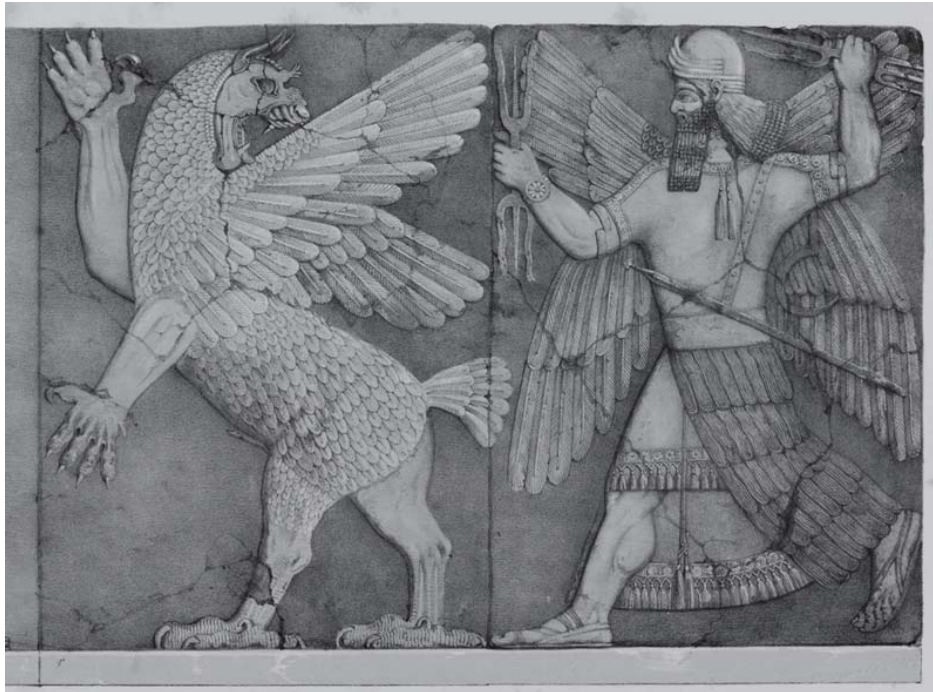


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History of Western Demons

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Disclaimer: This work has been completed as an educational tool for students of history, religious and paranormal studies. The author wishes to discourage any use of this work in conjunction with paranormal field investigations of demons.

16 **Introduction**

17 So a ghost team is investigating a haunted house when suddenly a demon manifests in front of
18 them. "I am Asmodeus..."

19 All but one of the team members run off screaming into the night.

20 The demon stares at the single remaining human in front of him. The demon growls "are you
21 not afraid of me human?"

22 The ghost hunter smiles and says, "Well, no, I was married to your sister for over six years..."

23

24 Like the man in the story, fear is conquered by knowledge. When it comes to the field of
25 demonology there are two paths to enlightenment: Understanding the demons place in history
26 and face to face encounters.

27 Today we will look at a small slice of history to help understand how mankind has interacted
28 with demons in our short recorded history.

29 For over 1500 years, the Catholic Church has maintained an office charged with detecting and
30 eliminating demons. Since 1968 the Catholic Church has officially investigated over 3000 cases
31 of alleged demonic influence (though former chief Vatican exorcist Father Gabriele Amorth
32 claims to have done over 30,000 exorcisms). During these 4 decades of investigation there have
33 been only a handful of cases where true demonic influence has been "proven." Depending on
34 the source, the number is as few as 4.

35 4 out of 3000.

36 How does this balance with the vast number of popular occult books that litter the shelves of
37 local book stores?

38 One of the first issues a researcher will find in reading books on demonology is the tendency of
39 many religious types to start out with a firm definition of what a demon is but then to digress
40 into assigning mental and physical illness to demonic influences.

41 I cannot tell you how many books I really enjoyed only to get to the point in the book where the
42 author jumps the shark and blames everything from multiple personality disorder to chewing
43 gum on demonic powers.

44 So, before we look at the history of demons, it is important to set certain guidelines, or
45 definitions. This will allow us to converse based on equalities and not assumptions.

46 Definitions

47 Demon

48 We will begin this definition by establishing that which it is not. While these criteria are
49 arbitrary, they are necessary.

- 50 • A demon has not previously been a human.
- 51 • A demon (or subject under the influence of a demon) is not exhibiting normal symptoms
52 of a scientifically definable physical or mental disease.
- 53 • A demon must have outward manifestation beyond the explainable abilities of an
54 associated host.
- 55 • A demon is assumed to be of limited power and therefore at a lower level than a
56 primary deity.

57 There are 5 generally accepted characteristics¹ that must be met for a demon to be present:

- 58 • Will
 - 59 ○ The demon must express a distinct will outside of its host and exercise that will.
 - 60 ▪ Promise of a demon to return or harm the host.
- 61 • Emotion
 - 62 ○ A demon will react to emotional stimuli or threats to itself that would not
63 ordinarily harm the host.
 - 64 ▪ For example reaction to the threat of exorcism or banishment
- 65 • Intellect
 - 66 ○ Display of knowledge beyond a natural source of the host
- 67 • Self-Awareness
 - 68 ○ The claim that the personality is unique and distinct from the host's personality.
- 69 • Speech
 - 70 ○ Literature is filled with cases of the supposed demon speaking through its host
71 and having a distinctly different personality or vocal pattern. This includes
72 speaking languages unknown to the host.²

73 Literature

74 Primary or contemporary physical representations of encounters. While this will include
75 ancients transcriptions from oral traditions to written documents, it will exclude many of the
76 18th-20th century revelations of truth from ancient text style documents.

¹ Derek Prince, "They Shall Expel demons"

² King James I, Demonology

77 **History**

78 The subjective and inaccurate assembly of small amounts of literary compositions into to a
79 pseudo-meaningful narrative.

80 **Mythology**

81 A belief system giving organization to the universe.

82 Therefore having established a tiny set of definitions, we can play anthropologist for a few
83 moments with a few more wild assertions:

84 1) The modern scientific mythology of today holds that homo sapiens evolved 200,000
85 years ago in central Africa.

86 2) Modern scientific mythology also asserts that humans began speaking around 100,000
87 years ago.

88 3) The earliest known writing so far discovered is from a Harappan settlement in Pakistan
89 and dates to 4,100 BC.

90 4) The earliest decipherable surviving writing system was developed around 3,600 BC
91 (5,000 years ago) in Mesopotamia as a system of symbols to represent numbers.

92 5) This is not to say that there was not symbolic representations prior to this point. Before
93 the Mesopotamian era, there is only art, such as the face of a lion from Angoulême,
94 France created 27,000 years ago or even the cave paintings in Malaga, Spain created
95 43,500 years ago. While the symbols give us an impression, they do not tell a story. And
96 more importantly, they give only interpretive information.

97 While these dates may be off by thousands of years, the point remains the same, we as humans
98 only have record of a tiny fraction of our interactions with the universe around us.

99 So, now we have a baseline to begin the story of demons.

100 We start at the very end of the story of mankind and the beginning of history.

101 **Gilgamesh**

102 One of the most complete of the early stories is the epic of Gilgamesh. And this is where the
103 first concrete references to demons reside. In the ancient Sumerian texts, there are three basic
104 classes of demons:

- 105 • Disembodied human spirits
- 106 • Half-monster, half-human entities
- 107 • Non-human forces

108 **Utukku**

109 The most prevalent in the Gilgamesh saga is the Utukku which is the spirit ghost of Gilgamesh's
110 companion Eabani. Gilgamesh asks the god Nergal to return Eabani to him and the god
111 complies. The term Utukku eventual changes in Sumerian and Babylonian text to be a kind of
112 demon that haunts barren places and harms man.

113 Often associated with the breaking of a taboo, the Utukku is described as prowling like a dog
114 and faster than a falling star. The female, called a Lamashtu, has a hairy body, a lion's head,
115 donkey teeth and donkey ears. She also has long fingernails and the feet of a bird.

116

117 One reference in a spell describes the creatures:

118 *"A door cannot exclude them,*
119 *A bolt cannot turn them back;*
120 *They slither through the door like a snake,*
121 *They blow in by the hinge like the wind,*
122 *They bear off the wife from a man's embrace,*
123 *They snatch the son from a man's knee."*
124 *-Extract from a Mesopotamian incantation*

125

126 **Alu (Gallu)**

127 When Anu wants to avenge his daughter Ishtar on Gilgamesh and Eabani, he creates a celestial
128 bull named Alu to attack them. Like the Utukku, this term evolved. Alu seems to be derived
129 from the Sumerian term Gallu which means "tempest." Ironically as these terms blend Gallu
130 also refers to a bull spirit that hunts at night.

131 **Lilu**

132 The lilu are the Babylonian prototypes types for the incubus/succubus legends. The Lilu, like
133 their modern counter parts, are represented as having sex with humans to steal life-force or to
134 become impregnated. Like the alien abduction phenomena, the real origin of these demons
135 make be related to sleep paralysis rather than supernatural. Thanks to bad translations and bad
136 history, the Lilu have been retroactively branded as the origin of the Jewish Lilith mythology.
137 Contemporary translations firmly assert that that the Lilith linkage is incorrect.

138 **Shedim**

139 With the name derived from the Babylonian name meaning “to be violent”, the Shedim are the
 140 winged bulls used to guard temples in Babylon and Assyria. They are referenced to in both
 141 curses as well as spells of protection.

142 In Hebrew they are called Sedu and are referenced in Deuteronomy 32:17 as well as in Psalms.

143 **Transfer of Religions**

144 For a moment, it is important that we pause for a necessary digression... The concept for the
 145 transfer of religions.

146 There are 3 primary methods of Transfer:

- 147 1) Neighbor to neighbor
- 148 2) Trade
- 149 3) Conquest

150 As we talk about Babylonian, Egyptian, Jewish, Greek, Roman cultures and the evolution into
 151 the modern western mythology of demons, all three transfer methods play a role.

152 Now moving forward let us look briefly at the case of the Jewish people.

153 If we put the Jewish culture into 2000 BC context they are small tribe that recently adopted
 154 monotheism. Historically, there are linguistic elements to suggest a polytheistic origin³ but for
 155 our purposes today they are the only monotheist in their region at that time.⁴

156 So as a small tribe, surrounded by divergent religions, they preserve their cultural identity by
 157 the enforcement of cultural traditions to isolate themselves from their neighbors. This is
 158 accomplished in several ways:

- 159 • Conversion of completing religions gods to lesser gods/demons
- 160 • Branding any completing religions gods as Evil.
- 161 • Prohibiting breeding outside the tribe as well as self-imposed tribal isolation.
- 162 • Unique diets
- 163 • Maintaining tribal languages
- 164 • Maintaining secret rites for the initiated.

3 The use of the –EL ending is Jewish names is one of the key pieces of evidence in the polytheistic assertion. For instance, the name Raphael on the one hand can be translated as “healing of god” but it also is equally grammatically correct in ancient Hebrew translate the name as “God of Healing.”

4 The one later exception being Akhenaten’s forced worship of Atun in Egypt from 1353 to 1336 BC.

165 So having made a minor digression, I return to mentioning that the Babylonian demon Shedim
166 would find its way into both Jewish text and Jewish culture. In fact, many of the foundations of
167 understanding of demons in the western world can be traced directly back to Babylonian texts.

168 **Baal**

169 One of the most recognized demon names in the Bible and as well as Jewish Rabbinical texts is
170 that of Beelzebub. In many medieval and even modern writings, Beelzebub is treated as
171 supreme evil or a prince of Hell. But before Beelzebub hit main stream media, his resume was
172 slightly different. The name Beelzebub is a corruption of the Canaanite name Baal Hahdad.
173 While some of you may have heard of Baal, it is as the demon Beelzebub that he has retained
174 fame. As I mentioned a moment ago, the Jewish culture preserved itself by making the gods of
175 neighboring cultures into the bad guys. The more popular the god, the more evil it had to be
176 made. Baal Hahdad was the Canaanite storm god. In fact, his name Baal Hahdad literally means
177 “Lord of Thunder”. If you look carefully through Middle Eastern stories there are dozens of
178 Baals mentioned from the Phoenicians to the Egyptians (where he was aspect of Set).

179

180 When you are talking about demons, names matter. Just as important in distinguishing the
181 name is understanding the meaning of the name as in this case where a common title is
182 arbitrarily used as a proper noun in translation. So for instance, in research, one might
183 unknowingly assume a mention Baal Sammin, the “Lord of Heaven” to the ancient Syrians,
184 Carthagens and Mesopotamians,⁵ is the same as Baal-Hammon who is the “Lord of Censer
185 Alters” of Phoenicia and demands children as sacrifices.

186

187 **Sumerians**

188 As the Babylonian culture’s sphere of influence expanded, many of the gods and demons were
189 adopted by the Sumerians. With a demon for every ailment, the Sumerians were seeming
190 overrun by the supernatural. Every physical and mental illness was attributed to some form of
191 demon. As a result, a uniformed methodology evolved to deal with the demons. It became the
192 tradition that the use of the demon’s name could bind it and force the demon from its host. If
193 the specific name of the demon was unknown, then the recitation of a number of frequently
194 encountered demons was performed believing that one of the names would apply.

195 It was through Sumerian exorcisms that the use of animal substitutes for the possessed
196 individuals developed. The name of the demon was used to force it into its surrogates that

⁵ To the Romans, Baal Sammin is Caelus the Sky God.

197 would then be sacrificed. In some versions of the exorcism ritual black and white yarn is spun
 198 and placed around hosts bed with black on the left and white on the right. The exorcist would
 199 then invoke the name of the god Asari-alim-nunna to wash the victim. They would wash the
 200 victim twice seven times.

201 The Sumerian exorcisms formed the basis of most western exorcism formulas that would
 202 follow.

203 **Jewish Writings**

204 The next major source of demonic texts comes from the Jews that eventually settled in Israel.

205 Asserting that all things come from god, many Hebrew texts including elements in the Old
 206 Testament have Spirits acting as Yahweh’s or Elohim’s servants to issue punishments. I just
 207 want to make note of the contrast here. In this case there is a distinction between a spirit as an
 208 agent of God and the term demon as a harmful force.

209 For example in Judges 9:23

Young's Literal Translation and God sendeth an evil spirit between Abimelech and the masters of Shechem, and the masters of Shechem deal treacherously with Abimelech,	King James Bible (Cambridge Ed.) Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:
9:23 Hebrew OT: Westminster Leningrad Codex בְּאַבִּימֶלֶךְ בְּעַלֵּי־שָׁכֶם וַיִּבְגְּדוּ שָׁכֶם בְּעַלֵּי וּבֵין אַבְיִמֶלֶךְ בֵּין רָעָה רוּחַ אֱלֹהִים וַיִּשְׁלַח	

210
 211 In the Hebrew we find the use of רוּחַ (ru-ah) for spirit and evil רָעָה (ray-ayh). אֱלֹהִים (ĕlōhîm) for
 212 God

213 =====

214 Here is a second example from 1 Samuel 16:14

Young's Literal Translation And the Spirit of Jehovah turned aside from Saul, and a spirit of sadness from Jehovah terrified him;	King James Bible (Cambridge Ed.) But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.
16:14 Hebrew OT: Westminster Leningrad Codex יְהוָה מֵאַת רוּחַ־רָעָה וַיִּבְעַתְתּוּ שָׁאוּל מֵעַם רַחֵס יְהוָה וְרוּחַ	

215

216 Like in the first example we see the spirit as רוּחַ (ru-ah) and evil רָעָה (ray-ayh). In this passage
217 God is named as יְהוָה: (Yahweh).

218 =====

219 Now if we take a look at the passage in Deuteronomy 32:17 that I mentioned earlier with the
220 Shedim:

<p>Young's Literal Translation They sacrifice to demons -- no god! Gods they have not known -- New ones -- from the vicinity they came; Not feared them have your fathers!</p>	<p>King James Bible (Cambridge Ed.) They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.</p>
<p>דברים 32:17 Hebrew OT: Westminster Leningrad Codex אַבְתִּיכֶם שְׁעָרוֹם לֹא בָאוּ מִקְרֹב חֲדָשִׁים יָדְעוּם לֹא אֱלֹהִים אֱלֹהֵה לֹא לְשָׂדִים יִזְבְּחוּ</p>	

221
222 Here the word demon is used as a direct object לְשָׂדִים (laš-šê-dîm). Like in the verse from Judges
223 that I just mentioned, in this passage we find God named as אֱלֹהֵה ('ê-lō-ha).

224 Beyond the sacred texts there are literally hundreds of Rabbiac texts that discuss demons and
225 their hierarchies. Many of these form the basis of the Quabalah which is a Jewish tradition
226 featuring the tree of life as a metaphor for better understanding of god. The tree is sort of a
227 mystic ladder that has 10 sephiroth or levels. Each of these jewels represents advancement
228 from the lowest level of understanding, being the physical world, to the highest level, being a
229 vision of the throne of god.

230 In studying demons in literature, the basic structure of the Quabalah lays the foundations for
231 the understanding of almost every Christian and magical text written after the fall of Rome. To
232 a large extent even books like Dante's Comedy embrace the structural order of the universe
233 presented in the tree of life.

234
235 At this point, I am going to switch gears a bit and discuss the New Testament versions of
236 demons.

237 **Catholic New Testament**

238 The Christian New Testament has a number of references to demons. One of the great
239 confusions, however, is the number of divergent translations. If we assume that the early Greek

240 versions of the New Testament are the closest to the original text, then there are 3 distinct
241 terms used to describe spirits:

- 242 • Demon
- 243 • Unclean spirit
- 244 • Evil spirit

245 The term demon is derived from the Greek DAIMONION daimonion. This is the neuter singular
246 form of the adjective Daimonius. Though it is an adjective, in the early versions of Greek biblical
247 text it is used as a noun.

248 While the word daimonius is clearly related to the word Daimon daimon, the usage in biblical
249 text clearly defines a difference. When compared to traditional Greek text, the distinction
250 becomes a little clearer.

251 In the classic Greek organization of religions, the divine universe was divided into 3 hierarchies:

- 252 1. Theos θεοί (theoi plural) were the heavenly entities or beings with god like powers.
 - 253 a. The Titans or Olympians
- 254 2. Daimon daimon were the earthly level powers. Not necessarily in opposition to the gods
255 but earthbound functionaries of the Theoi
 - 256 a. E.g. Nymphs, satyrs or divine heroes
- 257 3. Daimonions daimonion were the lowest level and charged with pushing each human to
258 their destiny.
 - 259 a. An example of this is found in the writings of Socrates where he credits his
260 daimonion with warning him not to go to a particular market where a group of
261 attackers were waiting.

262 Therefore if the classical application of the terminology is applied to the biblical use, a Daimon
263 would be some form of devil/earth-bound angel and a Daimonions is distinctly something
264 different.

265 The word Daimon only appears once in the bible in Matthew 8:31 while the term Daimonion is
266 found at least 60 times.

267 The term unclean spirit πνεῦμα ἀκάθαρτον (pneuma akathartos) is used about 20 times in
268 Luke , Acts and Revelations

269 The third term, Evil Spirits πνευμάτων πονηρῶν (pneumatōn ponērōn), is used 6 times in
270 Luke and Acts.

271 While generally speaking the three terms for demons are used interchangeably, curiously there
 272 is one use of two of these terms combined in Luke 4:33 where there is mention of a “spirit of an
 273 unclean demon.” πνεῦμα δαιμονίου ἀκαθάρτου (pneuma daimoniou akathartou). The subtle
 274 inference here could be that all demons are not unclean.

275 Another point of translational confusion that has persisted in English bible versions is the use of
 276 the term daimonizo. Most English translations have changed this verb into meaning “to be
 277 possessed by a demon.” There is however, no sense of ownership in the original uses of this
 278 verb. It is more proper translated as “to be influenced by a demon.”

279 A subtle difference but as I am sure you will agree being owned and being influenced are two
 280 radically different degrees of control. The later then allows for free will in the situation.

281 Two other quick terms that are important in understanding the biblical references to demons
 282 are ekballo and exorkizo.

283 With only 1 exception biblical Greek texts use the term ekballo **ἐκβάλλει**, which means “to
 284 push out” to describe the removal of a demon. The term exorkizo ἐξορκιστῶν (or exorcism)
 285 meaning to “adjure or command” is used only once in the New Testament in Acts 19:13 and
 286 that is used when referring to non-Christians expelling demons.

287

288 This first new testament reference in Matthew 4:24 sets the tone for the majority the
 289 encounters with demons.

290 Matthew 4:24

<p>Aramaic Bible in Plain English And his fame was heard in all Syria, and they brought to him all those who had become ill with various diseases, those who were afflicted with severe pain, and the demon possessed, and lunatics and paralytics, and he healed them.</p>	<p>King James Bible (Cambridge Ed.) And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.</p>
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291

292 For the most part demonic influence is treated like any other common illness.

293 While there are many examples of Jesus casing out demons, Mark 1:23-27 provides a simple
 294 version of removing a demon.

295 Mark 1:23-27

<p>Aramaic Bible in Plain English And in their synagogue there was a man who had a vile spirit in him, and he cried out And he said, "What business do we have with you, Yeshua the Nazarene? Have you come to destroy us? I know who you are, The Holy One of God." And Yeshua rebuked him and said, "Shut your mouth and come out of him." And the foul spirit threw him down and he cried out in a loud voice and came out of him. And all of them marveled and they were inquiring with one another, saying, "What is this?", and "What is this new teaching? For he commands even the foul spirits with authority and they obey him."</p>	<p>King James Bible (Cambridge Ed.) And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.</p>
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296

297 In Mark 6:7 followers of Jesus are specifically granted power over unclean spirits.

298

299

300 Mark 6:7

<p>Aramaic Bible in Plain English And he called his twelve and he began to send them two by two and he gave them authority over vile spirits to cast them out.</p>	<p>King James Bible (Cambridge Ed.) And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;</p>
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301

302 The one key element that is infused into the ritual by followers of Jesus is that they do it in his
303 name.

304 Mark 9:38-41

<p>Aramaic Bible in Plain English Yohannan said to him, "Rabbi, we saw a man casting out demons in your name, and we forbade him because he did not go out with</p>	<p>King James Bible (Cambridge Ed.) And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because</p>
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<p>us.” Yeshua said to them, “Do not forbid him, for there is no man who does a powerful work in my name and can soon speak badly about me.” “Whoever therefore is not against you is for you.” But everyone who will give you only a cup of water to drink in the name that you are one who belongs to The Messiah, amen, I say to you, he shall not lose his reward.”</p>	<p>he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.</p>
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305

306 This replicates the Sumerian and Quabbalic formulas of invoking a superior power to command
307 a weaker one.

308 **Grimoires**

309 Between the first and 3rd century AD, a magical text appeared called the Testament of Solomon.
310 The Testament claims to be the story of King Solomon, the son of David, and his interaction
311 with demons. According to the story, the demon Orniias, offspring of the angel Uriel, comes to
312 Jerusalem as the Temple is being built and plagues the son of a one of the Temple’s master
313 workmen. Solomon prays for help and was given a magic ring by Michael with a pentagram as
314 its seal to bind demons. Using the ring to bind the demon, the demon bargains with Solomon to
315 let him free in exchange for binding other demons. Fulfilling the deal, Orniias brings Beelzeboul
316 to Solomon to be questioned. The parade of demons before Solomon continues with:

- 317 • Onoskelis
- 318 • Asmodeus, also known as Aeshma-daeva
- 319 • Ephippas the wind demon
- 320 • Tephras the ash demon
- 321 • The 7 of the 33 elements of darkness
- 322 • Rabdos
- 323 • And a plethora of others

324 In his discussion with the demons, Solomon learns of the demons’ practices and more
325 importantly how to bind and expel them using their proper name.

326 Springing from the Testament of Solomon over the centuries hundreds of magical works
327 circulated throughout the Mediterranean world. While these works were accepted knowledge
328 in the non-Christian world, acceptance under Catholic dominated countries required
329 modification.

330 By the early 1100s, magical works found themselves bound in hand copied spell books that
331 have become known as grimoires. Hidden from “uneducated” eyes, the grimoires were magical
332 books that claimed to preserve the knowledge of the ancients while unraveling the mysteries of
333 the ages. Building on the Testament of Solomon, a wide variety of books were created to
334 describe the angels, spirits and fallen angels. These books often showed the proper amulets to
335 protect the user from the specific being or to summon them. Occasionally tomes dealt with the
336 specifics of the summoned when they arrived so that the reader could compare the description
337 to ensure that the proper guest was attending.

338 Unlike the books of evil magic, most of the grimoires invoked the name of God, Jesus, arch
339 angels or apostles in their summoning spells. This carried on the Babylonian and Quabbalic idea
340 that there was an order the universe and that every entity had a superior to who they
341 answered. In the writing of the Grimoires, it was then assumed that in commanding a spirit
342 through the invocations of the name of God or Jesus was the ultimate authority and therefore
343 use of the name ensured dominance. Ironically many of the invocation look more like entries in
344 one of the books of common prayer than a work on demons.

345 Because of the prohibition against using the name of god in vain, the Tetragrammaton serves in
346 almost every grimoire as the primary invocation using a set of symbols but the one never to be
347 spoken out loud. The word Tetragrammaton literally means “4 letters”. The 4 characters
348 represent the consonants in the Hebrew spelling of God’s name Yod- He-Vah-He. The word we
349 would commonly call as Yahweh. Since God was the Authority, the Tetragrammaton was
350 frequently used in demon summoning and binding.

351 Since each Grimoire was hand copied, over time they began to radically differ. A form of
352 shorthand called Sigla developed and was used in many manuscripts for repeated phrases as
353 well as common references. Similar to using # to represent number or pound. But like the use
354 of the # sign, these could have multiple meaning or different meanings over time. As a result,
355 some grimoires are almost unreadable to all but the best scholars.

356 The most important of the grimoires was a collection of earlier texts dating to the 16th century
357 called the Key of Solomon. The Key of Solomon assembles Qabalistic and ceremonials spells
358 into a single manual and in effect preserves many of the earliest accounts of demons as well as
359 the spells and symbols used to bind them.

360 Odds are if you buy any book on historic Demonology it has borrowed extensively from the Key
361 of Solomon.

362 **Conclusion**

363 And that is the problem we face today. Most of the popular books that can be discovered on
364 demonology are copies or reinterpretations of older books. Most writers in the field are
365 paranormalists or occultists and not historical linguists. Words change context and meaning.
366 Partial understandings are propagated. Information is distorted.

367 My hope today is that this lecture is a first step in getting you to look past the pop-culture of
368 ghost and demons. Instead I encourage you to spend time reading the early source material.
369 With these tools, I hope you can gain a better understand what lurks in the shadows that
370 surround us in the modern western world.

371 In concluding this way too brief look at demonology, I leave you with the story of 7 exorcists
372 from Acts 19:13-16.

373 Acts 19:13-16

<p>Aramaic Bible in Plain English But there were also some Jewish men who were going around and were exorcists of demons, exorcising in the name of our Lord Yeshua over those who had a foul spirit in them, while saying, "We exorcise you in the name of Yeshua whom Paulus preaches." But there were seven sons of a man who was a Jew, a Chief Priest, whose name was Sqewa, who were doing this, And that evil spirit answered and said to them, "I know Yeshua, and I know Paulus, but who are you?" And that man who had the evil spirit in him jumped upon them and overpowered them and threw them down, and when they were stripped and wounded, they fled from the house. And this became known to all the Jews and Aramaeans dwelling in Ephesaus and great fear fell upon all of them, and the name of our Lord Yeshua The Messiah was exalted. Many of those who believed were coming and relating their wrongdoing, and they were confessing the things that they were doing. Many sorcerers also gathered their books and brought and burned them before everyone and they calculated their price, and it came up</p>	<p>King James Bible (Cambridge Ed.) Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. (drachmas)</p>
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to fifty thousand silver pieces.	
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374

375 **Appendix**

376

377 **Definitions**

378 Definition-- Contemporary perspective.

379 Evaluation of a document based on the mindset of the creator at the time of creation.

380 Definition-- Modern perspective.

381 The subjective and inaccurate assumption that the current worldview about the nature of the
382 universe is the correct one. This assumes the general advancement of understanding and that
383 all knowledge is collective.

384 Definition-- Secret Knowledge perspective.

385 Evaluation of a document based on the modern perspective with the belief that historic
386 documents were created with divinely inspired knowledge that superseded contemporary and
387 modern knowledge.

388

389 Three other brief examples of different models of religious integration.

390 Rome-Inclusionary

391 Roman policy prior to the adoption for Christianity called for the continuation of the local
392 religion provided that proper ceremonial deference is given to official Roman deities. This freely
393 allows the importation of non-Roman deities such as Isis. It was not uncommon for Romans to
394 Romanize foreign gods as aspects of their own.

395

396 Greek-Exporter & importer

397 As conquers, the Greeks brought their religion with them as a forced export. Notably under
398 Alexander, local histories were written to define him as a god in the local religions. The best
399 example of this remains in Karnak where Alexander has had his name added to the lineage of
400 the pharaohs from RA. While under Hellenic rule, temples to the primary Greek Gods were
401 required to be built as well as use of the Greek language for commerce. As Greek power faded
402 the culture remained. The cities and routes that were brought into the empire evolved into
403 cultural integrators. It is important to also note that the Greek religion itself evolved from
404 nature worshipers being superseded by the Titanic worshipers being superseded by the
405 Olympians.

406

407 Egypt

408 Generally speaking the Egyptian religion was a net cultural exporter and while evolving
409 internally, was resistant to external influence after its early period. As part of the Egyptian
410 model each region had its own pantheon of gods prior to the pharaonic period. With the rise of
411 unified Egypt, the early leaders used religion as the cement of their culture. All local religions
412 were embraced under an umbrella mythology with the Pharaoh being a living god. Local god
413 became aspects of the umbrella deities. For the “leader of the great house”, the cult of
414 godhood was little more than a sex cult. For most of the existence of the religion, the masses
415 were largely excluded from the bulk of the religion beyond the pharaoh images. For the most
416 part, this hindered the spread of new religions through the country. Granted trade, conquest
417 and interaction with bordering countries set the stages for the popularization of the religion to
418 the masses, the strict control of the priest class prevent contamination until the Alexander’s
419 capture. And then, the mysterious Egyptian culture was often exported rather than corrupted.

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422 <http://biblos.com/>

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424 Matthew 4:24

<p>Aramaic Bible in Plain English And his fame was heard in all Syria, and they brought to him all those who had become ill with various diseases, those who were afflicted with severe pain, and the demon possessed, and lunatics and paralytics, and he healed them.</p>	<p>King James Bible (Cambridge Ed.) And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.</p>
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425

426 Matthew 8:16

<p>Aramaic Bible in Plain English But when it was evening, they brought many demon possessed before him, and he cast their demons out with a word, and all those who had become ill, and he healed them. So that would be fulfilled which was said by Isaiah the Prophet, who said: "He will take our pains and he will bear our sicknesses."</p>	<p>King James Bible (Cambridge Ed.) When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses</p>
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427

428 Matthew 8:28-33

<p>Aramaic Bible in Plain English And when Yeshua came to the other side to the region of the Gadarenes, two demoniacs met him, who came out from the graveyard, extremely evil, so that no man could pass on that road. And they cried out and they were saying, "What do we have to do with you, Yeshua, Son of God? Have you come here before the time to punish us?" But there was distant from them a herd of many pigs grazing. But those demons were begging him and saying, "If you cast us out, allow us to go into</p>	<p>King James Bible (Cambridge Ed.) And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away</p>
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<p>the herd of pigs.” And Yeshua said to them, “Go”, and at once they came out and they entered into the pigs. And that whole herd went straight over the cliff and fell into the sea and died in the water. But those who had been herding them fled and went to the city and revealed everything that had happened and about the demoniacs.</p>	<p>into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.</p>
<p>Note that swine were considered unclean under Leviticus (11:17) and Jews were forbidden to eat them or keep them. Therefore, these pigs logically were not owned by practicing Jews. This is 1 of 2 events that has Jesus destroying property (the other is the fig tree that Jesus destroyed because it no longer had fruit in Matthew 21:18).</p>	

429

430 Matthew 9:32-34

<p>Aramaic Bible in Plain English And when Yeshua went out, they brought to him a deaf mute who had a demon upon him. And when the demon went forth, that deaf-mute spoke, and the crowds were astonished, and they were saying, “Never has it been seen thus in Israel.” But the Pharisees were saying, “By the prince of demons he casts out demons.”</p>	<p>King James Bible (Cambridge Ed.) As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils.</p>
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431

432 Matthew 10:1

<p>Aramaic Bible in Plain English And he called his twelve disciples and he gave them authority over foul spirits to cast them out, and to heal every ailment and disease.</p>	<p>King James Bible (Cambridge Ed.) And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.</p>
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433

434 Matthew 12:22

<p>Aramaic Bible in Plain English But then they brought to him a certain demoniac, mute and blind, and he healed him so that the mute and blind man could speak</p>	<p>King James Bible (Cambridge Ed.) Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both</p>
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and could see.	spake and saw.
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436 Matthew 12:43-45

<p>Aramaic Bible in Plain English</p> <p>But whenever a foul spirit goes out from a man, it wanders about in places without water in them, and it seeks rest and does not find it. Then it says, 'I shall return to my house from where I came out', and it goes finding that it is empty, swept and decorated. Then it goes bringing with it seven other spirits worse than itself, and they enter and dwell there, and the end of that man becomes worse than his beginning. Thus will it be done to this evil generation."</p>	<p>King James Bible (Cambridge Ed.)</p> <p>When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.</p>
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437

438 Matthew 15:22

<p>Aramaic Bible in Plain English</p> <p>And behold a Canaanitess woman from those borders came forth crying out and she said, "Have pity on me my lord, son of David, my daughter is badly driven by a demon." But he did not give her an answer, and his disciples came and begged him, and they were saying, "Send her away, for she is crying after us." But he answered and said to them, "I am not sent except to the sheep that have strayed from the house of Israel." But she came and worshiped him and she said, "My Lord, help me." He said to her, "It is not good to take the children's bread and cast it to the dogs." She said, "Yes, Lord. But even the puppies eat the crumbs that fall from their masters' tables." But then Yeshua said to her, "O woman, great is your faith; it will be done for you as you will." And her daughter was healed from that moment.</p>	<p>King James Bible (Cambridge Ed.)</p> <p>And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.</p>
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439

440 Matthew 17:14-18

<p>Aramaic Bible in Plain English And when they came to the multitude, a man came unto him and knelt on his knees. And he said to him, "My lord, have mercy on me, my son has a lunatic demon and has become ill, for he has fallen many times into fire and many times into water." "And I brought him to your disciples and they were not able to heal him." Yeshua answered and he said, "Oh, faithless and twisted generation! How long shall I be with you, and how long shall I endure you? Bring him here to me." And Yeshua rebuked it and the demon went out from him and The Boy was healed from that moment. Then the disciples came to Yeshua himself alone and they said to him, "Why were we not able to heal him?" Yeshua said to them, "Because of your unbelief, for amen, I say to you, that if you had faith like a grain of mustard seed, you may say to this mountain, 'Move from here', and it will move, and nothing will be difficult for you".</p>	<p>King James Bible (Cambridge Ed.) And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.</p>
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442 =====

443 Mark 1:23-27

<p>Aramaic Bible in Plain English And in their synagogue there was a man who had a vile spirit in him, and he cried out And he said, "What business do we have with you, Yeshua the Nazarene? Have you come to destroy us? I know who you are, The Holy One of God." And Yeshua rebuked him and said, "Shut your mouth and come out of him." And the foul spirit threw him down and he cried out in a loud voice and came out of him. And all of them marveled and they were inquiring</p>	<p>King James Bible (Cambridge Ed.) And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned</p>
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<p>with one another, saying, "What is this?", and "What is this new teaching? For he commands even the foul spirits with authority and they obey him."</p>	<p>among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.</p>
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444

445 =====

446 Mark 3:11-12

<p>Aramaic Bible in Plain English And those who had plagues from foul spirits, when they saw him, they were falling down and they were crying out and they were saying, "You are the Son of God!" And he greatly rebuked them lest they would reveal him.</p>	<p>King James Bible (Cambridge Ed.) And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known.</p>
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447

448 =====

449 Mark 5:2-20

<p>Aramaic Bible in Plain English And when he went out from the ship, a man met him from among the tombs that had a foul spirit in him. And he dwelt among the tombs and no one was able to bind him with chains, Because whenever he had been bound in shackles and chains he had broken the chains and cut the shackles apart and no one was able to subdue him. And always at night and in the daytime he was among the tombs and in the mountains and was crying out and cutting himself with stones. But when he saw Yeshua from a distance he ran and prostrated himself. And he cried out in a loud voice and he said, "What do I have to do with you, Yeshua, Son of God Most High? I adjure you by God that you will not torture me!" For he had said to him, "Come out from the man, foul spirit!" And he had asked him, "What is your</p>	<p>King James Bible (Cambridge Ed.) And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name?</p>
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<p>name?" He said to him, "Our name is Legion, for we are many." And he begged of him much that he would not send him out of the region. But there was near the mountain a great herd of swine that were feeding. And those evil spirits were begging of him and they were saying, "Send us unto those swine that we may enter them." And he allowed them, and these foul spirits went out and entered into the swine, and that herd ran to a precipice and fell into the sea, about 2000 of them, and they drowned in the water. And they who were herding them fled and told it in the city, also in the villages, and they went out to see what had happened. And they came to Yeshua and they saw him who had been possessed by the evil spirits with him, clothed and reverent, and he who before had the Legion in him was sitting, and they were afraid.</p>	<p>And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.</p>
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451 =====

452 Mark 6:7

<p>Aramaic Bible in Plain English And he called his twelve and he began to send them two by two and he gave them authority over vile spirits to cast them out.</p>	<p>King James Bible (Cambridge Ed.) And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;</p>
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453

454 =====

455 Mark 7:26-30

<p>Aramaic Bible in Plain English But she was a pagan woman from Phoenicia of Syria, and she was begging him to cast out the demon from her daughter. And Yeshua said to her, "Let the children be filled first, for it is not right to take the children's bread and throw it</p>	<p>King James Bible (Cambridge Ed.) The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's</p>
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<p>to the dogs.” But she answered and said to him, “Yes, my lord, but even the dogs from under the table eat the children's crumbs.” Yeshua said to her, “Go; because of this saying the demon has gone out from your daughter.” And she went to her house and found her daughter lying in bed, and the demon had been cast out of her.</p>	<p>bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.</p>
<p>Mark 7:27 Note the difference here. New Living Translation (©2007) Jesus told her, "First I should feed the children--my own family, the Jews. It isn't right to take food from the children and throw it to the dogs."</p>	

456

457 =====

458 Mark 9:17-29

<p>Aramaic Bible in Plain English And one from the crowds answered and said, “Teacher, I brought my son to you, who has a dumb spirit.” And whenever it comes upon him, it throws him and it beats him and he gnashes his teeth and he wastes away, and I spoke to your disciples that they might cast it out, and they were not able.” Yeshua answered and said to them, “Oh faithless generation, how long will I be with you? How long shall I endure you? Bring him to me.” And they brought him to him, and when the spirit saw him, immediately he threw him and he fell on the ground and he was convulsed and he foamed. Yeshua asked his father, “How long a time now has he been like this? He said to him, “From his childhood.” “And many times it has thrown him into fire and into water to destroy him. But if you can do anything, help me, and have mercy on me!” Yeshua said to him, “If you are able to believe, everything is possible to the one who</p>	<p>King James Bible (Cambridge Ed.) And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of</p>
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<p>believes.” And immediately the father of the boy cried out weeping and saying, “I believe my lord; help the lack of my faith.” And when Yeshua saw that the people ran and gathered near him, he rebuked that foul spirit and he said to it, “Deaf spirit, that does not speak, I am commanding you, go out from him, and you shall not enter him again.” And that demon screamed greatly and pounded him and went out and he was like a dead man, so that many were saying, “He is dead.” But Yeshua took him by his hand and raised him up. But when Yeshua had entered the house, his disciples asked him among themselves, “Why were we not able to cast it out?” He said to them, “This sort cannot come out by anything except by fasting and by prayer.”</p>	<p>the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.</p>
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459

460 =====

461 Mark 9:38-41

<p>Aramaic Bible in Plain English Yohannan said to him, “Rabbi, we saw a man casting out demons in your name, and we forbade him because he did not go out with us.” Yeshua said to them, “Do not forbid him, for there is no man who does a powerful work in my name and can soon speak badly about me.” “Whoever therefore is not against you is for you.” But everyone who will give you only a cup of water to drink in the name that you are one who belongs to The Messiah, amen, I say to you, he shall not lose his reward.”</p>	<p>King James Bible (Cambridge Ed.) And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.</p>
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463 =====

464 Mark 16:17

<p>Aramaic Bible in Plain English</p>	<p>King James Bible (Cambridge Ed.)</p>
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<p>“But these signs will accompany these who believe: in my name they will cast out demons, and they will speak in new languages.”</p>	<p>And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;</p>
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465

466 =====

467 Luke 4:33-35

<p>Aramaic Bible in Plain English And there was a man in the synagogue who had the spirit of a filthy demon in him and he cried with a loud voice And he said, “Let me alone! What business do we have with you, Yeshua Nazarene? Have you come to destroy us? I know you, who you are, The Holy One of God!” And Yeshua rebuked it and he said, “Shut your mouth and come out of him!” And the demon threw him in the midst, and it came out from him, while it did him no harm.</p>	<p>King James Bible (Cambridge Ed.) And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And 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.</p>
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468

469 =====

470 Luke 4:41

<p>Aramaic Bible in Plain English And many demons were going out from many as they screamed and they were saying, “You are The Messiah, the Son of God!” And he was rebuking them and he was not allowing them to say that they knew that he was The Messiah.</p>	<p>King James Bible (Cambridge Ed.) And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.</p>
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471

472 =====

473 Luke 8:27-35

<p>Aramaic Bible in Plain English And when he unboarded to land, a man met him from the city who had a demon in him for a long time. He was not wearing clothes, and</p>	<p>King James Bible (Cambridge Ed.) And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither</p>
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<p>he was not living in a house but among the tombs. And when he saw Yeshua, he screamed and he fell before him, and with a loud voice, he said, "What business do we have with you Yeshua, the Son of God Most High? I beg of you, do not punish me!" For Yeshua had commanded the vile spirit to go out from the man, as it had possessed him for a long time. And he had been kept bound in chains and in shackles and he would burst his bonds and he would be driven by the demon into the desert. But Yeshua asked him, "What is your name?" But he said to him, "Legion", because many demons had entered him. And they were begging him that he would not command them to enter the abyss. Now a herd of many swine was there grazing on the mountain, and they were begging him to permit them to enter the swine, and he permitted them. And the demons went out from the man and they entered the swine and the whole herd went straight to the precipice and they fell into the lake and drowned. But when the herdsmen saw what happened, they fled, and they related it in the city and in the villages. And people went out to see the thing that happened and they came to Yeshua, and they found that man, whose demons had gone out, being clothed, sober and sitting at the feet of Yeshua, and they were in awe.</p>	<p>abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. en went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. en they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.</p>
<p>luke 8:30 in greek</p>	

474

475 =====

476 Luke 9:38-42

<p>Aramaic Bible in Plain English And one man from that crowd called and he said, "Teacher, I beg you, restore my son to me; he is the only child I have." "And a spirit suddenly comes upon him, and suddenly he</p>	<p>King James Bible (Cambridge Ed.) And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. And, lo, a spirit taketh him, and he suddenly</p>
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<p>screams and gnashes his teeth and becomes ill, and it departs from him with difficulty whenever it attacks him." "And I begged of your disciples to cast it out and they could not." Then Yeshua answered and said, "Oh generation without faith and perverse! How long shall I be with you and endure you? Bring your son here." And when he came near to him that demon threw him down and convulsed him. And Yeshua rebuked the foul spirit and he healed the boy and he gave him to his father.</p>	<p>crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.</p>
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477

478 =====

479 Luke 11:14

<p>Aramaic Bible in Plain English And when he was casting out a demon that was making a person mute, it happened that when that demon went out, the mute spoke, and the crowds were astonished.</p>	<p>King James Bible (Cambridge Ed.) And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.</p>
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480

481 =====

482 John 8:48-49

<p>Aramaic Bible in Plain English The Jews answered and they were saying to him, "Are we not saying correctly that you are a Samaritan and have a demon in you?" Yeshua said to them, "A demon is not in me, but I honor my Father and you dishonor Me."</p>	<p>King James Bible (Cambridge Ed.) "Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?" Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.</p>
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483

484 =====

485 John 10:20-21

<p>Aramaic Bible in Plain English And many among them were saying, "There is</p>	<p>King James Bible (Cambridge Ed.) "And many of them said, He hath a devil, and</p>
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<p>a demon in him and he is raving mad, why are you listening to him?" But the others were saying, "These are not the words of one who is possessed. Can a demon open the eyes of the blind?"</p>	<p>is mad; why hear ye him?" Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?</p>
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486

487 =====

488 Acts 19:13-16

<p>Aramaic Bible in Plain English But there were also some Jewish men who were going around and were exorcists of demons, exorcising in the name of our Lord Yeshua over those who had a foul spirit in them, while saying, "We exorcise you in the name of Yeshua whom Paulus preaches." But there were seven sons of a man who was a Jew, a Chief Priest, whose name was Sqewa, who were doing this, And that evil spirit answered and said to them, "I know Yeshua, and I know Paulus, but who are you?" And that man who had the evil spirit in him jumped upon them and overpowered them and threw them down, and when they were stripped and wounded, they fled from the house. And this became known to all the Jews and Aramaeans dwelling in Ephesus and great fear fell upon all of them, and the name of our Lord Yeshua The Messiah was exalted. Many of those who believed were coming and relating their wrongdoing, and they were confessing the things that they were doing. Many sorcerers also gathered their books and brought and burned them before everyone and they calculated their price, and it came up to fifty thousand silver pieces.</p>	<p>King James Bible (Cambridge Ed.) Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. (drachmas)</p>
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489

490 =====

491 The Hebrew Scriptures (Old Testament):

492 Leviticus 17:7

<p>Young's Literal Translation and they sacrifice not any more their sacrifices to goats after which they are going a-whoring; a statute age-during is this to them, to their generations.</p>	<p>King James Bible (Cambridge Ed.) And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.</p>

493

494 =====

495 Deuteronomy 32:17

<p>Young's Literal Translation They sacrifice to demons -- no god! Gods they have not known -- New ones -- from the vicinity they came; Not feared them have your fathers!</p>	<p>King James Bible (Cambridge Ed.) They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.</p>

496

497 =====

498 Psalms 106:35-37

<p>Aramaic Bible in Plain English But they were mixed with the Gentiles and they learned their works. And they feared their idols and they were a stumbling block to them. For they sacrificed their sons and their daughters to demons. And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan: and the land was polluted with blood.</p>	<p>King James Bible (Cambridge Ed.) But were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, And they shed innocent blood, the blood of their sons and their daughters, whom they sacrificed to the idols of Canaan, and the land was defiled with blood.</p>
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499

500 =====

501 Judges 9:23

<p>Young's Literal Translation</p>	<p>King James Bible (Cambridge Ed.)</p>
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and God sendeth an evil spirit between Abimelech and the masters of Shechem, and the masters of Shechem deal treacherously with Abimelech,	Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:
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502

503 =====

504 1 Samuel 16:14

Young's Literal Translation And the Spirit of Jehovah turned aside from Saul, and a spirit of sadness from Jehovah terrified him;	King James Bible (Cambridge Ed.) But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.
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505

506 =====

507 1 Samuel 18:10:

Young's Literal Translation And it cometh to pass, on the morrow, that the spirit of sadness from God prospereth over Saul, and he prophesieth in the midst of the house, and David is playing with his hand, as day by day, and the javelin is in the hand of Saul,	King James Bible (Cambridge Ed.) And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.
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508

509 =====

510 1 Samuel 19:9

Young's Literal Translation And a spirit of sadness from Jehovah is unto Saul, and he is sitting in his house, and his javelin in his hand, and David is playing with the hand,	King James Bible (Cambridge Ed.) And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.
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511