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Biblical Accounts of Satanic Activity - Chapter 3 of "Counseling and the Demonic"

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CHAPTER THREE

BIBLICAL ACCOUNTS OF SATANIC ACTIVITY

This chapter will begin with accounts of overt demonic influence and possession in the Old and New Testaments, examining the characteristic symptoms and surrounding circumstances. We will then consider biblical narratives of demonic activities which differ from the classic notions of “influence” or “possession” and conclude with a brief summary of the forms and effects of demon possession.

DEMONIC INFLUENCE AND POSSESSION

The Bible includes a number of accounts of demonic influence and possession. With but two exceptions, all of these are recorded in the Gospels. The exceptions are the account of King

Saul (1 Samuel 16) and that of the fortune-telling slave girl of Philippi (Acts 16). We will examine first the Old Testament account of Saul; then we will turn to the New Testament.

Before examining the biblical records, a cautionary note must be sounded. While there are numerous reports of demonic activity in the Bible, taken as a whole the accounts leave much unsaid. This limits our discussion. Many questions will remain unresolved. Even on issues where conclusions are drawn, often they are fraught with difficulties and it may be necessary to keep these tentative. As Oesterly notes,

Upon a subject that bristles with so many difficulties nobody would wish to dogmatize; no conclusion that has been reached is free from serious objections, and the same is the case with that here offered¹

The expression “demon possession” does not occur in the Old Testament. It apparently originated with Josephus, and has since been widely adopted.² The expression derives from several Greek verb forms used in the New Testament meaning to be under the power of a demon, to be possessed, having demons, having the spirit of an unclean demon, in the power of an unclean spirit, or troubled with unclean spirits.³ Similarly, the Greek word “spirits” (*pneumata*) is used with a number of adjectives that indicate that the spirits are unclean, evil, more evil, deaf, dumb, or mute. There are also spirits of infirmity and divination.⁴

Old Testament

In the Old Testament literature there is no specific term that is equivalent to “demon.” Supernatural phenomena are indicated by referring to “gods” (*elohim*). Thus, a devout person is referred to as a man of god. Prophetic activities are associated with the Spirit of God coming upon a person, for example, Balaam, in Numbers 24:2, or Saul, in 1 Samuel 10:10–11. Similarly, Saul’s demonic affliction is reported by saying that an evil spirit of God came to Saul (1 Sam. 16:15–16, 23).

Saul The appointment of Saul as king was in response to the demands of the people of Israel to have a king rule over them

“like all the nations.” In discussing this matter with Samuel, God indicated that the people “have rejected me from being king over them” (1 Sam. 8:6–9). Consequently, Saul was chosen by God to be the first human king of Israel.

Soon, however, Saul disobeyed God. God instructed him to “. . . strike Amalek and utterly destroy all that he has, and do not spare him; but put to death both man and woman, child and infant, ox and sheep, camel and donkey” (1 Sam. 15:3). Instead, Saul spared the king of Amalek and the choicest of the spoils. As a result, “the Spirit of the Lord departed from Saul, and an evil spirit from the Lord terrorized him” (1 Sam. 16:14).

The spirit that afflicted Saul deserves comment. Harrison notes:

The English versions wrongly ascribed the provenance of the phenomenon to God. In actual fact, the use of the generic term for “god” was merely intended by the author to describe the evil spirit as “powerful” or “mighty” without any inherent demonism being conveyed.⁵

Saul became possessed by a powerful evil spirit as a direct result of his own sinful conduct. The affliction of Saul by the evil spirit may have become possible in part because the Spirit of the Lord had departed from Saul. At a deeper level, however, it should be acknowledged that God, in his sovereignty, allowed this event to occur, much as God allowed Satan to afflict Job or as “the Lord hardened Pharaoh’s heart” (Exod. 10:20, 27).

Some might contend that Saul was not possessed by an evil spirit or demon, arguing that he was instead mentally deranged. I believe that the biblical text supports the conclusion of demonic influence; however, even the derangement view is compatible with the conclusions which follow in later chapters.

Old Testament References Some additional references to the popular demonology of the pagan nations surrounding Israel occur in the Old Testament. For example, the term “hairy ones” or “satyrs” occurs in Leviticus 17:7, and there are references to foreign gods with no apparent demonic implications. Similarly, several Old Testament passages contain references to demons by names or titles common to ancient Near Eastern

literature. The fact that all of these occur in poetic passages suggests that they are used as literary figures of speech rather than literal references.

The cosmic struggle between good and evil, represented by Satan as an implacable adversary constantly opposed to the outworking of the divine will, is not very prominent in Old Testament writings. But it is present in seed form in the account of the Fall:

And I will put enmity
Between you and the woman,
And between your seed and her seed,
He shall bruise you on the head,
And you shall bruise him on the heel. (Gen. 3:15)

This statement looks forward prophetically to the agony and triumph of the crucifixion and resurrection.

Another principle revealed in the Old Testament is that Satan's power and influence is limited by the hand of God. We see this especially in the account of Job where God gives Satan permission to do as he wishes to Job, yet God sets a limit on the scope of Satan's action (see Job 1:12; 2:6).

New Testament Gospels

Although in classical Greek literature demons could be either good or evil, in the New Testament devils or demons are consistently presented as beings hostile to God and men. The prince of these beings is presented as Beelzebul (Beelzebub), and demons are generally regarded as his agents in the affairs of men. At a few points in the New Testament the common Greek root is used to refer to pagan deities, as when Paul gave instruction not to eat meat sacrificed to idols (i.e., demons). Otherwise, there is little reference to demons or demonism except in the Gospels. Thus the main teachings about demonism and demon possession are in the Gospel accounts of the life of Jesus Christ.

In these accounts one gets the impression that the incarnate presence of God in the person of Jesus Christ provoked an unprecedented outpouring of demonic activity in opposition to his

work on earth. It seems that where the power of God is most manifest, the powers of darkness are equally apparent. Thus “. . . the evangelists depict Christ in continual conflict with evil forces.”⁶

Five occurrences of demon possession are described in detail in the Gospels: the demoniac in the synagogue at Capernaum, the Gadarene demoniac, the dumb man, the daughter of the Syrophenician woman, and the demon-possessed boy. We will examine each of these accounts in turn.

The Demoniac in the Synagogue at Capernaum As Jesus was teaching in the synagogue, this man cried out: ““What do we have to do with You, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!”” (Mark 1:24).

In this outburst the demon demonstrated supernatural knowledge, showing a recognition of who Jesus was, and also suggesting a knowledge of God’s ultimate triumph over Satan and his emissaries with the question about whether Christ had come to destroy “us.” At Jesus’ command to the unclean spirit to be quiet and to come out of the man, the demon cast the man down and left him.

Here we observe two features about demons. First, they have supernatural knowledge, evidently knowing both the identity of Jesus and something of God’s plan for ultimate triumph over Satan and his angels. Second, we observe the power of the demon to control the demoniac physically in its ability to throw him to the ground in the process of departing at Christ’s command.

The Gadarene Demoniac When the demoniac of the country of the Gadarenes met Jesus, he cried out, ““What do we have to do with You, Son of God? Have You come here to torment us before the time?””(Matt. 8:29). Here again we observe that the demons seem to have supernatural knowledge, not only recognizing Jesus, but also anticipating that he will ultimately punish them. In addition, we note that the demoniac was so strong and violent that he was able to tear apart chains and break shackles, and could not be successfully restrained. The demoniac also continually cried aloud and gashed himself with stones.

As Jesus was casting out the demons they begged, through the demoniac, that Jesus not send them out of the country, entreating him instead to send them into a herd of pigs which was feeding nearby. Jesus agreed to do this, and the pigs promptly ran down a bank into the nearby Sea of Galilee and were drowned. This curious sequence of events suggests that demons prefer association with persons, and resist banishment from them. Even possessing the body of a pig seems preferable to being without a physical body.

Finding the demoniac "sitting down, clothed and in his right mind" (Mark 5:15) and learning what had transpired, the countrymen became frightened. While they evidently feared the demoniac, and had tried repeatedly without success to restrain him with bonds and fetters, it seems that they found the power of the One who could control the demoniac even more frightening. Thus, they begged Jesus to leave their country.

The Dumb Man In Luke's account this demoniac is described as dumb; in Matthew he is described as both blind and dumb. The accounts agree that when the demon was cast out the dumb man was able to speak (Matt. 12:22-30; Luke 11:14-26).

The casting out of this demon presented the occasion for an interchange between Jesus and the Pharisees. The Pharisees charged that Jesus "casts out demons by Beelzebul, the ruler of the demons" (Luke 11:15). In his reply, Jesus notes that if this were so, then Satan would be fighting against himself, thus thwarting his own purposes. In addition, Jesus notes that the sons of the Pharisees also cast out demons. Seemingly in direct contradiction to the view of the Pharisees, Jesus suggests that if he casts out demons by the "finger of God" then the kingdom of God is come.

Jesus goes on to note that when a demon is cast out it wanders through waterless places seeking rest, unable to find any. Consequently, it will seek to reenter the place from which it has been expelled.

And when it comes, it finds it swept and put in order. Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first. (Luke 11:25-26)

Apparently the abode of demons, when they are cast out, is an unpleasant place; thus demons seek persons to inhabit. Also, when a demon is expelled something else must take its place or it will return. We will address this fact later.

The Daughter of the Syrophenician Woman In this account it is unclear whether the demonically possessed daughter is even present. All we learn is that the girl is “cruelly demon-possessed” by an “unclean spirit.” There is little information which we can gain about the activities of demons from this account (see Matthew 15:22–28 and Mark 7:25–30).

The Demon-Possessed Boy This child is described as epileptic and very ill; it is reported that under the influence of the demon the boy would fall into the fire and also into the water, apparently in an effort by the demon to harm or kill the boy. An epileptic-like seizure, including falling to the ground, grinding the teeth, convulsions, and foaming at the mouth is reported. Literally, the boy is referred to as “moonstruck”; he is also described as mute.

The disciples had been unable to cast the demon from the boy. In explaining their inability, Jesus notes that their faith was inadequate. When Jesus cast out the evil spirit the boy went into convulsions. He then became so lifeless that those around him thought him dead. Here we learn that epileptic-like seizures may occur under demonic influence. We also observe again evidence of self-injury attributed to the demon. Finally, deliverance requires at least a modicum of faith.

Other New Testament Accounts

In addition to the accounts in the Gospels, there is one account of demonization in Acts, that of the fortune-telling slave girl of Philippi (Acts 16:9–21). Also, there are the accounts of Simon of Samaria (Acts 8:5–24) in which supernatural abilities are manifested, and the story of the sons of Sceva, who unsuccessfully attempted to free a person from evil spirits (Acts 19:11–17). We will examine each of these accounts.

The Slave Girl in Philippi The slave girl at Philippi possessed a spirit of divination, enabling her to make predictions about future events. She was a source of great profit to her owners because of her ability to tell fortunes. The slave girl made a

habit of following Paul and his companions about the city and calling out, "These men are bond-servants of the Most High God, who are proclaiming to you the way of salvation" (Acts 16:17).

Her statement about Paul and his fellow-missionaries apparently reflects supernatural knowledge. Her revelation was truthful, but it is doubtful that her declarations caused many Philippians to recognize that Paul and Silas represented "the Most High God." It seems likely that her revelations, though true, nonetheless detracted from the effectiveness of Paul's and Silas's preaching. Paul ultimately commanded the spirit to come out of the girl, and an uproar ensued because the girl's masters recognized they had lost the income which they received from her fortune-telling ability.

The primary feature we discover in this account is that the demonized slave girl had supernatural knowledge that was a source of material benefit to her owners. It is noteworthy, however, that the demon did not enable her to gain her own freedom from her masters.

Simon of Samaria Philip took the gospel to Samaria, performing signs, casting unclean spirits out of many, and healing many others who were lame and paralyzed (Acts 8:5-24).

In Samaria there was a man named Simon who practiced the arts of magic; he claimed to be someone great, and the people referred to him as "the Great Power of God." Simon was among those who believed the gospel, and he apparently gave up his magic. Then, when he saw the power of the Holy Spirit manifested in Peter, he offered silver to buy this power. But Peter sternly rebuked him, and Simon apparently repented of his desire for power.

In this account we find no indication of whether Simon was influenced by a demon. It is possible that he was merely an evil person. However, the manifestation of supernatural powers at least raises the possibility that, like many of his countrymen, he, too, was demonized.

The Sons of Sceva While Paul was at Ephesus he was involved in the working of numerous signs and wonders, including healing the sick and casting out evil spirits. Even handkerchiefs and aprons brought to Paul and then taken to the

afflicted resulted in such healings (Acts 19:9–17). Some itinerant Jewish exorcists who happened to be in Ephesus, hearing of Paul’s miraculous doings, also sought to cast out evil spirits in the name of “Jesus whom Paul preaches.” The sons of Sceva, a Jewish chief priest, sought to do this on a particular occasion, with dismaying results:

And the evil spirit answered and said to them, “I recognize Jesus, and I know about Paul, but who are you?” And the man, in whom was the evil spirit, leaped on them and subdued both of them and overpowered them, so that they fled out of that house naked and wounded.

(Acts 19:15–16)

In this episode we are reminded of the power and ferocity of persons influenced by demons. Further, invoking the name of Jesus, as such, is not adequate for exorcising all demons. One must also have a personal relationship with God through Jesus.

OTHER BIBLICAL ACCOUNTS OF DEMONIC ACTIVITIES

In addition to the above accounts of overt demonization, there are a number of additional biblical stories that shed light on Satan’s nature and work. In the Old Testament, these include the story of the Fall in the Garden of Eden, the encounter between Moses and the magicians and sorcerers of Egypt, and Daniel’s encounters with the astrologers and Chaldeans of Babylon.

In the New Testament, the parable of the sower is of interest (Matt. 13:3–23), the parable of the wheat and the tares (Matt. 13:24–30), and the confrontation between Jesus and the Pharisees regarding their unbelief, in John 8:31–48. Other New Testament reports of Satan include brief glimpses of his character in the New Testament Epistles, and prophetic glimpses into his activities as represented by the passages that speak of the dragon, the beast, and the false prophet in Revelation.

Old Testament Accounts

The Garden of Eden The first recorded interaction between Satan and humans is found in Genesis 3. Here Satan is referred to merely as “the serpent,” but it is widely agreed that this is Satan

himself in disguised form.⁷ The serpent first asked a seemingly innocuous question. He then flatly contradicted God's instruction, and followed with an appeal to the desire to be like God:

And the serpent said to the woman, "You surely shall not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."
(Gen. 3:4-5)

Satan's guile and his lying are revealed in this encounter with Eve.

Moses and the Egyptians In Moses' encounter with Pharaoh, seeking the freedom of Israel from Egyptian slavery, Pharaoh's magicians and sorcerers were able to duplicate some of the miracles which God performed at the hands of Moses. They were able to cause their rods to turn into snakes, water to turn to blood, and frogs to spring forth on the land. However, when Moses and Aaron turned the dust to gnats, and they could not, "Then the magicians said to Pharaoh, 'This is the finger of God'" (Exod. 8:19). It appears that while the magicians had remarkable powers, they recognized that their powers were limited.

Daniel and the Chaldeans Though less is reported about them, it seems probable that the Chaldeans, magicians, sorcerers, diviners, and conjurers of Babylon used occult powers similar to those of Pharaoh's magicians and sorcerers to accomplish their work (see Daniel 2, 5). Evidently, they had considerable power to explain dreams and to interpret inscriptions.

New Testament Accounts

The Parable of the Sower In this familiar account Jesus used an analogy regarding sowing grain to teach principles regarding the kingdom of heaven. When the grain was sown, some seed fell on the path and was consumed by the birds, some fell on rocky ground that lacked the soil to support sustained growth, some fell among thorns and was choked out, and other seed dropped on good soil, yielding a crop of greater or lesser bounty.

In explaining the parable, Jesus says that seed sown by the road and eaten by birds represents those who hear the word

of God without understanding it; then “the evil one comes and snatches away what has been sown.” Seed sown on rocky ground represents those who hear the word and receive it with joy, but without the firm root of continuing commitment. When persecution or affliction comes these “fall away” because they lack the depth of sincere commitment necessary to endure criticism or opposition. Seed sown among thorns represents those who hear the Word of God with initial positive response. However, daily worries about food, shelter, and clothing, and the desire for riches, are more powerful, eventually choking out concern for obedience to God. Only those who receive the Word of the kingdom in such a way that it bears the “peaceable fruits of righteousness” truly benefit.

In this parable Satan is presented as the one who snatches away the truth of the kingdom so that it will not bear fruit in the hearts of the hearers. Satan is thus a deceiver not only in the sense that he presents lies, but also in actively seeking to hide, discredit, or take away memory of the truth. This seems to have been an important element in Satan’s approach to Eve in the Garden of Eden. Similarly, it may be that the words of the slave girl of Philippi, though truthful, tended to discredit Paul and Silas; in this way they apparently served to disrupt the ministry of the gospel.

The power of the truth to deceive when taken out of context is nicely illustrated by a story I once heard. It is reported that the captain of a sailing vessel in the seventeenth century had a problem with excessive drinking. Eventually, the first mate decided to deal with the problem by making a record of it in the ship’s log. From time to time he would note, “The captain was drunk tonight” in the log. On discovering this, the captain was furious and swore to get revenge. After considering for some time how he would get back at his first mate, the captain wrote a single entry in the log: “The first mate was sober tonight.” Even the truth can mislead!

The Parable of the Tares This story tells of a man who planted good seed in his field. Later, when his slaves went out to check on the grain, they discovered the field so full of tares, which was a noxious weed, that they concluded that the tares had been deliberately sown in the field. They promptly reported to their

master, who confirmed that he had sown good seed not weeds, and charged that an enemy had sown the weeds. When asked if they should uproot the tares, the master told the slaves to wait until harvest so that the grain would not be destroyed in the process of removing the weeds.

When the disciples asked Jesus for an explanation of this parable, Jesus told them that he is the sower of the good seed, the field is the world, and the good grain represents the sons of God's kingdom. The tares are the sons of the evil one, and the enemy who sowed them is the devil. The harvest is the end of the age and the reapers are angels (Matt. 13:37–39).

In the harvest at the end of the age the tares, which represent those apart from God and within the kingdom of Satan, are to be gathered up and thrown into the lake of fire. The good grain, representing those who belong to the kingdom of God, is taken into the heavenly storehouse.

Christ's Confrontation One of the strongest reports about the character of Satan is in the words of Christ, in a confrontation with the Pharisees:

“You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies.”

(John 8:44)

Prophetic Accounts In Revelation we find prophecy regarding the activities of the dragon, the beast, and the false prophet. The dragon, identified as Satan, is initially pictured in heaven. There he wars against Michael and his angels, is defeated, and is cast down to the earth. The dragon is pictured as seeking to destroy a woman and her child, presumably Christ. Failing this, the dragon then makes war against the rest of her offspring, those “who keep the commandments of God and hold to the testimony of Jesus” (Rev. 12:17).

The beast is given power and great authority by the dragon, but suffers a fatal injury; the dragon demonstrates miraculous

powers, healing the beast's incurable wound. As a result, the dragon and the beast become objects of fear and worship. They set themselves up against God and his people, making war against the saints. A second beast appears, also manifesting miraculous powers; he compels the whole earth to worship the first beast and to receive the mark of the beast on their right hands or foreheads (Rev. 12, 13).

When given permission by God, Satan is able to destroy the human body. At Corinth, the man who was involved in gross sexual immorality was turned over to Satan for the destruction of the body so that his spirit might be preserved (see 1 Corinthians 5:1-5). It appears that only God has the power to destroy the soul or spirit (Matt. 10:28-29; Heb. 10:31). This power over men's souls which God has involves his exercise of divine judgment and the ability to assign those who do not have their names recorded in the book of life to the lake of fire; this is the second (or spiritual) death (see Revelation 20:11-15).

Satan actively works in the sons of disobedience. They are characterized by a life governed by the lusts and desires of the flesh and mind, and by wrath (Eph. 2:1-3). Satan himself can appear as an angel of light, as we have noted, and Satan's evil spirits are able to masquerade as ministers of the gospel and spirits of God. Thus, we are warned to test the spirits (1 John 4:1).

One indicator of a false spirit is that it does not confess that Jesus Christ has come in the flesh; furthermore, those who are of God and those of the world (hence false spirits) do not listen to each other or understand each other (see 1 John 4:1-6).

A number of other passages of Scripture shed further light on the character of Satan. We are warned to be alert because the devil "prowls about like a roaring lion, seeking someone to devour" (1 Pet. 5:8-9), and he must be resisted by faith. He is described as the accuser of the brethren (Rev. 12:10; cf. Job 1:6-12; 2:1-6) and a deceiver (Rev. 12:9; 13:14). In the letter to those at Smyrna, reference is made to "the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan" (Rev. 2:8-11).

In light of Satan's power and craftiness, it is reassuring to know that nothing is able to separate us from God, not even evil

spirits (see Rom. 8:37–39). Though Satan and his demons comprise a powerful kingdom, Jesus is above all rule, authority, and kingdom, and power (see 1 Cor. 15:24; Eph. 1:21; Phil. 2:5–11; and 1 Pet. 3:22).

FORMS AND EFFECTS OF DEMONIC INFLUENCE

There is much disagreement among popular evangelical writers regarding the various forms which demonic influence may take. One finds reference to demonic influence, harassment, control, oppression, obsession, and possession.⁸ Because the derivation of these terms has little direct biblical basis, there is also little agreement about how they are defined. Perhaps the most literal rendering of the biblical Greek expressions is *demonized*. The expression *demonized* allows for a range of influence from that which is minimal, such as giving suggestions or planting ideas, to the more complete influence often referred to as “demon possession.” Taken as a whole, the various biblical passages seem supportive of this notion of a continuum of influence. In addition, influence seems to fall broadly into two types, involving influence over the body and influence over the mind; Thiessen terms these respectively oppression and obsession.⁹

Thiessen’s distinction between oppression and obsession may have merit. It is important to distinguish between demonization (or possession) and other forms of influence. However, for now we will refer to the whole range of phenomena as demonic influence. This approach will be taken for two reasons. First, because it emphasizes the fact that regardless of the form, all of these phenomena include an element of overt demonic activity. Second, while possession of Christians is disputed, there seems little doubt that Christians can be influenced by Satan and his underlings.¹⁰

As has been noted, biblical accounts of demonization are largely limited to the period during the life of Christ and the early apostolic era. The one possible exception is that of King Saul of Israel.

Taking these accounts as a whole, several signs of demonic influence are presented. It is noteworthy that the specific signs

vary significantly from one account to another. Signs of demonic influence include:

- demonstrations of supernatural knowledge
- performance of feats of supernatural strength
- acts of magic
- symptoms of physical illness—inability to speak or to hear, blindness, epileptic seizures
- use of altered voice(s)
- absence of normal social graces—for example, going about naked; self-mutilation
- fierce and violent behavior
- bizarre behavior
- appearance of distinct and different personalities

All of these signs are examined in greater detail later.

Other things that we learn from these accounts include the discovery that demons are apparently uncomfortable in the “natural” state and desire to inhabit bodies, especially those of humans. Also, the expulsion of demons, without something to take their place, may actually lead to more serious demonization. Finally, we can see that it is dangerous to confront demons except in the power of God; they are able to defend themselves and attack the would-be exorcist.

One problem a person immediately faces in surveying the symptoms of demonic influence is that these same symptoms may occur in persons who are not demonized. Those who doubt that King Saul was demon possessed mention Saul as an example of such difficulty. Even the practice of magic, supernatural strength, and supernatural knowledge may be simulated through illusion, unusual physical powers, and access to secret knowledge. André Kole, a Christian “illusionist” and representative of Campus Crusade for Christ, has devoted his life to demonstrating this fact. Thus the mere presence of these signs, taken alone, is inadequate to assure that the person so characterized is in fact demonized.

In reflecting on this problem it is helpful to remember that Satan is a liar and deceiver. Presumably, one of his basic strate-

gies is to confuse people regarding his presence, manifestation, and activities. Given the nature and work of Satan, this should come as no great surprise.¹¹

SUMMARY

As we have seen, Satan is a living, active, and powerful adversary. One of his activities is overt demonization. However, it is quite clear from the biblical record that Satan is not limited to this mode of operation. Satan is a wily adversary who suits his tactics to the situation so that he can most effectively accomplish his purposes. There is much in Scripture that suggests that, even in the time of Christ, Satan manifested himself in many other ways as well as through overt influence or possession. The next chapter discusses this issue in greater detail.