

"The are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believer, and to feel an unhealthy interest in them. They themselves are equally pleased by both errors and hail a materialist or a magician with the same delight." C.S. Lewis, *The Screwtape Letters* 

Demons arebeings who joined Satan's rebellion, were cast from heaven along with him, and are his subjects and helpers in his program to God and His people. Now expelled from heaven, they make their abode in the heaven and appear free to coam over the universe – specifically, the		
1		clearly recognized the existence of demons.
	•	He recognized as the of a host of demons –
	•	A large part of His ministry involved demons from those
	•	He confirmed the fate of demons to be eternity in the
	•	He spoke of their existence to His
	•	He gave His disciples power to demons –
	•	He viewed His victory over Satan to also include victory over the
2. T	he	establish the existence of demons:
	•	There are references to demons in the Bible, most of them occurring in the N.T.
	•	All of the of the mention demons.

3. Names of demons in the O.T.:		
$\underline{\hspace{1cm}}$ (Deut 32:17; Ps 106:37) – conveys the idea of rulers or lords and relates to idols that represented demons		
(Lev 17:7; 2 Chron 11:15; 2 Kings 22:8; Is 13:21; 34:14) – "he-goats" and refers to goat-like conceptions representing demon-satyrs.		
(Ps 96:5; LXX 95:5) – identifies idols with demons and emphasizes the emptiness of an idol and how demons behind them are the real entities.		
$\underline{\hspace{1cm}}$ (Is 65:11) – the demon god of the Babylonians called "Fortune" and called the worship of Baal/Bel elsewhere.		
(Ps 91:6; LXX 90:6) refers to a demon spirit that was a destroyer spirit.		
4. Names in the N.T.:		
(Mt 8:31; Mk 5:12; Lk 8:29; Rev 16:14; 18:2) – from which the English word <i>demon</i> is derived. It basically refers to evil spirits.		
(occurs 63x in the N.T.) – refers to evil spirits inferior to divinity (demon) and was also used in the Septuagint to designate idols and pagan gods.		
(Lk 10:17-20; Rev 16:13-14) — directly means a "spirit" and is often used interchangeably with demons emphasizing they are evil spirits.		
(Mt 12:24; 25:41) – equates Satan's angels with demons.		
5. There are two classes of demons:		
Those to roam the universe		
Those – some angels who are extremely vile are bound in a place called in the Greek language (translated hell and referring to a prison for spirits) and those in the bottomless pit called the in the Greek.		