

Demonology¹

As the name sufficiently indicates, demonology is the science or doctrine concerning demons. Both in its form and in its meaning it has an obvious analogy with theology, which is the science or doctrine about God. And with reference to the many false and dangerous forms of this demonic science we may fitly adapt the well-known words of Albertus Magnus on the subject of theology and say of demonology, *A daemonibus docetur, de daemonibus docet, et ad daemones ducit* ("It is taught by the demons, it teaches about the demons, and it leads to the demons"). For very much of the literature that comes under this head of demonology is tainted with errors that may well owe their origin to the father of falsehood, and much of it again, especially those portions which have a practical purpose (what may be called the ascetical and mystical demonology) is designed to lead men to give themselves to the service of Satan.

There is, of course, a true doctrine about demons or evil spirits, namely, that portion of Catholic theology which treats of the creation and fall of the rebel angels, and of the various ways in which these fallen spirits are permitted to tempt and afflict the children of men. But for the most part these questions will be dealt with elsewhere in this work. Here, on the contrary, our chief concern is with the various ethnic Jewish, and heretical systems of demonology. These systems are so many that it will be out of the question to deal with them all or to set forth their doctrines with completeness. And indeed a full treatment of these strange doctrines of demons might well seem somewhat out of place in these pages. It will be enough to give some indication of the main features of a few of the more important systems in various lands and in distant ages.

This may enable the reader to appreciate the important part played by these ideas in the course of human history and their influence on the religion and morals and social life of the people. At the same time some attempt may be made to distinguish the scattered elements of truth which may still be found in this vast fabric of falsehood -- truths of natural religion, recorded experience of actual facts, even perhaps remnants of revealed teaching that come from the Jewish and Christian Scriptures or from primitive tradition. This point has some importance at the present day, when the real or apparent agreement between heathen legend and Christian theology is so often made a ground of objection against the truth of revealed religion.

Perhaps the first fact that strikes one who approaches the study of this subject is the astonishing universality and antiquity of demonology, of some belief in the existence of demons or evil spirits, and of a consequent recourse to incantations or other magical practices. There are some things which flourished in the past and have long since disappeared from the face of the earth; and there are others whose recorded origin may be traced in comparatively modern times, and it is no surprise to find that they are still flourishing. There are beliefs and practices, again, which seem to be confined to certain lands and races of men, or to some particular stage of social culture. But there is something which belongs at once to the old world and the new, and is found flourishing among the most widely different races, and seems to be equally congenial to the wild habits of savages and the refinements of classical or modern culture. Its antiquity may be seen not only from the evidence of ancient monuments, but from the fact that a yet more remote past is still present with us in the races which remain, as one may say, in the primitive and prehistoric condition.

And even amid these rude races, apparently innocent of all that savours of science and culture, we may find a belief in evil spirits, and some attempts to propitiate them and avert their wrath, or maybe to secure their favour and assistance. This belief in spirits, both good and evil, is commonly associated with one or other of two widespread and primitive forms of religious worship -- and accordingly some modern folklorists and mythologists are led to ascribe its origin either to the personification of the forces of nature -- in which many have found a "key to all the mythologies" -- or else to Animism, or a belief in the powerful activity of the souls of the dead, who were therefore invoked and worshipped. On this last theory all spirits were at first conceived of as being the souls of dead men, and from this aboriginal Animism there were gradually developed the various elaborate systems of mythology, demonology, and angelology. But here it is well to distinguish between the facts themselves and the theory devised for their interpretation. It is a fact that these rude forms of worship are found among primitive peoples.

Baby Demons by Rafael E. Gutierrez

But the manner in which they began and the motives of the first prehistoric worshippers are and must remain matters of conjecture. In the same way, with regard to the later phases, it is a fact that these primitive beliefs and practices have some features in common with later and more elaborate ethnic systems -- e.g. the Iranian demonology of the Avesta -- and these again have many points which find some counterpart in the pages of Scripture and Catholic theology; but it by no means follows from these facts that these facile theories are right as to the nature of the connection between these various ethnic and Christian systems. And a further consideration of the subject may serve to show that it may be explained in another and more satisfactory manner.

Assyrian and Akkadian Demonology

Some idea of the antiquity of demonology and magical practices might be gathered from notices in the Bible or in classic literature, to say nothing of the argument that might be drawn from the universality of these beliefs and practices. But still more striking evidence has been brought to light by the decipherment of the cuneiform hieroglyphics which has opened a way to the study of the rich literature of Babylon and Assyria. In consequence of their bearing on the problems of Biblical history, attention has been attracted to the evidence of the monuments in regard to such matters as the cosmology, the tradition of the Deluge, or the relations of Assyria and Babylon with the people of Israel. And possibly less interest has been taken in the religious beliefs and practices of the Assyrians themselves. In this question of demonology, however, some of the Assyrian monuments may be said to have a special importance. From certain cuneiform texts which are more especially described as "religious", it appears that besides

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the public and official cult of the "twelve great gods" and their subordinate divinities, the Assyrians had a more sacred and secret religion, a religion of mystery and magic and sorcery.

These "religious" texts, moreover, together with a mass of talismanic inscriptions on cylinders and amulets, prove the presence of an exceedingly rich demonology. Below the greater and lesser gods there was a vast host of spirits, some of them good and beneficent and some of them evil and hurtful. And these spirits were described and classified with an exactness which leads some to liken the arrangement to that of the choirs and orders of our own angelic hierarchy. The antiquity and importance of this secret religion, with its magic and incantations of the good spirits or evil demons, may be gathered from the fact that by order of King Assurbanipal his scribes made several copies of a great magical work according to an exemplar which had been preserved from a remote antiquity in the priestly school of Erech in Chaldea.

This work consisted of three books, the first of which is entirely consecrated to incantations, conjurations, and imprecations against the evil spirits. These cuneiform books, it must be remembered, are really written on clay tablets. And each of the tablets of these first books which has come down to us ends with the title, "Tablet No. - of the Evil Spirits". The ideogram which is here rendered as kullulu -- "accursed" or "evil" -- might also be read as limuttu -- "baneful". Besides being known by the generic name of udukku -- "spirit" -- a demon is called more distinctly ecimmu, or maskimmu. One special class of these spirits was the sedu, or divine bull, which is represented in the well-known figure of a man-headed bull so common on the Assyrian monuments. This name, it may be remarked, is probably the source of the Hebrew word for demon. The Assyrian sedu, it is true, was more commonly a beneficent or tutelary spirit. But this is hardly an obstacle to the derivation, for the good spirits of one nation were often regarded as evil by men of rival races.

Iranian Demonology

In many ways one of the most remarkable demonologies is that presented in the Avesta (q.v.), the sacred book of the Mazdean religion of Zoroaster. In this ancient religion, which unlike that of the Assyrians, still exists in the Parsee community, the war between light and darkness, good and evil comes into greater prominence. Over against the good God, Ahura Mazda, with his hierarchy of holy spirits, there is arrayed the dark kingdom of demons, or daevas, under Anro Mainyus (Ahriman), the cruel Evil Spirit, the Demon of Demons (Daevanam Daeva), who is ever warring against Ahura Mazda and his faithful servants such as Zoroaster. It may be remarked that the name of Daeva is an instance of that change from a good to a bad sense which is seen in the case of the Greek word daimon. For the original meaning of the word is "shining one", and it comes from a primitive Aryan root div, which is likewise the source of the Greek Zeus and the Latin deus.

But while these words, like the Sanskrit deva, retain the good meaning, daeva has come to mean "an evil spirit". There is at least a coincidence, if no deeper significance, in the fact that, while the word in its original sense was synonymous with Lucifer, it has now come to mean much the same as devil. There is also a curious coincidence in the similarity in sound between daeva, the modern Persian dev, and the word devil. Looking at the likeness both in sound and in significance, one would be tempted to say that they must have a common origin, but for the fact that we know with certainty that the word devil comes from diabolus (diabolos -- diaballein) and can have no connection with the Persian or Sanskrit root.

Although there are marked differences between the demons of the Avesta and the devil in Scripture and Christian theology (for Christian doctrine is free from the dualism of the Mazdean system), the essential struggle between good and evil is still the same in both cases. And the pictures of the holiness and fidelity of Zoroaster when he is assailed by the temptations and persecutions of Anro Mainyus and his demons may well recall the trials of saints under the assaults of Satan or suggest some faint analogy with the great scene of the temptation of Christ in the wilderness. Fortunately for English readers, a portion of the Vendidad (fargard xix), which contains the temptation of Zoroaster, has been admirably rendered in a doctrinal paraphrase in Dr. Casartelli's "Leaves from my Eastern Garden". The important part played by the demons in the Mazdean system may be seen from the title of the Vendidad, which is the largest and most complete part of the Avesta, so much so that when the sacred book is written or printed without the commentaries it is generally known as Vendidad Sade which means something that is "given against the demons" -- vidaevodata, i.e. contra daimones datus or antidaemoniacus.

Jewish Demonology

When we turn from the Avesta to the Sacred Books of the Jews, that is to say to the canonical Scripture, we are struck by the absence of an elaborate demonology such as that of the Persians and Assyrians. There is much, indeed, about the angels of the Lord, the hosts of heaven, the seraphim and cherubim, and other spirits who stand before the throne or minister to men. But the mention of the evil spirits is comparatively slight. Not that their existence is ignored, for we have the temptation by the serpent, in which Jews as well as Christians recognize the work of the Evil Spirit. In Job, again, Satan appears as the tempter and the accuser of the just man; in Kings it is he who incites David to murder the prophet; in Zacharias he is seen in his office of accuser. An evil spirit comes upon the false prophets. Saul is afflicted or apparently possessed, by an evil spirit. The activity of the demon in magic arts is indicated in the works wrought by the magicians of Pharaoh, and in the Levitical laws against wizards or witches.

The scapegoat is sent into the wilderness to Azazel, who is supposed by some to be a demon (see ATONEMENT, DAY OF), and to this may be added a remarkable passage in Isaias which seems to countenance the common belief that demons dwell in waste places: "And demons and monsters shall meet, and the hairy ones shall cry out one to another, there hath the lamia lain down, and found rest for herself" (Isaias, xxxiv, 14). It is true that the Hebrew word here rendered by "demons" may merely mean wild animals. But on the other hand, the Hebrew word which is rendered very literally as "hairy ones" is translated "demons" by Targum and Peshitta, and is supposed to mean a goat shaped deity analogous to the Greek Pan. And "lamia" represents the original Lilith, a spirit of the night who in Hebrew legend is the demon wife of Adam.

A further development of the demonology of the Old Testament is seen in the Book of Tobias, which though not included in the Jewish Canon was written in Hebrew or Chaldean, and a version in the latter language has been recovered among some rabbinical

writings. Here we have the demon Asmodeus who plays the part assigned to demons in many ethnic demonologies and folk-legends. He has been identified by some good authorities with the Aeshmo Daeva of the Avesta; but Whitehouse doubts this identification and prefers the alternative Hebrew etymology. In any case Asmodeus became a prominent figure in later Hebrew demonology, and some strange tales told about him in the Talmud are quite in the vein of "The Arabian Nights". The rabbinical demonology of the Talmud and Midrashim is very far from the reticence and sobriety of the canonical writings in regard to this subject. Some modern critics ascribe this rich growth of demonology among the Jews to the effects of the Captivity, and regard it as the result of Babylonian or Persian influence.

But though in its abundance and elaboration it may bear some formal resemblance to these external systems, there seems no reason to regard it as simply a case of appropriation from the doctrines of strangers. For when we come to compare them more closely, we may well feel that the Jewish demonology has a distinctive character of its own, and should rather be regarded as an outgrowth from beliefs and ideas which were present in the mind of the chosen people before they came into contact with Persians and Babylonians. It is certainly significant that, instead of borrowing from the abundant legends and doctrines ready to their hand in the alien systems, the rabbinical demonologists sought their starting point in some text of their own scriptures and drew forth all they wanted by means of their subtle and ingenious methods of exegesis.

Thus the aforesaid text of Isaias furnished, under the name of Lilith, a mysterious female night spirit who apparently lived in desolate places, and forthwith they made her the demon wife of Adam and the mother of demons. But whence, it may be asked, had these exponents of the sacred text any warrant for saying that our first father contracted a mixed marriage with a being of another race and begot children other than human? They simply took the text of Genesis, v: "And Adam lived a hundred and thirty years, and begot a son to his own image and likeness". This explicit statement they said, plainly implies that previous to that time he had begotten sons who were not to his own image and likeness; for this he must needs have found some help meet of another race than his own, to wit a demon wife, to become the mother of demons. This notice of a union between mankind and beings of a different order had long been a familiar feature in pagan mythology and demonology, and, as will presently appear, some early Christian commentators discovered some countenance for it in Genesis, vi, 2, which tells how the sons of God "took to themselves wives of the daughters of men". One characteristic of Jewish demonology was the amazing multitude of the demons.

According to all accounts every man has thousands of them at his side. The air is full of them, and, since they were the causes of various diseases, it was well that men should keep some guard on their mouths lest, swallowing a demon, they might be afflicted with some deadly disease. This may recall the common tendency to personify epidemic diseases and speak of "the cholera fiend", "the influenza fiend", etc. And it may be remarked that the old superstition of these Jewish demonologists presents a curiously close analogy to the theory of modern medical science. For we now know that the air is full of microbes and germs of disease, and that by inhaling any of these living organisms we receive the disease into our systems.

Demonology of the Early Christian Writers

Whatever may be said of this theory of the Rabbis, that the air is full of demons, and that men are in danger of receiving them into their systems it may certainly be said that in the days of the early Christians the air was dangerously full of demonologies, and that men were in peculiar peril of adopting erroneous doctrines on this matter. It must be remembered, on the one hand, that many of the Gospel miracles, and particularly the casting out of devils, must in any case have given the faithful a vivid sense of the existence and power of the evil spirits. At the same time, as we have seen, Scripture itself did not furnish any full and clear information in regard to the origin and the nature of these powerful enemies; on the other hand, it may be observed that the first Christian converts and the first Christian teachers were for the most part either Jews or Greeks, and many of them were living in the midst of those who professed some or other of the old Oriental religions. Thus, while they naturally wished to know something about these matters, they had but little definite knowledge of the truth, and on the other hand their ears were daily filled with false and misleading information. In these circumstances it is scarcely surprising to find that some of the earliest ecclesiastical writers, as St. Justin, Origen, and Tertullian, are not very happy in their treatment of this topic.

There was, moreover, one fruitful source of error which is rather apt to be forgotten. Now that common consent of Catholic commentators has furnished a better interpretation of Genesis, vi, 2, and conciliar definitions and theological arguments have established the fact that the angels are purely spiritual beings, it may seem strange that some early Christian teachers should have supposed that the phrase, sons of God, could possibly mean the angels or that these pure spirits could have taken unto themselves wives of the daughters of men. But it must be borne in mind that the old commentators, who read the Septuagint or some derivative version, did not put this interpretation on the passage; the word itself was in the text before them, that is to say, the old Greek Bible expressly said that "the Angels of God took wives of the daughters of men".

This unfortunate reading was certainly enough to give a wrong direction to much of the demonology of early Christian writers and those who went astray in other matters also naturally adopted peculiar ideas on this subject. In some ways one of the most remarkable examples of this mistaken demonology is that to be found in the pseudo-Clementine Homilies (Hom. viii, ix). The writer gives a very full account of the mysterious episode of Genesis, vi, 2, which, in common with so many others, he takes to be the origin of the demons who were in his view, the offspring of the supposed union of the angels of God and the daughters of men. But on one point, at any rate, he improves the story and does something to lighten our initial difficulty. The first objection to the legend was, that the angels as pure spirits, were plainly incapable of feeling sensual passions; and it was possibly a keen sense of this difficulty that led some who had adopted the story to deny the spirituality of the angelic nature.

But the moralist evades it in a more ingenious manner. According to his account, the angels were not overpowered with the passion of sensual love while they were as yet in their purely spiritual state; but when they looked down and witnessed the wickedness and ingratitude of men whose sins were defiling the fair creation of God, they asked of their Creator that they might be endowed with bodies like those of men, so that coming down to earth, they might set things right and lead a righteous life in the

visible creation. Their wish was granted, they were clothed in bodies and came down to dwell on earth. But now they found that with their raiment of mortal flesh they had acquired also the weakness and passions which had wrought such havoc in men, and they too, like the sons of men, became enamoured of the beauty of women and, forgetting the noble purpose of their descent to earth, gave themselves up to the gratification of their lust, and so rushed headlong to their ruin. The offspring of their union with the daughters of men were the giants -- the mighty men of superhuman build and superhuman powers, as became the sons of incarnate angels, yet at the same time mortal, like their mortal mothers. And when these giants perished in the Flood their disembodied souls wandered through the world as the race of demons.

Medieval and Modern Demonology

Throughout the Christian Middle Ages the external systems of demonology among the uncultured races or in the ancient civilizations of the East continued their course, and may still be found flourishing in the home of their origin or in other lands. Within the Catholic fold there was less scope for the worse form of the old errors. The early heresies had been cast out, and theological speculation had been directed in the true way by the decision of the Fifth Ecumenical Council (545), which condemned certain Origenist errors on the subject of demons. But while the theologians of the great scholastic period were setting forth and elucidating the Catholic doctrine concerning angels and devils there was withal a darker side in the popular superstitions, and in the men who at all times continued to practise the black arts of magic, and witchcraft, and dealing with the devil. In the troubled period of the Renaissance and the Reformation there appears to have been a fresh outbreak of old superstitions and evil practices, and for a time both Catholic and Protestant countries were disturbed by the strange beliefs and the strange doings of real or supposed professors of the black arts and by the credulous and cruel persecutors who sought to suppress them.

In the new age of the Revolution and the spread of practical ideas and exact methods of science it was at first thought by many that these medieval superstitions would speedily pass away. When men, materialized by the growth of wealth and the comforts of civilization, and enlightened by science and new philosophies, could scarce find faith to believe in the pure truths of revealed religion, there could be little room for any belief in the doctrines of demons. The whole thing was now rudely rejected as a dream and a delusion. Learned men marvelled at the credulity of their fathers, with their faith in ghosts, and demons, and black magic, but felt it impossible to take any serious interest in the subject in their age of enlightenment. Yet in fact there was still stranger delusion in the naive faith of the early Rationalists, who fondly fancied that they had found the key to all knowledge and that there were no things in heaven or earth beyond the reach of their science and philosophy. And much of the history of the last hundred years forms a curious comment on these proud pretensions. For far from disappearing from the face of the earth, much of the old occultism has been revived with a new vigour, and has taken new form in modern Spiritism. At the same time, philosophers, historians, and men of science have been led to make a serious study of the story of demonology and occultism in past ages or in other lands, in order to understand its true significance.

Conclusion

With all their variations and contradictions, the multitudinous systems of demonology yet have much in common. In some cases this may be accounted for by the fact that one has freely borrowed from another. Thus, the demonology of early Christian writers would naturally owe much both to the systems of Jewish and Greek demonology, and these in their turn can hardly have been free from other foreign influences. And since not only heretical opinions, but orthodox teaching on this subject has at any rate some elements in common with the ethnic systems -- from the Animism of the simple savage to the elaborate demonology of the Chaldeans and Iranians -- the mythologist or folklorist bids us come to the conclusion that all are from the same source, and that the Biblical and Catholic doctrine on evil spirits must be no more than a development from Animism and a more refined form of ethnic demonology. But it may be well to observe that at best this solution is but a plausible hypothesis and that the facts of the case may be explained just as well by another hypothesis which some philosophic writers do not seem to have considered, to wit: the hypothesis that the teaching of revealed religion on this topic is true after all.

Can it be said that if this were so there would be no trace of belief in demons among races outside the Christian fold or in religious systems older than the Bible? If, as our theology teaches, the fallen angels really exist and are permitted to try and tempt the sons of men, should we not expect to find some belief in their existence and some traces of their evil influence in every land and in every age of human history? Should we not expect to find that here as elsewhere the elements of truth would be overlaid with error, and that they should take different shapes in each nation and each succeeding age, according to the measure of knowledge, and culture, and new ideas current in the minds of men? This hypothesis, to say no more, will fit well all the facts -- for instance, the universality of the belief in evil spirits and any evidence adducible for actual influence on men, whether in the records of demonic possession and magic in the past or in the phenomena of modern Spiritism. And we can scarcely say the same of the other hypothesis.

W.H. KENT

Transcribed by Tomas Hancil

The term "demons" was not always understood to have the absolutely negative connotation that it does today. Homer used the terms "demons" and "gods" more or less interchangeably. Another opinion was that demons were intermediaries between men and gods, and that demons had once been men. Plutarch speaks of "human souls as commencing, first heroes, then demons, and afterward as advancing to a more sublime degree." Philo of Byblus seems to draw on this same tradition when he states that, "The most ancient of the barbarians, especially the Phoenicians and Egyptians, from whom other people derived this custom, accounted those the greatest gods who had found out things most necessary and useful in life -- and had been benefactors to mankind." Our current use of the term "demon" is to denote a malignant spirit, and comes to us primarily from New Testament writers. However, there is still uncertainty as to whether or not demons are considered to be distinct and separate from the Devil and his fallen angels.

Demoniacal Possession

Demon possession - that is, a human who has become inhabited or "taken over" by a demon and who cannot, consequently, exercise his own will - is noted in the New Testament, specifically in Mark, Chapter 5, ver. 12. Josephus also mentions a method of exorcism prescribed by Solomon, which had "prevailed or succeeded greatly among them down to the present time."

Unfortunately, Josephus does not describe the method used.

There is little doubt that most of what was described in older times as "demon possession" would today be diagnosed as some sort of mental illness, and treated accordingly. Nevertheless, a few cases of possession do seem to crop up from time to time, and the Roman Catholic Church does continue (sparingly) to perform exorcisms.

Case 2: Demons or Delusions?

By Dr. Karras

The subject of demonic possession petrifies me -- it always has. I mean, it's understandable isn't it? The notion that our minds can be invaded by an external force, an evil force, and that we are powerless to stop it, is a horrible one. Surely. Modern psychiatry may argue that demonic possession be little more than folklore, and much more like a neurological disturbance in the brain, which can be corrected by drugs. I argue, 'but what if I bring you such a patient showing no neurological disturbances and who doesn't respond to drugs?' I imagine that modern psychiatry would still give a vote of no confidence to spirit possession by classifying it an insignificant exception to the rule. That is the point that myself and modern psychiatry diverge...

Two years ago to this date, a young girl walked into our treatment room. Rather disgustingly, green vomit was pouring from her mouth, while layers of it had dried on her shirt. As the two nurses who brought her here turned to leave, I noticed one was carrying the Bible, while the other was clenching a crucifix. I made a mental note of this observation. I bent down to pick up her file, keeping my eyes glued to her throughout the bending process. To my horror, as I got close to the documentation, I realised it was smouldering, smoking, and then, as its electrons gained energy enough to escape their local orbitals entirely, it combusted into flames. I fell back on my bum mesmerized. Was this science or magic?

I looked to the girl and became giddy as I saw her eyeballs roll up a full 180 degrees. She smiled sweetly, revealing her teeth, as if to say 'what me?' I retched as I smelt her sewer breathe - her teeth were coated in a black slime as if she had been chewing liquorice. I was puzzled as I was told to expect an eleven year old girl, but I noted that her breasts were that of a full grown, 38 DD woman. She laughed at me, like I was a loser, walked over to my chair and sat down. She lay back, sensually driving her hands up her stomach, and onto her breasts. This level of sexual awareness was abnormal for a girl of such an age. That is why three seconds later I was choking as the girl stood up, pulled down her skirt and knickers to reveal a fully grown bed of pubic hair around her vagina. Her thighs were bloodstained, and more was pouring out as she began violently rubbing her clitoris. She fell back into the chair, bucking violently, not screaming but growling like a dog.

It was fair to say that she seemed preoccupied at the moment, and that she would cause me no immediate concern. Seizing the moment, I wiped the steam from my glasses and began searching through the cinders in front of me. From the remains of her file, I was able to salvage the following. It was an article from a 18th century newspaper written by a missionary returning from a tour of duty amongst the African colonies.

Demons or Delusions?

June 1st, 1764, Kenyan Colony. Father Dan's Journal.

Kenya had been good to me so far: the negroes were sponges to the lord's holy words. On Sundays farmers now lay down their tools and embraced the Holy Bible. It was 112 degrees and it was only 11.15am and I was half way through my morning service when suddenly, a young and, I hasten to add, a normally well behaved girl began cackling in the manner that one might imagine witches to. The service attempted to ignore the girl - chorus amplifying in an attempt to compensate. But her cackling only grew louder -- her screams circled over the service like vultures -- icy gusts perforated every crevice in this church -- doors and shutters banged furiously -- the royal blue sky turned navy and then black -- a gale, conjured from the Cape itself, bellowed -- dust bowls uprooted crops -- the drone of a locust swarm soon expunged any final attempts at bible song.

The swarm cocooned the church exterior, dislocating the congregation from the protective arm of god. It was now zero degrees -- families wearing straw hats, shirts, and bare feet, huddled up in cold. - their eyes white with fear -- the church was now dark -- all I could hear was rapid, shallow breathing -- the entire congregation were hyperventilating, threatening to enter shock, which in the circumstances would not be a bad thing. I smiled slightly because I knew God was with us -- I had always known. However, as a gravely hiss emerged from the darkness, I knew the serpent was with us also...

I remained rooted to the spot for the next five minutes. And, as my eyes acclimatized to the dark I was given a horrible shock. The blackness before me began to materialize into a face -- my nose was but two inches from the demon's. The following moments became a wicked nightmare -- the room became bathed in a crimson glow. The walls became fire. There were no prizes for guessing where we had been bizarrely teleported. The girl was levitating above me. I say girl sparingly as she had the beast inside her and looked more like the mythical medusa. God felt distant. The cross hanging from my neck was his antenna. I clasped it with sexual hunger. The demon spoke, 'All the colonies are yours, except here. Attempt no mission.' The room spun fiercely. I awoke in a field, thinking it all a bad dream.

But, as I heard English voices, saw white faces, I realised I was in England. Kenya was history...

Father Anderson

On the back of this article it read, 'No one ever really knew if Father Anderson's story was real or fantasy, especially not the Father himself, who was a notorious drunk.' It was not signed... As I looked over to the girl, who was now violently masturbating with her fist, I surmized that something was very wrong. Despite my professed open-mindedness about the topic of spirit possession, I became cowardly, and found myself lapsing into a state of bigotry. I was in denial. I simply could not see myself telephoning the

Jesuit priesthood, and cordially inviting them around for a cup of Earl Grey with two lumps of Exorcism please! Even though in my heart of hearts, I knew that something evil was festering inside that girl, I preferred to believe that she was simply a neurological freak - a human with a genetic defect that lead to chronically bad neural wiring, bad neurotransmitter distribution and neurotransmitter impurities -- all of which in unison have created this 'Molotov Cocktail' of a brain. It was hard science not mysticism, and it was these conclusions that lead to the girl being condemned to the basement. As I wrote out the authorization for a 'Basementization' as we called it, I wondered eerily: I was letting an evil demon from the bowels of hell have free reign over a group of urchins from the murky depths of our humanity. It was not a wise move and I shivered as I contemplated as to how soon the upper world might begin feeling the repercussive quakes of our foolhardy. But, I knew deep down that it wasn't a matter of when, but a case of how brutally grotesque it would be...

Periods of Increased Demon Activity

Some historians of times past believed that there were cycles during which demonic activity increased, and used this theory to explain various occurrences, much in the same way as today's economic historians might explain historical events in terms of trade, productivity and other factors. These older historians saw a rise in demonic activity accompanying such occurrences as the destruction of Jerusalem, the fall of Rome and the French Revolution, and would in all likelihood also have viewed the demonic theory at work in relation to the rise of Nazism and World War II.

Demoniacal Prophecy

Ancients also had a sort of faith in the prophetic words spoken by those whom they believed to be possessed by demons, and this was sometimes a component of ancient oracles. In connection with this, it is worth pointing out that a respected modern-day professor of psychology once witnessed a friend, who was suffering from paranoid schizophrenia make a specific and surprising prophecy that turned out to be perfectly accurate. The professor had no explanation for this event. although one is tempted to hypothesize that there is a link between altered mental states and psychic ability. Some also associate the ouija board with demoniacal prophesy, and those who have seen Linda Blair in *The Exorcist* will recall that this was how her character's problems began.

Species of Demons, as Described by Alphonse de Spina (1467)

Fates, who alter destiny

Poltergeists, who cause mischief

Incubi and Succubi, who stimulate lust and perversion

Marching Hordes, who bring about war

Familiars, who assist witches

Nightmares, who disturb sleep through bad dreams

Demons formed from Human Semen

Disguised Demons

Demons who Assail the Saintly

Demons who Instigate Witchcraft

Demons

What Are They?

Demons: Devil, evil spirit, malignant spirit. Daimon (Greek), divinity, inferior deity, or tutelary genius (the ancient Greek equivalent of a guardian angel). The New Testament gave it its present meaning of "evil spirit". The souls of some men during the Golden Age.

The Jews believed that they may be the ghosts of the wicked dead (Josephus, War vii. 6, 3). They believed that demons could be exorcised by means of roots or herbs and by invoking the name of Solomon (Josephus, Antiquities viii. 2, 5). The Book of Tobit suggests that they can be driven away by the foul odor of the roasting of the heart and liver of a fish (Tobit 6:7, 16, 17). Demons are the spiritual agents acting in all idolatry. The idol itself is nothing, but every idol has a demon associated with it who induces idolatry, with its worship and sacrifices (1st Corinthians 10: 20, 21; Revelation 9:20' Deuteronomy 32:17). Demons are the fallen evil angels of the fourth world, that of action, the lowest regions of which constitute the seven infernal halls wherein the demons torture the poor mortals whom they betrayed into sin in this life. The prince of the demons is Samael (the angel of poison or death); he has a wife called the Harlot; but both are treated as one person, and are called "the Beast". (The Zohar--The Kabbalah). Demons tremble before God (James 2:19). Jinn: The Muslims believe that the demons were created by God and that they are both good and evil. They do the tempting and they procreate. They have the ability to shape-shift and be a person, an animal, or dwell in an inanimate object. Mazzikim: One view is that God created them on the eve of the first Sabbath but choose to make them spirits without a body (Aboth v. 9). They are called the Mazzikim and are thought of as evil disembodied spirits. (Everymans Talmud p. 260). Transmutation Theory:

Another theory is that they are the third class of men that tried to build the tower of Babel. They are the souls of evil men transmuted by God into a malignant form as a punishment. (Everymans Talmud p. 260). Impassioned Theory: This theory says that God created them but that they procreated through Adam and Eve. "During the entire period of one hundred and thirty years that Adam separated himself from Eve (after the expulsion from Eden), the male spirits became impassioned through her and she bore from them; and the female spirits became impassioned through him and bore from him. (Gen. R xx. 11). A foundation for this belief was discovered in the Biblical text. 'All the years that Adam was under the ban he begat spirits, demons, and night-devils; as it is said, 'Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image' (Gen. v. 3)--from which the inference is to be drawn that hitherto he had not begotten in his own likeness'" (Erub. 18b). (Everymans Talmud p. 261).

Evolutionary theory: This theory states that "the male hyena after seven years becomes a bat; that bat after seven years becomes a vampire; the vampire after seven years becomes a nettle; the nettle after seven years becomes a thorn; the thorn after seven years becomes a demon." (Everymans Talmud p. 261). Gibborim: The mighty men of renown (Gibborim). The children of the Watchers and the daughters of Adam. Genesis 6:4.

The Nature of Demonology

Demonology is neither white nor dark, good nor evil. As with all magickal practices and religions, it is the intent of the user that defines them. If it is used to help others or oneself at the expense of no others, then it is white or good. If it used to harm others or gain something at the expense of others it is black or evil. I myself am a grey. I choose to help others with my gifts, heal their souls and give them insight into their lives. At the same time, I am not going to stand idly by while someone defaces my own spirit or hinder my path in a harmful way.

The Definition of a Demon

A demon in the practice of Demonology is defined as anything that has enough energy to have a personality. By this definition, you are a demon, as are Gods, devils, angels, ghost, etc. If the energy force of any one thing, corporeal or non, is strong enough to be defined by a distinct personality in likes, dislikes, good or evil, it is a demon.

White versus Black

Equally important in the faith of Demonology is the belief that no one demon is all black or all white, all good or all evil. All demons, even Gods and devils, have mixture of these forces. Some are more black than white, more evil than good, and some are more white than black, more good than evil. But always there is a mixture of both forces in the energy force of the being.

The Lessons of Demonology

From Demonology one can learn many things. The bulk of the lessons are in being able to define a demon. By define, I mean you learn how to see the true form of the demon, it's shape, the color of it's energy, where it presides most of the time, it's True name, etc. From this you can view the demon as it really is, it's "physical" form, it's alignment, it's intentions, it's purpose in existence. The key is to go beyond the surface that any demon wishes you to see to find the true core of it's being.

The Seven Pointed Star

The only symbol that is used in Demonology is the seven pointed star. To a Demonologist, this symbol represents the seven dimensions that a demon can cross over to from any one dimension as long as they travel in non-corporeal state. A dimension is a plane of existence, for example the one we live in now. Most non-corporeal demons travel from other dimensions to our own with a specific interest in mind. In their own dimension, they exist as a corporeal, solid form, as we do in this dimension. When we visit their dimensions to learn more of them and parts of ourselves that exist in other dimension, we too cannot travel with our bodies, and we become the non-corporeal demons to their existence.

The Uses for Demonology

Because of the Demonologists' ability to see the truth of the demon it contacts, there are several uses for Demonology. First, it is a way to speak to and contact demons that are here, find out their purpose and speak with them. From speaking with a demon, one can learn many truths to the universe and to one's own spirit and life-path. A demonologist can also heal the energy force of any other demon because of the connection that they gain to the demon's own energy force. On a more darker note, a demonologist can also use this same connection to harm or control another demon. A quick rule of thumb when practicing these darker sides though is "Control or be controlled." A demonologist will seldom tangle with a demon that is more powerful than their own energy.

Demon Guides

All Demonologists upon initiating themselves into the practice will have a demon guide. This guide is normally more powerful, but of the same alignment as the Demonologist. Through this demon guide, the demonologist can learn many more things than a fellow demonologist instructor can teach them. Many of the senses are awakened by teachings from the demon guide as well as personal spiritual paths explored together. When one initiates themselves into Demonology, the proper demon guide will appear and speak to the Demonologist.

Physical Death

After a body dies, Demonologists believe in reincarnation. It is any spirit's quest to gain knowledge of oneself and the universe. It is impossible to do this within one lifetime, so the soul must return for further teachings in another physical form. Once the soul has learned all that it needs to in this dimension, it will forever lose it's physical form. Then it is it's turn to become a demon guide, to help and guide others seeking out wisdom and their path to enlightenment.

A Final Word

All people are demons, as are all Gods. The wisdom contained within any one spiritual following is close to the same in all others. There is no one religion, or one path. We are all important distinct individuals with our own paths to travel to find out about our existence and our souls. We can learn from other paths as well as the one we travel and add to our own makeup. In short: Demonic possession

A person thought to be demonically possessed is said to suffer from a complete behavior takeover by a demonic entity. The entity may dominate the victim so the person becomes the demonic entity.

Christian theology, in the Middle Ages, deemed the concept of demonic possession heretical, so anyone displaying unusual behavior or a strange personality was automatically suspect of being possessed by the Devil. (The Devil or his demons who did the possessing were called the 'energumens,' and the possessed person was the 'energumen'). In this era people were closer to Christ and God, and therefore more fearful of the Devil. Also, they were more attuned to the belief that there was a constant war being waged between God and the Devil for their souls.

It was thought that there were two ways of becoming possessed by the Devil. Either, the Devil passes directly into the person, or someone, in collaboration with the Devil -- usually said to be a witch or wizard -- sends a demon into the victim through bewilderment. In this way many medieval unfortunates found themselves in peril because they were old, ugly, or poor. This could very well work the other way too. Many widows lost their homes and property by being declared witches.

In medieval times people generally believed God allowed the Devil to test people with hardships. One basis of this belief is derived from the Biblical story of Job. The Devil or one of his demons with the assistance of a witch were said to lay such difficulties as childhood sickness or seizures -- which presently would be medically diagnosed as epilepsy -- or dead livestock or crop failures on people. Each time such events occurred the general population looked for a witch. Frequently if a witch was not found, an unfortunate person was declared a witch.

Often unfortunate persons having terrible bodily deformities especially of the face, such as the evil eye, were thought by the general population to suffer from the Devil's mark. Such prejudice was similar to the fear and mocking of the Elephant Man in nineteenth-century London.

Here it might be added that a carry over of medieval thought still persists among many Christians, especially the fundamentalists. Although they are firm in their belief of man's sinful nature, they hold God still permits the Devil to try man. Such trials are tests of man's faithfulness to God.

The Catholic Church still defines true signs of possession as displaying superhuman strength, often accompanied by fits and convulsions; changes in personality; having knowledge of the future or other secret information; and being able to understand and converse in languages not previously known to the victim, such as the phenomenon glossolalia.

Early Puritan ministers and later Protestant clergy agreed on the same symptoms for declaring a person demonically possessed. In many incidences there was a complete ignorance of the person's medical condition and behavior.

Included in the list of other signs or symptoms for declaring demonic possession are: the practice of lewd and obscene acts, or even sexual thoughts; horrible smells of bodily ordors or of sulphur, associated with hell; distended stomachs; rapid weight loss where death seems inevitable; changes in the voice to a deep, rasping, menacing, guttural croak. Occasionally there may be signs of automatic writing or levitation.

Many of these signs or symptoms can be explained away by modern medical science. Seizures and convulsions are symptoms of epilepsy. Personality changes can indicate hysteria, or schizophrenia, or other psychological malfunctions. Lewd and obscene acts can indicate mental disorders. Having sexual thoughts, if taken seriously as a sign of demonic possession, would indicate nearly all of the modern population is possessed, especially the men. Distended stomachs can indicate malnutrition and other medical disorders. Also, having knowledge of future events or information is known as clairvoyance by many occultists and Neo-pagan witches which they consider a special spiritual gift. In light of such evidence it seems the term demonic possession is hardly functional anymore.

Such advanced knowledge is the reason why the Catholic Church has cautioned their priests to investigate the medical and psychological aspects of the person before performing the rite of exorcism. At present, the one main basis for declaring a person possessed seems to be a violent revulsion toward sacred objects and texts.

Neo-pagan witches strongly deny any association with the Devil. While some do not believe in the essence of evil and hold that the belief in the Devil is a Christian creation; almost all hold a deep and abiding respect for the free will of all living creatures, and do not believe they should interfere with this freedom of will. This theory of thought is embodied in the Wiccan Rede, which simply states, do what you will, but harm no one.

Although some modern occultists do think some people can become possessed by toying with the supernatural by such devices as the ouija board, few are certain of it. However, many occultists, especially witches, think they have been unjustly blamed throughout history for causing demonic possession. A.G.H.

Where were they before the flood?

There is no evidence or reference to demons prior to the flood. There is no Biblical evidence of the creation of demons during the six days of creation. In fact, after YHWH created the world it was said; "Then God saw everything that He had made, and indeed it was very good. So the evening and morning were the sixth day." Genesis 1:31.

The Gibborim are Angelic Hybrids

"Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God (angels) saw the daughters of men (Adam), that they were beautiful; and they took wives for themselves of all whom they chose..."

There were giants (Nephillim) 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. Those were the mighty men of old (Gibborim), men of renown." Genesis 6:1-4.

The Flood

"But Noah found grace in the eyes of the Lord...Noah was found to be perfect in his genealogy (D.N.A.). Noah walked with God." Genesis 6:8-9. It is apparent in this passage that the fallen angels were tweeking with the D.N.A. of mankind and deliberately upset God's plan to provoke Him. Obviously God found one person whose D.N.A. and heart were still pure and He destroyed all the rest in the flood.

Sent to Prison

"And the angels who did not keep their proper domain, but left their own habitation, He has reserved in everlasting chains under darkness for the judgment of the great day...having given themselves over to sexual immorality and gone after strange flesh (human), are set forth as an example, suffering the vengeance of eternal fire." Jude 6-7.

"For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison (Watchers), who formerly were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was being prepared, in which a few, that is eight souls, were saved through water," 1 Peter 3: 18-20.

"For God did not spare the angels who sinned, but cast them down to Tartarus and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world on the ungodly..." 2 Peter 2: 4-5.

The Book of Enoch

The Watchers in Enoch behave as the Aliens of today.

According to the Book of Enoch, God judged the angels (Watchers) for producing the Gibborim. God declared that the fallen angels were to be cast into Tartarus. The Gibborim were also judged and it was determined that their bodies were to return to the earth in peace but their souls were doomed to wander the earth forever--wandering spirits (demons).

In the following conversation God is talking to Enoch, His servant, and sending him to give this message to the Watchers (fallen angels).

"Go say to the Watchers of heaven, who have sent thee to pray for them; 'You ought to pray for men, and not men pray for you. Wherefore have you forsaken the lofty and holy heaven, which endures forever, and have lain with women; have defiled yourselves with the daughters of men; have taken to yourselves wives; have acted like the sons of the earth, and have begotten giants?'

You being spiritual, holy, and living a life which is eternal, have polluted yourselves with women; have begotten in carnal blood; have lusted in the blood of men; and have done as those who are flesh and blood do. These however die and perish.

Therefore I have given them wives, that they might cohabit with them, that sons might be born of them, and that this might be transacted upon earth.

But you from the beginning were made spiritual, living a life which is eternal, and not subject to death in all the generations of the world.

Therefore I made not wives for you, because being spiritual, your dwelling is in heaven.

Now the giants, who have been born of spirit and of flesh, shall call upon the earth evil spirits (demons), and on earth shall be their habitation. Evil spirits (demons) proceed from their flesh, because they were created from above; from the holy Watchers was their beginning and primary foundation. Evil spirits shall they be upon the earth, and the spirit of the wicked shall they be called (demons).

The habitation of spirits of heaven shall be in heaven; but upon the earth shall be the habitation of terrestrial spirits, who are born in earth.

The spirits of the giants shall be like clouds, which shall oppress, corrupt, (cause to) fall, contend, and bruise upon the earth. They shall cause lamentation. no food shall they eat; and they shall be thirsty; they shall be concealed, and those spirits shall rise up against the sons of men, and against women; for they come forth from (from them) during the days of slaughter and destruction (flood).

And as to the death of the giants, wheresoever their spirits depart from their bodies, let their flesh, that which is perishable, be without judgment. Thus, they shall perish, until the day of the great consummation of the world.

Angels Can't be Demons

According to the 2nd Council of Constantinople in 553

The Second Council of Constantinople in 553 decreed that the teachings of Origen, an early church writer, on the subject of angels, to be heresy. Origen taught that angels could fall at any time because of free will. When these high angelic beings fell, he taught that they became men or demons depending upon the degree of their immorality. The Council stated:

"If anyone shall say that the reasonable creatures in whom the divine love had grown cold have been hidden in gross bodies such as ours, and have been called men, while those who have attained the lowest degree of wickedness have shared cold and obscure bodies and are become and called demons and evil spirits; let him be anathema."

"If anyone shall say that a psychic condition has come from an angelic or archangelic state, and moreover that a demoniac and a human condition has come from a psychic condition, and that from a human state they may have become again angels and demons, and that each order of heavenly virtues is either all from those below or from those above, or from those above and below; let him be anathema."

They will mingle with the seed of men..."Daniel 2:47.

Origen was trying to warn the church that fallen angels had infiltrated the church to change and censor the Bible. Their purpose was of course to destroy any evidence of the sin of the fallen angels of leaving their proper habitation and coming down to take wives of the sons of men.

Origen was silenced and so was any document that informed believers of the sin of the angels. That main document was the Book of Enoch. During the Council of Nicea all texts that referred to the Book of Enoch or quoted from it were subject to automatic censor. Even the books of Jude, and 1st and 2nd Peter came into question because they quoted from the Book of Enoch.

The Book of Enoch was discovered with the Dead Sea Scrolls is such number that the archeologists assumed that it was a daily prayer manual of the Essene community.

Scripture reminds us that we may entertain angels unaware (Hebrews 13:2). Is it possible that fallen angels will infiltrate the church at the end of the age to produce the "falling away" mentioned in the Book of 2nd Thessalonians, Chapter 2, verse 3?

"Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels." Hebrews 13:2.

If Demons are not Fallen Angels, Then what are they?

Demons Are the Disembodied Spirits of the Gibborim!

Demons are the disembodied spirits of the Gibborim. The Gibborim are the giants created by the Watchers when they left their heavenly abode and came down to the daughters of men and produced the Giants as recorded in Genesis Chapter 6 of the Old Testament. When angels shape-shift into a form of human being they can have intercourse but not without some aberrant genetic changes. The union of these beasts with humans produced children that were different in many ways. The first apparent difference was that they developed giantism. They were giants. Og the King of Bashan had a bed that was 13 to 15 feet long; and Goliath was 6 cubits tall (9 feet).

In addition to giantism, the Gibborim had powerful psychic abilities like out of body experiences, levitation, mind control, time travel, mind reading, remote viewing, the power of placing curses and diseases, the power of removing curses and diseases, and ways of knowing and predicting the future. They were astrologers, homosexuals, cannibals, serial killers, and the mighty men of renown. They had super powerful brains and were extremely intelligent. They knew all the sciences. In short, they had demonic powers. They used these powers to control and enslave mankind and this is how they built the great pyramids and great wonders around the pre-flood world.

The aberrant genetic tendencies of the Gibborim were unfortunately cloned into the D.N.A. of mankind. According to the Bible, only Noah escaped this genetic intervention. There are no records of these perverse tendencies prior to the intervention of the Watchers. These dormant genetic tendencies still surface today at times in different people. They are an abomination to God. They are the living evidence of the interaction of fallen angelic beings.

The Watchers are a guardian class of angels that were assigned to watch over the earth and protect mankind from just this sort of thing happening. According to the Book of Enoch, they rebelled against God and attempted to enslave the whole world and provoke God. According to the Book of Jasher they not only tweaked with the D.N.A. of mankind but also the animals. They may have produced such beasts as the succubus, the incubus, the Minotaur, the unicorn, and the dinosaurs.

Are the Nephillim Coming Back Again?

Jesus warned us that they would return again in the last days.

"And there will be signs in the sun, in the moon, and in the stars, and on the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them from fear and the expectation of those things (UFOs?) which are coming on the earth, for the powers of heaven will be shaken.

Then they will see the Son of Man (Jesus) coming in a cloud (Vehicle??) with power and great glory.

Now when these things begin to happen, look up, because your deliverance draws near." Luke 21: 25-28.

Note: Why is it that we have had a preponderance of UFO sightings after Israel became a nation on April 14, 1948? Isn't that almost exactly one year before the Roswell incident? Could this be one of the warnings that Jesus gave as one of the end times bookmarks?

Correspondence of Demons to the Seven Deadly Sins
(According to Peter Binsfield, a Jesuit, 1589)

Lucifer Pride

Mammon Avarice

Asmodeus Lust

Satan Anger

Beelzebub Gluttony

Leviathan Envy

Belphegor Vanity and Sloth

List of Demons

Acham - the demon of Thursday.

Alrinach - demon of shipwrecks.

Alocer - demon in astrology.

Any - the presiding demon of Hell.

Anamalech - the demon of bad news.

Andras - the demon of discord.

Aquiel - the demon of Sunday.

Arachula - evil spirit in the air.

Ardad - demon that leads travelers astray.

Ascaroth - demon of spies and informers.

Astaroth - one of the Chief Devils, sometimes spelled as Ashtaroth. Astarte is its female.

Baal - one of the Great Demons. Also given as Baalim.

Bechard - the demon of tempests.

Bechet - the demon of Friday.

Behemoth - the demon of animal strength.

Belial - demon of the Sidonians.
 Beelzebub - one of the Princes of Hell. Also given as Beelzeboul.
 Braathwaate - demon of Ignorance.
 Bucon - the demon of Hatred.
 Byleth - one of the Kings of Hell.
 Cheitan - demon born of Smoke.
 Chemos
 Lagasse - demon of Hypocrisy.
 Lanithro - demon of the air.
 Mastiphal - one of the Princes of Darkness.
 Moloch
 Saalah - demon that entices into the woods.
 Tenebrion - Spirit of Darkness.
 Verdelet - demon who carries witches to Sabbath.

Beelzeboul

And I summoned again to stand before me Beelzeboul, the prince of demons, and I sat him down on a raised seat of honour, and said to him: "Why art thou alone, prince of the demons?" And he said to me: "Because I alone am left of the angels of heaven that came down. For I was first angel in the first heaven, being entitled Beelzeboul. And now I control all who are bound in Tartarus . " I Solomon said unto him: "Beelzeboul, what is thy employment?" And he answered me: "I destroy kings. I ally myself with foreign tyrants. And my own demons I set on to men, in order that the latter may believe in them and be lost. And the chosen servants of God, priests and faithful men, I excite unto desires for wicked sins, and evil heresies, and lawless deeds; and they obey me, and I bear them on to destruction. And I inspire men with envy, and murder, and for wars and sodomy, and other evil things. And I will destroy the world . . . "

I said to him: Tell me by what angel thou art frustrated." And he answered: "By the holy and precious name of the Almighty God, called by the Hebrews by a row of numbers, of which the sum is 644, and among the Greeks it is Emmanuel. And if one of the Romans adjure me by the name of the power Eleêth, I disappear at once."

Testament of Solomon, first century AD, translated by F. C. Coyne

Catholic Church Statement on Fallen Angels (Demons)

"These beings, because of pride, did not return God's love. God did not destroy them, but permits them a limited scope of activity. Their condition is permanent for no creature can turn away from the perfect good of the beatific vision once he has come to enjoy it, and no additional reflection could change the mind of a purely spiritual being who has turned away."

Source: Catholic Online - Angels

Angels: The Good, The Bad, and The Ugly

I was about thirteen years old when I had my first encounter with an angel. I was going upstairs to my room, pulling my entire weight on the handrail, when it suddenly came off in my hand. I fell backwards, head first. Halfway into a terrible fall, I felt a strong hand on my back push me upright. There was nobody there-- well, nobody visible!

Angel stories are always fascinating, and in this essay I address angels: the good, the bad, and the ugly. The good angels are the holy ones, the bad angels are the evil ones, which the Bible calls demons, and the ugly angels are demons disguising themselves as good angels. These ugly angels have deceived many people in a culture that has embraced "angel mania."

The Good Angels

The book of Hebrews calls angels "ministering spirits sent to serve those who will inherit salvation" (Heb. 1:14). Angels minister in many ways to us, and I'd like to look at some of their ministries with examples from the scriptures as well as some modern anecdotes.

Provision

The Lord uses His angels to physically provide for His own. It was an angel who brought Elijah bread and water while fleeing from Jezebel after his victory on Mt. Carmel (1 Kings 19:5-6).

In 1944, the penniless wife of a pastor and evangelist in Switzerland, Susie Ware prayed, "God, I need five pounds of potatoes, two pounds of pastry flour, apples, pears, a cauliflower, carrots, veal cutlets for Saturday, and beef for Sunday." A few hours later, someone knocked on the door, and there was a young man carrying a basket, who said, "Mrs. Ware, I am bringing what you asked for." It was precisely what she'd prayed for--down to the exact brand of pastry flour she wanted. The young man slipped away, and even though Rev. and Mrs. Ware watched at the window to their building, the man never exited. He just disappeared.(1)

Guidance

Sometimes, angels give guidance so God's people will know what He wants us to do. An angel appeared to Joseph in a dream and instructed him to take Mary as his wife and to name her baby Jesus. (Matthew 1:20-21)

And it was an angel who told Philip where to go in his travels so that he could meet the Ethiopian eunuch and lead him to Christ. (Acts 8:26)

My friend Lee experienced the comfort of guidance from an angel when the other men in his army unit were pressuring him to visit a red-light district. As he prayed for strength, an invisible messenger came to him and said, quite audibly from about 10 feet away, "Have no fear of them. Do not succumb. I will sustain you and deliver you."

Encouragement

Angelic ministry to us can include powerful encouragement. When Paul and his shipmates were caught in a horrible storm and faced shipwreck, an angel appeared to him, assured him that not a life would be lost, and that he would live to stand trial before Caesar. (Acts 27:23)

One mother of a young girl told me that the night after her daughter's cancer surgery, a very tall nurse with long braids, a real Amazon, ministered to her all night long. She was caring for the girl with a strong but gentle tenderness, and talking with the mom about how good God is. After they went home, the mother decided to write a thank-you note to the nurse, and called the hospital to ask for her name. Everyone--even the head of nursing--insisted that there was no nurse with that description working at the hospital. She believes God sent an angel to encourage her through that dark night.

Protection

This world is a dangerous place, and angels can provide supernatural protection. Daniel 6 tells the story of how an angel shut the mouths of the lions when he was thrown into their den.

A young lady named Myra worked in the inner-city ministry of Teen Challenge in Philadelphia. One neighborhood gang liked to terrorize anyone who tried to enter the Teen Challenge building, and they harassed Myra as well. One night, when she was alone in the building with the gang banging on the door, she felt she should continue to try to reach out to them with the gospel of Jesus. As she opened the door, she breathed a prayer for protection. The boys suddenly stopped their shouting, looked at each other, turned and left quietly. Myra had no idea why.

Later on, as the staff people were able to build relationships with the gang members, the ministry director asked them why they dropped their threats against Myra and left her alone that night. One young man spoke up, saying, "We wouldn't dare touch her after her boyfriend showed up. That dude had to be seven feet tall." The director said, "I didn't know Myra had a boyfriend. But at any rate, she was here alone that night." Another gang member insisted, "No, we saw him. He was right behind her, big as life in his classy white suit." (2)

Another young woman walking home from work in Brooklyn had to go past a young man loitering against a building. She was fearful; there had been muggings in the area recently, and she prayed for protection. She had to go right by him, and although she could feel him watching her, he didn't move. A short time after she reached home, she heard sirens and saw police lights. The next day her neighbor told her someone had been raped, in the same place and just after she had passed by the young man.

She wondered if the man she'd passed was the rapist, because if it were, she could identify him. She called the police and discovered they had a suspect in custody. She identified him in a lineup and asked the policeman, "Why didn't he attack me? I was just as vulnerable as the next woman who came along." The policeman was curious too, so he described the woman and asked the suspect about her. He said, "I remember her. But why would I have bothered her? She was walking down the street with two big guys, one on either side of her." (3)

Rescue

Sometimes, angels rescue people in danger. It was an angel--if not the Angel of the Lord, who is the pre-incarnate Christ--who joined Meshach, Shadrach and Abednego in the fiery furnace, rescuing them from the flames (Daniel 3).

My friend John told me that he and a friend were walking through a rough neighborhood one night when 12 or 15 gang members jumped them. John took two punches and sank to the ground. He expected to be robbed and severely beaten, but he wasn't. Instead, he heard a voice from about six feet up: "It's okay, they're gone." He looked up and saw his friend who mysteriously was now about 25 feet away, leaning against a wall with his fists still clenched as if he were ready to fight. But there was no gang. They just disappeared. And there was nobody next to John.

Warrior Angels

The ministry of warrior angels catches the imagination in a special way. The prophet Elisha prayed that the Lord would open the eyes of his servant so he could see the mighty angelic army of God protecting them.

In Nazi Germany, one mother took her little boy, who was unchurched, to a shelter run by nuns that had become known as a safe place because nothing bad ever seemed to happen there. His first night, while everyone else was praying that God would protect them, this little boy kept his eyes open. After the "amen," he told his mother, "It came up to here on them!" and pointed to his breastbone. When asked what he meant, he said, "The gutter came up to here on them!" A nurse asked, "What are you talking about?" and he told her that he saw men filled with light guarding each corner of the shelter, so tall that they towered above the roof. The shelter was protected by huge warrior angels that only a little boy could see. (4)

Guardian Angels

Do we have guardian angels? The Bible doesn't give a definitive answer on that, although the Lord Jesus did say, "See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven." (Matthew 18:10) And Psalm 91:11 promises, "For He will command His angels concerning you to guard you in all your ways."

ANCIENT ORIGINS

Although recorded belief in demonic possession only dates back as far as 500 BC Egypt, earlier civilizations believed in evil spirits. The Judeo-Christian legend of Satan, a powerful evil being independent of God, probably began around 583 BC, influenced by Babylonians who ruled the Hebrew people. Christianity furthered possession and exorcism as preeminent beliefs in the civilized world. The Bible carries many tales of Jesus driving devils out of various mortals. He then passed on the power and right of exorcism to his disciples.

SATAN VS. THE CHURCH

Satan assumed a more prominent place in daily life when Christianity became the official religion of Rome. He and his minions were believed able to possess human beings and sometimes even assume human form themselves to carry out their evil purposes.

During the Middle Ages, public exorcisms proved to be popular crowd-pleasers and were often accompanied by severe torture. Victims, many of whom were only guilty of being non-Christians or mentally ill, were often branded as witches or sorcerers, to justify the Church's actions.

POSSESSION OR NOT?

As early as 1583, the Church recognized that some forms of mental illness could cause a person to seem possessed. In fact, the "Roman Ritual," shown in *The Exorcist* and first published in 1614, cautions its users to make sure the case cannot be explained by normal psychological means. Modern psychological and medical discoveries, such as Tourette's Syndrome, have given the Church more ammunition to scientifically explain most cases of possession. The "Roman Ritual" is now rarely used - and only in those cases where no other explanations can be found.

THE ROMAN RITUAL

The Litany Psalm 54 Adjuration (calling on God's help) Gospel readings Preparatory prayer First exorcism Prayer for success Second exorcism (commands to the evil spirit) Another prayer for success Third and Final exorcism (similar to second exorcism) Final prayer. By Church law, no priest can perform a formal exorcism until he is fully persuaded of the individual's possession and receives the Church's blessing. Signs of "true possession" include speaking in foreign tongues, ability to predict the future or displaying powers beyond the person's age or natural condition.

Before beginning an exorcism, a priest usually investigates past cases to help guard him against tricks the demon might try to play. The "Roman Ritual" begins with the priest going to confession and Mass and dressing in surplice. The priest starts the actual procedure by making the sign of the cross over the subject, himself and any bystanders, then sprinkles holy water around the room. Next, he recites the Litany of the Saints and a selection of psalms, prayers and invocations from the Gospel, interspersing "Hail Marys" and the "Athanasian Creed."

There are also several formal addresses made directly to the demon, ordering the demon to leave the subject's body with the words "the power of Christ compels you!" Throughout the Ritual, the priest frequently makes the sign of the cross and tries to draw the subject into the Ritual.

The demon is not considered exorcised until it tells the priest its name and its purpose. Once the demon leaves the subject, the subject is warned to guard themselves carefully and abstain from sin, to keep the demon from returning.