

## DEMONOLOGY NOTES

### *Old Testament*

- \* Lev 16:8, 10, 26 Scapegoat is sent to *Azazel* (goat-demon) in the wilderness
- \* Judg 9:23 God sends an evil spirit between Abimelech and the citizens of Shechem
- \* 1 Sam 16:14-23 God sends an evil spirit to torment Saul
- \* 1 Sam 18:10 An evil spirit from God rushes upon Saul and he raves and tries to kill David
- \* 1 Sam 19:9 An evil spirit from the Lord came upon Saul and he tries to spear David
- \* 2 Chron 18:21 Micaiah tells Ahab that God placed a lying spirit in the mouths of prophets

*Shades/Rephaim* (In these verses, the spirits of dead people in Sheol are called *Rephaim* in Hebrew, which comes into English as “Shades” or “the dead”)

- \* Job 26:5 Shades below tremble // the waters and their inhabitants
- \* Ps 88:10-11 In the grave, implied that they don't rise and praise God
- \* Prov 2:18-19 In the place of death where people never come back
- \* Prov 9:18 The dead in the depths of Sheol
- \* Prov 21:16 The assembly of the dead, where the foolish end up
- \* Isa 14:9 dead kings in Sheol who rise to greet new people
- \* Isa 26:14 Shades don't rise because God punished and destroyed them and erased their memory
- \* Isa 26:19 The deceased whose corpses will arise from the dust of the earth: future hope!

*Demons in LXX* (In these verses the word “demon” is in the Greek translation of the OT, but it is not a Hebrew word and so it comes into English in a variety of ways)

- \* Deut 32:17 sacrifice children to demons (Heb: shades)
- \* Ps 91:6 (90:6 LXX) Demon as disease or destruction
- \* Ps 96:5 (95:5 LXX) “gods of the nations” as demons
- \* Ps 106:37 (105:37 LXX) sacrifice children to demons (Heb: shades)
- \* Isa 13:21 Demons will dance in an abandoned place (Heb: hairy one, satyr, goat-demon)
- \* Isa 34:14 demons as desert creatures
- \* Isa 65:3 sacrifices to demons that do not exist
- \* Isa 65:11 prepare a table for demons

### *Apocrypha*

- \* Tobit 3:8, 17 A 4th-3rd Century BC text that presents the first explicit reference to demonic activity which actively tinkered with the lives of humans. The demon Asmodeus kills men who marry a human whom he loves on their wedding night.
- \* Tobit 6:7-8, 14-17 Fish liver and heart chase away the demon
- \* Tobit 8:3 Fish drove him to remotest parts of Egypt where the Raphael binds him hand and foot

### *OT Pseudepigrapha*

- \* 1 Enoch 15:8-11 Origin of spirits as offspring of angels and humans who dwell on earth who wreak havoc on earth, do not eat or drink, and cause human illnesses
- \* 1 Enoch 16:1; 19:1 These spirits will wreak havoc until the day of consummation / judgment and lead people to sacrifice to gods, which are actually demons.

### *Types of Demons Coming out of OT and Second Temple Literature*

- \* Evil Spirits sent from God [heaven]
- \* Spirits of the dead / Shades [sheol]
- \* What pagans worship as gods [unknown]
- \* Unknown creatures associated with abandoned ruins [dry places of earth]
- \* Malevolent being associated with pagan dualism [Tobit/Persia]
- \* Remnants of the union of angels and humans [Enoch tradition]
- \* No connection to Satan or fallen angels, except in 1 Enoch

### *Demons*

- \* Matt 4:24 Jesus heals demoniacs
- \* Matt 7:22 Jesus cast out
- \* Matt 8:28-33 Legion cast into pigs, interesting connection to the abyss (Luke 8:27-33)
- \* Matt 9:33-34 Prevented man from speaking, Jesus accused of using power of ruler of air
- \* Matt 10:8 Jesus authorizes disciples to cast out
- \* Matt 11:18 John accused of having demons because he would not eat or drink
- \* Matt 12:22-30 Jesus defends against accusation of using demonic power; but Beelzebul is referred to as the ruler of demons. This is a reference to Baal-Zebub, a Philistine god (2 Kgs 1:2-3). So it is not clear that the analogy to Satan as a ruler of a house is meant to imply that Satan and Beelzebul are the same.
- \* Matt 15:22 Jesus casts out demon from a distance
- \* Matt 17:18 Jesus casts demon from boy acting like lunatic
- \* Mark 9:38 Disciples suspicious of others who cast out demons in Jesus' name
- \* Mark 16:9 Mary Magdalene once had 7 demons
- \* Mark 16:17 Jesus' followers will cast them out of people
- \* Luke 10:17-20 When the 70 cast out demons, Jesus saw Satan fall from heaven
- \* John 7:20 "You have a demon" said of Jesus as if he's paranoid and that people want to kill him
- \* John 8:48-52 Jews insult Jesus saying "you are a Samaritan and have a demon" because he teaches what is not true
- \* John 10:20-21 Jews are divided over Jesus and some say "he has a demon and is out of his mind" -- but others say he must not have a demon because he can open the eyes of the blind and apparently demons can't do miracles.
- \* Acts 17:18 some Greek philosophers accuse Paul of proclaiming strange demons -- often translated foreign gods
- \* 1 Cor 10:20-21 Pagans sacrifice to demons and not to God and he does not want to partner with demons, share same table and cup with them
- \* Jas 2:19 Even demons believe God and shudder
- \* Jas 3:15 wisdom not from above "earthly, natural, demonic"; demons associated with the underworld
- \* Rev 9:20 demon worship paralleling idol worship

### *Evil Spirits*

- \* Matt 8:16 Jesus cast out, also use phrase “unclean spirits”
- \* Matt 12:43-45 Spirits look for rest at waterless places, do not find them and return 7fold
- \* Luke 7:21 Uses language of “evil spirit” for what Jesus cast out
- \* Acts 19:12-16 Evil spirits left people impacted by apostles, even in their absence, and pseudo-apostles get whooped by an evil spirit
- \* 1 Tim 4:1 In end times some renounce faith by listening to deceiving spirits and demons

### *Demons and Spirits*

- \* Mark 1:23-34 Jesus cast out, doesn’t allow to speak because they know too much
- \* Rev 18:2 Taunt against Babylon which becomes a dwelling of demons, foul spirits, foul birds, and foul beasts (like OT desert)
- \* Rev 16:14 out of the mouth of the dragon/beast/false prophet comes the spirits of demons doing signs and gathering the kings of the world at Armageddon for battle

### *Powers and Principalities*

- \* Eph 6:12 Powers and principalities are referred to as “spiritual forces of evil” in heavenly places – this language is not “demon” or “evil spirit” language, and it appears to be talking about heavenly beings or angels, which leads us to the next cluster of verse on bad angels.

### *Related Topic: Bad Angels*

- \* Gen 6:1-3 – Sons of God mate with daughters of men (later tradition identifies as fallen angels)
- \* Job 4:18-19; 15:15 – Eliphaz speaks of angels erring in God’s sight
- \* Ps 82 Makes explicit that angels are judged, precisely because they do not see to it that social justice prevails, they are said to die “like any prince,” and the psalm closes by emphasizing that all that nations belong to God (as if to say the angels are not doing a good job with the nations like they should because they don’t acknowledge that the nations belong to God, perhaps thinking that they belong to them)
- \* Isa 24:21 – “The Apocalypse of Isaiah” notes that the hosts of heaven and kings of earth are gathered together for end time judgment
- \* Dan 10 – Princes of Persia and Greece fight against Michael, Israel’s Prince
- \* Matt 25:41 – “Eternal fire prepared for the devil and his angels” (sounds like Enoch’s prison)
- \* Rom 8:38-39 – Implies that at least some angels are involved in activity that leads to separation between humans and God’s love
- \* 1 Cor 6:3 – We shall judge angels
- \* 1 Cor 15:24-26 – Every ruler and authority eventually destroyed, all enemies placed under Christ
- \* 2 Cor 11:14 – Satan disguised as an angel of light
- \* Eph 2:1-2 – Believers once followed the course of this world, following the ruler of the power of the air, the spirit at work among the disobedient
- \* Eph 6:12 – Believers struggle against cosmic powers of this present darkness, spiritual forces of evil in heavenly places
- \* 1 Pet 3:19-20 – After being crucified, Jesus makes proclamation to disobedient spirits who had been locked up in prison since the time of Noah
- \* 1 Pet 3:22 – Angles and authorities (*exousia*) and powers (*dunamis*) made subject to Jesus
- \* 2 Pet 2:4-5 – God casts sinning angels into *Tartarus* and commits them to chains and deep darkness until the time of judgment.

- \* Jude 6 – Certain angels did not keep their own position, but left their proper dwelling and have been placed in eternal chains in deep darkness until their judgment
- \* Rev 9:1-11 Angel as king of the abyss out of which torturing locusts come
- \* Rev 12:7-10 – After losing a heavenly battle, the devil and his angels are cast down to earth – interestingly, this is the same being who before being cast down was “the accuser of our comrades...who accuses them day and night before our God.”

*Conclusions from NT*

- \* Several OT & Intertestamental themes continue
  - Demons associated with illness
  - Demons associated with dry desert places
  - Demons associated with the place of the dead
  - Demons associated with worship of false gods
  - The connection to Satan is present but weak
- \* New Developments
  - Humans are given power over demonic and evil spirits – to bring healing
  - Humans are not given power over the powers and principalities more connected to angels – their fate is destruction along with Satan
- \* Possible theory
  - Evil spirits are more associated with the spirits of deceased people that should be in the grave but have become dislodged – unable to find peace, they torment people by making them hosts
  - This group differs from disobedient angels, with whom Satan is more identified, but who also wreak havoc on earth and will come under God’s judgment