

Intro:

Ryrie begins his section on Demons with this paragraph:

“The twentieth century has witnessed an almost complete turnaround in attitudes toward the reality of demons. In the first part of the century, their reality was commonly denied; in the latter part, it is much more readily and universally affirmed. Undoubtedly the increase in the number of witches and astrologers as well as booming sales of accompanying paraphernalia (including trade journals) has contributed to this change. Movies and books on the extraterrestrial have created a more favorable climate for the acceptance of demons.”¹

Where does the world get its information from?

What is the quality of this information?

What is the *only* source of accurate information concerning demons?

I. Fact of Demons**A. Old Testament**

The references are not frequent in the OT. They are specifically tied to idolatrous paganism.

1. *shedim* (only twice in OT)

a. Dt 32.17

b. Ps 106.37

“Undoubtedly Hebrew *shēd* is to be connected with the Babylonian word *shēdu*, a demon either good or evil. In pagan religions the line between gods and demons is not a constant one. There are demons who are beneficent and gods who are malicious. Generally speaking though, a demon was conceived as being less powerful than a god. In Mesopotamian thought the *shēdu* was a supernatural protective power for whose presence the gods were invoked.”²

2. *seirim* (a word normally referring to a male goat)

a. Lev 17.7

¹ Charles Caldwell Ryrie, *Basic Theology : A Popular Systemic Guide to Understanding Biblical Truth* (Chicago, Ill.: Moody Press, 1999). 178.

² *Theological Wordbook of the Old Testament*, Bibleworks electronic edition, © 2003., 2330 *shed*.

b. 2 Chr 11.15

These two references clearly refer to pagan practices – perhaps a counterfeit of some of Israel’s worship by sacrificing goats on the altar.

c. Is 13.21

d. Is 34.14

These two references possibly simply refer to the ‘wilderness’ although they are translated ‘satyr’ in the KJV. The context suggests ‘wild goat’ might be better here.

B. New Testament

“The wraps are taken off the demonic in the Bible in the Gospels and the Revelation. That is to say, the demonic appears most profusely when Jesus is present. Perhaps God has opened to us the satanic world only in the presence of Christ (Kinlaw, p. 8).”³

1. Gospels

- a. Many instances of the Lord casting out demons (Mt 12.22-29, 15.22-28, 17.14-20, Mk 5.1-16)
- b. Gave disciples authority to cast out demons (Mt 10.1)
- c. Lord did not correct the seventy who came back enthused about casting out demons (Lk 10.17)

“If we cannot accept the Lord’s testimony, then we would have to conclude that either (a) He was lying, or (b) He was accommodating His teaching to the ignorances of His audience (which in effect makes Him guilty of propagating falsehood), or (c) the early church redactors of the text added the parts about His teachings on demons.”⁴

2. Epistles and Revelation

- a. More than 100 references
- b. Every book except Hebrews

³ *Theological Wordbook of the Old Testament*, Bibleworks electronic edition, © 2003., 2330 shed.

⁴ Ryrie, *Basic Theology*, p. 178.

c. Examples

- 1) 1 Cor 10.20-21
- 2) Jas 2.19
- 3) Rev 9.20

II. Origin of Demons

The Bible doesn't specifically address the question of demonic origin.

A. False theories⁵

1. They are the Spirits of Wicked, Deceased People
 - a. Rooted in ancient Greek beliefs
 - b. Bible says the wicked dead are confined to a place of torment (Ps 9.17, Lk 16.23, Rev 20.13)
2. They are the Disembodied Spirits of a Pre -Adamic Race
 - a. Part of 'Gap' theory
 - 1) Satan rules over perfect earth and perfect race
 - 2) Fall of Satan involves this pre-Adam race
 - 3) The race 'lost' bodies, so seek new ones – motivation behind demonic possession
 - b. But... beset with problems
 - 1) No Biblical authority for any of this
 - 2) The Lord said Adam was the first man (Mt 19.4)
 - 3) Paul says death entered the universe by Adam's sin, no one else's (Rm 5.12)
3. They are the Offspring of the Union Described in Genesis 6:1-4
 - a. Two assumptions
 - 1) Sons of God are angels
 - 2) Offspring of this union are not human
 - b. Many problems with this view, including no Biblical authority [most important]

⁵ Ryrie, *Basic Theology*, pp. 180-181.

B. Fallen angels

1. The relationship between Satan and demons suggests that demons are fallen angels, just like Satan (Mt 12.22-29)
2. The ranks of demons are similar to the ranks of angels, so this suggests that demons are fallen angels (compare Eph 3.10, 6.12)
3. Several passages refer to demons as spirits, associating them with the realm of angels, not men (e.g., Mt 17.18 compared with Mk 9.25; *cf.* Mt 8.16)
4. The fate of Satan is associated with the fate of 'his angels' (Rev 12.7-9)

III. Confinement of Some Demons**A. The Scriptures speak of two classes of fallen angels, the bound and the free**

1. The bound: (2 Pt 2.4, Jude 6)
2. The free: (Lk 8.31)
3. The release of some that are bound (Rev 9.1-3, 11, 14; 16.14)

B. The scriptural doctrine of the classes of angels

1. Unfallen 'elect' angels (1 Tim 5.21)
2. Fallen angels, the allies of Satan (Mt 25.41)
 - a. Loose and active demons (Eph 6.11-12)
 - b. Confined demons (Lk 8.31)
 - 1) Temporarily confined (Rev 9)
 - 2) Permanently confined (2 Pt 2.4, Jude 6)