

# ANGELS & DEMONS



Rev Dr Jeffrey Khoo

Far Eastern Bible College

[febc.edu.sg](http://febc.edu.sg)

# ANGELS AND DEMONS

Lecturer: Rev Dr Jeffrey Khoo

Angels and demons fascinate people. Hollywood churns out tons of movies on angels, especially the fallen ones—Satan and demons. More often than not, they give a false depiction of Satan as an horrible-looking, ugly and scary being, when actually he is good looking, charming and attractive to mesmerise and deceive his victims (2 Cor 11:14).

Christians need to know their enemy. Unfortunately, theological textbooks seldom discuss in any great detail the doctrine of angels. Charles Ryrie of Dallas Theological Seminary said, “When areas of theology are slighted, this will likely be one of them, at least in standard books of theology. One has only to note the amount of space devoted to angelology in standard theologies to demonstrate this.... Even Calvin was cautious in discussing this subject.” (*Basic Theology*, 137).

We should be cautious as well in the study of this subject. Our study of angels and demons must come from the Holy Word, and not from Hollywood. Only the Bible gives us a totally accurate picture of them.

## PART I: ANGELS

### 1a. The Origin of Angels

#### 1b. What does “angel” mean?

1c. The word “angel” comes from the Greek *angelos* (Hebrew *malach*) which means “messenger”. The word “angel” (singular and plural) occurs 297 times in the KJV.

2c. To “angel” must be added these terms: “archangel”, “cherubim”, “seraphim”, “sons of God” (OT: *bene Elohim* in Job 1:6), “prince” (Eph 2:2), “principalities”, “powers”, “rulers of the darkness”, “spiritual wickedness in high places” (Eph 6:12).

#### 2b. When were they created?

1c. Not before the first day (cf Col 1:16).

2c. Not after the sixth day (cf Gen 1:31).

3c. Likely on day one (Gen 1:1, Job 38:6-7).

#### 3b. How many are there?

1c. No total or precise number is given in Scripture, but there are very many for sure. Revelation 5:11 says, “the number of them was ten thousand times ten thousand, and thousands of thousands” (cf Dan 7:9-10). 10,000 times 10,000 gives a total of 100,000,000, but that is not all, it is plus “thousands of thousands” (note the plural). If you add another six more zeros, what will you get? 100,000,000,000,000 (one hundred trillion).

2c. Note: This does not include the angels that had fallen.

#### **4b. What are they?**

1c. They are spirit beings (Heb 1:14). They do not have physical bodies (Luke 24:39) and are not flesh and blood (Eph 6:12). They can, however, take on human forms or physical bodies temporarily. For example, the two “men” who went to Sodom to bring about its destruction (Gen 19:1, cf Heb 13:2).

2c. They are invisible (Col 1:16) and cannot be seen or touched (Luke 24:39). But sometimes, God allows them to be seen by way of a special vision (2 Kgs 6:15-17).

3c. They are sexless and do not marry (Mark 12:25). However, whenever they take on human form, they usually appear as “men” (Dan 8:15, 9:21, Luke 24:4, Mark 16:5, Acts 1:10). There is only one occasion where angels appear as “women” (Zech 5:9).

4c. They are immortal and live for ever (cf Luke 20:36).

5c. They are creatures (ie created). Since they are without gender and do not marry, we must conclude that they were created *separately* and *individually* by God. That is why they are called “sons of God” (Job 1:6, 2:1, 38:7), not like human beings who are called “sons of man (men)” (Eccl 1:13, 2:3, 8). Human beings can procreate and give birth to children, but angels cannot—an angel cannot “beget” another angel. Only Adam and Eve, the first human beings, were created by God—the rest of mankind are begotten of them.

6c. They are personal beings and have attributes of personality.

1d. They are intelligent and knowledgeable (cf 2 Sam 14:20). They are however not omniscient (Matt 24:36, 1 Pet 1:12).

2d. They are able to communicate with words (Gen 19:1-2, Matt 1:20-21, Luke 4:33-35). 1 Corinthians 13:1 speaks of “tongues (*glossa*: languages) of angels”.

3d. They are able to experience emotions, eg joy (Job 38:4-7).

4d. They have a will and can make decisions (Isa 14:12-14).

7c. They are powerful beings (Ps 103:20). They possess supernatural strength (2 Pet 2:11). They are however not omnipotent (Eph 1:19-21). Lucifer who wanted to overthrow God could not do it, but was overthrown himself (Isa 14:12-15, Ezek 28:11-15).

8c. They are “sons of God” (Job 1:6, 38:7). This tells us that they come from God since He created them and they bear His likeness in certain aspects (attributes of intellect, rationality, volition, morality, immortality).

## **2a. The Hierarchy of Angels**

### **1b. Congregation and Assembly**

The angels are described as a “congregation” or an “assembly” (Ps 89:5, 7). The word “saints” is the Hebrew *qadosh* which literally means “holy ones”. It can refer to believers or to angels. Albert Barnes commented that the “congregation of the saints” refers to the “the assembly of the holy ones; that is, the angels. In their songs of praise, this will be among the things which will fill them with joy. The idea is, that the inhabitants of the heavens – the holy angels – would take a deep interest in the fulfillment of this promise, as it would furnish new manifestations of the character of God. Compare Re 5:11-14; 1Pe 1:12.” (*Albert Barnes’ Notes on the Bible*, Swordsearcher 5.3, see Ps 89:5).

### **2b. Heavenly Host**

The angels are described as “the heavenly host” (Luke 2:13). God is called “the LORD of hosts” (235 times in the OT, the first time in 1 Sam 1:3 and the last in Mal 4:3). The word “hosts” means “armies”. He is “LORD of armies”. God is the Five-Star General, and the angels are soldiers under His command (1 Kgs 22:19, Ps 103:20-21, Matt 26:53). They are divided into “legions”. In the Roman army, one legion consists of 5000 men. The angels have ranks—there are archangels who command other angels

### **3b. Archangels**

1c. The term “archangel” (ie chief or ruling angel) occurs only twice in the Bible—the archangel who sounds the trumpet when Jesus returns (1 Thess 4:16) and the archangel Michael (Jude 9). Michael is mentioned again in Revelation 12:7-9 where we find him leading an army of angels to fight against Satan and his demons and cast them out of heaven. He is the guardian angel of the nation of Israel (Dan 10:21, 12:1). When the Antichrist seeks to destroy Israel in the Great Tribulation, Michael will come to Israel’s defence to deliver her from total annihilation (Dan 12:1, cf Rev 12:13-17).



*Archangel Michael Subduing the Devil*

2c. There are two other archangels—Gabriel and Lucifer. Though not called “archangels”, they appear to be angels of a high rank. Gabriel appears to be a chief messenger of God for he delivered very important messages from God to men (eg Dan 8:15-27, 9:21-27, Luke 1:5-20, 26:38). Lucifer was described as an “anointed” angel (Ezek 28:14). (In Israel, God anoints the leaders of Israel—the kings, the priests, and the prophets.)

3c. According to the Jewish Talmud, there are four archangels: Michael, Gabriel, Uriel, and Raphael. The last two are not found in the Bible.

### **3a. The Description of Angels**

#### **1b. Mighty Ones**

They are called “mighty ones” (Joel 3:11, cf Ps 89:6). This tells us that they possess supernatural power.

#### **2b. Watchers**

They are called “watchers” (Dan 4:13, 17, 23). They do not sleep. They serve God day and night and watch over the affairs of God continuously.

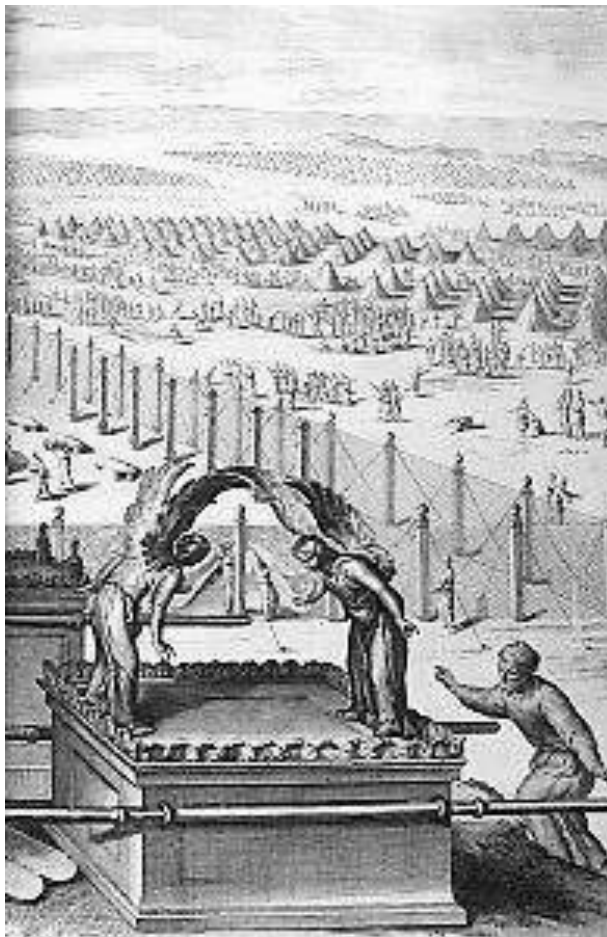
#### **3b. Cherubim**

1c. They are described in Ezekiel 1:5-24 and 10:1-22 as part human and part animal in appearance. They have body and hands of a human being, feet like a calf, faces of a man, a lion, an ox, and an eagle, have wings and are full of eyes. They are able to move in any direction with their wings which make very loud noises when they move.

2c. They appear to be the highest ranking angels since they are closest in proximity to God. Lucifer for example was an archangel and was called an anointed cherub (Ezek 28:14, 16).

3c. The cherubim were assigned very important tasks, eg guarding the Garden of Eden after Adam was driven out (Gen 3:24), standing guard on top of the mercy seat of the ark of the covenant. They seem to be God's personal bodyguards or personal assistants.

4c. The tabernacle and the temple were filled with images of the cherubim (Exod 26:1, 31, 1 Kgs 6:23-35, 8:6-7, 2 Chron 3:14, Ezek 41:18-25).



*Cherubim on the Ark of the Covenant*

**4b. Seraphim**



*A Seraph*

1c. They are described in Isaiah 6:1-7 as having faces, hands and feet. They have six wings—two to cover the face, two to cover the feet, and two for flying.

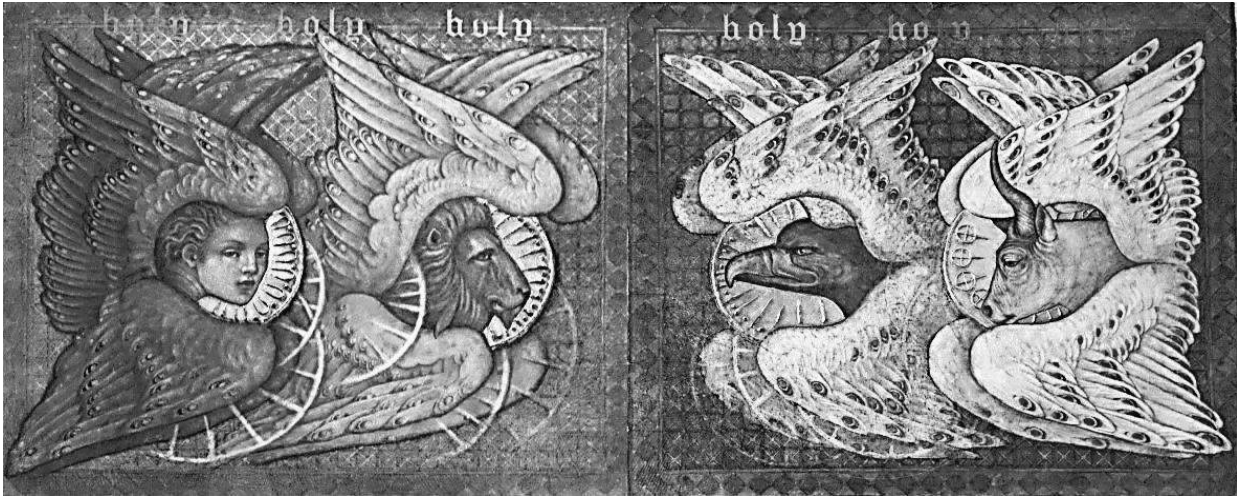
2c. The name “seraphim” means flaming ones. They burn for God and His holiness with fiery zeal.

3c. Their place of service is above the throne of God. They serve to cover the holy presence and throne of God. Originally, this was the duty of Lucifer, the “covering cherub” (Ezek 28:14, 16). Since he fell, the seraphim took over this duty.

**5b. Four Living Creatures**



- 1c. The four living creatures are described in Ezekiel 1:5-10, Rev 4:6-9.
- 2c. Four in biblical numerology is the number of globalism or universalism, or completeness or comprehensiveness (eg, “four corners of the earth”, Rev 7:1).
- 3c. In appearance, they have four faces—a lion, a calf, a man, and an eagle. Ezekiel says they have each four wings, John in Revelation says they have six wings (cf Isa 6:2).



*The Four Living Creatures with Four Faces (Man, Lion, Eagle, Ox)*

- 4c. They are bright and fiery creatures, full of eyes and have wheels.
  - 5c. The primary function appears to be worship—they worship God day and night and they lead in the worship of God in heaven (Rev 4:8-11, 5:7-14, 7:1-2, 9-12, 19:1-4).
  - 6c. What type of angels are they? According to Renald Showers (ThD, Grace Theological Seminary), “the four living beings have features in common with both the cherubim and seraphim. The four living beings of Revelation and the cherubim of Ezekiel both are described as living beings and are four in number (Rev. 4:6, Ezek. 1:5). Both groups have appearances associated with a lion, a calf, a man, and an eagle, although those associations are not identical (Rev. 4:7; Ezek. 1:6, 10). The bodies of both are covered with eyes (Rev. 4:6, 8; Ezek. 10:12).
- “Each of the four living beings of Revelation and each of the seraphim of Isaiah 6 have six wings (Rev. 4:8; Isa. 6:2). In addition, both the four living beings and the seraphim emphasize and announce the holiness or uniqueness of God (Rev. 4:8; Isa. 6:3).



“Because the four living beings have these features common with the cherubim and seraphim, and because the cherubim and seraphim are angels, it seems an obvious conclusion that the four living beings are a type of angel.

“It may be that the four living beings of Revelation are cherubim of a different form and order from those in Ezekiel. This is possible in light of the features in common with the cherubim of Ezekiel and the seraphim of Isaiah. Also, the earlier observations that apparently not all cherubim are identical, that the seraphim may be cherubim of a different form and order from those in Ezekiel, and that the four living beings of Revelation and the cherubim of the ark of the covenant were located closest to the unique presence of God point to this possibility.” (*Those Invisible Spirits Called Angels*, 32-3).

#### **6b. Stars**

1c. They are called “stars” (Job 38:7, Rev 1:20).

2c. They are bright, shining beings (Matt 28:2-3, Rev 10:1).

3c. The archangel Lucifer, as the “son of the morning” (Isa 14:12), was the brightest of them all. He is likened to Venus which is the brightest object in the sky next to the sun and moon. It can be seen at day time on a clear morning.

#### **7b. Elect Angels**

1c. The elect angels (1 Tim 5:21) are the angels that chose not to follow Lucifer. They are angels which remained loyal to God.

2c. God created all angels good and sinless and with the ability to choose (Gen 1:31). Shortly after creation, one of the archangels—Lucifer—decided to mount a rebellion against God (Isa 14:12-14, Ezek 28:14-15). One third of the angels joined him in the rebellion and fell from heaven (Rev 12:3-9).

3c. The angels which chose to remain loyal to God are confirmed in their holiness and those which chose to rebel against Him are confirmed in their sinfulness. They are locked into their respective natures which can never be altered.

#### **4a. The Relationships of Angels to God and to Man**

##### **1b. Their Relationship to Jesus Christ**

1c. Jesus is God and He existed before the angels (Col 1:15-17). The word “firstborn” (*prototokos*) in Colossians 1:15 speaks of His preexistence, firstborn in terms of “priority in time”—He was there in the very beginning—a beginning

of no beginning (John 1:1). That is why He is said to be “before all things”, and that is why by Him “all things were created”. He as Creator created the angels (Col 1:16). The angels were created for the benefit and advantage of Christ. H C G Moule, Bishop of Durham, commented on Colossians 1:16, “Their final cause is to serve His will, to contribute to His glory; He who is their Creator is also their Goal. Their whole being, willingly or unwillingly, moves that way—to Him; whether, as His blissful servants, they shall be as it were His throne; or, as His stricken enemies, ‘His footstool.’” (*Colossian and Philemon Studies*, 78).

2c. Jesus is sovereign and supreme over the angels (Col 2:10). He is Commander-in-Chief of the angelic armies, and they are at His beck and call (Matt 26:53). He has authority over the fallen angels and they have no choice but to obey (Mark 1:27).

3c. Jesus is worshipped by the angels (Heb 1:6). The word *proskuneo* (lit to prostrate, lie face down flat on the ground) can only mean worship, ie worship that belongs only to God (cf Rev 7:11).

4c. Jesus was ministered unto and served by the angels (cf John 1:51) at the time of

1d. His Birth (Luke 1:26-28).

2d. His Temptation in the Wilderness (Matt 4:11).

3d. His Agony at Gethsemane (Luke 22:43-44).

4d. His Resurrection (Matt 28:2-6).

5d. His Ascension (Acts 1:10).

5c. Jesus is the Angel of the LORD (*malach Adonai*) (Gen 16:10, 13, 22:11-16, 31:11-13, Exod 3:2-4, Josh 5:13-15, 6:2). Note that the Angel of the LORD is referred to as the LORD (Jehovah) Himself. His *special* Angel (Exod 23:20-21, 32:34, 33:14, cf Isa 63:9) is the Second Person of the Holy Trinity—the preincarnate Christ Himself (1 Cor 10:4).

## **2b. Their Relationship to Man**

1c. Angels are made a little higher than man (Ps 8:3-5) and yet they are sent to serve man (Heb 1:14).

2c. Angels and believers are fellow labourers or co-workers in the Lord’s work (Rev 19:10, 22:8-9). This is comforting—believers are not alone in the work of the Lord; there are invisible beings at work, helping them.

- 3c. Angels are servants, and must not be worshipped (Rev 19:10, 22:8-9).
- 1d. The Apostle John had to be corrected by the angel himself that angels though majestic in form should never be worshipped. John did well to record it down in Scripture for all to take note of and to observe.
- 2d. Robert Thomas of The Master's Seminary rightly commented, "No matter how well intentioned, John's attempt at worship receives a severe rebuke. The tendency toward angel worship had for some time fascinated the churches in the province of Asia (cf. Col. 2:18) and continued to linger in the area after NT times. So the writer deals decisively with the practice both here and in 22:8, even though he puts himself in a bad light in doing so." (*Revelation 8-22: An Exegetical Commentary*, 375).
- 4c. Angels will be under the authority of believers in the future (1 Cor 6:3). The word "judge" in 1 Corinthians 6:3 can also mean "rule" (cf Matt 19:28).
- 1d. Believers in future will judge evil angels when God consigns them to the lake of fire on judgement day (2 Pet 2:4, Jude 6, Rev 20:1-3, 10).
- 2d. Believers will also in future rule over the angels as glorified and exalted human beings together with the Lord Jesus Christ (cf Eph 1:20-21, Phil 2:8-11, Col 2:19). Although made lower than the angels at creation, human beings will be exalted above the angels at the resurrection (cf Rom 8:17, Jas 2:5).

## 5a. The Function of Angels

### 1b. Worshippers

They worship and adore God and Christ (Rev 4:8-11, 5:8-13, 7:11-12, Luke 2:13-14, Phil 2:9-11, Heb 1:6).

### 2b. Messengers

1c. The Greek word *angelos* means a "messenger, one who is sent in order to announce, teach, perform or explore anything (Matt. 11:10; Luke 7:24; 9:52; Gal. 4:4; James 2:25)." (*The Complete Word Study Dictionary: New Testament*, 68).

2c. The Annunciation is one of the famous accounts that shows the angels' primary work (Luke 2:10-14). Not only was the birth of the Jesus announced by angels, the birth John the Baptist was also announced by them, and at the

resurrection, angels were sent to announce that He is no longer in the tomb for He is risen (Matt 28:5-8).

### **3b. Executors**

1c. They execute God's plan and put it into effect by obeying His commands (Ps 103:20-21).

2c. They acted as intermediaries to deliver the Law to Israel (Acts 7:53, Heb 2:2, cf Deut 33:2, Ps 68:17).

3c. They administer God's judgements (eg 2 Sam 24:15-17, Acts 12:23).

### **4b. Ministering Spirits**

1c. Angels are called "ministering spirits" in Hebrews 1:14. The word "ministering" is literally "liturgical", from the Greek *leitourgikos* which has the idea of public service especially in the areas of religion and charity. They are ministering or liturgical spirits sent by God to serve Him in a public way in heaven and on earth, in the world and in the church.

2c. The verse goes on to say that they are sent forth to "minister", and the word "minister" here is the familiar *diakonia*, ie the ministry of a deacon, a servant for the benefit of those who will inherit the kingdom of God.

3c. Homer Kent of Grace Theological Seminary commented, "angels are ministering spirits. ...this is true of all of them, regardless of what rank they may hold. Ministering (*leitourgika*) does not convey the idea of slavery, but of official functioning. They have been duly commissioned and sent forth (*apostelomena*) with the responsibility of aiding believers. So far from angels being above Christ, they have actually been appointed as ministrants to those humans who will someday share in Christ's rule." (*The Epistle to the Hebrews: A Commentary*, 46).

4c. Example: They strengthened Jesus in His life on earth.

1d. After His Temptation in the wilderness (Matt 4:11, Mark 1:13).

2d. In His agony at Gethsemane (Luke 22:43).

5c. Angels assist the prayers of believers by gathering together their prayers and offering them to God as a sweet smelling offering (Rev 5:8, 8:3). They serve like postmen, delivering our prayers to God. The angels are sent by God in answer to the prayers of the saints, eg freeing Peter from prison while the church was praying for him (Acts 12:1-12).

6c. Angels carry the souls of believers to heaven when they die (Luke 16:22).

## **5b. Guardian Angels**

1c. Jesus said that the children have angels watching over them (Matt 18:10).

2c. Angels are in charge of taking care of the safety of God's people, protecting them from physical harm and danger (Ps 91:9-12).

1d. Angels shut the mouths of the lions when Daniel was thrown into the lions' den (Dan 6:16-22).

2d. Angels were sent to set the Apostles and Peter free from prison (Acts 5:17-20, 12:1-11).

3d. Read Dr S H Tow's modern-day story of such an escape in Appendix A: *Footprints in the Sands of Time*, Chapter 14.

3c. Angels watch over the churches.

1d. They are looking at church leaders and how they conduct themselves (1 Cor 4:9, 1 Tim 5:21). They watch the sufferings and persecution of church leaders who stand fast for God's Word and Truth.

2d. They learn more of God's unique and measureless wisdom by studying the lives of believers in the church (Eph 3:10). Renald Showers commented, "The context of Ephesians 3:10 reveals how this is so. In the context, Paul taught that through His wisdom God had provided a way to remove the enmity that had divided Jews and Gentiles from each other in ages past—through the death of His Son, Jesus Christ (Eph. 2:11-17). As a result of Christ's death, believing Jews and Gentiles have equal access to God and are brought together in peace and as equals into one body, the church (2:15-3:9).

"The point of this teaching is that only God had the unique wisdom necessary to devise a way to remove the enmity that existed for ages between Jews and Gentiles and to bring them together in peace and equality into one body. Through this wisdom, God devised this way in eternity past (Eph. 3:10-11), but that wisdom was not revealed to His creatures until believing Jews and Gentiles were brought together in that body. Thus, even the powerful angels know nothing about this unique wisdom of God until the church came into existence after the death of Christ. Angels learn things about God's wisdom as they watch the church being built." (*Those Invisible Spirits Called Angels*, 133-4).

3d. They are present in church worship services to observe how churches worship and serve God (1 Cor 11:10). For the sake of the angels, women should not usurp the authority of the men. S Lewis Johnson of Dallas Theological Seminary explained this difficult verse: “Power, or authority, means, by an unusual metonymy, sign of authority. The veil is the sign of the man’s authority. The word for angels in the expression because of angels...refers to the good angels who are present in worship meetings, since they live in the presence of God (cf. 1 Cor. 4:9; Luke 15:7,10; Eph. 3:10; 1 Tim. 5:21; Ps. 138:1). The insubordination of women in refusing to acknowledge the authority of their husbands would offend the angels who, under God, guard the created universe (cf. Col. 1:16; Eph. 1:21), and know no insubordination.” (*Wycliffe Bible Commentary*, 1247).

4d. They will gather the church up to heaven when Jesus returns (Matt 24:31, 1 Thess 4:16-17).

4c. Question: Does every child or believer have a personal angel?

1d. The Jews believe this, and the Bible seems to suggest this (Acts 12:15, Matt 18:10—note the possessive pronouns “his” and “their”).

2d. Calvin, on the other hand, did not think so, “[that] God assigned to each believer his own *angel* does not rest on solid grounds. For the words of Christ do not mean that a single *angel* is continually occupied with this or the other person; and such an idea is inconsistent with the whole doctrine of Scripture, which declares that *the angels encamp around* (Ps 34:7) the godly, and that not one *angel* only, but many, have been commissioned to guard every one of the faithful. Away, then, with the fanciful notion of a good and evil angel, and let us rest satisfied with holding that the care of the whole Church is committed to *angels*, to assist each member as his necessities shall require.” (*John Calvin’s Verse Commentary*, Swordsearcher 5.3, see Matt 18:10).

3d. Renald Showers concluded that “The issue of whether or not each person is assigned his or her own guardian angel for life is really not that important. What is crucial is the fact that each person who inherits salvation is guarded and preserved through angelic activity, whether it be by one or several angels, throughout life. When believers get to glory, they may be amazed to learn how many times in this earthly life angelic protection kept them from harm or premature physical death.” (*Those Invisible Spirits Called Angels*, 138).

## 6b. National Angels

1c. Some angels are put in charge of overseeing nations. They have the title of “prince” (Dan 10:12-13, 20-21, 11:1, 12:1). Note that there is a distinction between the prince of the kingdom of Persia and the kings of Persia (Dan 10:13).

2c. Michael for instance was the supernatural being who helped the other supernatural being fight against the prince of the kingdom of Persia (Dan 10:13, 20-21). Since Michael was an angel, it appears that the prince of the kingdom of Persia was also an angel, but an evil one. This is also the case with the prince of Greece (Dan 10:20-21). The archangel Michael was the prince of Daniel and the prince of the nation of Israel (Dan 10:21, 12:1).

3c. The “prince” assigned to a nation is thus a powerful spirit being. God assigns good angels to oversee the nations so that they will carry out God’s will and plan. Satan likewise sends His demons to control the nations so as to influence them to do his bidding.

4c. There is therefore war between the elect angels and the evil angels in the invisible realm. For instance, in the middle of the Great Tribulation, Satan will persecute Israel and will seek to destroy her (Rev 12). At the end of the Great Tribulation, Satan will send his demons throughout the world to influence the rulers of the nations to attack Israel with their armed forces (Rev 16:12-16). God will send Michael to protect Israel and prevent her from being destroyed (Dan 12:1).

5c. Many of the atrocities and activities of the world today—genocides (eg Jewish Holocaust), terrorism, ecumenism, globalisation, the one world order etc may be attributed to an evil mastermind and his henchmen. There is a conspiracy in the invisible realm that is being acted out on earth.

## **6a. The Fall of Angels**

### **1b. Originally Good**

1c. All angels were created good (Gen 1:31). They were morally clean and sinless when they started, but they were not at that point confirmed in their sinless state. Having the ability to make decisions, they had to make a choice—to be loyal to God or to rebel against Him. Their decision will lock them into the state they will be in—good or evil.

2c. Their original sinless condition is described in Ezekiel 28:12-15 (cf Isa 14). The archangel Lucifer (meaning “Light Bearer”) is described here:



1d. He “sealest up the sum” (v12). In other words, he was an excellent model or perfect example. He was called “son of the morning” (Isa 14:12)—the shiniest or brightest of all the angels.

2d. He was “full of wisdom, and perfect in beauty” (v12). He was a most magnificent creature covered with all kinds of precious stones.

3d. He had “been in Eden, the garden of God” (v13).

4d. He was “created” (v13).

5d. He was “the anointed cherub” (v14). He is of the cherubim type of angels.

6d. He was placed in the “holy mountain of God” (v14). He served in the very presence of God.

3c. Many commentaries opine that Ezekiel 28:12ff speaks of a human being and not an angel. The descriptions of the creature in Ezekiel 28 can only fit those of an angel and not any human king.

## **2b. Sin Entered**

1c. Some angels became bad (Ezek 28:15-19, Isa 14:12-15).

2c. Lucifer was the first, and leader of the fall. He fell because of pride—“thine heart was lifted up” (Ezek 28:17, 1 Tim 3:6). The heart is the centre of the thoughts (Prov 23:7), the emotions (1 Sam 2:1), and the intentions (Dan 1:8).

3c. Pride led him to believe in the lie that he can be God (Isa 14:13-14). The word “pride” in 1 Timothy 3:6 is the Greek *tuphoo* which means “to envelop with smoke, i.e. (figuratively) to inflate with self-conceit:--high-minded, be lifted up with pride, be proud.” (*Strong’s Greek Dictionary*, #5187).

4c. After the fall, he was no longer Lucifer (Light Bearer), but Satan (Hebrew for “Adversary”). The Greek *Satanas* is used 34 times in the NT. The first mention of “Satan” is in 1 Chronicles 21:1 and the last reference in Revelation 20:7. He is also called

1d. The Devil (*diabolos*) meaning slanderer, false accuser (Luke 4:2, 1 Pet 5:8).

2d. The Evil One (*ho poneros*) (Eph 6:16, 1 John 2:13f, 3:12, 5:19f).

3d. The Dragon (*drakon*, “probably from an alternate form of *derkomai* (to look); a fabulous kind of serpent (perhaps as supposed to

fascinate):--dragon" [*Strong's Greek Dictionary*, #1404]). He is mesmerising and hypnotic. The term is used frequently in the book of Revelation (Rev 12:3ff, 13:2, 4, 11, 16:13, 20:2).

4d. The Old Serpent (Rev 12:9, 20:2). He is the one who tempted the woman in the Garden (Gen 3).

5d. The Tempter (Matt 4:3, 1 Thess 3:5). He tempted the Lord Jesus in the wilderness (cf Heb 4:15). He tempts human beings to do evil things (cf Jas 1:13).

6d. The Accuser (*ho kategoros*). He is the "accuser of the brethren" (Rev 12:10). That was what he did against Job (Job 1:9-11, 2:4-5).

7d. Apollyon (*ho apulloon*, Heb *Abaddon*) meaning "the destroyer" (Rev 9:11).

8d. Murderer (*anthropoktonos*, lit "man-slayer"). He is such a killer from the beginning (John 8:44).

9d. "The prince of the power of the air" (Eph 2:2), "the god of this world" (2 Cor 4:4). He rules in the invisible realm of the earth by permission of God for a season.

10d. Belial. This term is used 17 times in the Bible (16 in the OT and once in the NT, 2 Cor 6:15). The term means "useless", or "worthless".

11d. Beelzebub (Greek form of the Hebrew *Beelzeboul*) (Matt 12:24). Beelzebub (or Baalzebub, 2 Kgs 1:2) is the Philistine god and he is the lord of flies or the fly-god or dung-god (flies are attracted to dung). It symbolises filth and disease.

5c. One third of the angels fell with Lucifer, and became demons (Rev 12:4).

1d. Commenting on Rev 12:4, Robert Thomas wrote, "The stars must refer to angels who fell with Satan in history past. The similarity of this verse to Dan. 8:10, where 'the host of heaven' is an apparent reference to angels, shows this. Already in Revelation a star has pictured an angel (9:1). That factor along with the reference to Satan's angels in 12:8-9 adds credence to this explanation. This is a war in heaven that resulted in the casting of Satan and his angels to earth." (*Revelation 8-22: An Exegetical Commentary*, 124).

2d. Having fallen, the Devil and his demons become confirmed in their fallen condition, and are condemned to eternal punishment in the lake of fire (Jude 6).

### **3b. Classification of Fallen Angels**

1c. Fallen angels which are free.

1d. They dwell with Satan in the invisible realm of the earth and are under his rule (Eph 2:2, 6:12, Rev 12:7-9).

2d. They are free to roam in the air and on the earth to do Satan's work. They are called "devils" or "demons" (Matt 12:22-26).

2c. Fallen angels which are bound.

1d. They were free at one point, but later because of their very evil deeds, they have been cast into hell and chained up (2 Pet 2:4, Jude 6).

2d. Hell here is called Tartarus—a place of punishment for fallen angels. It is also called the abyss or the bottomless pit (Rev 9:1, 2, 11, 11:7, 17:8, 20:1, 3). In Luke 8:31, the demons begged Jesus not to cast them into the abyss where some of their fellow demons already are.

3d. What did these fallen angels do to warrant imprisonment before time? Jude 6-7 points us to Genesis 6:2:

Genesis 6:2 tells us that "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Who are the "sons of God"? One view says that the "sons of God" were the fallen angels who cohabitated with human daughters which created a monstrous generation of intensely wicked but extremely powerful men. The second view says that these "sons of God" were the godly sons of Seth (Gen 4:25–26) who married the ungodly daughters of Cain. This resulted in a whole new generation of unbelievers that threatened to wipe out the promised Messianic line (cf. Gen 3:15).

The main difficulty with the first view is that it appears to contradict what Jesus had said about angels that they do not marry (Matt 22:30). However, it is possible that these fallen angels took bodily possession of the men in order to cohabit with the women to satisfy their sinful lusts (Jude 6; 2 Pet 2:4). The second view is not without problems either. The term "sons of God" (*bene elohim*) has only been used in the Old Testament of angels and never of human beings (see Job 1:6, 2:1, 38:7). Moreover, Jude 6 and 2 Peter 2:4 seem to connect this

event in the time of Noah when angels were judged for going after strange flesh, committing fornication.

A harmony of these two views is possible. Fallen angels, to thwart God's redemptive plan (Gen 3:15), possessed the bodies of male Sethites so as to impregnate female Cainites to produce a generation of monstrously wicked and fallen humanity of gigantic prowess and size. This was Satan's second attempt to destroy the Messianic line; the first being Cain's murder of Abel (Gen 4:8, 25).

God had to wipe out completely that wicked generation (Gen 6:11–13). God cannot fail. His plan cannot be thwarted. He always has His faithful remnant for "Noah found grace in the eyes of the LORD" (Gen 6:8–9). Through Noah, the promised Seed would eventually come (Luke 3:36).

3c. Hell or the abyss is only a temporary place for the fallen angels. They will be three until the time of the final judgement when they will be cast into the lake of fire to suffer torment forever (Matt 25:41, Rev 20:10).

**Recommended:** Renald E Showers, *Those Invisible Spirits Called Angels* (Bellmawr NJ: Friends of Israel Gospel Ministry, 1997).

## **PART II: DEMONS**

### **1a. The Meaning of the Term "Demon"**

#### **1b. Definition from Chambers Dictionary**

According the Chambers Dictionary, the word "demon" means "an evil spirit, a devil."

#### **2b. Occurrences in the Bible**

The word "devil" in the singular occurs 61 times and in the plural 55 times in the KJV.

#### **3b. Hebrew and Greek Terms**

The words "devil" and "demons" are translated from the

1c. Hebrew

1d. *sa'iyar* or *sabir* (Lev 17:7, 2 Chron 11:15). The word can also refer to a he-goat.

2d. *shadim* (Deut 32:17, Ps 106:37) or malignant spirits. It has the idea of destruction.

2c. Greek

1d. *daimon* or *daimonion* (Matt 7:22, 8:31)—a demon, a supernatural spirit of bad character.

2d. *daimonizomai* (Matt 4:24, 8:16, 28, 33, 9:32, 12:22, 15:22, Mark 1:32, 5:15, 16, 18, Luke 8:36,, John 10:21). It is translated in the KJV as “possessed with a devil”.

3d, To be “demonised” is to “have” (*echon*) a devil or an unclean spirit (Matt 11:18, Mark 1:23, 3:30, 5:2, 5:15, 7:25, 9:17, Luke 4:33, 7:33, 8:27, John 7:20, 8:48, 49, 52, 10:20, Acts 8:7, 16:16, 19:13). Like a puppet, a person having a demon is under the control of the demon.

4d. In Acts 5:16, a person who is demon possessed is said to be “vexed” (*enochleo*) with an unclean spirit. To be vexed is to be miserably disturbed, troubled, or tormented.

## **2a. The Influence of Demons**

### **1b. From Within**

1c. The demon takes full possession and control of a person. This is what is meant when a person is demonised.

2c. Having total control, the demon performs his will through his victim, eg speaking through him (Matt 8:29, 31, mark 5:7-10), making him dumb or blind (Matt 12:22), bestowing superhuman strength on him (Mark 5:3, 15), causing him to run around naked (Mark 5:15), making him to mutilate himself (Mark 5:5), driving him insane (Luke 8:35). The victim is indwelt by the demon and becomes its slave.

### **2b. From Without**

1c. The demon tempts the person to cause him to sin—to tempt him towards heresy (1 Tim 4:1), immorality (1 Cor 7:5, 1 Tim 4:1-3), jealousy and pride (Jas 3:13-16).

2c. These are the “fiery darts” of the devil thrown at believers from the outside (Eph 6:16). The demons do not take possession of and have no total control over the believer.

### **3a. Demonisation and the Demonised**

#### **1b. What is demonisation?**

1c. See Matthew 12:43-45.

2c. Demonisation involves demon(s) inhabiting the body of a person. The spirit goes out, seeks rest, finds none, returns to his house and brings others with him to enter into the house and dwell with him.

3c. Demons desire to indwell a human being. Without a place to dwell in, the demons are said to be restless and homeless. They can indwell other bodies or places (eg pigs in Mark 5:11-13) but the human body is the most desirable for them.

4c. Demons labour to find a resting or dwelling place. This implies that it is not easy to find such a place. It is not easy for a demon to possess a human body unless the human being is a willing party.

5c. Demons are able to leave the body and return again at will. This may lead exorcists to think that their efforts in casting out demons have been successful, but actually the demons are playing tricks on them and deceiving them and their victims.

6c. A demon-possessed person if delivered can be repossessed if he does not ensure that his body is indwelt by another, namely, the Holy Spirit.

#### **2b. What are the characteristics of a demonised person?**

1c. He is physically afflicted and tormented. Examples: violence (Matt 8:28), dumbness (Mark 9:17, Luke 11:14), deafness (Mark 9:25), screaming (Mark 1:23, 26, 5:5), self-mutilation (Mark 5:5, 9:22), seizures (Mark 9:18, 28), vexation (Luke 6:18, Acts 5:16), nakedness (Luke 8:27).

2c. He manifests a different personality, an alien personality.

1d. The demon uses the human body to express itself. The voice of the possessed person may sound very different when the demon is speaking.

2d. Furthermore, according to Alex Konya, a ThM graduate of Grace Theological Seminary who wrote his thesis on demonology, "The manifestation of a demonic personality differs from so-called mental illness in at least two particulars: rationality and relationship. Whenever demons spoke through a person, they always spoke in a rational, logical

manner. They spoke with purpose of meaning, having the ability to carry on real discussions. This contrasts sharply with such mentally ill persons as schizophrenics, who speak in such things as ‘word salads’ and irrationalities that simply do not make sense.” (*Demons: A Biblically Based Perspective*, 27).

3c. He possesses supernatural knowledge or clairvoyance.

1d. “Clairvoyance (/kleər'vɔɪəns/; from French *clair* meaning "clear" and *voyance* meaning "vision") is the claimed ability to gain information about an object, person, location, or physical event through extrasensory perception.” (Wikipedia).

2d. Examples: The demonised was able to recognise who Jesus was (Mark 1:24, 34, 3:11-12, 5:6-7), and who Paul was without being told beforehand (Acts 16:17).

3d. They seem to be able to tell the future (ie fortunetelling) (Acts 16:16). Knowing that demons are not all-knowing, the fortunetelling is purely deceptive—the demons themselves are the actors of what they “predict”, ie they will make things happen after their prediction.

### **3b. How does a person become demonised?**

1c. Through idolatry.

1d. For the connection between idolatry and demons, see Deuteronomy 32:16-17, Psalm 106:36-37, 1 Corinthians 10:20-21.

2d. Cases of demonisation are mostly found in locations of great idolatrous activity. Konya noted “that nearly all the New Testament accounts of exorcisms are in geographical locations where the influence of paganism was great.” (*Demons: A Biblically Based Perspective*, 29).

2c. Through occultism.

1d. We find one such case in Acts 16:16.

1e. There a demonised girl is said to have “a spirit of divination”, literally “a spirit of a python (*python*)”.

2e. “In Greek mythology, Python (Greek: Πύθων; *gen.* Πύθωνος) was the serpent, sometimes represented as a medieval-style dragon, living at the center of the earth, believed by the ancient Greeks to be at Delphi.” (Wikipedia). The Greeks



indulged heavily in consulting of spirits to find out about the future for their decision making. The Delphic oracle was most famous.



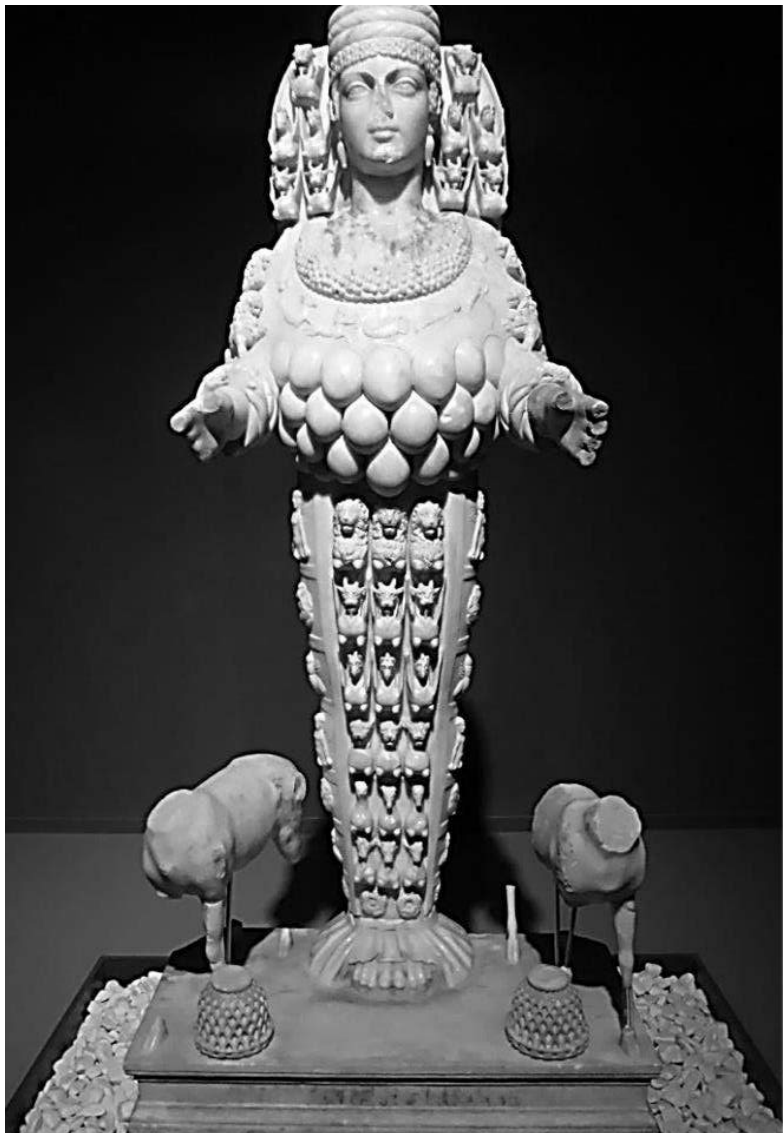
*The Pythia Sitting on a Tripod over the Chasm*

3e. The process of divination in Delphi was complicated. Vicky Dickou, professor of history at the Aristotelian University of Thessaloniki, describes, “The Pythia, the priestess, who delivered the oracle, after bathing in the Castalian spring, near the sanctuary, seated herself on a tripod next to a rift in the earth; the place it was said, where Apollo killed Python. From this rift issued the smoke of burning laurel, the sacred plant of Apollo.

Breathing in the smoke and chewing a laurel leaf, the Pythia went into an ecstasy, acting as a conduit between the god and the priests, uttering a kind of gibberish that had to be decoded by the priests and delivered as a prophecy that nearly always could be interpreted in two separate ways, often opposite to each other.”  
(*Greek Mythology*, 78).

2d. There is another case in Acts 19:8-20.

1e. The Apostle Paul performed many miracles and exorcisms in Ephesus (vv11-12) and was even confronted by pagan exorcists (vv13-16).



*Diana/Artemis*

2e. Ephesus was an occultic centre famous for its worship of Diana. “Diana so called by the Romans; called Artemis by the Greeks, the ‘great’ goddess worshipped among heathen nations under various modifications. Her most noted temple was that at Ephesus. It was built outside the city walls, and was one of the seven wonders of the ancient world. First and last it was the work of 220 years; built of shining marble; 342 feet long by 164 feet broad; supported by a forest of columns, each 56 feet high; a sacred museum of masterpieces of sculpture and painting. At the centre, hidden by curtains, within a gorgeous shrine, stood the very ancient image of the goddess, on wood or ebony reputed to have fallen from the sky. Behind the shrine was a treasury, where, as in ‘the safest bank in Asia,’ nations and kings stored their most precious things. The temple as St. Paul saw it subsisted till A.D. 262, when it was ruined by the Goths (Ac 19:23-41).” (*Easton Bible Dictionary*).

3e. Ephesus was famous for its “magical scrolls” which contained spells (cf Acts 19:19). There were tons of these black magic books. After their conversion, many brought their books to be burned and they were worth over 50,000 drachmas. A drachma was a day’s wage. In today’s terms, based on a daily wage of \$80, 50,000 would amount to \$4 million.

3c. For an introduction to Chinese idolatry and occultism in the modern world, read Appendix B: “The Chinese Spirit-Medium” by Dr Margaret Chan.

### **PART III: BATTLING SATAN AND HIS DEMONS**

#### **1a. Deliverance from Demonisation**

##### **1b. Exorcism**

1c. The word “exorcist” comes from the Greek *exorkizo* which means “to adjure”. An exorcist is thus “one who binds by an oath: generally one who by adjuration and incantation professes to expel demons (Acts 19:13).” (*The Complete Word Study Dictionary: New Testament*, 606).

2c. The itinerant Jewish exorcists tried to cast out demons in the name of Jesus but were overthrown by the demons themselves when they replied, “Jesus I know, and Paul I know; but who are ye?” (Acts 19:15).

3c. The Jewish historian Josephus recorded the methods used by professional exorcists in the 1<sup>st</sup> century. There was one by the name of Eleazar who performed an exorcism before the emperor Vespasian. He put “a ring that

had a root of one of those sorts mentioned by Solomon” to the nostrils of the demonised man. He would use it to draw the demon out through the nostrils and adjuring the demon to leave immediately and permanently, never to return. A cup placed a distance away if overturned “proved” that the demon had departed. (*Antiquities of the Jews*, 8.2.5).

## **2b. Deliverance Ministry of the Lord Jesus and His Apostles**

1c. Of the Lord Jesus.

1d. Jesus’ healing ministry involved not just healing people of their diseases but also delivering them from demons.

2d. Jesus was no exorcist but God Himself. He had no need to perform any ritual to cast out demons, but simply speak the word and the demons would have no choice but to obey (Mark 1:25-27, Matt 9:32-33).

3d. How did Jesus cast out demons?

1e. By a word of command (Matt 8:16).

2e. By a rebuke (Mark 1:25-26).

3e. By a prediction or announcement (Mark 7:29).

4d. Jesus usually prohibited the demons from speaking (Mark 1:34, Luke 4:41). But there was once he had a dialogue with a demon and asked what his name was (Mark 5:1-13).

5d. There were occasions when faith of the person or his friends resulted in deliverance (Matt 15:28), but there were many occasions when the faith of the victim or his companions did not matter at all.

6d. The deliverance was miraculous—immediate and complete. There was no delay in the departure of the demons, no long-drawn ministry of deliverance or “spiritual warfare”.

2d. Of the Apostles of Jesus Christ.

1e. There are only 12 Apostles of Jesus Christ. It is a fixed number (Mark 3:14, Acts 6:2 cf Acts 1:20-26).

2e. There are no more Apostles of Jesus Christ today. Reasons:

1f. The Church was founded upon the Apostles (Eph 2:19-20).

2f. The Apostles had to be eyewitnesses of the resurrection of Christ (Acts 1:21-26, 1 Cor 9:1, 15:7-8).

3f. The Apostles were appointed and ordained directly by Jesus Christ (Matt 10:1-4, Gal 1:1).

4f. The Apostles had absolute authority over the affairs of the Church (Acts 5:1-11, 19:13-17, Jude 17).

5f. The Apostles were infallible in their preaching (1 Thess 2:13) and in their writings (Eph 2:20, 2 Pet 1:20-21).

6f. The Apostles have an eternal and unique place of honour in heaven (Rev 21:14).

7f. The Apostles were endowed with special gifts to perform signs and wonders which authenticated their ministry (Matt 16:17-20 cf Acts 2:43, 5:12, 14:3, 15:12, 19:11-12).

3e. The signs of an Apostle belonged only to the Apostles of Jesus Christ and to the period of their ministry (2 Cor 12:12). If this be so, then how do we explain Mark 16:17 which says, “these signs shall follow them that believe”?

1f. Mark 16:17-18 does not teach that every believer will be able cast out demons, speak with new tongues, heal the sick, take up snakes and drink poison without being harmed. Who were these “believers” that Jesus was talking to?

2f. The context clearly indicates that the “believers” were the Eleven—the Apostles (v14). Jesus chided them for being unbelieving. He then challenged them to believe His words.

3f. They were commanded to preach the gospel to every creature (v15). And as they do the work of evangelism, they will be given the power to do miracles (vv17-18).

4f. Verse 20 is the key to understanding verses 17-18: “And they (ie, the Apostles) went forth, and preached every where, the Lord working with them, and confirming the word with signs following.” The signs were given to confirm or authenticate the ministry of the Apostles.

5f. This fact is corroborated by the Acts of the Apostles:

1g. Acts 2:43 reads, “And fear came upon every soul: and many wonders and signs were done by the *apostles*;”

2g. Acts 4:33, “And with great power gave the *apostles* witness of the resurrection of the Lord Jesus;” and

3g. Acts 5:12, “And by the hands of the *apostles* were many signs and wonders wrought among the people.”

6f. These signs were specifically signs of an Apostle. And since there are no Apostles today, there are also no such signs today.

### **3b. Exorcism Today by the Charismatics**

1c. Exorcism is one of the main features of the charismatic movement. The charismatics call it a deliverance ministry or spiritual warfare. This is usually done through the laying on of hands and by invoking the name of Christ. Church members, family and friends are often enlisted to help cast out the demons. They would be told to read the Scriptures aloud, pray in tongues, or sing hymns and choruses.

2c. As a young Christian who did not know better, I was involved in a few of these sessions. As I observed the proceedings, several questions were raised in my mind: Why did not the demons leave immediately when they were commanded to do so? Why were these demon-casting sessions long drawn affairs? Why were the demons able to resist being expelled even though the name of Christ was used? Was the name of Christ not powerful enough?

3c. In the Scriptures, when Jesus or His Apostles cast out a demon, it leaves immediately. Even in cases where there were more than one, they all came out in a single moment; they did not come out one by one, nor take turns to leave. The demons were not able to resist but had to obey when they were commanded to leave the person they had possessed. Jesus and the Apostles did not engage in long-drawn-out battles with demons, unlike the charismatics.

4c. Why is charismatic exorcism so different from that found in the Scriptures? The answer lies in Mark 16:17 where demon-casting is called a sign-gift. The sign-gifts of the Spirit were meant to authenticate God’s special messengers, namely, the Apostles (Mark 16:17 cf v20). The Lord endorsed the ministry of the Apostles “with signs following.” And one of these signs was the sign of casting out demons.

5c. The same word “signs” (*semeia*) in Mark 16:17 is also used in Acts 5:12 to refer to the gift of casting out demons (v16), among other spectacular gifts (vv14-15). In Acts 19:11-12, healings and demon-castings performed by Paul in Ephesus were known as “special miracles” (*dunameis*).

6c. Paul in 2 Corinthians 12:12 called these wonderful works “mighty deeds” (*dunamesin*), and “signs of an apostle.” Clearly, the gift of casting out demons was a sign-gift bestowed upon the Apostles to authenticate their ministry. So when the Apostles passed away, the gift went with them. God no longer empowers His people with the gift of demon-casting.

7c. That is why charismatics who perform exorcisms today are not only ineffective, but are also using the name of Christ in vain (cf Exod 20:7).

#### **4b. Case of Luke 9:1-6, 10:1-20**

1c. How about the Seventy whom Jesus sent out (Luke 10:1-6)? They were not the Apostles, but they were able to cast out demons. How do you explain that?

2c. In Luke 9:1-6, we read of Jesus sending out the Twelve to preach the gospel and heal the sick. Later, He sent out the Seventy as recorded in Luke 10:1-20. Jesus sent out both groups to declare the message of His kingdom (v9 cf, 9:6). In order to authenticate their message, the Lord empowered both groups with the ability to heal and to cast out demons.

3c. We know that the Twelve were personally chosen by the Lord for a special purpose. They were later appointed Apostles. The Twelve were recommissioned by the Lord in Mark 16:15-18. The Seventy, on the other hand, received no such mandate. We have to conclude that the Twelve had a permanent ministry the Seventy did not enjoy. After the Seventy accomplished their mission in Luke 10, they were not heard of again. We have to conclude that Jesus appointed them only for a short season because of the urgent need at that time: “The harvest truly is great, but the labourers are few” (Luke 10:2). They were just “*acting* apostles.”

4c. It is dangerous for anyone to attempt to cast out demons today if God had indeed withdrawn this supernatural gift. Acts 19:13-16 tells us of Sceva and his seven sons who were exorcists. What happened to them when they attempted to cast out demons in the name of Jesus? Luke tells us, “And the evil spirit... 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.” Casting out demons today is dangerous business. Stay clear!



## 2a. Christian Response to Demonisation

### 1b. The Gospel Ministry

1c. If the sign-gift of casting out demons is no longer given, how can Christians help those who are demonised?

2c. We help those who are under the bondage and control of demons in the same way we help those who are under the bondage and control of sin and unbelief: Preach the gospel, and pray for them. Only the gospel of Christ can break Satan's fetters. Paul said, "For I am not ashamed of the gospel of Christ: for it is *the power of God unto salvation* to every one that believeth; to the Jew first, and also to the Greek" (Rom 1:16).

3c. The gospel of Christ is "the power of God unto salvation," and this includes deliverance from demonic possession and control. The gospel is most powerful to deliver a person not only from sin, but also from Satan. When a person confesses his sins and accepts Christ as his Lord and Saviour, his sins are forgiven, and he is made a child of God. Once the Holy Spirit indwells a person, the demons will have to depart. Darkness cannot fight Light. "Greater is he (ie, the Holy Spirit) that is in you, than he (ie, Satan) that is in the world" (1 John 4:4).

### 2b. The Christian and Demons

1c. Can a Christian be demon possessed?

1d. Christians cannot be possessed by demons. By "Christian" we mean someone who has truly believed in Christ, is born again and indwelt by the Holy Spirit (John 3:5-8, 16). Satan cannot dwell together with Christ. Light dispels darkness (2 Cor 6:14-16, 1 John 4:4). Christ has already crushed Satan (Gen 3:15, Luke 10:18-19, 1 John 3:8). In Christ we are completely delivered from the power of darkness (Col 1:13, Heb 2:14-15). When Christ enters, Satan exits.

2d. However, there are those who claim to be Christians but in actual fact are not. There are those who are Christians only in name. They may profess Christ, but do not possess Him. They are vulnerable to demonic possession, like unbelievers. A biblical example of such a person is Judas Iscariot. He appeared to be a disciple of Christ, but in actual fact was never truly saved. Judas was indeed possessed by Satan. The Apostle John tells us what happened to Judas that night, "[Jesus] was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.... He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot,

the son of Simon. And after the sop *Satan entered into him*. Then said Jesus unto him, That thou doest do quickly” (John 13:21, 26, 27).

3d. We can certainly conclude that so-called “Christians” who are demon possessed are still unregenerate. They need to make Christ their Lord and Saviour if they are to be delivered from this bondage.

2c. Can Christians be influenced by Satan?

1d. Yes, Christians can be influenced by Satan and his demons to do their bidding, and to sin against God. That is why Paul exhorted every Christian: “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.”

2d. Peter likewise warned, “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pet 5:8). Peter must be speaking from experience. He must have recalled how he fell into Satan’s trap when he dissuaded the Lord from going to the cross. Jesus had to rebuke Peter, “Get thee behind me Satan: for thou savourest not the things that be of God, but the things that be of men” (Mark 8:33).

3d. Satan did not possess Peter for sure, else the Lord would have cast the devil out of Peter. But Peter was certainly influenced by Satan to hinder God’s plan of salvation. Jesus looking at Peter rebuked Satan because He knew that Satan was behind it all. Satan can tempt us to sin when we let our guard down. We need to be ever alert, “Lest Satan should get an advantage of us: for we are not ignorant of his devices” (2 Cor 2:11). “Submit yourselves therefore to God. Resist the devil, and he will flee from you” (Jas 4:7).

### **3b. Physical Illness and Demonisation**

1c. Can physical illnesses be due to demonic possession or oppression?

2c. The charismatics teach that most physical illnesses are due to demon possession. For healing to take place, the demon must be cast out. Is this true? It is not true to say that “most” or even “many” illnesses are due to demons. Most physical ailments are a result of natural causes. For such ailments, we go to the medical doctor for treatment.

3c. However we do find in Scripture people whose illnesses are due to demonic possession (see Matt 4:24, 8:16-17, 9:32-33, 12:22, 15:21-28, 17:14-18; Mark 1:32-34, 9:25, Luke 8:2, 13:10-17). In such cases, medical doctors offer no help; only Jesus—the Spiritual Doctor—can help.

4c. In the passages mentioned above, we note that those demonically afflicted with physical illness were unbelievers. The physical illnesses from which a Christian may suffer cannot be due to demon possession simply because a Christian cannot be demon possessed. There is no case in Scripture of a believer being healed by exorcism either.

5c. We do however find believers being afflicted with physical illnesses that are attributed to Satan and his demons. These illnesses are due to demonic oppression, not possession. The believers are not internally but externally afflicted. Job is an example. God gave Satan permission to test Job's faith (Job 1:12). Satan would not have been able to touch Job if God had not given the go ahead. This shows that Satan has no control over believers unless God gives the permission. Satan cannot afflict us at will, and he certainly cannot possess us.

#### **4b. Verbal Abuse of Satan**

1c. Does the Bible give Christians the right to verbally abuse Satan?

2c. Charismatics are fond of scolding and rebuking Satan. This is dangerous.

1d. Jude 8 speaks against those who “despise dominion, and speak evil of dignities” (ie, Satan and his demons, cf Eph 6:12). “Yet Michael the archangel when contending with the devil... durst not bring against him a railing accusation, but said, The Lord rebuke thee” (Jude 9). Those who arrogantly curse the devil “speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves” (Jude 10).

2d. Jesus Himself warned against exulting over Satan and his demons: “rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven” (Luke 10:20).

3d. Peter likewise describes these people as being “presumptuous” and “selfwilled.” “Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption” (2 Pet 2:10-12).

4d. God did not give Christians licence to verbally abuse the devil. We defeat Satan not by hurling invectives or insults at him, but by keeping ourselves holy, and by faithfully preaching His Word. John Whitcomb of Grace Theological Seminary rightly said, “the New Testament epistles say *nothing* about attacking Satan’s empire of darkness or identifying, confronting or casting out demons. But they have much to say about our eternal *position* in Christ through faith and our moment-by-moment *privilege* of putting on the whole armor of God and standing in His strength and authority in the evil day (Eph. 6:13; cf. Rom. 13:12, 14; 1 Pet. 5:8; James 4:7).”

## **5b. Territorial Spirits**

1c. What are territorial spirits? Do Christians need to bind them in order to gain ground for God’s kingdom?

2c. “Territorial spirits,” according to charismatic teaching, are high ranking demons which have been appointed by Satan to control the different nations of the world and their respective provinces, districts, cities, and villages. The main job of these demons is to prevent God from being glorified in their respective territories. It is believed that these territorial spirits will always get the upper-hand over against the work of God and His Church. So, these demons need to be bound for God’s Church to grow (cf Matt 12:29).

3c. It is true that Satan as the “prince of this world” (John 16:11, Eph 2:2) has the power to influence and move the nations. He is the mastermind behind the coming new world order under his lackey—the Antichrist (Rev 13:1-18). God has allowed Satan and his demons to organise all wicked nations of the world for a final showdown with Christ and His saints at the battle of Armageddon (Rev 16-19).

## **6b. Binding of Satan and His Demons**

1c. Does the Bible teach us to bind Satan or his demons?

1d. We often hear charismatic preachers say: “Satan, you foul spirit, I bind and cast you out of here in Jesus’ name.” It is said that Jesus taught His disciples to bind and cast out Satan in Matthew 12:29: “how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man (ie, Satan)?”

2d. It must be stated that Jesus was not teaching Christians to bind Satan here. He was simply proving how illogical the Pharisees were in accusing Him of casting out Satan by the power of Satan. Satan does not fight against himself. If Satan is cast out, it can only mean someone

stronger has come into the scene. Satan is therefore cast out because Jesus is stronger than him. Satan may be strong, but Jesus is much stronger. Only Christ has the power and authority to bind Satan. This He will do when He returns (cf Rev 20:2). It is not God's will to bind Satan at this time. Those who pray for Satan to be bound at this time are thus praying against God's will.

2c. Does the "binding" spoken of in Matthew 16:19, and 18:18 teach that Christians have the authority to bind evil spirits?

1d. In Matthew 16:19, Jesus said, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." The binding here has to do with the *keys of the kingdom* the Lord has entrusted to Peter. Keys are meant to open doors. The keys of the kingdom are gospel keys. Christ is going to build His Church (v18), and He will use Peter to open the gospel door not only in Jerusalem and Judea, but also in Samaria, and then to the uttermost part of the world (Acts 1:8 cf 2:14-40, 8:14-17, 10:1-48). Peter was at the scene each time the gospel broke new ground as recorded in the Acts of the Apostles. The "binding" in Matthew 16:18 has nothing to do with binding evil spirits.

2d. In Matthew 18:18, Jesus said, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matthew 18:18 like Matthew 16:18 has nothing to do with the binding of evil spirits. The context clearly tells us that it has to do with church discipline (vv15-17). The "binding" speaks of the church's duty to *prohibit* any violation of God's Word; the "loosing" refers to the church's duty to *promote* the keeping of God's Word. The ecclesial duties of excommunication and readmission are also in view here (cf 1 Cor 5:1-5, 2 Cor 2:5-10). The "binding" thus has to do with human beings, and not spirit beings.

### **3a. The Armour of God**

#### **1b. Call and Command**

1c. The call to be strong (Eph 6:10)

1d. We must fight the devil not with our own strength but with God's strength. Carnal or fleshly power cannot overcome the power of spiritual darkness.

2d. That is because our enemy is not human but spirit beings in the invisible or spiritual realm (Eph 6:12).

3d. In Mark 9:17-29, the disciples were not able to cast out the demons from the child, and when they asked why, Jesus said to them, "This kind can come forth by nothing, but by prayer and fasting." (see also Matt 17:21).

4d. This fight cannot be done sitting down, but standing up with withstand and to stand our ground without retreat on the day of battle (Eph 6:13).

2c. The command to wear the armour (Eph 6:11).

1d. This is a command, not a choice.

2d. We cannot fight naked. The armour is most necessary to defeat the devil and all his strategies and trickery.

3d. The armour must be whole and complete, not just some parts but every part is required. It is not skeletal battle order (SBO) but full battle order (FBO).



## 2b. Description of the Armour

The armour consists of six pieces: belt, breastplate, shoes, shield, helmet, and sword (Eph 6:14-17).

1c. Belt of Truth

1d. The belt protects the loins (lower back, hips, upper thighs)—the seat of strength.

2d. The truth here is the virtue of truthfulness as opposed to deceitfulness (cf Eph 4:15, 25, 5:6, 9).

3d. We do not fight like the devil who is full of deceit and lies. We fight with integrity—with honesty and sincerity in mind and in heart (Ps 51:6).

2c. Breastplate of Righteousness

1d. The breastplate covers the chest and back, protecting the vital organs (heart, lungs, kidneys, bowels)—the seat of our motives and emotions.

2d. The righteousness here is ethical or moral—the holy and upright life (Eph 4:24-25, 5:9).

3d. In 2 Corinthians 6:7, Paul speaks of the armour of righteousness on the left hand and on the right hand. This speaks of having to meet an attack from any quarter.

4d. As we live godly lives, Satan will find it hard to attack us through false and slanderous accusations. As Sir Galahad said, “My strength is as the strength of ten because my heart is pure.”

3c. Boots of the Gospel

1d. The boots are to protect the feet. It speaks of the readiness to move and to act.

2d. The gospel must always be on the move. The first two letters of the gospel is GO (Matt 28:19). When we are evangelistic, we go on the offensive against Satan’s kingdom, for when more and more believe on the Lord Jesus, Satan’s kingdom and army becomes fewer and fewer, weaker and weaker.

3d. The gospel is a message of peace (Luke 2:14, Rom 5:1, 2 Cor 5:18-21).

4c. Shield of Faith

1d. The shield is a defensive weapon. The Roman shield is tall to cover most of the body (4 x 3 ft).

2d. The faith here is the virtue of faithfulness or obedience to God's Word which will protect us and help us overcome the temptations of the devil.

3d. See how the Lord Jesus defeated Satan's temptations by His active obedience to the Scriptures (Matt 4:1-11).

5c. Helmet of Salvation

1d. The helmet protects the head—brain, mind, thoughts.

2d. The battle must not be fought with an empty mind. We must fill our mind with salvific knowledge and fight intelligently. Armed with the doctrine of salvation, Satan will not be able to cause us to doubt the hope of our salvation in Christ (1 Thess 5:8).

3d. Matthew Poole, the English Nonconformist theologian, commented, "Hope of salvation is of great use to a Christian many ways: it is a cordial to comfort him, a spur to quicken him, a staff to support him, a bridle to restrain him, and so also a helmet to defend him: and therefore no wonder that the apostle calls true hope *a lively hope*, 1Pe 1:3. And as itself is lively, so it is a defence to the life of the soul, as a helmet is to the life of the body.

*"Hope deferred maketh the heart sick, saith Solomon; but if quite disappointed and lost, the heart sinks and dies. Let afflictions and distresses break in like a flood, yet hope will keep the head above water; and if Satan assault the soul to drive it into despair, this hope of salvation will be a defence to it. So that the Christian's armour mentioned in this verse are *faith, love, and hope*, which divines call the three theological graces, and placed together by the apostle, 1Co 13:13. And these the saints, who are children of the day, are to put on, whereby they shall be armed for the coming of Christ with this *armour of light*, Ro 13:12, and against the destruction which will then surprise the children of the night." (Matthew Poole's Commentary on the Holy Bible, Swordsearcher 5.3, see 1 Thess 5:8).*



6c. Sword of the Spirit

1d. The sword is a most useful weapon. It is double-edged for both offence and defence.

2d. The sword is of the Spirit and it is the Word of God because

1e. It was given by divine inspiration (2 Tim 3:16, 2 Pet 1:21). God the Spirit was the Agent of inspiration.

2e. It is the means by which the Spirit convicts and converts the sinner (Heb 4:12).

3e. It is the means by which the Spirit guides the believer into the truth of God's Word (John 16:13).

3d. In order for the Word of God to be effective, it must be infallible and inerrant. William Hendriksen of Calvin Theological Seminary commented, "... this sword is the gospel (cf. I Peter 1:25), God's utterance; if you wish, the Bible, the entire Word of God. First, it was spoken by him, and how his servants proclaim it to others. As long as what they proclaim is really in harmony with God's special revelation as it was subsequently deposited in written or printed form in what we now call the Bible it remains the very sword here referred to. *Even the least deviation from the word as originally given is, of course, the word of man, not of God. Errors in transcription or translation, in doctrine or in ethics, no matter how enthusiastically these may be defended from the pulpit, are no part of "the spoken (or: uttered) word."* It is this word that 'stands forever' (Isa. 40:8), and cannot be defeated. The hammers that would destroy it will be broken. The anvil remains." (*New Testament Commentary: Ephesians*, 279).

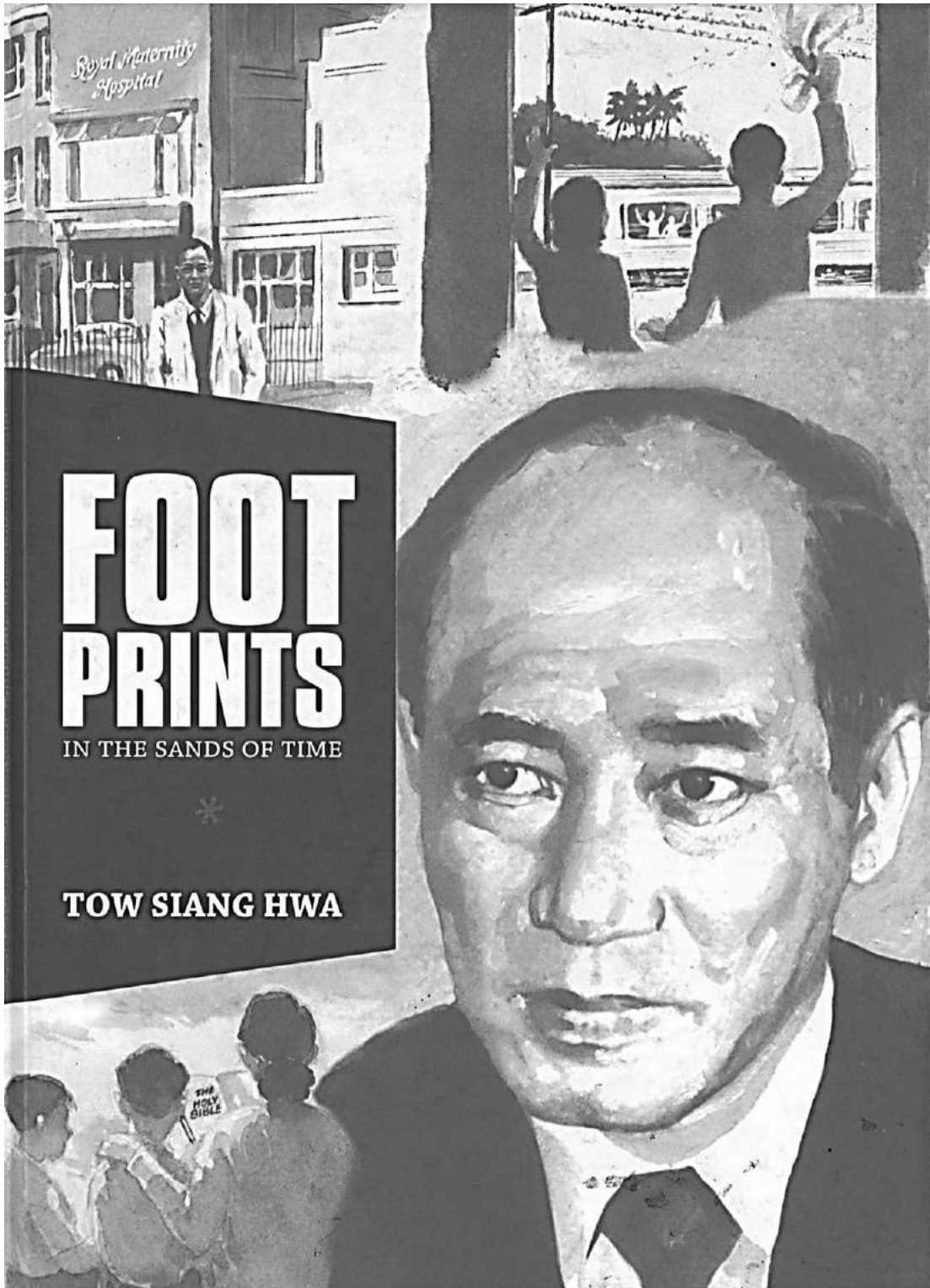
4d. Since we ought to keep away from errors in transcription and translation, in doctrine and in ethics, it behoves every preacher and teacher of God's Word therefore to ensure that he uses the best and most faithful version of the Scriptures (eg KJV) that is based on the inspired and preserved words of God in the original languages without any scribal or translation error. These inspired and preserved words, theologically and ecclesiastically speaking, are in the traditional texts, namely, the Hebrew Masoretic Text and the Greek Textus Receptus (Westminster Confession of Faith 1.8). The modern versions of the Bible which are produced with the dynamic equivalence or paraphrasing

method of translation and based on the corrupt critical text do not fit the bill at all, but are broken or at best blunt swords.

5d. We thank God that the Holy Scriptures are verbally and plenary inspired (VPI) and verbally and plenary preserved (VPP) as He promised (2 Tim 3:16, Ps 12:6-7). Christians can be very sure and certain of their Scriptures. If they are not, then they are most vulnerable to Satan's attacks. By the logic of faith, we believe we have God's infallible and inerrant words in our hands and have a more sure Word right down to the jot and tittle (2 Pet 1:19, Matt 5:18).

**Recommended:** Alex Konya. *Demons: A Biblically Based Perspective* (Schaumburg IL: Regular Baptist Press, 1990).

Appendix A



# FOOT PRINTS

IN THE SANDS OF TIME

TOW SIANG HWA

## 14 | STORY TELLING | Father's eleventh hour escape

Hanging inside Father's wardrobe in Batu Pahat was a Cantonese peasant's blue samfu (work-suit) together with an old straw hat. What were they doing there, year after year? We had never seen Father wear them or take them out.

One day, youngest sister Siew Mui's curiosity could no longer be contained. "Papa, there is a blue samfu in your wardrobe. You never wear it. Whose is it?"

"Ah, that's a long story, and an exciting one. I shall tell you tonight, after dinner." We children pricked up our ears with excitement: "Tonight!" That was in 1943, during the Japanese Occupation.

That night after dinner, we gathered for our usual Family Worship. We sang our favourite chorus:

Never fear! He is near;  
Look to no man,  
Care not what the world may plan;  
Only trust in the Lord,  
All the way to Beulah Land!

Afterwards, with Mother by his side, Father unveiled the “Mystery of the Blue Samfu.”

“My dear children, the fact that I am here is only by the amazing mercy of God who spared me from certain death in a way that I can only describe as miraculous and supernatural. God intervened by angels!”

Today we don’t hear of angels: angel stories are found only in the Bible. The most famous in the Old Testament are Daniel in the lions’ den and Daniel’s three friends in Nebuchadnezzar’s burning fiery furnace.

For envy, Daniel’s enemies had plotted and schemed. As a result, Daniel was thrown into the den of lions. But the King loved Daniel dearly and he passed the night in sleepless vigil. Next morning he *...went in haste unto the den of lions... (and) he cried with a lamentable voice... O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel... O king, live for ever. My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me....* (Daniel 6:19-22).

God sent His angel and shut the lions’ mouths! Angels are ministering spirits of God which perform His bidding. They are there just when needed.

“Now my dear children, God’s angels are sent to help God’s people according to their needs. In the days of the New Testament Church, they were no less active, neither had they lost any of their ancient power.”

#### TAKEN CAPTIVE AND DOOMED –

Father was thirty-six, with three children, and God had unfinished work of the Kingdom waiting for him. His time to die was not yet!

His story continues: In my youthful enthusiasm I got involved in politics, little suspecting that in those early post-revolution days, politics was a highly dangerous business. For the unwary and those who should fall into the wrong hands, it might cost them their lives, as I was soon to find out. In those days, life was cheap.

One fateful day, I walked into a deadly trap and was taken captive in Guangzhou. The bandits took me to a country hideout. My prison cell was in a barrack-like building. The day was too short as the minutes flew by. In an adjoining room my captors were playing cards, swearing and drinking. A young man stood guard at the door. Execution was scheduled for midnight. Just one bullet

would do the job. Death stared me in the face.

I pondered the prospect of instant death. Never had my mind been so troubled. I was like a bird in a cage, helpless, hopeless, abandoned by man, and marooned in the midst of nowhere.

But God had not forsaken me.

I thought of Mother and the three older children in Hong Kong. I thought of the relatives and brethren of the Church. And, naturally, I thought of God. Never had I prayed so hard, so fervently and earnestly.

On my knees, from my heart, I prayed the prayer of my life. Did not my God promise: *Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not* (Jeremiah 33:3)?

From the depths of my soul, I poured out my heart unto the Lord, as I might not live to pray again, for I was a dying man appointed to die at the hour of midnight.

But I took God at His word: His promises are yea, and amen. He is the Almighty, the authority over life and death. If the time is not yet that I should die, then arouse myself I must. God willing – freedom and life, at best. But, at worst, death – no worse than the fate determined by my captors.

If so, why do nothing?

So, I prayed: *Arise, O LORD; save me, O my God: Salvation belongeth unto the LORD... Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me* (Psalms 3:7,8; 71:2).

#### A STRANGE PROMPTING –

I poured out my heart unto the Lord, and He heard my cry. As I got up from my praying, I heard a voice, as though someone was speaking into my ear: “Go, drink water!”

Strange. What is the meaning?

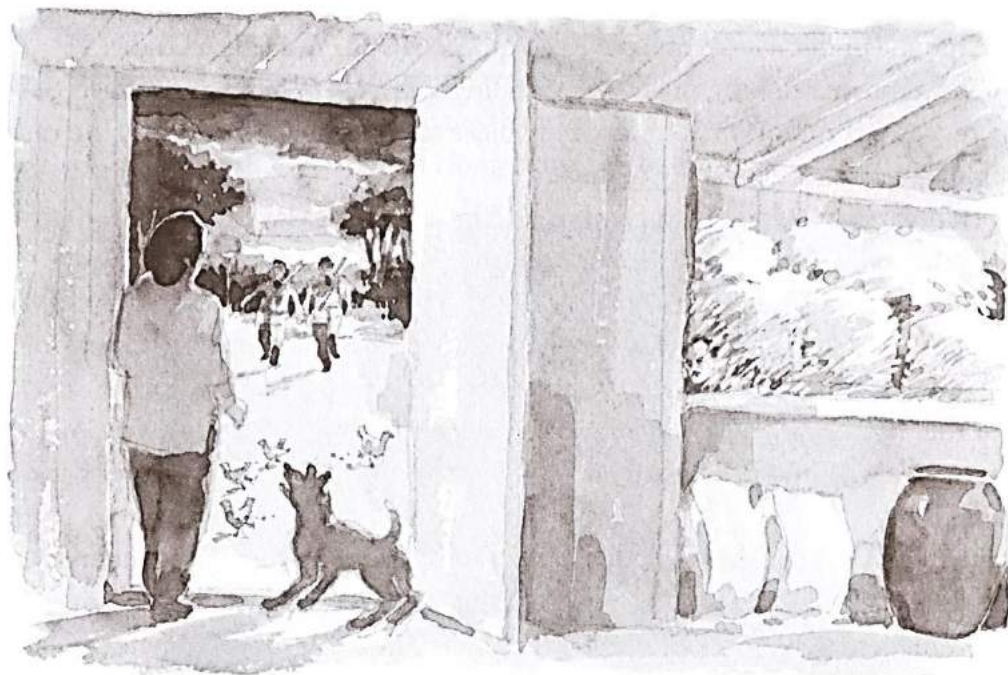
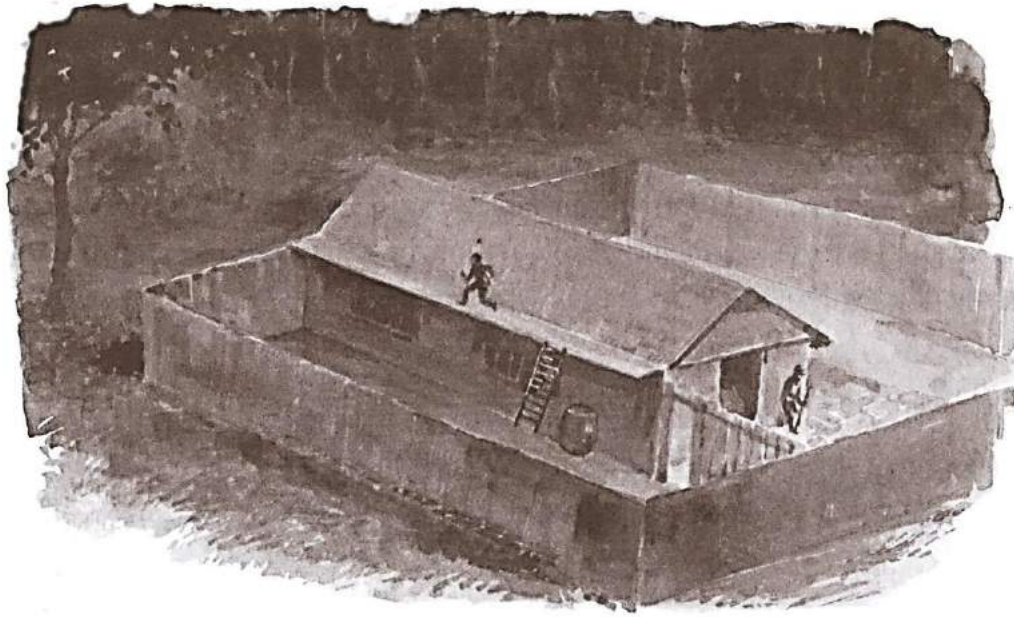
“Go drink water!” The same voice, the same words came a second time, clear as a bell. Two are a confirmation: the Lord was speaking.

Lord, help! I walked to the door. The young sentry looked at me.

“What do you want?”

“I’m thirsty. Any water?”

The sentry pointed to the back of the house and said, “There’s a jar of water



*Run for dear life! Why wait to be shot?  
Father's miraculous escape from execution.*



in the back yard, help yourself to your last drink.”

With measured steps I walked to the back. The yard was deserted. I got my bowl of water. As I drank I surveyed the scene. The fence was too high to climb, the exit door was chained.

The roof! I saw a step-ladder. This is it, now or never! In two strides I was up the ladder, on the roof! Angel hands must have buoyed me on. As light-footed as I could I ran the length of the building and, in one great leap, I landed on the ground below, in a little lane behind my prison house.

#### REFUGE –

Now I ran for dear life! I ran like the wind along a country lane, through some woodland, as fast as my legs could carry me. On and on I ran until I spotted an isolated farmhouse with chickens scratching around, dogs barking, and an old woman sitting at the door.

I ran straight up to her. “Old lady, save me! Bandits are coming to kill me!”

Amazing! Without hesitation the woman took me inside, showed me the loft and hid me under a heap of hay. “Keep quiet; lie still. You’ll be all right!”

The moments flew by, my heart pounding away. I kept quiet as a mouse. Soon there was a commotion: loud excited voices and running feet amidst the cackling of chickens and barking of dogs.

“Woman, we’re looking for a man. Did he come this way?”

“What man? You rowdy people, you have frightened my fowls. Go away!”

The voices subsided. The footsteps took another direction and soon all was quiet. After what seemed an age, the woman of the house came in. “Come down now. The men have gone. What are you doing in this part of the world?”

I told her my story; “I am a revolutionary, a follower of Dr Sun Yat Sen. My pursuers are bandits. They are out to kill me. Will you help? I must get back to Hong Kong!”

The woman listened attentively. Did she believe my words? I wondered. All the time I prayed a silent prayer: God of my fathers, save me from violent men!

“Wait here!” She walked out of the house and disappeared down the lane. After a long time, perhaps half-an-hour, she returned.

“You must wait till it is night.” She then went out and went about doing her farm work.



### SAMFU AND STRAW HAT –

Soon after nightfall, two men appeared at the door as if they were out of nowhere. Said the leader, “I will take you to the Hong Kong ferry terminal. Follow three paces behind me. You must not be seen walking by my side. Watch my heels: they are marked with white paint. You will be able to spot them in the dark. I will walk very fast. Can you follow? You must walk between us!”

Having been a footballer, I assured my guide: “I’ll be right behind you.”

“Here’s a samfu. You must not wear your city clothes. Quickly change, and here’s a farmer’s straw hat. You will look like one of us.”

A meal washed down with hot tea was the send-off by my woman saviour.

“Goodbye, Ma’am. How can I thank you?”

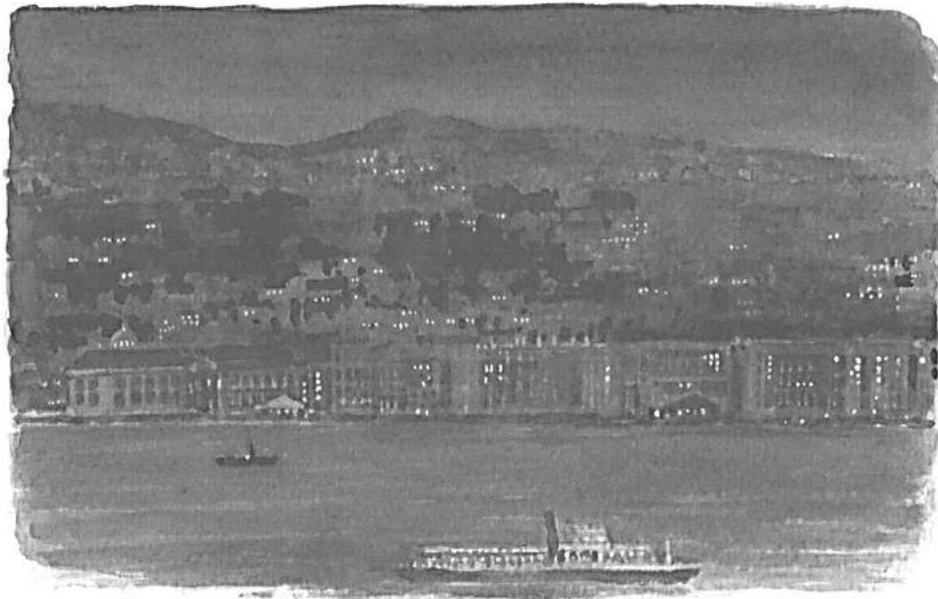
Then we started off, one guide three steps in front, and the other three steps behind at a brisk clip. As we walked we passed other travellers on the road. At the city gate we went through two sentry check points. My farmer’s garb with straw hat made for a smooth passage. The sentries did not take a second look.

Nevertheless my heart was madly pounding inside me. It almost stopped when the sentry posts appeared, but we went through without a hitch.

The lead man knew the roads like the palm of his hand, weaving in and out of the busy city traffic, through main streets and sidelanes. We just kept walking, never speaking a word. It must have taken close to three hours when we finally arrived at Guangzhou harbour’s Hong Kong ferry terminal.



*Escape in the night.*



*Hong Kong harbour by night.*

“Your fare is paid; here’s the ticket. This boat will take you to Hong Kong. Goodbye and good luck!”

My guides faded into the night, leaving me alone with God and a hundred other passengers. Ahead – Hong Kong, and a new lease of life.

As the ferry boat pulled away, heading eastward, I heaved a sigh of relief and whispered a prayer to the Almighty for sparing me from certain death: “Thank you, Lord, for so great a salvation!”

Thus ended Father’s enthralling story.

#### **MOTHER’S VIGIL IN HONG KONG –**

After Father’s capture, Mother received a message: “Your husband is in our custody. Tonight he will be shot!”

Mother was stunned. How can this be? “Surely God will hear my prayer. He will never forsake me! My husband has done no wrong: he is innocent. Lord most merciful, please save him.”

On her knees she poured out her tears before the Lord. “Look at these three children, Lord! Siew Ai, Siang Hui, Siang Yew. Surely you, Lord, can save their Father from bloody men.”

*The effectual fervent prayer of a righteous man availeth much. (James 5:16)*

Mother prayed without ceasing. All the while that she was on her knees, Father was on the run, fleeing from his captors, running to the farmhouse prepared by God to be a refuge from his pursuers.

Imagine the emotional release the next morning when Father's knock came at the door: "I'm home! Thank God!" What a tearful reunion there was when he walked into the house – a free man, reunited with wife and children. On the knees, the family poured out their ardent prayer of thanks:

*I sought the LORD, and he heard me, and delivered me from all my fears.  
But verily God hath heard me; he hath attended to the voice of my prayer.  
Nevertheless he regarded their affliction, when he heard their cry:  
I will praise thee: for thou hast heard me, and art become my salvation.  
(Psalms 34:4, 66:19, 106:44, 118:21)*

God had prepared three total strangers to perfect His rescue operation beyond all human comprehension. Dare I say, "Now I know of a surety that the Lord hath sent angels to save Father out of the hands of his captors?"

Angels or humans – what does it matter? We only know that our God *is able to do exceeding abundantly above all that we ask or think...* (Ephesians 3:20).

Through all this, Father taught us one great lesson: "Never to say die," but to trust in the Lord. He is a very present help in trouble.

Thus ended our extraordinary Family Worship and a story which we children have not forgotten. The lesson is clear. Our God is a promise-keeping God.

*... for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.  
(Hebrews 13:5,6)*

## Appendix B



### The Chinese Spirit-Medium: Ancient Rituals and Practices in a Modern World

01 JUL 2020

Margaret Chan examines the fascinating world of *tangki* worship and explains the symbolism behind its elaborate rituals.



*A medium possessed by the hell deity Toa Ah Pek, 1978. Dressed in white, he is one half of the two deities known as Heibai Wuchang (黑白无常). Toa Ah Pek, the White Deity, is said to calculate the length of a person's life. When it is time for the person to die, he orders his counterpart, the Black Deity, or Ji Ah Pek, to fetch that person's soul to hell. Ronni Pinsler Collection, courtesy of National Archives of Singapore.*

In Singapore, the spirit-medium stares straight ahead as five long skewers are driven through the flesh of his back. In Phuket, an umbrella is grotesquely twisted into a gaping wound on the face of his Thai counterpart. Meanwhile in West Kalimantan, steel wires bristle like catfish whiskers around the mouth of an Indonesian medium.

These men, and they are usually men, are Chinese spirit-mediums. They are known by various names: in Singapore, they are called *tangki*, which is Hokkien for spirit-medium (in Mandarin, they are known as *tongji* 童乩, which means “child diviner”, or *jitong* 乩童, which means “divining child”). In Thailand, they are known as *masong* (马送 in Mandarin), while in Kalimantan they are called *tatung* (*datong* 大同 in Mandarin).

*Tangki* allow their bodies to be possessed by gods, spirits and deities, and they serve as a vessel for these entities. When they are possessed, *tangki* are regarded as incarnated gods.

*Tangki* spirit-medium worship has its origins in the people of the Minnan (闽南) region of Fujian province, located along China’s southeastern coast. The Minnan diaspora comprises the Hokkien, Hockchew, Henghua and Hainanese communities, which are well represented in Singapore. As these people are also found in Taiwan, Malaysia, Indonesia, Thailand and Cambodia, *tangki* worship is also practised in these countries, including Singapore.

### **Under the Tangki Tent**

It used to be a common sight on weekends in housing estates in Singapore: colourful flags planted on grass verges marking a trail to a large tent where Chinese spirit-mediums would be hard at work. Under the tent, one would encounter large crowds, noisy drums and gongs, and bare-chested men going into a trance, hitting themselves with weapons and drawing blood, and moving in a strange fashion. The casual observer might struggle to understand what is going on, but here, as with most religious rituals, things have a certain structure and logic.

Within the tent, the major elements are arranged along cardinal points. The main stage is erected at the northern end of the tent. Here, banners bearing images of the San Qing (三清) – the Daoist triumvirate representing the emanations of pure Tao cosmic energy – are hung. The San Qing altar, which is the main altar to the Three Pure Ones,<sup>1</sup> and to the patron god of the *tangki*, is placed on this stage.

To the left of the San Qing altar (that is, the eastern part of the tent) is the altar of the Five Celestial Armies (五营兵将).<sup>2</sup> On the right of the San Qing altar (the western side of the tent) is the altar to the spirits of the Underworld.<sup>3</sup>

At the southern end of the tent is the altar to Tiangong (天公), the Heavenly Emperor, and his three-tiered papier-mâché palace. From this side of the tent, devotees step out to pray to the open sky, where the face of Heaven is.

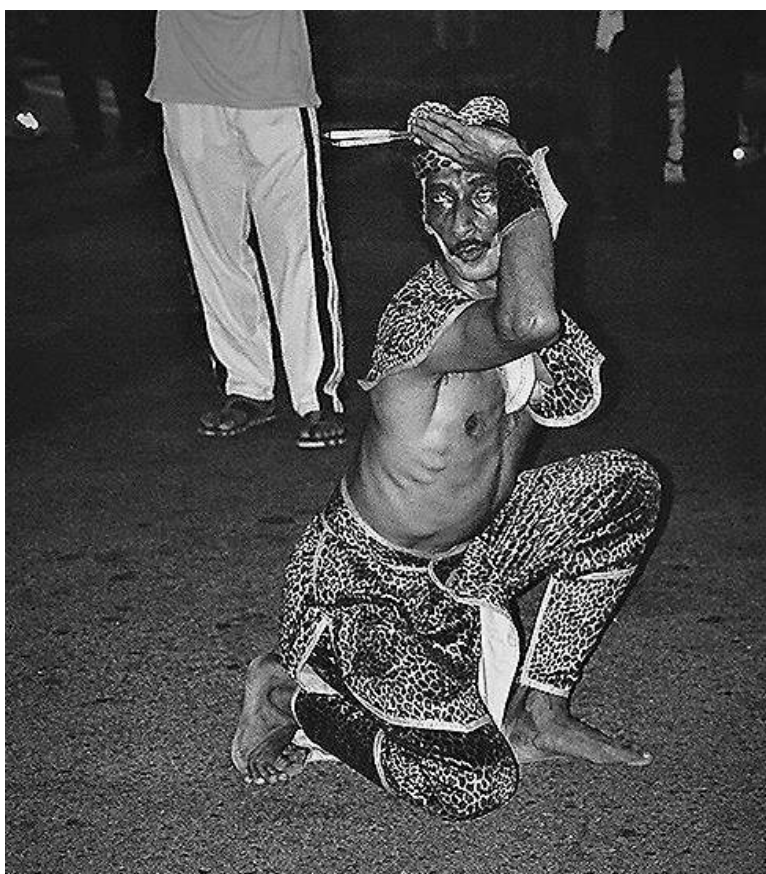
### **Tangki Possession and Performance**

According to Chinese folk religion, humans are likened to vessels. Adults are fully filled vessels, while children are half-full vessels that fill up only in adulthood. However, by dint of the date and time they are born (called the Eight Characters, or *sheng chen ba zi*, 生辰八字, in Mandarin), some adults never become fully filled vessels. Although they are physically adults, they remain as children spiritually. Such people are destined to live a short life but they can prolong their lifespan by agreeing to serve the gods. One way is to be a spirit-medium and become a vessel for gods who descend to the mortal realm to help the people. As spirit-

mediums are only “half-filled,” they have “space” for spirits and deities to enter and take control of their bodies.

To denote their status as a spiritual child, many *tangki* don a *dudou* (肚兜) over their bare torsos – the diamond-shaped cloth called a stomacher traditionally worn by Chinese babies to prevent colic.

In preparation for the possession ritual, the *tangki* sits on a chair in the tent as the beating of hand drums and gongs reverberates through the air. The *tangki* begins to yawn and then retch, signs that possession has begun. A leg balanced on the ball of the foot begins to shake, at first imperceptibly, then faster and faster. His head sways from side to side, picking up speed, and the eyes roll back to show the whites. Suddenly, the *tangki* leaps up and freezes into a pose typical of the possessing god, such as the Monkey God for instance.



*A tangki possessed by the Monkey God in a pose that demonstrates how the god can see far into the distance and can recognise demons even when they are in disguise. Photo taken by Margaret Chan in Singapore, 1999. First used in Chan, M. (2006). Ritual is Theatre, and Theatre is Ritual: Tang-ki, Chinese Spirit-medium Worship. Singapore: SNP Reference. (Call no.: RSING 299.51 CHA)*

The music now changes. The beat quickens to a fast, steady tempo, which signals to observers that in place of the mortal medium now stands a god-incarnate. Assistants rush forward to dress the medium-turned-god in appropriate costumes. Other than the *dudou*, the *tangki* now



has on riding chaps, represented by what is known as a three-apron “dragon skirt” (*longqun* 龙裙).

The dragon skirt is typically worn by the character of the military general in Chinese opera. By wearing riding chaps, the *tangki* is seen as a high-ranking spirit warrior who has travelled on horseback from heaven to earth. This is why the Thai name for spirit-mediums is *masong*, which means “sent upon a horse”.

*Tangki* are believed to be spirit warriors who can cure illnesses by vanquishing disease-causing demons and driving them out from the afflicted person. Devotees also believe that *tangki* bring good fortune when they defeat the spirits of misfortune.<sup>4</sup> Popular *tangki* gods include Guangong (关公), the redfaced hero of the Three Kingdoms era;<sup>5</sup> Sun Wukong (孙悟空) the Monkey God;<sup>6</sup> and Nezha (哪吒), the child spirit-fighter who fought in the Zhou armies against the Shang empire.<sup>7</sup> Even if the medium is possessed by Guanyin (观音) the Bodhisattva of Compassion, it would be in her manifestation as the one who subdues evil spirits.<sup>8</sup>



*Buddhist deities are popular in tangki worship. Shown here is a tangki of Guanyin, the Bodhisattva of Compassion or Goddess of Mercy. Photo taken by Margaret Chan in Singapore, 1999. First used in Chan, M. (2006). Ritual is Theatre, and Theatre is Ritual: Tangki, Chinese Spirit-medium Worship. Singapore: SNP Reference. (Call no.: RSING 299.51 CHA)*

Some people denounce *tangki* practices as devil worship, especially when the medium is possessed by the hell deities of Toa Ah Pek and Ji Ah Pek (together they are known as Da Er Yebo 大二爷伯). Although unnerving to look at, Toa Ah Pek (Elder Uncle), who is dressed in white and has a lolling tongue, and Ji Ah Pek (Second Uncle), who is dressed in black and carries chains and a magistrate's arrest order, are not demons in the usual sense of the word.

In Chinese folk religion, the two deities, also known as Heibai Wuchang (黑白无常), literally "Black and White Impermanence", are in charge of escorting the spirits of the dead to the Underworld. Toa Ah Pek, or the White Deity, calculates the length of a person's life, which is why the *tangki* possessed by this deity often carries an abacus as a prop. At the end of a person's life, the White Deity orders his black counterpart to fetch the soul to hell. Ji Ah Pek, or the Black Deity, then goes to the mortal world with his chains and court order to take the soul of that person to the Underworld. Both deities are worshipped in the hope that they might delay the hour of death.<sup>9</sup>

The two deities are also popular among Taiwanese, Singaporean and Malaysian devotees as gods of wealth. Indeed, emblazoned on the White Deity's tall hat are the Chinese characters 见生财 (*jian sheng cai*), which mean "fortune at one glance". Devotees believe that the Elder and Second Uncle deities can be petitioned for lucky lottery numbers.

### **The Limping Walk of the Great Yu**

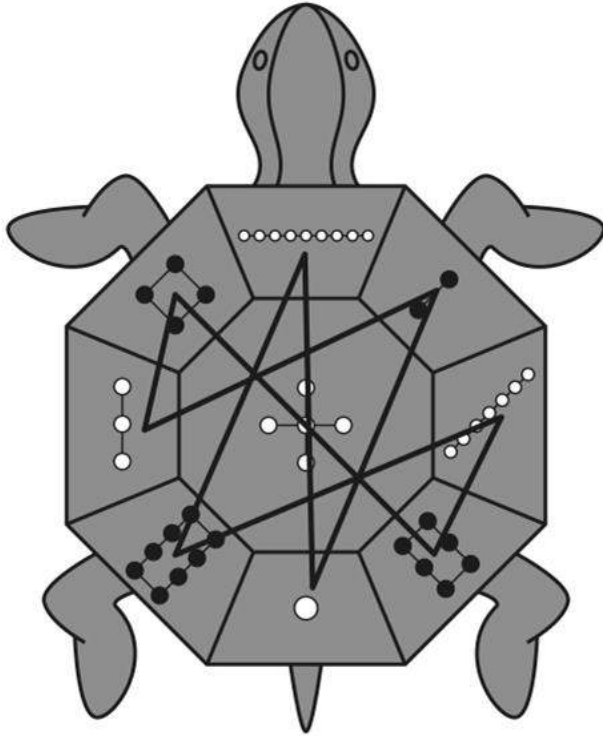
After they are possessed, *tangki* perform a ritual dance known as the magical Yu Step (*yubu* 禹步). The choreography is known as the "Pacing of the Seven Stars Constellation" (*qi xing gang bu* 七星罡步) or "Pacing of the Big Dipper" (*bu gang ta dou* 步罡踏斗). (The Big Dipper is a group of seven bright stars of the constellation Ursa Major, also known as the Great Bear.)

According to Chinese mythology, the Yu Step dates back some four thousand years. During a period of great flooding in China, Yu the Great, the mythological founder of the proto-Chinese Xia dynasty (2070–1600 BCE), received the Luoshu<sup>10</sup> (洛书) – or magic map of the seven stars – from heaven. This map was imprinted on the shell of a turtle that had emerged from the Luo River (a tributary of the Yellow River). The Luoshu sets out the Eight Trigrams, or Bagua (八卦),<sup>11</sup> surrounding a central number, in which all numbers connect into a pattern of zig-zag lines.

To combat the flood, Yu the Great performed a dance that traced this zig-zag pattern for 13 years without stopping until he eventually defeated the flood demons. In the process, Yu became lame but he persevered until his task was completed.<sup>12</sup>

While in a trance, the *tangki* performs the zig-zag stagger of the Yu Step. During the dance, the *tangki* steps out with one foot (say the right foot) and then moves his left foot forward, touching the toes of this foot against the heel of the right without any transfer of weight. The left foot then steps out, and the right foot is brought forward to meet it. The *Tangki* also sometimes hops on one foot.





*The Luoshu, or magic map of the seven stars, that Yu the Great found imprinted on the shell of a turtle emerging from the Luo River. The Luoshu sets out the Eight Trigrams surrounding a central number where all numbers connect into a pattern of zig-zag lines. To defeat the flood demons, Yu the Great danced according to this zigzag pattern for 13 years. While in a trance, the tangki performs this zig-zag dance choreography known as the Yu Step.*

### **Tangki Self-mortification**

One of the more dramatic elements of *tangki* spirit-medium worship is self-mortification, or self-wounding, specifically by cutting the body with swords or mace-like weapons. *Tangki* may also have their flesh pierced with rods, swords and skewers while in a state of trance.

Worshippers believe that cutting the body spills the *tangki's* blood, which can then be used to exorcise malevolent spirits. The blood is smeared onto talismans which are taken home by devotees to affix on their front doors as protection against evil spirits.

Although *tangki* can be physically injured, they derive power from being pierced with weapons and skewers. It is believed that inherently aggressive spirits reside in weapons as such instruments are created specifically for the purpose of maiming or killing. During self-mortification, as the *tangki* is pierced or cut by the weapon, the god that possesses the *tangki* becomes supercharged by the aggressive spirit of the weapon.

There is also symbolism in the various forms of self-mortification. Some *tangki* will have five skewers driven into their backs, which fan out over their shoulders. These rods represent the Celestial Armies of the Five Directions. Each army is represented by a different flag colour: the army of the East is represented by the blue or green flags; the South army uses the red flag; the white flag symbolises the West army; while the North army uses the black flag. The yellow flag, on the other hand, represents the Central army.<sup>13</sup>

The weapons can transmit the power of the five armies if they are topped with the carved wooden godheads of the five generals commanding these celestial forces. Bristling with pierced skewers and waving a sword or spear, the *tangki* goes around exorcising evil from the precinct.



*The five skewers running through the back of the tangki represent the Celestial Armies of the Five Directions. Photo courtesy of Victor Yue. First used in Chan, M. (2014). Tangki War Magic: The Virtuality of Spirit Warfare and the Actuality of Peace. Social Analysis, 58 (1), 25–46. Retrieved from Singapore Management University website.*

### **A Singaporean Tangki**

One of Singapore's most respected *tangki* was Tan Ah Choon (陈亚春), who died in 2010 at the age of 82.<sup>14</sup>

Born in Singapore in 1928, Tan became a medium in his early 20s, after the deity Tiong Tan (Zhong Tan Yuan Shuai 中坛元帅) appeared to him in a dream. Tan went to the Hui Hian Beo temple (Fei Xuan Miao 飞玄庙) in Bukit Ho Swee to learn how to become a medium and he eventually served the deity Siong De Kong (Shang Di Gong 上帝公, also known as Xuan Tian Shang Di 玄天上帝), among the highest gods in the Chinese pantheon.

Tan was at the height of his powers in the 1960s and was regarded then as the “wisest, most powerful spirit-medium in the Singapore *tangki* community”. He was given the moniker “Tangki Ong”, the King of Spirit Mediums.



Mr Tan Ah Choon (陈亚春) with a skewer through both cheeks, c. 1960s. Tan was regarded as the “Tangki King”, the most respected tangki in Singapore at one time. Photo taken in Singapore and provided by his family. First used in Chan, M., & Yue, V. (2010, July). *Tan Ah Choon: The Singapore ‘King of Spirit Mediums’ (1928–2010)*. *South China Research Resource Station Newsletter*, 60 (15), 1–4, p. 4. Retrieved from Singapore Management University website.

*Tangki* in Singapore typically hold regular jobs in addition to working as spirit-mediums, and Tan was no exception. He started out as a pirate taxi driver before eventually driving buses and, at one point, a fire engine. Tan worked during the day and held consultations at night. During such sessions, Tan would either fall into a trance to become the deity-incarnate, or he

would channel the spirit of the deity into a palanquin that would rock violently when carried by helpers. The heavy chair needed four people to lift and stabilise it.

Tan was also sought after as a “piercer”, i.e. the person who drives the long skewers and rods into the bodies of the *tangki* when they are possessed. Standing on a chair, Tan and two other men would drive the skewers into the flesh of the *tangki* in one clean movement.

In Singapore, *tangki* worship practices flourish as small cults centred around charismatic individuals such as Tan. They operate as informal groups to celebrate the feast days of their respective deities. However, after the passing of the *tangki*, the group will often break up.

*Tangki* usually operate independently of Chinese temples as the latter are mostly run by management committees made up of local businessmen who generally do not want interference from individuals who purport to speak as gods. However, this does not preclude the occasional collaboration at festivals.

While it might appear that *tangki* events are on the decline, compared with the situation decades ago, younger *tangki* are still appearing on the scene to take on the mantle (and skewers) of the older generation. They include people like Tan Eng Hing, a 51-year-old medium who started going into trances when he was just 16. When possessed, he channels Shan Cai Tong Zi (善才童子), the child god of wealth whose Sanskrit name is Sudhana.<sup>15</sup> Tan holds his consultations at Chia Leng Kong Heng Kang Tian (正龙宫玄江殿) temple at 85 Silat Road. He is also an expert in Chinese astrology known as *bazi* (八字) and *fengshui* (风水).



Tan Eng Hing started going into trances when he was just 16. When possessed, he channels Shan Cai Tong Zi (善才童子), the child god of wealth whose Sanskrit name is Sudhana. Photo taken by Victor Yue in Singapore, 2012.

## **Tangki Practices Across Asia**

Thanks to immigration from the Minnan region of China into Southeast Asia, *tangki* practices can also be found where migrant Chinese communities have a significant presence. These include parts of Thailand and Indonesia.

### ***Phuket, Thailand***

The Chinese in Phuket are mainly descendants of Fujian migrants who arrived in the region in the 19th century and worked as tin miners.<sup>16</sup> In Phuket, an important occasion for *tangki* worship is the Nine Emperor Gods Festival which is also celebrated in many parts of Southeast Asia, including Singapore. As the festival runs from the eve of the ninth lunar month to the ninth day of the month, it is also known as the double-nine celebrations. During this period, devotees abstain from meat for nine days, which is why the festival is sometimes referred to as the Vegetarian Festival.

On the first day of the festival, i.e. the last day of the eighth lunar month, temple elders go out to sea in a boat, carrying with them a giant censer. At sea, the spirits of the star gods (of the Big Dipper) will possess the censer. When the censer is brought back, it is placed on a palanquin to be borne to the temple. A number of strong men are needed to carry the sedan chair because the spirits in the censer will violently rock the chair, pushing the men in different directions and even causing them to spin in circles. The festival of the Nine Emperor Gods culminates in a great procession on the ninth day of the ninth month.

In Phuket, this festival has gained notoriety for the spectacular displays of *tangki* self-mortification. Thai *masong* parade through the streets of old Phuket town with all manner of objects pierced through their cheek: a standing fan; a giant parasol; two petrol pump dispensers with one spout in each cheek; a large toy wooden boat; and even an entire bicycle with the shaft driven through the cheeks. The *masong* are seen as self-sacrificing gods who endure pain in order to transfer good karma to the community.

### ***Singkawang, West Kalimantan***

Singkawang is the second-largest town in West Kalimantan on the island of Borneo. It is an enclave of descendants of Hakka immigrants who arrived in the 18th century to work as gold miners.<sup>17</sup> On the 15th day of the Lunar New Year (known as Imlek in Indonesia), around 300 to 500 spirit-mediums will parade on the main streets of Singkawang. The spirit-mediums, known as *tatung*, or Lao Ye (老爷), are carried through the streets of the town on wooden palanquins with special chairs.



*A tatung possessed by the spirit of a Chinese soldier rides on a knife palanquin. Walking alongside are other Chinese and Dayak mediums dressed as Malay, Dayak and Chinese spirit-warriors. Photo taken by Margaret Chan in Singkawang, 2008.*

The Singkawang spirit-mediums are possessed by earth gods, i.e. the spirits of ancestors who lived and died in the region. Walking alongside the palanquins are other Chinese and Dayak mediums dressed as Chinese, Dayak and Malay spirit-warriors. This parade of Chinese ancestor-spirits marching in brotherhood with Malay and Dayak ancestor-spirits demonstrates that the Chinese have a place among the indigenous spirits of Indonesia.<sup>18</sup>

### **China**

In 2001, while on a field trip to Quanzhou, China, I met an elderly Chinese man who testified to the existence of *tangki* worship in China before the arrival of the Communists.

The man lived in the shadow of the main Tiangong temple in the city. *Tangki* used to visit the temple on feast days and my interviewee revealed how wild-eyed *tangki*, in hot pursuit of unseen demons, would burst into his house uninvited.

In the late 19th century, *tangki* worship began to lose favour in China as Western science became entrenched among the intelligentsia in China, and folk beliefs were regarded as superstition.<sup>19</sup> The Nationalist and Communist governments of the 20th century further worked to rid Chinese society of these religious practices.

The reforms initiated by President Deng Xiaoping in 1978, however, permitted a revival of community temples. These are now visited by *tangki* groups from Singapore, Malaysia and especially Taiwan, who gather in the city as part of their regular pilgrimages.

The elders of these Chinese temples enthusiastically put together processional parades of music bands, dancing women (made up of retired folk) and student marching groups to accompany the visiting deity in style. They charge for the service and in China today, these parades have become more important as a money-making venture rather than a religious practice.



**Dr Margaret Chan** is a retired associate professor of theatre and performance (studies) at the Singapore Management University, and has worked as a journalist and food critic. Also known as a stage and television actress, she played the titular role in the acclaimed play, *Emily of Emerald Hill*.

#### NOTES

1. The Three Pure Ones (San Qing 三清) refer to the Daoist Trinity, the three highest gods in the Daoist pantheon. The three gods are Yuanshi Tianzhun (元始天尊), Lingbao Tianzhun (灵宝天尊) and Daode Tianzhun (道德天尊).
2. The Five Celestial Armies or Five Celestial Camps represent the five cardinal directions: North, East, South, West and Central. The five generals of these armies are believed to have the ability to scare away demons and banish plague and evil spirits.
3. See Mair, V. (2014, May 27). North, south, east, west. *Language Log*. Retrieved from Language Log website.
4. Chan, M. (2014). Tangki war magic: The virtuality of spirit warfare and the actuality of peace. *Social Analysis*, 58 (1), 25–46. Retrieved from Singapore Management University website; Chan, M. (2016). Tangki war magic: Spirit warfare in Singapore. In D.S. Farrer (Ed.), *War magic: Religion, sorcery, and performance* (pp. 25–46). New York: Berghahn Books. (Not available in NLB holdings)
5. Luo, G.Z. (1995). *Three kingdoms* (vols. 1–4). Beijing: Foreign Language Press. (Not available in NLB holdings)
6. See Wu, C.E. (1993). *Journey to the West*. Beijing: Foreign Language Press. (Not available in NLB holdings)
7. Xu, Z.L. (1992). *Creation of the gods*. (2 vols.). Beijing: New World Press. (Not available in NLB holdings)
8. See *Chapter twenty-five: The universal door of Guanshi Yin bodhisattva* (The bodhisattva who contemplates the sounds of the world) (n.d.). Retrieved from buddhistdoor.com website.

9. Webb, W. (2012, May 24). Tua Ji Peh: The intricacies of liminality in the deification of Chinese non-Buddhist supernatural beings in Chinese-Malaysian communities. *ASIANetwork Exchange* 19 (2), 4–13. Retrieved from Asian Network Exchange website.
10. The *Luoshu* is widely used in Chinese geomancy and *fengshui* today. It is a three-by-three grid of dots representing the numbers one to nine. The numbers in each of the rows, columns and diagonals add up to 15 (which is the number of days in each of the 24 solar terms in the traditional Chinese calendar).
11. The Eight Trigrams are eight symbols used in Daoist cosmology to understand the organisation of life and the universe.
12. The legend of Yu the Great is popular folklore. Researchers have linked the story with a great flood of 1920 BCE which occurred when an earthquake caused a dam on the Yellow River to break. See Wu, Q.L. et al. (2016, August 5). Outburst flood at 1920 BCE supports historicity of China's Great Flood and the Xia dynasty. *Science*, 353 (6299), 579–582.
13. Also see earlier explanation in Note 2 on Celestial Armies.
14. All information on Tan Ah Choon was obtained from Chan, M. & Yue, V. (2010, July). Tan Ah Choon: The Singapore 'King of Spirit Mediums' (1928–2010). *South China Research Resource Station Newsletter*, 60 (15), 1–4, p. 4. Retrieved from Singapore Management University website.
15. Sudhana is an acolyte of Guanyin, the Bodhisattva of Compassion or Goddess of Mercy. Sudhana is a pious Indian pilgrim whose story is told in the *Gandavyuha Sūtra*, a 4th-century Mahayana Buddhist text. [See Fontein, J. (1967). *The pilgrimage of Sudhana: A study of Gandavyuha illustrations in China, Japan and Java*. The Hague and Paris: Mouton & Co. (Not available in NLB holdings.)] Sudhana should not to be mistaken for The Little Red Boy (红孩儿), a character in the Chinese classic *Journey to the West* (西游记). The Little Red Boy is a demon who is subdued by Guanyin who renames him Sudhana and makes him an acolyte. Because of the popularity of *Journey to the West*, Sudhana *tangki* often have to point out that the deity who possesses them is the holy pilgrim, and not The Little Red Boy.
16. Khoo, S.N. (2009). Hokkien Chinese on the Phuket mining frontier: The Penang connection and the emergence of the Phuket Baba community. *Journal of the Malaysian Branch of the Royal Asiatic Society*, 82 (2) (297), 81–112. Retrieved from JSTOR via NLB's [eResources](#) website.
17. About the Chinese in Singkawang, see Heidhues, M.S. (2018). *Golddiggers, farmers, and traders in the "Chinese districts" of West Kalimantan, Indonesia*. Ithaca, NY: Cornell University Press. (Not available in NLB holdings)
18. Chan, M. (2009). Chinese New Year in West Kalimantan: Ritual theatre and political circus. *Chinese Southern Diaspora Studies*, 3, 106–142. Retrieved from Singapore Management University website; Chan, M. (2013). The spirit-mediums of Singkawang: Performing 'peoplehood'. In S.M. Sai & C.Y. Hoon (Eds.), *Chinese Indonesians reassessed: History, religion and belonging* (pp. 138–158). London, New York: Routledge. (Call no.: RSEA 305.89510598 CHI)
19. Huang, K.-W. (2016). The origin and evolution of the concept of *mixin* (superstition): A review of May Fourth scientific views. *Chinese Studies in History*, 49 (2), 54–79. Retrieved from Taylor & Francis Online.