

DEMONOLOGY
Message 8
Scripture: Acts 5:12-16

INTRO: Our topic is demonology. We are dealing with the subject of Satan's ministers, demons. We have been introduced to the occult, practices that have their origin in demons. This past week, in the Lighthouse Trails newsletter was an article with this heading, "Popular Books That Introduce Children to the Occult and 5 Steps You Can Take to Protect Your Kids." I want to give you the web site to Lighthouse Trails and you can get this article and a lot of other material on present day erroneous teachings in the church. The site is, www.lighthouse Trailsresearch.com. You need to be aware of what kinds of books or comics to watch for, for your children. Today, children of every age are being indoctrinated for that which will bring about the tribulation time.

Recently my wife pointed out our own local paper has an article on the revival of hand games among the natives. The organizer said the reason for the hand games is simple, "To get young people addicted to culture. To get them addicted to the drum, and the games. To put it back in their life." The article says that the games are not all about winning. It says, "There are lessons to be learned from it as well, all wrapped in traditional teachings." The organizer later says, "It's like what my grandpa said -- every traditional game is like a prayer. You are praying." The article then says, "The drum too is a way to pray to the creator."

In 1972, the year I got saved, Hal Lindsey wrote a book called, "Satan Is Alive And Well On Planet Earth." He wrote in the introduction, "A few years ago I came face to face with a complete reversal in the academic community. An unusual change came over many who had denied any belief in the power of a supernatural God. The indifferent, the scoffers, the proud agnostics in the Age of Rationalism, began to turn to another form of the supernatural. They became involved with psychic research, parapsychology, ESP, mystic philosophies, and Eastern religions. Recently there has been an upsurge in all forms of the occult! Witchcraft and Satan worship spread throughout campuses and cities. In America, a so called civilized country, people are involved in weird rites and rituals."

Well, we have been considering the history of demonism and have covered from the time Lucifer fell and became Satan until the time of Christ. This morning we want to look at demonism in the Church age and on into eternity, if we will have enough time for that.

D. In The Church Age

1. In Apostolic Time

-Acts 5:12-16

We turn to the book of Acts chapter 5. The setting is Jerusalem (read 12-16). When Jesus ascended He instructed the disciples to bring the Gospel to the whole world beginning in Jerusalem. That is where we are here.

-Acts 8:1-25

Jesus had told the Apostles to share the Gospel with the world, beginning in Jerusalem and then going on to Samaria. We go there next to acts 8 (read 1-8). In Samaria we have Jews who were intermarried with Gentiles and again we see plenty of demonism. As a matter of fact, this chapter gives us a little insight into some of the demonism that took place here. Look at verses 9-13 (read).

Simon had practiced 'sorcery', according to verse 9. The word 'sorcery' comes from the word 'mageuo' from which we get our word 'magic'. So this is witchcraft. People who went to see Simon were so blown away by what they saw that they said, "This man is the great power of God!" Verse 11 says they heeded him because he had astonished them with his magic. Well, you can read the rest of the chapter, how Simon saw that the Holy Spirit came on people by the laying on of hands and how he thought he could buy this gift. Likely he had paid to be taught how to do magic and now he thought he could buy spiritual gifts of healing and giving the Holy Spirit as well. But Peter very sternly rebuked him that he thought this had anything to do with money, and it appears Simon repented of this as well.

-Acts 16:16-23

When Jesus instructed the disciples to begin at Jerusalem and then go on to Samaria, next He said they were to go into all the world. Well, our next event dealing with demons takes place at Philippi in Asia, so we go to Acts 16 (read 16-23).

It says the woman was possessed with a spirit of divination. The word translated 'divination' is the Greek Python. Python was the Greek name given to the mythological serpent or dragon which lived at Pytho beneath Mt Parnassus, and guarded the Delphic oracle. Apollo slew it, but the name was then applied to anyone who prophesied under the inspiration of Apollo. Such persons generally spoke with their mouth closed, uttering words quite beyond their own control, and so were known as *engastrimythoi* or ventriloquists (NBD 1002-3). So Python was the priestess who gave the oracular answers at Delphi. The woman we have here is the priestess of Delphi, a very important woman. The Jews saw this woman as the 'ob' of the OT, like the woman that Saul called on to bring up Samuel.

Now why would Paul be annoyed at this woman telling the truth? Should he not have been pleased to get such impressive publicity? When the devil promotes something godly he is going to get his own investment back with interest. Paul could not let this woman take a share in what God was doing.

So Paul, greatly annoyed, turned and said, "I command you in the name of Jesus Christ to come out of her." Well, the demon came out. While the woman gave credit to Paul the demon lay there unexposed. When the demon was cast out, now the woman's whole business lay exposed.

Now let me expose to you here one of Satan's wiles. When he is exposed he will divert the attention of others from the facts, and cause the person's character to come under question. This

is how he protects his nefarious work. When the slave girl's owners saw that they would lose their financial income from her they turned the attention of the law on Paul. Look at verses 19-23 (read). So successful were they that Paul was put out of the ministry there. And no matter how right his work had been, when he is sitting in jail, nobody but the hardiest of people wants to be associated with such a person.

You see, when we are exposed we can repent or report those who exposed us. Usually their character is attacked and it is amazing how successful such attacks are. Those who demean others when they are exposed do so by steering away from the truth of the matter to tearing down the character of those who exposed them. This is Satan's method.

-Acts 19:11-20

Well, we go now from Philippi to Ephesus and we find this account in Acts 19 (read 11-20). You see, there were itinerant Jewish exorcists, of whom I told you a little in the last message. I will yet speak later of them once more to give my view on them. But, the fact that there were itinerant exorcists in Ephesus tells you that there were also demon possessed people wherever you go.

2. From Apostolic Time to the Reformation

Let us consider now the time from the Apostles to the reformation. In that time period was the time we know as the dark ages, say from the sixth to the fifteenth centuries. During this time there was little teaching on demonism and times when superstition was rampant. And both the lack of teaching and the superstitions led to a time when demonism had a free reign. Merrill Unger writes with regard to early Church history, "Belief in demons and demon possession have persisted throughout the entire Christian era to the present day, and authenticated cases of expulsion have, from time to time been adduced" (82).

Unger then quoting a book called, "Satanism and Witchcraft: A Study of Medieval Superstition" says, and I quote, "Jules Michelet presents a vivid account of the rampant demonism of the Middle or 'Dark' Ages with its reign of Satan, its gross superstitions, unbridled sensuality, and widespread phenomena of possession." And quoting the same author again, he says, "Demons afflict the world throughout the whole period of the Middle Ages." Unger, then writing in his own words says, "The widespread spiritual retrogression during this period, manifested in an utterly corrupt and paganized church, gave practically free reign to superstition and rampant demonism" (8). He then says, and I quote, "The Protestant Reformation liberated multitudes from the shackles of Medieval enslavement in gross superstition and demonism" (8).

3. From the Reformation to our Time

So let us briefly consider demonism from the reformation to our time. The Protestant reformation dealt demonism a hard blow. And then after the time of the Protestant reformation, which occurred in the 1500's, the time of enlightenment began in the secular world. Once more demonism suffered a heavy blow. This time began in the late 1600's. This was a time of rationalism. And thus reason overthrew traditionalism and superstitions and man began to think on his own. This dealt a heavy blow to occultism and superstition. At that time there were all kinds of superstitions. For instance in health matters there were things like bloodletting, bleeding sick people. Or having bloodsuckers suck out blood out of the sick and so on. When science and modern health began to be practiced a lot of superstition was proven to be false and we praise God for that.

But, in spite of the reformation and rise of rationalism, large parts of the world even in the enlightened time continued to be dominated by demonism and still are today.

4. Our present time

So let us briefly consider our present time. In those areas that remained largely under demonic oppression, areas where missionaries went from the 1600's onwards, demonism has remained. In these areas we find demonism all over, say such countries as China, India, many parts of Africa and so on. It is very well known from missionaries all over the world that demonism is rampant in many of these countries. Here demons manifest themselves in the most horrifying ways and these people have concocted many ways to seek to deal with these demonic powers or to harness them for their own use. This type of thing is rampant among the native people of North America, and here, it is now growing by leaps and bounds, as secularists and many religious groups are seeking to reestablish the natives in their original culture, a culture loaded with demons.

A missionary with Sudan Interior Mission, C. Gordon Beacham has written about Central Sudan in Africa thus: "The demons which the people worship are of various orders, each with its own name... While the air is supposed to be full of these terrifying spirits the water is thought to be a special place of abode, reminding one of the Scriptural account of that unclean spirit which 'walketh through dry places seeking rest, and findeth none.' Many other other similarities are to be found between the records concerning demons in the New Testament and those in the life of these backward peoples. I have frequently seen natives who are covered from head to foot with scars of burning, some unseen power having taken possession of them and cast them into the fire. Such occult possession is not to be confused with mere dementia. The native recognizes the difference between insanity and demon possession, and calls each by its appropriate name. Actual conversation is held by normal people with the demons temporarily possessing another individual, and the words which come from the lips of the possessed one are, beyond doubt, the words of some other being" (Unger 89).

But the largest question probably is, what of demonism among the average North American whites? Has reformation teaching, the enlightenment and the scientific age squelched demonism so that the demons cannot operate in such an enlightened people or country as ours? There is no doubt that superstition has been greatly reduced and that demons do not have the same freedom in general as they have elsewhere. Yet, we would greatly underestimate the devil if we felt demons are not very prevalent in our enlightened societies.

In the introduction this morning I have already mentioned that even in our enlightened countries, the occult is steeply on the rise. Now we have to warn about it for our children. Materials are being produced to pull our children into demonism or at least prepare the ground for such acceptance.

We speak about the church as being 'underground' in some persecuted countries. That is how Satan was in our country until about 60 years ago. Today, more and more he is coming out in the open and witches will freely admit who they are and they are proud of it. But even in his underground work, Satan has been very successful. So successful in fact, that many churches will not tolerate someone who works with demons. Demonism is not even on their radar screen.

Unger, writing about China and other countries, and pointing out the prevalence of demons in those countries yet says, "But it must not be expected that Satanic strategy should be the same in every locality. Demons, notoriously clever and intelligent themselves, have a superlatively wise and cunning leader. It is only reasonable to conclude that they are adapting their stratagems to the enlightenment of the age and the locality. With the crude savage, Satan may best accomplish his purpose as a 'roaring lion,' inspiring dread and base fear, but with the cultured and educated, in a so-called Christian society, he can often work more effectively when disguised as 'an angel of light'" (82-83).

There is no doubt to me that demons have always in all cultures worked in one way or another. They were not more prevalent in Jesus' day than any other time, but they were exposed more because of Jesus' recognition of those spirits. If today, we should begin to deal with demons where they are present we would find them very prevalent right here in our community. And most of us, probably, would like not to know too much more about the subject when it comes to the local question.

E. Demons in The Tribulation

-Revelation 9:1-12

Let us now take a brief look at demonism in the tribulation time which will now shortly come to pass. For this we go to the book of Revelation. Let us begin with reading Revelation 9:1-12 (read). Let me introduce you to a Greek phrase here. It is *Abussos phrear*. *Abussos* means bottomless. *Phrear* means pit. When we speak of the pit of hell, this is what we are talking about. You will remember that when Jesus cast the demons out of the man called Legion at Gadara, the demons begged Jesus not that He would not send them to the deep (Luke 8:31). 'The deep' is the *abussos*, the bottomless, and we have added to it in the book of Revelation, the '*abussos phrear*', the bottomless pit, or hell.

And here in Revelation, hell is opened, and demons held there are let loose, and their unleashing on the earth spells out the first of the three woes of Revelation.

We note as well that these demons had a king over them. This king is 'Abaddon' or 'Apollyon.'. His name here means he is the destroyer.

-Revelation 12:9

We go next to Revelation 12 (read 7-17). From verse six of this chapter I gather that half of the tribulation is over when verse 7 begins. Up until this point in time Satan and many of his

demons have had access to heaven to accuse Christians and whatever else they can accomplish from there. From the book of Job we find that Satan has access to heaven. But in the middle of the tribulation he is cast down to the earth and he is barred from access to heaven. It is at this point that he enters the antichrist and gives the antichrist his superhuman abilities and strength.

He then goes after any Christians and Jews and martyrs as many as he can, and verse 11 tells us that God's people overcome him by the word of their testimony, and they give their lives for their faith. You can imagine what it is like on earth from this time on.

-Revelation 16:13

Another passage that gives us some insight into demonism in the book of Revelation is chapter 16 (read 12-16). These demons, knowing that Jesus is about to return to earth with his bride, now go about to gather all the fire power they can to fight against the Lord Jesus. This happens close to the end of the tribulation. It will be a tremendously demonic time.

-Revelation 18:1-24

Our last passage on demonism in the tribulation is chapter 18. For the sake of time we will only read verses 1-3 (read). Babylon the Great has become the habitation of demons, according to verse 2. Here is Satan's city. This city is then destroyed in one hour and we are almost at the end of the tribulation.

Well, in chapter 19 Jesus Christ returns from heaven with the Church, His new bride, and He battles with Satan and his demons. The battle of Armageddon takes place and the antichrist and the false prophet are cast into hell alive. You can read this in chapter 19.

After this, something very interesting to our present subject takes place in chapter 20 (read 1-3).

F. Demons in The Millennium

Well, that brings us to the millennium. Hallelujah! For one thousand years those who dwell on earth will live in an environment demon free! This is the millennium, the long awaited kingdom of God! And for 1000 years the devil will not trouble man. No wonder Jesus taught us to pray, "thy kingdom come!"

G. Demons in The Short Season

But there is one last sad note. Look at Revelation 20:7-9 (read). The Devil is released, and with him, no doubt his demonic hordes. But that is not yet the last note.

H. Demons in Eternity

So we go now to Revelation 20:10 (read). Here we find out what happens to Satan and demons for all eternity. From this time forward all saved man will never meet this enemy of God again. Glory hallelujah! After this there will be a new heaven and a new earth and the saved will inherit this new heaven and new earth. God Almighty will come down and dwell with man forever (Rev. 21:1-3).

CONCL: And so, we conclude our brief survey of demonology from when Lucifer fell, until he is cast into hell. It took me five messages to cover that history, but I feel we are prepared to look at such things as more directly relate to us. We will next take a brief look at the abode of demons and then move to the subject of dealing with demons.

We are not yet quite to the place where Satan will meet his final doom, but we can see it from here. Hebrews 2:6-9 says, "But one testified in a certain place, saying: 'What is man that You are mindful of him, Or the son of man that You take care of him? You have made him a little lower than the angels; You have crowned him with glory and honor, And set him over the works of Your hands. You have put all things in subjection under his feet.' For in that He put all in subjection under him, He left nothing *that is* not put under him. But now we do not yet see all things put under him. But we see Jesus, who was made a little lower

than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone." We see Jesus and keep looking until we see Him coming for us.