

Beyond The Terrestrial



DEMONS

Introduction

It is difficult for our finite mind to comprehend the concept of no beginning and no ending, ETERNITY. But GOD is omnipresent; that is, has always been, is now and always will be. History will clearly show most if not all civilizations and peoples believed in some type of superior being and a life beyond the earthly life.

Some of these lessons may require concentrated reading than others. Hopefully they will answer your questions life and existence beyond this terrestrial ball we call Earth.

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INTRODUCTION

This study on Demons will include their relation to and involvement in other subjects also such as pagan worship, beliefs and practices including astrology, and ancestor worship, spiritism and necromancy, fortune-telling, magic reincarnation, transmigration of souls, and all kinds of myths superstitions, etc. Some of these we may not mention again unless only incidentally and briefly.

Notwithstanding considerable material on the subject, the Bible does not supply conclusive or necessarily authentic answers to nearly all the questions that may or can be asked. But it will be our purpose to cover a wide range of materials as we reasonably can in the scriptures and that contribute to an understanding of them. Some significant parts of our study will of necessity be complicated and technical, and require care and concentration to comprehend.

In the Bible the word "spirit," but not soul is used of non-human as well as human entities, both good and bad, as GOD, the HOLY SPIRIT (included in the Godhead along with CHRIST), ANGELS (including Satan, by implication, a fallen angel), and DEMONS. An interesting fact is that belief in the spirit world (both good and bad) has characterized every culture known in all the earth not just in the lands of the Bible, but also in the Semitic, Egyptian, Greek, and Roman cultures predominant in those lands. It is in the latter that our study will especially focus geographically since it is principally a Bible study.

The Old Testament of our Bible was written mostly in Hebrew, a Semitic language, and the New Testament in Greek (an almost universal language in the civilized world of New Testament times). Our English word "demon" comes to us from the Greek language, and is found both in our New Testament and in the LXX (a Greek translation of the Old Testament of about 250 B.C.) That makes it appropriate to begin with a somewhat detailed and comprehensive study of that term itself.

Basic Greek Terms and Their History.

1. In the New Testament: The English word "demon" is anglicized form of the Greek noun *daimon* and its variant, *daimonion*. It occurs uniformly in the American Standard Version of the New Testament, but is mistranslated "devil" in the King James Version. *Daimon* is the older of the two Greek forms, occurring only five times (Matthew 8:31; Mark 5:12; Luke 8:29; Revelation 16:14; 18:2) whereas the latter form occurs no less than 60 times. A cognate (related word) is the verb *daimonizomai*, to be possessed by a demon or demons, occurring 13 times. Another cognate is the adjective *daimoniodes* pertaining to or proceeding from demons, hence, "demoniacal" (American Standard Version, margin), or devilish, occurring one time, (James 3:15). That makes 79 times for the English word "demon" and its cognates.

In addition, the Greek word occurs a few times without being rendered "demon" in standard English translations. Once it is rendered "gods" (Acts 17:18). Twice it occurs in compound expressions. One is the adjective *deisdiamonesterous*, the comparative degree of *deisdaimon*, demon-fearing, in Acts 17:22, rendered "too superstitious" (King James Version), or "very religious" (American Standard Version). The other is the noun *deisidaimonia*, demon-worship, in Acts 25:19, rendered "superstition" (King James Version), or "religion" (American Standard Version). That makes a total of no less than 82 actual occurrences in the Greek text, besides also being referred to as "unclean spirits" 10 times, and "evil spirits" six times, making a grand total of 98 occurrences and references combined.

2. In the Old Testament (LXX): Only *daimonion* occurs, and only eight times – including Isaiah 65:3, where the expression "to demons" is employed but does not occur in our Masoretic or traditional Hebrew text, and not in standard English versions. The text of the latter, however, does speak of a rebellious people "burning incense upon the bricks," or "upon altars of brick," without spelling out to whom. The references may be to burning incense on the tiled or bricked roofs of their houses, as in

Jeremiah 19:13; 32:29; Zephaniah 1:5 – and no doubt to forbidden objects of worship the same as in the latter passages ("Baal and other gods"), and expressed in Isaiah 65:3 of the LXX by *dainoniois* (dative plural of *daimonion*, demon) as an umbrella word.

The other seven times are translations of six different Hebrew terms by the Greek *daimonion*, as follows: (1) in Deuteronomy 32:17 and Psalms 106:37, from *shed*, meaning a spoiler or destroyer, rendered "devils" in the King James Version and "demons" in the American Standard Version; (2) in Psalms 91:6, from *keteb*, meaning "destruction," and so rendered in both the King James and American Standard Versions; (3) in Psalms 96:5, from *Leila*, a thing of nothing, an idol, and translated "idol" in both respective versions (cf. 1 Corinthians 8:4); (4) in Isaiah 13:21, from *sair*, hairy one, kid, or goat, rendered "satyr" in the King James Version and "wild goat" in the American Standard Version, referring to a legendary goat-demon; (5) in Isaiah 34:14, from *iyim*, inhabitants of islands or sea shores, and rendered "wild beast" of such in both respective versions; and (6) in Isaiah 65:11, from *gad*, a troop, or invading force, translated "troop" and "Fortune" respectively in the versions cited.

3. Etymology and History: The etymology of *daimon* (and its cognates) is uncertain – debated among the Greeks themselves before the time of Christ. Some took it to be from a root *dai*, to distribute, divide, rend, or tear, hence a destructive one. Others believed it more likely to be from a similar root, meaning to know, hence a knowing one – which is more in harmony with its general history.

(a) It was first used to denote "gods" and more especially but not exclusively the "lesser deities" (ranking between the supreme deity or deities and man in the flesh), all of whom were supposed to be more knowledgeable than living humans. In Greek mythology, these might be either good or bad characters.

(b) Later, in Stoic philosophy particularly, *daimon* became a term for "the divinely related element in man," particularly the mind or knowing faculty. And by many even the stars were called *daimones* (demons, or gods), nominative plural of *daimon*, because a part of God's cosmos or universe and conceived as being characterized by mind, and thought of as deities – a widespread concept in the pagan world that, on a less sophisticated level, includes animism – a belief that within every object, mineral, animal or vegetable, resides an individual spirit or force that governs its existence, and from which sprung all sorts of imaginations and myths and superstitions – including transmigration of souls and reincarnation.

NOTE: All our English names of the days of the week are from Latin or Teutonic equivalents for heavenly bodies worshipped by pagans as gods or goddesses, as follow: SUNDAY, sun's day; MONDAY, Moon's day; TUESDAY, Tiw's (Mars') day; WEDNESDAY, Woden's (Mercury's) day; THURSDAY, Thor's (Jove's = Jupiter's) day; FRIDAY, Frigg's (Venus') day [she the wife of Woden (Mercury)]; SATURDAY, Saturn's day.

(c) The term "demon" was likewise used of humans of high intelligence. Aristotle (of the 4th century B. C.), for his great learning, was called a demon. The same had been true of the celebrated Thucydides (of the 5th century B. C.).

(d) Later the term, from indicating a knowing one, came to be used also of a human spirit divested of its body by death, because supposedly initiated into secrets of another world. Plutarch (who died A. D. 120) is quoted as saying: "The spirits of mortals become demons when separated from earthly bodies." (See A. Campbell, Popular Lectures and Addresses, pp.380, 381, 386.) That had become a popular belief in the Hellenistic or Grecian world before New Testament times.

4. Popular Notions and Fears: It was also a common notion in the Greek world (and pagan world in general) that demons often appear in all kinds of places, at all possible times, especially those of uncanny beast, and are manifested in the most diverse mischances. Happenings were often mysterious until recognized as the work of a demon. Some demons were believed to be benign, only wanting the sacrifices due them, others to be hostile and harmful – even violent, and had to be countered by the most drastic means. Demon possession, resulting in illnesses, had also become a part of popular belief. And so had the practice of endeavoring to expel or exorcise them by magical formulas. (Most or the above would come under the category of "Superstition," discussed later.)

"In sum, we may say that in popular Greek belief the *daimon* is a being, often [but not always or exclusively] thought of as the spirit of the dead, endowed with supernatural powers, capricious and incalculable, present in unusual places at particular times and at work in terrifying events in nature and human life, but placated, controlled or at least held off by magical means." (Theological Dictionary of the New Testament [1964], Vol. II, pp.6-8).

5. Daimonion Versus Daimon: The alternate Greek form, *daimonion*, is alone used in the LXX in its rendering of certain Old Testament terms as already noted in (2) above; but the New Testament uses both it and *daimon* – the latter only five times, however, as mentioned at the offset, and the former 60 times – with no detectable difference in meaning or application. *Daimonion* was the later term, and originally the neuter of the adjective *daimonios*, but gradually became used as a noun – as a diminutive of *daimon*, some believe (lesser than chief deities), but others not.

Daimon continued to be used in its earlier broad sense, but *daimonion* came to be used predominantly though not exclusively in a more restricted sense of a hostile spirit, and especially in the spirit of a wicked dead. For example, Josephus (A. D. 37-95?), a Jewish historian who moved in the world of Hellenistic usage and conceptions, wrote of "demons, which are no other than the spirits of the wicked, that enter into men that are alive and kill them, unless they can obtain some help against them" (wars VI, 6:3). And the Theological Dictionary of the New Testament states that Josephus, with only a single exception, is "strikingly consistent in calling evil spirits *daimonia* (nominative and accusative plural of *daimonion*), even though he uses *daimon* in the Hellenistic sense" (op. cit., p, 10) – that is, in a broader sense than wicked spirit, which, in popular usage, had come to be referred to predominately as *daimonion*.

The pagan world at large held views similar to popular Greek beliefs with reference to spirits. That concept embraced the forces which mediate between the higher gods and man, including the spirits of the dead, much as angels are represented in the Old Testament as doing between Jehovah and man. But the Old Testament writings forbade the people of God to adopt the beliefs and practices of the pagans, as later the New Testament did and does; and the LXX used the term *daimonion* as a contemptuous expression for heathen gods, and not *daimon*. But the New Testament in its few uses of *daimon* makes no distinction between it and its frequently employed *daimonion*, as already noted.

Additional Related Terminology

References are made in both Old and New Testaments to various pagan practices and beliefs in relation to demons that include not only worship but also many concomitants that involve additional terminology, with which we need to acquaint ourselves for adequate understanding. This can be demonstrated (but not exhaustively) by the following single Old Testament passage addressed to the nation of Israel (the forbidden items of which he have numbered), as follows:

"When thou art come into the land which Jehovah thy God giveth thee, Thou shalt not learn to do after the abominations of those nations. There shall not be found with thee (1) any one that maketh his son or his daughter pass through the fire [an act of worship to certain pagan gods, hence demons], (2) one that

useth divination, (3) one that practiceth augury, or (4) an enchanter, or (5) a sorcerer, or (6) a charmer, or (7) a consulter of a familiar spirit, or (8) a wizard, or (9) a necromancer. For whosoever doeth these things is an abomination unto Jehovah: and because of these abominations Jehovah thy God doth drive them out from before thee. For these nations, that thou shalt dispossess, harken unto them that practice augury, and unto diviners; but as for thee, Jehovah thy God hath not suffered thee so to do." (Deuteronomy 18:9-14.)

Still more terminology gleaned from both the Old and New Testaments include the following: (10) soothsaying, (11) magic, (12) witchcraft (which embraces the concept of "wizard", listed above, as well as "witch", (13) astrology, (14) monthly prognosticators, (15) exorcism and (16) superstition; also (17) idol (and kindred terms); and (18) imposture (reason for which will be explained later).

There is considerable overlapping of meaning among the foregoing words, as indicated by the following array of Hebrew and Greek terms (consisting of three groups of cognates and one single term), translated either as "sorcerer," "sorceress, or (to use) "sorceress":

Kashshaph, a wizard, sorcerer (Jeremiah 27:9).

Kashaph, 3, to use witchcraft or sorcery (Ex 7:11; Dan 2:2; Malachi 3:5)

Kashaphim, Witchcraft, sorceries (Isaiah 47:9,22).

Anan, 3a, to observe the clouds (Isaiah 57:3).

Mageia, magic (Acts 8:11).

Mageuo, to use magic (Acts 8:9).

Magos, a magician (Acts 13:6,8).

Pharmakeia, enchantment with drugs (Revelation 9:21. 18:23).

Pharmakeus, enchantment with drugs (Revelation 21:8).

Pharmakos, an enchanter with drugs (Revelation 22:18).

Though none of the other terms numbered above is translated from as great a variety of Hebrew and/or Greek words, we shall not attempt a similar analysis of them, but usually only one synthesis, without necessarily indicating all their occurrences. Moreover, we shall not follow the same numerical sequence, but shall, as far as possible, arrange them according to related and/or overlapping meanings – with the beginning term of each general category being typed in CAPITAL letters. Some will also be treated much more fully than others, according to seeming need: Numbers (1), (2), and (3) particularly.

Meaning of Additional Terminology

The first item mentioned above in Deuteronomy 18:9-14, was an abominable pagan WORSHIP practice. The others had to do with efforts of mortals to obtain information from the spirit world by various means (DIVINATION), or to manipulate it into action one way or another for other human purposes, good or bad, as the case might be (MAGIC), -- which were almost universal pagan practices, but were then and are now strictly forbidden by Jehovah.

1. Worship - Son or Daughter to Pass Through the Fire:

This was a form of child sacrifice, widely practiced in Canaan and its environs, and was of such abominable nature that we shall take a historical excursus (Appendix A) to discuss it before proceeding with our discussion of further terminology (specifically forbidden).

2. Idolatry

Literally, idolatry is the worship of idols or images as deity; figuratively, excessive attachment to or veneration for anything, in which sense "covetousness" is said to be idolatry (Colossians 3:5). Our English word "idol" is from the Greek *eidolon*, something seen, an image or likeness – representing the form of an object, either real or imaginary. In 1 Corinthians 8:4, it is said that "no idol is anything in the world" (King

James Version). In other words, it represents a non-entity so far as reality is concerned. But, in the minds of pagans, in offering sacrifices to idols they "sacrifice to demons, and not to God: and I would not that ye [Christians] should have communion with demons" (1 Corinthians 10:20).

In giving the Decalogue to Israel at Sinai, Jehovah said; "Thou shalt have no other gods before [or, besides] me. Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them, for I Jehovah thy God am a jealous God" (Exodus 20:4-5).

In the Old Testament, a number of words rendered "idol" are pejorative terms that the context demands to be understood of idols, as: aven, iniquity, vanity (Isaiah 66:3); emah, terror, object of terror (Jeremiah 50:58); elil, nothing, a thing of nothing (15 times); miphletseth, horror, a cause of trembling (1 Kings 15:13 (twice); 2 Chronicles 15:16 (twice)); atsab, grief, a cause of grief (16 times, and variants, esteb (Jeremiah 22:28) and osteb (Isaiah 48:5)); and shigguts, abominable or detestable thing (2 Chronicles 15:8). These indicate the contempt with which Israel was to look upon the pagan gods. See also Isaiah 44:6-20 for emphasis on reality of Jehovah alone as God, and the utter folly of worshipping gods made with hands.

Other Old Testament terms rendered "idol" include el, a god (Isaiah 57:5, King James Version, and margin of American Standard Version) semel, figure (2 Chronicles 33:7-15); tsir, from (Isaiah 45:16); gillulim, what is rolled about, large idols (45 times); chammanim, images (of the sun) (2 Chronicles 34:7); and teraphim, healers, nourishers, in reference to household gods (Zechariah 10:2) – but elsewhere left untranslated, just transliterated.

According to Romans 1:18-32, religion originally was monotheistic (worship of one true God), not polytheistic (belief in many gods) and not idolatry (worship of images). There is no record of polytheism or idolatry before the flood. But it would seem that not many generations after the latter, these had come into being – even before death of Noah. According to Usher's chronology, Noah lived till Abraham was 70 years old, who had been born 290 years after the flood, which had occurred at least 1656 years after the creation of Adam. And Joshua, the successor of Moses as their divinely appointed leader, said to the elders of Israel in his farewell address, "Your fathers dwelt of old times beyond the River [the Euphrates], even Terah, father of Abraham, and the father of Nahor; and they served other gods" (Joshua 24:2). But Jehovah "took Abraham from beyond the River ... and multiplied his seed" (v.3), to make him a great nation (namely, Israel) through which to preserve and disseminate the knowledge of Himself – which nation Joshua exhorted, "Now therefore put away the foreign gods which are among you, and incline your heart unto Jehovah, the God of Israel" (v.23) – who had decreed, "Thou shalt have no other gods before [or, besides] me" (Exodus 20:3).

3. Superstition

The terms "superstitious" (Acts 17:22) and "superstition" (25:19) occurring in the King James Version - but rendered "religious" and "religion" in the American Standard Version – involve the use of the Greek word "demon" in compound terms meaning demon-fearing and demon-worship, respectively, as mentioned earlier in this paper, in the second paragraph under subhead "Basic Greek Terms and Their History." From the Christian point of view, the words "superstitious" and "superstition" properly apply to pagan religious and associated practices, though not from their point of view. And, since various aspects of them are treated as subversive of divinely authorized and acceptable religion, we include "superstition" in our catalogue of terms – in English usage, which derives from the idea of demon-fearing.

Funk & Wagnalls New Practical dictionary of the English Language defines superstition as follows: "1. A belief founded on irrational feelings, especially of fear, and marked by credulity, also any rite or practice inspired by such belief. 2. Specifically, a belief in a religious system regarded (by others than the believer) as without reasonable support: also any of its rites. 3. Credulity regarding or reverence for occult or

supernatural, as belief in omens, charms, and signs; loosely, any unreasoning or unreasonable belief or impression."

Our culture, even among Christians, is not entirely free of vestiges of ancient superstitions. A common superstition of the Middle Ages was that the devil could enter a person during an unguarded moment when he is sneezing, but that this could be prevented if anyone present immediately appealed to God by use of his name. The tradition still somewhat current as saying "God bless you" when someone sneezes is a holdover from that superstition, which involved belief in the power of magic and witchcraft. Among other similar holdovers are the belief that 13 is an unlucky number, the belief in an evil eye, that breaking a mirror causes bad luck, and, conversely, that a horseshoe, a rabbits foot, or a four leaf clover brings good luck. The one most prevalent and taken most seriously in our day is dependence upon published horoscope for direction of one's daily activities, based on belief that the stars (widely believed anciently to be demons, gods and goddesses) influence nations and individuals and that astrologers can by them predict the events of a person's life. (See below under the term "Astrology.")

4. Divination

This is the process by which humans attempt or profess, to acquire information from superhuman powers of divinities, by the use of various physical means. (See Ezekiel 21:21). It contrast with genuinely inspired prophecy. In the New Testament (Acts 16:16), a maid is represented as "having a spirit of divination" – literally, "a spirit of a python (*pythona*, accusative singular of *python*, Python, the name of the mythological serpent slain by Apollo, later used as the equivalent of *daimonion mantikon*, a soothsaying demon (Harper's Analytical Greek Lexicon).

5. Soothing

Originally the English word "soothsayer" meant a truthsayer of a truthful person. But it came to be used, and is so used in the Bible, to refer to one who claims to have supernatural insight and is able to reveal secrets and foretell events. In the Old Testament, four Hebrew words are thus translated: (a) *Gezar*, to cut off or down, decree (Daniel 2:27;4:7;5:7,11); (b) *anan*.3a, to observe the clouds (Isaiah 2:6; Micah 5:12); (c) *qasam*, to divine, use divination (Joshua 13:22). In the New Testament (Acts 16:16), the Greek word thus translated is *manteuomai*, from *mantis*, a seer, diviner, akin to *mainomai*, to rave and *mania*, fury displayed by those who were possessed by the evil spirit (represented by a pagan god or goddess) while delivering their oracular message (Vine, Expository Dictionary of the New Testament Words). It is never used in either Old or New Testament of the prophets of God.

6. Augury

The foretelling of events by auspices or omens – "auspices" literally meaning bird seer or bird watcher; hence, predictions based upon the flight of birds, the feeding of fowl, and by extension, phenomena in the sky, as a meteor or eclipse; and by further extension, predictions based upon anything – as black cats, nightmares, supposedly unlucky days or numbers, breaking of mirrors, etc.

7. Consulting a Familiar Spirit

This is commonly thought of as consulting, or purporting to consult, with a spirit with which one has rapport and can call upon for information, advice, or assistance. It is mentioned 7 times in the King James Version of those who "have" familiar spirits (Leviticus 19:31; 20:6,27; 1 Samuel 28:3,9; Isaiah 19:3). So when mention is likewise made in it 4 times of "consulting" or "dealing" or "working" with familiar spirits (Deuteronomy 18:11; 2 Kings 21:6; 23:24; 2 Chronicles 33:6), some think it means consulting or dealing with those who "have" them in the sense of being indwelt and inspired by them, as in the case of the soothsaying maid of Acts 16:16-18.

But such is by no means a necessary or even probable inference even though the American Standard Version also renders 2 Kings 21:24 and 2 Chronicles 33:6 as "them that had familiar spirits" and "dwelt with them

that had familiar spirits." All of us, however, "have" familiar friends with whom we consult and deal, but are not possessed or indwelt by them. And that is likely the meaning of all the passages that speak of "consulting" or "working" or "dealing" with familiar spirits – or that speak of "having" familiar spirits.

8. Wizard

This is a translation of the Hebrew word *yiddeoni*, a knowing one, or psychic. In our present-day English, "wizard" is a masculine noun, but in the older English it was used of either man or woman. And, in Exodus 20:27, we read: "a man also a woman that has a familiar spirit, or that is a wizard, shall surely be put to death." It is interesting to note that where either a wizard or one having a familiar spirit is mentioned (namely, in all the passages of the above paragraph except Acts 16:16-18), the other is also mentioned; and that in one passage of the King James Version where "necromancer" is mentioned "Deuteronomy 18:11). It is in connection with the other two. It is likewise interesting to note that Isaiah 8:19 speaks of them that have familiar spirits and of them that are wizards, "that chirp and mutter" – possibly referring to disguising their voices so as to appear to be voices of the dead (cf. 29:4). It becomes evident that being a wizard, having a familiar spirit (more often spoken of as woman), and being a necromancer are associated terms.

NOTE: From the above, it is seen that the text of the scriptures "wizard" and "witch" are not cognate terms – not masculine or feminine of the same root word. Where in topical headings of some Bibles the expressions "witch of Endor" occurs, the text has references to a woman with a "familiar spirit" (1 Samuel 28:7-9). For "Witch," see "Witchcraft" and "sorcery". Numbers (15) and (16).

9. Necromancy

The practice or pretense of calling up the spirits of the dead and inquiring of them. In the King James Version, the word occurs only in Deuteronomy 18:11, where the Hebrew word is *darash*, to inquire of the dead. That is what Saul did through the woman of Endor as a medium (1 Samuel 28:8-19) – she having a "familiar spirit" – at least pretending to have, and God certainly granting success this one time, whether or not her usual practice was pretense. And, from Deuteronomy 18:11, it seems a reasonable inference that "consulters of familiar spirits" and "wizards" denote alike such seek, or pretend to seek, oracles from the spirits of the dead. The New International Version consistently renders "mediums" and "spiritists".

10. Monthly Prognostication

Purported divining by omens of the new moon (Isaiah 47:13).

11. Astrology

Purported form of divination by means of determining and properly interpreting the locations of the celestial bodies of the zodiac – stars, planets, sun, and moon, worshipped by pagans as deities – based upon the belief that they influence human affairs and determine the course of events by their movements and respective and relative locations at particular times.

12. Magic

This is the attempt by human beings to compel or at least induce a divinity, by use of physical means, to do what they wish it to do –whether good (White Magic) or ill (Black Magic) – the terms in parentheses not occurring in the Bible. The purpose of "White Magic" is often to counter or protect from "Black Magic".

13. Enchantment

This form of magus, and seems for the most part to be a magical charm or spell-binding attempted by incantation or formula of words chanted or recited, but does exclude action. It is used to translate the following Hebrew words: (a) *Cheber*, joining, charm (Isaiah 49:9,12); (b) *lachash*, a whisper, charm, amulet (Ecclesiastes 10:11, rendered "charmed" in American Standard Version); (c) *lat*, secret, enchantment gentleness (Exodus 7:22; 8:7-11); (d) *nachash*, whisper, enchantment (Numbers 23:23; 24:1); (e)

nachash,³, to whisper, use enchantment (Leviticus 19:26; 2 Kings 17:17; 21:6; 2 Chronicles 33:6); (f) *lehatim*, flashings (Exodus 7:11).

14. Charming

Much the same meaning as "enchanting" or "enchantment"; and "charmners" are much the same as "enchanters" – except possibly for referring more frequently to persons casting their spells by magical movements as well as words – possibly mesmerists or hypnotists. The Hebrew words thus rendered are: (a) *Ittim*, gentle ones, jugglers (Isaiah 19:3); (b) *chaber cherer*, to join a joining, fascinate (Deuteronomy 18:11, translated "charmer"; Psalm 58:5, translated by the nouns "charmners"; (c) *lachash*, a charm (Jeremiah 8:17, translated "charmed"; (d) *lachash*,³, to charm (Psalm 58:5, translated by the verb "charming").

NOTE: *Lachash* (Ecclesiastes 10:11, in [13-b] above, and Jeremiah 8:17, here in [14-c], and *lachash*,³ (Ecclesiastes 10:11, here in [14-d] have reference to snake charmners. Likewise, *lehatim* (Exodus 7:11, in [13-f] above) has reference to what magicians did in regard to serpents with their enchantments.

15. Witchcraft

One would think this has to do with the practice or supposed powers of witches (females) or wizards (males), mainly for evil purposes, rendered the use of black magic, sorcery, enchantment, Satanism, and other occult (mysterious and supposedly supernatural) arts. But this is not altogether accurate. Witchcraft and sorcery are practically synonymous.

16. Sorcery

An umbrella term, embracing both divination and magic, but usually for selfish and deceptive purposes, if not intended to injure others; the professed use of powers gained from the assistance or control of spirits, especially for divining; but also for black magic (for either death or injury); necromancy; witchcraft.

17. Imposture

The term "imposters" is found in 2 Timothy 3:13 – "seducers" in the King James Version. The word in the Greek text is *goetes*, nominative plural of *goes*, originally and literally denoting a wailer or howler, and was used of an enchanter or magician who uttered incantations in a kind of howl or wail. Later it was applied to jugglers and to imposters and cheats. The New English Bible renders it "charlatans". It may have reference in the text above to false teachers who practiced magical arts (see Acts 19:19) for many who practiced "magical arts" (Gr. *Perierga*) bringing their books together and burning them, in Ephesus, where Timothy was. It well could be that most of the practice of so-called occult arts were imposters.

18. Exorcism

This is the practice (pretended if not real) of expelling evil spirits from persons or places or things in which they are thought to be, by means of incantations and the performance of certain occult or magical arts – the opposite of those rites that aim at propitiating or evoking the assistance of the spirit world. It was not used by Jesus and his disciples in casting out demons – Jesus casting them out "with a word" (Matthew 8:16). The word "exorcist" (Gr. *Exorkistes*) occurs in the Bible only in Acts 19:13, where it is used of those who attempted to cast out evil spirits by using the name of Jesus whom the apostle Paul preached, and seemingly used by Paul in a way to discredit professional exorcists.

Specific Information

Existence of Demons: Real or Mythological?

1. Widespread Belief in Reality

Belief in demons and the possibility of demon possession is dependent first of all on belief in a spirit world – which likely goes back to the beginning of man, and was universal down to the time of Christ, except among the Sadducees. They were a sect of the Jews that denied the reality of angels, spirits, or resurrection (Acts 23:8), whose disbelief was refuted by Jesus.

Belief in demons and demon possession continued to hold an important place in the life of Christian people until the end of the 18th century. Since then belief in spirits has somewhat diminished in civilized countries because of an increasing tendency toward extreme materialism, with a belief demons (ghost) becoming more generally regarded as superstitious. Even some who claim to believe the Bible, as well as skeptics, have considered that demons never really existed and that belief in them as well as in demoniacal possession was indeed superstitious. On the other hand, in recent times (beginning not later than the 1970s) there has been a resurgence of interest and claims with reference to various aspects of occultism, even in sophisticated circles. And in a sort of sub-culture "Satanism" has reared its ugly head.

2. Mythological Theory

One theory among professed believers is that the whole scripture account of demons is mythological, and symbolic of the prevalence of evil in the world; also, that the accounts of casting out demons by our Lord and his apostles are symbolic of their conquest over evil by their doctrine and life. But the plain, simple, prosaic narration of events as if fact, makes their assertions not symbolic or figurative, but false, if not literally true. Christ did once speak what is confessedly a parable involving unclean spirits (Matthew 12:43-45; Luke 11:20-26). Yet it symbolized neither the prevalence of evil in the world nor his power over it, but expressly illustrated the worsening state of that evil generation.

3. Accommodational Theory

Another theory is that Christ and his evangelist spoke of demons and demoniacal possession only in accommodation to the general belief of the Jews, without any assertion as to its truth or falsity, with a view to being clearly understood, especially by the sufferers themselves, but that "demoniacs" were merely suffering under unusual diseases of body or mind (Smith's Bible Dictionary, Vol.1, p.585). But accommodative language is properly used only of things indifferent and when not conveying a false impression. And the scripture narratives do convey a false impression if demons are not reality – which can hardly be a matter of indifference, in belief in demons being the underlying source of much superstition and abhorrent conduct.

Furthermore, though bodily or mental disease is represented as often accompanying demon possession or resulting from it, Jesus nevertheless distinguished between them: "In my name they shall cast out demons; ... they shall lay hands on the sick, and they shall recover" (Mark 16:17-18). "And he ordained twelve, that they should ... have power to heal sicknesses, and to cast out demons" (Mark 3:14-15). This is not in harmony with accommodative language.

Evidences of More Than Disease Only

1. James 2:14:

"Thou believest that God is one; thou doest well: the demons also believe, and shudder." It could hardly be said that "diseases" believe and shudder. But demons can do so, and in some instances have communicated their dread through those they possessed. Note the following.

2. Matthew 8:28-32:

"And when he [Jesus] was come into the country of the Gadarenes, there met him two possessed with demons, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. And behold, they cried out, saying, What have we to do with thee, thou Son of God? Art thou come hither to torment us before the time? Now there was afar off from them a herd of swine feeding. And the demons besought him, saying, If thou cast us out, send us away into the herd of swine. And he said unto them, Go. And they came out, and went into the herd of swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters." (Cf. Mark 5:1-17; Luke 8:26-33).

Diseases do not talk, do not have intelligence, are not endowed with desire and volition, and cannot be tormented.

3. Acts 16:16-21

"And it came to pass as we were going to a place of prayer [in or near Philippi], that a certain maid having a spirit of divination [Gr. a spirit, a Python] met us, who brought her masters much gain by soothsaying. The same following after Paul and us cried out, saying, These men are servants of the Most High God, who proclaim unto you the way of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour. But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers," etc.

This is a narrative of something other than a disease. McGarvey comments as follows: "Literally translated, it was a Python spirit by which the maid was possessed, the word python identifying its manifestations with those of the women who gave out oracles at Delphi in Greece; and who were supposed by the heathen to be inspired by the serpent called Python, to whose wisdom these oracles were accredited. Luke's language cannot be regarded as an endorsement of this supposed inspiration [of the pagan priestesses at Delphi]; but he distinctly recognizes a real spirit in the maid, and styles it a Python for the reason given. The case was undoubtedly one of demon possession, such as so frequently occur in the gospel narratives, and with which Luke's readers were presumed to have become acquainted through his former narrative [Gospel of Luke]." (New Commentary on Acts of Apostles, 1892.)

4. Acts 19:11-20

Luke records the following later incident in Ephesus: "And God wrought special miracles by the hands of Paul: insomuch that unto sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. But certain also of the strolling Jews, exorcists, took upon them to name over them that had evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. And the seven sons of one Sceva, a Jew, a chief priest, who did this. And the evil spirit answered, and said unto them, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and mastered both of them [who were attempting such in this particular instance], and prevailed against them, so that they fled out of that house naked and wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was glorified. Many also of them that had believed came and confessing and declaring their deeds. And not a few of them that practiced magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed."

In the foregoing, not only are "evil spirits" distinguished from "diseases," but what the evil spirits said and did to two of the sons of Sceva through the demoniac can hardly be attributed to a disease.

Implications and Applications from the Foregoing.

1. Demons had some knowledge of God (James 2:14), of Jesus (Mark 1:21-28; 3:11-12; Matthew 8:28-32; Acts 19:11-20), and of his apostles (Acts 16:16-21; 19:11-10) – and in reference to Jesus and his apostles they expressed it through those they possessed – which means there was such a thing as demonic inspiration (but not always communicating truth, as other passages indicate) : (a) "seducing spirits and doctrines of demons (1 Timothy 4:1-5); (b) spirits not of God versus "the Spirit of God" – "spirits of error" versus "Spirits of truth" – "false prophets" versus implied true prophets (1 John 3:24 - 5:6); (c) spiritual gift of "discernings of spirits" necessitated in assemblies of the saints evidently to guard against impostors (1 Corinthians 12:10; 14:29); and, today any pretended inspiration of God is false (see 1 Corinthians 13:8-13; cf. Ephesians 4:7-16).

2. Sorcerers and soothsayers were often able to deceive by means of some sort – whether by Satanic powers or by sleight of hand – but came short of what was done by divine power (see Simon, Acts 8:9-13; Elymas,

Acts 13:4-12; sons of Sceva (Acts 19:11-20); Jannes and Jambres (2 Timothy 3:8-9; Exodus 7:8-13, 20-25; 8:1, 16-19); and those of the court of Nebuchadnezzar (Daniel 2, and 4) and Belshazzar (Daniel 5).

3. Unanswered Questions.

a. Origin of Demons.

This is not answered in scripture, in either the Old or the New Testament. In the LXX (Old Testament), they represented the hostile spirits of popular belief without any indication of origin and the same is true in the New Testament. But some have presumed to determine it.

- (1) It has been said that the idea prevalent in Jerusalem in the first Christian century was that demons were ghosts of dead men; and that, since Christ and his apostles gave no other significance, the word "demon," when occurring in their language, must be understood in that sense. But the major premise for that conclusion is not itself beyond question, being based principally on its use by the Jewish philosopher Philo (20 B. C. - A. D. 50), who sought to reconcile biblical religion with Greek philosophy, quoted as saying, "The souls of dead men are called demons".
- (2) In the Apocrypha (included in the LXX, about 250 B. C., but not in the Hebrew Old Testament) and in the Pseudepigrapha (about 200 B. C. - A. D. 200), demons were fallen angels, and linkage with the souls of the dead was broken (though still popular in Hellenistic belief and among Jews influenced by it). And that linkage remained broken in later Judaism, with some Rabbinic writings said to go so far as to speculate that demons were the offspring of Adam and Eve by male and female spirits.
- (3) Also Justin Martyr (about A. D. 100-165), one of the early church "fathers," in discussing the fall of angels wrote: "The angels transgressed this appointment and were captivated by love of women begot children who are those that are called demons" Apology 2:5). This, too, was speculation of course, and surely of an unlikely sort. But it indicates that all early fathers did not understand Christ and the apostles to have meant that demons are the spirits of the wicked dead.
- (4) Yet, if demons are the progeny of Adam and Eve by wicked spirits, or of women at a later time by fallen angels, both of which concepts seem most absurd, the only alternative does seem to be that they are either (1) fallen angels, or (2) the spirits of wicked dead persons or (3) consist of both. And the scriptures do not tell us which. But in any case, they are a part of the kingdom of Satan, who has been defeated by Christ (Matthew 12:22-29), and they will share in the ultimate doom (see Matthew 25:41).

b. Temporal Abode of Demons.

- (1) It seems to be referred to as the "abyss" (or "deep," King James Version). In Luke 8:31, by the demons who requested of Jesus that he would not command them to "depart into the abyss". And, in Romans 10:6-7, we are told not to say in our hearts "Who shall ascend into the abyss? (that is to bring Christ up from the dead)". Here the word is used as a synonym of Hades, the place of departed spirits of both the righteous and the wicked between death and the resurrection. From Acts 2:27-31, we learn that in death Christ's soul was in "Hades" ("hell" in the King James Version) – but was not left there, because he was raised from the dead (vs.22-33). That was also where the unrighteous "rich man" was after death, as told by Jesus in the account of The Rich Man and Lazarus; but there was "a great gulf fixed" between him and the righteous (Luke 16:19-31). His place in Hades is likely the same as that into which the angels that sinned had been cast down and "reserved unto judgment" – namely, *Tartarus* – in English usually rendered "hell" (2 Peter 2:4; cf. Jude 6) –but distinguished from *gehenna*, the lake of fire and place of the eternal punishment.

The Greek work for "abyss" (King James Version, "bottomless pit") is *abussos*, which describes an immeasurable depth. It is further employed figuratively and symbolically in Revelation 9:1,2,11:

11:7; 20:1,3, in three different settings. The first is 9:1-11, in which the abyss is opened to release smoke darkening the air and a five month plague of diabolical locusts tormenting those not having the seal of God on their foreheads; the second, 11:1-3, in which a beast is represented as coming up out of the abyss to make war against God's two witnesses and kill them; and third, 20:1-10, in which Satan is represented as being imprisoned for a thousand years in the abyss, so as not able to marshal all the nations for world-wide onslaught to destroy the saints of God until the thousand years are finished. And in the last account the distinction between the "abyss" and the "lake of fire and brimstone" is clearly drawn – the latter place of final and unending torment of the wicked. This contrast with Hades, which will be done away at the time of the final and general judgment (Revelation 20:11-15).

It is to be noted that the "locusts" of the "abyss" were let loose for a season for a divine purpose. It might, therefore, likewise be true of "demons" – say, to allow a demonstration of the superiority of divine power over diabolic forces, such as by our Lord and his apostles and certain others.

- (2) But we have other considerations to take into account, in scriptures addressed to Christians with pagan background and a syncretistic religious environment, involving the "air" as a region of activity.

In Ephesians 2:2, Satan is referred to in the statement that "ye once walked according to the course of this world, according to the prince of the powers of the air [of which we shall have more to say later], of the spirit that now worketh in the sons of disobedience."

In Ephesians 6:10-12: "Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood [not against man, primarily or only], but against the principalities, against the powers, against the world-rulers of this darkness [spiritual and moral darkness], against the spiritual host of wickedness in the heavenly places" – "heavenly" here not referring to the abode of God. Reference could be either to the atmospheric heavens, or to powerful corporate entities of exalted status on earth under the control of Satan and his imps.

These may very well be "the powers of the air" or 2:2 above. (See 6:12-20 for a description of the "whole armor of God" and how to "stand" successfully against our spiritual enemies.)

- (3) The fact of highly figurative (and some of it philosophical jargon made use of) must be reckoned with and taken into account in connection with the matters under consideration.

In Colossians we have the following: "God has delivered us [who are Christians] out of the power of darkness [the domain or kingdom of Satan], and translated us into the kingdom of the Son of his love [Jesus Christ, whose kingdom by implication is one of light (see John 1:1-14; 8:12; 1 John 1:5-7; 2:7-11, where "darkness" and light" are not physical, but spiritual, ethical, moral)]" (1:13)—without any reference to or change in spacial location.

Therefore: "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the rudiments [or elements] of the world, and not after Christ: for in him dwelleth all the fullness of the Godhead bodily, and in him are ye made full, who is the head of all principality and power: ... having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it [that is, in his death on the cross]" (2:8-10,15).

The following comment in The Cambridge Bible Commentary on the New English Bible has much to commend it: "Once more it is stressed that Jesus is the only centre of the Christian life.

Speculations about planetary powers and their effect on human destiny are not to be heeded.... In the first century A.D. there were a lot of speculations about divine powers that controlled the universe and about the correct way of coming to terms with them. This discussion was often based on the old myths or legends about gods and goddesses. Its basis was therefore man-made as opposed to Christianity which is solidly based on a historical character, Jesus Christ, and on convincing evidence of his importance as the one in whom God speaks to man. In these speculations the elemental spirits or powers that were thought to inhabit the planets loomed large (see above 1:16*). The word translated here as elemental spirits [rudiments in the American Standard Version, and in its margin, elements] could mean that the fundamental principles of knowledge; it was also applied to the basic elements that made up the natural world (i.e. earth, air, fire, and water) which were sometimes thought of as spirit powers. But the term was also used, as here, of the 'heavenly bodies' and the powers that were thought to dwell in them. These were considered to have influence on human affairs, just as people today believe in fate and read their horoscopes in the daily papers, and sometimes take them seriously."

*Colossians 1:16, referred to in the preceding, states that by Christ "were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him." And the comment referred to is as follows:

"heaven[s] is here a way of describing the invisible part of the universe, and everything in [the] heaven[s] described superhuman forces of evil at work against God. ... In Paul's time there was a common belief in the invisible orders of angels and superhuman forces, which were sometimes thought to inhabit the planets and have an important say in man's destiny. These powers described as the invisible orders of thrones, etc., often exercised an unhealthy fear on people's minds. ... If these forces exist, says Paul. They must be seen in their right perspective as part of the created order, and so subordinated to Jesus Christ. Too often through human credulity and fear they have wrongly exercised a power and influence due to God alone. For him: the sole purpose of the universe is to serve the glory of the one true God."

The above takes for granted (and correctly so, that likely) that Paul was dealing with concepts he did not accept, at least not fully, but nullified their force in a positive way more effectively than likely he could have done by outright rejection and refutation. (See an example of such in his sermon in Athens, recorded in Acts 17:22-34 or Romans 8:37-39.)

Now we turn back to Ephesians 2:2, where Satan is called "the prince of the powers of the air." The Greek text and the King James Version have "power," singular. But as Ellicott's Commentary remarks, "the word 'power' both in the singular and in the plural, is used in this epistle, almost technically, of superhuman power." And, since Satan, whom Jesus once called "the prince of this world" (John 16:11), is also called "the prince of the demons" (Matthew 12:24; Mark 2:22; Luke 11:15-19), it is easy to think of this passage as referring to them collectively as "the power of the air" here meant – "which seems to be, if not abode, yet the haunt of evil spirits" (Expositor's Greek Testament). (Emphasis is here added, to call attention to the two words as synonyms but not precise equivalents, "haunt" referring to a place of frequent resort without necessarily being chief residence—suggesting a possible well worth considering.

On the other hand, Elliott, while granting the possibility of an illusion here to the speculations of Jewish or Gentile philosophy, as above, believes it "more probable that the 'air' is here meant simply to describe the sphere, and therefore a power, below heaven and yet above the earth" – that is, without necessarily meaning to designate literally an abode of either Satan or his emissaries.

- (4) The bottom line is that we cannot take any of the descriptive terms employed (or philosophical ones in some instances), and construct "geography" of the universe. For figurative uses are involved in all of them, and figures of speech may clash without the concepts they represent being contradictory. For instance, Christ is "the lamb of God" (John 1:36), "the lion of the tribe of Judah" and "root of David" (Revelation 5:5). And "the bright and morning star" (Revelation 22:16, King James Version) – each being descriptive of an aspect of the same individual.

And so with the terms of our present study. The word Gehenna, used figuratively for the place of everlasting punishment for the wicked after the general judgment (and translated into English as "hell"), originally meant the "valley of Hinnom," located on the south and east of Jerusalem. It was used after the days of king Josiah as a dump site for the refuse of the city, including the dead bodies of animals and the unburied criminals who had been executed; and the fires were kept burning to consume such, with worms breeding and feeding in the areas not burned. That furnished the imagery of a "lake of fire" (Revelation 20:10,14,15; 21:8), "where their worm dieth not, and the fire is not quenched" (Mark 9:43-48). But it does not tell where in the universe "hell" (the figurative Gehenna) is located.

The same is true with reference to Hades, which receives the souls of both the righteous and the wicked dead until the times of the resurrection and final judgment, with which (a) the Abyss is equated in Romans 10:7, and (b) may include Tartarus, where fallen angels are reserved for judgment, and (c) may likewise be part of the Abyss or Hades where the spirits of the wicked dead and/or demons are reserved for final judgment.

We need not be concerned about the fact that the "rich man" of Luke 16:19-31 being tormented in "flame," and the angels that sinned being kept "under darkness unto judgment of the great day" (Jude 6), if both are in the Tartarus section of Hades. For we can have fires (flames) in the midst of darkness here on earth. And the Paradise section of Hades could enjoy light (as we suppose it does) while across "the great gulf fixed" there is darkness; for in Egypt the Lord made a distinction between the Land of Goshen, where the Israelites dwelt, and the rest of Egypt where the Egyptians dwelt, giving light in the former while imposing "thick darkness" on the latter for three days (Exodus 10:21-23).

Some of the ancient philosophies distinguished between what they conceived to be the bright "either" of the celestial realm and abode of the great gods (or of God, of the Judeo-Christian religion), and the cloudiness, mist, and darkness associated with the "air" of our terrestrial realm. And, if Hades should be somewhere in space between the two, Paradise (where Jesus went, and we presume all celestial and ethereal realm, and Tartarus closer to the terrestrial and aerial realm, that could account for the allusions – as Satan being the "prince of the powers of the air" (Ephesians 2:2), and Paul's man of 2 Corinthians 12:1-5, "caught up even to the third heaven" (the abode of God) and "into Paradise" (vs.3-4). But of such we cannot at all be certain. Josephus, for instance, believed Hades to be the subterranean region, where the righteous had light but the wicked in another area did not. And the Sheol of the Old Testament, which included the grave and vaguely Gehenna (as Hades does not), and is translated in the King James Version as "grave" (31 times), "hell" (31 times, and "pit" 93 times, was thought of by the ancients as subterranean, which Gehenna could hardly be.

So, the scriptures themselves are not definitive in either the Old or New Testament in regard to the spatial locations of the places under consideration and for us to attempt to would be highly presumptuous.

- (5) As a sort of postscript, one final argument will now be considered, which is related to (2) above but could not be worked in anywhere else as effectively as here. It is that the present abode of demons

is "outer darkness" (an expression occurring in Matthew 8:12; 22:13; 25:30), and called *epourania* by Paul (Ephesians 6:12) – translated (in the plural) as "high places" (King James Version; "heavenly places" (in the margin), and pertaining to "aerial regions" (or "air", Ephesians 2:2) – and represented as the Hebrew-Greek name for the region in which there is neither atmosphere nor light, according to Alexander Campbell in the mid-1800s.

He believed, no doubt in harmony with scientific thought of his day, that: "The limits of our atmosphere are the limits of all terrestrial light. These intervals between the atmosphere of the planets are what we call outer darkness. Could a person ascend some fifty miles above the earth, he would find himself surrounded by everlasting night – no ray of sun, or moon, or stars could find him where there is no medium of reflection." And he concluded that "the atmosphere, or rather the regions above it, the ethereal and empyrial, and not heaven, nor earth, nor hell, is the proper residence of the ghost of wicked men [which he believed demons to be]."

(The foregoing is adapted from copy of paper written as partial fulfillment of requirements for graduation from Freed-Hardiman College in 1933, and represents the viewpoint of Alexander Campbell as expressed in his Popular Lectures and Addresses, a collection of thirty-seven chapel addresses delivered at Bethany College, published in 1863. The carbon paper slipped and page documentation for the above material was not decipherable.)

But what the scriptures call "outer darkness" is not represented as the "residence of demons prior to the judgment. In Matthew 8:11-12, it is descriptive of the state outside of the "kingdom of heaven" in eternity. In Matthew 22:13, it refers to the darkness of night outside the house in which a wedding feast was prepared. In Matthew 25:30, it likewise refers to the darkness outside of where a master was receiving and reckoning with his servants after he had been gone a long time. And each of these is in a parable representing the doom of the wicked in eternity, not a place of spirits of wicked men prior to the judgment and eternity. Jude 13 contains imagery more nearly in harmony with Campbell's concept of the temporary abode of demons. But again has reference to the eternal doom of certain unsavory persons, not to the temporary abode of their spirits between death and the judgment. All these passages refer to the same doom as that experienced in *Gehenna*, but by means of different figurative language – none of which enables us to construct a "geography" of the unseen realms of the universe.

C. Demon Possession Now

(1) The Roman Catholic Church;

The Roman Catholic Church which gives traditional equal place with scripture in its faith and practice, believes there is demon possession now. Its Catechism of Christian Doctrine, 1949, a 2nd Revised Edition of the Baltimore Catechism," expresses the view that "the devils [that is, demons], or the evil spirits" of scripture are "bad angels," and –

- "(a) Devils are sometimes permitted to enter into the body of a man to exercise power over his faculties – a state known as diabolical possession; or they are permitted to torment a person from without – a state known as diabolical obsession.
- "(b) Diabolical possession and obsession are permitted by God to show forth his Glory, to punish sin, to bring sinners to repentance, or give occasion for the exercise of virtue.
- "(c) When the devil uses the body of a possessed person to say or do evil things, the person is not guilty of sin, provided he does not freely consent.
- "(d) Exorcism is the act of driving out or warding off evil spirits from persons, places or things possessed or infested by them. The church received from Christ the power of exorcism.
- "(e) An exorcist is one who has power, conferred by a bishop, to exercise demons. The order of exorcist is the third of four minor orders of the Western Church. Only with permission of his bishop is a priest allowed to use his power of exorcising evil spirits."

"Scripture cited and quoted: Matthew 10:1; Ephesians 6"11. 1 Peter 5:8-9. (Topics 44, 45; pages 34-36).

(2) Protestant

Some Protestant sources express belief in demoniacal possession as a reality still.

"Haynes, in *Spiritualism Vs Christianity*, says: 'Satan possesses the souls and bodies of men and women now just as much as he ever did' and gives many logical reasons which lack of space forbids repeating. The church fathers, living in the third century, thought so in their day. Again we have no space to quote from Clement, Augustine, et. Al." (From paper of "Demonology," cited above as being written as partial fulfillment of requirements for graduation from Freed-Hardiman College, 1933.)

The *Illustrated Bible Dictionary* (1980) states: "... there is a classic by J. L. Nevius, a missionary doctor in China, *Demon Possession and Allied Themes*, 1892. This book takes demon-possession as a genuine phenomenon, and most missionaries would probably agree." (Vol. I, p.382.)

(3) Scriptures

The scriptures are not definitive on the matter now being considered, but we can examine whatever we are aware of that might provide a clue.

- (a) The Old Testament does not deal with demon possession as such, and neither does the Gospel of John, which may not have been written until the last decade of the first Christian century – which is thought by some to indicate that demon possession began to be allowed after the close of the Old Testament canon and reached its peak in the time of Christ and his apostles, in order to allow a demonstration through them of divine power over satanic power, and then dwindle considerably, though not completely eradicated.

NOTE: "An evil spirit from Jehovah" troubling Saul after his rejection by Jehovah as king was likely a deep depression and bad disposition rather than demon possession (1 Samuel 16:14-23). And the prophet Micaiah's message to Ahab about a "lying spirit in the mouth of his prophets" sent by God (1 Kings 22:1-22; 2 Chronicles 18:1-22), is likely a parable spoken in irony rather than descriptive of actual demon possession and inspiration.

That demon possession reached its peak and began its decline even while Christ was still alive, may be true. For he speaks of having bound "the strong Man" (Satan) and "spoiled his house" (by casting out demons) (Matthew 12:28-29). And when seventy whom he had sent out ahead to places he would afterward visit, returned rejoicing that "even the demons are subject unto us in thy name," he said, "I beheld Satan fallen as lightning from heaven" (Luke 10:17-20).

That there were still inspired persons in the church at the time of the writing of the epistle of 1 John, seems evident from 2:20-21,26-27; 3:24, though likely not so very long afterward. But that there were also false prophets still equally inspired by other "spirits", is likewise evident from 4:1-6, so that those who heeded them were "giving heed to seducing spirits and doctrines of demons" (1 Timothy 4:1).

- (b) It has been expressed by some that most of the demons Jesus cast out were not in predominantly Jewish lands, but where idolatry was prominent. Of that we cannot be quite certain, though the Canaanite, or Syrophenician, daughter was a notable example (Matthew 15:21-28; Mark 7:24-30. And the demoniac(s) of Gadara was/were another (Matthew 8:28-34; Mark 5:1-20; Luke 8:26-39). It is also true that most of Jesus' mighty works were done in Galilee (Matthew 11:29-24) and that Galilee, notwithstanding the Jewish population there, was referred to as "Galilee of the Gentiles" (Matthew

4:15; Isaiah 9:1-2) Mary Magdalene (or, of Magdala, or Magadan), out of whom seven demons had gone (Luke 8:2), was of Galilee.

- (c) It would also seem from the prophecy of Zechariah 13:1-2 that wherever Christianity has gone and been dominant, bringing freedom from sin, eradicating idolatry and driving out false prophets, the exit of unclean spirits is likewise accomplished. So, if there is still demon possession, it is likely to be where Christ is least known. And it is doubtful that there are any who cast out demons miraculously today, as did Christ and those enabled to do so in the first Christian century. It seems rather significant that power to cast out demons is not mentioned as one of the miraculous gifts in any of the epistles to churches or Christian individuals, though it was exercised by the apostles (and Philip) as mentioned in the book of Acts and promised and reported in Mark 16:17-29.
- (d) It is not clear from scripture what conditions predisposed to demon possession, though Christ's parabolic message in Matthew 12:43-45 seems to indicate that an "empty house" can be reoccupied, and therefore that a lack of proper piety and character, even without fiendish or malignant disposition, may be a factor.

CONCLUSION

From all we have learned, the climax for ourselves is found in Ephesians 6:10-20 and Colossians 2:8-15, already studied, and what we also have in Colossians 2:16 - 3:17 (and other similar passages), assuring us that Christ is in control, having demonstrated his superiority over Satan and all his angels and/or demons, so that our deliverance from their control is guaranteed by faith in and loyal submission to him. That ought to free Christians of all superstitious fear and dread of an evil spirit world.

APPENDIX A [HISTORICAL EXCURSUS]

Nature and Importunity of the Prohibition

This refers to sons and daughters being "burned in the fire to their gods" [that is, the gods of the heathen population of Palestine, which was to be the home of Jehovah's people, Israel] (Deuteronomy 12:31) – one of which had been specifically named, that is, Molech (Leviticus 18:21) – also referred to as Moloch – but not confined to Molech (or Moloch). Chapter 12:29-31 (of Deuteronomy) had warned against their inquiring how these people served their gods, with the idea of doing likewise unto Jehovah, saying: "Thou shalt not do so unto Jehovah thy God: for every abomination to Jehovah, have they done unto their gods; for even their sons and their daughters do they burn in the fire to their gods" – which seems to mean that this was the climax of abominations to Jehovah – not exceeded even by immoral sexual rites with which they worshipped their so-called fertility gods and goddesses – Baal (male) and Ashtareth (female) being chief ones in Canaan – or Baalim and Ashtaroth (plural, in reference to their images).

Commandments Forsaken

Notwithstanding such prohibitions, Israel (the ten northern tribes after the kingdom was divided) "forsook all the commandments of Jehovah their God, and made them molten images, even two calves [see 1 Kings 12:25-30], and made an Asherah (=Ashtareth) [see 1 Kings 14:15], and worshipped all the host of heaven [see 2 Kings 21:3], and served Baal. And they caused their sons and their daughters to pass through the fire, and used divinations and enchantments, and sold themselves to do that which was evil in the sight of Jehovah, to provoke him to anger." (2 Kings 17:16-17.) But a more general description of the nations even before its division is that: "They did not destroy the peoples [of Canaan], as Jehovah had commanded them, but mingled themselves with the nations, And learned their works, And served their idols, Which became a snare unto them. Yea, they sacrificed their sons and their daughters unto demons [meaning pagan gods],

and shed innocent blood, Even the blood of their sons and their daughters, Whom they sacrificed unto the idols of Canaan; And the land was polluted with blood." (Psalm 106:35-38.)

Prophetic Review and Preview –Sinai - Beyond Babylon

(1) In the Old Testament: The prophet Amos, about 750 B.C., delivered God's message to Israel (the northern kingdom after its separation from Judah in the south and setting up idol worship to replace the worship of Jehovah, and was doomed to exile in Assyria), asked and said: "Did you bring unto me [probably meaning to Jehovah only] sacrifices and offerings in the wilderness forty years, O house of Israel? Yea, ye have borne the tabernacle [likely a miniature shrine] of your king [Moloch] and the shrine of your images, the star of your god, which you made to yourselves. Therefore will I cause you to go into captivity beyond Damascus, saith Jehovah, whose name is God of hosts." (Amos 5:25-27). This was saying there had been at least an idolatrous element in Israel from the very first of its history as a nation, on its way from Egypt to Canaan.

(2) In the New Testament: The first Christian martyr, Stephen, refers to the language of Amos but prefaces it by recounting the very first manifestation of the idolatrous spirit while encamped at Sinai, as follows: "... our fathers would not be obedient, but thrust him [Moses] from them, and turned back their hearts unto Egypt, saying Moses [who was on the mountain communing with God and receiving the law], who led us forth out of the land of Egypt, we know not what has become of him. And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands. But God turned, and gave them up to serve the host of heaven [sun, moon, and stars]; as it is written in the prophets [in Amos, one of the prophets] , Did ye offer unto me slain beast and sacrifices in the wilderness, O house of Israel? And ye took up the tabernacle of Moloch, and the star of the god Rephan, The figures which ye made to worship them [which were of the 'host of heaven']: And I will carry you away beyond Babylon [where later the kingdom of Judah was exiled, into Assyria, both of which (Babylon and Assyria) were beyond Damascus' eastward]." (Acts 7:39-43).

NOTE: The appropriateness of the places of exile may lie in the probability of the type of forbidden worship here mentioned having had its origin in that part of the world, where their ancestors lived before spreading westward into Canaan and Egypt and returning to Canaan.

(3) The King James Version of Amos 5:26: "but ye have borne the tabernacle [likely a small portable shrine] of your Moloch and Chium your images, the star of your god, which ye made to yourselves."

The word "Moloch" is a contemptuous modification of "Molech," which means king (as rendered by the American Standard Version), by use of the vowels of the word shame. The Masoretic Hebrew text sometimes uses one marking, and sometimes the other. In harmony with the text of the LXX of about 250 B. C. The term Chium was the Hebrew name for the planet Saturn. However, the LXX (made in Alexandria, Egypt) uses the Egyptian name "Raiphan," and Stephen in Acts employs Rephan, a variant.

Owing to the peculiar relationship at certain times between Saturn and the Sun in the Zodiac, Saturn was called the "star" of the latter, as also the calf (or bull) was in many parts of the world – which makes it possible if not probable the "golden calf" made by Israel at Sinai represented the Sun as supreme among "the host of heaven" – and as being the "god" that had brought them out of Egypt, as they announced (Exodus 32:4).

It is said that in Egypt the sun was referred to as "the valient bull." The International Standard Bible Encyclopedia states: "The worship of the golden calf was star worship; it was the solar bull, [of] the

constellation Taurus [which means 'bull'], in which the sun was at the time of the spring equinox, that is thus represented" ("Saturn or Moloch Worship" In article Astrology," Vol. 1, p.298).

Historical Overview After Sinai

(1) Joshua's Farewell Address and Israel's Response: When Joshua had led Israel in subduing for the most part the land of Canaan and delivered to them his farewell address, they still had probably miniature images of foreign gods (maybe those mentioned above in Amos), for he addressed them thus: "Now therefore fear Jehovah, and serve him in sincerity and truth; and put away the gods which your fathers served beyond the River [Euphrates], and in Egypt; and serve Jehovah. ... Now therefore put away, said he, the foreign gods which are among you, and incline your heart unto Jehovah, the God of Israel" Joshua 24:14-23). "And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of Jehovah that he wrought for Israel" (Judges 2:7).

(2) Second Generation Apostasy: But in the second generation after the death of Joshua, Israel began worshipping the Canaanite deities, chief of which were Baal and Ashtareth, (Ashtaroth, plural); and God began punishing them allowing them to be oppressed and distressed by the very people whose practices they had adopted (Judges 2:10-15; cf. 17:1-6; 18:1-18).

Note: "Teraphim" are prominently mentioned in some of the text just cited: 17:5; 18:14,17,18,19. They were idols, or household gods, possibly images of ancestors, and seemingly used by some in connection with divination (1 Kings 23:24). They were sometimes small and easily hidden (Genesis 31:19,33-35). On the other hand, they might be larger and in some respects resemble a human being (1 Samuel 19:11-17). It is said that Jewish commentators thought the teraphim were in early times mummified human heads, which were represented in later centuries by rude images (International Standard Bible Encyclopedia, Vol. III, p.1455).

(3) Under Judges and Kings: Idolatry and its associated practices continued intermittently all during the period of the judges (approximately 450 years), but greatly subsided (though not completely eradicated) during the reign of kings Saul and David – 40 years each. (Witness that the event of 1 Samuel 19:11-19 above, took place during the reign of Saul and the "witch" of Endor [1 Samuel 28:3-25]). And during the reign of king Solomon (40 years), the worship of Molech and other heathen gods was actually introduced by him (as will be documented in the next paragraph). And after his reign, when the ten northern tribes had rebelled against his son Rehoboam, their king Jeroboam instituted calf worship to keep his subjects from returning to Jerusalem in the south to worship Jehovah on special occasions – saying, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt" (1 Kings 12:28) – as had been said by some at Sinai. Then, generations later, a tremendous wave of Baal worship was instigated in Israel (the northern kingdom) by the wicked queen Jezebel, pagan wife of Ahab, the seventh king of Israel, and spread to Judah (the southern kingdom). It was condemned and opposed vigorously by God through his prophets, with only partial successes – and eventually punished by Assyrian captivity of the northern kingdom of Israel (2 Kings 17:7-23) and later by Babylonian captivity of the southern kingdom of Judah (2 Kings 24:10 -25:21).

(4) Children Sacrificed by Fire to Molech and Baal: It was Molech (or Moloch) in particular (but Baal also to some extent), that was worshipped by having their "seed" pass through the fire to him (Leviticus 18:21). Molech, meaning king, was chief god of the Ammonites [a god also of the Phoenicians, according to Ras-Shanra tablets] – also Milcom, Malcam, and Malchan. King Solomon married many foreign women, who led him to include their gods in his worship (1 Kings 11:4-8) – one of which was "Milcom the abomination of the Ammonites" (v.5) – expressed again as Molech in the abomination of the children of Ammon," for which he built a high place in the valley of Hinnom (v.7).

NOTE: Harper's Bible Dictionary (1985) states the "Milcom was the Ammonite form of Baal," and "was closely related to the Phoenician Baals, Melchart and Molech, to whom human sacrifices, particularly children, were offered" (pp.653-36).

At a later time, in Jeremiah 7:31, it is said that the children of Judah "have built the high places of Topheth [that is, burning, an alter-pyre for the burning of sacrificial victims], which is in the valley of the sons of Hinnom, to burn their sons and their daughters in the fire." In Jeremiah 19:5, it is said that the kings of Judah had also "built the high places of Baal."

And in Chapter 32:35, it is stated that "they built the high places of Baal, which are in the valley of the sons of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech" – which may indicate that these were used for sacrifices both to Baal and Molech, due to syncretism, with Baal of the Canaanites and Molech of the Ammonites being very similar, if not of common origin. For the Rash-Shamra (or Ugaritic) texts of the 14th century B. C. , excavated in 1929, confirm that Baal worship also included child sacrifice, as noted above from Harper's Bible Dictionary

(5) Similarities Between Baal and Moloch: Baal's power of fertility was expressed by his association with the bull as his cult animal, horns of which were on his helmet; and his astrological symbol was the sun – according to the Ras-shamra texts as cited by the Interpreter's Dictionary of the Bible (Vol. I, pp.320-30). And Moloch was also conceived as an astral deity associated with the sun-god. According to the ancient historian, Diodorus Siculus (first century B. C.), the Carthaginian* "image of Moloch was a human figure with a bull's head and outstretched arms, ready to receive the children destined for sacrifice. The image of metal was heated red by fire kindled within, and the children laid on its arms rolled off into the fiery pit below. In order to drown the cries of the victims, flutes were played, and drums were beaten; and mothers stood by without tears or sobs, to give the impression of the voluntary character of the offering." (Ibid., Vol. III, p.2075.)

*NOTE: Carthage was a city in north Africa, which had been founded by Phoenicians, worshipers of Moloch.

(6) Israel and the Term "Baal": The word Baal within itself was a neutral term, meaning lord or master, and used also of a husband – being so translated 11 times (Exodus 21:22; Deuteronomy 22:22; 24:4; 2 Samuel 11:26; Ester 1:17,20; Proverbs 12:4; 31:11,23,28; Joel 1:8) and to be or have a husband three more times (Deuteronomy 21:13; Jeremiah 31:32; Isaiah 54:5). It had even been used by Israel of Jehovah at times in its history, as seen in Isaiah 54:5 (where it is translated "husband"); Jeremiah 31:32 (again translated "husband"); and Hosea 2:16 (translated Baali, meaning "My husband" or "My master"). But, because that was also the name by which the chief deity of the Canaanites and Phoenicians was called and his worship had come to permeate both Israel and Judah, and their remnants returning from Assyrian and Babylonian exile would be cured of Baal worship and all idolatry, the following was declared through the prophet Hosea: "And it shall be at that day saith Jehovah, that thou shall call me Ishi ['My husband'], and shalt call me no more Baali ['my lord']. For I will take away the names of the Baalim [plural of Baal] out of her mouth, and they shall no more be mentioned by their name" (Hosea 2:17-17). The point was that Israel should not afterward even use language that could lend itself to confusing Jehovah with Baal, or to indicate him as being to Israel what Baal was for the Canaanites.