

Demons and Demon Possession

**A Study of Demons in Mark's Gospel,
Gen 6:1-8 The sons of God and the daughters of men,
The Nephilim,
Dan 4:7 Nebuchadnezzar's dream,
The Watchers of Enoch 6:1**

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Preface

This study has evolved or matured from an exegetical study of Jesus and demons in Mark's Gospel into a longer theological paper on demons and demonology. Almost from the opening chapters Of Mark's Gospel I realized that although this gospel was about Jesus' life, death, and resurrection, it was predominantly about demons, or about Jesus' power over demons. I soon realized that my knowledge of demons was at best superficial, or shallow! Typically, as an inductive exegetical biblical scholar, I had been mostly interested in *what Mark was telling his Graeco-Roman readers*. I had spent little time in determining what a theology of demonology should be, and how one should react to the Devil and demonology in our contemporary world. In our church teaching and preaching we seemed to focus almost exclusively on the power of Jesus' death and resurrection, and not the power of demons in our contemporary world and lives.

So, right up front I need to confess, this short paper is not simply another "dissertation" on demonology. It is an autographical reflection of a *slice of my theological agenda that has been missing from my theological curriculum!*

In my early theological writing and teaching I had covered some Gospel courses such as *The Synoptic Gospels* in which I taught a *survey study* of the *Synoptic Gospels*, Matthew, Mark, and Luke. I did not produce detailed commentaries in any of these three Gospels. I had written a commentary and study guide on Mathew's Gospel in the past which got lost in the transition from floppy discs, to hard discs, to external storage instruments, finally, to cloud storage facilities. My Gospel of Matthew is somewhere out there in the celestial "cemetery of lost files"!

Most of my subsequent writings have been devoted to the Pauline Epistles, Romans, 1 Corinthians, Galatians, Ephesians, Philippians, and Colossians-Philemon, and *Revelation*. I had planned to write a commentary on the Fourth Gospel, *The Gospel of John*, but did not get started. I loaned all of my study commentaries and resources on John to a friend who unfortunately took my materials when he moved to South Africa. They never returned from South Africa!

In 2025, in my retirement I decided to write scholarly study guides in the Gospels. I started one on Matthew, *Walking with Jesus in Matthew* and have it through Matt 13. Since I am of the persuasion that Mark was the first Gospel written, I felt it necessary to engage in Mark as a primary source for any Gospel theology, without abandoning Matthew! As a result I have been writing *Walking with Jesus in Mark*.

However, one of the first challenges I ran into in Mark's Gospel was the plethora of demon miracles Mark built into his gospel narrative. I realized that my knowledge of demons and demonology was seriously lacking, so I began delving into the enormous literary resources of *demons, demonology*, and the fascinating library of *Jewish Apocryphal Mysticism*. The three books of Enoch loomed large!

This field of early Jewish apocryphal and apocalyptic resources was not completely unknown to me since in my research in apocalyptic eschatology when writing my critical commentary of *Revelation* I had noticed John's dependance on the vast library of Jewish and Christian apocalyptic writings, but in doing so I overlooked the topic of demons and demonology. Satan, the Devil, looms large in *Revelation*, but little is said of demons and the demonic underworld. Paul, in his epistles, is clear that Satan, the Devil, was resoundingly defeated on the cross. He addresses how Christians should make defensive war on the Devil. Unfortunately, he says little of demonology.

A former graduate student of mine, Dr. Andrei Orlov, with a PhD in Sociology, Institute of Sociology, Russian Academy of Sciences, and more recently a PhD in Biblical Studies, Marquette University, Milwaukee, has advanced my knowledge of Jewish Apocrypha through his personal

research of 1 Enoch and Slavonic Enoch, and the relationship of *Enoch* to the mystical angelic figure, *Metatron*.

I am indebted to Dr. Orlov for his over 30 years research, publications, and global lectures in the field of Jewish Apocalyptic Literature and the *Enoch-Metatron*. Orlov's scholarly career has made a significant international impact on both Old and New Testament theological studies. Unfortunately, many who consider themselves scholars in the world of conservative theology are unaware of Orlov's remarkable scholarship.

The following thoughts reflect my research, and hopefully provide a guide to some, who like me in the past have ignored this mysterious field of *Jewish Apocryphal Mysticism, Enoch, and the celestial world of the Enochian Megatron*.

The purpose of my study and this monograph is primarily personal as I have refocused my theology through some excellent scholars, Dr. Everett Ferguson, Dr. John H. Walton, Dr. Andrei Orlov, *et al*, and their research and publications.

This study has enriched my personal reflection of Jesus' powerful victory over the Devil, his demons, and the repeated attacks on our faith of the "servants of Beelzebul," and the legalistic Scribes and Pharisees of the Jerusalem Temple.

Gustaf Aulén, *Christus Victor*, Paul, Rom 8:37, "*we are more than conquerors through him who loved us.*"

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Orlov, Professor of Biblical Studies and Jewish Apocalypticism and Mysticism at Marquette University, has lectured widely, and published in the discipline of Jewish Apocryphal Mysticism. His work on the role of Enoch and the *Metatron*, a mystical angel not mentioned in the Judeo-Christian apocryphal corpus is ground breaking. *Metatron* is also mentioned in the *Talmud* and in *Kabbalistic* texts within Rabbinic literature. The figure of *Metatron* forms one of the themes of a dualist personality in the otherwise monotheistic vision of the *Tanakh*. In his work *The Glory of the Invisible God: Two Powers in Heaven Traditions and Early Christology*, Orlov challenges the reader to recognize the possibility of *divine beings*, even *godlike figures* in the “*heavenly council or court*.” In Rabbinic literature, *Metatron* is sometimes portrayed as the *celestial scribe*, hence, the Enoch relationship. The name *Metatron* is not mentioned in the *Torah* or the New Testament, and the origin of the name is a matter of scholarly debate in Jewish apocryphal studies, the early *Kabbalah*, and rabbinic literature, it is

suggested that *Metatron* is the name Enoch received after his transformation into heaven as an angel¹.

The relevance of Orlov's work for this study is the enrichment of religious understanding of the *spirit or celestial world, of the divine powers of the celestial unseen world, and of the divine and demoniac spiritual space.*

The etymology of the word *demoniac* is debated among scholars with *δαίμων, daimōn, considered a lesser or smaller god!* Orlov suggests that demons, as *celestial beings, fallen angels* according to common terminology, should be as much a part of our religious thinking and theology as are *archangels, angels, Satan, cherubim, living creatures,* and mystical figures like Gabriel, Michael, Uriel, Barachiel, Enoch and *Metatron.*

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¹ Jewish mysticism built a deep spiritual narrative around Enoch who *walked with God and who was taken by God*, Gen 5:21. Enoch, from his celestial viewpoint, wrote messages to Israel explaining how to defeat the demons. The Book of Enoch contains unique material on the origins of demons and Nephilim, why some angels fell from heaven, and an explanation of why the Genesis flood was morally necessary. The Book of Enoch dates between 300-100 BCE.

The “Elusive Mystery” of Demons!

Most believing Christians hold that *Scripture teaches that Jesus, in his death on the cross and resurrection from the dead, defeated the Devil, triumphing over the Devil and his purpose of alienating man-kind from God.*

However, a frequently asked question is “**but what about today?** *It seems that the Devil is still able to tempt and overpower us like he did before the cross? It seems that the Devil is stilling make war on the saints today as Paul taught, Eph 6:10-20, and Peter predicted, 1 Pet 5:9!*

In addition, a following question is “**what about demon possession today?**”

Someone who has been gracious enough to pre-read an earlier version of this study asked “*what is your point?*” Good question!

An autobiographical confession

This is *a very personal search for answers!* In most of my education in Biblical studies in two universities little was said of the remarkable influence of *spirits, evil spirits, or the underworld.* It was taught that Jesus defeated Satan on the cross, but *other than Christ’s defeat of Satan on the cross, and of his power over the “demonic world,”* little effort was given to discussing *the demon world today* which was covered so eloquently in the four canonical Gospel’s, and the Apostles’ teaching.

Dealing with the Devil, Demons, and Demonology

Most serious Christians have memorized **James 4:7**, “*resist the Devil and he will flee from you.*” Christians are encouraged to remember this as a solution to temptation, but little is said other than *Christians can resist* Satan and his efforts to deceive us. Christians are **encouraged to pray** for the Lord to “*deliver us from evil,*” **Matt 6:13, Luke 11:4.** Whether we identify the evil with our current generation or culture, or not, we seldom place the cause of this evil as the responsibility of *demons* or the *Devil.* Perhaps it is easier to ignore demons because of Christ’s overpowered defeat of the Devil in his ministry, and on the cross.

Both recommendation, *resist* and *pray*, are effective in providing spiritual strength to resist the Devil. But if he had been conquered by Jesus, *why is he still making war on the saints?*

Both Judaism and Christianity developed a “library” of *mythical* resources, *apocalyptic* and *apocryphal*, explaining that although *Satan is doomed and will be judged at the end time,* he is still powerful, deceitful, and determined to undermine God’s purpose in Jesus.

For most Christians it is as though the enormous collection of Jewish Apocryphal Mystical literature against demons, exists, but is not useful because it is not conceived to be inspired Scripture.

It is as though the fascinating deeply spiritual story of *Tobit* with an *angel* and *demon*, did not exist! *Tobit* reveals an intriguing mythological religious story regarding a *demon* who was killing off potential suiters of a young woman, and of an *angel, Raphael* who reveals a mythological secret to *Tobias* of how to defeat the demon.

The narrative of *Tobit* is interesting! “An Apocryphal book, *Tobit*, tells the story of two Israelite families, of a blind man in Nineveh, and of the abandoned woman Sarah and silver trove left in *Ecbatana.* Tobit's son, Tobias, is sent to retrieve the silver money that Tobit once left in a town in Media. Guided and aided by the angel Raphael Tobias arrives in Ecbatana, where he meets Sarah. A demon named *Asmodeus* had killed anyone intending to marry Sarah, but with the aid of

Raphael the demon is exorcised and Tobias and Sarah marry. Tobias and Sarah then return to Nineveh, where Tobit is cured of his blindness.²”

To my knowledge, after sixty years of teaching and preaching it has been that the existence and role of ancient Jewish Apocryphal Mystery literature, like Tobit, has not been part of our Christian experience, or has been discussed in my personal university experience, Bible classes, or churches! I don't recall ever seeing a course offered on *Tobit*, *I & II Maccabees*, the *Wisdom of Solomin*, the *Testament of Levi*, or the *Sibylline Oracles*, certainly not on *Enoch*! These important 300/100 BCE religious pieces became a treasured resource of Judaism, but have been marginalized in modern Fundamentalist Evangelical Christianity! The argument is that they were not considered by the early church to be inspired and included in the canon of inspired Scripture, and should be given some passing experience, but not too seriously.

However, historical research reveals that leaders in the early church, Tertullian, Irenaeus of Lyons, Clement of Alexandria, Epistle of Barnabas, and Shepherd of Hermas, often cited them in their writings! Such references are marginally found cited in our canonical Scriptures, *Jude* and *Peter*, but because *Enoch* falls outside of our view of the canonical Scriptures of most Protestant churches, Enoch and the Apocryphal writers are ignored.

To appease those who feel that I have jumped the traces of conservatism, inspiration, and Christian Scriptural canonicity, I can assure you that I still hold deeply to the inspiration, inerrancy, and normalcy of the Christian canon of Scripture. I merely recognize that there were many devout Jews before and after Christ, and many serious Christians after Christ who treasured the deeply spiritual apocryphal books of Jewish literature, and who drew spiritual strength from their struggles with demons and the Devil.

These documents of treasured Jewish Mystical writings and traditions are replete with stories of *angels giving advice to humans against demons*. Such literature has been considered interesting in most conservative colleges, but not being *inspired* and certainly *not included in or Scriptural canon*, they are bypassed with little serious attention. They can be found in our libraries, but not in our Protestant churches other than in the King James Bible. They are certainly not in the canon of “accepted” Christian Scriptures like the American Standard Bible, the Revised Standard and English Standard Versions! Such “*non-inspired*” literature has been considered *apocryphal*, *superstitious*, and *unnecessary* since our inspired Scriptures are all that is needed for Christian instruction, 2 Tim 3;14-17.

The above observations may sound negative, but how many of our “sound conservative” churches, or university colleges, include them in their religious education curricula? And how many Christians have read any of them, or even know where to find them!

Demons and demonology in our “advanced western scientific culture” are reserved for discussion of *spiritualists*, *witchdoctors*, and *witchcraft*, or of *demeaned* as *uneducated pagans* of other cultures! After all, we had “successfully” in our uneducated superstitious religious culture, over the past one hundred years, burned any and all witches!

However, I know of our *denial of superstitious notions*, for I lived and served as a missionary in a world of “*witchdoctors*, isangoma sorcerers,” and “*demonic spells*,” for over 50 years.

Periodically, in my profession I have mentored people with psychological or spiritual disorders diagnosed by some as a *dissociative identity disorder*. This syndrome has often been referred to as a *multiple personality disorder*, Unfortunately, too often this has been “*treated*” by poorly educated *pastors* or *ministers* through a variety of pseudo “*twelve step*” programs, many of which have either

² Information compiled from various sources, my personal lecture notes, cf. also *Wikipedia*, *Tobit*, and Joseph A. Fitzmyer, *Tobit*, Walter de Gruyter.

been psychologically or spiritually harmful. We encounter similar spiritual or psychological issues in *sexual orientation and gender identity change programs* which have been condemned by professional psychologists and psychiatrists as unethical and harmful practices conducted more by *demon exorcists* than professionally trained psychologists.

In summary to the above comments, we do not burn witches or witchdoctors anymore! We simply ignore them! And demon exorcism we normally leave to spurious spiritual exorcists!

Jewish Apocryphal Mysticism Literature

Students in graduate studies are sometimes appropriately introduced to Gustaf Aulén's *Christus Victor* and Paul Tillich's *The Interpretation of History*, but being in a "school of biblical studies emphasizing inductive exegesis,"³ where critical exegetical biblical criticism of Scripture was the foundation of the curriculum, little time is given to the *systematic theological study of the underworld occult of the "gods"* against whom Moses and the Old Testament prophets repeatedly cried out emphasizing there was only *one Lord, the God of Israel!*

In my post graduate studies in South Africa, with three degrees in Systematic Theology culminating in a PhD, my focus gradually turned toward *apocalyptic eschatology* and Wolfhard Pannenberg's *historical approach* to Jesus' resurrection. My dissertation was titled *The Theology of Wolfhard Pannenberg as a Reaction to Dialectical Theology*. My initial primary attention was directed toward Wolfhard Pannenberg's response to the theology of Karl Barth's and Rudolf Bultmann's rejection of nineteenth century Hegelian views of history and faith, their reaction to the predominant views of nineteenth liberal thought. *Neo-orthodoxy* was the nomenclature given to their theology otherwise known as *Dialectical Theology which was seen by some as a "revival," of a return to a category of orthodox theology*. To my recollection, *neither Barth nor Bultman focused their theology on Jewish Mysticism*. Thus, little reading and research was devoted in my overall post graduate curriculum, or in my dissertation, to Jewish or Near-Eastern Mystical religion. I knew such apocryphal literature existed, of several versions of the apocrypha, but in the conservative community circles in which I first studied theology, Jewish Apocrypha was only of marginal interest.

Jewish Apocryphal Enoch-Metatron Tradition

In 1992, a new student enrolled in the College of Biblical Studies, Dr. Andrei Orlov. He had arrived from Moscow with a PhD in Sociology. His expressed desire in coming to the USA and Abilene Christian University was to study *Western Spirituality!* In his first graduate class, a course in *Revelation*, Orlov presented me with a book by Mikhail Bulgakov, *The Master and Margarita*. His terse statement "*read book*" carried with it a serious tone! At first glance, or perfunctory reading, it made little sense until I researched its origins; Moscow, 1917, the Russian Bolshevik Revolution. Reading between the lines it revealed a remarkably *apocalyptic* message. I recalled that traditionally the apocalyptic genre was the child of *persecution* and *oppression*, obviously this was the case in Russia ca. 1917! The dearth of apocalyptic experience in the USA was directly related to the fact that although the founding of the nation took place in a *revolution against a foreign power*, Great Brittain, the bulk of the literary genius resulted in political debates, not cries for freedom. Apocalyptic simply was not an American occupation!

³ At Abilene Christian College/University, 1965-68 I was fortunate to study under several internationally recognized New Testament biblical scholars, Professors Abaraham Malherbe, Everett Fergusson, J W Roberts, and Neil Lightfoot, all proficient inductive exegetical biblical critical scholars. Very little time was given at the undergraduate level of our university education to Systematic Theology, ancient Hebrew traditions, or the Babylonian, near-eastern, and Hebrew dynamics of the Jewish, and Old Testament texts.

Orlov's personal study soon developed into the field of Enoch/Metatron. His research in Slavonic Enoch and the impact of such studies on biblical theology was a new experience for me. Consequently, Orlov the student became Orlov, my tutor! He introduced me to a library of Jewish Mystical thought which had been ignored, or bypassed, in my earlier theological education.

A recent study of demons and demonology in Mark's Gospel demonstrated the impact the dimension of Jewish Apocryphal Mysticism has had on my theology. It has opened for me a new and deeper understanding of *God, gods, Satan, Watchers, Nephilim, and demonology!*

As I progressed in a study of Mark and demons in a Jewish and Roman *demonized worldview*, or *subliminal spirit worldview*, it became clearer that the Jewish Apocryphal Mystical worldview, and demonism, needed more attention on my part. The characters, Enoch, Azazel, Metatron, Nephilim children of angels, sons of the gods, women the daughters of men, and watchers functioning in this subliminal spirit worldview, needed a *clearer identity!*

Although I had previously recognized that the *protagonist*⁴ in any narrative of *redemptive* theology and *demonology* is the *Devil, Satan, and his lesser gods and demons* who are determined to undermine God's eternal plan for his creation. An interesting narrative in both Matt 12 and Mark 3 citing a charge the Pharisees made regarding Beelzebul, and Jesus' response regarding the Holy Spirit and salvation, speaks to this point. This Beelzebul demonology reference indicated that I needed a more informed definition of demonology! I recognized that the *antagonist* in this mystical drama is God the Father, the LORD YHWH, who through Jesus Christ, the Holy Spirit, and faithful disciples of Jesus, opposed and defeated Satan and his work. The depth of this *subliminal demon worldview* needed clarification in my theological vocabulary. I am obviously confessing a serious weakness in my theological world, but how many members of evangelic churches, who believe in the sovereign power of Jesus, have read *1 Enoch*, the *Sybilline Oracles*, or the *Testament of Levi*?

Being a scholar specializing in New Testament literature and theology with an inclination toward Pauline and Synoptic Gospel literature, and *apocalyptic eschatology* as in *Revelation*, my interest and study of Jewish mystical apocryphal "symbols," *piqued!*

Recently the "subliminal" underworld surfaced more in focus when researching demons in the Gospel of Mark. It is obvious from a casual study of Mark that demons and demon possession dominate Mark's Gospel. Demons appear all over this narrative in which the expression *immediately* is present in almost every powerful activity of Jesus. He *expels demons, challenges demons, castigates demons, defeats demons, and condemns demons* in almost every chapter.

Demons must have been a significant concern to Mark, but to many today they are more of a novelty that fades in the rich narrative of Jesus' power, which narrative is the prime concern of Mark!

The questions that arose in my study of Mark was "*where or how did Mark, considered by most scholars today to be the first of our canonical Gospels to be written, receive his knowledge of demonology that permeated his Gospel narrative with such power.*" The normal evangelical response has been, "by revelation from God through Holy Spirit inspiration"!

This response arises from either an ignorance of the prevalence of Jewish Apocryphal Mystery traditions and literature, after all, Enoch who only recently appears on our scholarly screens, had been circulating in the Jewish world for over 100 years!

⁴ Miriam-Webster Dictionary, *protagonist* and *antagonist*. "The protagonist of a play, novel, is presented as involved in a struggle of some kind, either against someone or something else... So the protagonist is the "first struggler", which is the literal meaning of the Greek word *prōtagōnistēs*. A character who opposes some "hero" is the *antagonist*, from a Greek verb that means literally "to struggle against".

Or, it was ignored because it did not fit into a traditional theology of inspiration and inerrancy that had become fundamental to evangelical theology!

I have come to realize that the story of the Devil, Satan, and demon possession in our Scriptures is like a *detective mystery*! The Judeo-Christian literature on demons and evil spirits is historically and theologically *vast, broad and deep*! Opinions differ widely regarding many details in the *mystery* of demons, but one thing surfaces, ***one cannot summarily dismiss the ageless and global trajectory of demons in human history and religion, and our Christian curriculum!***

John H. Walton observes, “Finally, ‘the fact that [good and evil spirits warring against each other] constitutes a central component of Scripture’s understanding of God and the cosmos should surely inspire us to do so.’ *Statements like these seem to suggest that a major purpose of the Bible is to teach about demons, and that the Christian worldview simply cannot function without them.*”⁵

My theological career has been almost exclusively devoted to New Testament theology. I have been keenly aware of the profound role the Old Testament literature and the Jewish apocryphal eschatological corpus had in shaping the thinking of New Testament *eschatology* as in *Revelation* and other New Testament texts.

But, demons were not present on my apocalyptic eschatological screen!

Consequently, I have previously not engaged seriously in research of the world of Jewish Apocryphal Mystical *literary traditions*, and the impact this tradition had in shaping the religious world addressed in the *Tanakh*, our Old Testament. Furthermore, I have been aware of what is commonly described as the *pre-historical period* of the Hebrew and Jewish oral and literary traditions, Genesis 1-11⁶, but have accepted the concept as an obvious element.

Enoch and Metatron were mysterious names that kept appearing, but remained an interesting superficial mystery. Orlov’s studies which resulted in *The Enoch-Metatron Tradition, Texts and Studies in Ancient Judaism*, helped me refocus my Biblical microscopic onto a telescopic screen!

I had been aware of the challenge for biblical exegesis of the *Masoretes* who explored the post destruction documents and traditions of the Temple in Jerusalem producing what we know of as the Masoretic text, a fundamental basis of our current Judeo-Christian “Old Testament.”

The oldest Masoretic text we have is the Leningrad Codex, a complete manuscript of the Hebrew Bible in Hebrew. According to its inscription at the end of the manuscript it was produced in Cairo ca. 1008 CE, and has been housed at the National Library of Russia in Saint Petersburg since 1863.

The Masoretic Text is the basis for most recent Protestant translations of the Old Testament such as the Revised Standard Version, English Standard Version, New American Standard Bible, and New International Version.

For many of the *fundamental evangelical inspiration and inerrancy persuasion* of the Bible, the Hebrew text of the Pentateuch had been considered as *written by Moses*. There was little appreciation of the fact that the *Hebrew script* of our common Christian Old Testament, the *Masoretic* Old Testament, produced ca. 700-1000 CE, was not in existence when Moses was leading Israel out of Egypt into the Promised Land! Whatever Moses wrote and handed down to Israel before entering the Promised Land, ca. 1400 BCE, it could not have been in the Hebrew script of the Masoretic text.

This observation does not invalidate the reliability of the Masoretic text! The discovery of the Dead Sea Scrolls, ca. 1947, and translation research of the Greek Septuagint of the Old Testament, possibly produced ca 3rd century BCE in Egypt, have confirmed the accuracy of the Masoretic text.

⁵ Walton, John H. & Walton, J. Harvey. *Demons and Spirits in Biblical Theology*, p. 10. Emphasis, IAF.

⁶ Walton, John H., *New Explorations in the Lost World of Genesis: Advances in the Origins Debate*.

“The Great Isaiah Scroll is one of the seven Dead Sea Scrolls that were discovered by Bedouin shepherds in 1947. discovered near Qumran, located on the West bank of the Dead Sea in Israel. The scroll, dated ca. 200 BCE, is written in a Hebrew text and contains the entire Book of Isaiah from beginning to end, apart from a few small, damaged portions. It is the oldest complete copy of the Book of Isaiah, being approximately 1000 years older than the previous oldest Hebrew manuscripts known before the scrolls discovery. It is also notable for being the only scroll from the Qumran Caves to be preserved almost in its entirety.”⁷

Approximately 20 years ago, in a casual conversation, Dr. Mark Hamilton, a distinguished Old Testament scholar, PhD in Old Testament and Ancient Near-Eastern languages from Harvard University, was asked what most would consider a simple question! It turned out to be simple in many ways! Dr. Hamilton was asked when Moses wrote the Pentateuch. The question was not intended to elicit a deep theological response. In a casual style the person asking the question was merely asking when Dr. Hamilton thought the Pentateuch had been written. A typical superficial “ignorant” question from a New Testament student of Systematic Theology! You do not ask Harvard University alumni simple questions!

Dr. Hamilton’s response was “*Moses did not write the Pentateuch!*”

Well, if Moses did not write it, who did? And which Pentateuchal tradition of the Old Testament are we addressing?

Since that “learned response” to a superficial question, we have been introduced to an encyclopedic world of the transmission of Old Testament traditions, and Jewish Apocryphal Mysticism!

Dr. Andrei Orlov, ca. 2005, unleashed a “volcanic eruption” of the *Enochian-Metatron* tradition into our formerly limited “canonical” library!

As a result of some serious reading and research I have come to realize that our New Testament literature manifests a *depth aroma of the mysteries*, the *Jewish Apocryphal Mysteries*, which cannot be ignored at any depth in research of Synoptic Gospel traditions and Pauline theology.

Myth and Mythological

Since the term *myth* is common in most Jewish and Christian Apocalyptic narratives it is necessary that we comment on the term and concept in religious contexts.

A brief explanation of the concept of myth is that the *information* contained in the narrative represents communication of *celestial or spiritual information* that can be either good, helpful, or bad.

Myth expresses *information* that is *important to faith* but cannot be expressed in *human rational or linguistic forms*. *Myth* functions primarily by *analogy, metaphor, symbolism, literary or in dreams*, explaining *celestial or other-worldly information*, to *communicate complex spiritual ideas* that literal language cannot fully capture, for assistance to humans.

Myths provide models of behavior, illustrating virtues and vices through divine or heroic figures.

By retelling myths, religious communities reinforce their collective identity and pass on traditions across generations

The term myth in religious communication is *not about fanciful stories* or ancient legends.

Myth is a powerful tool for conveying deep truths, shaping belief systems, and structuring communal identity.

Myth should not be interpreted as conveying lies or falsehoods.

⁷ Leon Levy Dead Sea Scrolls Digital Library, Israel Antiquities Authority, and several other Dead Sea sources.

In scholarly and religious contexts, *a myth is not necessarily untrue*. It's a *symbolic narrative* that *expresses foundational truths*. It can be viewed as sacred Storytelling.

Myths often explain the *unexperienced origins of the world, sinful or sacred humanity, divine moral values*, and *divine beings* such as *gods, greater of lesser; angels, good or bad*.

Myths encode the values, fears, and hopes of a community, offering a shared divine/human framework for understanding life and the cosmos.

A summary of myth

Myth is a Form of Religious Communication. Antiquity uses myth to teach children (the fairy story) and then to teach adults (philosophical allegorizing). The NT, however, is from first to last the narration of facts. The form may vary (cf. the Synoptists and John), but the theme is always what God says and does.

Myth functions as parable. In its later stages paganism uses myths as parables. The NT, too, is full of illustrations, but these are pure parables that never lay claim to historical truth but are likenesses of the kingdom. In the long run, they can be dispensed with (Jn. 16:25).

Myth is symbolic. Paganism finally regards myth as a symbol of eternal realities. In the NT, however, the central symbol is the harsh reality of the cross, which cannot be divorced from its personal representative and its historical setting, with which no myth can be integrated, and on which no myth can be imposed.

Myth functions in two ways in an attempt to bring vital information into the context of the biblical data. *First*, by construing myth as an account of facts in the divine realm. *Second*, by regarding the gospel as *fulfilled myth*. But this is to presuppose that *myth is not just a product of human longing* to bring the mythical narratives into the prophetic theologians of the Old Covenant.

The Gen 6:1 and Enochian Watchtower myths⁸

In a later section of this paper we will briefly explore Gen 6:1 and 1 Enoch 6:1-6, and the negative impact of the “Watchers” who are revealed as the corrupters of God’s system. We will explore how the Watcher myth of the Enoch traditions are subliminally indicated in Gen 6:1-4, Dan 4:13, 17, 23, the Old Testament Prophetic system which predicted Jesus as the one who would set things right again by reversing the curse of the Watchers on Mount Hermon in this mythological narrative. Subliminal themes of the Enochian myth are found in the New Testament, Jude 14, 15; Heb 11:5; Luke 3:37; 1 Pet 3:19; and 2 Peter 2:4ff.

I am fascinated by the title of Michael Heiser’s book *Reversing Hermon, Enoch, the Watchers, and the Mission of Jesus Christ*. Heiser implies that God began *reversing the Watcher Hermon process* to be finally fulfilled in Jesus Christ’s death, resurrection and final coming and judgment.

A personal benefit of this study has been a deepening awareness of the impact the *ancient mythological views of gods and demonology, Babylonian, Near-eastern, Roman, and Greek mythology* had on the development of Jewish and Christian literature and theology. After all, the oral and written myths and traditions were the religious and cultural *tradents* of our Jewish Apocryphal Mysticism.

Although Michael Heiser has made a convincing argument for the relationship of Enoch to Gen 6:1 and the Watchers, his “statements” regarding Enoch possibly having been read or known by Jesus and the Apostles reflects what I see as a weakness in Heiser’s *speculative* “statements.”

⁸ In light of the above discussion of myths his should not be interpreted as implying that the “truths” conveyed in the Genesis and Enochian narratives are not true or factual, only that being celestial otherworldly information the narratives have to be conveyed in “celestial” terminology.

Heisner repeatedly makes such “assumptions” which become fundamental foundations for his arguments, *circular logical fallacy arguments!*

Shadowing Heisner, Dr. Amy Richter, Episcopal preacher, with a Ph.D. in New Testament Theology from Marquette University, published *Enoch and the Gospel of Matthew* in which she describes the impact of Enoch on Jesus’ genealogy, and other implications in Matthew’s Gospel. An interesting read!

Orlov, Heisner, Richter and other scholars of the Enochian Jewish Apocalyptic Mysteries have brought these traditions to the fore of both Old and New Testament studies, enriching our commitment to the value of these deeply religious mythological traditions.

1. If my discussion of the *demon mystery* bothers you then you can do what I often do, “read the last chapter first” and *spoil the mystery!* One former student in Revelation questioned the mystery of the book of *Revelation*. After being convinced to read the book, he concluded after reading the last chapters of the mystery, Rev 20, 21, “**We Win!**”

I take advantage, or abuse, T. S. Eliot’s *Little Giddings* comments, “*What we call the beginning is often the end, And to make an end is to make a beginning,*” or as I express it, “*the end is in the beginning!*”

Perhaps, slipping back into my eschatological theology, I like Wolfhardt Pannenberg’s concept, “*appearance ‘the present’ as the arrival of the future!*” Transposing Pannenberg on to Gen 6:1 and the Watchers, I see the Enochian Myth, explaining the repeated “origin” of sin and redemption, past or present, with “Reversing Hermon” implications, expressing “Watcher warnings” and hope for the future.

Enoch-The Watchers, Gen 6:1-8, “Reversing Hermon”

The traditions entrenched in the title of this section, *Reversing Hermon*, *amplify* the mysteries revealed in the literary tradition of the *Watchers* of Enoch and Gen 6:1-8!

The term Watchers is found in our Old Testament at Dan 7, where Daniel, Belteshazzar, is called by king Nebuchadnezzar to explain a mysterious dream he had which his own magicians and astrologers could not explain. It is interesting that in Dan 7 the watchers are set in the context of astrology and magicians and Daniel, Belteshazzar, who Nebuchadnezzar considers a supreme magician and astrologer with access to the most high God.

Later in Luke we notice the role of the astrologers from the east predicting the birth of Jesus, the one who will defeat the Watchers of Daniel and Enoch!

Dan 4:9-18

“O Belteshazzar, **chief of the magicians**, because **I know that the spirit of the holy gods is in you** and that no mystery is difficult for you, here is the dream which I saw; tell me its interpretation.

¹⁰ The visions of my head as I lay in bed were these: I saw, and behold, a tree in the midst of the earth; and its height was great. ¹¹ The tree grew and became strong, and its top reached to heaven, and it was visible to the end of the whole earth. ¹² Its leaves were fair and its fruit abundant, and in it was food for all. The beasts of the field found shade under it, and the birds of the air dwelt in its branches, and all flesh was fed from it.

¹³ “**I saw in the visions of my head as I lay in bed, and behold, a watcher, a holy one, came down from heaven.** ¹⁴ He cried aloud and said thus, ‘Hew down the tree and cut off its branches, strip off its leaves and scatter its fruit; let the beasts flee from under it and the birds from its branches. ¹⁵ But leave the stump of its roots in the earth, bound with a band of iron and bronze, amid the tender grass of the field. Let him be wet with the dew of heaven; let his lot be with the beasts in

*the grass of the earth; ¹⁶ let his mind be changed from a man's, and let a beast's mind be given to him; and let seven times pass over him. ¹⁷ The sentence is by the decree **of the watchers, the decision by the word of the holy ones, to the end that the living may know that the Most High rules the kingdom of men, and gives it to whom he will, and sets over it the lowliest of men.** ¹⁸ This dream I, King Nebuchadnezzar, saw. And you, O Belteshazzar, declare the interpretation, because all the wise men of my kingdom are not able to make known to me the interpretation, but you are able, **for the spirit of the holy gods is in you.**"*

The meaning of Nebuchadnezzar's dream is not the point in this discussion. The *watcher* is described as a holy one who brings a message of warning to Nebuchadnezzar for his arrogant pride! From this reference to watchers in Daniel we learn that the watcher is a heavenly person who comes from the most high God. He and his message are an *important warning* from God against sinful behavior.

The *mythical framework* of Daniel's *Watcher* warning theme is echoed in *Enoch's watcher* narrative which is subliminally found in Gen 6:1-4. The warnings and fallout depicted in the mythological framework of these accounts lead into the Genesis narrative of the Noah and the flood, Gen 9 and 10, followed the Tower of Babel, Gen 11:1-9, and the sexual sinfulness of Noah's son, Shem, Gen 11:10-26 all spiral out of the sinfulness and judgment of the Watchers, **Enoch 6:1-6**, the sons of God, and the daughters of man. The condemnation of the sin and curse of the Watchers on Mount Hermon, reflect in mythological images the serious judgment by God against the sinful nature of men who have rejected God.

In addition to the biblical discussion, the concept of Watchers is evident in the Book of Enoch, which describes them as angels who descended to earth, took human wives, which led to the birth of the Nephilim, a race of giants. This mythological narrative raises questions about the nature of angelic beings and their interactions with humanity, emphasizing the importance of living righteously under divine oversight.

My understanding of the term "watchers" in the Daniel, Enoch, and New Testament symbolizes God's sovereignty and accountability, reminding Jewish and Christian believers of the moral order required and maintained by God.

Observations of the Watchers from several sources in Enoch of the Watchers.

There are several excellent studies of Enoch, the Watchers, and their relationship to Scripture, notably Gen 6:1-8. I have found the following to be helpful, Paul C. Schneiders, *The Books of Enoch*⁹, Joseph Lumpkin, *The Books of Enoch: The Angels, The Watchers and The Nephilim*, and Michael S, Heuser, *Reversing Hermon: Enoch, the Watchers, and the Forgotten Mission of Jesus Christ*.

Apparently, the Watchers in the *Book of Enoch* were a group of angels who played a central role in one of the most dramatic and controversial stories in ancient Jewish literature. The term "Watchers" comes from the Aramaic word *'iyrin*, meaning "awake ones"—a reference to their vigilance as divine beings. According to Enochian tradition they were originally sent by God to *watch over humanity*, acting as *guardians or observers*.

According to the *Book of Enoch*, a group of 200 Watchers descended to Earth and *violated divine law*, taking human women as wives and fathering children with them. They taught *forbidden knowledge* to humans, including illicit sex, astrology, weapon-making, and sorcery.

⁹ Paul C. Schneiders, *The Books of Enoch: Complete edition: Including (1) The Ethiopian Text; The Slavonic Secrets; The Hebrew Version*, International Alliance Pro-Publishing, 2012.

The offspring of these mixed births were the *Nephilim*, described as giants who brought chaos and violence to the world. God condemned the Watchers for their rebellion.

The archangels, Michael, Raphael, and Gabriel, were tasked with punishing them. The Watchers were imprisoned in *Tartarus*, a deep abyss, held until the final judgment.

The *Nephilim* were destroyed in the Great Flood, which was sent to cleanse the Earth of their corruption. Unfortunately, according to tradition, some undefined *Nephilim* returned after Noah's Gen 7 flood to be a plague on God's purposes.

The *Book of Enoch* is not part of the standard biblical canon for most Jewish and Christian traditions. However, *Enoch* was influential in early Jewish thought and is referenced in some New Testament writings, such as the Epistle of Jude.¹⁰

The "*Book of Enoch*" comes in three parts, *1 Enoch*, the Ethiopic book of Enoch; *2 Enoch*, the Slavonic Enoch; and *3 Enoch*, the Rabbinic Enoch. The 3 books are considered to have been written between 300 BCE and 100 CE. Jewish tradition attributes the "writing" of the books to have originated from Enoch in heaven sometime after his "ascension" Gen 5:24.

Enoch 6:1-8.

*"1. And it came to pass when the children of men had multiplied that in those days were born unto 2. them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men 3. and beget us children.' And Semjâzâ, who was their leader, said unto them: 'I fear ye will not 4. indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations 5. not to abandon this plan but to do this thing.' Then sware they all together and bound themselves 6. by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn 7. and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Samiâzâz, their leader, Arâkîba, Râmêêl, Kôkabiêl, Tâmiêl, Râmiêl, Dânêl, Êzêqêel, Barâqijâl, 8. Asâêl, Armârôs, Batârêl, Anânêl, Zaqîêl, Samsâpêel, Satarêl, Tûrêl, Jômjâel, Sariêl. These are their chiefs of tens."*¹¹

Gen 6:1-4.

"When men began to multiply on the face of the ground, and daughters were born to them, ² the sons of God saw that the daughters of men were fair; and they took to wife such of them as they chose. ³ Then the Lord said, "My spirit shall not abide in man forever, for he is flesh, but his days shall be a hundred and twenty years." ⁴ The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. These were the mighty men that were of old, the men of renown."

The next paragraph of Gen 6:5-8 serves as a commentary on this enigmatic epic of the *sons of God and the of men*. *"The Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. ⁶ And the Lord was sorry that he had made man on the earth, and it grieved him to his heart. ⁷ So the Lord said, "I will blot out man whom I have created from the face of the ground, man and beast and creeping things and birds of the air, for I am sorry that I have made them." ⁸ But Noah found favor in the eyes of the Lord."*

¹⁰ Cf. www.biblewings.com, www.thecollector.com.

¹¹Schnieders, Paul C.. *The Books of Enoch: Complete edition*.

The results of the *Watchers' disobedience and sin* which corrupted their generation brought God's curse and judgment on his creation described in **Gen 6:9-7:24**, the Noahic flood, God's action to purge and redeem his creation.

A theme establishes in **Gen 3:1-24** with Adam's and Eve's sin, judgment, purging, and a new beginning promised, demonstrating God's love for his creation was being described in vivid details. This theme of man's rebellion, sin, judgment and redemption was the motif of God's redemptive love that was fulfilled in Jesus' death and resurrection and will be finalized when God again will judge his creation for their disobedience and sin, but send his redeemer Son to ultimately save his people, 1 Thess 4:13-5:11, Paul's account of the final act of redemption in Jesus' "*second*" coming.

The enigmatic theme wrapped up in Daniel and Enoch's Watchmen¹², referenced in Gen 6:1-8, might not be as clear to those unfamiliar with the original languages of Genesis and Enoch and the treasured Jewish corpus of deeply religious mysteries which we today call *Jewish Apocalyptic Mysticism*. It is apparent that the writers of our Gospels and Apostolic Epistles knew these "Jewish Apocalyptic Mystery" themes well since they repeatedly cited them in various forms in our New Testament, cf. Jude 8 and 14, 2 Pet 2:10-15, Rev 20:10, *passim*, *Tobit*, *Testament of Levi*, Sybilline Oracles, 1 Enoch 18:12, Similitudes of Enoch 53 and 54.

Although Michael Heiser in his challenging, but enigmatic book¹³, *Reversing Hermon, Enoch, the Watchers and the Forgotten Mission of Jesus Christ* has seen in the Enochian narrative the reversing of the rebellion of the Watchers and God's judgment of sin on Mount Hermon, where the 200 Watchers committed their covenant to sin, Heiser has focused our attention on the Enochian tradition as an early commentary of Gen 6:1-4 and the Noahic flood.

Questions in this discussion arise over which tradition predated the other, Enoch or Genesis 6! Or perhaps whether there may have been other traditions that influenced both!

For the purpose and scope of this brief study that debate is interesting, but I am more concerned in drawing attention to the fact that there is an impressive record of the fact that our canonical Scriptures, Old and New Testament were written by authors, or tradents, which we accept as having spoken empowered by the Holy Spirit, 2 Pet 2:20. This inspiration does not imply a dictation theory, or one that suggests these authors received their mysteries merely by Holy Spirit revelatory activity. It merely implies that their writings should be read and accepted as being in keeping with God's will and purpose, both themes inherent in our attitude toward *how* or *where* our authors got their information, possibly some trusted oral or written traditions.¹⁴

The Oral and Literary Discussion of Demons and Demon Possession!

These lecture or study notes have been prepared from a variety of resources for the purpose of providing information for a study and lectures on *demonology*¹⁵.

Bible believing Christians have to examine the demon texts carefully through at least two lenses, the *historical* question, *did these things happen in history*, and the *theological* question, what purpose did they serve, recognizing that *demon* or *evil spirit possession* was for several reasons a

¹² We make no reference here to the order of these traditions other than to demonstrate that they speak of Watchmen sent by God who fail through sinful appetites to fulfill their ministry, and of God's constant process of redemption.

¹³ I believe Heiser has read more than is necessary into the astronomical images relating to Jesus' birth, although Dr. Amy E. Richter, *Enoch and the Gospel of Matthew*, is in some agreement with Heiser.

¹⁴ I recommend the several writings by John H. Walton, as in *The Lost World of Scripture*.

¹⁵ Cf. The bibliography of this study.

serious religious concern in both the Old and New Testament believers. The proliferation of the demonic oral and literary traditions support this observation.

The obvious preponderance of demons in the Jewish oral and literary traditions should imply that Jesus and the early Christian writers, notably our canonical Gospel and Epistle writers, took demons and demon possession seriously.

The word *δαίμων, daímōn*, a Greek word, is not specifically mentioned in the Hebrew Old Testament where *demons* are referred to as *evil-spirits*.¹⁶

Evil spirits are described in the New Testament as *demons, δαίμων, daímōn, or δαιμόνιον, daimonion*, a diminutive form of *δαίμων, lesser gods*.

The word *demon*, was in general usage much earlier than the Judeo-Christian Scriptures as in the *ancient middle-east traditions*. Demons are found in *ancient classical Greek, Babylonian, Assyrian, Persian, and Roman traditions*¹⁷. They are referred to *lesser divine beings, gods of some kind, good or evil*, implying *a divine status as a lesser god*, hence an *evil spirit, created by God as a heavenly spirit as part of his heavenly court*. Some of these *heavenly divine lesser spirits rebelled against God* and sought to destroy his creation.

The history and theology of the concept of demons is of such a nature among ancient and modern cultures that to ignore or bypass a study on demons and demonology is tantamount to denying a major feature in human history. As I have researched the impressive resources, acknowledging the confusing conclusions proposed by scholars and cultures through the ages, making it difficult to arrive at a firm statement of belief, I am impressed by the fact that the historical range of the topic, and the cultural diversity, leave one that somehow demons and demon possessions must be taken seriously.

It is common among ancient cultures, as in Jewish mystery religious traditions, such as *Enoch*¹⁸, to describe a *heavenly court* as comprised of *spiritual beings*, “lesser gods,” like archangels and angels, some of whom were respectful of their ultimate divinity as in YHWH and ALLAH, some of whom rebelled against their “higher God,” as in Satan, and were judged as *evil spirits, demons*, opposed to God and his purpose.

2 Peter 2:4, “*For if God did not spare the angels when they sinned, but cast them into hell and committed them to pits of nether gloom to be kept until the judgment.*” However symbolically one may take such “*illocutions*¹⁹,” *theological message, the “locutions,” vehicle of communication, the text or oral tradition* for example, the *message, “illocution”* is clear, *rebellion against God, either in the heavenly court, or in the human court*, expressed culturally according to a tradition, has its consequences.

Jude 5-7, “*Now I desire to remind you, though you were once for all fully informed, that he who saved a people out of the land of Egypt, afterward destroyed those who did not believe. ⁶ And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day; ⁷ just as Sodom and*

¹⁶ The almost exhaustive research and publication of the Hebrew and Greek words translated demons or evil spirits should indicate that the concept of demons must be taken seriously with some openness to the historical and cultural setting of the texts. Cf. John H. Walton’s considerable publications on the topic of interpreting ancient documents.

¹⁷ Vos, Nienke and Otten Willemien, *Demons and the Devil in Ancient and Medieval Christianity*.

¹⁸ *The Book of Enoch, 1 Enoch*, is an ancient Jewish apocalyptic religious text, ascribed by tradition to the patriarch Enoch who was the father of Methuselah and the great-grandfather of Noah. *The Book of Enoch contains unique material on the origins of demons and Nephilim*, why some angels fell from heaven, an explanation of why the Genesis flood was morally necessary, and a prophetic exposition of the thousand-year reign of the Messiah. *Wikipedia*, www.earlyjewishwritings.com.

¹⁹ John H. Walton, *The Lost Word of Scripture, Ancient Literary Culture and Biblical Authority*, InterVarsity Press 2013.

Gomorra and the surrounding cities, which likewise acted immorally and indulged in unnatural lust, serve as an example by undergoing a punishment of eternal fire.” Careful research of Jude indicates that Jude was familiar with Ancient Jewish Apocryphal Mysticism, citing from the *Assumption of Moses*, and *Enoch*.

Scholars count the word **demon** in the New Testament in its various forms approximately 75/80 times, with 21 direct mentions as *demon*, *δαίμων*.

The apostle John, in Jesus’ extended discourse with a Jewish crowd, including Scribes and Pharisees, acknowledged the existence of the Devil and his servants, described the Jewish opponents to Jesus as *children of the Devil, the father of those who refuse to accept Jesus as the divine son of God*, **John 8:44**, “***You are of your father the devil, and your will is to do your father’s desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies.***”

In the synoptic Matthean text to **Mark 3:20-30**, **Matt 12:22-45**, Jesus responded to the Scribes’ and Pharisees’ who charged that *Jesus was casting demons out by the power of Beelzebul, Satan*, chief of demons! This led to a scathing rebuke by Jesus when they charged Jesus that in his action of casting out demons, *by the power of the Holy Spirit*, he was doing so by the power of Beelzebul, Satan, as he was *introducing, inaugurating, the kingdom reign of God*, not of Satan.

Note especially at Matt 12:28, Jesus’ miraculous powers were associated with the working of the Holy Spirit, announcing the inauguration of the kingdom of God, meaning that the βασιλεία, basileía, royal dominion, reign of God, was imminent in his person.”

In this discussion Jesus taught that sinning against Jesus, blasphemy, was bad judgment, but sinning against the Holy Spirit is unforgivable! This emphasizes the role of the Holy Spirit in the forgiveness of sins, in salvation, and the kingdom.

At **John 3:1-15** John records Jesus discussing the *kingdom and eternal life* with Nicodemus, stating that *entrance into the kingdom and eternal life* were empowered by the Holy Spirit. Cf. also **Acts 2:38**, “*repent and be baptized and receive the Holy Spirit*” in salvation. Paul also stated at **2 Thess 2:13**, that *sanctification came by the Holy Spirit*. Thus, **rejecting the working and power of the Holy Spirit meant no forgiveness of sin!**

In several New Testament texts we learn that *the Holy Spirit is the power of life*, **2 Cor 3:6**. Hence, the Holy Spirit was associated with the *inauguration of the kingdom, eternal life*, and the *forgiveness of sins*.

Denying the working of the Holy Spirit has *serious eternal consequences*, hence, the Scribes and Pharisees attributing Jesus’ power with the power of Beelzebul rather than by the power of the Holy Spirit were judged by Jesus with serious consequences, *there can be no forgiveness of sin*.

One can gather from this exchange that if the Holy Spirit of God is real, then the evil spirit of Beelzebul must also be real!

The point of these important teachings by Jesus and the apostolic writings is that the Holy Spirit, not Beelzebul, was indelibly associated with Jesus’ judgment and exorcism of demons!

Jesus accepted and healed people who were demon possessed, that is, **possessed by evil spirits/demons, all who were servants of Satan**. However, by the divine power Jesus possessed during his earthly ministry, which he imparted to his disciples, **Jesus was able to overpower demons and their Satanic powers, that is, any powers Satan used to attempt to destroy the validity of Jesus’ kingdom ministry, and the power of his word**.

The dynamic ultimate victory of Jesus and Christians over Satan and his demonic spirits lay in Jesus’ triumphant victory over Satan on the cross and in his resurrection from the dead.

*In Jesus' death on the cross and his resurrection from the dead **the bond Satan held over humanity, death through sin, was cancelled by his atoning redemptive death.***

*The power Satan **held over humanity due to sin was decisively defeated, cancelled, and destroyed at the cross where Jesus paid the penalty for human sin.***

*“On the cross, Jesus took upon Himself the full punishment for human sin, death. The Bible describes this as God canceling the “record of debt” or the legal claims Satan had against humanity because of sin, **Col 2:13-14**. This debt was nailed to the cross and set aside, removing Satan’s only valid weapon: the accusation of unforgiven sin. Without this, Satan can no longer condemn believers before God, **Rom 8:31-34**, effectively disarming his power to accuse or condemn, **Col 2:15**.*

Heb 2:14 and **1 Cor 15:51-58** explain that Jesus took on human flesh and blood so that *through his death and resurrection* he could destroy the power and hold of Satan, the devil, over humanity. *By defeating Satan in his death and resurrection* Jesus removed the *sting and consequences of death* rendering Satan powerless to hold believers under the slavery of sin.

Though Satan still exists, *the cross and resurrection represent the definitive victory over his power*. Believers are called to live empowered by faith in Christ’s victory, resisting Satan’s schemes and walking in the freedom achieved on the cross. The name, person, of Jesus is powerful, and James 4:7 informs us that Satan will flee when resisted in Jesus. By being baptized by faith into Jesus Christ, **Rom 6:1-11**, **Col 2:12-15**, believers share in the death and resurrection of Jesus and in his victory and authority over Satan. *“Jesus disarmed the principalities and powers and made a public example of them, triumphing over them **in him**.”*

The cross of Jesus was not a defeat, its victory was established by his resurrection. Furthermore, it demonstrated God's ultimate act of love and power, turning the devil’s evil intentions into triumph. By taking our sin debt and dying in our place, *Jesus disarmed the devil, destroyed the power of death, canceled our condemnation, and won a public victory over Satan and his forces*. This victory reassures Christians of freedom from fear and eternal hope in God’s kingdom.

The miracles of demon exorcism reflected in Scripture must be seen in the light of God’s predestined redemptive plan in Christ, **Eph 1:3-11**, culminating in Jesus’ death and resurrection of Jesus as a triumphant victory and defeat of Satan.

Eph 6:10-12, ¹⁰ *Finally, be strong in the Lord and in the strength of his might. ¹¹ Put on the whole armor of God, that you may be able **to stand against the wiles of the devil**. ¹² For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places.”*

1 Peter 5:8, 9. *“Be sober, be watchful. **Your adversary the devil prowls around like a roaring lion, seeking someone to devour**. ⁹ Resist him, firm in your faith, knowing that the same experience of suffering is required of your brotherhood throughout the world.”*

Rom 8:35-39, *“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written,*

*“For thy sake we are being killed all the day long;
we are regarded as sheep to be slaughtered.”*

³⁷ *No, **in all these things we are more than conquerors through him who loved us**. ³⁸ For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, ³⁹ nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.”*

Summary to this Brief Study on Demonology

The theological context of **demons** and **demonology** is much larger than demons! Scripture reveals that *demons must be seen in the biblical context of Satan, the Devil, and evil spirits as rebellious fallen angels, judged by God who in the Christian age still attempt to destroy faith in Jesus and God.* However, they can be defeated in our lives through the power of Jesus' death and resurrection through faith in Jesus and being united with Jesus in being baptized into Jesus' death and resurrection, **rom 6:1-11, Col 2:12, 13.** They will ultimately have been judged by God to be condemned to hell together with his *fallen angelic disciples*, symbolically described in **Rev 20:1-10.**

Satan's *power through sin and death*, both physical and spiritual death, *was destroyed and negated by Jesus' atoning death on the cross, and his real resurrection to life.*

Demons as evil spirits opposed to Jesus and God appear in many forms, sometimes as *angelic agents of Satan, the Devil.*

Although *defeated by Jesus* in his death on the cross and in his resurrection to life, Satan continues to oppose God by tempting people to live contrary to God's word and instructions. With the aid of Jesus and the Holy Spirit, in the power of Jesus' death and resurrection, **Rom 6:1-11, Matt 6:13**, "*and lead us not into temptation, but deliver us from evil,*" **James 4:7**, "*resist the devil and he will flee from you,*" Christians can resist and defeat Satan, and *any evil spirit "demon,"* temptations in life through being *united with Christ through faith in Jesus* by being united with Jesus' death, resurrection in baptism, **Rom 6:1-11, Col 2:12 - 15**, "*and you were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead.*"¹³ *And you, who were dead in trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,*¹⁴ *having canceled the bond which stood against us with its legal demands; this he set aside, nailing it to the cross.*¹⁵ **He disarmed the principalities and powers and made a public example of them, triumphing over them in him.**"

Because of Jesus' victory over Satan on the cross and in his resurrection to life, Satan can be resisted and defeated in the Christian's life through faith in Jesus' death and resurrection, **1 Cor 15:51-58.**