

## Observations on Demon-Oppression, #2

In the NT, Jesus and the disciples were often said to “cast out demons”, and that was even part of Jesus’ commission to his disciples.

Demonic oppression is still real, and demons won’t leave if we deny them, ignore them, or just treat the symptoms. Casting out demons is a major part of the NT message, and is why we use the term “full-gospel” – meaning, not just salvation as forgiveness, but also including the Baptism in the Holy Spirit, physical healing, and deliverance from demonic oppression.

### Observations from Scripture (review from last time)

1. Jesus’ ministry was 3-fold (teaching, preaching the gospel of the kingdom, and healing)
2. His healing ministry also included the casting out of demons
3. Sometimes physical needs were addressed by healing, other times by casting out the demons that were causing the problem.
4. He did it simply, by speaking, commanding them to come out.
5. He did not need to be personally present to cast out a demon.
6. He said that healing/deliverance is “the children’s bread”. God wants to heal and deliver his own.
7. Demonic oppression was sometimes “passive” (e.g., deafness, blindness), but other times violent and aggressive (Gadarene demoniac, or the “lunatic son”).
8. Oppressing spirits often cause self-destructive and tormenting behaviors.

Also remember that when the KJV says “possessed with devils”, it would better be translated “oppressed by demons”, or “afflicted by demons”.

### Observations from Scripture (continued)

9. Observations from the Gadarene demoniac (Mk. 5:1-19, Lk. 8:26-40) or Gergesene demoniacs (Mt. 8:28-34)
  - Gergesa is on the eastern shore of the Sea of Galilee. Gadara appears from the map to be about 12-13 miles away, and 7-8 miles southeast of the Sea of Galilee. So it appears that the man was really from Gadara, but had been driven to the area of Gergesa.
  - Extremely anti-social behaviour – driven by demon(s) into the wilderness, wore no clothes, lived in the tombs, nobody could even pass that way (without being attacked).
  - Supernatural strength – was kept by chains and fetters, which he broke.
  - He had not one, but “many” demons. There was a “head-demon” who did the speaking, saying his name was “Legion”. A Roman legion was a military unit of 6000 men.
  - The demons would cause their host to self-destruct – the man would cut himself, and when the demons went into the swine, they plunged into the lake and drowned.
  - He was perhaps not constantly crazed – “for oftentimes it had caught him”. Maybe he had periods of rationality. Today we use terms like schizophrenia and bi-polar disorder.
  - After the demons left, he was sitting at Jesus’ feet, clothed, and in his right mind.  
Note that part of his affliction was to wear no clothes, but when he was delivered, he was clothed. It is often unclean spirits that prompt people to public exposure. Why do they dress (or undress) the way they do? Because they have unclean spirits. Those demons not only want to rob the person of their own dignity, but to tempt others to sins of sexual desire or perversion.
  - Luke reports the deliverance as a case of “healing”.
10. Another example of multiple demons is Mary Magdalene, “out of whom he had cast out seven devils” Mk. 16:9, Lk. 8:2

11. Sometimes the demons would immediately speak (through the person they were oppressing), because they recognized Jesus as the Son of God. Jesus ordered them to be quiet and come out.
  - The Gergesene men cried out, "What have we to do with thee, Jesus, thou Son of God?".
  - Mk. 1:23-27 – A man with an unclean spirit said, "Let us alone; what have we to do with thee, thou Jesus of Nazareth?". (Lk. 4:33-37 adds "I know thee who thou art; the Holy One of God.")
  - Mk. 1:34 – he suffered not the demons to speak, because they knew him.
  - Mk. 3:11-12 – When unclean spirits saw him, they fell down before him and cried, saying, Thou art the Son of God. And he straightly charged them that they should not make him known.
  
12. Sometimes the deliverance would result in a physical manifestation. (Mk. 1:26)
  - Lk. 4:35 – "Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.
  
13. Some demons fight harder against expulsion
  - Mt. 17:19-21 – Why could not we cast him out? And Jesus said unto them, Because of your unbelief ... Howbeit this kind goeth not out but by prayer and fasting. (Mk. 9:17-29) (and faith – vv. 17, 20)
  
14. Jesus gave authority to his disciples to cast out spirits.
  - a. Mt. 10:1,7-8 – He called his 12 disciples and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. ... And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. (also Mk. 3:14-15)
  - b. Mk. 6:7, 13 – sent disciple out in pairs with power over unclean spirits. They cast out many devils.
  - c. Lk. 9:1-2 – Jesus called his 12 disciples and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick.
  - d. Lk. 10:1, 17-20 – Jesus sent out 70 other disciples to go out and "heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you. In 10:17 it says they came back and said, Lord, even the devils are subject unto us through thy name. Jesus said "Behold, I give unto you power to tread on serpents and scorpions and over all the power of the enemy; and nothing shall by any means hurt you."
  
15. He included this in part of the Great Commission.
  - a. Mk. 16:15-18 – And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.
  
16. Jesus warned that a person receiving deliverance must be careful to then "fill up his house", or the spirit will return and his case will be even worse than before.
  - a. Lk. 11:24-26
  - b. Mt. 12:43-45 "Even so shall it be also unto this wicked generation." This ties it in to the context of vv.39-42, an evil generation that was not receiving his ministry. Although it can be true of an individual man, he was really speaking of how the nation would be worse off after having rejected him, which did happen.
  - c. While this admonition is obviously true, we must not let it keep us from casting out the spirits. There is no instance in scripture of a person being warned, "You better not get delivered, because it might get worse." Don't allow yourself to be robbed of deliverance out of a fear that it will just get worse. The answer is to get delivered and then use your freedom to "fill up your house" with the Holy Spirit and godly living.