passages. Is James four, seven, therefore submit to God, resist the devil and he will flee from you.

So just as the 70 discovered that the demons were subject to them in Jesus name. So we see this general promise given to all believers, resist the devil and he will flee from you. However, there is a prerequisite submit to God.

There are people who do try to confront demons and it ends up being a fiasco, often because they were themselves not submitted to God. It is God, not us, that has the power over the demons. We need to make sure we're on his team if we ever confront

such situations.

In first John, four, four says you are of God, little children and have overcome them. Now, them in the context, if you look at the previous verse, has to do with the spirit of Antichrist and the spirit of error, as it is called in the next verse or verse six. You have overcome them because he who is in you is greater than he who is in the world.

So because Christ who is in us is greater than the devil who is in the world, we can overcome them, these spirits. Now, having looked at all these data and we basically have looked at, although there are some parallel accounts of some of the stories in other gospels besides the ones we look at. We've looked at all the essential data in the New Testament on the subject of demon possession.

I'd like to talk about the subject more topically now. And we will not get through tonight everything I'd like to say about it, but at least I don't expect to. Let's define some terms, first of all.

Sometimes you hear people make a distinction between being demon oppressed and demon possessed. Has anyone ever heard some preacher or teacher make that distinction? I've heard it many, many times. Usually it's in this context.

They say Christians cannot be demon possessed. They say they say demons, Christians can be demon oppressed, but they can't be demon possessed. Now, whether that is true or not, I will explore later on.

We have, as the last point in our notes, the question of can Christians be demonized? And I'm going to give you the scriptures and arguments from both sides and leave the decision to you. But whether it is true or not that Christians are immune from demon possession, the statement itself has no biblical basis whatsoever. First of all, you can't find anything in the Bible that says Christians or anyone else can be demon oppressed in distinction from demon possessed.

Because the term demon oppressed is not found in the Bible. In fact, the only time the word oppressed is used in anything that might be related to demonization. It is in Acts, chapter 10, when Paul Peter is preaching in the household of Cornelius.

And he is summarizing very briefly the ministry of Jesus, which was apparently unfamiliar to Cornelius. And in verse 38, Peter said how God anointed Jesus of Nazareth with the Holy Spirit and with power who went about doing good and healing all who are oppressed by the devil. For God was with him.

Now, if what does he mean by those who are oppressed by the devil? The fact that he said Jesus healed all who are oppressed by the devil has led some to conclude that he's simply referring to sicknesses, ordinary sicknesses, which Peter would then be attributing to the devil, that sickness is from the devil, that those who are sick were

oppressed by the devil. And it has nothing to do with demonization. However, we have found, if you noticed when we read the accounts in the Gospels, that it frequently said that Jesus healed the demon possessed.

They brought the sick and the demon possessed him and he healed them all, it says. And he cured one demon possessed person, it says. So the deliverance of a person who is demonized is sometimes referred to as healing in the Gospels and might well be what Peter is talking about here when he says Jesus healed all who are oppressed by the devil.

If that is the case, though, he's not talking about sickness, he's not talking about something distinctive from demon possession. He's just using another word for the same thing. He's just referring to the cases of people who are demonized and he's calling them people who are oppressed as one person might be oppressed by another person.

These people were oppressed by the devil and the particular form it took was they were demonized. Now, I'm not sure which Peter has in mind. Maybe he's talking about regular sicknesses.

Maybe he's talking about the people that Jesus delivered from demons. In any case, there's certainly nothing in this passage that gives us a term like demon oppressed that can be said in distinction from demon possessed. So there is no such distinction made in Scripture.

Now, the more common term demon possession or demon possessed, as I mentioned earlier, is the Greek word. *Diamoneo* needs a mind. And it is used quite a lot of times.

I've given you in my notes the various times it's used, mostly in Matthew, Mark, Matthew and Mark, principally. And then Luke uses it once and John uses it once, as I said, where they accused Jesus of being demonized. But what does demonized mean? What does *diamoneo* needs a mind mean? Now, the traditional translation is demon possessed, although in at least one case in the King James Version, the Syrophenician woman used that word, although it's translated, I think, vexed, grievously vexed by evil spirits.

I think there's another case, too, where that term is used that way. But translations aside, what does the word mean? Well, first of all, I would prefer to see the term demon possessed go out of our vocabulary for the simple reason that the word possessed means something that is not necessarily implied by the Greek word. To say that I possess something means I own it.

Certainly, if we ask, can a Christian be demon possessed? The answer would have to be no, because God possesses the Christian. He's been bought with a price. He's owned by God.

He can't be owned by someone else, too. But if we say, can a Christian be demonized? That becomes a little different. What does demonized mean? What is a demonized

person? What is the phenomenon? Well, the best way to answer that question is to look at the cases where the Bible uses the term.

And we just looked at them all in the stories of the demon possessed people. We can say this, that not all demonized people had exactly the same manifestations or symptoms. Some of the people seem to be more or less ordinary citizens.

In one case, the guy seemed to be ordinary until he was confronted by Jesus preaching. Then he went berserk. So a person who's demonized might have seasons where the demon manifests itself and seasons when it does not.

On the other hand, the man of the tombs was demonized. And he seemed to be crazy all the time. And he had all kinds of things about him.

He had supernatural power to break chains and so forth. And but he was clearly tormented. He wailed.

He cut himself with stones. He had a legion of demons. But here we have in these two cases, the man in the synagogue and the man of the tombs.

Both instances of people being demonized, but very different kinds of cases. Obviously, some cases are more severe than others. Also, the people who had blind and mute spirits, they didn't even have any behavioral problems that are recorded.

It was just that they were physically disabled. So it seems to me like the term demonized can mean a variety of things. Obviously, it always has to do with demons.

It always has to do with demons that need to be cast out. And the term cast out suggests that they're in. And Jesus himself indicated that when he said, when an unclean spirit goes out of a man, it goes through waterless places, seeking rest and finding that it comes back and finds his old house.

That's the guy he lived in for his house, swept and garnished, but empty. He says, I'll go back there and he brings seven worse ones in. And the state of that man is worse than the first.

So we see that a demonized person is described in Scripture as one who a demon has come inside. But as in terms of the manifestations of that phenomenon, it really varies in different cases, depending on severity and probably the types of demons, because there are different types. Apparently, I mean, there's a spirit of infirmity.

There's a spirit of divination, different kinds of demons. One kind made its victim a fortune teller. The other one gave its victim curvature of the spine.

You know, both were demons of different sorts. There apparently are different species of demons. Now, apart from the words oppression and possession, there are words that I

actually prefer to use that are biblical terms that I think are less misleading than the word possession.

One of those is where a person who is demonized is said to be in bondage and needs to be made free. The woman with the spirit of infirmity, Jesus said, you are loosed from your infirmity. And when he was criticized, he said this woman was bound by Satan.

She was in bondage and she was set free. So the imagery is of one who's in shackles, someone who's been enslaved. Somebody is in bondage and they've been made free.

There's a generic statement about Jesus in his impact on the devil's kingdom found in Hebrews 2. Verses 14 and 15. That uses this imagery of bondage and release or deliverance. In Hebrews 2, 14, it says in as much that 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. And to release those who through fear of death were all their lifetime subject to bondage. That is to release them from that bondage that the devil who has the power of death had kept them in.

They were delivered from that bondage. This is not a specific reference to demonize people being, you know, this is not talking about exorcism. It's talking about a general impact that the ministry of Christ had and his death especially on the powers of Satan.

But that impact that is general is realized specifically in instances where people are delivered from demons. As well as when people are converted or other things happen. It's not demon possession.

It's not the only thing at issue here. Not the only thing in view. A more common phraseology in the scripture is that the people who had demons were tormented.

And they received healing. When they were, when the demon was exorcised, it is referred to as being healed. What the demons did to them was called tormenting them.

And this makes it very clear that when we think of demonization, the person who is demonized is not somebody who we should think of as a scary person, intimidating. They are a victim of the torments of the evil spirits of the devil himself. Not that the devil himself inhabits anyone except Judas Iscariot as far as we know.

But his demons do inhabit people and they do so in order to torment. Some of the verses we saw earlier use that language. Matthew 4.24, Matthew 12.22, Matthew 17.15. Those are cases where the persons who are demonized are said to be tormented by demons.

And they were healed by Jesus. Luke 6.18 and Acts 5.16 and 10.38 verses we've already looked at all use that imagery. So to speak of somebody who is demonized, the language

can be they're in bondage, they need deliverance, they're in torment, they need healing.

Or they're, to use traditional language, they're possessed and need an exorcism. Or something like that would be the language. Now we don't, I don't use the word exorcism very often because it's never used in the Bible in connection with Jesus' ministry or the apostles' ministry.

It is used in the Bible of the activities of certain priests. The sons of Sceva were said to be priests, the sons of one priest, and they were exorcists. When Jesus answered the charge that he was casting out demons by Beelzebub, he says, If I'm casting out demons by Beelzebub, by whom do your sons cast them out? Therefore, they shall be your judges.

In other words, he made a, he made appeal to the fact that the Jews in their own religious system had people who went about seeking to cast out demons. They were called exorcists. But these people were not very effective.

Jesus and the apostles are never, the word exorcism is never used in connection with their ministry. And although I don't suppose there's anything really wrong with the word, it just means to cast out. But that's not a biblical word in terms of Christian ministry, in the Bible anyway.

Now, there are some things about demonization I would like to explore with you. Some of them are questions we can answer pretty well from scripture, and some of them are not very well answered from scripture. We might just say, well, if the scripture doesn't speak on it, we might as well not be curious.

On the other hand, there are other ways that we can know some things besides scripture, so long as those other ways don't conflict with scripture. I mentioned to you that I've just spent the last week reading about 30-something autobiographical things from as many different missionaries about their experiences with demon-possessed people on the mission field. These have been from four different continents, from India, from Guatemala, from Mexico, from the United States, from Africa, Nigeria, a couple of cases.

These are from all over the world, and these are all conservative Christian missionaries. These are not radical deliverance ministry-type people. The book that contained most of these testimonies I read actually was published by Moody Press, very conservative, not even charismatic.

And I've read several other books besides that are from reputable missionaries. And what I'm saying is I have gleaned some more data in addition to what the scripture gives in answering some questions. Now, I want to make it very clear I don't consider that the experience of any person is as authoritative as a statement of scripture.

I want to make that clear because I was raised in a church which was very, very strongly against deliverance ministries. And the pastor was particularly against the assumption of most deliverance ministries that Christians can be demonized. Now, again, we'll have to look at the scriptures on both sides of that question eventually, but the church I was raised in was very strong in this matter.

Christians cannot be demonized. And my pastor would continually say no scripture says that a Christian can have a demon. And those who say that Christians can base their case entirely on experience and experience is no match for the word of God, because experiences can lie.

Experiences can deceive, but the word of God cannot. And in saying this, it made it sound as if we ought not to learn anything from experience at all. Better just stick with exactly what the Bible says.

But I think about this. Suppose we were to go to war against Saddam Hussein today, the ruler of what used to be Babylon. We could go back to the Bible and see the tactics that Nebuchadnezzar and Babylon used in warfare.

And we could see what the Bible says about how Jeremiah told the Jews to respond to him and so forth. But what if we met some people who actually had experience with Saddam Hussein and had been over there and they came back. Now, here's their typical tactics.

Here's where they usually come from. Here's how they attack. This is the weaponry they use.

And they give us all kinds of information that we can't get from the Bible about how Saddam Hussein makes war. Same kingdom, same Babylon. But as long as what they were telling us was not contrary to what the Bible says, we'd have no reason to discount it simply because it was coming from someone's experience.

We should be concerned if we are hearing experiences that contradict the Bible, because then we know that there's something about those experiences that are deceptive. Either the person telling story has been deceived or they're trying to deceive us because if they speak not according to this word, there's no light in them. But what are the many cases of Bible-believing missionaries who have experiences and their experiences are not in all points exactly like some of the experiences that we read of in the Bible? After all, we have only a very few cases recorded in the Bible, and most of those we have very little detail about.

If you actually would meet a demon-possessed person or even if you had been present with Jesus when he met them, you probably would have learned a lot of details that aren't even in the record. Sometimes we have a single verse telling us about him casting

demons out. That encounter might have taken, you know, minutes.

Who knows how many things the disciples could tell us about that that they didn't bother to write down. What I'm suggesting to you is this. I'm going to assume that there's nothing wrong with gleaning from well-documented experience that does not in any way contradict anything that the Bible says.

Because this is a warfare and the Bible tells us a great deal. But God did not expect us to live without experience. When Jesus said, these signs will follow those who believe they'll cast out demons, did he indicate that everything that we would experience in casting out demons would not go beyond the few details that the Bible tells us about the experiences that Jesus had? Or is it possible that he knew that we would experience certain things and would learn some things in the process? I am a very strict Bible man, and I will not hear any arguments that come from experience if they go against what the Bible says.

But at the same time, as I said, I come from a tradition where almost all experience was considered to be worthless because it's not all of it's not stated in the Bible. Well, the Bible talks a lot about eating, too, but doesn't mention all the kinds of food we eat or what they taste like or how to cook them. That doesn't mean we can't learn anything from the experience of people who've eaten them or cook them.

And I mean, there's many things that Christians experience can can pass along to us. And so what I'm going to say is some of the questions we have on these subjects, all of them are in measure answered in scripture. But the scripture is sometimes very brief and very undetailed, and sometimes details can be filled in by the the multiplied experiences of Christian missionaries.

Now, I made a list here. I'm not going to read at this moment, but I made a list of things in the many missionary stories I read that were common in cases of demon possession, some of which the Bible itself talks about. Some of them the Bible doesn't.

But missionaries in several different lands had identical experience. And since there is nothing unbiblical about it, I see no reason not to pass it along because not all demons behave exactly the same way. And the few occasions we have of Jesus facing them does not exhaust the variety of things that they apparently do.

If it bothers anyone that we sometimes will illustrate from missionary experience beyond some of the details the Bible gives, then I'll apologize for the insult or the offense. But but I believe there is something to be gleaned from it. What are the questions I'm trying to answer? Well, what are the symptoms of demonization? How do you know if someone's demonized? Wouldn't that be valuable to know if a blind person might be blind because he has nerve damage is optic nerve, then you wouldn't want to try to cast demons out of him if that's his only problem.

But if he had a demon, you'd want to know that because I surgery won't help. Won't help a demon go away. I mean, if if somebody is an epileptic and you read in the scripture that some epileptics had demons, do you want to assume that everyone that has an epileptic seizure has a demon? Well, I don't know if that's safe to do.

There's at least one passage in Matthew that differentiates between people are demonized and people who are epileptics. There are apparently epileptics that don't have demons and there are epileptics that do. It would help, obviously, if we're going to deal with this in a biblical manner to know how to diagnose the problem correctly.

What are the symptoms? Another question I think we need to ask is how do people become demonized? Now, the Bible gives some hints about this, and I think it may even give strong hints, hints that may answer the question by itself. But it's it doesn't really take the subject and address it as a as a separate subject. There's no passage.

The Bible says, here's how people get demonized. What it tells us is he encountered this demonized person, encountered that demonized person, that demonized person. And in most cases, actually, in every case, we are not told how it came to pass that this person got demonized.

Now, frankly, I think that'd be of some value to know, because we might want to warn people not to do those things that get people demonized. If we had that information, I think the Bible gives us some information, but it's not real explicit in some cases. Another one is how how do you expel demons? How do you cast them out? And another question is, why do demons sometimes not come out or stay out? When you've done the right thing, the Bible does answer that in measure.

And then finally, of course, the question, can a Christian be demonized? And what I intend to do is simply get both sides of that question, the scriptures that are advanced on both sides, as well as testimonies. All right, let's talk about the symptoms of demonization. First of all, let's take those that can be gleaned right from the passages we read.

Now, these symptoms, all of them don't occur in all the cases, some in some cases, some in others. The first case we saw in Matthew or in Mark, chapter one, verse twenty three, was that a man interrupted the preaching of the word. He had seemed to be a spell of insanity, we might say, but it wasn't mere insanity.

He was speaking the truth. He said, you're the holy one of God. He wasn't out of touch with reality.

He was in touch with reality. This was not a case of insanity. This is a case of a demon interrupting the meeting when Jesus was preaching.

And I say this because I have known other cases in my own experience where meetings

were interrupted, especially when the preaching of the word was taking place by a demonized person who had not interrupted until something was said by the preacher that scared him or affected him that way. That's a biblical example of how demons can manifest. Antisocial behavior, to put it mildly, in the case of the man of the tombs.

Very antisocial, he was fierce. He drove people away. He went out and lived in isolation.

There'd be certain forms of what some would call, I'm sure, schizophrenia or or, you know, various phobias and torments. I'm sure that many, many people today would refer to the man of the tombs as at least psychotic, maybe schizophrenic. But of course, we know that his problem was not a psychiatric one.

He didn't need psychiatric drugs. His problem was a spiritual problem. And I believe that many of the behaviors of people who are on psychiatric drugs because they've been diagnosed as having some of these problems, I believe many of these people, no doubt, are demonized.

In the same case of the man of the tombs, he was naked. Only Luke tells us that Matthew, Mark don't mention, but he went around with no clothes on. Many of the missionary experiences I've read indicate that the demon possessed people they met were stark naked, would tear their clothes off and so forth.

I'm not sure exactly why this would be. Obviously, the devil wants to mock. Those in whom God's image is, and we know from scripture that since the fall, nakedness is a shame to be displayed, and it's no doubt to humiliate or to bring shame on the person who's thus tormented that the demons cause them to to be immodest in this way.

Fierceness, I mentioned, is one of the things that the man of the tombs was characterized by. I've known demon possessed people who were just who were just inexplicably angry and fierce and nasty people. And that is, I believe, the personality of the demon itself manifesting in them.

Self-destructive behavior would be another thing. We read in Matthew 17, 15, that the boy whose father brought him to Jesus at the foot of the Mount of Transfiguration, often cast the demon, cast him into the water and into the fire, apparently to destroy him. Now, an interesting thing, as I was studying these various demon stories from around the world this past week, there were a large number of cases where, A, the demons cause people to fall down.

But more than that, actually caused them to fall into fire or water. I encountered in my research five different cases from around the world where the missionary said that the demon possessed person they dealt with, the demons actually threw them into fire and threw them into water from time to time, obviously trying to kill them. That is a very, to my mind, seems very strange, those particular things.

But that's what this demon possessed boy had also. Clairvoyance or occult powers, obviously the woman who had a spirit of python, she could tell fortunes until the spirit was cast out, then she couldn't. The ability to have knowledge that is supernaturally given or supernatural strength.

It would be another of those supernatural powers, the breaking of chains as the man of the tombs did. These are unusual powers, supernatural powers that are manifested. Now, there are a lot of other reported symptoms in your notes.

I gave a few of them spitting, cursing, muscular spasms, barking, growling, hearing voices. But that was before I did all this research. I'd like to read you just a list of the symptoms affecting the victim's behavior that these missionaries attest to.

Now, I didn't I only included on this list things that at least two, three or four or more missionaries in different parts of the country encountered the same things. Or these are common. These are not just a rare thing.

Often about. About a half a dozen times, different missionaries said that the patient was wild eyed or had this wild look in their eye. And then in other cases, they had a glassy stare, a far away look in their eye that they that the missionaries testified to.

A mental derangement was a pretty common symptom. In a few cases, the demons were mocking the church service, mocking Christians, praying, mocking Christian songs. Screaming, a fairly common symptom, raving, making animal noises, barking and growling.

At least three different cases of the 30 or so I studied this week said that the demons caused the person to bark or to growl. I also read this week some stories of the frontier Methodist circuit preachers of the of the eighteen hundreds. And some of the things they encountered on the frontier.

And it was not too uncommon for them to encounter disruptions in the meeting where unbelievers or apparently demon possessed people would bark and growl and make other animal noises. I don't know if I can resist the temptation. I'm sure many people are thinking, well, aren't those some of the phenomena that are alleged to occur during some revivals? Not everything that happens during revivals is of God.

I would recommend that you might be interested in the book written by Jesse Penn Lewis, who participated in the Welsh revival at the early part of this century. Jesse Penn Lewis and Evan Roberts were two of the leaders in that revival. They found that not only was there a great revival of the Holy Spirit, there was great manifestation of demonic power in the meetings in order to distract.

They wrote a book together called War on the Saints, where they actually warned Christians not to think that everything that happens at a revival meeting is from God,

because the first person revived when there's revival is the devil. And people have asked me sometimes, and I certainly don't make myself the final authority on these matters. How can I be? It's a it's a mysterious area.

But but people ask me whether I think this barking and growling and and some of these things that happen in some of these renewal areas in North America in recent times, whether I think that's of God. Well, I don't have a complete list in the Bible of all the things God does and doesn't do. But I will say this, that God always acts like himself.

And I've never read of him acting like a demon. That's all I can say. The Holy Spirit may do unusual things that we have not yet seen, but when he does, they will be in character with himself.

They will not be in character with Satan in my judgment. Now, you may reach different conclusions than I do, and you're welcome to do so. Obviously, we all have to live with the consequences of our discernment.

But I do read that the Holy Spirit is interested in making me conform to the image of Christ. I don't read anywhere that Christ barked or growled or that the Holy Spirit wants to conform me into the image of an animal. That is apparently something that is well-known demonic manifestations.

Now, we don't read it in the Bible. In the Bible, we don't read of people growling or foaming at the mouth or barking. But the missionary stories I've read, these were written back in the 40s and 50s.

So it was long before this modern renewal thing. They often reported animal sounds. Barking and growling particularly were mentioned a number of times in the persons before the demons were cast out.

I already mentioned nudity and immodesty. Sometimes the victim would go into a trance or a coma. Usually in such a state, the victim was not aware of their surroundings, even though there'd be dialogue between the Christian missionary and the demon-possessed person.

The demon would be speaking and so forth. There'd be a lot of commotion in the room. When the person would come out of the trance, they weren't even aware that anything had happened.

Violent behavior, sometimes attacking people nearby, sometimes even attacking the person who's trying to cast the demon out of them. Although, in most cases, they testified that the demons were unable, or the demon-possessed person was unable to actually do harm to the person commanding them in the name of Jesus to come out. The stiffening of the body is mentioned many times.

Convulsions and contortions. I know the first demon-possessed person I ever met, I was only about 20. I was mentally pretty unprepared for it.

I did some evangelism at a Christian camp in Southern California. I gave an altar call. Five people came forward and I took them in the other room.

I had some members of my band with me who I wanted them to help me to counsel these people. There were five members of the band besides myself and there were five people who came forward. I took them all into a side room.

I began to tell them about what it meant to become a Christian, how to follow Christ. There was one young Mexican girl among the inquirers who, the entire time that I was speaking, her face was in motion. Her muscles were spasms, muscle spasms of her face.

It was contorting. Far more than anything I had ever seen before. It was very, very strange.

When I asked each of these five people, would you like to receive Christ, they all said yes. But when I came to her, she said, I can't. I said, you can if you desire to.

She said, I can't. I can't. I later learned, even from reading these stories, that it is very common for the demon-possessed person to say they can't believe, they can't accept Christ.

In some cases, the demons have told them they'll kill them if they accept Christ. I didn't know any of that then. This just seemed strange to me.

This woman was making these weird faces continually. At first, I thought she was mocking what I was saying. Then I realized they were totally involuntary.

This is strange. But I still didn't jump to any conclusions about this. I paired each of these people up with someone in the band to go and pray with them.

The person I paired her up with came back to me and said, you need to take this case. Because the person in the band was a very young Christian and didn't know what to do with it. When I heard, you need to take care of this case, what came to my mind was, she's demon-possessed.

Now, I had never met a demon-possessed person. I was only 20 years old. I was very green in this area.

But it's just as if I sensed she's demon-possessed. So I and this other person sat down to deal with this girl. I didn't know what to do.

I didn't have any books on deliverance ministry. I didn't know anything about demons. Except I just remembered what Jesus and the disciples did.

I think I kind of remembered hearing people say that they did such and so things. So I just kind of fumbled my way through, really. I tried everything I could remember.

I preached to her. I asked her to say this prayer after me. I asked her to confess that Jesus is Lord and plead the blood of Christ.

I did all kinds of things like that. And then I commanded the demons to go out. And I wasn't sure if any of that was going to work because I'd never had any experience.

But it was really an amazing thing because the whole time we were dealing with her, her face was again continually in these bizarre contortions. And at a certain point as we prayed for her and commanded the demons to go, her face totally relaxed. And this other brother and I both agreed, her face seemed to glow.

She had this radiant smile come over her face. Tears started coming down her eyes. She started speaking in tongues.

And we hadn't been doing that. She'd never heard us do that. I don't know where she'd ever heard of that.

But the thing is, she said, what a rush. And after we prayed for her, she was normal. She was radiant.

She was happy. She'd had some marijuana in her cabin. She went and flushed it down the toilet.

We counseled her about walking with Christ and so forth. And we didn't see her again because this camp was far from where we lived. And I don't know what became of her after that.

But there were no real sensational things happen in that case. But it was the first time I'd ever encountered it. And I have no doubt in my mind that what we were dealing with was a demon.

And then reading these accounts of how the muscles contort and the bodies convulse, sometimes the body convulses in ways you wouldn't think a body could, sometimes coiling up almost like a serpent. A very common phenomenon is that these people have great strength when the demon is manifesting. Very common to hear that it takes a whole roomful of people to hold them down, even though sometimes the victim is a small person, a slight girl or something, but it takes five men to hold her down as she's thrashing around, flailing and thrashing the arms, foaming at the mouth, the head moving back and forth.

Here's an interesting thing, too. Frequently, demon-possessed people bang their heads rapidly against solid objects like walls and the floor. I say that's interesting is because I

read a book several years ago by a Christian psychiatrist from Canada who had gone down to visit the Vineyard Movement when John Wimber was still living, because this man wanted to see what happens in a revival.

And he assumed everything going on down there at John Wimber's church, the Vineyard in Anaheim, he assumed everything that happened that was strange was of the Holy Spirit. I remember reading, he was reporting some things he saw. He said in one meeting he was there, he saw a young man sitting in the back against the wall and his head was hitting the wall rapidly like a trip hammer, boom, boom, boom, boom, boom, boom, boom, boom, faster than a man's muscles could make his neck move that fast, whacking his head against the wall.

And this author had the impression this was one of the manifestations of the Holy Spirit. I thought, my goodness, if that's not recognizable as demon activity, what would one recognize as demon activity? I found it interesting as I read these stories how many of the demon-possessed were whacking their heads against walls and the floor and so forth, and falling down, falling into fire and into water, fairly common, of course seizures, like epileptic seizures. Self-mutilation, one man under demon control cut his feet off with an axe.

I knew a man who tried to cut his hands off because he was demonized. The man of the tombs cut himself with stones, self-damaging, tearing their hair out. Two interesting cases talk about the person's hair standing straight out from their head when the demons manifested.

Spitting, biting, fairly common. I have this story, I alluded to it last week. I actually pulled it off the internet today so I'd have something a little more detailed.

It's just a paragraph, it's about Dr. Lester Sumrall, the late Dr. Sumrall. I have many differences in my theology with Dr. Sumrall, but he had this experience and this is what made him rather well-known. He was a missionary in Manila in the Philippines.

Dr. Lester Sumrall experienced this firsthand when he was sent by the Lord to this region. The Lord spoke to him and told him that if he would go to Manila, the capital city of the Philippines, he would send a great revival to the city. Sumrall obeyed and went.

When he arrived, he did not know where to begin and sought the Lord in prayer. One evening, while listening to the radio, Sumrall heard the voice of a young woman crying out in horror. The girl was Clarita Valenueva, a victim of demon possession who was being detained in the prison in Manila for her own safety.

Clarita would sit in her cell with her arms flailing about and crying out the words, Get them off me! They're biting me! Help me! Doctors did not know what to do except to try to explain it away by saying it was a case of severe hysteria. The only problem with that

was the fact that as the reporters and guards in the prison were watching, with their very eyes, unexplainable bite marks would appear as she shrieked for help. Little did she know that the God of Abraham, Isaac, and Jacob hears the cries of those in need.

Brother Sumrall jumped from the chair as he heard the girl screaming on the radio, got on his face and began to intercede for Clarita. The Lord spoke to Sumrall and he told him to go and cast the demon out, which he did. That particular deliverance in Manila was written up in Life magazine.

It was a striking case. But biting, the demons biting her in that case. Sometimes the demon possessed people bite themselves hard.

There are sometimes supernatural manifestations. Rarely they levitate, which means they rise from the ground and defy gravity. I've heard of many cases.

I've only read of one in the past week. Demons, of course, speak and manifest themselves using the faculties of the person they possess. Very commonly when in demonization, other voices speak out of the person, sometimes in other languages that the person doesn't know.

A fairly common thing for the demons to speak in foreign languages not learned by the victim. Sort of like a counterfeit gift of speaking in tongues. But usually in languages that are recognized by some who are present.

Psychic powers, being able to tell things that people wouldn't otherwise know. There's several instances that I read about. Commonly, demons speak out as people say, this is my house.

You can't make me go. They're lying. You can sometimes they say I can't become a Christian.

And typically they're angry or terrified in reacting to words like God, Christ. The blood or reading of certain scriptures. I've got a long list of examples of that in the books I've been reading.

Now, I want to make it very clear. This plethora of symptoms I've just mentioned are not universal. Some demonized people might not have any of these symptoms, but certainly where you see a lot of these manifesting, you have a much better ground for believing the person in question is demonized.

But. They are, though it's impressive to those who look on. The demons are not impressive at all.

The demons are wimps. They are weak. They are terrified.

The Bible says the demons believe and tremble. Says that in James and the demons are

trembling. They count a great deal on the fact that most Christians are unfamiliar with these things, are unfamiliar with the supernatural at all.

And that most Christians are intimidated when they see things that are inexplicable. You probably will not find very many of these kinds of cases here in Kuski or or in Idaho in general. Though you might.

You never know what you'll find or where you'll find them. I have encountered them in Santa Cruz, California and in Southern California before. But but if you go on the mission field.

These things are not uncommon at all. Missionaries in India and China have encountered demon possession. So often it's commonplace.

Jesus and his disciples encountered demonization. So often it seemed to be commonplace. Why we don't see more of it here.

I don't know. It's possible the devil has different tactics, different strategies he uses on sophisticated Westerners. Or maybe maybe there's just as much of it here.

But it goes unnoticed and we put them away in mental hospitals or in prisons. But the fact is, there is a war that is going on and Christians are involved in it. That's why we have armor.

We are wrestling against principalities and powers. Now, most of this wrestling does not involve directly dealing with demon possessed people. But we cannot consider that that is out of the realm of what we may be called upon to do.

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