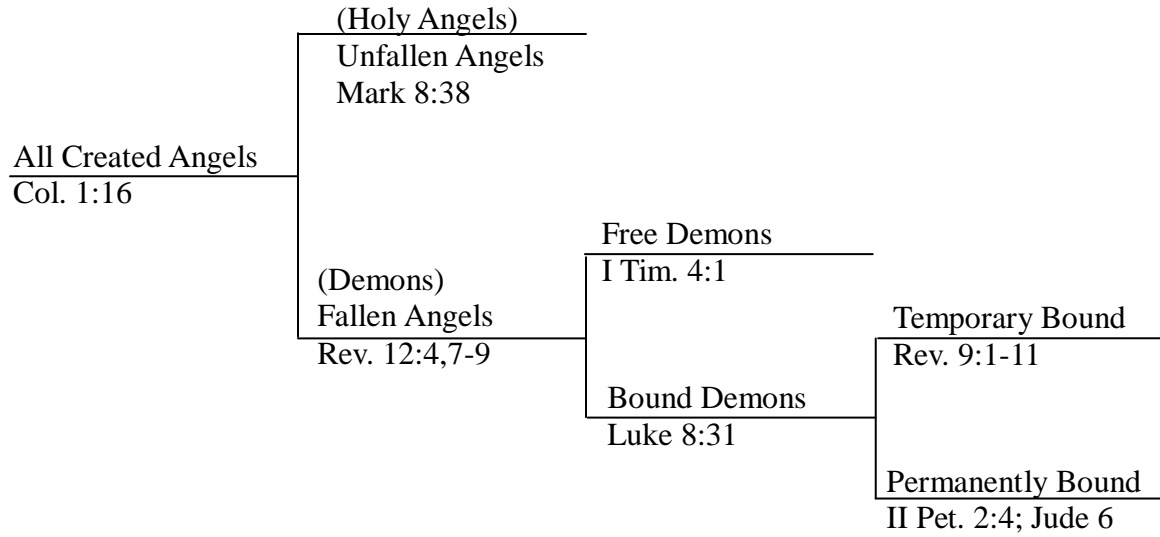


### DEMONOLOGY (3)

Dr. Charles Ryrie has charted the angelic world in his *Basic Theology* page 160. We have borrowed his basic structure in presenting this accurate Biblical perspective of angels:



## DEMONOLOGY (4)

### QUESTION #4 – Why are some demons bound and some free?

Many theologians believe the answer to this question is found in Genesis 6:1-4. We may also observe that Jude 6 speaks of angels who are presently bound and Jude 7 draws an analogy between the gross, immoral sin of Sodom and Gomorrah, which was homosexuality, which ruled the whole city (Gen. 19:4-5), caused God to send a special destructive judgment against that city, which He did not send to most cities (Gen. 19:24-25). It was a unique judgment of a gross, sexual sin.

Genesis 6:1-4 describes a unique, immoral sin in which demons were involved with human women, either directly or indirectly by possessing men. This produced a distorted, godless offspring. The result was that a unique judgment was pronounced upon these demons, thus binding them until their final judgment. The comparison between Sodom and Gomorrah and this episode is that God gave a special destructive judgment upon those who had committed this gross, sexual sin. The words which lead us to determine that this is the matter which ultimately caused the demons to be bound are the words “sons of God” (Gen. 6:2). Clarence Larkin, in his book *“The Spirit World,”* does a good job identifying who these “sons of God” are and the history of the interpretation:

“In the New Testament it (“sons of God”) applies to those who have become “Sons of God” by the New Birth (John 1:12; Rom. 8:14-16; Gal. 4:6; I Jn. 3:1-2). In the Old Testament it applies exclusively to angels, and is so used five times. Twice in Genesis (Gen. 6:2-4) and three times in Job where Satan, an angelic being, is classed with the “Sons of God” (Job 1:6; 2:1; 38:7). A “Son of God” denotes a being brought into existence by a creative act of God. Such were the angels, and such was Adam, and he is so called in Luke 3:38. Adam’s natural descendants are not the special creation of God. Adam was created in the “likeness of God” (Gen. 5:1), but his descendants were born in his likeness, for we read in Gen. 5:3, that Adam “begat a son in his own likeness, after his image.” Therefore all men born of Adam and his descendants by natural generation are the “sons of men,” and it is only by being “born again” (John 3:3-7), which is a “new creation,” that they can become the “sons of God” in the New Testament sense. That the “Sons of God” of Genesis 6:1-4 were angels was maintained by the ancient Jewish Synagogue, by Hellenistic Jews at, and before, the time of Christ, and by the Christian Church up until the Fourth Century, when the interpretation was changed to “sons of Seth” for two reasons. First because the worship of angels had been set up, and if the “sons of God” of Gen. 6:1-4 were angels who fell, then angels might fall again, and that possibility would affect the worship of angels. The second reason was, that Celibacy had become an institution of the Church, and if it was taught that the angels of heaven did not marry, and yet that some of them seduced by the beauty of womanhood came down from heaven to gratify their amorous propensities, a weakness of a similar kind in one of the “earthly angels” (Celibates) might be more readily excused. In the Eighteenth Century the “Angel Interpretation” was revived, and is now largely held by Biblical scholars” (Cited from Lewis Sperry Chafer, *Systematic Theology*, Vol. 2, pp. 116-117).

The reason why some demons are bound is because they committed gross, immoral sin described in Genesis 6:1-4. **This shows us that certain sins incur greater judgment.**

## DEMONOLOGY (5)

### QUESTION #5 – What are demons like?

From many biblical texts, which all deal with this subject, we may observe four key facts that are revealed to us about the nature of demons:

**(Fact #1)** - Demons are intelligent .

Demons have a very high level of intelligence:

- 1) They know Jesus Christ . Mark 1:24
- 2) They know their own destiny . Matt. 8:29; Mk. 1:24
- 3) They know about God and salvation . James 2:19
- 4) They know doctrine . Mt. 7:15-23; II Cor. 11:13-15; I Tim. 4:1-3; I Jn. 4:1

Demons are very much interested in doctrine and theology. Demons know much of the Word of God and are able to twist it and distort it so pure truth is concealed. All of these passages indicate to us that demons are highly intelligent. Since demons have existed since the beginning of creation, it needs to be remembered that they have observed human beings “in almost every conceivable situation...” (Charles Ryrie, *Basic Theology*, p. 161). From a human perspective, intellectually we are no match for demons. Our stability comes from staying close to God and His Word.

**(Fact #2)** - Demons are emotional . Matt. 8:29; Lk. 8:28; James 2:19

Demons work in the realm of emotions. It seems from these texts that one of the things that really ignite the emotions of the demonic world is a reference to the judgment of God. Another thing that seems to ignite the emotions of a demon is a confrontation with a highly committed servant of God (Acts 16:16-18; 19:15). Oft times the very presence of a true servant of God will cause a person, who is in contact with demons, to become very emotional. Undoubtedly, people who are very emotional and irrational are at times connected to that which is demonic.

**(Fact #3)** - Demons have a will . Luke 8:30-32

The will of a demon is primarily aimed at two objectives: 1) To oppose God and all things connected to Him and 2) To avoid judgment. A demon has a will that desires to possess and control anyone or anything so he may attempt to stop the will and Word of God.

**(Fact #4)** - Demons are evil spirit beings. Mt. 10:1; Mk. 5:8; 9:25; Lk. 4:33; 7:21; Acts 19:15; Eph. 6:12

There is no such thing as a good demon. There is nothing clean or pure or good about anything demonic. Demons are a spiritual and not a physical force. Although sometimes they may do physical types of things, they cannot be fought physically, but must be fought spiritually by a close adherence to the Word of God and by putting on God's armor (Eph. 6:13-18).

## DEMONOLOGY (6)

**QUESTION #6** – How powerful are demons?

Demons are very dangerous and very powerful. They aren't anything with which to fool. Those who think demons are their friends make a grave mistake. We may sum up the power of demons by making five biblical observations:

**(Observation #1)** - Demons can be very fierce. Matt. 8:28-33

Demons can be “exceedingly violent.” This text makes it clear they can be so fierce that “no one could pass by that road.” Demons are not friends of people; they are fierce enemies and even when they would appear to be friendly, they are out to destroy.

**(Observation #2)** - Demons can cause major physical problems.

**Physical Problem #1** - Demons can cause dumbness. Matt. 9:32-33; Mk. 9:17

**Physical Problem #2** - Demons can cause blindness. Matt. 12:22

**Physical Problem #3** - Demons can cause sickness. Lk. 8:2; Acts 5:16

It is clear from these passages that demons can cause sickness, but there is a distinction between demon possession and demon-induced sickness.

**Physical Problem #4** - Demons can cause deformity. Luke 13:10-17

**Physical Problem #5** - Demons can cause deafness. Mark 9:25

Demons are able to do much hurt in the physical world. A satanic faith healer can give a counterfeit healing in the name of “Jesus.”

**(Observation #3)** - Demons can cause problems that are mental:

**Mental Problem #1** - Demons can cause psychological insanity. Mt. 17:14-15; Lk. 8:26-27

This particular type of insanity seems to work itself out when people do bizarre things totally contrary to the norm in society. Demons promote self-destruction and undoubtedly many, if not all suicides have been demonically promoted as well as much self-mutilation (Mk. 5:5; Lk. 9:42).

**Mental Problem #2** - Demons can cause physiological insanity. Mark 9:18

Demons are able to cause abnormal physiological symptoms such as thrashing to the ground, or foaming at the mouth or grinding teeth. George Gardiner said he saw a man go wild at the mention of the name Jesus.