

DEMONOLOGY

Message 7

Scripture: Matthew 4:18-25

INTRO: Charles Dickens wrote a book called, "The Tale of Two Cities." We could say the Bible is a book about the tale of two kingdoms. Jesus said in Matthew 12:26, "If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?" There is Satan's kingdom. The kingdom of Satan includes all those over whom he rules and he rules over every person who is not a truly born again Christian. Every one who is born again is taken out of Satan's kingdom and placed into God's kingdom. So Paul writes in Colossians 1:13 "He (God) has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love..." In this present series we are taking a look at the kingdom of Satan and his demons. Our study is that of demonology.

We have been going through a history of demonism. We have seen the origin of Satan and demons and have seen his presence in every age from creation onward. Amazingly, it did not take long for doctrines of demons to surface after the creation of man. And then we see that man learned how to tap into demonic powers. We saw that God used Israel to drive all the peoples of Canaan out of the land because of their occultic practices. The land of Israel is God's land and when Israel later fell into the sins of occultism, God removed them from the land as well.

Well, in our last message we looked at some of the occultic events of the time between Saul and the end of the OT. There were many more, but we highlighted a few. This morning we want to look briefly at the time between the Old and New Testament and then some of the events in this regard in the life of Christ. Here we will see the huge contrast between the practice of the Jews in exorcism and the practice of Jesus in casting out demons.

C. Between the Testaments?

So, we have covered briefly the OT and want to now look at the time between the Old and New testaments, the time from Malachi to Jesus Christ, also known as the 400 silent years. What I found most interesting was that there seems to have grown an interest among the Jews in how to deal with people who had demons. It almost seems to me that some progress had taken

place among them. I found several instances of Jewish people exercising what is called exorcism.

So, we go now to the subject of how the Jews prior to the time of Christ dealt with demon possessed people. From there we will go to the NT to contrast their ways with those of Jesus, the Jewish Messiah. This will help us to see the difference between them and to see how clean and pure the ways of Jesus were.

From the NT we can learn some of what took place between the Testaments, so turn with me to Matthew 12 (read 24-27). Note that Jesus said that their sons, or the disciples of the Jewish leaders also practiced casting out demons. By the time Jesus came on the scene, it is evident the Jews were dealing with people who were, what the NT calls 'demon possessed'. Now, whether these Jews truly cast out demons or not may be up for question, but they most certainly claimed that they did.

Let me just mention here that there appears to be a difference between exorcism, which the Jews practiced, and which the Catholic Church practices and casting out demons the way Jesus did. So let us here just note the word exorcism as it occurs in the NT. For a look at the word 'exorcism' go to Acts 19 (read 11-16). You see, there were itinerant exorcists in that day. That is, they went from place to place dealing with demon possessed people. It seems to me that this developed during the time between the Old and New Testaments.

The Jews claimed, I understand, that they got their method of dealing with demons from Solomon. Josephus wrote shortly after the time of Christ. He records a history of man from creation up to his time and covers most of the biblical historical accounts. Let me give you a little part of one account as it relates to our subject. Josephus writes of the wisdom of Solomon, that it even exceeded that of the Egyptians. Then he talks of the books and songs Solomon wrote and then he speaks of his wisdom in expelling demons. He writes, "God also enabled him to learn that skill which expels demons, which is a science useful and sanative to men. He composed such **incantations** also by which distempers are alleviated. And he left behind him the manner of using **exorcisms**, by which they drive away demons, so that they never

return, and this method of cure is of great force unto this day;..."

So, note that he calls this work an exorcism. Note as well that they used incantations. Let me quote here from Merrill Unger. He says, "Strictly speaking there are no exorcisms in the Bible. Use of the word, in its essential etymological meaning, forbids its employment with regard to the expulsion of demons by our Lord or His disciples. The word signifying as it does, the casting out of evil spirits by conjurations, incantations, or religious magical ceremonies, is singularly appropriate to describe Jewish and ethnic practice, but is in salient contrast to that of our Lord and His followers, who employed no such methods" end quote(101). Later he says, "Jesus' method of setting the demonized free is in clear-cut contrast to these Jewish and ethnic exorcisms. His was always the same, and consisted neither of magical means nor in ritualistic rigmaroles, but in His own living word of infinite power" (102). For those of you familiar with Roman Catholic practices, you will know they also practice exorcisms and have the matter described in their catechism. I believe Unger is right that exorcisms and casting out demons are not the same.

So let me complete the quote I began from Josephus and listen carefully, "God also enabled him (Solomon) to learn that skill which expels demons, which is a science useful and sanative to men. He composed such **incantations** also by which distempers are alleviated. And he left behind him the manner of using **exorcisms**, by which they drive away demons, so that they never return, and this method of cure is of great force unto this day; for I have seen a certain man of my own country whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian (Roman ruler), and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this:-- 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. And when Elieazar would persuade and demonstrate to the

spectators that he had such a power, he 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; and when this was done the skill and wisdom of Solomon was shewn very manifestly: For which reason it is, that all men may know the vastness of Solomon's abilities, and how he was beloved of God, and that the extraordinary virtues of every kind with which this king was endowed may not be unknown to any people under the sun; for this reason, I say, it is that we have proceeded to speak so largely of these matters" end quote. (Josephus, Antiquities of the Jews Book 8, chapter 2, paragraph 5.)

When you talk about a ring and a root and incantations, you have the practice of magic. And in this case they based the truth of the exorcist's work on the cup or basin of water overturning. If the proof cannot be seen in the demonic person, then no other proof is of any value as far as I see it.

Let me give you one more inter-testamental story. This story comes from the book Tobit, which is found in the Apocrypha. According to Wikipedia this book was written no later than 2nd Cent BC. For the sake of time I will use this encyclopedia's reduction of the book of Tobit. They say this:

"This book tells the story of a righteous Israelite of the tribe of Naphtali named Tobit living in [Nineveh](#) after the deportation of the northern tribes of [Israel](#) to [Assyria](#) in 721 BCE under [Sargon II](#)... He is particularly noted for his diligence in attempting to provide proper burials for fallen Israelites who have been slain by [Sennacherib](#), for which the king seizes all his property and exiles him. After Sennacherib's death, he is allowed to return to Nineveh, but buries a man who had been murdered on the street. That night, he sleeps in the open and is blinded by bird droppings that fall in his eyes. This puts a strain on his marriage, and ultimately, he prays for death.

Meanwhile, in faraway [Media](#), a young woman named Sarah prays for death in despair. She has lost seven husbands to the [demon](#) of lust, [Asmodeus](#), 'the worst of demons', who abducts and kills every man she

marries on their wedding night before the marriage can be consummated. God sends the archangel Raphael, disguised as a human, to heal Tobit and to free Sarah from the demon.

The main narrative is dedicated to Tobit's son, Tobiah..., who is sent by his father to collect a sum of money that the latter had deposited some time previously in the far off land of Media. Raphael represents himself as Tobit's kinsman Azariah, and offers to aid and protect Tobias on his journey. Under the guidance of Raphael, Tobias makes the journey to Media, accompanied by his dog.

Along the way, while washing his feet in the river Tigris, he is attacked by a fish which tries to swallow his foot. By order of the angel he captures it. The heart, liver and gall bladder are removed to make medicines by order of Raphael.

Upon arriving in Media, Raphael tells Tobias of the beautiful Sarah, whom Tobias has the right to marry, because he is her cousin and closest relative. He instructs the young man to burn the fish's liver and heart to drive away the demon when he attacks on the wedding night.

The two are married, and the fumes of the burning organs drive the demon away to Upper Egypt, while Raphael follows him and binds him. Meanwhile, Sarah's father has been digging a grave to secretly bury Tobias (who he assumes will be dead). Surprised to find his son-in-law alive and well, he orders a double-length wedding feast and has the grave secretly filled. Since he cannot leave because of the feast, Tobias sends Raphael to recover his father's money.

After the feast, Tobias and Sarah return to Nineveh. There, Raphael tells the youth to use the fish's gall to cure his father's blindness. Raphael then reveals his true identity and returns to heaven. Tobit sings a hymn of praise.

He tells his son to leave Nineveh before God destroys it according to prophecy (cf. the Book of Jonah). After the prayer, Tobit dies at an advanced age.

[8] After burying his father, Tobias returns to Media with his family" end quote.

When you consider Jewish exorcism in comparison to Jesus' way of working with demons, the contrast is great. The accounts I have read here make one feel unclean. But the accounts of Jesus make one feel clean. The contrast is great. And even a brief idea of how the Jews dealt with demons prepares one to see the wonderful contrast of how Jesus did it, and so we will go to that now.

B. In The New Testament

Well, in the fullness of time Jesus Christ was born and we enter the time we call the time of the New Testament. He was born in Bethlehem but grew up in Nazareth, in northern Israel. And as I view the four Gospels, Jesus' ministry was mostly taken up with preaching the Gospel and doing things that should have verified to the people of Israel that He was truly the Messiah. One of those things He did was cast out demons. Turn to Matthew 9 (read 32-33). Of all the exorcisms that the Jews claimed had happened, these Jews said, "It was never seen like this in Israel!"

And so, when Jesus was about 30 years old He began His ministry. We want to simply read some of the accounts where Jesus cast out demons. Here we will see the great difference between the two examples I read of Jewish practices and those of Jesus.

1. The beginning of Jesus' ministry (Matt. 4:23-24)

So, to begin, go with me to Matthew 4 (read 23-24). As I see it, there are three ways of healing people with physical sicknesses. There is the natural way. That is finding out what the physical problem is and then dealing with it in natural or scientific ways. We go to the doctor. He may do a blood test or run other physical tests and finds out what the problem is. Then he gives medications that have been scientifically proven.

But healing may take place by ways not understandable to science. Jesus healed many people, not by natural means, but by the means of a miracle (read Mark 5:25-

29). That is non scientific. It is a miracle. A miracle sets aside the laws of nature.

But in my reading on the occult now, I have read of many healings that have been brought about through occultic means. Kurt Kock, in his book, "Occult ABC: Exposing Occult Practices and Ideologies" has many examples of this. Let me read one for you. He writes, "A man's riding horse became ill. He sought advice from a Brucho and carried out what he was told to do with successful results. He pulled three hairs from the horse's tail and stretched them three times between his chest and the horse's nostrils. He then recited one of the charms from the Sixth and Seventh Book of Moses, which is also found in South America, and added the three highest names. The horse was healed. But since that time, the man's family has suffered from mental and nervous disorders. In this case, the charming was carried out in the form of white magic, using the three highest names." This certainly is non-scientific, but neither is it a miracle, it is magic. (Kurt E. Koch. Occult ABC: Exposing Occult Practices and Ideologies (Kindle Locations 1967-1971). Kindle Edition.)

Now physical sicknesses can often be cured with scientifically discovered cures. Sicknesses are sometimes also cured miraculously. But demon possessed people cannot be cured by medicine. Only spiritual help can cure such people. Since Jesus was divine, He could help any disorder, whether it was physical or spiritual. He was not limited to finding the right physical treatment. And one of the things that should have given evidence to the Jews that He was truly the Messiah is that He could help any kind of demonized person He wished to help.

2. Capernaum (Matt. 8:16-17; Mark 1:32-34; Luke 4:40-41)

We go now to Capernaum, a city at the Sea of Galilee where Jesus spent much time. Now some of these events are recorded in two and some in three Gospels. When two or three Gospels add a lot to the account, to save us looking at all of them I have combined the readings into one in the harmony of the Gospels I have done. So in those accounts that I have so done,

just listen as I read the whole event. This particular event that I will now read comes from Matthew 8:16-17; Mark 1:32-34 and Luke 4:40-41. In putting these events together into one reading I have used the KJV and will be reading from it.

And now when the even was come, when the sun was setting, all they that had any sick with divers diseases brought them unto him; all that were diseased, and them that were possessed with devils. And he cast out the spirits with his word, and he laid his hands on every one of them, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

Our modern society would smile at an account like this. They say that Jesus, to accommodate Himself to their way of thinking used speech like this, but these were not actually demons. He's just fixing some psychotic disorder or something like that. That is just plain unbelief.

3. Gadara (Matt. 8:28-34; Mark 5:1-20; Luke 8:2-39)

The third account I want to read took place in Gadara. It comes from Matthew 8:28-34; Mark 5:1-19 and Luke 8:26-39. Listen to it:

And when he was come to the other side of the sea, into the country of the Gadarenes which is over against Galilee, and when he was come out of the ship, he went forth to land, [and] immediately there met him two possessed with devils, coming out of the tombs.

[One of these was] a certain man, with an unclean spirit, exceeding fierce, so that no man might pass by that way, which had devils long time, and ware no clothes, neither abode in any house, but who had his dwelling among the tombs. And no man could bind him,

no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, And, behold, they cried out, and fell down before him, and with a loud voice said, What have we to do with thee, Jesus, thou Son of the most high God? Art thou come hither to torment us before the time? I adjure thee by God, that thou torment me not. For he said unto the unclean spirit Come out of the man, thou unclean spirit. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

And Jesus asked him, saying, What is thy name? And he answered, saying, My name is Legion: for we are many, because many devils were entered into him. And he besought him much that he would not send them away out of the country, into the deep. And now, there was there a good way off from them nigh unto the mountains a great herd of many swine feeding on the mountain. And so all the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine, that we may enter into them. And forthwith Jesus gave them leave, and he suffered them. And he said unto them, Go. And then the unclean spirits went out, of the man, and when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea and perished in the waters.

And when they that fed them saw what was done, they fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils in the city, and in the country. And Then they went out to see what it was that was done. And, behold, the whole city came out to meet Jesus: and when they saw him, that was possessed with the devil, and had the legion, sitting, at the feet of Jesus, and clothed, and in his right mind: and they were afraid. And they also which saw it told them by

what means he that was possessed of the devils was healed, and also concerning the swine.

And then the whole multitude of the country of the Gadarenes round about besought him that he would depart out of their coasts, from them; for they were taken with great fear. And he went up into the ship, and when he was come into the ship, returned back again. Now he that had been possessed with the devil out of whom the devils were departed besought him that he might be with him. Howbeit Jesus suffered him not, but sent him away, saying, unto him, Return to thine own house, go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and he went his way, and began to publish in Decapolis, throughout the whole city, how great things Jesus had done for him: and all men did marvel.

There is just a lot of information in such a passage about demon possession and man's sinful ways, but we cannot take time for that here. What we note is that demonism is real and the Lord Jesus Christ Himself validated demonic activity and He was in authority over the demonic host.

4. Fifth preaching tour (Matt. 12:22-32; Mark 3:22-30)

Let me read yet a fourth passage. In Jesus' fifth preaching tour in Galilee we have another event of demonism and it is recorded in Matthew 12:22-32 and Mark 3:22-30. I will read the two together.

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, And the scribes which came down from Jerusalem they said This fellow doth not cast out devils, but by Beelzebub the prince of the devils. He hath Beelzebub, and by the prince of the devils casteth he out devils. And Jesus knew their thoughts, And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided

against itself, that house cannot stand. Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan rise up against himself, and cast out Satan, he is divided against himself; how shall then his kingdom stand? He cannot stand, but hath an end. And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods? No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

It is clear from such passages that neither the Jews nor Jesus questioned the reality of demons. What the Jews found questionable was how Jesus performed casting out demons, and what I find questionable is how the Jews could claim to cast our demons. But the fact that there are demons is left unquestionable.

5. Tyre & Sidon (Matt. 15:21-28; Mk. 7:24-29)

We go now to the far north of Israel and to Tyre and Sidon. This account is found in Matthew 15:21-28 and Mark 7:24-29).

And then Jesus went thence, and departed into the coasts and entered into an house, and would have no man know it: but he could not be hid. And, behold, a certain woman of Canaan whose young daughter had an unclean spirit, heard of him, and came out of the same coasts, and fell at his feet: the woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But Jesus

answered and said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, truth, Lord: yet the dogs under the table eat of the children's crumbs which fall from their masters' table. And then Jesus answered and said unto her, O woman, great is thy faith: For this saying go thy way; be it unto thee even as thou wilt, the devil is gone out of thy daughter. And her daughter was made whole from that very hour. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Again, Jesus never questioned the fact of demons. Neither did the Syrophenician woman.

6. Caesarea Philippi (Matt. 16:13-21; Mark 9:13-30; Luke 9:18-21)

We go now to the place where the Jordon River has its beginning, Caesarea Philippi. Our story is found in Matthew 16:13-20; Mark 8:27-30 and Luke 9:18-21. Here is what Scripture says:

And it came to pass, that on the next day, when they were come down from the hill, much people met him. And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And when they were come to the multitude, straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, What question ye with them?

And, behold, there came to him a certain man, one of the multitude kneeling down to him, cried out, and said, Master, I have brought unto thee my son, Lord, I beseech thee, look upon my son: for he is mine only child. Have mercy on my son: which hath a dumb spirit. And, lo, a spirit taketh him, and he suddenly crieth out; and wheresoever he taketh him, he teareth him: that he foameth again, and bruising him hardly departeth from him. And [he] gnasheth with his teeth, and pineth away: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and I

spake to thy disciples. And I besought thy disciples that they should cast him out; and they could not cure him.

And then Jesus answered him and said, O faithless and perverse generation, how long shall I be with you, and how long shall I suffer you? bring him hither to me. And they brought him unto him: and as he was yet a coming, when he saw him, straightway the spirit threw him down, and tare him; and he fell on the ground, and wallowed foaming.

And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oft times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. And when Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and healed the child, and lifted him up; and he arose and delivered him again to his father and the child was cured from that very hour.

And they were all amazed at the mighty power of God. But while they wondered every one at all the things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying. And then when he was come into the house, came the disciples to Jesus apart, and asked him privately, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Howbeit this kind can come forth by nothing, but by prayer and fasting.

CONCL: Well, we have now seen the presence of demonism from the time of the fall of Lucifer until the time Jesus ministered on earth. Their presence has always been felt knowledge of the occult has been used in various practices throughout all of history up to this time. And this morning we have gotten somewhat of the flavor of Jewish exorcism as taught and practiced by the Jews. It makes one feel defiled just to read these accounts. Alfred Eedersheim, in his tremendous work, "The Life And Times Of Jesus Christ" writes of many of these Jewish practices of magic and dealing with demons by incantations. And when he is done he says, "It has been a weary and unpleasant task to record such abject superstitions, mostly the outcome of the contact with Parsee and other heathen elements" (775-776).

But how different are the ways of the Lord Jesus Christ. Scripture rightly says the fear of the Lord is clean. And when we come to the life of Christ, we see such a contrast in the way He dealt with demons. And of all the evidence of the existence of demons, none greater can be given than that of Jesus Christ. He is the One by whom all things were created. If anyone should know about the reality of demons, it was Jesus Christ and we have read numerous accounts about that, so that it should leave no doubt in our minds about the reality of the demonic world.

What we learn from the life of Christ is the reality of the existence of demons. And what we can learn from the Gospels is that in one very small geographical area there were all kinds of people who were demonized. We need not think that it is different today or that it is different here where we live.