

Angelic Rebellion Series

Lesson #14

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Dean Bible Ministries

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**The Divine
Council
*Angelic
Rebellion,*
Part 14**

**Satanic Attacks
During the Life
of Christ**

Gen. 3:15, “And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.”

1. Remember, Satan did not have a clear idea of what “the Seed of the woman” would do or how He would redeem mankind or gain His victory.

Satan is neither omniscient, omnipotent, nor omnipresent.

2. Satan did not know what God knew, that Israel would reject the King and the Kingdom and crucify the Savior, thus bringing divine discipline on them.

Satan did not know the mystery of the Church Age, kept secret in God's own thoughts.

So Satan was focused on preventing the fulfillment of the Kingdom promises of the Davidic Covenant.

3. Satan thought the coming of the Second Person of the Trinity was all about establishing the Kingdom, so his focus was to prevent God from fulfilling the promises of the four unconditional covenants with Israel: the Abrahamic, Land, Davidic, and the New.

Matt. 4:8, “Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory.

Matt. 4:9, “And he said to Him, ‘All these things I will give You if You will fall down and worship me.’

Matt. 4:10, “Then Jesus said to him, ‘Away with you, Satan! For it is written, “*You shall worship the LORD your God, and Him only you shall serve.*” ’ ”

4. Satan thought that by murdering Jesus he would win, that this would prevent the Kingdom from coming. It is only in the resurrection, Christ's victory over death, that secured this victory over satan.

The prophesied attack on the “Seed of the woman.”

Gen. 3:15, “And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.”

The prophesied attack on the “Seed of the woman.”

Gen. 3:22, “Then the LORD God said, ‘Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever’—

Gen. 3:23, “therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken.

Gen. 3:24, “So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.”

The Attacks During the Ministry of Jesus

1. The personal attack through three temptations, Matt. 4:1–10

The demonic assaults on Israel at that time.

**Case 1. The mute demon-possessed man,
Matt. 9:32–34**

Matt. 9:32, “As they went out, behold, they brought to Him a man, mute and demon-possessed.

δαιμονίζομαι *daimonizomai* Verb pres pass part masc sing acc to be demon possessed, demonized

Matt. 9:33, “And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, ‘It was never seen like this in Israel!’

ἐκβάλλω *ekballō* Verb 3 sing aor act subj to cast out

Matt. 9:34, “But the Pharisees said, ‘He casts out demons by the ruler of the demons.’ ”

What we learn:

- 1. *Daimonizomai* is an ambiguous, vague term.**
- 2. The solution to it is “cast OUT.”**

Case 2. Pharisaical claim about John the Baptist

Matt. 11:18, “For John came neither eating nor drinking, and they say, ‘He has a demon.’ ”

δαιμόνιον ἔχει *daimonion echei*, “to have a demon”

Luke 7:33, “For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’

Luke 7:34, “The Son of Man has come eating and drinking, and you say, ‘Look, a glutton and a winebibber, a friend of tax collectors and sinners!’ ”

[same phrase as Matt. 11:18]

Case 3. The daughter of the Canaanite [Gentile] woman in the region of Tyre and Sidon.

Matt. 15:22, “And behold, a woman of Canaan came from that region and cried out to Him, saying, ‘Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed.’ ”

δαιμονίζομαι *daimonizomai* Verb pres pass part masc sing acc to be demon possessed, demonized

Mark adds information:

Mark 7:25, “For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet.”

**εἶχεν... πνεῦμα ἀκάθαρτον, *eichen ... pneuma akatharton*
“she had an unclean spirit”**

Mark 7:26, “The woman was a Greek, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter.”

ἐκβάλλω *ekballō* Verb 3 sing aor act subj to cast out

What does “possess” mean?

- a. to have as one’s property, (Collins English Dictionary, meaning 1.)**

- b. to indwell in order to control or dominate. Under the influence of a powerful force, such as a spirit or an emotion.**

17th century Puritans thought the following were symptoms of demon-possession:

- 1. to think oneself possessed;**
- 2. to lead a wicked life;**
- 3. to be persistently ill, falling into heavy sleep and vomiting unusual objects (either natural objects—toads, serpents, worms, iron, stones, etc.—or artificial objects—nails, pins, etc.);**
- 4. to blaspheme;**
- 5. to make a pact with the Devil;**
- 6. to be troubled with spirits;**

- 7. to show a frightening and horrible countenance;**
- 8. to be tired of living;**
- 9. to be uncontrollable and violent; and**
- 10. to make sounds and movements like an animal.**

Mark 7:26, “The woman was a Greek, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter.

ἐκβάλλω *ekballō* Verb 3 sing aor act subj to cast out

2. In Mark 7:25 the narrator, Mark, uses a synonym, “had an unclean spirit.”

***Daimonizomai*, “demon-possession” = “having an unclean spirit”**

3. The solution as stated by the woman was “to cast out,” which indicates the demon is inside the girl.

4. In Mark 7:29 Jesus states that He has cast out the demon, by simply stating the demon had already “gone out,” of your daughter.

Mark 7:29, “Then He said to her, ‘For this saying go your way; the demon has gone out of your daughter.’ ”

**ἐξέρχομαι *exerchomai* Verb 3 sing perf act indic
to come out, go out**

Now this is an extremely important verb.

Mark 7:30, “And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.”

**ἐξέρχομαι *exerchomai* Verb 3 sing perf act indic
to come out, go out**

5. Jesus validates the terminology and says that the demon is out of the girl, and the narrator, Mark, says that when the woman returns, the demon was out of the girl.

Case Study 4.

The man with the unclean spirit in the synagogue at Capernaum. (Mark 1:21–28; Luke 4:31–37)

In the Mark passage, “with an unclean spirit,” but in Luke 4:33, “had a spirit of an unclean demon.”

“having an unclean spirit” = “*daimonizai*” = a demon indwelling a person

Mark 1:23, “Now there was a man in their synagogue with an unclean spirit. And he cried out,”

Luke 4:33, “Now in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice,”

Jesus's solution:

Mark 1:25, “But Jesus rebuked him, saying, ‘Be quiet, and come out of him!’ ”

Luke 4:35, “But Jesus rebuked him, saying, ‘Be quiet, and come out of him!’ And when the demon had thrown him in their midst, it came out of him and did not hurt him.”

**ἐξέρχομαι *exerchomai* Verb 3 sing perf act indic
to come out, go out**

Case Study 5.

Mark 5:1–20; Matthew 8:28–34;

Luke 8:26–39

1. Mark 5:2, “a man with an unclean spirit.”

En pneumati akatharto

Luke 8:27, “had demons” *echo daimonia*

Matt. 8:28, “two demon-possessed men”

daimonizomai

Matt. 8:28, “When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way.”

Luke 8:27, “And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs.”

Mark 5:2, “And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit,”

2. Solution, Luke 8:29, “to come out of the man”

Luke 8:29, “For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.”

3. The demons had entered the man.

Luke 8:30, “Jesus asked him, saying, ‘What is your name?’ And he said, ‘Legion,’ because many demons had entered him.”

εἰσέρχομαι *eiserchomai* Verb 1 plur aor act
subj to enter

Used in Mark 5:12, Luke 8:32 to *enter the swine*.

Can a Christian be demon-possessed?

1 Cor. 6:19, “Or do you not know that your body is the temple [*ναός naos*] of the Holy Spirit who is in you, whom you have from God, and you are not your own?”

**1 John 4:4, “You are of God, little children,
and have overcome them, because He who
is in you is greater than he who is in the
world.”**

Matt. 12:43, “When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none.

Matt. 12:44, “Then he says, ‘I will return to my house from which I came.’ And when he comes, he finds it empty, swept, and put in order.

Matt. 12:45, “Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it also be with this wicked generation.”

John 17:15, “I do not pray that You should take them out of the world, but that You should keep them from the evil one.”

2 Thess. 3:3, “But the Lord is faithful, who will establish you and guard you from the evil one.”

Col. 2:15, “Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.”

**ἀπεκδύομαι *apekduomai* Verb aor mid part
masc sing nom to take off; to strip off, to
divest oneself.**

In what sense?

**In the sense that the strategic victory of the
Angelic Revolt was accomplished.**