

INDUCTIVE STUDY ON SPIRITUAL WARFARE

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The purpose of this assignment is first to see what the Bible has to say about the strategies and tactics of the forces of darkness and second, to see what the principles and tactics of Christian confrontation are. As you review each of the following passages, look for what Satan is doing and how Christians are to respond. Write down your observations and conclusions. Be sure to differentiate "Bible says" from "I think." Note that this is not an exhaustive list. Even so we will not get to all of them in the class discussions.

Gen. 6:1-6 (Matt. 24:37-39)

Deut. 18:9-14

1 Sam. 16:14-16; Judges 9:23

2 Sam. 24:1 & 1 Chron. 21:1

Job 1-2

Dan. 10:13-21

Matt. 4:1-11

Matt. 12:22-45

Matt. 16:13-28

Mark 5:1-9 (Matt. 8:28-34; Luke 8:26-37)

Mark 9:14-29

Luke 10:17-19

Luke 22:3; 31

Acts 5:3

Acts 5:16; 8:7; 10:38

Acts 16:16-19

Acts 19:8-41

Rom. 8:38-39

1 Cor. 2:6-8

1 Cor. 5:5

1 Cor. 8:1-9; 10:19-21

1 Cor. 12:10

2 Cor. 2:11

2 Cor. 6:14-18

2 Cor. 10:3-5

2 Cor. 11:2-4

Gal. 5:19-21

Eph. 1:17-23

Eph. 4:27

Eph. 6:10-20

Col. 1:12-17

Col. 2:8-15

1 Tim. 4:1

2 Tim. 2:22-26

James 4:7

1 Pet. 5:8-9

1 John 4:1-4

1 John 5:18-19

Jude 1:9

SPIRITUAL WARFARE
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DEFINITION:

Bringing the power, perspective, and passion of the truth and life of the gospel against everything which is set against the knowledge of God.

OUR WEAPONS:

PERSISTENT PRAYER

Rebelling against the status quo by daring to depend on God and believing that praying to Him changes things.

FELLOWSHIP

People celebrating Immanuel, living out love and forgiveness with confession of sin, adoration for YHWH and joy in His grace.

PROCLAMATION

The calm announcement of the reality of God, both His righteousness and His redemptive mercy to a world forgetful or disdainful of these facts.

RIGHTEOUSNESS

Living differently so that people see the character of Jesus in us individually and corporately.

THREE MODELS OF DELIVERANCE

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Model #1: *Gospel Encounter*

Either a person has a demon and isn't a Christian or he/she is a Christian but only *thinks* he/she has a demon.

Procedure:

- Proclaim the gospel with prayer, a godly life, and clear truth
- Remember that when the person becomes a Christian, the Spirit indwells and no demon can also be inside the person.
- Teach and urge application of the truth to deal with demonic deception, accusation and temptation.
- Do not fall prey to the lie that you must cancel curses, cast out a demon from a believer or do binding prayers or the like.

Key Passages: 2 Corinthians 6:14-15; 1 John 5:18

Argument: The Holy Spirit and a demonic spirit cannot occupy the same space/person. Nowhere in the epistles do you see any commands or instructions to cast a demon out of a believer. Just preach and apply the gospel and look to the Spirit for growth in righteousness. Resist all satanic temptations by standing on the Word.

Advocate: John MacArthur; Hank Hanegraaff; David Powlison

Model #2: *Power Encounter*

Christians can be demonized and controlled, but not possessed or completely controlled by demons. Sin gives a demon a right [ground] to invade and indwell a believer. The demon cannot be removed until the sin that is the ground of occupation is cancelled.

Procedure:

- Command the demon to manifest itself
- Bind the demon in the name of Jesus
- Get information (name, ground, place of attachment, cohorts, etc.)
- Break bonds and cancel ground by confessing sin
- Cast the demon out

Key Passages: 2 Corinthians 2:10-11; Ephesians 4:27; 1 Peter 5:7-9

Argument: Christians must learn how demons operate and what actually works in the ministry of deliverance.

Advocates: Mark Bubeck; Fred Dickason; Ed Murphy; Jesse Penn-Lewis; Chuck Kraft; C. Peter Wagner

Model #3 *Truth Encounter*

Although demons have no authority over a believer, Christians can fall prey to deception and yield control to a demon. The truth that Christians were rescued out of the dominion of darkness into the kingdom of Christ and all sin has been forgiven at the Cross cancels all demonic rights over a believer.

Procedure:

- Talk with the person, not the demon
- Help the Christian personalize the truth of their identity in Christ and overcome the deceptions they have fallen prey to.
- Confess, forgive, renounce, recommit

Key Passages: 2 Corinthians 10:3-5; Colossians 1:12-14; 2:8-15

Argument: Satan seeks to control a believer's behavior by taking control of his/her mind through deception, accusation and temptation. Believers must personalize the truth, resist satan and take every thought captive for Christ.

Advocate: Neil Anderson, Clint Arnold, John Eldredge

BASIC PRINCIPLES FOR DEALING WITH THE DEMONIC

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Jesus triumphed over Satan and all his demons through His work of redemption, particularly by canceling the power of sin at the cross. (Matt. 12:28-29; Eph. 1:19-23; Col. 2:13-15) Satan is already condemned. (John 12:31; 16:11; Rev. 20:7-10)

The principle of authority is that we are in the kingdom of Christ. Jesus is Lord and head of all power and authority. Satan has absolutely no legitimate authority over the believer. We are *free* from Satan's claims upon us. All sins are forgiven, all condemnation is ended, all cultic vows, promises, covenants, etc., were broken when a person comes into Christ's sphere of authority (Col. 1:13-14; 2:9-15). One must never compromise this principle by saying that sin gives a demon legal right to invade a believer or attach itself to your soul. Believe in God; disbelieve Satan.

Our primary weapons against demonic stratagems are faithful application of the fundamentals of the faith (Eph. 6:10-20; 1 Pet. 5:6-9). Light expels darkness.

The only spiritual information to be trusted is from God Himself. This comes through the Bible interpreted naturally. All other knowledge, information, experience is guilty until proven innocent and suspect even then. Be particularly cautious about deeper meanings or uses of passages out of context. These are the same methods the dark world uses. Any information that comes from demons is always presumed a lie or facts given for dark purposes.

Basic patterns of ministry are found in the Bible. Patterns that differ substantially are always suspect.

Avoid *every* form of contact with the demonic including astrology, new age paraphernalia, demonic movies and music, charms, seances, games, Ouija, etc. (Lev. 19:26, 31; 20:6; Deut. 18:9-13; Acts 19:18-20)

Using deliverance as a substitute for dealing with our flesh or in place of spiritual disciplines, is dangerous.

Most sins don't need any kind of demonic involvement. Demons often claim credit for sin or a tragedy, trying to profess more power than they possess. Allowing this to go unchallenged may lead to an unwarranted sense of helplessness on the part of a believer.

One must be very careful not to give Satan and his demons too much attention. This can lead to fearfulness or overestimation of his power, to a fascination with evil, or even a kind of satanic worship. Don't know anything more about the demonic than is pastorally necessary. The Bible says nothing specific about demons' origins, hierarchies, territorial jurisdiction, names, or specific functions. That suggests that we don't need to know these things for success in spiritual warfare. It also suggests that we curb our natural curiosity about such things.

Believers can always confess (talk about) their sin, accept Christ's blood bought cleansing, renounce sin's place in their lives, recommit themselves as instruments of righteousness. (Rom. 6:12-14; Col. 3:1-17)

Believers may be deceived, accused or tempted by Satan and may yield to these attacks (though they do not have to). As children of God, regenerated and indwelt by the Spirit, we are responsible and empowered to resist Satan's stratagems. (Eph. 6:10-18; James 4:7; 1 Pet. 5:7-9; 1 John 4:1-4; 5:1-5; 18-19)

When believers begin to respond to these attacks, they may give demons influence in their lives. Apparently an evil spirit can empower, energize, encourage, exploit a believer's own sinful desires. (Matt. 16:22-23; Acts 5:3).

This is a typical pattern of prayer to deal with demonically empowered desires. It is important to note that the specific wording is unimportant. Power and authority comes from truth:

1. Lord Jesus Christ, I acknowledge that this (name the specific area of sin) may be empowered by demons and evil spirits. If it is, I want nothing to do with them.
2. Lord Jesus Christ I confess that you triumphed over these demons and evil spirits by the power of your shed blood that purchased forgiveness for all my sins and by your death, burial and resurrection that provided my new life in Christ.
3. Lord Jesus Christ I ask that you send any demons and evil spirits away from me. Demon, in the name and authority of Jesus, I command you get away from me, now.
4. Lord Jesus Christ I thank you for hearing and answering my prayer. Please fill me anew with your Holy Spirit so that I will be empowered to live in obedience to you and freedom from sin and harassment.

Jesus is our example. When He was attacked by a demon, He refused to argue theology (could the devil actually have given Him the kingdoms of this world?), didn't ask information or hierarchies, but quoted well interpreted Scripture and commanded the demon to get away (Matt. 4:1-10).

If believers continue to allow demonic influence, they may become entangled in a behavior so deeply that they may need help from other believers to escape. (Matt. 18:15-20; 1 Cor. 5:1-5; Gal. 6:1-4; 2 Tim. 2:24-26; Heb. 12:1-13). They could be dominated by a demonic personality in a way akin to a wife being dominated by an abusive husband, exhibiting personality change or loss of a sense of personal control. This is particularly true when there is direct personal involvement with the demonic such as in cases of ritual abuse or deep occult involvement. However, such a person will never be abandoned by the Holy Spirit or left to merely human resources as in the case of an unbeliever (Psa. 27; 90; Isa. 41:10-16).

Getting rid of demons in such cases is done by direct command to the demon in the name of Jesus Christ. One approach centers on the pattern of Mark 9:25 and Acts 16:18. 1) Dear Father, it is by your authority that we proceed to deliver "name" by the power of the Lord Jesus Christ. 2) [to the demon] In the name of the Lord Jesus Christ and by His authority, I command you to leave "name." You have no right to be here. 3) Father, I pray that you will empower this rebuke I have just issued in Jesus' name.

I may preface the prayer by commanding the demon in the name of Jesus not to hurt anyone and to be silent. I help the believer reaffirm basic theological truths such as those in the first two paragraphs. I do not involve myself in arguments or dialogue with the demon at all. All prayer is done to God in normal tones of voice. Remember, Christ's power, not mine, is at work. I'm only His instrument. Demons are sent away by Christ's authority, not by formulas, rituals, the power of their names, etc. One grave danger of deliverance ministry is a subtle temptation to pride and power.

Our goal is always to bring non-Christians to Christ and build Christians up so that they will be able to resist Satan's stratagems (Jas. 4:7; 1 Pet. 5:8). Enable people to do their own spiritual work. Help them personalize and live out their identity as children of God.

It is the will of God for every Christian to walk in the freedom of our salvation through the grace of our Lord Jesus Christ, in the fellowship of the Holy Spirit and in the love of the Father. Satan seeks to fool Christians into thinking that he has authority to boss us around. He doesn't! Stop giving the world, the flesh and the devil any opportunity to defeat us. Follow Galatians 5:1 and live free from sin and Satan!

Can Christians Be Demon-Possessed?

By John MacArthur

We must remember, first of all, that God's Word is our only reliable source of truth about Satan and demons.

Princeton theologian and scholar Dr. Charles Hodge rightly warned:

No amount of learning, no superiority of talent, nor even the pretension to inspiration, can justify a departure from the . . . truths taught by men to whose inspiration God has borne witness. All teachers must be brought to this standard; and even if an angel from heaven should teach anything contrary to the Scriptures, he should be regarded as anathema, Gal. 1:8. It is a matter of constant gratitude that we have such a standard whereby to try the spirits whether they be of God (Commentary on the Epistle to the Romans [Grand Rapids: Eerdmans, 1972], p. 395).

What does God's Word, the touchstone of truth, say? Can demons inhabit or spatially indwell a true believer? Can they walk through an open door and become a squatter? Proponents of today's spiritual warfare movement say yes, but they base their answer on subjective experience, not on God's Word. The Bible makes it clear that such a claim has no justifiable basis.

There is no clear example in the Bible where a demon ever inhabited or invaded a true believer. Never in the New Testament epistles are believers warned about the possibility of being inhabited by demons. Neither do we see anyone rebuking, binding, or casting demons out of a true believer. The epistles never instruct believers to cast out demons, whether from a believer or unbeliever. Christ and the apostles were the only ones who cast out demons, and in every instance the demon-possessed people were unbelievers.

The collective teaching of Scripture is that demons can never spatially indwell a true believer. A clear implication of 2 Corinthians 6, for example, is that the indwelling Holy Spirit could never cohabit with demons:

What harmony has Christ with Belial, or what has a believer in common with an unbeliever? Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I will dwell in them and walk among them; and I will be their God, and they shall be My people" (vv. 15–16).

In Colossians 1:13, Paul says God "delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son." Salvation brings true deliverance and protection from Satan. In Romans 8:37, Paul says we overwhelmingly conquer through Christ. In 1 Corinthians 15:57, he says God gives us the victory. In 2 Corinthians 2:14, he says God always leads us in triumph. In 1 John 2:13, John says we have overcome the evil one. And, in 4:4, he says the indwelling Holy Spirit is greater than Satan. How could anyone affirm those glorious truths, yet believe demons can indwell genuine believers?

DEMON POSSESSION AND TRUE CONVERSION

Many of the leading voices in today's spiritual warfare movement are too quick to hail every profession of faith in Christ as proof of salvation. That reflects the easy-believism that has swept this generation.

A thorough biblical understanding of the doctrine of conversion makes it clear that demons could never indwell or possess a believer. Jonathan Edwards wrote about true conversion:

Scripture describes conversion in terms which imply or signify a change of nature: being born again, becoming new creatures, rising from the dead, being renewed in the spirit of the mind, dying to sin and living to righteousness, putting off the old man and putting on the new, becoming partakers of the divine nature, and so on.

It follows that if there is no real and lasting change in people who think they are converted, their religion is worthless, whatever their experiences may be. Conversion is the turning of the whole man from sin to God. God can restrain unconverted people from sin, of course, but in conversion he turns the very heart and nature from sin to holiness. The converted person becomes the enemy of sin.

What, then, shall we make of a person who says he has experienced conversion, but whose religious emotions soon die away, leaving him much the same person as he was before? He seems as selfish, worldly, foolish, perverse and un-Christian as ever. This speaks against him louder than any religious experiences can speak for him.

In Christ Jesus, neither circumcision nor uncircumcision, neither a dramatic experience nor a quiet one, neither a wonderful testimony nor a dull one, counts for anything. The only thing that counts is a new creation (The Experience That Counts! p. 99).

In Matthew 12, Christ rebuked those who were following Him just for the sake of witnessing great signs and wonders:

When the unclean spirit goes out of a man, it passes through waterless places, seeking rest, and does not find it. Then it says, "I will return to my house from which I came"; and when it comes, it finds it unoccupied, swept, and put in order. Then it goes, and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation (vv. 43–45).

Instead of responding with spectacular signs and wonders, Christ addressed their need for salvation. Many people appear to have their lives in order. But in reality, they have not trusted Christ as Savior and Lord. Their souls are "unoccupied" — that is, the Holy Spirit does not indwell them. Thus they are open to demonic invasion. That cannot be true of those whose bodies are temples of the Holy Spirit (cf. 2 Cor. 6:16).

According to 1 Peter 1:5, when Christ reigns in a person's life, that person is kept by God's power. As a result, "the evil one does not touch him" (1 John 5:18). When the Holy Spirit inhabits a person, no demon can set up house as a squatter. Indwelling by demons is only evidence of a lack of genuine salvation.

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"HOW TO CAST OUT DEMONS", by Reverend Peterson

How Do We Cast Out Demons

Introduction: The Counselee must realize his need, and want help. He must be willing to surrender his life to God, and deal with sin.

1. SUBMIT TO GOD. James 4:7(a) - This means full surrender, Rom. 12:1-2.
2. "DRAW NIGH TO GOD AND HE WILL DRAW NIGH TO YOU." Look to God all the time, thru the Word, Prayer, and Praise. Don't be considering demons all the time. Without drawing nigh to God, we cannot resist the devil.
3. DEALING WITH SIN James 4:8-9
 - (a) Sin spoils fellowship with our Heavenly Father.
 - (b) Sin gives place, ground to the devil. (Eph. 4:26-27)
 - (c) Deal with sin in the areas of actions and thoughts. (James 4:8)
 - (d) Deal with sin deeply and thoroughly, not superficially. (James 4:9)
 - (e) The counselee must humble himself before God. If the counselor is to help him, it is also necessary that he know what all the problems are. (But remember, we are all sinners saved by grace, and we must humble ourselves.) (James 4:10)
4. LIST THE PROBLEMS. This is very important. If the demons causing problems are to be cast out, the problems connected with their work should be identified.
 - (a) The counselee must examine himself before God. (If he is able to do this). A list of problems should be prepared. This may be done beforehand.
 - (b) The counselor, as he listens (and he must be ready to listen a lot) should make a list of the problems in brief form, for example:
 1. Fear Demons connected with these problems
 2. Depression may be commanded to come forward and
 3. Suicide. identify themselves. As these demons are cast out, thelist of problems can be ticked off.
5. DEAL WITH SIN, Gal. 5:19-21, 1 Tim. 4:1
 - (1) Sex. (2) The Occult. (3) Interpersonal relations. (4) Appetites and indulgences.
 - (5) Doctrines of demons. (Demons to do with false cults and counterfeit Jesus).
 - (a) Bring everything into the light, before God. Name every sin, be specific. Make no excuses, no "ifs". Call sin SIN. Say what God says about it.
 - (b) Ask humbly for forgiveness (Luke 11:4) for each sin.
 - (c) Ask for cleansing in the blood of Christ, for each sin. (1 John 1:7, 9, Psa. 51:2, 7).
6. CLAIM - Declare, something like this, "I claim for myself the full VICTORY my Lord Jesus Christ won on the cross. His victory for me is my victory". (Col. 2:12-15)

7. CANCEL - Declare, "In the name of the Lord Jesus Christ I cancel all agreement I or my ancestors ever made with Satan. I withdraw all ground you ever held in me. I belong, spirit, soul and body to the Lord Jesus Christ, who purchased me with His precious blood."
8. COMMAND - "In the name of the Lord Jesus Christ, I command you Satan (or name of demon) to come out of me, and go to the pit."
9. CONTINUE praising God and claiming points six and seven.
If this is done sincerely and thoroughly, it may be all that is necessary, and the demons will be gone. Some afflicted people will need further help. If so, proceed with, "HOW TO CAST OUT DEMONS" - Procedure No. II.

PROCEDURE NUMBER II (for severe demonic bondage)

1. Prepare by prayer, two or more Christians of like faith re. this ministry.
2. Explain to the afflicted one, (a) We stand together in Christ Jesus against the common enemy. (b) We do not equate you-'with the demons who may have invaded you. (c) We do not judge you. We are all sinners saved by grace, through the blood of Christ. (d) The afflicted-one is to allow the demon to come forward and speak out directly, or indirectly.
Instruct the afflicted one to trust the Lord Jesus Christ to keep him separate from the demons. He can by faith take his place "Seated together with Christ Jesus in heavenly places", Eph. 2:6; Ps. 27:5-6. He must be strong in' the Lord, and in the power of His might, Eph. 6:10 and see the Lord Jesus Christ force the enemies to come forward, uncover all their work, condemn them through the Word and send them to the pit.
3. Ask the Lord Jesus Christ and Holy Spirit to lead and order the battle Josh. 5:13 - 6:5
4. DECLARE aloud our position in Christ --Eph. 2:4-10; 1:3-22
DECLARE our authority, given by Christ - Lk. 10:19a; Mk- 16:17
DECLARE Christ's promise of protection - Lk. 10:19b
5. IN THE NAME OF THE LORD JESUS CHRIST give the following commands (or prayers) before dealing directly with the demons.
 - (a) No reinforcements are to be sent.
 - (b) There is to be a one way traffic, only out of the person and into the pit. No demons are to be sent.
 - (c) If Satan or any of his organization are present they are to depart at once.
 - (d) The demons when commanded in the name of the Lord Jesus Christ must come forward, speak clearly and tell the truth. No profanity, unclean speech, shouting or screaming.

- (e) After the fact of demon invasion is established, forbid the demons to control any part of the person's body or mind, or to speak directly through their mouth. They must convey the answers, word for word, without change or comment, without screening or weighing to the mind of the person. (In some cases of severe possession, the demons will speak themselves, not into the mind of the afflicted)
 - (f) Bind each demon from dividing or joining itself to another demon.
 - (g) Command each demon to take every root and fiber with him when he leaves and not to leave any part in the person as a ground for re-entry.
6. Instruct the afflicted one to listen for answers to commands. These answers will come to the mind as thoughts (a thought process). Have them agree to relay every answer. They may think the thought that comes to be their own thought, or silly or irrelevant, but they must relay everything.
 7. NOW DEAL WITH THE DEMONS DIRECTLY. Look in the eyes of the person and declare, "I'm not talking to so-and-so, but to you demon invaders." Then make some positive statements about the person's relationship to Christ and his inheritance in Him. (This encourages the Christian and is a blow to the enemy). Now, IN THE NAME OF THE LORD JESUS CHRIST, command the first demon to come forward and give his name. When the demon is contacted, bind him there in the name of the LORD JESUS CHRIST, so he cannot slip away until he is sent to the pit.
 8. COMMAND THE DEMON TO TELL - only what can be used against him. (We do not consult spirits, or carry on conversations with them) (a) His name. (b) Who sent him, and from where (sometimes helpful, not always) (c) His work. This must all be uncovered, it is important. (d) Does he have a leader, in the person. If so, get the name. (e) Has he associates. As soon as the name is obtained, bind them in there, with his associates, until cast out, lest he slip away and hide. (The number of associates is not important). Groups of demons can be bound together and cast out together.
 9. Now, always have the afflicted one deal with the ground, by confessing every sin that gave place to the devil, and asking for CLEANSING IN THE BLOOD OF CHRIST. This is where victory lies, see Rev. 12:11. We must humble ourselves before God, James 4:8-10, or there cannot be dignity and deliverance. Maintain eye contact, and you have to lead the person in confession, also renouncing the demons and canceling all ground given and agreement made with them through sin.
 10. Use the Word, Sword of the Spirit, to condemn the demon for his declared purpose. Whenever the demon will not respond or obey, read the Scripture, sing hymns, or pray. But the one dealing with the demon still continues maintain eye contact, until demon is out. Insist on the demon looking directly in the eyes. Insist that the person be free to join in singing, praying or commanding. If necessary, command the demon in the name of the Lord Jesus Christ to release the person. Command the demon to admit his defeat by our Lord Jesus Christ, by the blood of His cross. (Christ's victory is our victory) - Col. 2:15; Heb. 2:14, etc.

11. As soon as the demon admits defeat, let the group command something like this, "In the name of the Lord Jesus Christ, we command you --- (and all your associates) come out of so-and-so, and go to the pit right now." Be sure the afflicted one says every word of this command. If he gets blocked, have him complete the command from where he left off, or repeat it all. If demons are interfering, command them to stand back and release him, in the name of the Lord Jesus Christ, while he gives the command. Then they are out!
12. When you command, speak with authority, in the name of the Lord Jesus Christ. Your authority lies in Jesus Christ, not in a loud voice, or in numbers. By faith, use it
13. Have one helper keep notes. Be exact in spelling (phonetically, at least). What is your work? Sent by? From? When? Defeated? - Do you acknowledge your defeat by our Lord Jesus Christ through His cross? Write the exact words of the demon in quotes. Have other helpers praying and ready to read the Word.
14. When a demon, or a group is out, have the person ask for cleansing in the blood of Christ and filling with the Holy Spirit.
15. When dealing with demons, try to have the person lucid and free at all times to pray, sing listen to the Word, and join in commanding, in the name of the Lord Jesus Christ. Always give Jesus His titles (e.g. Lord Jesus Christ). There is "another Jesus", 2 Cor. 11:2-4.
16. RESPONSIBILITY - The afflicted one may try to blame everything on the demons. The demons will encourage this, in order to keep their victim from dealing with the ground given to and held by them. The afflicted one may, initially, have very little strength against the enemy, but he must be strong in the Lord and in the power of His might"; Submit to God and resist the Devil - Eph. 6:10; Jas. 4:7. He must not allow the demons to control his body or his mind. God will give him the strength and power to resist. He is responsible to God for all his words and actions.
17. VERY IMPORTANT - In these sessions of counseling people and casting out demons, time must be given frequently for the Word, Praise and Prayer. The counselee must be built up in knowledge and faith in Christ Jesus, our union with Him, His power and victory our position, our inheritance, etc. After a few demons are cast out, forget demons, turn chairs around, share the Word together. God draws nigh to us, lifts us up, strengthens and empowers us. So we usually all finish the counseling session in a spirit of victory and joy. This usually includes the afflicted one.

SOME USEFUL SCRIPTURES:

Romans 6-8; Ephesians 1:17-23; 2:4-6; John 10:1-11; 27-30; Ephesians 6:10-18; 1 John 3:8; 4:4; Hebrews 2:14; James 4:5-10; 2 Timothy 1:7; Colossians 1:13; 2:13-15; Joshua 5:13-6:5, 16, 20; 2 Chron. 20; Psalms 27:1-6; Psalms 91; Hebrews 1, 2; Psalms 139; John 1:1-14

DELIVERANCE MINISTRY:
A CONSENSUS STATEMENT
FROM PENTECOSTAL, CHARISMATIC AND HISTORIC EVANGELICALS

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The following paragraphs represent a sixth draft of a statement of principles developed by a diverse group of pastors and professors representing various evangelical traditions. I am the primary author of this document, but it has been developed with extensive interaction in the group. The group has taken the name Rogue Fellowship. Under the initiation of Doug Shearer, senior pastor of New Hope Christian Fellowship of Sacramento, CA, we are unofficially representing a broad section of evangelical traditions to address various practices and beliefs in the churches. Our common burden is to address such contemporary church issues as demonic deliverance, political involvement, inner healing, modern day prophecy, worship styles, etc. One goal is to make statements where we all agree on both rights and wrongs in these areas. We intend to address issues and practices rather than specific groups. We are amazed to find how much agreement we can get on issues such as binding demons, an area where there are vast differences within the group.

The name "Rogue Fellowship" may come from the character of the participants, the character of the heterodoxies and heteropraxies we hope to define, or from the fact that we first met in Ray Stedman's house overlooking the Rogue River in Grants Pass, Oregon.

The members of the Fellowship include Zenas Bicket, president of Berean College (Assemblies of God); Glen Cole, pastor of Capitol Christian Fellowship in Sacramento and executive presbyter of the Assemblies of God; Richard Paradise and Douglas Shearer, pastors of New Hope Christian Fellowship in Sacramento; Bob Bonner, pastor of Calvary Crossroads church in Grants Pass; Garry Friesen, dean of faculty of Multnomah School of the Bible; Ray Stedman, pastor emeritus of Peninsula Bible Church; and myself. None of us come with official support of any organization nor does our participation necessarily imply that the organizations listed agree with our statement of principles.

The principles listed below represent areas where we have consensus among ourselves. Silence in any area means neither support nor lack of support for a particular belief or practice. In some cases we say nothing because our work is not yet complete. In others we say nothing because we do not agree among ourselves.

1

God reigns supreme over the whole universe, governing it to His ultimate glory (Ps. 33:10-11; 103:19; Isa. 14:24-27; Eph. 1:11). He decisively defeated the powers of darkness, disarming and triumphing over them at the cross (Col. 1:16; 2:13-15; 1 Pet. 3:22). God is ultimately in charge of all affairs of His universe and we are not to fear a satanic victory (Rom. 8:38-39; Eph. 1:20-22).

2

Satan and demons are frighteningly real. They are personal, evil, supernatural spirits. These fallen angels are at constant warfare against the cause of Christ and His church. They are subtle, crafty, malicious, and unrelenting in their attacks. One cannot reduce the demonic in Scripture to primitive explanations of psychosis.

3

As prince of this world (John 12:31; 14:30; 16:11; Eph. 2:2), Satan exerts his power against believers and unbelievers. Jesus Christ advances His kingdom against that of Satan through a combination of prayer, evangelism and edification. Believers share in His victory and authority over demons (Col. 2:9-15). In the case of demonized persons, exorcism is one means of accomplishing this kingdom purpose (Matt. 12:28; Luke 10:1-11).

4

In spiritual warfare believers seek 1) to redeem unsaved persons from the realm of Satan by proclamation of the gospel (Acts 26:16-18; 2 Cor. 4:4-6); 2) to resist demonic assault against themselves and the church by submitting to God, standing firm in the faith, and putting on the armor of God, i. e., prayerfully practicing the essential disciplines of spiritual growth within a local body of believers (Eph. 6:13-18; Jas. 4:7-10; 1 Pet. 5:6-9).

5

At conversion God redeems people, transferring them out of Satan's realm, the dominion of darkness, into Christ's realm, the kingdom of the beloved Son of God (Acts 26:18; Col. 1:13). At the time of conversion, they become children of God, fully justified, fully forgiven, sharing the inheritance from Christ. Their lives begin to become conformed to that of Jesus Christ as they respond to the Spirit's leading (Rom. 8:29; Phil. 2:12-13). Therefore, believers in Jesus Christ are never possessed by demons, i. e., are never the property of Satan and his minions, are never totally controlled by an evil spirit.

6

Some say that believers are immune to demonic assault. The examples of Jesus and Paul as well as such specific statements as 1 Pet. 5:8 prove this a fatally dangerous lie.

7

Believers are to be aware of Satan and his schemes so that we may stand against them. However, we must be cautious that we not give Satan undue attention by excessive study of him or his schemes (2 Cor. 2:11). This can lead to a fascination, fearfulness, overestimation of his power or even a form of Satanic worship. We acknowledge his existence, study, think and speak of him but only as pastorally necessary, and always to renounce and resist rather than respect him. Believers' focus should be on Christ's power and provision to resist evil forces, giving all glory to God alone.

8

Believers may be tempted, deceived, accused by Satan and may yield to these attacks (though they do not have to). If they do not resist Satan (Jas. 4:7; 1 Pet. 5:8-9), they may become entangled in the behavior so deeply that they cannot escape it without special help from other believers (1 Cor. 5:1-5; Heb. 12:1-13). A person, believer or non-believer, could be dominated by a demon in a way akin to a wife being dominated by an abusive husband. It could be to the point of alteration of their personality and loss of a sense of personal control. However, such a person will never be abandoned by the Holy Spirit or left to merely human resources as in the case of an unbeliever (Psa. 27; 90; Isa. 41:10-16).

9

Believers are commanded to avoid every form of contact with demonic practices including astrology, divination, new age meditation and mantras, demonic movies and books, satanic music, magic, seances, seeking after spirits of the dead, ouija boards, etc. (Lev. 19:26,31; 20:6,27; Deut. 18:9-13; Jer. 27:9-10; 1 Cor. 10:20-21).

10

Demons are properly expelled only by the power of God based on the triumph of Jesus Christ through the potency of the Holy Spirit. No magic, divination, bargaining, or ritual, no matter how effective it may appear to be, can replace reliance on the name of Jesus Christ and the power of His work at Calvary (Col. 2:10-15). The use of sacred objects, holy water, crosses runs the risk of being viewed as Christian magic.

11

Some say that a believer cannot be delivered of a specific sin or obsession from a demonic source except by a deliverance prayer rebuking the demon. Such warfare prayer directed toward Satan and demons has no precedent in Scripture and is contrary to the nature of prayer as family fellowship with God. Rebukes are directed to Satan and demons as a part of deliverance (Matt. 16:22; 17:18; Mk. 1:25; Luke 4:41), but they are not prayers. Prayer to God for power to resist temptation, for wisdom and strength to stand firm in face of Satan's attacks is a vital part of warfare against the world, the flesh and the devil.

12

Nowhere does the Bible command or describe exorcism or casting out of a demon as a solution for such sins of the flesh as anger, bitterness, envy, or lust. Deliverance is not a shortcut to spiritual or personal maturity. While demons may tempt a believer to commit such sins, as Satan did with Jesus, God will not allow us to be tempted above what we are able to bear and overcome (1 Cor. 10:13). Moral failure is ultimately the choice and responsibility of humans rather than Satan (Jas. 1:12). Giving a demon credit for causing a sin may lead to an erroneous sense of helplessness or defeat. No believer can correctly say, "The Devil *made* me do it."

13

Repeated demonic possession may be possible but many so-called repossessions are really the reoccurrence of a sin of the flesh.

14

Contemporary deliverance procedures usually involve finding the name of the demon, what sin allowed it to invade, the demonic hierarchies involved, and rebuking it before casting it out. Such procedures contain many elements that are not described in scriptural exorcisms. Any practice or technique of spiritual warfare that has no scriptural warrant is always suspect. Other elements appear only once in Scripture. They are not established as normal practices in exorcism. The difference between the common contemporary practices and the biblical descriptions gives us considerable concern.

15

In the Bible demonization involved easily recognizable phenomena which were supernatural and evil in both source and appearance. There was no need for extended or mysterious discovery procedures to uncover hidden demons. Contemporary deliverance methods, which rely heavily on such techniques, differ significantly from biblical patterns.

16

Biblical exorcisms delivered unbelievers completely from the demons that had possessed them. Their former habitation and dominion was thereby rendered open to the powerful indwelling of the Holy Spirit through the new convert's faith in Jesus Christ (Matt. 12:43; Luke 8:35; 9:42-43).

17

While demons are one possible cause of sickness as the book of Job indicates, it is not generally caused by demonic attack. Jesus clearly distinguished between the healing of sickness and the casting out of demons. When sickness is caused by willful sin or natural causes, then attempting to cast out demons will not bring a cure.

18

Warfare prayer may degenerate into a magical formula where specific phrases such as "binding Satan" or "placing a hedge of thorns" or "by the blood of Jesus" are deemed necessary or become effective by use of the words themselves. The power of the prayer is in the truth of the concept rather than in the phrases spoken. It is a mistake to believe that apart from specifically worded prayers to bind Satan from tempting, or attacking persons or even entering a room, believers are unprotected and helpless. A prayer binding Satan is no more effective or necessary than prayer to God for his power and protection. Another mistake is to assume that believers become virtually divine, fighting spiritual battles by the power prayer generates with little need for God's involvement. The power of prayer comes from strengthened relationship with God and the cleansing and sensitivity to godliness it brings.

19

It is neither biblical nor wise for ministers of deliverance to invite a demon into themselves in order to get it out of a demonized person. The rationale for this practice is that the trauma of exorcism will be eased because transferring a demon into another body is less difficult than casting it out into bodiless existence. Nowhere is there warrant in Scripture for willfully inviting demons to enter a person. Jesus' allowing the demons in the Gadarene demoniac to go into pigs in no way validates the practice of transferring demons into people.

20

There is no scriptural warrant for coughing up, choking out or spitting out demons as a pattern for exorcism though there may be some physical reaction to deliverance (Mark 9:20, 26).

21

Scripture is the only reliable source of information about demons. The contemporary demonologies, including such matters as demonic hierarchies, motives and methods of demons, are largely composed from information gathered from the demons themselves. Satan and his demons are liars by nature (John 8:44). At best information from them will be tainted by untruth and evil motive or half truths in a misleading way. Believing demons' reports will often bring great harm to the cause of Christ. Therefore information gained from demons should not be used for any purpose.

22

Under no circumstances should Christians carry on conversations or arguments with demons. Such contact is prohibited in Scripture (Lev. 19:26,31; 20:6,27; Deut. 18:9-13; Jer. 27:9-10) and it is patently unwise since it increases the opportunity for demons to counter attack. The only attention demons should receive is that of rejecting, refusing or resisting them. The brief interchange in Mark 5 is quite different than contemporary practices involving extensive fact finding.

23

There is spiritual warfare on the cosmic level between holy angels and demonic spirits (Dan. 10; Jude 9). However, the Bible neither describes nor mandates believers' involvement in that battle. Discerning the names, assignments, hierarchies of these spirits and praying against them has no scriptural warrant. We are commanded to deal with the demonic at the personal level.

24

Demons often work effectively within ungodly families who have a wicked influence on their offspring, but there is no scriptural warrant for so called "ancestral" or "generational bondage," i. e., inheriting personal demons from ancestors apart from personal involvement by the child. Passages such as Exodus 20:4-5 speak of the consequences of sin being visited to the third and fourth generations, but never of inheriting demons. The consequences of sin may be the natural result a sinful lifestyle, such as babies born with AIDS. They may be the judgment of God falling on relatively innocent persons such as the babies who starved in the siege of Jerusalem. Children raised in an occultic environment will normally come into contact with the demonic and may be influenced toward personal demonic involvement as a result of their environment. However, the believer is delivered from all demonic authority by the triumph of Christ. The protecting and empowering work of the Spirit is sufficient for all believers no matter what their family background.

25

Spiritual warfare should always glorify God rather than the human minister.

COMMENT 1/8/09 1:12 AM

Comment:

What is Wicca?

Compiled by Gerry Breshears
Western Seminary, Portland
January, 2007

Wicca -- also known as the Old Religion, Witchcraft, or the Craft -- is an Initiatory, Oathbound, Magick-using, Pagan Mystery religion celebrating the Mysteries contained in the Legend of the Descent of the Goddess and in the Charge of the Goddess, in which every Initiate is consecrated as a Priest or Priestess as well as a Witch. A Wiccan is an Initiate of Wicca, a consecrated Priest or Priestess and Witch. There is also a different, although related, religious movement calling itself "Wicca" - one that sprang from, and is loosely based upon the Mystery Religion, but that is more exoteric and oriented toward worship and devotion and public celebration, rather than toward a specific initiatory path, magickal practice, and spiritual discipline; this religious movement has been aptly described as "Wicca-based Paganism" It may be called is also termed Goddess worship; Neo-Paganism, Paganism, Norse (or any other ethnic designation) Paganism, Earth Religion, Old Religion, Druidism, Shamanism.

The word wicca was originally the Old English word meaning "a male witch"; "a female witch" was a wicce; the craft of witches, or "witchcraft", was wiccecraft; and "to bewitch" was wiccan. Just as the Old English words wicca and wicce evolved into the modern English word "witch", so too the word wiccecraft evolved into the modern English word "witchcraft". [These first two paragraphs are adapted from "What is Wicca" copyright © 1998-2005 Dianis Lucien (D. W. Piper), <http://www.starkindler.org>]

Wicca, or Witchcraft, is an earth religion -- a re-linking, re-binding (re-ligio) with the life-force of nature, both on this planet and in the stars and space beyond. It is characterized by a sense of aliveness to nature. In city apartments, in suburban backyards, in country glades, groups of women and men meet on the new and full moons and at festival times to raise energy and put themselves in tune with these natural forces. They honor the old Goddesses and Gods, including the Triple Goddess of the waxing, full, and waning moon, (the Maiden, the Mother, and the Crone) and the Horned God of the sun and animal life, as visualizations of immanent nature. [From www.cog.org]

The following is excerpted from the U.S. Army's Religious Requirements and Practices of Certain Selected Groups: A Handbook for Chaplains (pgs 231-236).

WICCA

ADDRESS: No central address. Wiccan worship groups, called covens, are essentially autonomous. Many, but far from all, have affiliated with:

Covenant of the Goddess
<http://www.cog.org>
P.O. Box 1226
Berkeley, CA 94704

HISTORICAL ORIGIN: Wicca is a reconstruction of the Nature worship of tribal Europe, strongly influenced by the living Nature worship traditions of tribal peoples in other parts of the world. The works of such early twentieth century writers as Margaret Murray, Robert Graves and Gerald B. Gardner began the renewal of interest in the Old Religion. After the repeal of the anti-Witchcraft laws in Britain in 1951, Gardner publicly declared himself a Witch and began to gather a group of students and worshipers. In 1962, two of his students, Raymond and Rosemary Buckland (religious names: Lady Rowen and Robat), emigrated to the United States and began teaching Gardnerian Witchcraft here. At the same time, other groups of people became interested through reading books by Gardner and others. Many covens were spontaneously formed, using rituals created from a combination of research and individual inspiration. These self-created covens are today regarded as just as valid as those who can trace a "lineage" of teaching back to England. In 1975, a very diverse group of covens who wanted to secure the legal protections and benefits of church status formed Covenant of the Goddess (CoG), which is incorporated in the State of California and recognized by the Internal Revenue Service. CoG does not represent all, or even a majority of Wiccans. A coven or an individual need not be affiliated with CoG in order to validly practice the religion. But CoG is the largest single public Wiccan organization, and it is cross-Traditional (i.e. non-denominational).

BASIC BELIEFS: Wiccans worship the sacred as immanent in Nature, often personified as Mother Earth and Father Sky. As polytheists, they may use many other names for Deity. Individuals will often choose Goddesses or Gods from any of the world's pantheons whose stories are particularly inspiring and use those Deities as a focus for personal devotions. Similarly, covens will use particular Deity names as a group focus, and these are often held secret by the groups. It is very important to be aware that Wiccans do not in any way worship or believe in "Satan," "the Devil," or any similar entities. They point out that "Satan" is a symbol of rebellion against and inversion of the Christian and Jewish traditions. Wiccans do not revile the Bible. They simply regard it as one among many of the world's mythic systems, less applicable than some to their core values, but still deserving just as much respect as any of the others. Most Wiccan groups also practice magic, by which they mean the direction and use of "psychic energy," those natural but invisible forces which surround all living things. Some members spell the word "magick," to distinguish it from sleight of hand entertainments. Wiccans employ such means as dance, chant, creative visualization and hypnosis to focus and direct psychic energy for the purpose of healing, protecting and aiding members in various endeavors. Such assistance is also extended to non-members upon request. Many, but not all, Wiccans believe in reincarnation. Some take this as a literal description of what happens to people when they die. For others, it is a symbolic model that helps them deal with the cycles and changes within this life. Neither Reincarnation nor any other literal belief can be used as a test of an individual's validity as a member of the Old Religion. Most groups have a handwritten collection of rituals and lore, known as a Book of Shadows. Part of the religious education of a new member will be to hand copy this book for him or herself. Over the years, as inspiration provides, new material will be added. Normally, access to these books is limited to initiated members of the religion.

PRACTICES AND BEHAVIORAL STANDARDS: The core ethical statement of Wicca, called the "Wiccan Rede" states "an it harm none, do what you will." The rede fulfills the same function as does the "Golden Rule" for Jews and Christians; all other ethical teachings are considered to be elaborations and applications of the Rede. It is a statement of situational ethics, emphasizing at once the individual's responsibility to avoid harm to others and the widest range of personal autonomy in "victimless" activities. Wiccans affirm 8 fundamental virtues: Mirth, Reverence, Honor, Humility, Strength, Beauty, Power, and Compassion.

Wicca has been described as having a "high-choice" ethic. Because of the basic Nature orientation of the religion, many Wiccans will regard all living things as Sacred, and show a special concern for ecological issues. For this reason, individual conscience will lead some to take a pacifist position. Some are vegetarians. Others will feel that, as Nature's Way includes self-defense, they should participate in wars that they conscientiously consider to be just. The religion does not dictate either position, but requires each member to thoughtfully and meditatively examine her or his own conscience and to live by it. Social forces generally do not yet allow Witches to publicly declare their religious faith without fear of reprisals such as loss of job, child custody challenges, ridicule, etc. Prejudice against Wiccans is the result of public confusion between Witchcraft and Satanism. Wiccans in the military, especially those who may be posted in countries perceived to be particularly intolerant, will often have their dogtags read "No Religious Preference." Concealment is a traditional Wiccan defense against persecution, so non-denominational dogtags should not contravene a member's request for religious services. Wiccans celebrate eight festivals, called "Sabbats," as a means of attunement to the seasonal rhythms of Nature. These are January 31 (Called Oimelc, Brigit, or February Eve), March 21 (Ostara or Spring Equinox), April 30 (Beltane or May Eve), June 22 (Midsummer, Litha or Summer Solstice), July 31 (Lunasa or Lammas), September 21 (Harvest, Mabon or Autumn Equinox), October 31 (Samhain, Sowyn or Hallows), and December 21 (Yule or Winter Solstice.) Some groups find meetings within a few days of those dates to be acceptable, others require the precise date. In addition, most groups will meet for worship at each Full Moon, and many will also meet on the New Moon. Meetings for religious study will often be scheduled at any time convenient to the members, and rituals can be scheduled whenever there is a need (i.e. for a healing). Ritual jewelry is particularly important to many Wiccans. In addition to being a symbol of religious dedication, these talismans are often blessed by the coven back home and felt to carry the coven's protective and healing energy.

ORGANIZATIONAL STRUCTURE: Most Wiccans meet with a coven, a small group of people. Each coven is autonomous. Most are headed by a High Priestess, often with the assistance of a High Priest. Some are headed by a High Priestess or High Priest without a partner, and some regard themselves as a gathering of equals. Covens can be of mixed gender, or all female or male, depending on the preferences of the members. Every initiate is considered to be a priestess or priest. Most covens are small. Thirteen is the traditional maximum number of members, although not an absolute limit. At that size covens form a close bond, so Wiccans in the military are likely to maintain a strong affiliation with their covens back home. There are many distinct "Traditions" of Wicca, just as there are many denominations within Christianity. The spectrum of Wiccan practice can be described as ranging from "traditional" to "eclectic," with Traditions, covens and individuals fitting anywhere within that range. A typical difference would be that more traditional groups would tend to follow a set liturgy, whereas eclectic groups would emphasize immediate

inspiration in worship. These distinctions are not particularly important to the military chaplain, since it is unlikely that enough members of any one Tradition would be at the same base. Worship circles at military facilities are likely to be ad-hoc cross-Traditional groups, working out compromise styles of worship for themselves and constantly adapting them to a changing membership. Therefore, the lack of strict adherence to the patterns of any one Tradition is not an indicator of invalidity. While many Wiccans meet in a coven, there are also a number of solitaires. These are individuals who choose to practice their faith alone. They may have been initiated in a coven or self initiated. They will join with other Wiccans to celebrate the festivals or to attend the various regional events organized by the larger community.

ROLE OF MINISTERS: Within a traditional coven, the High Priestess, usually assisted by her High Priest, serves both as leader in the rituals and as teacher and counselor for coven members and unaffiliated Pagans. Eclectic covens tend to share leadership more equally.

WORSHIP: Wiccans usually worship in groups. Individuals who are currently not affiliated with a coven, or are away from their home coven, may choose to worship privately or may form ad-hoc groups to mark religious occasions. Non-participating observers are not generally welcome at Wiccan rituals. Some, but not all, Wiccan covens worship in the nude ("skyclad") as a sign of attunement with Nature. Most, but not all, Wiccan covens bless and share a cup of wine as part of the ritual. Almost all Wiccans use an individual ritual knife (an "athame") to focus and direct personal energy. Covens often also have ritual swords to direct the energy of the group. These tools, like all other ritual tools, are highly personal and should never leave the possession of the owner. Other commonly used ritual tools include a bowl of water, a bowl of salt, a censer with incense, a disk with symbols engraved on it (a "pentacle"), statues or artwork representing the Goddess and God, and candles. Most groups will bless and share bread or cookies along with the wine. All of these items are used in individual, private worship as well as in congregate rituals.

GENERAL GUIDES: The best general survey of the Wiccan and neo-Pagan movement in print is: Adler, Margot. *Drawing Down the Moon*. Penguin Press, 2006. 672 pp. Also see "Wicca" in *Wikipedia*

A FEW WEB SITES

Pro:

<http://www.cog.org>

<http://www.religioustolerance.org>

<http://www.silvermoon.net/catala>

<http://www.starkindler.org>

<http://www.witchvox.com>

Con:

<http://www.scp-inc.org> [Spiritual Counterfeits Project]

<http://www.ankerberg.com> [John Ankerberg]

<http://www.yahoo.com/Society and Culture: Religion: Faiths and Practices: Christianity: Apologetics>

Scripture speaking of sorcery, etc.

Exodus 22:18

Leviticus 19:26, 31; 20:27

Deuteronomy 12:31, 18:10-14

1 Samuel 15:23

2 Kings 17:17; 21:6; 23:24

Isaiah 8:19; 19:3; 47:12-13

Jeremiah 27:9-10

Malachi 3:5

Galatians 5:19-21

Revelation 21:8

Why are people getting into it?

The appeal of magical control, secret knowledge, power

Love and acceptance in the groups

Put down establishment, rationality, organized religion

Mystical orientation

Failure of rationalism, humanism and materialism

Female orientation, priority

Connection with the earth

Problems

Anti-Christian World View

Spirits don't work for free!

ALWAYS ask folk who say they are Wiccan to tell you what that means. There are very many varieties.

Compare the symbols of "bread and chalice" of Christianity with "blade and chalice" of Wiccan

Magic: manipulation of objects substances, spirit entities and minds including humans and demons by rituals, incantations, curses & spells accomplished by charms crystals, herbs, potions, wands, candles, etc.

CAN A

by Brent Grimsley
and Elliot Miller

CHRISTIAN



BE

“DEMONIZED”?



believer (we'll call him Carl) attends a conference on spiritual warfare sponsored by his church. During a "hands-on" workshop he confesses that an immobilizing fear of rejection has always prevented him from sharing his faith with nonbelievers. The group leader suggests that an evil spirit is responsible for Carl's problem. After prayer for discernment, and with Carl's permission, the leader and a few others lay their hands on him to perform an exorcism. Although Carl can hardly remember the experience afterwards, he is told that a spirit named "fear" was compelled to identify himself. After putting up fierce resistance he was finally expelled through the authority of Jesus' name.

For some time afterward Carl experiences victory over his fear, and even leads a few souls to Christ. But then the old feelings of intimidation resurface, causing him to wonder if another deliverance session might be necessary.

OPPOSING VIEWPOINTS

North American Christians have become increasingly aware of their battle with demonic forces. Teaching on spiritual warfare is in great demand today. And the doctrine that Christians can be inhabited by demons is popularly taught by respected teachers across divergent theological lines, from charismatic to anticharismatic dispensational. Entire ministries have been founded for the purpose of delivering Christians from demonic control. As a result, stories like those of "Carl" have become almost commonplace, causing concern to some.

Can a Christian have a demon? The question is not merely academic. The answer affects the type of pastoral care one can expect to provide or receive (e.g., can a point be reached in a counseling relationship where an exorcism becomes necessary?) and the way a believer perceives his or her battle with the world, the flesh, and the Devil.

In this article we will first examine the currently popular view that, while a Christian cannot be "demon possessed," believers may be "demonized." This means that (1) demons can reside within believers and exercise control over them, and (2) the appropriate method of dealing with this problem is to cast the demon out.

The second view to be considered (and, in this article, defended) states that a believer cannot be inhabited and therefore controlled by a demonic spirit since he or she is indwelt by the Holy Spirit. This view does allow that believers may be externally

"oppressed" by demonic forces, but maintains that resistance, not deliverance, is the proper method of dealing with this problem. Let's look at the reasons given for these two opposing views.

BIBLICAL EVIDENCE

Etymological Considerations

View no. 1 understands the Greek verb *daimonizomai* to be translated "demonized" rather than "demon possessed" because (1) possession implies ownership and Satan does not own anything; (2) the verb is passive and pictures a demon controlling a passive person; and (3) the verb's root means a "demon-caused passivity."¹

It is obvious that "demonized" is a more attractive translation than "demon possessed" to those who believe a demon can invade and inhabit a believer's body. This avoids the emotive connotations associated with demon possession. One might take this translation to mean demonic influence from without. But this would be misguided, since (1) this is the main term used in the New Testament to describe people inhabited by demons (along with variations of "have a demon"), and it is never used for anything less; and (2) those who teach that a believer can be demonized also teach that wicked spirits can actually reside within a Christian. These demons would then need to be cast out. Thus, the issue is not the translation of the verb, but the location of wicked spirits relative to the believer. In other words we may ask: Can demons *control* Christians from within or only *oppress* them from without?

View no. 2 understands the verb to mean "demon possessed" because (1) the Greek lexicons and theological dictionaries all translate *daimonizomai* as "to be possessed by a demon";² and (2) one of the

English dictionary definitions for *possess* is "to gain or exert influence or control over; dominate" (*American Heritage Dictionary*, 3d ed.). Thus, demon possession can be understood as "possession to control." W. E. Vine translates the verb this way: "To be possessed of a demon, to act under the control of a demon."³

View no. 2 better fits the etymological facts (i.e., the historical usage of the word) because: (1) the issue is not *ownership* (as in the popularized myth that one can "sell his soul to the Devil") but the *location* of a demon relative to the believer, for only if the demon is within the believer is it truly in a position to control (and thus *possess*) him or her; (2) in Jesus' parable of the strong man (Matt. 12:29; Luke 11:21-22), He compares His freeing the captives of demon invasion with someone first binding a strong man (i.e., Satan) and then plundering his possessions (Greek: *huparchō*, in Luke 11:21). Since the *possessions* in the parable represent the people Jesus delivers from demons, there is a biblical sense in which Satan can possess people; (3) in Greek the passive voice merely means that the subject is the recipient of the action, a fact perfectly consistent with the term *demon possessed* when properly defined as being inhabited, and thus controlled by, a demon.

Scriptures Cited to Support Invasion of Christians

Due to space limitations we must restrict ourselves to examining the most plausible proof texts. The following two passages are cited time and again by those who teach that a Christian can be "demonized."

The Case of King Saul. Two passages say that an evil spirit from God came upon Saul. Both times he tried to pin David to the wall with his javelin (1 Sam. 18:10-11; 19:9-10). The first question to be consid-

ered is whether Saul was a genuine believer. Although at the time of his anointing as king it appeared as though he were a man of God (1 Sam. 10, ff.), his subsequent behavior was not consistent with an authentic conversion (James 2:14). The fact that he was anointed and used by God does not prove he was a true believer: God used even pagan kings such as Cyrus as His anointed men to accomplish His purposes (Isa. 45:1).

Even if we grant that Saul at one time was a genuine believer and later became possessed by a demon, it doesn't follow that the same is possible for genuine believers today. Although Scripture does not explicitly describe the nature of regeneration prior to Christ's atonement, it would appear that believers in the Old Testament did not have the Holy Spirit as a permanent indwelling presence, as do New Testament believers (e.g., Ps. 51:11).

Thomas Ice and Robert Dean, Jr., add an additional reason for rejecting the example of King Saul in this regard: "The Hebrew text says that the evil spirit would come upon Saul or depart from upon him; it is never said to have entered into Saul, as would be expected if demon-possession was the intended idea."⁴

The Case of the Woman Bent Double. In Luke 13:10-17 we read of a "daughter of Abraham" who "had a spirit of infirmity" (KJV) which left her bent over, unable to straighten up. Satan is identified as the one who bound her for 18 years (v. 16). There is no question that this sickness was demonically instigated, but is there enough evidence to suggest that the woman was a true believer indwelt by a demon?

In *Demon Possession and the Christian*, C. Fred Dickason, the dean of Moody Bible Institute's theology department, affirms that the weight of the evidence points in the direction that she was a genuine believer. First, she worshiped at the synagogue. Second, she glorified God because of her healing (v. 13). Third, the phrase "daughter of Abraham" implies salvation when taken with the passage about Zacchaeus (Luke 19:9).⁵

The phrase "daughter of Abraham," however, doesn't necessarily mean the woman was a true believer in God and Christ, for it was most likely used ethnically to mean she was a Jew.⁶ Jesus' statement about Zacchaeus being a "son of Abraham" means that Zacchaeus should from that point on be regarded as truly a Jew and a member of God's covenant people, even though he was a hated tax-gatherer for a foreign power, namely Rome.

That she was a regular synagogue atten-

der, and that she praised God for her healing, are beside the point. One could attend synagogue without being a true worshiper of God — consider the scribes and Pharisees. There is no mention of her coming to faith in Jesus. But if she did, it could easily have been a *result* of her deliverance rather than existing prior to it.

Furthermore, it is not at all clear that the woman bent double was demon possessed. Modern translations render the literal Greek phrase "spirit of infirmity" as "sickness caused by a spirit" (NAS), "crippled by a spirit" (NIV), and so forth. This would seem to be the intended sense of the phrase, as Jesus did not perform an exorcism on her (as He consistently did in clear cases of demon possession) but simply pronounced her cured.

As even Dickason admits, "we cannot conclusively say that the Bible clearly presents evidence that believers may be demonized."⁷ The strongest passages in support of the view are unconvincing. Since the church historically has not held that Christians can be demon possessed,⁸ and since the idea of a demon cohabiting a body with the Holy Spirit is naturally repugnant, the burden of proof should be on those who say that a genuine believer can be inhabited by a demon. Yet the most such scholars as Dickason can say is that the Bible does not clearly give evidence that believers *cannot* be demonized. This is to argue from silence at *precisely the point* where we would expect clear biblical teaching.

Scriptures against Invasion of Christians

Is the Bible truly neutral on the subject of Christian demon possession? While Scripture does not address the issue directly, we submit that it does lay down certain truths and principles that militate against such a view. In fact, a comprehensive study of this subject in the New Testament should lead to one conclusion: citizenship in Christ's kingdom and demon possession are mutually exclusive concepts, because demon possession implies citizenship in *Satan's* kingdom.

The Plundering of Satan's Possessions.

As we saw above, those inhabited by demons are considered Satan's "possessions" which Jesus came to "plunder" through the establishment of His kingdom. By faith, all Christians are delivered from the kingdom of darkness and transferred into "the kingdom of His beloved Son" (Col. 1:13; Acts 26:18). It is therefore no coincidence that every occurrence of the

word *daimonizomai* and related terms in the New Testament, and every exorcism recorded, appear to involve non-Christians, usually in the context of evangelism. The reality that "the kingdom of God is near" is demonstrated when Satan, the ruler of this world, can no longer hold on to his captives (Luke 10:17-20).

The assumption throughout Scripture is that one might have God dwelling within, or Satan, but not both. For example, the apostle John assures his Christian readers: "You are from God, little children, and have overcome them; because greater is He who is *in you* than he who is *in the world*" (1 John 4:4). It is reasonable to infer from this that he who is "in the world" cannot also be "in you."

Temples of the Living God. The indwelling Holy Spirit makes the believer a temple of the living God. Paul exhorts the Corinthian Christians not to be bound together with unbelievers on the grounds that they are the temple of God — and harmony between light and darkness, Christ and Belial (Satan), and the temple of God and idols (which Paul associates with demons in 1 Cor. 10:19-20) is impossible (2 Cor. 6:14-18). How then would God, who is greater than Satan, allow a demon to reside with Him in His temple?

In the parable of the man repossessed (Matt. 12:43-45), the unclean spirit returns to the "house" from which he'd been driven out and, finding it unoccupied, resumes residency with seven spirits more evil than himself. We may legitimately conclude that, had he found his old dwelling occupied (by the Holy Spirit), he would not have been able to regain possession of the man.

Sealed and Kept by God. The indwelling Spirit also means that believers are sealed by God as His possessions and kept for the day of redemption (Eph. 1:13-14). Although the believer is in spiritual warfare and therefore is still subject to the influences and assault of Satan (Eph. 6:10-18), his or her status as a child and possession of God sets definite limits as to what the powers of darkness can do. 1 John 5:18 states that "He who was born of God keeps him and the evil one does not touch him." No evil angel can separate the true believer from the love of God in Christ Jesus (Rom. 8:38-39).

A Conspicuous Absence. In light of the clear scriptural fact that Satan is limited in what he can do to believers, it is significant not only that we find no possessed Christians in the New Testament, but also that there is no practical instruction on exorcism within the church. The epistles are certainly not lacking in teachings on spiritual war-

fare. But though we are frequently warned of the dangers of satanic attack, the method of dealing with the Devil is always the same: "Resist him, firm in your faith..." (1 Pet. 5:9; cf. Eph. 6:10-14; James 4:7). As Ice points out, "Never are believers said to respond to Satan or demons by casting them out, which is always the remedy in the New Testament for a demon possessed person. Instead, for the believer the command is always to stand or resist, which is the counter to an external temptation by Satan and the demonic."⁹

This is a valid argument from silence. For if deliverance is as important to victorious Christian living as its advocates would have us believe, we can rightly expect the New Testament to deal with it. Ice and Dean make this point forcefully: "We believe that such silence speaks volumes....the Bible clearly claims to give us *everything pertaining to life and godliness* (2 Peter 1:3) and is *adequate to equip us for every good work* (2 Timothy 3:17).... those who teach Christian possession are by implication denying the sufficiency of Scripture and are going beyond its authority by promoting their own. They have forgotten the warning of Paul: '...that in us you might learn not to exceed what is written....' (1 Corinthians 4:6)."¹⁰

EXPERIENTIAL EVIDENCE

It is important to understand the reasoning of those who Ice and Dean charge with going beyond scriptural authority. In perhaps the most rigorous and persuasive example of this reasoning, Dickason cites numerous cases of people who by all appearances would seem to be genuine Christians genuinely manifesting symptoms of demon possession. For Dickason, like all other advocates of the doctrine, it is the repeated occurrence of this kind of phenomena that persuades him that Christians can have demons.

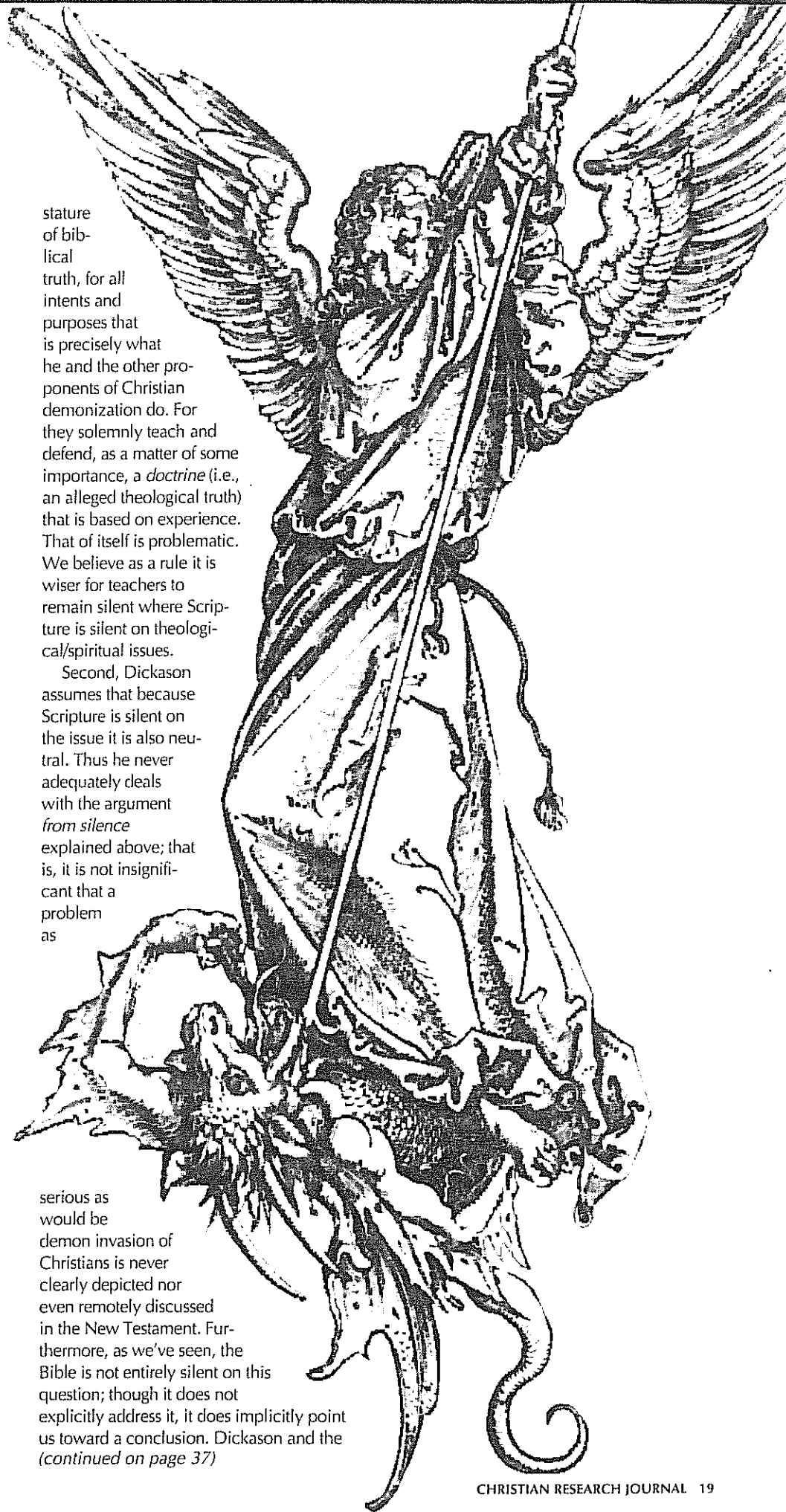
While Dickason makes it clear that Christians should *not* place experience above Scripture in determining doctrine, he attempts to demonstrate that Scripture is effectively silent on this matter. Thus he is able to conclude: "We recognize the lack of conclusive evidence in the Bible on this issue and would not elevate our [experience-based] conclusion to the stature of biblical truth. But we have found the factual [experiential] truth to be that Christians can be and have been demonized."¹¹

We find two problems with Dickason's reasoning. First, although he insists that he does not elevate this conclusion to the

stature of biblical truth, for all intents and purposes that is precisely what he and the other proponents of Christian demonization do. For they solemnly teach and defend, as a matter of some importance, a *doctrine* (i.e., an alleged theological truth) that is based on experience. That of itself is problematic. We believe as a rule it is wiser for teachers to remain silent where Scripture is silent on theological/spiritual issues.

Second, Dickason assumes that because Scripture is silent on the issue it is also neutral. Thus he never adequately deals with the argument *from silence* explained above; that is, it is not insignificant that a problem as

serious as would be demon invasion of Christians is never clearly depicted nor even remotely discussed in the New Testament. Furthermore, as we've seen, the Bible is not entirely silent on this question; though it does not explicitly address it, it does implicitly point us toward a conclusion. Dickason and the
(continued on page 37)



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others have erred by allowing experience to have a stronger impact on their thinking than the implicit biblical evidence against the view.

Alternative Explanations

If we do not accept the claims of Christian possession, what are we to make of the many dramatic experiences reported by Dickason, the late theologian Merrill Unger, John Wimber (leader of the Vineyard churches), and numerous others? We don't doubt the reality of many such experiences, but the interpretation these teachers give them is not called for.

Psychological Sources. Many of these occurrences could be attributed to psychological sources — not only mental illness (which is no doubt a factor in some cases) but also the power of suggestion. In our longterm research of religious movements and phenomena, time and again we have run into a curious fact: intelligent people can become persuaded of improbable beliefs when striking manifestations issue from their own psyches or the psyches of others, or are experienced as external events. These beliefs range from elaborate conspiracies involving satanic ritual abuse of children, to UFO encounters, to past-life recall, to apparitions of Mary or signs in the heavens produced by Mary. In many of these and other cases a common denominator is a contagious anticipation — often set into motion by the leaders of the event — that such manifestations very well may occur.

It can be observed that phenomena will be cited in support of almost any belief, no matter how unbiblical. There is much that we have yet to learn about the dynamics of our own minds, and some of these little-understood factors demonstrate a powerful capacity to lead people into psychological self-deception.

Satanic Deception. If this explanation seems inadequate to account for some of the manifestations, there is a second possible source that could at times work in conjunction with the first. Just as it is possible that demonic as well as psychological factors could be involved in alleged UFO encounters, past-life recall, apparitions of Mary, and so forth, so in the case of Christians being delivered of demons.

Of course, this is exactly what the proponents of Christian deliverance argue to be the case. But just as *deception* would be Satan's true objective in the sensational phenomena cited above, so might it be with exorcisms of Christians. Clearly, the

Devil would like us to believe he has more power over us than he actually does.

It seems that demons would be capable of producing certain audible, mental, and bodily phenomena from a position external to the Christian in order to create the illusion that the Christian is, in fact, possessed. If they can convince believers that they have the power to control them, then such believers, though *actually* in control of their own wills, will grant the powers of darkness a degree of control by default. A Christian who resorts to deliverance sessions to gain spiritual victory rather than standing firm in the promises and provisions of Christ has already been greatly neutralized by the enemy.

Possessed, but Not Regenerate. A third possible explanation is that the individuals truly were demon possessed, but were not truly believers. How does one determine who is and who is not a genuine Christian? Only God knows for sure the identities of His elect and the true state of an individual's soul (see, e.g., 2 Tim. 2:19; 1 Sam. 16:7; and the parable of the wheat and tares in Matt. 13:24-30, 36-43). In some cases the manifestation of wicked spirits could be one step along the way to genuine conversion.

We must conclude that it is impossible to ascertain for certain who is truly demon possessed and who is truly a Christian, since these questions have to do with the interior, unobservable conditions of individuals. It is therefore folly to base one's view on the *apparent* condition of Christians being demon possessed when the weight of New Testament theology (regarding the kingdoms of Christ and Satan) leans against that view.

THEOLOGICAL ARGUMENTS

In addition to the above biblical and experiential evidence, diverse theological arguments are marshaled in support of Christian demonization. We will consider some of the most common examples here.

Demonic Tormentors as God's Chastisement. One argument states that God allows demons to invade the bodies of believers as a form of chastisement if they continue to sin and give ground to Satan. One such sin often cited is lack of forgiveness (2 Cor. 2:10-11; Eph. 4:26-27; Matt. 18:21-35). But in Matthew 18:35 there is nothing to suggest that the tormentors (v. 24) are to be taken literally. They are an incidental part of the story (or are we to believe that demons torment us until we "repay all" that we owe God?). Neither is there anything in the passage concerning demonic activity.

Second Corinthians 2:10-11 and Ephesians 4:26-27 speak of giving the Devil an "opportunity" or an "advantage" through anger and unforgiveness. But contextually this clearly means giving Satan the opportunity to hinder the church's unity and wit-

SUMMARY

The doctrine that Christians can be *demonized* is popularly taught across divergent theological lines. Although its proponents reject the term demon possession, they nonetheless define demonization as demons inhabiting and controlling people. Some scriptural arguments are used in support of this view, but experiences (in which demons are seemingly driven out of Christians) are the primary reason why people accept it. Biblically, several objections can be made to this doctrine, including the fact that Christians are always taught to resist satanic forces, never to cast them out of each other. Furthermore, the experiences cited of Christians having demons are subject to alternative explanations. This doctrine is dangerous because acceptance of it opens the door to accepting other doctrines based on experience, and because it teaches Christians a false approach to spiritual warfare.

ness, not to take possession of believers.

Punishment for Seeking Special Gifts or Power. A second argument says that God may allow a demon to invade a believer if he or she seeks special gifts or power. But this warning can be carried too far: God's Word clearly tells us to seek spiritual gifts and the Holy Spirit (1 Cor. 14:1; Luke 11:13).

Of course, we must avoid seeking occultic power. The Bible warns the believer against involvement with demons (1 Cor. 10:14-22), but it never suggests the danger of such involvement is demonic possession.

It is true that there are satanic counterfeits to divine, spiritual power (2 Thess. 2:9). The need, then, is to test the spirits (1 John 4:1-3), the moral character of those purporting to have spiritual gifts (Matt. 7:22-23),

and all teaching within the church by the Bible (1 Tim. 4:1; 2 Tim. 3:16–4:5); not to deny the possibility of legitimate manifestations of God's presence and power.

God Can Dwell with Evil. Jack Deere, until recently the chief theologian for the Vineyard movement, argues that "Jesus dwells with sin anytime he inhabits the heart of a new believer. If He can dwell in a sinful person why couldn't he dwell in a demonized person?"¹²

This analogy between demonic evil and the evil of fallen humanity is flawed. God stands in a different relationship to demons than to believers. He is the *judge* of Satan and demons and the *savior* of believers. Demons are enemies of God; believers, despite their sin natures, are His servants and friends. God will dwell with His people; He will not dwell with His enemies. This argument fails to recognize the essential difference between evil persons (demons) and redeemed persons (believers) who have evil within them (the "flesh"), but also have a new nature (the "spirit") which causes them to ultimately triumph over evil (1 John 3:9).

Demons Reside in the Soul, Not in the Spirit. Yet another argument says that demons can reside within a believer's soul, but not within his or her spirit where the Holy Spirit dwells.¹³ But there is no ontological or fundamental distinction between the soul and spirit in Scripture. Indeed, the terms are used interchangeably, so this argument does not stand up to biblical scrutiny.¹⁴ Furthermore, the real issue is whether God and Satan can coinhabit the believer's *body* (e.g., 1 Cor. 6:19), which would still be the case even if one inhabited the believer's spirit and the other the believer's soul. Therefore, this argument is really beside the point.

DELIVER US FROM DELIVERANCE MINISTRIES

Some of the teaching on spiritual warfare proliferating today is biblically sound, but most is of decidedly mixed value.¹⁵ Sensationalistic teachings are replacing traditional evangelical doctrine regarding the Christian's battle with the Devil. Such doctrine always emphasized the protection Christ brings into the life of a believer, the defeat of the Devil by the preaching of the gospel, and the believer's victory through growth in sanctification. Evangelicals consistently taught that a Christian defeats Satan by submitting to God and resisting satanic temptation. Spiritual warfare was thought of as *moral* warfare — the armor of

God consisting of those moral qualities that the Holy Spirit produces in a believer's life. The Christian was understood to be "victorious" over Satan by remaining faithful to God despite all satanic oppression and temptation.

There is a grave danger in the syndrome which sees a demon behind every problem in a believer's life. This mindset obscures our moral responsibility to walk in righteousness, and to "mortify the deeds of the body" (Rom. 8:13). The Bible never identifies sins such as lust, anger, and pride as spirits¹⁶ but rather as "deeds of the flesh." It instructs us to "put them all aside" (Col. 2:8), never to cast them out. If we "walk by the Spirit" we "will not carry out the desire of the flesh" (Gal. 5:16).

Certainly, the demonic realm works in concert with our flesh and serves to exacerbate its desires in an attempt to provoke us to sin. But this is demonic temptation or oppression, not demonic possession. It is an assault from outside that the believer is well equipped to resist and overcome (Eph. 6:10-18).

What about testimonials of Christian lives being made victorious through deliverance ministry? Even as Christians who believe in the erroneous "healing in the Atonement" doctrine might still be healed because they trusted Jesus for their healing, so Christians who learn to trust Jesus for victory over the Devil can experience victory, even if they erroneously believe they were delivered of demons. But we have often found such misinterpreted victory to be fleeting (as in the story of "Carl"), thus leading to a troubling dependence on deliverance ministry.

NOTES

¹C. Fred Dickason, *Demon Possession and the Christian: A New Perspective* (Chicago: Moody Press, 1987), 37-38. See also Merrill F. Unger, *What Demons Can Do to Saints* (Chicago: Moody Press, 1977), 86.

²Louw and Nida, *Greek-English Lexicon of the NT Based on Semantic Domains* (New York: United Bible Society, n.d.), 1:147; Bauer, Arndt, Gingrich, Danker, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1979), 169; Gerhard Kittel, ed., *Theological Dictionary of the New Testament* (Grand Rapids: Eerdmans, 1964), 2:19; Colin Brown, ed., *New International Dictionary of New Testament Theology* (Grand Rapids: Zondervan, 1986), 1:453.

³W. E. Vine, *An Expository Dictionary of New Testament Words* (Old Tappan, NJ: Fleming H. Revell Company, 1966), 1:291.

⁴Thomas Ice and Robert Dean, Jr., *Overrun by Demons: The Church's New Preoccupation with the Demonic* (formerly *A Holy Rebellion: Strategy for Spiritual Warfare*) (Eugene, OR: Harvest House Publishers, 1990), 125.

⁵Dickason, 124-25.

⁶Thayer in his Greek lexicon says the phrase means "a woman tracing her descent from Abraham." (Joseph H. Thayer, *Thayer's Greek-English Lexicon of the New Testament* [Grand Rapids: Baker Book House, 1977, 292.]

⁷Dickason, 127.

The teaching that Christians can be demonized turns our attention from God to Satan. It can inspire fear in the believer where he or she should experience confidence in Christ. As noted, it often makes believers dependent on those with deliverance ministries to protect them from demons. It fosters a spiritualistic superstition that distracts the believer from both proclaiming the gospel and from personal growth in sanctification.

Perhaps the greatest danger lies in its methodology in determining truth. For, as we saw above, those who teach that a Christian can be inhabited by a demon place their experience above the teaching of Scripture and deny the sufficiency of Scripture in the process. Once the church allows subjective experience to replace the objective test of Scripture on one issue, a precedent will be set for future issues. A theological Pandora's box will have been opened, leading to an epidemic of superstition and doctrinal deterioration.

We have seen, however, that Scripture never teaches that a Christian can be inhabited by a demon. Nor does it teach that there is any spiritual problem for which a Christian should undergo an exorcism. Therefore, we can confidently rest in the victory Christ has won over the demonic forces and we can trust God's resources in our battle against the world, the flesh, and the Devil. May God deliver us from this specious and divisive teaching, and may we use our spiritual resources in Christ and retain the sound teaching of our evangelical heritage.

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⁸Gordon R. Lewis notes that "in the early church (of Acts and subsequently) deliverance ministries occurred in connection with the conversion and baptism of heathen, but were not continuous practices among church members." ("Demons and Christians," unpublished paper, 11.)

⁹Thomas Ice, "Demon Possession and the New Clinical Deliverance," *Biblical Perspectives*, May-June 1992, 4.

¹⁰Ice and Dean, 123.

¹¹Dickason, 157.

¹²Jack Deere, *Healing '92 Conference: An Advanced Course in Healing with John Wimber, Conference Handbook and Workshop Notes* (Anaheim: Anaheim Vineyard, 1991), 3.

¹³Mark Bubeck, *The Adversary* (Chicago: Moody Press, 1975), 88-89.

¹⁴For detailed theological arguments against the trichotomist view of man see almost any work on systematic theology, including Gordon R. Lewis and Bruce A. Demarest, *Integrative Theology*, vol. 2 (Grand Rapids: Zondervan, 1990), 167-70.

¹⁵See Robert Lyle, "Assessing the New Books on Spiritual Warfare," *Christian Research Journal*, Fall 1991, 38.

¹⁶Frank and Ida Mae Hammond's *Pigs in the Parlor* (Kirkwood, MO: Impact Books, 1973) is representative of this approach of casting out sins from believers. Names of common demon groupings listed include: bitterness, resentment, hatred, and anger (113), but these are clearly deeds of the flesh (Gal. 5:19-21).