



*Creation
Before
Genesis*

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Demons

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Demons

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.

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 and CHRIST, ANGELS 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.

The English word "demon" is anglicized form of the Greek noun *daimon* and is found both in our New Testament and in the LXX (a Greek translation of the Old Testament of about 250 B.C.).

The Septuagint (LXX) speak of a rebellious people "burning incense upon altars of brick without spelling out to whom but forbidden objects of worship; e.g., Baal and other pagan gods.

A popular belief in the Hellenistic or Grecian world before New Testament times was "The spirits of mortals become demons when separated from earthly bodies." (A. Campbell, Popular Lectures and Addresses, pp.380, 381, 386.) It was 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.

Detestable Practices

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.

Both Old and New Testaments condemn as abominations various pagan practices and beliefs in relation to demons as follows:

- (1) the practice of passing their son or daughter through the fire
- (2) one that uses divination,
- (3) one that practices augury (an omen),
- (4) an enchanter,
- (5) a sorcerer,

- (6) a charmer,
- (7) a consulter of a familiar spirit,
- (8) a wizard,
- (9) a necromancer.
- (10) soothsaying,
- (11) magic,
- (12) witchcraft (wizard, as well as witch)
- (13) astrology,
- (14) monthly prognosticators,
- (15) exorcism,
- (16) superstition,
- (17) idol (and kindred terms),
- (18) imposture (reason for which will be explained later).

Meaning of some of these practices

1. Pass Son or Daughter to Through the Fire as worship:

This was a form of child sacrifice, widely practiced in Canaan and its environs, and abominable practice.

Comment: Does today's practice of abortion equate to the practice of child sacrifice in idol worship?

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 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 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)

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 latter, these had come into being "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)

3. Superstition

Superstition is founded on irrational feelings of fear, a belief in a religious system regarded (by others than the believer) as without reasonable support, the occult or belief in omens, charms, and signs. (from Funk & Wagnalls New Practical dictionary of the English Language)

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; e.g., "God bless you" when someone sneezes which involved their 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 rabbit's 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 contrasts 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, the name of the mythological serpent slain by Apollo. (Harper's Analytical Greek Lexicon)

5. Soothing

One who claims to have supernatural insight and is able to reveal secrets and foretell events, a seer, diviner, those who were possessed by the evil spirit (represented by a pagan god or goddess) while delivering their oracular message. (Vine, Expository Dictionary). 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, hence, predictions based upon the flight of birds, the feeding of fowl, phenomena in the sky, as a meteor or eclipse; and predictions based upon anything – as black cats, nightmares, unlucky days or numbers and the breaking of mirrors.

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, as in the case of the soothsaying maid of Acts 16:16-18.

8. Wizard

Wizard is a translation of the Hebrew word *yiddeoni*, a knowing one, or psychic. It is interesting to note that Isaiah in chapter 8:19 speaks of them "that chirp and mutter" – possibly referring to disguising their voices so as to appear to be voices of the dead (cf. 29:4). A wizard is considered to be a male while having a familiar spirit is more often spoken of as a woman.

Comment: Wizard and witch are not of the same root word. The expression "witch of Endor" has references to a woman with a "familiar spirit." (1 Samuel 28:7-9)

9. Necromancy

The practice or pretense of calling up the spirits of the dead and inquiring of them. The Hebrew word *darash*, means 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 (sorcerer) 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.

14. Charming

Charming has much the same meaning as enchantment and may also include snake charmers.

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, witchcraft.

17. Imposture

Imposter or charlatans is from the Greek word *goetes* denoting a wailer or howler, and was used of an enchanter or magician who uttered incantations in a kind of howl or wail. It may have reference to false teachers who practiced magical arts (see Acts 19:19) for many who practiced "magical arts" 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.

Existence of Demons: Real or Mythological?

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.

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.

Another theory is that Christ and his evangelists 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 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. The following is evidence that it is more than a disease.

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.

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 preaches. 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."

Comment: Not only are "evil spirits" distinguished from "diseases," but what the evil spirits said and did to seven of the sons of Sceva through the demoniac can hardly be attributed to a disease.

Therefore, 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)

(a) 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 "discerning 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)

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).

Origin and Temporal Abode of Demons

The origin of demons is unknown from the scriptures except they were created beings. Their abode seems to be referred to as the "abyss" (or "deep"). 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" (some Bibles have mistranslated it as "Hell"), – 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 word for "abyss" or "bottomless pit" is *abussos*, an immeasurable depth. It is further employed in Revelation:

1) Revelation 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;

2) Revelation 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;

3) Revelation 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 worldwide 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 contrasts with Hades, which will be done away at the time of the final and general judgment. (Revelation 20:11-15)

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

But we have other considerations to take into account, in scriptures addressed to Christians with pagan backgrounds and a merging of religious environments, involving the "air" as a region of activity.

In Ephesians 2:2, Satan is referred to in the statement "ye once walked according to the course of this world, according to the prince of the powers of the air 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" (the atmospheric heavens), or to powerful corporate entities of exalted status on earth under the control of Satan and his imps.

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 anyone 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)

Comment: The word translated here as elemental spirits, rudiments, could mean the fundamental principles of knowledge; it was also applied to the basic elements that made up the natural world (earth, air, fire, and water) which were sometimes thought of as spirit powers. But the term was also used of the 'heavenly bodies and the powers that were thought to dwell in them. These were considered to have an influence on human affairs, just as people today believe in fate and read their horoscopes in the daily papers, and sometimes take them seriously."

Comments: 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 pagan 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)

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.

C. Demon Possession Now

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.
- (b) 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.
- (c) 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)

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.

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.

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)

- (b) It seems rather significant that the 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.
- (c) 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.

Demons are not of Christ as He expelled them and they were used by Satan to accomplish his will.

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