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### An Investigation of Satanic Influences Upon Physically, Emotionally, and Spiritually Disturbed Christians: Selected Case Studies

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ABSTRACT

AN INVESTIGATION OF SATANIC INFLUENCES UPON  
PHYSICALLY, EMOTIONALLY, AND SPIRITUALLY  
DISTURBED CHRISTIANS: SELECTED  
CASE STUDIES

by

Clifford N. R. Quantz

Adviser: Robert M. Johnston

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: AN INVESTIGATION OF SATANIC INFLUENCES UPON THE  
PHYSICALLY, EMOTIONALLY, AND SPIRITUALLY DISTURBED  
CHRISTIANS: SELECTED CASE STUDIES

Name of researcher: Clifford N. R. Quantz

Name and degree of faculty adviser: Robert M. Johnston, Ph.D.

Date completed: July 1994

Problem

This project emerged out of a sincere desire to find answers to the physical, emotional, and spiritual bondage that plagued Christians. After many years of pastoral ministry, I was convinced that something was not complete in my ministry to these troubled people. Traditional counseling methods I had been taught were ineffective in breaking these bondages. An honest soul search, and a new look at the ministry of Jesus and the apostles exposed this one area of neglect in my ministry. As an Evangelical I believed in the biblical account of evil spirits, but was not really aware of their hindrances in the lives of believers. These perplexing problems

among my parishioners forced me into a counseling deliverance ministry.

### Method

Needing to determine the biblical basis of a ministry of deliverance in this present age, I investigated all scriptural references to evil spirit or demons, trying to determine their affects upon God's people. The significance of the blessings and curses of the Bible was studied in an effort to understand their affects, if any, upon succeeding generations. Pertinent modern literature on demonology and the occult were reviewed, and relevant terms were clarified. The primary focus of the study centered on five selected case studies of individuals I have counseled who seemed to give evidence of these Satanic bondages. The sessions were recorded, and medical data were documented where available.

### Results and Conclusions

Satan and his evil spirits do hinder Christians today with various degrees of bondage due to personal and generational sins and covenants. The data for this conclusion is found in the case studies, the biblical data and the present-day experiences of other counselors. It is sincerely hoped that this research will contribute to the body of information essential for Christian counselors who seek to "set the captives free" and proclaim the liberty promised in Jesus Christ our Lord.

Andrews University  
Seventh-day Adventist Theological Seminary

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PHYSICALLY, EMOTIONALLY, AND SPIRITUALLY  
DISTURBED CHRISTIANS: SELECTED  
CASE STUDIES

A Project Report  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by  
Clifford N. R. Quantz

August 1994

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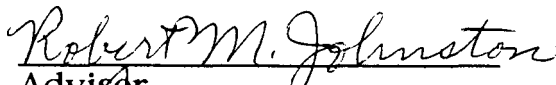
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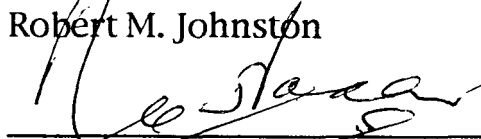
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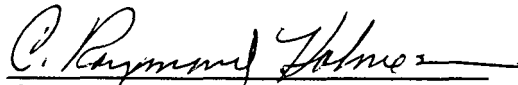
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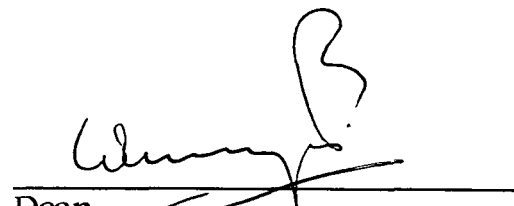
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July 28, 1994  
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## CHAPTER I

### INTRODUCTION

#### Justification for the Project

In a thirty-year pastoral ministry, I have observed that there is a severe lack of practical knowledge in the detection of, deliverance from, and post-pastoral care for parishioners who may suffer Satanic influences and bondages in their lives.

Very few, if any, ministerial respondents that I surveyed in the traditional evangelical ranks claimed any formal education in this subject. Many charismatic and Pentecostal pastors have testified to an awareness of the problem. Some have espoused a simple instruction on how to "cast out demons," but few can testify to training in the complexities associated with this problem relating to emotional, physical, and spiritual wholeness. The very few who have attempted to meet those needs in their parishes confess to much frustration in the process. Not wanting to abandon their pastor-counselor calling to secular therapists who sometimes ridicule the spirit realm, they have fumbled their way into a counseling-deliverance ministry.

This was true also in my experience; after 275 semester hours of Bible school, college, seminary, and post-graduate studies, I never pursued one course on this subject.

The present research was thrust upon me in the crucible of the pastoral counseling room as troubled saints sought the freedom promised in the Gospel of Christ. In this role as pastoral counselor, some haunting questions began to emerge. Is the gospel of Christ and the power of His Holy Spirit sufficient for these needs? Could not I say: "In the name of Jesus, 'Be whole'"? Would the Apostle Paul have referred the emotionally disturbed in his churches to a secular clinician for healing? The problems began to deepen for me as slowly, and sometimes reluctantly, our counseling group began to confront the dark powers of evil behind those particular maladies the counselees had in their lives. I felt like a ship tossing on an uncharted sea voyage. My church members and denominational leaders could not help in this confrontation I was facing. I was left with the Holy Spirit to lead as our prayer group confronted Satan and his hosts head on. My life and consciousness of the all-powerful Christ began to take on new meaning, as one by one, problems of long standing in these counselees began to be healed.

It should be noted that I engaged in this counseling experience with the assistance of several lay leaders, most of whom were present when these counselees were under consideration, observation, and in the healing process. Systematic records have been kept of my research and findings over the past fifteen years of counseling so that others can benefit from what I believe to be an ever-increasing problem as we approach the end of the age.

The current views abroad within the Evangelical Church concerning Satanic involvement ranges anywhere between two extremes: On the one hand, there are those who believe that all

sickness whether mental, emotional, or spiritual is the result of some form of demonization. On the other extreme are those who maintain that all illnesses can be explained and cured medically and psychologically. The latter group would contend that the ancient and the first-century view of demons or evil spirits causing demented states and illnesses should be abandoned in the light of scientific twentieth-century understandings. It appears that the latter view cannot be sustained in light of the proliferation of bizarre events that have come to the attention of modern counselors and recent findings of devoted and honest psychiatrists. Oddly enough, the secular press is reporting that Satanism is wreaking havoc on our society right within enlightened America.

In 1984, Niles, Michigan, was shaken when it was disclosed that the workers in a local day-care center had been involved in Satanic and occult practices with all the accompanying spiritual, physical, and emotional abuse of the children. These practices had been carried on undetected for years. The owner, his wife, and staff seemed to be respected and upright citizens. They were church-going people, and the main perpetrator of the crimes was a Scout leader. It is estimated by some that nearly 400 children attended that day care over the years of its existence.<sup>1</sup>

Recently, ABC News' "Primetime Live"<sup>2</sup> conducted its own

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<sup>1</sup>Small World Pre-School, 319 Bell Road, Niles, Michigan. The abuse was exposed in the summer of 1984. and this controversial case was brought to trial in 1985.

<sup>2</sup>ABC, "News Primetime Live" (transcript 279), January 7, 1993.

counselees: The report went on to state that thousands of patients are now claiming that they have been victims of sexual and other forms of emotional abuse carried out by Satanic cult groups or covens across the country. States the report, "Satanic-ritual abuse has become the fastest growing and most controversial psychological phenomenon in the country." Although the reporter, Jay Schadler, called the therapists as sick as their patients, it does not make the problem of Satanic abuse go away. Further, empirical evidence may not be present to "prove" the existence of Satan and his work of devastation in humans, as the above ABC research or investigation contends. However, one could ask if anyone can prove the existence of the Lord Almighty in this same manner. The Los Angeles Times records a ritualistic killing, headlined: "Satanists' Trial: Dead Pet to a Human Sacrifice." The gruesome abbreviated account is as follows:

The moon, just out, hung over the Rockies like a pale opal. Soon families would be saying grace over Sunday dinner; children would be clamoring to turn on the Christmas lights. It was time to go home. But in the darkening woods, four teenagers lingered, enjoying the rush they always felt when they killed something. A kitten lay crumpled nearby. Sharing some unspoken secret, the boys exchanged furtive glances in the fading light. They were growing edgy. Suddenly, Jim Hardy heard a voice give the command: 'Do it now.' James: felt his baseball bat smash into Steven Newberry face and saw Steven's eyes widen in terror as he cried out, staggered, then turned to run.<sup>1</sup>

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<sup>1</sup>Tamara Jones, "Satanist's Trial: Dead Pet to a Human Sacrafice," Los Angeles Times, October 19, 1988.

When the police arrested the three boys, they admitted in an unemotional manner that they had clubbed Tim to death and tied a two-hundred-pound boulder to his body and put him in a well.

The newspaper report continues to tell how they perpetrated the crime--partly out of curiosity and partly because they wanted to sense the emotions of killing someone.

One of the boys later claimed he could make out the words those strange voices were telling him that day: "Watch out. Kill someone."<sup>1</sup>

Sadly, the Evangelical ranks have not been exempted from this diabolical onslaught from the kingdom of darkness. The Ladies' Home Journal chronicles of the case of Rev. Walter Railey, pastor of a fashionable church in Dallas Texas, whose wife was mysteriously strangled and now lies in a vegetative state. Although acquitted in the case, Railey was at the same time having an affair with a woman in his congregation. "There is a demon inside my soul," he said in an attempted-suicide note. "It has always been there. My demon tries to lead me down paths I do not want to follow. At times that demon has lured me into doing things I did not want to do."<sup>2</sup>

Increasingly, the Christian church has become involved in the controversy and even litigation regarding Satanic or at least ritualistic abuse. There are several cases in the courts waiting prosecution. Frank L. Fitzpatrick tells about thirty years of

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<sup>1</sup>Ibid. Police arrested 3 boys, Jim Hardy, Peter Roland, and Ron Clement who testified in court regarding this gruesome murder.

<sup>2</sup>Rosalind Wright, "There Is a Demon Inside My Soul," The Ladies' Home Journal, September, 1993.



repressing guilt and hurts of his abuse at the hands of a young parish priest. Coming out of the closet, he actively sought out others who had experienced the same abuse from this priest. One hundred victims came forward and James R. Porters was convicted in the New Bedford Superior Court in Rhode Island on October 6, 1993, on twenty-eight of those charges of sexual assault.<sup>1</sup>

One of the main biases in this project report is that I am an admitted believer in the biblical data concerning the existence of Satan and his kingdom of evil spirits, or demons as Jesus called them in the Gospels. First, I needed to investigate the validity of this research inquiry in the context of present-day understandings of the possibility of Satanic effects upon Christians. I attempted to discover the biblical basis for the possibility of Satanic involvement in the lives of God's people by perusing the biblical documents and then drawing some possible assumptions in the modern-day setting of Christian counseling.

**Towards a Working Definition of Satanic  
Influence or Demonization in Cases of the  
Spiritually, Emotionally, and Mentally  
Disturbed in the Parish Setting**

To begin I postulate a word that describes Satanic or demonic influences on human beings. In this study, I have chosen to employ the biblical term demonization. Various forms of this term come into focus in the aforementioned biblical data, along with the summary in chapter 2, to describe these conditions in individuals.

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<sup>1</sup>Frank L. Fitzpatrick, Survivor Connections, Inc. (52 Lyndon Road, Cranston, RI: 02905).

The verb *daimonizomai* means literally "to be possessed by a demon." The problem for many biblical scholars comes in the proper interpretation of "possessed,"<sup>1</sup> which for them seems to suggest some form of control or ownership. For a Christian who truly belongs to Christ, they say, this concept of ownership or control is objectionable. One needs to keep in mind that the Bible suggests the possibility of a professing Christian being controlled by the "flesh" instead of the Holy Spirit (Rom 8:1-3; Gal 5:17-19).

In the participle, "*daimonizomenos*," one finds the intent of a continued state of demonization or habitation by a demon. The structure of the participle can indicate an active element along with a state of passivity on the part of the one so demonized. Although it may be too strong or cruel to assert that the person so affected has been passive in allowing this condition to occur, it would at least suggest that during the state of demonization the person's will is overruled or controlled in part by the demon. The case of the Gadarene (Mark 5:1-20) suggests this type of overpowering. This man's will was dominated by the demons, driving him from society, cutting him with stones, and in some manner attempting to have him self-destruct. When the demons were expelled by Jesus, the man put back on his clothes, was in a sane frame of mind, worshipped Christ, and was willing to tell everyone he met about the great deliverance he had received (Mark 5). This appears to be a release of the will, or at least a changed will to act differently and for the better.

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<sup>1</sup>Merrill F. Unger, What Demons Can Do to Saints (Chicago, IL: Moody Press, 1977), 87.

*Daimonizomai* is also expressed in the New Testament in other varying forms. The expression translated "having a spirit of an unclean demon" (Luke 4:33) and "a man in an unclean spirit (Mark 5:12) shed some interesting light on the concept of demonization. If the presence of the Holy Spirit within the believer can be contrasted with this, then Paul's description of himself as "a man in Christ" is significant (2 Cor 12:2). Paul considered himself so fully possessed by Christ that the life he lived was the life of Christ in him (Gal 2:20). Another descriptive expression is seen in the account of the woman who tells Jesus about her daughter, whom she says was "suffering terribly from demonization" (Matt 15:22). The man described in Mark 1:23 is said to have an "unclean spirit," while the slave girl of Acts 16:16 has a "spirit of divination," a charming or a snake spirit (Acts 16:16).

The credentials of Jesus' disciples, according to Peter, included healing all who were under the power of the devil (Acts 10:38 ). The crowds brought their sick and "those troubled by evil spirits and all of them were healed" (Acts 5:16). The symptomatic behavior of those who were demonized in the biblical examples vary in some details from one victim to another. Employing the human faculties of speech, and acting through the human vessel, the evil spirits or demons manifested their presence in many varied and observable ways. There was the usual recognition by Jesus of speech (out of the mouth of the victim) and sometimes a crying out in a disturbing fashion (Mark 1:24; 5:7). Often there was some form of violent behavior like a drivenness (Mark 5:4), and masochistic or self-destructive behavior (Mark 5:5), fits of uncontrollable,

thrashing about as the "epileptic" child (Matt 17:15); dumbness or stopped speech (Matt 9:32); and blindness along with muteness (Matt 12:22); unusual strength (Matt 5:3); a curvature of the spine and a demented or personality fragmentation (as it appeared), called multiple personality disorder (MPD) and dissociated or alter personalities. When Jesus cast out the evil spirits, the perplexing symptom seemed to disappear with their absence.

It appears that Jesus Christ, the author of our faith and the Lord of his church, considered that the human race was afflicted, harassed, and in some instances under the control of these wicked spirits whom he called "evil spirits" or "demons." Further, Christ came to this earth to die on a cross, and to triumph over evil by his death and resurrection from the dead. He is alive today seated at God's right hand, "far above all rule and authority, power and dominion (the evil kingdom of Satan) (Eph 1:21). And Christ came to this world to "destroy the devil's work" (I John 3:8), which would of necessity imply some of the devilish oppressions and hindrances described in Jesus' confrontational ministry against Satan and evil spirits while here on earth. Contrary to the observations of some biblical interpreters asserting that Satan's diabolical onslaughts on mankind were abolished for the believer at Calvary, the biblical data suggests an ongoing battle. The apostles found it so. There seems to be biblical support for the idea that demonic interference can come against the child of God. The Apostle Paul states that "our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. . . .

Therefore put on the full armor of God" (Eph 6:12, 13). As one looks at the book of Revelation, it would appear that this demonic onslaught will worsen instead of diminish as we approach the second coming of Christ, who will at that time personally put an end to their works forever.

It is important to posit and support the theory that there are valid reasons to espouse the biblical view concerning demonization. Further we should not abandon the biblical data regarding the invasion of the human personality by these evil spirits in this present age in order to accept the definitions of psychiatry or psychology. Part of this present study is to set forth sufficient data from personal case studies to lend credence to this assumption.

Some branches of psychiatry may assert that this is an "archaic," first-century view of disease and evil spirits, and that medical science can explain all these biblical descriptions of demonization in psychological terms. Psychology has not solved the present-day dilemma in our society relative to disturbed minds and hearts. Neither has the church. The healing ministry for which the church was commissioned needs to be rediscovered. Psychiatry primarily employs mind- and mood-altering drugs in its therapy. There is, however, some new openness in psychiatry as the recent materials suggest, and we turn to one such researcher.

The insightful and honest reflections of Dr. Ralph Allison, described in his book Minds in Many Pieces, need to be set forth as an indication of the discoveries of modern psychiatry. The reasons for choosing this classic but controversial work on MPD or alter

personalities is that Dr. Allison is considered an authority on multiple personality disorders. He confesses:

I simply cannot dismiss the experiences of my patients--the entities I discovered in many of these cases simply do not reflect the classic, accepted pattern of multiple personality. Nor am I the only psychiatrist to have made such startling discoveries: Other psychiatrists have reported similar experiences, and I have corresponded with many professionals who have come to similar conclusions about the origins and purpose of alter personalities: These professionals have treated patients "dominated" by someone who simply doesn't fit this pattern. And in many cases, they don't know what steps to take.<sup>1</sup>

From a biblical perspective, I shall attempt to draw some conclusions from the pertinent data as recorded in chapter 8 of Dr. Allison's book titled, Possession and the Spirit World. This can serve as reference as I later document the findings in the case studies. It does not appear that Allison was making his observation from a biblical perspective. Dr. Allison states: "Over the years I've encountered too many such cases to dismiss the possibility of spirit possession completely." He goes on to relate how the patient Elise, under hypnosis,<sup>2</sup> "suddenly faded out and a male named Dennis took over."<sup>3</sup> Another personality called "Shannon," whom Dr. Allison

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<sup>1</sup>Ralph Allison and Ted Schwartz, Minds in Many Pieces: The Making of a Very Special Doctor (New York: Rawson, Wade Publishers, 1980), 200.

<sup>2</sup>ibid., 184.

<sup>3</sup>ibid.

first considered to be an alter personality surfaced. Later he determined (actually was told by an "Inner Self Helper") that Shannon was Elise's baby's spirit who had died shortly after birth. While reasoning with Dennis the intruder, Dr. Allison heard many strange tales or accounts of his activities and plans. For example, Dennis loved having sex with Shannon, so when Shannon was up front or in charge of Elise's body, Dennis would shift over into the man she was intimate with, and enjoyed the sexual sensation.<sup>1</sup> When Dennis finally "went under" or faded back, Shannon came to the front and complained about him, confirming everything he had said. Dennis would make his presence known by pinching her "immediately after intercourse,"<sup>2</sup> like no other man ever did. To signal his presence this evil spirit, Dennis, pinched her and this was "his calling card" and Shannon hated him.<sup>3</sup> In Allison's view, an alter personality could not just leave one body and enter another at will. After consulting with one of Elise's Inner Self Helpers (ISH) (a term Allison applies to a personality within the patient who knows the facts and wants to help in the healing process), he was told that Dennis is not an alter personality, but rather a "spirit" from outside the person and as such could not be eradicated by the "normal process of fusion."<sup>4</sup> Allison concluded that Dennis was a disembodied human spirit (Allison confuses evil and human spirits).

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<sup>1</sup>ibid., 186.

<sup>2</sup>ibid.

<sup>3</sup>ibid.

<sup>4</sup>ibid.

Some preliminary observations and conclusions concerning the account need to be made. From the point of biblical scholarship and authority, there appears to be other explanations for Dr. Allison's observation:

1. I hold to the conviction that the Bible teaches it is appointed once for one to die. Departed human souls or spirits therefore do not just roam the world at will as Dr. Allison seems to suggest. They are preserved or held by their Maker until the resurrection of the last day (Heb 9:27).

2. Since these entities are not "human" spirits, ruled out by the biblical data and by my personal interaction with similiar spirits, it may be best to conclude that those spoken of by Dr. Allison are evil spirits or demons--just as Jesus called them. Their practice of lying to deceive the unsuspecting is common.

3. The scenario Dr. Allison related is very similar to cases under review in this study. After talking with thousands of evil spirits over the last fifteen years, I have observed that they express envy or jealousy about human sexuality and love, along with a desire to abuse the victims of their demonization.

4. "Dennis" explained that he was assigned to each of the bodies he had previously resided in, but was never able to reveal to Dr. Allison who assigned him to them.<sup>1</sup> From case observations, this question comes up often, and under pressure from the Holy Spirit, discernment and prayer, the spirits have always admitted that they were evil spirits and were assigned by Satan to those specific

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<sup>1</sup>Ibid.



people, sometimes at birth or before to thwart the Creator's plan.

5. Dr. Allison consulted often with the ISHs for advice on how to deal with these entities, and found that Dennis had entered Elise's body "when she and a group of her friends, all in their late teens, had experimented with black magic. He had entered her mind while she was trying to open herself to Satanic possession."<sup>1</sup> That spirit possession can occur with such occult practices as black magic and a whole array of other Satanic rituals has been documented by the testimonies of numerous victims we<sup>2</sup> have interviewed and counseled. This, for the lack of a better term, I have called *grounds or legal rights* of the evil kingdom to hinder or *demonize* their victims.

Dr. Allison's account of the expulsion of Dennis and Michelle (the other alien within) is a form of power encounter and the necessary active participation of the victim in getting rid of the entities, as Elise cried, "Get out of my body! Get out! Get out! If there is a God, help me!"<sup>3</sup> By power encounter, I mean that evil spirits need to be expelled by direct confrontation in most cases. The precedence we find for this is not Dr. Allison's experience, but rather the ministry of Jesus Christ while here on earth. He confronted the demons, and demanded that they identify themselves, and release their claims and holds on the victims. Then

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<sup>1</sup>ibid., 190.

<sup>2</sup>The deliverance team that counsels with me.

<sup>3</sup>ibid., 191.

He sent them out (Mark 5:1-20). Christ also gave his disciples the command and the authority to expel them (Luke 9:1).

Closing out this section on the rationale for this thesis, I wish to posit this possible working hypothesis concerning Satanic influences on the spiritually, emotionally, and mentally disturbed in the parish setting: Satan does seem to affect human beings and does hinder them with discernible bondages and harassments. Further, I attempt to demonstrate that these bondages or shackles can be broken and the victims released and healed by the power of Christ through prayer and confrontation as the biblical data suggests. This was illustrated in the ministry of Jesus Christ our Lord. Further, since the biblical data describes this as "demonization," I consider demonization to include the whole spectrum of demonic influence from the extreme of possession to the milder effects upon the life and body of the victims, such as depression, hopelessness, and a multitude of other observable symptoms.

#### Relevant Terms Defined

Abracadabra: This magic word was in frequent use in the Middle Ages: It is derived from the Hebrew meaning "hurl your thunder bolt even unto death." This is usually depicted in the form of a pyramid.

Affects and Effects: According to the Random House dictionary, affect is to give the appearance of, pretend or feign. Effect is something that is produced by an agency or cause. These terms come up often in counseling with demonized persons. For this study these are the results of the evil spirits' work on the mind,

body, and personhood of the victim, in general, to keep victims in bondage to their devices.

"Alter" Personalities: According to psychiatry, these are "splits" in a person, "created" to cope with stress, torture, or other kinds of excessive abuse.

Amulets: A charm worn as a necklace, bracelet, or anklet among mainly primitive peoples to ward off evil spirits and curses. They usually consist of stones, teeth, claws, or shells. Some modern-day "charms" may fall into this category.

Blood Pacts: A covenant between two people and/or the devil signed with the letting of blood. These pacts are often made in exchange for protection or special "blessings" from Satan, often involving the promise to sell one's soul for such favors. It sometimes involves drinking blood in some ritual. Dr. Koch and others give numerous examples of such occult bondages: These must be broken in order for the counselee to be released spiritually and emotionally. Then the blood of Christ needs to be pleaded to cancel the affects on the person's life.

Ceremonies: This seems to be a catch-all term describing special acts of "worship" prayers, incantations, and curses conducted by the coven members to invoke power from the kingdom of Satan in order to carry out their acts of hindrance upon the Lord's cause, and thus gain status and praise from their masters.

Covens: Wiccan groups of usually thirteen individuals who meet secretly for special rites, sacrifices (human and animal), and ceremonies to invoke the power of spirits or Satan. Meeting places are in varied locations such as remote fields, streams, clearings in

woods, secret underground tunnels, and even church basements at midnight.

Curses, Spells and Incantations, Hexes: These are used in witchcraft, voodoo, magic, and sorcery. They involve written or spoken formulas of words and nonsense syllables supposed to be capable of magical effects. The concept stems from the idea that there is a direct relationship between the word spoken and the facts they represent. Sometimes gibberish, or a secret code word, is uttered to hide true meanings from the initiate or victim. The tonal quality is also part of the effectiveness of the spell, curse, or incantation. Some are uttered for protection, others for favors of the person on whom the curse, spell, or incantation is placed (such as the love spell). In a curse, it is meant to harm or even kill. Hexes are sign forms of these curses. The Bible takes cursing and blessing<sup>1</sup> seriously, not only when the Lord God is pronouncing them, but also when the evil kingdom of Satan is using them as well. An example is the case of Balaam, where the Lord forbids him to curse the Israelites: He was compelled to pronounce the Lord's blessing instead.

Depression: This is often a catchall phrase in psychiatry to describe a condition wherein a person is in a state of general emotional dejection and withdraws from "normal" interaction in life.

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<sup>1</sup>See Num 22 (NIV) and the article Cursings and Blessings in the Bible in Appendix A.

DSM-111-R: The Diagnostic and Statistical Manual of Mental Disorders (3rd edition, revised). Published by the American Psychiatric Association Press, Washington, D.C., 1987.

Esoteric Language: The use of terminology that is known only to the special few. This is common in occult circles, and even common religious terms are employed backwards (like dog for god). When known terms are employed, they are used with entirely opposite meanings, such as "Praise to Jesus" in a counterfeit gift of tongues which can mean "curse Jesus and praise be to god Satan." Sometimes these take the form of nonsense syllables.

ESP and Clairvoyance: Extrasensory perception, extrasensory apparitions, and clairvoyance have to do with a special ability to see and know what others cannot see with the natural eye or through natural channels. These may well be Satan's counterfeiting of the spiritual gifts of prophecy and discernment.

Fusion: In psychotherapy this term means the integration of a fragmented personality/ies into a functioning whole, able to then cope in society.

Incubi and Succubae: In religious terms, this has to do with spook phenomena associated with sexual experiences, especially at night. Individuals have testified to having been somehow held down by a non-physical presence and then sexually assaulted by an unseen presence leaving the victim helpless to defend her/himself. The Jewish tradition of the Lilith speaks of these demons of the night. See also Dr. Allison's psychiatric point of view regarding this matter in chapter 8 of Minds in Many Pieces, the account of Dennis

and Elise<sup>1</sup> The victims are often awake or are awakened during these encounters.<sup>2</sup>

IHS (Inner Self Helper): Dr. Allison gives this designation to the benevolent alter personality or spirit of a person under therapy who understands the person and gives advice to him or her.

Magic: Black and white magic according to some observers can be recognized in three forms: (1) the slight of hand magic of natural causes or circumstances, (2) religious magic, though condemned in the Bible, which employs Bible formulas or words to evoke healing and other effects, and (3) magic or unseen help of demons or the devil to get a desired effect or answer to a need using magic incantations. These are commonly employed to remove warts by magic formulas and are a form of magic healing. The idea of black magic being bad or evil and white magic being good exists only in the minds of the participants, since intended purposes and means are questionable. Moses had dealings with the magicians who proceeded to duplicate the Lord's miraculous feats by another power (Exod 7:11, 22; 8:3). In the true technical sense, magic is any function that functions *ex opere operato*; that is, it has power or is effective in the performance of the act itself. In other words, magic will

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<sup>1</sup>Allison and Schwartz, 167-68.

<sup>2</sup>Harry E. Wedeck, A Treasury of Witchcraft (Secaucus, NJ: Citadel Press, 1961), 94. This book records that St. Augustine spoke about this in about 400 A.D: "It is a widespread belief that incubi have frequently molested women, sought and obtained coitus from them."

work if done by the right person, at the right place, and the right time, and can be either acted out or spoken.

Materialization: This is sometimes called ESA, and is understood in parapsychology as the unaccountable (naturally) appearance or disappearance of material things. Luke, the physician, records of Philip the evangelist, that the "Spirit of God took him away" quickly from the Ethiopian Eunuch, and Philip appeared in Azotus in the Gaza many miles away (Acts 8:40). The Bible is very aware of the power of God to do such things and also of the deceit of Satan today. Spooks, phantoms, and other apparitions come in this category of Satan's illusive power to deceive by materialization.

Medium/Mediumistic: A person who communicates with spirits of the dead for purposes of advice and information. This is not to construe or identify with those who confront evil spirits as Christ did, in order to identify them and get rid of them. King Saul in the Bible consulted the medium at Endor to his final destruction. In the New Age, this is the movement called channeling.

Multiple Personality Disorder (MPD): A condition where there are many "split" or "alter" personalities created in one person (according to psychology). Recent modern research has uncovered a correlation between SRA and MPD.

Neuroses: An irrational fear and behavior (a relatively mild personality disturbance).

Occult: From the Latin "occultus," meaning dark or secret. It usually involves two areas of emphasis: the secret knowledge of things prohibited by God or unknown to man in general, as demonstrated in the first temptation with Eve in the garden of Eden

(Gen 3:5), and the use of that power to manipulate or control others or things.

Oppression: In psychology this is a feeling of being weighed down by some unresolved conflict or unknown factor whereby a person is suppressed or is feeling dysfunctional in life.

Parapsychology: This started with the Society for Psychical Research in 1882 in England. Members are psychologists and psychiatrists who study the paranormal or spiritistic phenomena. They will experiment with spiritistic seances and mediums in order to study firsthand the powers and phenomena behind such things. This is forbidden in the word of God.

Poltergeist or Ghost Apparition: The audio manifestations of spirit entities often mistakenly understood as human spirits. In German, poltergeist means a "rattling ghost," and includes the movement of objects about the room as well.

Psychosis: A serious form of mental illness that prevents the person from functioning in society. It is extreme neurosis.

Rod and Pendulum: One form is water witching to determine the location of water. Some would explain these phenomena as merely playing the magnetic fields of the earth, but it is occult, for when it is prayed against, the ability ceases: It is also used in spiritistic practices when there is the magnetic pendulum to divine answers, thus invoking the help of spirits. Various articles such as maps, rods, and letters of the alphabet are used as instruments to get answers relative to future events, missing objects, and persons. Ouija boards are also examples.



Sacrifices: These refer specifically to animal and human sacrifices made in the worship of Satan to release power, to gain special favors, and to accomplish devilish affects upon God's people. This has been encountered often, and from all the information I have been able to gather, sacrifices appear to be a form of mockery against the sacrifice of Christ.

Satanic Ritual Abuse and Ritualistic Abuse (SRA): With the media coverage in recent years, this term has been popularized to mean any systematic physical, emotional, and spiritual abuse of a victim, especially children, and emotionally unstable youth and adults. Abuse includes sexual rituals and torture. In the case studies to follow, I have found them to be highly "religious" in nature in direct blasphemy against the Lord Jesus Christ.

Schizophrenia: An extreme form of mental disassociation with erratic emotions, hallucinations, and fantasy behavior. There are several forms in psychiatry including the catatonic, a trance-like state, and *dementia praecox*, youthful insanity.

Sequelae: Abnormal conditions in a person because of previous abuse, as in Satanic cult ritual abuse, affects and effects, symptoms.

Shamanism: A belief and practice of medicine men or a Shaman, acting as both priest and doctor, engaging powerful spirits to effect cures, spells, and curses.

Sorcery: The classical definition of sorcery has to do with the supernatural powers exercised by a witch or sorcerer who engages the help of evil spirits. This definition does not seem to speak to

the facts of the real "spiritual" power behind such a practice, which is the real power of sorcery.

Talisman: An inanimate object supposed to possess a supernatural capacity of imparting special blessings in contrast to the amulet that is supposed to ward off evil. The talisman usually consists of a disc of stone or metal on which is engraved astrological, magical, or occult symbols.

Witchcraft: The practice of magic arts using potions, unguents, powders, sacrifices, and blood to cast spells and gain favors with the help of evil spirits. Witches are female and warlocks are considered male. On their "Sabbath," witches and warlocks gather from many places to report their mischievous deeds, give rewards, perform marriages, and engage in revelry and obscenity of all kinds.

#### Terms of Special Significance Employed in the Case Studies

Abyss: What we know about the abyss has its basis in the biblical accounts referring to some form of abode for evil spirits. It is mentioned once in Luke 8:31, and the other eight times in the book of Revelation. Evil spirits were afraid of being sent there by Jesus in the case of the Gadarene demoniac, and pleaded with Jesus not to send them there before their time. In the book of Revelation the abyss is mentioned in connection with some end-time onslaught of the spirits released from it in order to torment the people on the earth who have the mark of the beast (Rev 9). It is the place where Satan is cast at the beginning of the one-thousand-year reign of Christ, and is later thrown into the lake of fire (Rev 20:7).

In the fifteen or more years of confronting evil spirits with people, I learned the Lord has instructed that these spirits be sent to the abyss. This has been affirmed by the Holy Spirit, as well as the evil spirits, after they are defeated in encounters by the power of Christ.

Blasphemy: The general understanding is that blasphemy consists of impious, defiant, and slanderous utterances or actions against the Lord God. Sometimes religious piety that ignores God's standard of righteousness and salvation and utters forth praises, devotional phrases from an unclean heart also may fall into the category of blasphemy. For example, the Pharisees who were the guardians of the Scriptures, the temple and its service, could not recognize the Christ, while professing to worship, praise, and exhalt the Creator. Then to call Jesus demon possessed is the epitome of blasphemy.<sup>1</sup>

Confess: To admit to, or say the same thing. This term is employed in its deepest sense to agree to, or acknowledge the truth of the gospel. When confronting the evil spirits in people who manifest the symptoms of demonization, they are commanded to confess that Jesus Christ is the only Son of the true and living God, and that He died on the cross and rose again. Further, they are commanded to acknowledge that this Christ provided the power and means of their defeat in the life of the victim who is demonized.

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<sup>1</sup>We have witnessed individuals who with a false gift of tongues were supposedly worshipping the Lord in prayer and praise, yet when confronted by the power of the Lord in a "testing of the gifts" encounter, started to blaspheme and curse Christ.

The counselee must first have previously uttered the true confession that leads to salvation and the forgiveness of sins; otherwise, the demons cannot be defeated in this person's life.

Deliverance/Exorcism: The ministry of healing for damaged minds, emotions, and bodies, is termed in this research a ministry of deliverance rather than exorcism. Exorcism is the popular term employed when people think about casting out demons, but this counseling deliverance ministry opted for the term "deliverance," which includes the ministry of counseling and other services to see that the demonized are really freed to lead productive lives as Christians. As exorcism carries a connotation of just sending out demons, so a counseling ministry alone is also too restrictive.

Demonized: This term is understood to include everything from full possession (Gadarene, Mark 5) to harmful hindrances on the body and mind, and to a lesser extent the general field of harassing access to the psyche of Christians as well as the ungodly. (See further discussion in the summary of the biblical study of demonology in chapter 2.)

Discernment: This is a gift of the Holy Spirit, given to his Church as a service ability. 1 Cor 12:10 states that this gift is the Holy Spirit imparted, enabling one to "distinguish between spirits." The enabling of the Holy Spirit to detect these evil spirits' presence in the counselee is indispensable. The person so gifted can see beyond the exterior set of conditions and circumstances to detect the true cause of the problem and help to suggest a cure. When dealing with the demonized, I have prayed constantly for this discernment.

Falsifying or Counterfeiting Gifts: Experience in the counseling room suggests that Satan engages in counterfeiting the true gifts of the Holy Spirit. In the unregenerate populous, there is clairvoyance, soothsaying, fortune telling, and astrology to take the place of prophecy, God's revealed word, and the ministry of the Holy Spirit in the body of believers. Magic healing replaces the true gift of healing, anointing, and the prayer of faith; channeling and mediumistic contact with the spirit world counterfeit the true discernment of the Holy Spirit and angelic messengers who are ministers to those who are "heirs of salvation" (Heb 1:14). In the realm of the Christian community, there have been encounters with Satan's counterfeiting of the spiritual gifts. One example is false tongues: here an esoteric language is used to veil the cursing and blasphemy against the Lord Jesus. This has been witnessed when testing some people with this false gift. The spirit responsible for the tongue, when confronted with the power of the Holy Spirit, turned to cursing at me for discovering him, much to the shock of the persons involved. "Jesus be cursed" (I Cor 12:3).

Intercession/Intercessors<sup>1</sup>: Intercession in this research has to do with the ministry of "standing in the gap," paying the price for, and bearing the burdens of others who need divine assistance on their pathway to freedom in Christ Jesus. This at times takes the form of absorbing emotional and spiritual pressure from Satan's kingdom and, as Jeremiah put it, "Since my people are crushed, I am crushed; I mourn and horror grips me" (Jer 8:21). The apostle Paul

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<sup>1</sup>The Gift of Intercession, Appendix B.

illustrated this form of intercession when he stated, "Now I rejoice in what was suffered for you, and I fill up in my flesh [body] what is still lacking in regard to Christ's afflictions for the sake of his body, which is the church" (Col 1:24).

Mind Control: In popular usage this implies the control of the mind of someone else by "brain washing," or the use of drugs, or any other means to prevent the victim from the free usage of his or her own mind. I have observed a form of evil spirit mind control in counselees who testify to not being able, at times, to have any control of their thinking.

Misuse of Divine Names: Often in the course of this research in dealing with the demonized, I have encountered the use of divine names for purposes other than they were intended in the Bible. For example "god" can be used to refer to Satan, or "dog" as a backward form of cursing God Almighty. False holy ghosts, Jesus, Lord, and other divine names are subtly interchanged with the true in order to deceive the unsuspecting hearers. The magic use of scriptural texts for healing, and the saying of the Lord's prayer backwards, are in Satan's bag of tricks. "Not everyone who cries Lord, Lord shall enter the kingdom of heaven," warned Jesus (Matt 7:21).

Prayers of Renunciation: These are prayers uttered to the Lord God canceling Satan's grounds in one's life. They include confessing the sins of the ancestors, and any covenants they may have made with Satan to put the succeeding generations in bondage (see prayers of renunciation in final chapter of this project).

Power Encounters: This expression describes the confrontational approach to evil strongholds in the lives of people

with the power of the Gospel and the authority we have in Christ Jesus. The expression has been popularized in some circles of missiology in recent years. The precedence for this type of encounter is seen with Elijah on Mount Carmel, and Jesus confronting the powers of darkness in His ministry.

Signs and Symbols: The occult world employs many power, hex, cursing, and blessing symbols in its nefarious craft of deceit. The list is seemingly unending if one peruses the occult literature. Many Christians unwittingly fall victim to these symbols in literature, toys, and numerous other "innocent" materials foisted upon society by the media. An example is a toy-like form of the Ouiji board placed by a cereal company in its boxes: See samplings of these in appendix F.

Sorcery "Religious" and "Ancestral": The standard or classical definition of sorcery is the art, practices, or spells and powers of a person who is employing the power of evil spirits. There is a great difference of opinion as to power sources, because much is so secret that even those practicing such do not know the reasons why they work. There is no doubt in my mind that this power is from the evil kingdom of Satan. Further, since all power in the universe and beyond centers in Christ, the Holy Spirit, and the Everlasting Father, this strange power of sorcery, witchcraft, or voodoo is a perversion of the divine power given to these angels before they fell from their positions around God's throne. Thus the power is in the spirit realm. Primarily, two forms of sorcery have been distinguished that have been confronted on a regular basis: religious and ancestral. Religious sorcery has to do with perverting all gospel truth and

making it plausible to mankind by hidden meanings behind sacred words and power displayed in perverted rituals. This is the essence of spiritual Babylon that leads the whole world astray, as revealed in the book of Revelation. Ancestral sorcery is that passed down through the generational lines.

Trance State: Likened to the catatonic state in psychiatry, the person seems to be oblivious to any of his or her surroundings, and sits motionless and often staring into nothingness. This condition has been observed in people with a dumb, cursed, or trance spirit in their persons. The same people confessed after coming out of the catatonic state that they were under such demon control that even though they were yelling inside, the spirit would not let them speak. They could do nothing until the counselors drove out that spirit.

Transfer of Spirits: Dr. Ralph Allison tells of his experiences in his psychiatric practice of these other entities or personalities passing from one person to another. His observations are correct to an extent in that these foreign entities are passing from one person to another, but they may be evil spirits when the conditions are correct, because of legal grounds or by invitation. New Age channeling comes into this category even though the New Agers claim them to be benevolent spirit guides. Not only do these evil spirits move at will or by command from those higher up in the demonic hierarchy, they can be moved by the power of Christ and the Holy Spirit in order to be confronted and expelled. This has been witnessed often in the deliverance group among the intercessors.

Warfare Praying: The apostle Paul tells us that "our struggle is not against flesh and blood, but against the rulers, against the



authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph 6:12).

Therefore our weapons to overcome these powers of this dark world are not carnal or worldly, but divine or spiritual (I Cor 10:4).

Warfare praying is praying that takes this seriously, and engages the powers of darkness with these spiritual weapons, which include the blood of Christ, the authority of his name; the sword of the Holy Spirit, the word of God, and the power of the Holy Spirit exercised through faith.

## CHAPTER 2

### LITERATURE REVIEW

#### The Biblical Literature

##### The Old Testament

First we must inquire regarding the existence and identity of Satan and evil spirits or demons. We go first to the biblical data concerning them. In my opinion, this is the primary source of reference.

This section examines Old Testament and New Testament references to Satan and his fallen angelic spirits, called "demons" or "evil spirits," and their opposition to the people and the plan of God. Although it may be said that the biblical data is sketchy, at best, concerning the origin and nature of these fallen created beings, it is nonetheless where we have to start if we accept the validity of God's revelation in the canonical books. Another bias to which I admit underlying this study is that I believe the Almighty God created all things good in the first place. The Genesis record tells us so. Sin and destruction entered into the world system by one whom the Bible calls Satan, Lucifer, the Dragon who first appears in Gen 3 in opposition to God's perfect plan of creation.

The Bible clearly states that God created "ex nihilo" all things that exist (Gen 1:1; John 1:3; Heb 11:3; Col 1:16). This would of

necessity mean all creatures, humans, and the angelic or heavenly beings; hence Satan and his fallen angels are now called demons or evil spirits.

Ezek 26:12ff records a lament to the King of Tyre. Although it could be argued that this is poetic and figurative language, I suggest that it does give us an insight into the character and work of Lucifer or Satan and is in keeping with the tenor of the Scripture--especially Isaiah and Revelation. A number of pertinent things are said here about this personage who certainly cannot be just a human being:

1. He was the "model of perfection," "full of wisdom and perfect in beauty" (vs. 12).
2. He was in "Eden," the garden of God (vs. 12).
3. He was "created" (vs. 13).
4. He was the "anointed" (or ordained) guardian "cherub" (vs. 14).
5. He was "on the holy mount of God and walked among the fiery stones" (presumably in the very presence of the Almighty God) (vs. 14).
6. He was "blameless" in his "way," from the day of his "creation" (vs. 15).
7. There came a point in time when wickedness was found in his heart (vs. 15).

When this foregoing passage is coupled with Isa 14, we have a picture of a fall from this heavenly abode. Again the language is poetic and is included in a passage of a taunt or lament to Babylon:

"How you have fallen from heaven, O Morning Star, son of the dawn. You have said in your heart, 'I will ascend to heaven, I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. I will ascend above the tops of the clouds; I will make myself like the Most High. But you are brought down to the grave, the depths of the pit" (Isa 14:12ff).

One cannot argue dogmatically, or even conclusively, that these passages refer to Satan or Lucifer, but I have concluded in light of New Testament data that they could well be at least some prefiguring form of him, just as the Messianic Psalms are not clear without the New Testament data to interpret them. I am not attempting to build my entire case upon these poetic passages, but they can be relevant to the entire picture of Satan's existence and his rebellion against the Creator.

In Gen 3, Satan spoke through the serpent, a creature that apparently dwelt in or at least frequented the garden, for Eve seemed at ease with its presence, and did not detect an enemy of God at hand. I doubt that Eve recognized him or even knew that he was Satan, the enemy of God. The "proteuangelion" (Gen 3:15) in capsule form, tells us what would later be understood as the conflict of the ages: Satan against the Creator God and his Seed, the Savior, and the people of God. This conflict runs all through the Bible and culminates at the end of time with the lake of fire for the Devil and his fallen angels, and an eternal kingdom of God established. The presence of an evil system, directed by Satan, is implicit throughout the Bible even though it is not explicitly stated everywhere in the Old Testament.

The first mention of an evil spirit (or demon) is in association with the backslidden King Saul: "Now the Spirit of the Lord had departed from Saul, and an evil (injurious) spirit from the Lord tormented him" (I Sam 16:14). The presence of this evil spirit was manifested in severe mood changes in Saul with anger, melancholy, and violence from time to time. David had the precarious task of playing his harp before the king to bring him temporary relief of his oppression or possession. The point in time at which the Spirit of the Lord departed from King Saul seems to be after a series of acts of disobedience he committed against the clearly enunciated will of God given through the prophet Samuel (chap. 15). It is clear in the case of King Saul that the evil spirit came after the Holy Spirit was irrevocably grieved and had departed. The subsequent events or exploits of Saul do not rule out all possibility, however, that the Spirit of the Lord had nothing to do with him anymore, but it does illustrate a life under the rule of evil spirits manifested in fits of anger, jealousy (I Sam 18:8, 9, 10), deceit, and even a murderous heart (I Sam 18:11; 19:1; 9-11). The Spirit of God still came upon him for prophecy, and he prophesied in Samuel's presence as well (I Sam 18:10; 19:23). The spirit world of evil came into focus in Saul's life again in the account of the so-called witch of Endor. Since most Evangelical Christians believe the Bible supports the idea that the living cannot communicate with the dead, the witch of Endor, I assume, must have been talking with something in the evil spirit realms. It seems logical to speculate (because the story is not clear in these details) that the witch had made it a practice to consult with evil spirits under the guise of them being human

spirits. This time, with Saul, she was surprised at what she saw. Probably this event was recorded to illustrate how the Almighty chose to reveal to Saul the magnitude of his sin and rejection. It is not at all conclusive that the spirit which talked to Saul that fateful day was really the spirit of Samuel. However, Saul, correctly or mistakenly, seems to recognize the apparition or spirit as Samuel's, according to the text (I Sam 28:14, 15).

The remaining references to evil spirits in the Old Testament are not as explicit as the foregoing. An interesting appearance of a spirit is recorded in Job:

"A spirit glided past my face, and the hair on my body stood on end. It stopped, but I could not tell what it was. A form stood before my eyes, and I heard a hushed voice: Can a mortal be more righteous than God? Can a man be more pure than his Maker? If God places no trust in his servants, if he charges his angels with error" (Job 4:15-18).

This could be seen as an evil spirit; that God charged his fallen evil angel spirits with error. This would not necessarily imply that other angels who did not fall are charged with error.

Satan is most graphically portrayed in the first two chapters of Job. He appears before God's throne along with the other angels of God. The Almighty engages him in conversation relating to Job, and Satan continues his accusation as usual. One could assume that this glimpse into the heavenlies (yes, this is poetic license) was meant to tell us that this is Satan's activity before God. In this vein, the New Testament portrays him as the continuous accuser of God's people (Rev 12:10). In this example of Job, we see a number of things pertinent to our understanding of Satan's activity and the limitations set by God, his creator.

1. Satan continuously accuses both God and man (Job 1:9,11. 2:4).
2. He does have permission to test the validity of Job's commitment to the Creator (Job 1:12; 2:5).
3. He is subject to the ultimate will of God, and limits are set regarding his ability to harm and destroy (Job 1:12; 6:6).
4. Satan continues throughout the Old Testament as the accuser or adversary of God's plan and people. He is the adversary who accuses Joshua the High Priest as he appears with one of the Lord's angels. It is not clear who is speaking, Joshua or the Angel, when it is recorded, "The Lord himself rebukes you, Satan. The Lord, who has chosen Jerusalem, rebukes you" (Zech 3:1, 2).

The rest of the obscure but real references to evil spirits in the Old Testament are seen with the special nuances of the ancient languages that found their way into the Old Testament.

*Shedim* were demons (perhaps the dark or black ones) that were present in the sacrificial ceremonies of the heathen neighbors around Israel to whom the pagans offered their sons and daughters in sacrifice (Deut 32:17; Ps 106:37). Israel fell into that demonic trap by sacrificing to *Shedim* while in the wilderness (Deut. 32:17). It seems obvious that the Israelites of the wilderness were pleasing and appeasing demons.

The second term is *se'irim* and there are four references to them in the Old Testament (Lev 17:7; 2 Chr 11:15; Isa 13:21; and 34:14). The clear command of God to Moses was that the Israelites must stop offering their sacrifices to the "goat idols" or demons to whom they prostituted themselves. These demons took the form of

the hairy ones, like the goat-like beasts of the deserts and the wild places (Lev 17:7). Rehoboam set up his rebellious worship at Dan and Bethel and appointed priests to sacrifice to the goat or calf idols or representations. The pressure to conform to the demonic atmosphere and culture around Israel was almost irresistible, it seems (2 Chr 11:15).

The Isaiah references to *se<sup>c</sup>irim* are found in chaps. 13:21 and 34:14, where the prophet of God is speaking of the wasteland and spiritual destitution of Babylon (Isa 13:21) and Edom (Isa 34:14) and the inferences are that these creatures mingle with the wild unclean beasts of the desolate places.

*Resheph*, a Canaanite and Syrian god of plague and pestilence, was considered very powerful by the inhabitants of Palestine. The word occurs a number of times in the Old Testament. The mythological sense is seen in the word translated "plague" (Deut 32:24), the "burning heart" (Cant 8:6), and the "flash of flaming arrows" (Job 5:7; Pss 76:3; 78:48). According to some biblical scholars, it should be relegated to mythology and folklore. This does not rule out the possibility that there were demonic powers behind those heathen gods. Further, we run the opposite danger of those who are superstitious, filled with fear about all omens, bad luck, and misfortunes, when we entertain the view that debunks that which we cannot empirically test or prove in a laboratory.

Whittaker Chambers, in an article published in Life, imagined himself in conversation with the Devil,

"My friend," said Satan, "you do not understand the Devil's secret. But since shamelessness is part of my pathos, there



is no reason why I should not tell you. The Devil is sterile. I possess the will to create (hence my pride), but I am incapable of creating (hence my envy). And with an envy raised to such power as mortal minds can feel. I hate the perversion of order into chaos, of life into death. Why? Perhaps it is simply, as every craftsman knows, that nothing enduring, great or small, can be created without love. But I am as incapable of love as I am of goodness. I am as insensitive of either as a dead hand is to a needle thrust through it."<sup>1</sup>

The Old Testament is very sparse and sketchy in its references to evil spirits or demons.

### The New Testament

The New Testament age and the ministry of Jesus, in particular, clearly recognized the presence of evil spirits in the world. The New Testament writings unmistakably verify the conflict of evil forces arrayed against the Almighty God, His people, and His plan for the ages. A great portion of Jesus' ministry had to do with the confrontation of Satan's kingdom--the kingdom of darkness, through evil spirit exorcism and the healing of those oppressed by Satan. The ministry of our Lord was a direct and visible confrontation with these forces of darkness, and we have many references in the Gospels illustrative of that continuous struggle. Satan is personally pointed out by our Lord, and his helpers in the spirit realms are called demons and/or evil spirits. First we look at the terminology employed in the New Testament.

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<sup>1</sup>Wittaker Chambers, "The Devil," Life, February 2, 1948, 84, 85.

The concept of demons is given in three forms. The noun *daimon* is found only once, in Matt 8:31, in the plural form where the demons ask Jesus to send them out to the pigs.

The form of *daimonion* appears very often in the New Testament accounts.<sup>1</sup>

The verb *daimonizomai*, carrying with it the idea of being possessed, hindered or controlled by demons, is seen in the following references: Matt 4:24; 8:16, 28, 33; 9:32; 12:22; 15:22; Mark 1:32; 5:15, 16, 18; Luke 8:36; John 16:21.

When they are referred to as "spirits" it may be without an adjective to qualify, such as in Matt 8:16; 12:45; Mark 9:20; Luke 9:39; 10:20; 11:26; and Acts:16:18; or with adjectival qualification such as "evil spirit" (Luke 7:21; 8:2; Acts 19:12, 13, 15, 16); "unclean spirit" (Matt 10:1; 12:43; Mark 1:23, 26, 27; 3:11; 3:30; 5:2, 8, 13; 6:7; 7:25; 9:25; Luke 4:33, 36; 6:18; 8:29; 9:42; 11:24; Acts 5:16; 8:7); "dumb spirit" (Mark 9:17); "deaf and dumb" (Mark 9:25); "spirit of divination" (Acts 16:16); and "spirit of infirmity" (Luke 13:11). The plural "spirits" is the most common form.

The "devil" or *diabolos* is to be distinguished from these evil spirits or demons. The devil is not referred to in terms of possessing people (with the exception of Judas), but he is behind all the possession and ill working of the evil spirits, among whom he is the head or ruler. He is identified as the "prince of demons" or

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<sup>1</sup>Matt 7:22; 9:33, 34; 10:8; 11:18; 12:24, 27, 28; 17:18; Mark 1:34; 39; 3:15, 22; 6:13; 7:26, 29, 30; 9:38; 16:9, 17; Luke 4:33, 35, 41; 7:33; 8:2, 27, 30, 33, 35, 38; 9:1, 42, 49; 10:17; 11:14, 15, 18, 19, 20; 13:32; John 7:20; 8:48, 49, 52; 10:20, 21.

"Beelzebul" (Matt 12:29; Mark 3:27; Luke 11:21). He is called various names including:

1. "Satan" (Matt 4:10; 12:26; 16:23; Mark 1:13; 3:23, 26; 4:15; 8:33; Luke 4:8; 10:18; 11:18; 13:16; 22:3, 31; John 13:26; Acts 5:3; 26;18; Rom 16:20; I Cor 5:5; 7:5; 2 Cor 2:11; 11:14; 12:7; 1 Thess 2:18; 2 Thess 2:9; 1 Tim 1:20; 5:15; Rev 2:9,13,24; 3:9; 12:9 20:2,9)
2. "Dragon" (Rev 12:3,4, 7, 9, 13, 16, 17; 13:2,4 , 11; 16:13; 20:2)
3. "Prince of Demons" (Matt 12:24-26; Mark 3:22, 23; Luke 11:15) and is identified with Beelzebul and Satan
4. "Prince of the power of the air" (Eph 2:21)
5. "The god of this age" (2 Cor 4:4)
6. "The ruler of this world" (John 12:31; 14:30; 16:11)
7. "The devil" (Matt 4:1, 5, 8, 11; 9:33; 11:18; 12:22; 13:39; 15:22; 17:18; 25:41; Mark 5:15, 18; 7:26, 29, 30; Luke 4:2, 3, 5, 6, 13, 33, 35; 7:33; 8:12, 29; 9:42; 11:14; John 6:70; 8:44, 48, 49, 52; 10:20,21; 13:2; Acts 10:38; 13:10; Eph 4:27; 6:11; I Tim 3:6, 7; 2 Tim 2:26; Heb 2:14; Jas 4:7; 1 Pet 5:8; 1 John 3:8, 10; Jude 9; Rev 2:10; 12:9, 12; 20:2,10). Depending upon the English translation, references to the devil may be translated at times as "the adversary" or "the deceiver."

In this section of the report, all references to demon activity in the Gospels, Acts, Epistles, and Revelation are examined and conclusions are suggested.

The presence of evil spirits and the devil influencing and sometimes controlling human behavior appears to be clearly set forth in the New Testament. The Gospels are the primary source of

this information concerning demonic involvement in the human race, and Jesus Christ Himself is the chief confronter and exposor of their activities.

#### The demoniac in the synagogue

Jesus had just entered the synagogue in Capernaum for worship and teaching (Mark 1:23-28, Luke 4:33-37). After teaching the people, the evil spirit possessing a worshipper present at this meeting also begins to stir, and cries out: "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are--the Holy One of God!" The demoniac is described as "a man in an unclean spirit," an unusual expression found only here and again in Mark 5:2. In the parallel passages in the other Gospels it is changed by the evangelists to "a man having an unclean demon" (Luke 4:33). In Mark 5:2, it reads as a certain man having an evil spirit (demon). Luke 8:27 records the parallel account. Mark 5:2 says "a demon possessed man," and Matt 8:28 speaks of "two demon possessed men."

The Apostle Paul speaks of his own experience with Christ in somewhat parallel language in 2 Cor 12:2 when he refers to himself as "a man in Christ." It seems that although Paul could refer to being "in Christ" and Christ being in him interchangeably, there is something of a mystical, ecstatic experience of being totally possessed by Christ and receiving special messages and visions. If this carries any weight in comparison, the man in the synagogue was "taken over" by the evil spirit, who spoke concerning this person called Jesus of Nazareth, through his mouth, using the man's voice,

lips, countenance to say things the man himself probably had not understood up to this point.

The demoniac in Capernaum recognized Jesus Christ as the "holy one of God." He had a strong persuasion that Jesus had come to put an end to his "possession" of that man, and Christ had the God-given authority to defeat him at that time. Jesus had various reasons, I suppose, for telling both the demon and humans, at times, to be quiet concerning himself and his ministry. One could assume here that it was either an inappropriate time or an inappropriate confessor, or both. Jesus sternly commanded the evil spirit to come out of the man, and it did so with violent shaking and a loud shriek (physical effects). Where it was sent by Jesus, we are not told. It should be noted here that the demon initiated the confrontation, not Jesus. It is reasonable to suppose that the demon could not do anything else in the presence of Christ and undoubtedly it was the Lord's time to set this man free from his bondage. There is only one demon involved in this encounter. Very likely the people in the synagogue had never detected any demon present in the man before this time.

#### The Gerasene demoniac

The most dramatic exorcism recorded in the Bible (Mark 5:12, cf. Matt 8:28-34; Luke:8:26-39) takes place across the lake in the region of the Gerasenes, where Jesus felt compelled to go for a reprieve from the ever-pressing crowds. When Jesus got out of the boat, a man with an unclean or evil spirit came from the surrounding tombs to meet him. Matthew records that there were two men

present and possessed while Luke keeps with the Markan reference to one.

A number of things are said about this man's possession by multiple evil spirits which seem to document the physical, emotional, social, and spiritual effects in the life of their victims.

1. They dwelt among the tombs where they drove the man into isolation from society.

2. They were so violent and destructive that the local people refrained from passing through the area.

3. He could not be bound by man, not even with chains and shackles. He possessed superhuman strength.

4. Day and night the demons would send their blood-curdling cries throughout the hillside.

5. He was self-destructive or suicidal, but never able to accomplish the act, and he was "moved" to cut himself with sharp stones.

6. The man wore no clothes, and was an embarrassment to family and friends.

7. The man may not have always shown signs of the demons present, for he had been often bound and guarded, but when the demons were aroused, they broke the chains from both hands and feet, and escaped their guardians as well, leaving him free to go out into desolate places among the tombs and hills.

The demons in the man (men) initiate the encounter, and seem to have been compelled to confront Jesus, for this was God's appointed time to set this wretched soul free from his bondage to Satan. The demoniac saw Jesus from a distance and ran to meet him

at the lake shore and fell down on his knees before the Creator. It seems reasonable to conclude that the demons recognized Jesus at first sight, and they, not the man, were compelled to run to Jesus by the power of God. The head or spokesman shouted out from the man in excessive volume, "What do you want with me, Jesus, Son of the Most High God? Swear to God that you won't torture me!" The conflict of actions seemed obvious: a man came running as if for help, and then a voice cried out as if he were compelled to come forth to face the consequences of an encounter that means sure defeat for him and his accomplices. Jesus apparently made repeated commands for the evil spirits to come out, but they did not do so immediately.

How long the exchange between Jesus and the demons lasted is not clear in the passage, but there was not an immediate departure. When Jesus asked for its name, the spokesman said, "My name is Legion, for we are many." He begged Jesus again and again not to send them out of the area, or as Luke puts it, "to the abyss." Whether or not Jesus commanded them to the abyss is not stated, but it could be inferred from their pleading that this was quite likely. The repeated request of the demons to be allowed to go into the pigs is finally granted by Jesus, and they departed to enter them and drove the animals insanely down the hillside into the lake to drown. Two thousand pigs drowned, but it is not conclusive as to how many demons had inhabited these men. There were at least "many," stressing the multiplicity in some demon possessions.

The effects of Christ's healing power in this man's life were dramatic. The people witnessed that he was completely sane and

dressed, conversing with the Lord, begging Jesus to allow him to come with them in the boat. The formerly demon-possessed man was told to go home to his family and to tell them all the Lord had done for him. The man was so transformed and motivated that he did more than that. He told his story all over the Decapolis area. As far as the pig owners were concerned, the price of having this exorcist around was too high, so they ordered Jesus to leave the country.

#### The Syro-Phoenician woman

Another exorcism had to do with a Gentile woman and her daughter in the vicinity of Tyre (Mark 7:24-30, Matt 15:21-18). It seems that Jesus again wanted solitude and rest from a ever-expanding and demanding ministry, but was confronted by a Greek woman who pleaded for her demon-possessed daughter. It seemed to be in response to the mother's faith that Jesus could speak the assuring words to her, "Go, the demon has left your daughter." In this case the victim was not in the presence of Jesus, and the demon was sent with a word. The significant points of this exorcism were: the absence of the victim, the faith of the mother, and the authority of Christ and His salvation of those outside Jewery.

#### The boy with the deaf and dumb or mute spirit

Peter, James, and John descend from the Mount of Transfiguration with their Lord, (Mark 9:14-29; cf Matt 17:14-21; Luke 9:37-43a). and encounter a young man who could not speak and was tormented with fits and seizures. The young fellow had been like this from childhood, he would foam at the mouth and be thrown



by the demon into the fire or water in order to try and kill him. The rest of the disciples could not cast out the demon, and Jesus reproved all of them for their lack of faith, "O unbelieving generation, how long shall I stay with you, how long shall I put up with you?" When the spirit saw Jesus, it immediately threw the boy into convulsions. He fell to the ground and rolled around, foaming at the mouth. After telling the father that "all things are possible to him who believes," Jesus addressed the spirit; "You deaf and dumb spirit--I command you, come out of him and never enter him again" (Mark 9:14-29). After the expulsion of the demon, the disciples asked Jesus why they were unable to cast it out. Jesus' answer was, "This kind can come out only by prayer." Although Jesus could cast it out with a command, He clearly warned all of us that:

1. There are essential differences to consider in possessions or demonizations, and apparently varying strengths in different demons and situations.

2. We should use caution when we lightly or carelessly state that Jesus cast them out with a simple command.

3. The power of continuous corporate and private prayer is also illustrated in this account.

The relation between demonization and disease is important to this study also. There are several other references in the Gospels (usually summary statements) that briefly explain in essence that the demon possessed and the diseased were brought to Jesus and He "healed many who were sick with various diseases and drove out many demons" (Mark 1:32-34). Most references clearly differentiate between demon activity and disease as such, but not so

with all. Mark, in three summary statements concerning Jesus' ministry, runs healing and exorcisms side by side, but separate nonetheless.

1. Mark 1:32-34--"They brought to him all the sick and the demon possessed--and he healed many who were sick with various diseases and drove out many demons, and he did not permit the demons to speak for they knew him."

2. Mark 1:39--"So he (Jesus) traveled throughout Galilee, preaching in their synagogues and driving out demons." It is interesting here that driving out demons is placed alongside preaching as an integral part of Jesus' ministry. Healing of diseases is either dropped or included in the totality of His ministry in this statement.

3. Mark 3:10-12--"For he had healed many, so that those with diseases were falling down before him to touch him, and the unclean spirits, when they saw him, fell down before him and cried out saying ' You are the Son of God' and he commanded them sternly not to make him known."

Matthew, on the other hand, does not so clearly differentiate between healing sickness and casting out demons.

1. Matt 4:24--"News about him [Jesus] spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon possessed, the epileptics and the paralytics, *and he healed them*" [emphasis supplied]. There is no mention of exorcism.

2. Matt 8:16-17--"When evening came, many who were demon possessed were brought to him, and he drove out the spirits with a

word, and healed the sick. This was to fulfill what was spoken by the prophet Isaiah, 'He took up our infirmities and carried our diseases'" (Isa 53:4). Matthew does separate healing and exorcism here, and supports them both by quoting the prophet Isaiah.

3. Matt 10:1--"He called his twelve disciples to him and *gave them authority* [emphasis supplied] to drive out evil spirits and to cure every kind of disease and sickness." Both exorcism and healing, it seems, were part of the ministry of making believers whole during Jesus' time here on earth.

Luke, in his parallel passage with Mark 1:32-34 and Matt 9:16, 17, also makes a distinction between healing and demon expulsion. "When the sun was setting, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them. Moreover, demons came out of many, shouting . . ." (Luke 4:40,41). The question could be raised however: Did the demons come out of those that were sick by the touch of the Master's hand? The text does not rule out the possibility of this being so. Luke, later on, moves more in the direction of Matthew as he stated: "A large crowd who had come to hear him and to be healed of their diseases; those troubled by evil spirits were cured, and the people all tried to touch him, because power was coming from him and healing them all" (Luke 6:17, 18; Mark 3:9, 10).

Sickness is identified with demonic activity in the Lukan story of the healing of the infirmed woman. Jesus' simply tells her in answer to her touch of faith, "Woman, you are free from your infirmity." He later defended His action before His critics by exclaiming, "Then should not this woman, a daughter of Abraham,

whom *Satan has kept bound* [emphasis supplied] for eighteen long years, be set free on the Sabbath day from what bound her?" (Luke 13:10-16). For eighteen years, this woman is said to have been crippled by a spirit that bent her over, preventing her from straightening up. Demon activity had directly caused this infirmity, and when she was healed by Jesus, she was set free from the demon as well.

One can cite other examples where exorcism and healing are seemingly combined in one act of Jesus. In healing of the epileptic boy, Jesus rebuked the demon and it came out of the boy and he was healed from that moment (Matt 17:18). There is the case of the healing of Peter's mother-in-law who was ill with a fever (Luke 4:38,39). Although it seems like a simple case of illness, an exorcism may be involved, because Jesus *rebuked* the fever, just as he *rebuked* the demons in other cases.

#### Satan's activity

The question of Satan's activity and participation in possessions and infirmities should be addressed at this point. The bulk of the data (apart from the book Revelation and the Pauline epistles) centers in the controversy surrounding Beelzebub (Matt 10:25; 12:24 ,27; Mark 3:22; Luke 11:15,18, 19; John 7:20; 8:48f; 10:20; 12:31). The controversy surrounds the misconception of power and authority that Jesus possessed to cast out evil spirits. The Jewish leaders, not willing to accept the divine authority of Jesus, were compelled to attribute His power to something other than human resources, and therefore, they reasoned, must be of the

Devil. The Jewish leaders called Jesus a possessed person (cf. John 7:20; 8:48; 10:20) and that He was casting out demons by the prince of demons, Beelzebub: "It is only by Beelzebub, the prince of demons, that this fellow drives out demons" (Matt 12:24ff). Giving a rebuttal to these pious leaders, Jesus disclosed some things that have not been disclosed heretofore. Jesus said,

"Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand. If Satan drives out Satan, he is divided against himself. How then can his kingdom stand? and if I drive out demons by Beelzebub, by whom do your people drive them out? But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you. Or again, how can anyone enter a strong man's house and carry off his possessions unless he first ties up the strong man . . . " (Matt 12:25-29).

The teaching here clearly links Satan with Beelzebub, the prince of demons and that Satan heads up a kingdom in opposition to Christ's kingdom. This is strongly supported in the remaining New Testament data, as we shall see later. Clearly Satan is behind all evil forces indirectly if not directly, and has something to do with all demonic harassment, sickness, and possession. It is a sad commentary on religious blindness when we observe that the religious leadership considered Jesus Himself to be possessed by a demon (John 7:20, 8:48, 10:20). The warning that comes to all of us from Jesus is important to remember. Jesus warned:

And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. Anyone who speaks a word against the son of man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come (Matt 12:32).

A solemn warning indeed! Even Jesus' family said He was out of His mind (Mark 3:21).

James Kallas made an interesting comment concerning the confrontation of Christ with evil spirits:

The world had been seized by demons, by the devilish forces of Satan. They were firmly entrenched. They tyrannized over nature, inflicted evil in the physical world and they had to be driven out. This was the meaning of the kingdom of God, it would be at the time restored. This is back of the statement of Jesus in Matt 12:28, "If I cast out demons by the finger of God, then the kingdom of God is now come among you." In other words the miracles of Jesus, and the exorcisms most explicitly were direct onslaughts on Satan's claimed territory by the anointed Christ, and later his followers.<sup>1</sup>

After Jesus sent out His disciples to cast out demons, and to heal the sick, they report back to tell how the evil spirits were subject to them in the name of Jesus. Jesus made an interesting statement that supports Kallas' view that Christ's authority and God's kingdom were meeting Satan's kingdom to defeat it. Jesus' statement, "I saw Satan fall like lightning from heaven," apparently signaled some form of defeat or dethronement at that time or later (Luke 10:18).

#### Concluding the Gospel accounts

The final question of whether or not Satan himself inhabits people needs to be addressed also. Two examples bring the subject into focus: the cases of Judas and Peter. In the case of Judas, the son of perdition, it specifically states that "as soon as Judas took

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<sup>1</sup>James Kallas, The Significance of the Synoptic Miracles (Greenwich: Seabury Press, 1961), 55.

the bread, Satan *entered into him* (John 13:27) (emphasis supplied). The language seems clear that he was possessed or inhabited by Satan at that time. In the case of Peter, who took Jesus aside and rebuked Him concerning His clear teaching that He would die at the hands of the Jerusalem leadership and be raised again, our Lord turned and said to Peter, "Out of my sight, Satan. You are a stumbling block to me; you do not have in mind the things of God, but the things of men" (Matt 16:23). It is very difficult to rule out the possibility of temporary possession by Satan. Since Satan is not everywhere present, it is best to conclude, however, that these are temporary possessions only, but possessions or momentary rehabilitations, to be sure.

#### The Book of Acts

In Acts it is clearly documented that the apostles continued Jesus' ministry of teaching, preaching, healing, and casting out demons. It is not until chap. 5:16 that we have a direct statement concerning casting out demons, but one could suppose that the previous summary statements in 2:42 and 4:30, that speak of "miraculous signs," could be inclusive of exorcisms. A new dimension is added in Acts where it is possible that evil spirits were sent out of people when Peter's shadow fell upon them. "People brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by. Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by evil spirits, and all of them were healed" (Acts 5:15,16).

Philip went to preach in Samaria, and the Lord blessed his ministry with miraculous signs, and "with shrieks, evil spirits came out of many, and many paralytics and cripples were healed" (Acts 8:7). Because this is a general summary statement, no details concerning the nature of the exorcism of demons are given. Philip also encountered a sorcerer called Simon who amazed the people of Samaria with his sorcery feats and magic, and claimed to be a divine power. Simon, fascinated by the signs and wonders performed by Philip, accepted the gospel at least superficially and was baptized. Though not specifically stated, Simon performed his feats with the power of demons. It seems possible that Simon had not been set free from demonic powers and hence his inability to comprehend and be committed to the leading of the Holy Spirit of the Living God (Acts 8:18).

Paul and Barnabas encountered another sorcerer, a Jew called Bar-Jesus or Elymas, who tried to turn away a possible convert from receiving the truth (Acts 13:6-12). This is not an exorcism, but rather a condemnation and judgment pronounced upon him because his heart was not searching for deliverance in Christ.

The slave girl of Ephesus had the ability of clairvoyance and fortune-telling. She followed Paul and Barnabas, exclaiming that they were the servants of the Most High God "who are telling you the way to be saved" (Acts 16:16). What she said was truth beyond her ability to know apart from either evil spirits or the true gift of prophecy or discernment. Obviously Paul and Barnabas perceived the ability to be from the devil, and commanded the evil spirit out. The recorded result was that she no longer had that "gift" or ability.



Many false prophets have infected the church down through the ages with this counterfeit gift inspired by Satan. Not all that is said by these prophets is false, however, and this makes detection all the more elusive.

The final example from Acts pertains to the seven sons of Sceva, a Jewish chief priest, who were attempting to magically use the name of Jesus as they apparently thought Paul had been doing. One man, out of whom they were attempting to cast evil spirits, turned on them, overpowered them, and beat them severely (Acts 19:11-16). In this passage, a summary statement is made which adds another feature. "God did extraordinary miracles through Paul. Handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the *evil spirits left them*" <sup>1</sup> (Acts 19: 11,12) (emphasis supplied).

### The Epistles

In his epistles, the Apostle Paul makes a reference to demons as they have to do with idolatry. This speaks to the issue of sacrificing to idols and participating in the pagan idol feasts and celebrations as a Christian. "The sacrifices of pagans are offered to

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<sup>1</sup>Dr. Edward F. Murphy, The Handbook for Spiritual Warfare (Nashville, TN: Thomas Nelson Publishers, 1992), 342. Murphy makes a worthy observation relative to this story saying that the sweat bands and aprons of Paul may have been taken by others to the sick and demonized without his knowledge. The reasoning is that Ephesus was a supreme center of magic, sorcery, and witchcraft, and Dr. Luke and Paul would possibly consider this as a form of Christian or spirit magic.

demons, not to God, and I do not want you to be participants with demons. You cannot drink the cup of the Lord and cup of demons, too; you cannot have a part in both the Lord's table and the table of demons" (1 Cor 10:20, 21). It appears that it is possible unwittingly to be involved with demons (as a Christian) if one is not careful about worldly engagements.

The "blinding of minds" so that the gospel is not seen or heard is attributed to the work of Satan or the "god of this age." "The god of this age has blinded the minds of unbelievers, so that they *cannot* see the light of the gospel of the glory of Christ" (2 Cor 4:4) (emphasis supplied).

The more general references to demons such as principalities, powers, thrones, and dominion are seen in Ephesians and Colossians. Christ in His triumph at Calvary and resurrection from the dead is then exalted by the Father to the "heavenly realms, far above all rule, authority, power and dominion" (Eph 1:20,21). "And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross" (Col 2:15). If there is any veiled reference to the human structure of leadership (the Jewish leaders) in these passages, it seems possible to conclude that the devil and his angels had motivated them to take this heinous action against Christ. This interpretation is consistent with the Pauline concept of principalities and powers behind world rulers and is behind the statement in 1 Cor 2:8, "None of the rulers of this age understood it [the wisdom of God in Christ] for if they had, they would not have crucified the Lord of Glory." Even through the church,

God intends to reveal His "manifold wisdom to the the rulers and authorities in the heavenly realms" (Eph 3:10).

The Christian's defense against these evil powers of darkness is outlined in Eph 6:10-18. The devil's scheming devices are identified with the "rulers," "authorities," "powers of this dark world," and the "forces of evil in the heavenly realms."

These demons are behind falsehood in religion and inspire evil teachers to introduce strange and deceiving doctrines, counterfeiting the true gift of prophecy given to Christ's true servants. They are called "deceiving spirits" and "demons" (1 Tim 4:1).

The "man of sin" (or lawlessness) is associated with the second coming of the Lord. He is said to be the "man doomed to destruction, he opposes and exalts himself over everything that is called God or is worshipped, and even sets himself up in God's temple, proclaiming himself to be God" (2 Thess 2:2). This man of sin, whom I identify with the Antichrist of Revelation, is possessed and controlled by Satan and his demons.

The final reference in the Pauline letters is a controversial one in respect to demon activity. It is the celebrated case of Paul's "thorn in the flesh" (2 Cor 12:7). "To keep me from becoming conceited because of these surpassing great revelations there was given me a thorn in my flesh, a messenger of Satan, to torment me." The text explicitly says that the "thorn in the flesh" was a "messenger of Satan." "Angelos" is the usual word for messenger or angel.

Condemning the simple knowledge without corresponding righteous action, James says that the demons can boast of this much, also. "You believe that there is one God. Good! Even the demons believe that--and shudder" (Jas 2:19). The passage would indicate that the evil spirits know there is the Creator God who rules all, and they must face Him some day in judgment, hence the shuddering with fear. Well they should, for God created these intelligent beings.

Peter speaks of the devil as a roaring lion prowling around, seeking the right victim and moment to do his destructive work (1 Pet 5:8). We are told to "resist" him, standing firm in the faith (5:9), but everything that is needed to really resist and overcome is not clearly spelled out for us. The correct knowledge and armor are essential to be sure (Eph 6:10-18).

There is a much disputed reference to demons or fallen angels in 2 Pet 2:4: "For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment. . . ." The "chains of darkness" (Jude 6) may be considered bondages of moral and spiritual darkness, and the dungeon of despair may mean the hopelessness of their despair or wretched states, always knowing that they have sinned and have walked away from their loving Creator, and will meet Him again on the judgment day. It must not be understood that they are "chained" to inactivity, otherwise the other references to demon activity would be contradictory. The prospect of continued battles with Satan and his fallen angels, up to the end, is seen in Rev 12:9-12, where "the great dragon . . . that ancient serpent, called the devil or Satan," is hurled

down to the earth." And the voice from heaven warns that "he is filled with fury because he knows that his time is short." The necessity to overcome him is enjoined, and the "blood of the Lamb" and the "word" of one's "testimony" are essential.

The Christian is admonished to be equipped so that he can distinguish false spirits and their manifestations from the true working of the Holy Spirit of the Living God. John in his epistle tells us: "Do not believe every spirit, but test the spirits to see whether they are from God--this is how you recognize the Spirit of God: Every Spirit that acknowledges that Jesus has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the Antichrist" (1 John 4:2, 3). "The whole world is under the control of the evil one" (1 John 5:19).<sup>1</sup>

Jude has an enlightening single reference to the fall of angels: "And the angels who did not keep their positions of authority, but abandoned their own home, these he kept in darkness, bound with everlasting chains for judgment on the Great Day" (Jude 6). Apparently all the angels were free to choose their allegiance to their Creator; some chose not to give that allegiance, and in effect abandoned their heavenly home. This reference in Jude could be complemented by the statement in Revelation where the red dragon is mentioned sweeping with his "tail" a third of the stars out of the sky and flinging them to the earth--and there was a war in heaven.

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<sup>1</sup>In this area of discerning doctrinal error, the formula is not as simple as it may sound because deceit and demonic influence are everywhere, even in professing Christendom where Christ is acknowledged to have "come in the flesh," and to have been "born of a virgin," along with other orthodox theology.

"Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven" (Rev 12:4,7). When the apocalyptic and poetic sections of Isaiah are taken into consideration with the foregoing, it seems probable enough that the angelic order of creation had a probationary period after its creation; some *fell* from this original estate and became evil spirits or demons, while others stayed true to their Creator and are still classified as the Lord's angels or messengers (Isa 14:12,15).

When Christ came to Bethlehem, born into the human race as our Savior and Great Intercessor, and lived among us as truly God and truly man, He came to take away from Satan, the Usurper, his reign in the hearts of men. Christ's miracles of healing and exorcism were direct confrontations with Satan and his evil spirits allied with him. The data in the book of Revelation seem to suggest a discernible increase in demonic activity associated with Christ's second coming as He ushers in the eternal heavenly kingdom, and hands everything over to the Father after He has crushed all opposition and sin (1 Cor 15:25-28). And although the book of Revelation is apocalyptic and has much figurative symbolism, this does not rule out what is depicted there as an increase in demonic activity in the closing events of this church age.

## Revelation

The first reference to demons comes in the ninth chapter. The scene occurs somewhere near the end of the age in the great tribulation period.

The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss. When he opened the Abyss, smoke rose from it like the smoke from the gigantic furnace. The sun and sky were darkened by the smoke from the Abyss. And out of the smoke locusts came down upon the earth and were given power like that of scorpions of the earth. They were told not to harm the grass of the earth or any plant or tree, but only those people who did not have the seal of God on their foreheads. They were not given power to kill them, but only to torture them for five months. . . . The locusts looked like horses prepared for battle. On their heads they wore something like crowns of gold, and their faces resembled human faces: Their hair was like woman's hair, and their teeth were like lion's teeth. They had breastplates like breastplates of iron, and the sound of their wings was like the thundering of many horses and chariots rushing into battle . . . . "They had as king over them the angel of the Abyss, whose name in Hebrew is Abbadon, and in Greek Apollyon (Rev. 9: 1-5; 7-9; 11).

This text is interpreted in many ways in attempts to explain the vision of John. The following is also plausible. Satan is the fallen star that is allowed to open the Abyss at the appointed time at the end to release the evil spirits held captive there for a final onslaught upon mankind. This horde of evil ones is let loose upon the Christ-rejecting residents of the earth to torment them for five months. They are led in their destructive work by an angel of the Abyss called Apollyon. Like all evil destruction, however, their bounds and limitations are clearly set by the Lord God's own hand, and evil spirits can only go as far as His sovereign will permits. Later in this same Scripture, the sad commentary on sinful man is that in spite of the devastation poured out upon them, they "did not stop worshipping demons" (Rev 9:20). All worship that is not directed to and pleasing to the Lord God is ultimately received by

demons, who appear to want this praise and adoration from humankind.

The "beasts" (Rev 11:7; 13:1 ;11:18) have been interpreted to be systems of evil, but nonetheless are headed by persons who are filled by evil spirit power, intelligence, and destructibility. The first beast, whom the second beast causes all inhabitants of the earth to worship, could possibly be that "man of lawlessness" spoken of by Paul (2 Thess 2:2), commonly called the "Antichrist" to whom Satan has given his authority (Rev 13:4). These are Satan's last attempts to mock and counterfeit the only true incarnate Son of God, the Lord Jesus Christ.

The sixth angel pours out the "bowls of God's wrath" upon the river Euphrates to prepare the way for the kings of the East. *Three evil spirits* that looked like frogs, came out of the mouth of the dragon, the beast, and the false prophet. "They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them to battle on the great day of God Almighty" (Rev 16:12-14). These evil spirits from the mouth of the dragon, beast, and prophet gather the kings of the earth together for Armageddon (Rev 16:16).

The mystery of iniquity described in the symbol of Babylon speaks of this being a "home for demons and a haunt for every evil spirit" (Rev 18:2). This false system of religion masquerades as the true thing, at the same time perverting and persecuting all that is true. She will be exposed and come to her ruin in the final showdown in this conflict of the ages. In the final references to Satan, the beast, and the false prophet, we see them cast into the



lake of "fire to be tormented day and night for ever and ever" (Rev 19:19, 20; 20:7-10). The rest of the followers of Satan, the beast, and the false prophet, including sorcerers and practitioners in the magic arts, are found outside the kingdom and also thrown into the lake of fire (Rev 21:8). The evil ones, along with their helpers, afflict God's people, the earth, and His kingdom no more for ever. Hallelujah!

All Evangelical biblical scholars would wish for a clearly defined revelation of the origin of evil, and the mystery of sin's working in man and in demons, but it simply is not clearly spelled out in the Bible. Maybe that is one reason why iniquity or sin is called a "mystery" (2 Thess 2:7).

A summary review of these observations arising from the foregoing biblical data on demonization and its effects upon human beings includes:

1. Dumbness (speech impairment) and deafness (Matt 9:33; Mark 9:18)
2. Convulsive activity, epileptic (Mark 1:26; 9:20; Luke 4:35)
3. Blindness (Matt 12:22)
4. Superhuman strength (Matt 8:28; Mark 5:4; Luke 8:29; Matt 17:15)
5. Suicidal and self-destructiveness (Mark 5:5, 13)
6. Societal isolation (Mark 5:5)
7. Anger and foaming at the mouth (Luke 9:39, 41)
8. Insanity (Matt 11:18; John 7:20; 8:48, 49, 52, 10:20, 21)
9. Uncontrollable crying and shrieking (Mark 5:5)
10. Bending of the body (Luke 13:11)

11. Nudity (Mark 5:15)
12. Violence (Matt 8:28)
13. Compliance to the expected norms in religious worship settings until confronted by Jesus (Mark 1:23-28)
14. Talking through the human voice box (Mark 1:24)
15. Can express information unknown to the person through whom it may speak (Mark 1:24; 3:10-12; 8:28)
16. Violent shaking and loud shrieking (Mark 1:16)
17. Expressive fear (Mark 5:7)
18. Multiple demons in one body (Mark 5:9)
19. Appears able to enter animals (Mark 5:13; Matt 8:32)
20. Diseases related to their activity in the body (Mark 1:32, 33, 34; Luke 13:11; and possibly; 2 Cor 12:7)
21. Clairvoyance (Acts 16:16)
22. Delivering spiritually true messages (Acts 16:16)
23. Organized in a hierarchy of power (Eph 1:20,21)
24. Motivate and "inspire" world systems and leaders (1 Cor 2:8; Col 2:15)
25. Seeking and accepting worship (1 Cor 10:20, 21; Rev 9:20)
26. Performing miraculous signs through a human (Rev 15:14; 16:12-14; 2 Thess 2:4)
27. Moving and inspiring national leaders to come to battle in the end days (Rev 15:13,14)

Most of the above are physical manifestations seen by the human eye. Demons, however, are spirits, hence incorporeal, and invisible to the human eye. Those who are not discerning or gifted

by the Holy Spirit do not and cannot detect their presence with other people.

The natural eye could not see the demons leave the Gadarene and go into the pigs. Bystanders could only see the effects of those demons upon the pigs. Demons can and do reinfest if the "home" is not properly tended. If a person does not really mean business in his consecration to the Lord, he can be re-infested (Matt 12:44).

Demons at certain times can control and infest against the desires or will of the person. In the above-cited Scriptures, there is no evidence that the persons demonized were especially bad or evil, or that they invited the evil spirits into their lives. In fact, the evidence would point out that if the evil spirits were not present, the persons may well have been more inclined to follow Christ than many self-righteous Pharisees. One could cite the man in the synagogue (Luke 4:33), the woman bent over as "a daughter of Abraham" exercising her faith for which Jesus commended her (Luke 13:10), the epileptic boy (Mark 9:20), and the Gadarene (Mark 5:8). In fact the need to have someone help to expel the demons supports the idea that the will of the demonized has been violated. One cannot exorcise demons from unwilling victims--at least not permanently.

### Believers and Demonization

First, we need to consider, in light of the foregoing biblical data above, the idea that believers cannot be hindered or affected by Satanic influences: The proponents of this view would assert that Satan and his fallen angels were defeated at Jesus' death and

resurrection. Therefore, all who resist him and live by faith in Christ have constant victory over Satan's schemes on them. There seems to be substantial scriptural support for such a view. Matt 6: 22, 23 states, "The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness." Although this does not speak directly to the point of evil spirits or Satanic affects upon a believer's life, it strongly suggests that light and darkness should not, if they could, dwell together. Proponents of this theory will also quote from Jas 3: 10, 12: "Out of the same mouth come praise and cursing, my brothers, this should not be. Can both fresh water and salt water flow from the same spring? My brothers, can a fig tree bear olives, or a grapevine bear figs?" One should note here that James is asserting what "*should not be*," not what "*cannot be*." Another argument is from the very nature of God being light and Satan being darkness. "God is light, and in him there is no darkness at all. If we claim to have fellowship with him yet walk in darkness, we lie and do not live by the truth" (I John 1: 5, 6). Therefore, one excludes the other, or so the proponents of this view contend. This text, however, clearly states that God is all light and that in *Him* there is no darkness at all. One cannot necessarily deduce from this that God's Holy Spirit will not dwell in a Christian who has some sin or darkness in his or her life. The Holy Spirit of God does encounter darkness in the mind and conscience of Christians, and He exposes it to the sensitive conscience of that Christian. Some of the same proponents of this view will at the

same time contend that the Christian lives with two natures: the new nature of Christ, and the old nature of sin, or the carnal nature. Although the Bible clearly states that the "old nature" is/was crucified with Christ (Rom 7, 8), yet the old nature will not give up, and rears its ugly head if one does not make sure the Holy Spirit reigns in all circumstances of life. If one holds to this experiential view of the struggle of the two natures, it seems to me that one could not rule out Satanic or demonic involvement in that old nature of evil.

Some stronger support is seen in the following scripture: "We know that anyone born of God does not continue to sin; the one who was born of God keeps him safe, and the evil one does not touch him" (John 5:18). This promise is profound in assuring a life of victory for the true believer. One might comment that if this is all-inclusive and automatic in every circumstance of one's life as a Christian, would one ever need to be admonished to resist the Devil or avoid the idols mentioned in that context? Another relevant text is Col 2:15: "and having disarmed the powers and authorities he [Christ] made a public spectacle of them triumphing over them by the cross." This speaks to the issue of the defeat of Satan and his fallen angels by the power of Christ. The very fact that he is operating in the world today cannot be denied in view of the need for his final overthrow and destruction at the time of Christ's second coming (2 Thess 2:8, Rev 20:10). It seems that one cannot use this text to support any theory of Satanic noninvolvement with the Christian today.

The Christian is promised overcoming grace, to be sure. "You, dear children, are from God and have overcome them ["them" in this context would mean false prophets] because the one who is in you is greater than the one who is in the world" (presumably Satan) (1 John:4:4). Overcoming grace or power is certainly promised here, but one can still ask whether or not this excludes any Satanic opposition, harassment, or other subtle onslaught of Satan upon the life of the believer. Another supporting scriptural text for this position is 2 Thess 3:3: "But the Lord is faithful, and He will strengthen and protect you from the evil one." Can the emphases here be upon the protection raised in support of the view that evil spirits cannot touch Christians, or is it better understood as a promise of the strength and protection from the evil one available while abiding in Christ?

The Apostle Paul makes a strong case for the possibility of Christians unwittingly opening themselves up to demonic involvement, and possible entrapment and infestation through their worldly associations. In the previously cited passage in 1 Cor 10:20, 21, the Apostle warns Christians not to participate in these pagan festivals, for in doing so they would be sitting at the table spread to demons. Apparently some believers, under social and family pressures, were ignorantly doing just that, offending their Lord and subjecting themselves to demonic bondages: The warning is stern and would be superfluous if the danger were not present. Ignorance of these facts did not excuse or exempt them from those dangers.

## The Biblical Witness Concerning Believers and Demonization

We now turn to the biblical witness of the possibility of demonic involvement in the lives of God's people. Most evangelicals will readily conclude that the Bible does witness to the presence of a personal Devil, or Satan, and evil spirits, and further that these entities did affect human beings physically, mentally, emotionally, and spiritually during the days of Jesus and the Apostles and among the Old Testament people of God. Although it could be reasoned that the Old Testament people of God are pre-Christian and are not valid subjects for this observation, we must look at the Old Testament documents for what they can contribute to our understanding of the Gospels and other accounts elsewhere in the New Testament.

### Balaam

Balaam, for example, that intriguing prophet from Babylonia (Num 22-24), seems to illustrate the possibility of demonization. One could insist that Balaam was never a servant of the true God of Israel. It does seem, however, that on occasions he could be employed by the God of Israel to speak Jehovah's message. That Balaam was a renegade clairvoyant and soothsayer no biblical scholar denies. However, the text asserts that he was energized by the true Spirit of God on certain occasions. "The Spirit of the Lord came upon him and he prophesied the truth the Lord revealed" (Num 24:2). As confusing as the story of Balaam may be with its strange mixture of occultism and the true message of Jehovah, it raises the possibility of an individual being an instrument of both the kingdom of darkness and the kingdom of light. The sacred record reveals that

Balaam made at least an attempt to serve the Living God, seeking the Lord's advice regarding what he should do about the request of Balak (Num 22:7,10). Jehovah spoke to him directly as a prophet (Num 22:12) and he went with the men God directed him to follow (Num 22:30). God met with him and put a message in his mouth--presumably some of the recorded oracles (Num 23:4). Balaam also attempted to speak what the Lord told him to speak: "Must I not speak what the Lord puts in my mouth?" (Num 23:12). In spite of all this involvement with God, Balaam was a son of wickedness, occultism, and divination (detestable to the Lord), and is associated with the kingdom of Darkness. The case of Balaam may also open the window of understanding for us relative to the power and validity of blessings and curses. This point is considered later.

### King Saul

King Saul is the clearest example of demonization in the Old Testament. It cannot be reasonably or biblically refuted that Saul was a believer, for the record clearly states that "the Spirit of the Lord will come upon you in power, and you will prophesy with them; and you will be changed into a different person" (1 Sam 10:1): "As Saul turned to leave Samuel, God changed Saul's heart, and all the signs were fulfilled that day" (i.e., the Spirit of God came upon him in power, and he joined in their prophesying) (1 Sam 10:6, 9, 10). Though Saul had a promising beginning as king, he lapsed into severe disobedience, and was invaded with an "evil spirit from the Lord" on certain occasions (1 Sam 16:14, 18:10, 19:9). Possibly the most startling truths regarding Saul's invasion by an evil spirit, producing



the symptoms of mental and emotional sickness, may well have been diagnosed today as schizophrenia or MPD. Further, it should be noted that even before and after these bouts with the evil spirit, Saul occasionally would have the Spirit of God come upon him to prophesy (1 Sam 19:23, 24).

#### Judas Iscariot

The theological debate over the status of Judas Iscariot focuses on whether or not he ever could have been classified as a true believer. Jesus called him to be a disciple, and he was sent out with the other disciples with the "authority to drive out evil spirits and to cure every kind of disease and sickness" (Matt 10:1). Although the Gospel writers are quick to point out that Judas was a traitor, this must not be construed to mean that he was considered such before the fact, because he was appointed the trustworthy job of being treasurer of the apostolic band. He undoubtedly participated in the miracles and exorcisms which the disciples were empowered to perform. Whether or not he was sincere cannot be proven or disproved, but the Scripture records "that Judas by transgression fell" (Acts 1:25). Peter later testified that Judas was "one of our number and shared in this ministry" (Acts 1:17). On the night of betrayal, "Satan entered into Judas" (Luke 22:8). Somehow, in keeping with God's eternal plan, Satan put the idea into Judas's heart and found a receptive vessel to use for his diabolical purposes all within the sovereign plan of God.

### Crippled woman

The crippled woman, who had been bent over with an infirmity for eighteen years, is probably illustrative of demonic invasion of a believer. Our Lord describes her as a "daughter of Abraham, whom Satan has kept bound for eighteen long years" (Luke 13:16). The expression "crippled by a spirit" or having a spirit of illness is strong affirmation of this theory. It seems that the expression "a daughter of Abraham" is more than an ethnic expression of natural descent from Abraham, but rather to suggest one who stands by faith as a daughter of Abraham.

### Another spirit

The apostle Paul warned the Corinthians and the Galatians about the possibility of receiving "another Jesus," or "another gospel. " He writes:

"But I am afraid that just as Eve was deceived by the serpents cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ. For if someone comes to you (even an angel from heaven) and preaches a Jesus other than the Jesus we preached, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted, let him be eternally condemned" (2 Cor 11:3, 4; cf. Gal 1:8).<sup>1</sup>

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<sup>1</sup>The receiving of a different spirit may not only be interpreted as receiving another philosophy or idea, but as an actual spirit. The assumption of course is that any other spirit than the Holy Spirit of God would be a counterfeit, hence an evil spirit or demon. This possibility has been observed in our counseling experience in cases where seemingly sincere seekers for truth were led to believe that the spiritual gifts they were receiving were from the true Lord, when in fact, after being tested and confronted, they proved to be counterfeit spirits by their own admission.

The final biblical example to be cited in this section on illustrations of possible demonic invasion in the lives of believers is the case of the Apostle Paul's celebrated "thorn in the flesh." Paul's personal testimony is that "there was given to me a thorn in the flesh, a messenger of Satan to torment [buffet] me." He further says the Lord's purpose for this was "to keep me from becoming conceited because of these surpassing great revelations." Three times he pleaded with the Lord to "take it away," but the Lord's reply kept coming back, "my grace is sufficient for you, for my power is made perfect in weakness" (2 Cor 12:7-9). There are theological, traditional, and historical problems associated with the interpretations of this personal glimpse into the struggles of Paul, the apostle, the "*supersaint*." The most popular traditional interpretation of this thorn is that it was a physical malady, such as epilepsy, or bad eyesight, or that Satan employed this malady to harass Paul, and the Lord allowed it in order to keep Paul humble. One can sincerely ask if this is what the text really says? It simply states that "it" was a "messenger of Satan," an *angelos Satans*. It is possible to understand *angelos* as an angel of Satan, hence an evil spirit or a demon. Could it be that the Lord allowed Satan to send one of his messengers to torment Paul? The text does not rule this out, and it is best to leave the text say what it says, and not extrapolate more than it says, such as bad eyesight or epilepsy. The theological bias that precludes a demonic invasion in the life of a super saint is just that--a bias.

These examples above may not conclusively document that evil spirits or demons can invade the temple of the Holy Spirit, the true

believer, but it is equally valid to say that these scriptural examples do not rule out that possibility, and may even suggest such a possibility. In all the cases cited, there appears to be emotional, physical, and spiritual trauma of varying degrees that seems to support the main thesis of this research. The presence of the evil one would not necessarily mean control or even ownership, but some form of demonization.

### General Conclusions

Evil spirits were all created by God as angels (John 1:1; Gen 1:1). Since God is not the author of evil, one must conclude that the evil spirits, demons, and Satan himself, came into being by His creative power as pure and holy spirits. Sin entered into the world by Satan, and other spirits joined him in that rebellion against the Holy God (Isa 14:12; Ezek 28:12; Luke 10:18; Gen 3:14; Rev 4:7).

The main activity of these evil ones seems to be carried out in total opposition to Christ and His church. They appear to harass, hinder, and obstruct the work of God where they can, right down to the end of time as illustrated in the book of Revelation. Jesus Christ confronted them vigorously in His ministry on earth, and cast them out of people whom they were possessing and hindering. It appears clearly that He saw this as a vital part of His mission to free the captive people for His Kingdom. The Gospel records are replete with verifications of this ministry.

On the cross of Calvary, and subsequently through the resurrection, ascension, and intercessory ministry at the throne of God, Christ has guaranteed the complete defeat of Satan and his

fallen angels (Eph 3:10; Col 2:15). I cannot logically agree with exegetes who maintain that Calvary and the resurrection meant the immediate end to Satan's reign on this earth, and thus an end to his power and harassment against God's people. The ongoing battle suggested by the Ephesian epistle and the book of Revelation seems clearly to support the idea of Satan's continuing harassment of God's people. The believer, however, has been given Christ's authority over the evil ones! As Christ sent His disciples out with His authority to perform miracles and cast out demons, so He continues to send us with these same commands (Mark 16:16; Matt 28; Acts 1:8; Rev 12:11).

Although we are not specifically told how evil spirits are to be confronted and expelled from the lives of those so infected, we do notice several actions taken by those who confronted them in biblical times. The common components in all references seem to be verbal commands to the evil spirit directly to relinquish and leave the body of the victims (Matt 8:16). In some circumstances, a touch by Jesus in the ears, and on the tongue was necessary (Mark 9:35). Rebukes in the form of verbal commands to the evil spirit causes the evil spirit to cease its destructive actions or talk (Matt 17:18; Mark 9:25). Authority directly from Christ is essential in order for a disciple to be able to cast the evil spirits out (Matt 10:1). A valid faith in Christ and His authority over the powers of darkness must be present in the lives of His disciples in order to be effective against Satan's kingdom (Mark 9:19). Jesus chided His disciples for their lack of faith at times when they proved to be impotent against the evil spirits (Matt 17:20, 21). Great faith brought results in the

case of the Canaanite woman whose daughter was demon possessed (Matt 15:28). Sometimes special prayer is necessary, as in the case of the epileptic boy (Mark 9:29). It is possible for the religious to mistake the power of the Holy Spirit for the power of demons or visa versa (Matt 12:24; Luke 11:20). Trying to engage the power of Jesus' name without true access to that authority can be a fatal mistake, as illustrated in the case of the sons of Sceva (Acts 19:13). The Bible states that there will be some workers who will stand before Christ on the Judgment day, who profess even to have cast out demons but who have never received Him as Lord of their lives. That is a work of iniquity (Matt 7:22). After our Lord's ascension, the disciples saw the "finger of God" (Matt 12:24) at work against the powers of darkness in other ways as well. Peter's shadow seemed to evoke that power against evil spirits (Acts 5:15). Sweat bands and aprons which had touched Paul were sent to people who were demonized, and they were delivered (Acts 19:11). This was designated as "extraordinary miracles" done by the power of God. We are further told to resist the devil (1 Pet 5:9), which suggests some form of vigorous confrontation. We are to be equipped with the full armor of God (Eph 6:10-18). Nowhere do the scriptural accounts suggest a passive ignoring of evil spirits as some Christians may suggest today.

No clear set formula for dealing with demonization is given in the Scriptures. Like the general instructions Jesus gave to His disciples regarding building His church, He promised that the Holy Spirit would lead them into all truth (John 14:26). This should therefore include His leading for the present-day deliverance

ministry in setting people free from Satanic bondages and hindrances.

### Survey of Modern Literature on Occultism and Demonization

Dr. Kurt Koch's writings on the occult,<sup>1</sup> including how to recognize its bondages, and how to relate to medical and psychological findings, are among the best in this field. Koch has a great deal of scientific knowledge in the disciplines of medicine, psychiatry, psychology, and parapsychology. Added to this is pastoral experience and theological training. Psychic and somatic illnesses are on the increase in our society today, and medical explanations alone fall short of finding satisfactory answers and cures. Koch has presented a persuasive and well-documented thesis to prove the need for a spiritual approach beyond the empirical dimensions of medical science. He sees the whole field of the occult as man's attempt to break through the barriers of the unknown and what has been forbidden by the Lord God. He calls the spiritism involved in the occult a "false transcendence," but warns against a premature conclusion of demonic involvement until all medical possibilities are checked out. He is accurate in pointing out that the occult is very seductive, coercive, and deceitful, and accomplishes its aims the under the guise of pious words and deceptive ceremonies that veil the terrible price exacted from its victims. Dr. Koch is very helpful in his attempt to clarify the psychiatrists' views of psychic phenomena and the practical biblical understanding

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<sup>1</sup>Kurt E. Koch, Christian Counseling and Occultism (Grand Rapids, MI: Kregel Publications, 1965).

of the kingdom of darkness. His final section of practical approaches in diagnosing and giving guidance to people subjected to occult bondage is insightful and helpful to this study. Another work of Koch's<sup>1</sup> contains summaries concerning occult activities to which people attach themselves in order to get healing and power. Case after case, he tells of his experiences in more than 120 countries where he has met occult bondages and demon possession. After a brief discussion on spiritism and occultism, Dr. Koch proceeds to give case illustrations of various forms of bondage he has witnessed or heard about. The accounts are succinctly recorded but sketchy concerning (1) occult subjection, (2) mediumistic healing (beyond the realm of medical explanations), (3) demon possession, and the question of the possibility that genuine Christians can be possessed or demonized, (4) the meaning of medicine and the Scriptures and (5) the role of suffering. All are illustrated with examples he had witnessed or had been told about. He relates his understanding relative to counseling and deliverance, stressing the victory in Jesus Christ, and only through Christ, the place of confession of sin, the prayer of renunciation, the place of prayer support and the prayer group, protection by the blood of Christ, commanding in the name of Jesus, the possibility of re-possession, and the need for a completely surrendered life. All the illustrations are brief, and one gets the impression that not much is known about the follow-up in these cases.

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<sup>1</sup>Kurt E. Koch, Occult Bondage and Deliverance (Grand Rapids, MI: Kregel Publications, 1971).



Part II of the book is written by Dr. Alfred Lechler, a Swiss author and friend of Dr. Koch. Dr. Lechler is a psychiatrist. The insights are noteworthy as he distinguishes between such things as schizophrenia and the demonic, epilepsy and demonic possession, mental depression and the demonic, and so forth. It is a good caution, and should be a starting point for Christian counselors seeking to help people to wholeness. While not as comprehensive as Christian Counseling and the Occult, Lechler's section of the book is designed more for the newcomer or layman in this subject.

Between Christ and Satan is a clear and concise view of the occult world in the areas of fortune-telling, magic in all forms, spiritism, magic healing today, and a section explaining some occult literature.<sup>1</sup> Dr. Koch is a recognized pioneer in the field of identifying, exposing, and relating the biblical, psychological, and social consequences of Satan's great counterfeiting of God's almighty power. The book concludes with genuine cases of healing and deliverance from these bondages. It is written so that the layman can avoid the occult trap, and is concise enough (less than 200 pages) to be a pocket reference for those who deal with these problems.

Again, one cannot help but be impressed by credentials of the writer along with his vast experience with the forms of Satanic bondage he has encountered over the nearly half century of study and confrontation. However, the "how to" of releasing people in this

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<sup>1</sup>Kurt E. Koch, Between Christ and Satan (Grand Rapids, MI: Kregel Publications, 1971).

bondage often centers only on people repenting of their sins, and accepting Jesus Christ as personal Savior, which is certainly the most important aspect of deliverance. However, his works lack the information needed to help the pastoral long-term care of those who have been delivered, and for Christians who are not yet free in Christ.

In Demon Possession,<sup>1</sup> Dr. John Warwick Montgomery brings together as editor the materials and position papers presented at the University of Notre Dame in 1975 on the "Theological, Psychological, Medical Symposium on the Phenomena Labeled as 'Demonic.'" These are twenty-four articles from disciplines including the medical, psychological, theological, and missionary anthropology. The value of this edited compilation appears to be primarily in the historical background of demonology in various cultures and times: In light of the newer more gross revelations of Satanism today, the articles seem rather subdued. Article 20, "Demonology Today,"<sup>2</sup> attempts to relate what is going on in research centers around the globe relative to this emerging phenomena of the extra-sensory which defies scientific empirical study.

William Alexander's work, Demonic Possession in the New

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<sup>1</sup>John Warwick Montgomery, Demon Possession (Minneapolis, MN: Bethany Fellowship, 1973).

<sup>2</sup>Roger C. Palms, "Demonology Today," Decision, Minneapolis, MN.

Testament,<sup>1</sup> is a scholarly piece of work first published at the turn of the century, long before the modern deluge of Satanic havoc in our society. The attempt to understand and clarify the biblical data, and the historical records concerning demonology even among ancient peoples outside the Christian faith, are thorough and commendable for that time. Though medical research has long since shed more light on this human malaise, the research contributes to the proper understanding of demon possession or infestation in light of the biblical record. After tracing the historical continuance of demon possession in the post-apostolic age, he includes in his appendices numerous helpful articles on Greek, Jewish, and pagan understanding of demons.

From the conservative evangelical background at Moody Bible Institute, where he has been chairman of the theology department and a professor of theology, C. Fred Dickason<sup>2</sup> has addressed the perplexing problem of demonization in the community of faith. He convincingly refutes the popular belief among evangelicals that demonization is a problem only among the unredeemed. He presents biblical data that supports the clear warnings that we are not fighting a battle with flesh and blood, but a spiritual kingdom of darkness which is at war with the saints. He asks the Christian

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<sup>1</sup>William M. Alexander, Demonic Possession in the New Testament (Edinburgh: T. & T. Clark, 1980).

<sup>2</sup>C. Fred Dickason, Possession and the Christian: A New Perspective (Chicago: IL: Moody Press, 1987).

community to reconsider the evidence of hundreds of accounts of tormented believers who are genuinely converted, who tell of strange bondages surfacing in their lives. He stresses the necessity of good and knowledgeable pastoral follow-up and care in the process of deliverance. Mr. Dickason comes to conclusions relating to some spiritual gifts (especially tongues) not being valid today. His conviction seems to have been reinforced by the lying spirits he confronted in these cases.

Mark Bubeck, in The Adversary<sup>1</sup> and the sequel Overcoming the Adversary,<sup>2</sup> presents a sound biblical perspective relating to the war raging between God's eternal kingdom and Satan's opposition, and the Christian being in the center of that conflict. Christians become vulnerable, unless they learn to break Satan's bondage by the power given in Christ Jesus. Resources include the Christian's authority and position in Christ through prayer, knowledge of the Word of God, knowing how the enemy works, renunciation of Satan's holds, and honesty about one's sins and a willingness to forsake them. He emphasizes the necessity of appropriating the full armor of God (Eph 6) and prayer.

Mark Bubeck's most recent book, The Satanic Revival,<sup>3</sup> is an updated, broadened approach to this subject of Satan's adversarial

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<sup>1</sup>Mark J. Bubeck, The Adversary (Chicago, IL: Moody Press, 1975).

<sup>2</sup>Mark J. Bubeck, Overcoming The Adversary (Chicago, IL: Moody Press, 1984).

<sup>3</sup>Mark I. Bubeck, The Satanic Revival (San Bernadino, CA: Here's Life Publishers, 1991).

work in the world. The burden of this work is to urge true biblical revival and the application of the power of the Gospel to defeat Satan's work. Society cannot hope to turn aside the Satanic explosion by carnal or human power. This calls for a new assessment of the need for spiritual warfare and revival to be properly understood today in Christian circles. This is a mature approach to the subject, emphasizing spiritual renewal.

Don Basham in Deliver Us From Evil<sup>1</sup> relates the struggles of a pastor who attempts to take seriously the fourth ministry which Christ commanded His disciples to carry out: expelling demonic powers from the lives of the afflicted. The book deals with his struggles to find answers to these needs when it seems he had no one and no precedents to which he could turn for instruction. Then, as he recounts his pilgrimage into the uncharted area of deliverance, he speaks of mistakes and growth in his understanding.

Scott Peck in People of the Lie<sup>2</sup> indicates that his purpose for writing was to lead us to a state of dissatisfaction with our current state of complacency and ignorance of the subject of evil. He laments that although the concept of evil existed in religious thought through the millennia of time, it has been avoided in the main in the psychology sciences. In fact, these two disciplines have been considered immiscible in each other's evaluations of the human dilemma. He goes on to say that there are evil people in society, and

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<sup>1</sup>Don Basham, Deliver Us from Evil (Washington Dept., CT: Chosen Books, 1972).

<sup>2</sup>M. Scott Peck, M.D., People of the Lie: The Hope for Healing Human Evil (New York: Simon & Schuster, 1983).

included in the group are doctors, preachers, and other church members. Although Dr. Peck seems to project an incomplete picture of evil, he does attempt to confront the snobbery that exists between psychology, medicine, and religion and calls for some cooperative understandings.

Several authors have attempted to expose the occult invasion of our society. Cumbey, Hidden Dangers of the Rainbow;<sup>1</sup> Groothius, Unmasking the New Age;<sup>2</sup> Kilpatrick, The Emperor's New Clothes: The Naked Truth About the New Psychology;<sup>3</sup> Hunt, The Cult Explosion;<sup>4</sup> Martin, The Kingdom of the Occult<sup>5</sup>; and Wilson, Occult Shock and Psychic Forces,<sup>6</sup> are all enlightening attempts to take off the rose-tinted glasses from people who are innocently and ignorantly duped to accept this all-pervasive occult infiltration into our schools, colleges, medical and counseling professions, the arts

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<sup>1</sup>Constance E. Cumbey, Hidden Dangers of the Rainbow (Shreveport, LA: Huntington House, 1983).

<sup>2</sup>Douglas R. Groothius, Unmasking the New Age (Downers Grove, IL: Intervarsity Press, 1986).

<sup>3</sup>William Kirk Kilpatrick, The Emperor's New Clothes: The Naked Truth about the New Psychology (Westchester, IL: Crossway Books, 1985).

<sup>4</sup>Dave Hunt, The Cult Explosion (Eugene, OR: Harvest House Publishing, 1978).

<sup>5</sup>Walter R. Martin, The Kingdom of the Occult (Santa Ana, CA: Vision House, 1974).

<sup>6</sup>Clifford Wilson and John Weldon, Occult Shock and Psychic Forces (San Diego, CA: Master, 1980).

and music, and even the Christian church. These authors point out Satan's attempts to reclothe in modern acceptable terms the old pagan mysticism, Hinduism, and other occult beliefs and practices that antedate civilization, having destroyed many such societies from within.

William Ness, in his little booklet Transference of Spirits,<sup>1</sup> tries to shed some light on the transferring of spirits (good and bad) which the author considers is going on in society as well as in the church. Some of the many examples of this principle at work include: a rebellious youth affecting the temperaments of other good youth around him; the seduction of an innocent into immorality by a licentious person and the reversal of those roles; rebellion in a small group spreading to other groups within the congregation; and examples in Scripture such as the Israelites at Kadesh-Barnea, and the rebellion of Korah. The book is not especially helpful except in this area of transference, and the caution concerning the laying on of hands. If the power of Christ is not present, or if those doing this are not really spiritually clear of spirits themselves, he cautions them not to deal with demon-possessed people. The author seems to be resistant to the preponderance of evidence in Christian circles and that which is put forth by Kurt Koch, Dickason and others, regarding the possibility of a Christian being inhabited by an evil spirit.

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<sup>1</sup>Alexander William Ness, Transference of Spirits (Pefferlaw, ON: Agapare Publication, n.d.).

Ernest Rockstad<sup>1</sup> was engaged in pioneer and practical work among the demonized for many years before it became a popular theme. His pamphlets, booklets, and tape series were published privately by him in the 70s and 80s and are the result of his "hands on" experiences with the people of his parish, and later in a wider geographic area as the problems of the demonic began to emerge in the last thirty years. His controversial employment of the transfer method is what has distinguished him as a pastoral counselor.

A compendium of information on the occult sciences, personalities, psychic science, magic, demonology, spiritism, mysticism and metaphysics, edited by Lewis Spence, is An Encyclopedia of Occultism.<sup>2</sup> The book was originally published in 1920, and a 1960 reprint is nearly verbatim except for occasional corrections. The writings evidence a great deal of sympathy for the occult (by the author's own admission) and thus it tends to be biased and is certainly not written from a Christian's point of view. It is included in this bibliography as a primary reference to the bizarre world of the occult which dates back to antiquity.

David Augsburger, an Anabaptist evangelical counselor and author surveys the shift in paradigm in Western culture, contrasting

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<sup>1</sup>Ernest B. Rockstad, Demon Activity and the Christian and Enlightening Studies in Spiritual Warfare (Andover, KS: Faith and Life Publications, 1985). Tapes and other unpublished articles also available.

<sup>2</sup>Lewis Spence, An Encyclopedia of Occultism ( New York: University Books, 1960).



it with other cultures, ancient and present, in Pastoral Counseling Across Cultures.<sup>1</sup> He believes in the presence of the supernatural world of spirits and their relation to mental disorders. He traces the approaches to mental disturbances and the healing arts seen in primitive cultures and follows with the conclusions, applications, and differences seen in each, relative to this complicated subject of the demonic. He highlights these cultural views and points out the peculiar bondages among those peoples and suggests some possible answers in light of the biblical data. Although enlightening from a cultural perspective, it seems to be outdated relative to recent findings in psychiatry in the West concerning spirit possession and MPD.

Augsberger's explanations of the demonic and the demented states as seen in the Bible are not satisfactory. He seems to be trying hard to re clothe his views of demonic entities clearly mentioned in the Bible with accepted societal structures that seem more accommodating to the non-biblical scholar rather than the biblical. The value of his research on societal views of sickness and the demonic may be valuable for the counselor in an inter-cultural setting.

David Hunt and T.A. McMahon, in The Seduction of Christianity,<sup>2</sup> sound the alarm on questionable practices in the professing evangelical church of today. With deep conviction, they take upon

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<sup>1</sup>David W. Augsburger, Pastoral Counseling Across Cultures (Philadelphia: Westminster John Knox Press, 1986).

<sup>2</sup>David Hunt and R. A. McMahon, The Seduction of Christianity (Eugene, OR: Harvest House Publishing, 1985).

themselves the task of naming names and verifying claims regarding many of the old occult, sorcery, and subtle seductions of Satan that have crept into the organized church in this age.

With success and positive thinking, magic healings, prosperity promises, the church is buying Satan's clever counterfeits. The examples are too numerous to cite here, but they include: Robert Schuller<sup>1</sup>, the most visible of the present-day possibility thinkers; Paul Yonggi Cho's<sup>2</sup> visualization in prayer; and Christian success motivators employing the blatant occult mind power techniques of Napoleon Hill<sup>3</sup> who said, "Anything the human mind can believe, the human mind can achieve." Hill claimed he received his information from the "ascended masters." Faith becomes a magic power of the

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<sup>1</sup>Robert Schuller says, "Now, believe and you will achieve." Idem, Tough Times Never Last, But Tough People Do (Bantam Books, 1984), 161. More disturbing still is his statement in Living Positively One Day at a Time, (Westwood, NJ: Revell, 1981), 201: "Jesus knew his worth, his success fed his self-esteem. . . . He suffered the cross to sanctify his self-esteem, and he bore the cross to sanctify your self-esteem. And the cross will sanctify the ego trip."

<sup>2</sup>Paul Yonggi Cho, The Fourth Dimension (Plainfield, NJ: Logos Books, 1979), 83, says: "Through visualization and dreaming you can incubate your future and hatch the results"--a blatant distortion of true biblical faith, employing faith as a force to get results from God. This fits the subtle form of religious sorcery that I have observed.

<sup>3</sup>Napoleon Hill, Grow Rich with Peace of Mind (Ballantine Books, 1967), 158-160, states, "Now and again I have had evidence that unseen friends hover about me. . . . The school has Masters who can disembodied themselves and travel instantly to any place they choose. . . . Now I know that one of these Masters had come across thousands of miles, through the night into my study."

mind and man becomes a little god or a christ (Tilton, Copeland).<sup>1</sup> The ancient pagan philosophies of Buddhism, Hinduism, and mysticism are being re clothed in a modern acceptable dress under names like "force," "universal mind," "positive thinking," "possibility thinking," the "magic of believing," and "faith in yourself." Even a respected Episcopal priest, Jungian psychologist, and theologian, Dr. Mortan Kelsey<sup>2</sup> persuades the church to believe this seductive reasoning of witchcraft and sorcery.

David Hunt has done a necessary piece of research on these seductions of Christianity and he should be given careful consideration. He calls for a serious evaluation in light of the biblical warning of a falling away in the end days.

William Backus in Telling the Truth to Troubled People<sup>3</sup> has written a poignant pocket manual for Christian counselors, and demonstrates a good knowledge of counseling concerns and problems.

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<sup>1</sup>Kenneth Copeland, The Force of Love, tape BCC-56, speaking of the concept of Christians being partakers of the divine nature of Christ interprets this to mean: "Well now, you don't have a human, do you? No you are one. You don't have a God in you. You are one."

<sup>2</sup>Mortan T. Kelsey, The Christian and the Supernatural (Augsburg Press, 1976) 113-123. "There is nothing intrinsically evil about . . . psi or its use . . . Psi experiences themselves are not something from beyond. . . . When people have deep and abiding experiences of God, ESP experiences often occur. Clairvoyance, telepathy, precognition, psychokinesis, and healing have been observed in and around the lines of many religious leaders and nearly all Christian Saints. . . . This is the kind of psi (psychic power) Jesus himself had."

<sup>3</sup>William Backus, Telling the Truth to Troubled People (Minneapolis, MN: Bethany House Publishers, 1985).

As a Christian psychologist and clergyman, he seems to be keenly aware of the needs in the parish setting. This work is included in the bibliography because he demonstrates some awareness of demonic invasion relating to certain maladies as in the treatment of anger<sup>1</sup> and some symptoms of schizophrenia.<sup>2</sup> He does not appear to be well informed on the subject of demonic involvement in these dysfunctional symptoms, but he gives a valid caution that if one is not experienced and trained in this area of deliverance, one should be sure to seek help from the experienced professional.

Ralph Woodrow has written an enlightening book called Babylon Mystery Religion,<sup>3</sup> in which he traces the origins of pagan Babylonian influences and practices adapted by the Christian church. Even the goddess mother and child adoration practice can be traced back to Babylon and Nimrod. The obelisks, temples, and towers all have their origins in the mystery religions of Egypt and Babylon. The Roman Church did have the dubious practice of accommodating pagan festivals, holy days, places and objects, and sanctifying them for Christian usage.

Jessie Penn-Lewis and Evan Roberts (the Welsh revivalist)

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<sup>1</sup>Ibid., 164.

<sup>2</sup>Backus, 212: "Schizophrenic counselees may easily have demonic spirits infecting their lives: For that reason, deliverance or exorcism may be worthwhile. A true schizophrenic will be a schizophrenic still."

<sup>3</sup>Ralph Woodrow, Babylon Mystery Religion (Riverside, CA: Woodrow Evangelistic Association, 1981).

have collaborated in writing a classic in understanding the demonic influences and bondages in unbelievers and Christians alike. This book, War on the Saints<sup>1</sup> (unabridged), was first written on demonization, the original in the nineteenth century. It was not widely distributed, and because of the references to the possibility of Christians being susceptible, the edition was abridged and those references cut out to make it more acceptable. In 1973, it was republished in its original form.

The book displays remarkable insights and case illustrations of demonization and sets forth clear biblical instruction as to how one should go about breaking Satan's bondages in the lives of people. It alerts us to a war that is engaged against the saints, and endeavors to arouse the people of God for action against Satan's wiles: This book is a good source for those in a deliverance ministry.

Lauren Stratford tells of her nightmarish life of physical, emotional and sexual abuse at the hands of Satanists in her autobiographical story called Satan's Underground.<sup>2</sup> She decided to and make public her horror story in order to encourage others to do the same for their own healing and release. The torture techniques and controlling factors were skillfully applied to keep her locked in secrecy and despair. Her mother, of all people, sanctioned the abuse, selling her out to be repeatedly abused by men for money. Lauren

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<sup>1</sup>Jessie Penn-Lewis and Evan Roberts, War on the Saints (New York: Thomas E. Lowe, 1981).

<sup>2</sup>Lauren Stratford, Satan's Underground (Eugene, OR: Harvest House Publishers, 1988).

was, unknown to her then, being groomed for Satanic rituals of sexual perversion and torture. She always knew she was a believer for she had given her heart to Christ at Sunday School. She resisted the Satanists' claim that she now belonged to Satan. Coerced to marry a high priest of the cult, she was also forced to participate in baby sacrifices. Her attempts to get someone to listen to her story in earlier years were always silenced. Lauren found that leading citizens were involved in the Satanic abuse, and she could not get even her pastor to listen and believe. She finally broke free from the control group, but not without some fear and threats of reprisals.

An insightful book written recently about the multiple personality problem of our day comes from the pen of Dr. James G. Friesen entitled Uncovering the Mystery of MPD.<sup>1</sup> Written out of a deep conviction that the problems of MPD sufferers were not just psychological and physical, but also spiritual, the author was forced into this fuller understanding in the rigors of his counseling practice where he needed answers that medical science was not providing. This seems to be a familiar scenario experienced by others in the professional counseling field. He discusses Satanic Ritual Abuse (SRA), the mention of which is most unsettling to some professional counselors and psychiatrists. He testifies to a new interest and acceptance of this modern-day rediscovery of this

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<sup>1</sup>James B. Friesen, Uncovering the Mystery of MPD (San Bernadino, CA: Here's Life Publishers, 1991). I have observed this loss of time problem in demonized cases as well, when certain blocks of time (even years) cannot be recalled until deliverance comes.

phenomenon. Central to his own findings is that alter personality problems seem to come about after extreme emotional and spiritual ritualistic abuse, most of it Satanically instigated. The trauma experienced by the victims is exacerbated because their stories relating such bizarre abuse are not believed by their therapists or their families. This, Friesen emphasizes, causes them much additional suffering. One is impressed with the balance of sound psychological sense along with the spiritual sensitivity in diagnosing and treating MPD which Friesen suggests. He considers amnesia, that loss-of-time accountability, which the main personality suffers in this malady, an important sign revealing the presence of MPD or the lack of it. Alter switches are also significant clues in MPD detection.

In chapter 3, the author gives comprehensive accounts of Satanic ritual abuse (SRA) that he and others have discovered throughout the country. The accounts of child abuse in forms of perverted sex, animal and human sacrifices with forced participation by little children, and pregnancies initiated and ending in sacrificial rituals are so inhuman that it is even difficult to believe that such perversion could be invented by a human mind except it be under Satanic control. SRA is so widespread, and independently reported by the press, counselors, therapists and social workers that denial of this scourge in our society cannot reasonably be entertained. Friesen then moves on to discuss the process of diagnosing MPD, and how alter personalities are formed as defense coping mechanisms against extreme trauma, modeling another personality, new life situations, and Satanic cult abuse. He

sternly warns against calling "true alters" evil spirits or demons, which he considers a serious injustice to these people. One needs to heed his caution, but one wonders how many therapists and psychiatrists have made exactly the opposite mistake that has had irreparable and eternal damage to their patients.

The author's emphasis on spiritual intervention, with exorcism and spiritual warfare in the healing process, is a healthy balance that is noticeably lacking in most psychiatric care.

An example of the increasing awareness of demonic involvement within the Christian Church in recent years is the emergence of Christian counselors willing to be controversial and to write about what they are confronting in their counseling experiences. Dr. Edward F. Murphy has recently published his personal observations in a volume called The Handbook for Spiritual Warfare.<sup>1</sup> He struggles to refute the common misunderstandings relative to evil spirit involvement among Christians, and with a somewhat extensive and wordy compilation, begins with the cosmic struggle of Satan against the Lord's people since the days of Adam and Eve in the Garden of Eden. Like many Christian ministers and missionaries early in their careers, he lacked valid training on the subject of spiritual warfare, and failed to come to grip with the

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<sup>1</sup>Edward F. Murphy is a missionary statesman and associate professor of Bible and missions at San Jose Christian College. He approaches the subject from personal experience with strong biblical faith. He speaks out about a deep concern and conviction that the idea of spiritual warfare needs to be rediscovered in the Christian Church.



reality of demonic invasion (other than remotely in the mission field) until it was reluctantly forced upon him in the demonization of his own daughter Carolyn. Then the shock of his blindness and unpreparedness to deal with the problem typified an all too common scenario experienced by many of us who have been trained as ministers and Christian counselors. He cautions that his work is still in progress, and testifies that he writes out of pain in his attempts to see demonized persons freed. He expresses his consternation at the reluctance of Church leaders to admit to the needs.

The two common recurring laments one reads in all of these attempts to set forth a theology of demonization are the resistance encountered among Evangelical church leaders and the frustration all authors felt because they had not perceived what was really going on in the spiritual realms earlier in their own ministries. Each writer testifies to a dramatic shift in his worldview to understand now the interaction of the spirit world with the physical, and seriously to question the two-tiered Western view of reality. There is a need to revise the status quo in theology pertaining to the spirit in order to reach a society that increasingly is suffering from Satanic ritual abuse, the occult, and New Age involvements. He calls for a new awareness of a dualism that is biblical: there is an evil kingdom of Satan at war with the Lord's kingdom of righteousness, and we as Christians are in a war, a spiritual war.

Murphy then traces the cosmic problem of evil from the fall of Satan and the rebellion in heaven beginning in the Old Testament and cites every relevant example throughout the book of Revelation when

spiritual dualism will be destroyed forever in the Lord's eternal kingdom. This discussion of the biblical examples consumes about 400 pages of his book. It appears to be about the most comprehensive treatment of this subject in print.

Dr. Murphy's observation concerning spiritual warfare and power encounter is noteworthy because not many authors make that distinction.<sup>1</sup> He explains:

While we cannot have a power encounter without the broader context of spiritual warfare, we can have spiritual warfare without power encounters. . . . Power encounter is unidimensional. Spiritual warfare is multidimensional warfare with the flesh, the world, and evil supernaturalism. Thus power encounter can really only exist by very definition in the context of warfare with evil supernaturalism.<sup>2</sup>

He wisely discerns that supernatural power as a basis for spiritual authority can flow from several sources and in several directions, from God Himself or from no god (evil spirit or Satan), from God's angels or from a no god's angels (demons), or it can flow through God's people or evil servants of Satan. At times it can flow directly through God's angels and the Lord's servants one and the same time.<sup>3</sup> The author bares his soul while relating the events surrounding his own emotional and mental breakdown under the chapter entitled "Counseling With Wisdom."<sup>4</sup> He cautions against

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<sup>1</sup>Ibid. 341. "Spiritual warfare and power encounter are not synonymous."

<sup>2</sup>Ibid.

<sup>3</sup>Murphy, 343.

<sup>4</sup>Ibid., 491.

hasty conclusions relative to the demonized and especially to take into account the possibility of mental illnesses that may not be only demonic in cause and symptom, but biological or medical as well.

Murphy, referring to Ernest Rockstad (an early pioneer in Christian circles dealing with the demonic by way of the transfer method), agrees with his assessment relative to personality splits, now called alters in psychiatrist circles.<sup>1</sup>

In the closing chapter, Murphy places a much needed emphasis upon taking care of personal sin, humbling one's self before the Lord, resisting the Devil, and drawing near to God--the good advice given by the Epistle of James as a road to personal victory in spiritual warfare. Some helpful, practical admonitions are given in the appendices in the form of daily affirmations of one's faith, examples of warfare prayers, requirements for deliverance, and staying free from demonization. The bibliography is short, but the endnotes/footnotes are very extensive and helpful.

Ken Olson, in Exorcism: Fact or Fiction,<sup>2</sup> echoes the familiar refrain heard from many modern-day therapists and Christian counselors as he states:

I have been working on the cutting edge of psychology of evil since 1982. But nothing in my psychological or theological training prepared me for this far country. In fact in many ways I had to unlearn a great deal in both areas before I could

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<sup>1</sup>Although I try to keep an open mind to this phenomenon, I have never seen an alter which was not a demonic entity when really pressed by the power of the gospel.

<sup>2</sup>Dr. Ken Olson, Exorcism: Fact or Fiction (Nashville, TN: Thomas Nelson, 1992).

be effective.<sup>1</sup>

After recounting his first exorcism, Olson proceeds to lament the Western, scientific worldview of reality and then sets forth a biblical view of Satan and his continuing opposition to the Lord's cause.

In the fourth chapter, on the subtle forms of entrapment the unsuspecting fall into, he includes the occultish Dungeons and Dragons, the horoscope, fortune-telling, the ouija board, seances to supposedly contact the departed, psychic healing, and other New Age doctrines such as holistic health and yoga meditations for relaxation in health clubs.

Sound and practical chapters on witchcraft and Satanism trace the development to the present.

The section on SRA is alarming, but it is in keeping with the findings of other researchers and therapists who testify to this shocking epidemic in our enlightened society. Dr. Olson's story of Lou Ann, who was molested at age four and illustrates the symptoms arising out of that abuse, is an example of how involved and complicated expelling demons can really be.

In The Tales of a Shaman's Apprentice, Dr. Mark Plotkin,<sup>2</sup> an ethnobotanist who is a graduate of Harvard, has done extensive research on healing plants among the Indian tribes of Amazonia, including Northern Brazil, Guyana, Suriname, and Venezuela. Working

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<sup>1</sup>ibid., xv.

<sup>2</sup>Mark Plotkin, The Tales of a Shaman's Apprentice (New York: Viking Press, 1993), 206.

with the local witch doctors or shamans, he recorded data and collected samples of the native healing plants.

Plotkin was profoundly influenced by his Harvard mentor, Professor Schultes, also an ethnobotanist who had earlier done pioneering work among some of these primitive tribes. According to the author, Aldous Huxley and drug guru Timothy Leary were also influenced by Professor Schultes and his findings among these native witch doctors.

Plotkin evidences an extensive knowledge of the rain forests of Amazonia and strongly presents his case for the urgent preservation of the rain forests, the plants they harbor, and the primitive cures and healing folklore of these peoples. He does so with nothing less than an evangelical fervor. He believes that the plants of the rain forests hold the secrets for the cures for cancer, AIDS, and other diseases. He had generated sufficient interest among his colleagues to establish a new pharmaceutical company called Shaman's Pharmaceuticals in San Carlos, California, to research and manufacture drugs from these plants of the rain forests.

The title of his book is derived from his experience with the shamans of the tribes with whom he did his research. The folklore about the healing properties, intricately interwoven with the healing magic and spiritism of these peoples, is primarily in oral form and Plotkin's goal is to record this data for future generations.

There are some disturbing elements for the Christian in this otherwise fascinating book. The author makes some rather sharp attacks upon the missionary activities among these primitive tribes.

Although he does not deny that some missionary activities were helpful in their attempts to reduce native languages to writing and otherwise assist educationally, he attacks and scoffs at attempts to replace long-held belief systems of these indigenous peoples: Says Plotkin:

The missionaries were the bad guys. They would move in and forever change the Indian's way of life, all in the name of Christianity. They would wipe out the Indian's native religion, destroy their culture, and extinguish the harmonious balance in which these peoples lived with the surrounding ecosystem.<sup>1</sup>

As a Christian, one could be sympathetic with Plotkin's concern for the preservation of the rain forests, but his empathy with the spiritism, witchcraft, and occult practices of these Indian tribes must be rejected. Plotkin's defense of the shaman's way of healing as well as his belief system is unmistakably very strong:

When Columbus landed in the Bahamas five hundred years ago, shamans were busy practicing their sacred creed in bark long houses on what is now Wall Street; in grass huts in what is now Hollywood, and in the buffalo skin teepees on what is now Capital Hill.<sup>2</sup>

He goes on to lament having to travel to remote areas of the world to find medicine men still practicing their witchcraft, and wondering how long these practices could continue.

A significant observation for this study is that, by Plotkin's own admission, in practice the plant cures he witnessed (some on his own body), could not be separated from the spiritism rituals

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., 207.

and belief systems of the shamans. In other words, an integral part of the healing process depended upon evoking the favor of the ancestral spirits in religious rituals and ceremonies along with the plant potent. Says Plotkin:

Adherents of shamanism believe that the forces of the physical world and the spirit world exist in equilibrium. The shaman, a combination healer priest, is at home in both worlds and is responsible for maintaining the balance between the two.<sup>1</sup>

This combination becomes unacceptable for the Christian.

### Other Literature

The limited scope of this study does not permit an exhaustive perusal of the psychiatric journals or books, but a representative sampling on MPD and possible spirit possession is included here. Dr. Ralph Allison in Minds In Many Pieces<sup>2</sup> gives an honest psychiatric view of the MPD problem. He tells of his pilgrimage in attempting to understand the complexities of the human mind and being in the light of modern medical knowledge or lack of it. Of special interest to this study is chapter 8 titled, "Possession and the Spirit World," where he chronicles his confrontation with alter personalities that appeared from outside the person's own self-being. While dealing with these many interesting phenomena, the doctor observed these spirits invading the client and thus carrying out some forms of

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<sup>1</sup>ibid., 203.

<sup>2</sup>Ralph Allison, M.D., and Ted Schwarz, Minds in Many Pieces: The Making of a Very Special Doctor.

involvement with the person in devious love and sexual roles. Dr. Allison's conclusion at that time was that these spirits indeed were foreign entities invading that patient, and he attempted expulsions by some form of exorcism. In sharing this information he found that other psychiatrists were discovering the same foreign spirits or alters, and did not know what to do with them. He suffered considerable frustrations with his findings and severe pressure upon his career as a psychiatrist when his fellow peers refused to refer their patients to him. What Dr. Allison experienced among his colleagues is similar to the closed attitudes of many Christians.

Adam Crabtree has written a monumental work in Multiple Man: Explorations in Possession and Multiple Personality.<sup>1</sup> Psychiatry has only in recent decades been willing to admit the reality of multiple personalities being other than some form of play-acting or extreme hysteria. Although MPD is probably the most baffling enigma in psychiatry, the new atmosphere of honest admission among some regarding the possibility of these alter personalities being alien entities from outside the person may open the door to some startling discoveries regarding the idea of "possession." Dr. Crabtree calls for that openness in this well-written and documented work. He differentiates between psychic fragmentation of the personality from within called a multiple personality (alter) and the mind taken over from without, called possession.

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<sup>1</sup>Adam Crabtree, Multiple Man: Exploration in Possession and Multiple Personality (New York: Praeger Scientific Studies, 1985).



The treatise is in four main parts and deals in the main with the nature of human multiplicity, first tracing the "sciences" of the mind from Mesmer in the nineteenth century, to a further development of "animal magnetism"<sup>1</sup> to the terminology of hypnotism with its revelations from the deeper recesses of the mind or self. He then traces the subject of "possession" from ancient times to present-day cases. In his second section, he considers the possession experience as a voluntary experience (when the individual willingly submits to an invading spirit) and as an involuntary possession (when the intruding entity forces itself into the individual where sometimes a violent struggle ensues). He arbitrarily distinguishes between personal and non-personal, human and non-human entities, and even group minds as possessing entities. In other words, he suggests that group entities inhabit human beings. Especially interesting in this section is his account of the rise of spiritualism and its rapid spread in the nineteenth century in America.<sup>2</sup> Crabtree's theological training as a Benedictine monk and a Catholic priest comes through in his understanding of God-possession and the gift of the Holy Spirit to possess the lives of believers. Though not really biblical, he states

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<sup>1</sup>ibid., 2. Crabtree considers Franz Mesmer a (1734-1815) a true pioneer in opening up studies relative to the mind mysteries which he called animal magnetism. Mesmer is viewed by Christians as occultist and a medical charlatan.

<sup>2</sup>ibid., 67. "Especially in America . . . the mesmeric practice prospered."

that in today's understanding "evil spirits" in general can include "discarnate human beings."<sup>1</sup>

In the third part of the book (his own casebook), Crabtree honestly relates his struggle to move beyond his own psychiatric framework of thinking to accept what his patients were saying regarding foreign entities invading their beings, many being other human discarnate spirits, some presently living and others from generations back.<sup>2</sup> His discussion of possible reincarnation of the self-spirit one can explain, as a Christian, in terms of familiar evil spirits or demons. The author is also intrigued by Dr. Allison's concept of the ISH (Inner Self Helper) as a healthy personality which is ready to help the healing process.

In part 4, Dr. Crabtree attempts to summarize his findings seeing complete "self-possession" as the desired state for fullness in life. However, the biblical view is that fullness of life, or eternal life, centers in one being in Christ, possessed if you will, by the Holy Spirit of God. This is a well-written document and can be valuable in the final chapter on applications of these case studies:

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<sup>1</sup>ibid., 93. Crabtree seems to make the mistake that many have done who have not been thoroughly biblical in referring to spirit entities being other than biblical evil spirits or demons. It is my firm conviction gathered from experience and the biblical data that discarnate human spirits do not roam about at will inhabiting other beings.

<sup>2</sup>ibid., 197. The case of the "bear" spirit passing down the generational line from generations back is noteworthy, since I have discovered ancestral spirits (evil spirits or demons) passing down family lines: The entity having been part of worship ceremonies and sacrifices for centuries is also noteworthy.

Dr. G. Braun, editor of Symposium on Multiple Personality,<sup>1</sup>

edits reports from sixteen medical writers covering subjects in MPD and child abuse, psycho-physiological differences among alternate personalities within this disorder, electrodermal responses of patients with MPD, what constitutes borderline personality in relation to multiple personality, multiple personality as posttraumatic, multiple personality in childhood, spontaneous self-hypnosis in MPD, the etiology of MPD, including the supernatural; and the physiological, psychological, and the sociological categories. This work is an informative source on the subject of MPD and was of value for this study in points of reference.

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<sup>1</sup>Bennett G. Braun, M.D., guest editor, Symposium of Multiple Personality, The Psychiatric Clinics of North America, Vol. 07, #1, (Philadelphia: W. B. Sanders Co., March, 1984).

## CHAPTER 3

### SELECTED CASE STUDIES

#### Case 1

##### Background History

This case has to do with a nine-year-old boy who came to me for therapy. The names and places are changed to protect the privacy in this case since circumstances surrounding it involved criminal abuse, State prosecution, and prison terms.<sup>1</sup>

James was ritualistically abused at a local day-care center by one man and at least two females. This occurred from the ages of about three through seven years, at which time the abuse was discovered. This was a "respectable" day-care center where professional people sent their children. Before the school was shut down and prosecution initiated, it was estimated that nearly four

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<sup>1</sup>All professional counselors are documented at the end of each case.

The following professionals were involved in the diagnostic and counseling process; (1) Riverwood Mental Health Clinic, Niles Michigan; Josephine Kisaw, James Leslie, William Schnell, and Lou Ann Todd; (2) Children's Psychiatric Hospital, Ann Arbor, Michigan; John Beck M.D; (3) The University of Michigan, Ann Arbor, Michigan; Dr. John Beck; (4) The Donald M. Whaley Children's Center, Flint, Michigan; Dr. James H. Goodwin, Charles Hughes, Barry Miller, M.D., Psychiatrist in charge of medication.

hundred children may have seen or been a part of this systematic, ritualistic abuse. From the records I kept, interviews with the parents and James, and the 150-plus pages of state and county records of James's counseling and medical history of treatment, I have reconstructed here in abbreviated form what really happened to him. As much as possible, I have summarized the actual assessments or evaluations and reports of the social workers, therapists and psychiatrists who dealt with James over that two-year period of time before he came to my attention.

James was three when he was first left at the day-care center. It appears that in the fullest sense of the word, the owners of the day-care center, his wife, and female helpers were practicing witches, sorcerers, and Satanists. They vehemently denied this in court, but there was too much evidence to the contrary. James had a sister who joined him at the day-care facility sometime later, and he witnessed her abuse as well.

The list of abuses James suffered were as follows. He was burned with Bic lighters in the palm of his hands, and yet he said he could not see the burn afterwards. Needles were stuck in his upper right thigh (purpose unknown), mom and dad dolls were used as the children were forced to puncture them with needles, as in voodoo. He saw the women dressing up as witches and the man as a devil and they would dance around the caldron, which James said looked like a big black "stew pot." Parts of animals were in the pot, and other things that he could not identify. The children were given a drink from a large cup and he did not know what it tasted like except "terrible." One of the attendants told James that Jesus was a "joke."

The man told James that babies not only drank from bottles, but from a woman's breast, and since the owner's wife had given birth to two children during this time, the man made James and others suck from his wife's breast and said that this was from the devil. James was forced to dress up as a girl for purposes unknown to James. One day James said he saw a very pale woman come to the day care and leave a little baby. It looked like a newborn to him, and he maintains the baby disappeared in the "stew pot" that day, and he never saw it again or the woman who handed it over to the man. James maintained that the "man" was always giving money to some women whom he called "hookers" along with some men "hookers" and told of the day-care owner urinating and defecating on them. He asserted that they used urine and feces on the children also. He told of pictures being taken in the nude (for the parents they were told), and the three women staff members taking those pictures were nude themselves. James talked of having to put his penis into one of the women and also his little sister. James maintained he witnessed a baby being hung and otherwise tortured to death. They were forced to eat raw fish and hamburger. During nap times, one of the women would perform oral sex on them "so that they would rest better," he was told.

James talked about going away with the man into the woods and the man would rub poison ivy or something on his penis. His mother did later remember that James often had a rash in his genital area. They played or enacted cemetery games with burials, for purposes not clear to James. He also spoke of threats to the children not to reveal any of these weird happenings to their

parents. They were threatened with things such as, "There are dead people and animals buried under your homes, and they could hear everything you say and they will report back to the day-care director and you will be punished." One day after I had started therapy with James, he became terribly frightened when he saw a reddish marble on my office floor. When asked why he was startled, he said that the day-care owner's eyes would have a red shine to them when he became agitated or angry.

The parents institutionalized their son because he became threatening at home with such activities as deliberately urinating in the middle of the carpet, and threatening, at times, for no apparent reason to "burn the house down" as he roamed around in the middle of the night.

Another form of emotional abuse was perpetrated on the children by the ritualistic killing of pets they kept at the day-care center, and forcing the children to drink blood. He remembers a pet rabbit and a chick being cruelly killed by decapitation, and the children were forced to take part in these killings. He sometimes threatened to jump out of the family car while it was going sixty miles an hour. James often wet the bed at night.

This list of ritualistic abuse is not exhaustive.

### The Evaluation and Treatment Process

James, his younger sister and the parents were the ones who "blew the whistle" on the day-care director, and a cruel set of circumstances began to unfold, even ostracization from neighbors and other parents who could not believe that such a nice day-care

center and the good upstanding citizens who ran it could be guilty of such dastardly deeds! Petitions were circulated in the support of the care-center leaders and signed by many parents. The abuser was a church attendee, a scout leader, and few could believe this was actually happening until they began to question their own children who independently confirmed the stories.

The counselor's evaluations and other social worker reports eventually led to James being institutionalized in three separate state facilities over the next three years. The social workers and, later, psychiatric evaluations included reports from the diagnostic and research department at the local psychiatric facility, where James was taken for occupational and recreational therapy four times a week and music therapy two times a week for forty-five minutes each time. Psychological and other testing was conducted during his stay. The occupational functional evaluation testing was first done with the Piers-Harris children's self-concept scale and it indicated that James was "above average" in self-concept. He tested as having a very low frustration tolerance and relatively poor gross motor skills. However, when it came to the Developmental Test of Visual Perception Skills, James scored as a twelve-year-old on visual discrimination and visual-spatial relations, which may give some indication why James was picked by the day-care people to be trained as a "wizard." Other school testing and evaluations indicated that he was above the nintieth percentile in reading, written language, and knowledge. He had, however, behavioral problems with his peers and preferred to relate to adults.



The testing in the school and local clinic continued for nearly two years, and five different therapists or social workers attempted to understand James's problem (according to his parents), and he appeared to be getting worse in conduct and self-esteem. At this time the parents proceeded to have him tested at the Michigan State University Psychiatric Hospital, at Ann Arbor, which specialized in childhood behavioral problems. This institution was recognized as one of the best in the nation. It was suggested by some that James be considered for drug therapy with competent psychiatrists. In the initial evaluation sheets, the interviewer's records showed that the parents were somewhat "hostile" toward his former therapists because James was getting worse instead of better. The case interviewer's report notes that the parents became increasingly isolated from their own support systems because of the ongoing legal complications and police investigations in the abuse problems of the day-care center.

According to this University Hospital initial interview, the parents expressed extreme frustration and sometimes hostility at the lack of success of the therapy thus far, and insisted that James had significant symptomatic behavior related to the traumas at the day-care center. Further, the previous therapists seemingly could not get him to talk about the abuse. He would pass it off by denial and sometimes hostility toward suggestions and probing by these therapists. The parents projected an attitude of disappointment and dashed expectations that some help had not been effective. Said the official report: "I think it reflects to some degree a need on the part of the parents to have a better understanding of the reality of the

very long-term and ongoing nature of the problem and difficulties that their children will have to face." The children's Psychiatric Hospital first diagnosis read as follows:

Post-traumatic stress syndrome, major depression disorder, over anxious disorder, R/O psychotic thought process. These symptoms are related to prolonged and extreme sexual, emotional, and physical abuse he suffered while attending the Small World Day Care center in Niles, Michigan. He seemed pre-occupied with death and asked if children could be buried (apparently alive) in cemeteries. He also plaintively had begged his parents to "tell them at school I can't take naps.

By this time the state police investigation of the day-care center was well underway, and additional details of the abuse are recorded below. "The students witnessed sexual intercourse between the owner and his wife, witnessed and participated in sexual intercourse including oral and anal sex with the teachers" and were penetrated anally (for girls vaginally) with fingers, sticks, and phalluses. Warm water enemas were given to the children and the children were defecated and urinated upon. Some were made to eat the feces.

In order to ensure secrecy, the teachers used very sophisticated and effective propaganda and torture techniques: Small animals were decapitated in front of the children, and they were forced to drink the blood. (These were pet animals at times.) The children were 'buried' in plastic bags. Knives were held against the boys testicles and they were threatened with castration. The children were warned that either they or their families would be brutally dismembered if they ever told. James was forced to "hump" his teachers.<sup>1</sup>

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<sup>1</sup>According to his mother.

## Developmental History

James appeared normal as a baby. He was breast-fed, and very healthy. He developed normally through the stages of early childhood until the abuse took place at the day-care center. His mother had experienced sexual abuse as a youngster also.

## Laboratory Studies and Test Results

The blood studies were normal including a non-reactive UDRL. A dexamethasone suppression also showed "normal." While institutionalized, James was kept drug-free at first, but later received Aprazolam 0.5 P.O. b.i.d. This was subsequently increased to 3 mg each day. During this time, an ophthalmologic exam was obtained which was completely normal. The report continues, "Discontinued the Xanax after a taper and began Imipramine . . . and James displayed a consistent improvement in mood, relations with peers, and ability to function academically. When he would go home on passes and be with family, he returned to his previous behavior." The parents were afraid that he might harm one of the other siblings or kill himself. The reports keep noticing that James at times displayed "an almost pseudo mature manner." He aggravated his peers at the medical facility by his grandiose claims and mannerisms. He appeared to invite abuse from others. The psychiatrist witnessed his masochistic behavior in games the children played, where James would take the position of the evil person and "crush his opponents without any remorse." He also expressed fear that the day-care owner would break out of prison and get him and his sister for telling.

The Children's Psychiatric Hospital, after several months of institutionalization for James, released him to a children's center in another city nearby. The parents were afraid to have him come home and receive the necessary psychiatric care nearer to them. He was on the drugs Imipramine and Desipramine when dismissed from the psychiatric hospital.

The new facility, a children's center,<sup>1</sup> did the customary battery of tests over again before his admission there. James at this time was nearly eight years old and had been in treatment for one and a half years. He was referred because of the "need for intensive residential treatment." The parents' opinion and evaluation was somewhat contrary to the official medical reports, stating that they were seeing James's condition as worsening with more drastic swings into "fantasy land" and suicidal comments.

After lengthy interviews and testing of James again (and he appeared to be tired of repeating it all), the recommendations were a projected stay of eighteen months minimum for residential treatment at the center with intense therapy two or three times a week. He was enrolled in a residential private school because the public-school setting would only be self-defeating in trying to solve his behavioral problems. Because of the distance involved, and the fearful mannerisms displayed by James, he was visited by parents at the institution now more often than in home visits. They usually

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<sup>1</sup>The Donald M. Whaley Children's Center, Flint, MI.

visited him once a week. The medication added was Tofranil, an anti-depressant, which the psychiatrist at the new facility had some difficulty in adjusting to proper blood serum levels.

During the first three months, the therapist expressed some frustration with the mother, who he described as being "critical and demanding, and helpless and dependent upon the hospital to find the answers to her son's problems." He noted that James expressed more frustration and anger toward his parents and family with the passing of time. In the extended "treatment objectives," the following goals were noted:

Improve self-esteem and sense of competency; James's depression and self-hatred will decrease; (James will continue taking Impramine). James will decrease the periods of time he becomes pre-occupied with the past; James will not blame himself for the abuse he received; James will forgive himself for his participation in his sister's molestation; James will decrease his fear of adults; James will begin to look at how he can tell the 'good' guys from the 'bad.'"<sup>1</sup>

The final summary statement on James from the Children's Hospital was that he was on the medication Tofranil and after a combined total of three-plus years in various forms of therapy and council, the parents became increasingly concerned that their child was not getting over his trauma. The parents indicated that long-term treatment was suggested. They had confidential statements from the therapists that James may never function normally in society without this continuous care. The next recommended move was to place James in some foster home arrangement for continuing

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<sup>1</sup>Donald M. Whaley, Children's Center, Flint, MI.

therapy and council. The therapists were never pleased that James could not talk about his abuse and put it behind him. At Christmas time in the fourth year of his treatment, his parents heard about my ministry in the areas of Satanic abuse, and contacted us.

### The Counseling Process With Me

After prayer and consultation with the parents and their pastor, the parents decided not to take James back to the psychiatric hospital after Christmas and met with our prayer group regarding this matter. Arrangements were made to have the first meeting with James and his parents at their pastor's home. Present were the pastor and his wife, three friends of the family who knew James and had been praying for him, and our counseling prayer team of about six others and myself. James was now nine years old, and my first glimpse of him was through the stair railing. Our counseling team was in the lower part of the split level at the pastor's home. It was a strange glimpse indeed as he looked straight at me, and I said "Hello" to him. I asked him at a later time what he was thinking as he peered at me that way. He said, "A voice said inside, 'Don't have anything to do with him. You can't trust him.'" I knew something was stirring inside him when I first looked at the boy.

Our entire group had been in prayer and conversation concerning our strategy with James for about an hour before he was brought to the pastor's house by a close friend of the family. We took a brief time to get acquainted with James, assured him that we all cared for him, wanted to have him get well, and be home with

his family. The parents had tried to interpret for James the meanings and happenings in Satanic abuse, and what they understood went on at the day-care center. I also tried to assure him that Jesus Christ our Lord loves little children and that He has the power to make Satan leave him alone, bring healing into his life, and take away the "scary things" that bothered him. After this reassurance we prayed and renounced the bad affects on James's life and commanded that Satan give these over to the Lord for cleansing and release. There was an immediate stirring in the evil kingdom, and those with special discernment sensed it. Soon an evil spirit appeared through one of our intercessors. I commanded it to obey the Lord Jesus Christ, and do what He commands it to do while here in our presence. The confrontation nearly always goes in this form whenever the evil ones are brought to attention.

Researcher: "I command you by the authority of Jesus Christ to acknowledge him as the Son of God, confess that He has defeated you, and you are discovered in this case."

ES: (Angrily looking at James who by this time was snuggling close to his mother.) It started to threaten him, etc. I proceeded to warn it to obey and identify itself, because the Holy Spirit did not bring it to the front to have control. Finally the evil spirit confessed: "Jesus is the Son of God, and on the cross Christ had defeated me." The encounter proceeded as follows:

- R: "What is your name? I command you in the name of the Lord, identify yourself (always in an authoritative voice).
- ES: "I am the spirit of witchcraft, who helped Ralph, the owner of the day care." (He was angry at the parents and James for exposing him.) The spirit glared at them.
- R: "I command you to obey the Holy Spirit, and release everything He tells you to.
- ES: (Growling, fuming and fussing through the intercessor.) "Okay, Okay, I'll release, and admit my defeat. I take back all the effects and affects upon James, and release my effects and affects upon James, and release my part. But I'm not all there is,<sup>1</sup>" he said, vehemently.
- R: "We know that. You just do everything you are commanded by the Holy Spirit to do."
- ES: "I have, and my part is complete." He groaned and complained about being caught. "How do you do that?" (meaning, how did he get caught this way). "Who brought me here? Why am I so powerless to get away or harm you?"
- R: "The Holy Spirit is in charge here. Now, will all that you have said stand as true on the judgment day?"

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<sup>1</sup>See fuller discussion in the appendix B, especially the summarization.



ES: "Yes, it will--I want to go and get out of here."

R: "In the name of Jesus Christ, the Son the God, I command you to go to the place where the Holy Spirit tells you to go. Where is the Holy Spirit telling you to go?"

ES: "To the abyss--the angels are here to escort me there."

R: "Then we send you--Go, everything go to the abyss --everything clear out." (There is coughing and the evil spirit with some of its helpers take leave through the intercessor's throat and mouth with strong coughing.)

The intercessor is now clear and lucid, and expresses her assurances to James--that it was not she who was glaring at him, and speaking in that manner. We then took a few minutes to talk to James about what had been happening here. Knowing that more work needed to be done, we continued to pray that the abuses James had received in the day care would be resolved and healed. The next evil spirit to manifest itself had to do with Ralph (owner of the day care).

R: "We command you to obedience to the Lord Jesus Christ. You cannot be violent while here in our presence. Confess that Jesus Christ is the Son of God, and do exactly what His Holy Spirit tells you to do."

ES: After some glaring at James and angry outbursts, he finally confessed, "Jesus Christ is the Son of God (pause) I hate him."

R: You had better confess properly, and stop your fits of anger" (I sternly commanded.)

ES: "Jesus Christ is the Son of God, and He has defeated us,

and I will do what He says, and obey His servants as led by the Holy Spirit."

R: "What is your name?"

ES: "I'm Ralph."

R: "Ralph, you're not trying to tell us that you are the owner of the day care? We know better."

ES: "No, I go by Ralph too. I'm the boss when I'm there, and in control. Ralph enjoys my power."

R: "You say only what the Holy Spirit permits you to say, and you release your effects, curses, and ceremonies done against this boy."

ES: "I used Ralph and the girls to get at James in order to destroy him. We wanted him to be ours and be a high priest and wizard for our kingdom. We were coming along fine until (pause) they (gesturing towards James and his mother) told on us. That was never supposed to happen. Something went wrong. What are you doing to us (looking at the researcher)? We heard about you, and tried to keep them away from you. Something went wrong. Somebody prayed. (The church had prayed, and the parents had in recent months accepted Christ as Savior and Lord.) I have to release all my claims on James. He really doesn't belong to us."

We then instructed James to ask the Lord to forgive him for his part in these ceremonies, which in his childlike way he did. The evil spirit was sent away, but he could not be sent to the abyss

because he had "access" and "grounds" with Ralph, so he was sent where the Lord wanted him to go.

Other evil spirits were confronted with the power of God in a similar fashion for the next couple of hours. James was taken out of the room at specific intervals to avoid undue trauma, and he seemed not to be frightened most of the time. One could see however, that certain memories of abuse were relived by James. We then anointed James with oil for healing, and asked the Lord to make him well emotionally, physically and spiritually. Some of the other spirits involved were "sorcery," "ceremonies," "rituals," and "abuse" (sexual and physical). They confirmed what had been going on at the day care and that the leaders were "respectable practicing witches and sorcerers."

Some questions from the pastor and his people were answered and then the evening closed with prayer. There was much hope and rejoicing that James was on his way to being healed.

Our deliverance group met a few more times like this, and then I began to hold private sessions with James and his parents and his young five-year-old sister who had also been abused. The theory was that James needed to talk about this, and learn how to pray against this strange onslaught upon his young personhood. I taught him simple prayers to say to Jesus when he heard these voices or felt like doing something wrong or harmful. A sample was "I rebuke you, Satan, or evil spirit in the name of Jesus Christ. Depart from me," and then to ask for the Lord's angels to surround him.

From the records, I know I met eight times over the next two and a half months. One or both parents were present as I talked to

James, and soon he was very comfortable talking and praying with me alone, while his parents were in an adjoining room. We talked about the power of prayer, the love of God, and about the events at the day care. We constantly asked the Lord to take all the "scary stuff away" and to make James happy again.

A miracle was taking place before our eyes, and the parental assessments were as follows: "James began to change for the better that very first night at the pastor's home. We took him off the medicine he had been prescribed." I never advise people to stop medication. James was not wetting the bed anymore. According to his parents, he was getting along better at home with the family. At times there were seeming lapses into old behavioral problems like defiance of his mother, some moodiness, but his mother knew how to pray about this now, and how to take authority in Christ too. Thanking me in later months, the parents said, "We have our son back now." They thanked us profusely, and we praised the Lord together that He is still the great physician and the Lord of His church.

This family lived in a neighboring town and attended an evangelical church there. We made contact by phone a few times after those initial three months. Our ways gradually parted, and all the nurturing and caring for James was left in the hands of his pastor and parents. James is now fourteen years old, and a freshman in high school. His mother confesses to being absent from home too many days because of time spent with the new business that she and her husband established. She told me that James is showing some signs of "bad" conduct. This may underscore the need for continued care beyond the very brief period that I was in close contact with

them. The need for pastoral care and follow-up of those so traumatized by Satanic abuse is underscored in this case. It appears that James's support group was primarily at home, which became increasingly busy because of job conditions. The church support system appears to have been only temporary, thinking that because he improved, they could carry on as usual.

### Summary Analysis, Applications, and Relationship to the Thesis

From personal observation with James, it seems reasonable to believe that his spiritual, emotional, and physical trauma was directly related to Satanic ritual abuse suffered at the day-care center. In spite of the abuse at the day-care center, James was never diagnosed to have MPD by any of the psychiatrists who examined him. I personally never detected any alters either, although we observed and dealt with several demon personalities:

James improved dramatically in his emotional and mental responses after the demonic influences were eliminated from his life. He was able to sleep better and he ceased threatening to burn down the house. In the fall of that year, he was enrolled again in the public-school system and his grades increased substantially. He had never been involved much in "rough and tumble" sports prior to this time, but now wanted to play football.

The case of James would tend to support my hypothesis that Satan can affect the emotional, physical, and spiritual health of individuals. Further, when demons are dealt with on this level, good health in these areas seems to be restored.

## Case 2

Background History<sup>1</sup>

Ben is a married man in his mid-forties. He is a well-educated professional type, a former junior college professor, and now the head of a company sales department which demands that he travel extensively around the country. Ben has been divorced, and is now married to a clinical nurse specialist. This marriage was in shambles when the case came to my attention, and the couple was separated, with Ben living in another city. Divorce proceedings were considered by his wife, Pam, but had not been initiated as yet due to various reasons, one being that Pam was still hoping against hope that Ben could be changed. Ben loved the life of the "Jet Set," lived above his means in a fantasy world of romance, and was in financial as well as spiritual decline.

Ben had given his heart to Christ as a ninth grader. As a senior in high school he felt a "loud deafening" call to some form of ministry in the church, and applied for credentials at the district meeting of his denomination. It never did go well because Ben sensed that in strange ways he was hindered from fulfilling his calling.

Pam was in touch with many medical professionals, and was trying to find some answers to Ben's bizarre behavior from them. Pam was visibly shaken and distraught when she finally called me

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<sup>1</sup>References: Kathy Mow, Center for Human Growth, 812 Baldwin, Elkhart, Indiana; Marsha Namanye, a nurse specialist, Elkhart, Indiana.

for an appointment in March 1988. She had decided to try my ministry after she had thoroughly investigated my counseling. In desperation she had decided to go to someone who demonstrated a knowledge of spiritual warfare, but could not find satisfaction in her own parish leadership. Even though her formal high church background gave her considerable reasons to have reservations about such proceedings, she grasped at the only remaining hope she could see. From that day onward, she began attending our newly established church and came into a vital relationship with Jesus Christ as her personal Savior. Pam was soon to become a good friend of my wife, and this friendship developed over the subsequent months as Pam leaned heavily upon my wife in those days of crisis.

Pam persuaded a somewhat reluctant husband to come and meet with me about their need. He consented to do so, and one strong incentive was to get back into his home again. However, the vibes he was sending out were confusing. His story is recorded now in his own words.

Where does anyone ever begin a story such as this? Or how does something like this begin? When does all of this start? Where are the roots?

It is probably best to begin with the recollections that I have from the past. As a child I remember, as most children do of being afraid of the dark. But this was more than just a fear, it was real in my mind. The creatures, the visions, the voices and the night terrors were all real. As a child it was not the normal night terrors, but it was more in terms of realities, like other beings in the room. It was not like a reaction of listening to scary radio stories and dreaming about them. The dreams were like real; there was for example like the end of the world scenario. There was an unusual sense of others being around, that I was watched in an eerie sense of the word. These

"manifestations" continued until they just seemed to pass. I thought they were gone . . . but I was wrong.

Once again they showed up when least expected. The timing seemed to be perfect--just as he gave himself to the Lord. It was Christmas time when he was in the ninth grade. The local church had a Christmas dance and an evening worship service. During the service, there was an altar call. Ben's life was touched and changed forever. He felt Christ in his heart.

It was at this time that strange things began to happen in his life, things that he would come to know later as confrontations with the spirit world, the world inhabited by Satan and all of his demons. It never was apparent just how subtle their involvement really was in his life. Ben never understood why as a Christian he had become a target for Satan's evil tricks of deceit.

Shortly after he was saved, while ice skating with a friend in the middle of the lake near his home, the ice gave way. They had been talking about their Christian experience. It was deep, but he only sank down to his knees: He never really thought this through, but today would say that an angel held him up. He remembered that earlier someone else had drowned there in that same manner.

As a child he remembered the hold that his grandmother had over his father, a very controlling hold he noticed, and the resentment that his father had harbored concerning this. The control was almost ritualistic. Ben observed, "When my dad was around grandmother, he became almost a different person--like the life was sapped out of him." His grandmother resented some things in her past. "She repeatedly spoke of the demands that were made by their



priest in Hungary pertaining to the family, and that these demands or rituals were out of order. " His grandmother said with a sense of frustration that they still had relatives in the old country, and at one point their family was "associated with the Gypsies in Hungary."

Thus, according to Ben, "the line was established ancestrally through both of my grandparents. This appeared to be the link between myself and all that was happening to me as I was growing up."

Ben continues: "On many occasions I can remember that I was in life and death situations. Always I was rescued by some unseen force." He remembered once when he was just three or four going off the road in a car with grandmother and grandfather. "We crashed into the river," said Ben. "Both grandmother and grandfather were hurt, but I was completely unharmed." Later he perceived that it was God's angels who were standing by him to rescue him for a plan that He had in His kingdom. Ben said, "I just hadn't heard the call."

There were many opportunities to serve, but Ben was being blocked from seeing what God had in store. Then as a senior in high school, the call was so loud that it was deafening, "Serve the LORD!" His church supported him in attending the district meeting for credentials as a lay pastor.

"Further," Ben stated, "it was shortly after this that many strange incidents began to occur. People would come into my life that I would find out didn't exist--that is to say didn't live anywhere, no residence, yet other people saw them as real people in bodily form. These individuals even came to our Church." As an illustration, Ben remembered after he had gone to the church

conference to enter the lay ministry and had come back, a new person had joined the youth group. She was an attractive young lady and Ben was attracted to her and she to him and they started dating. "Our dates were always after choir practices on Wednesday or the youth meeting on Sunday nights. She said she didn't attend our school, and I never picked her up at the address where she said she lived." One night Ben decided to call on her at her address, and there was no house at what should have been that location. "Then she disappeared," said Ben, "and none of us ever saw her again. And no one knew her at the school where she was supposedly attending, I later found out." All the while Ben indicated an ability to see events in the future, the ability to see places where he had never been to. "I remember when I was going home one evening, and when I came to the fork in the road where I would normally turn one way, I had this vision in my face, that if I'd go that way, I'd be involved in a horrible car accident." Ben took the other road, and he read in the paper the next morning that there was a multi-car accident on that road at that very time.

One evening while with friends, he went to the home of one of the youth's grandparents. She happened to be involved in the occult. During this time in the house everyone could sense the presence of other beings. They also held their own session. They could feel the electricity going around the room. "This friend of mine, next to whom I was sitting, was levitated off the seat of the couch. I became so frightened, I pulled my hand away and he fell so hard hitting his elbow on the end table and has a scar there to prove it." Thus began the subtle seduction that eventually caused Ben to

withdraw from the ministry and the church altogether. The decline had begun.

Ben's life became one continuous bout with Satan's evil forces but he did not seem to know or realize what was happening. All through college it continued. And it continued through his first marriage. "I can now look back and see that it was all at Satan's hands. I began a decline from which I'm sure that Satan thought I would never recover."

Ben moved into his second marriage. It was almost as if the door had been shut on Satan and his kingdom, until Satan reared his ugly head again and almost destroyed this marriage. "I had been unfaithful to my wife, lost several companies and was brought to my knees. I was devastated yet continued to fall deeper and deeper. I just couldn't get help. Mostly because I never knew that I needed any." But Pam did. She contacted secular counselors whose advice was always the same. Divorce him! She contacted their Episcopal priest. No help. She went to the Bishop. No help. They said, "We don't recognize these things (evil spirits). Divorce him!" She continued to search. "I continued to fall. Deeper and deeper."

"The fall continued until the Lord placed my wife in a situation where she was referred to an individual who understood these types of things," said Ben. "The road was hard," he continued. "It was only through prayer that she was even able to get me to talk with the pastor. And at that I was reluctant, no, I just didn't want to come." Ben did not believe about demonic influences on Christians. "They never told me about that when I was studying for the lay ministry.

If you accept Christ you are invincible. You are saved forever and Satan couldn't touch you."

As we talked, Ben had this uncontrolled urge to laugh, yet nothing funny had been said. All conversation had been directed at the defeat of Satan in his life and that was not funny. Ben said, "Yet, I had to smile. It was at this point that the work began. Pastor Quantz addressed the evil ones and they began to speak through me, yet it seemed that I had not said anything. It was almost as if it was a game. I knew that what we were doing was serious, but I had an uncontrollable urge to laugh." Plots or visions went through Ben's mind such as, "This isn't real! I don't know who he thinks he's going to catch. Further there is no one here to catch. This was frustrating for me personally," Ben mused.

### The Counseling Process

The date for an interview-counseling session was set up on a weekend when Ben could come to my home. Surprisingly, he was not as reluctant to meet with me as I had guessed he would be, knowing that his wife had given him the ultimatum. Since this was my first meeting ever with Ben, it took a little time to get acquainted, and to hear his story relating to the problems of his life and marriage. Ben evidenced a great deal of hostility and anger at times when his wife wanted to pry into his private doings. We talked about a commitment to Jesus Christ, informing him that this was really the only foundation on which I could help him put his life together again. I told him that my counseling approach would focus primarily upon spiritual aspects, and I would do my best to give marital counsel as

we proceeded over a period of time. Ben agreed along with Pam to this procedure, for somehow they already had sensed, be it ever so minimally, that some strange, unseen forces were affecting their lives. I sensed that Ben genuinely wanted help out of his dilemma, and that night he made a new commitment to Jesus Christ, confessing his sin, and asked the Lord for healing in his life and marriage. It seemed like a great start, but I knew that the real battles had just begun as we tried to snatch someone out of the clutches and ruin of Satan. Many areas of his renegade life had to come out into the healing light of Christ.

My procedure with all adult counselees is to start with a prayer of renunciation and cancellation of Satan's grounds and holds upon their lives. Ben and Pam were willing to do this together as I led them in this simple prayer:

Lord Jesus, I surrender my life to you, and the perfect will of the Heavenly Father. I renounce Satan and cancel out any grounds and consents I have given to him, knowingly or unknowingly, that allow him to lay claims upon my life. I further cancel all ancestral ceremonies, curses, rituals, sacrifices, blood pacts or covenants that any of my ancestors have contracted with Satan, especially as it pertains to me and my family. I declare them all null and void in Jesus Christ, and I place them all under the cleansing blood of the Lamb of God. I reaffirm my allegiance to Jesus Christ, the Son of God, and to the perfect will of the Heavenly Father for my life and home. Amen.

Ben and Pam sensed some form of spiritual release in their hearts immediately. We closed out the session for the evening, agreeing to continue on another time.

Session 2, a week later involved the assistance of other prayer warriors of our counseling group assisting us in confronting the

bondages in Ben's life. Ben told us how difficult it was for him to make it to the sessions. The Holy Spirit seemed to keep clearing the way, however, in answer to constant prayer by others on his behalf. Another intriguing manifestation of the evil spirits in Ben was the smirk that came across his face as if they were saying, "You can't touch us." As prayer pressure was applied, the smirk faded away to serious concern. The spirits seemed to believe that Ben would not pay the price of freedom.

Many groups or sets of evil spirits were confronted this time. There were the 'blockers' who were counterfeiting a true Christian experience, and blocking true life in the Holy Spirit. One set was very sensitive it seemed, testifying that it wanted to be around people who were Christian and lamenting the fact that it had to relinquish its hold on Ben. The next nebulous group had been blocking Ben's memory of some events in his past, misrepresenting how others viewed him, and hindering in other ways I could not decipher.

Group 3 called themselves "master controllers" and they numbered twelve. We commanded them to go to the abyss as the Lord had commanded. Quite often during these times Ben would become violent, and had to be restrained. Often we would verify the place which the Lord was commanding them to go. There were seven in group 4, "lying spirits" who assisted Ben to lead a deceitful double life.

Group 5 was called "mysteries," "ceremonies," and "rituals," which were in the sorcery category of Satan's deceptive powers. Our deliverance team usually allow them to ramble on, but in this case we commanded them sternly to say and do only what the Holy Spirit

allowed them, and then release their holds and claims on Ben's life in these areas. As always, we demanded that the demons acknowledge the sovereignty of Christ as the Son of God, and that they are and will be defeated by him. We made them voice their confession, and bound them to an honesty that would stand in the judgment. The demons speaking out of Ben's voice box always spoke in a low raspy growling voice--much deeper than Ben's normal voice. Although Ben was privy to their words to us most of the time, he felt like a spectator on the sidelines. However, there were several times when Ben could not remember anything they said. On those occasions he had been completely blocked out. Many times he related the horror the demons felt as they were shown the abyss where they were being sent.

Several times throughout this deliverance process, we encountered demons who tried to confuse the communication between Pam and Ben, confessing that they were assigned the task of breaking up the marriage, "because they are too strong as a team and they'll destroy us."

In the session of May 6, 1988, we were confronted with another evil spirit masquerading as a "Ben Alan," Alan being the middle name of Ben. He was a controlling personality and foul mouthed using the 'f' word all the time even after we forbade such usage in our presence. When asked how he got there, he said he did not know why or how he had been sent to Ben. There were three spirits under "Ben Alan." One would interfere when Ben started to lean towards true righteousness and one would deny truth when it appeared, so the evil spirit explained. All the spirits admitted that

they had been forced on Ben, which was connected with his baptism as a child in a sacramental ceremony arranged by Ben's unconverted father. Ben Alan continued:

His (Ben's) heart was marked, and we couldn't allow him to function and serve the Lord. This one was destined to bring too many to Christ's table. We couldn't let him do that. He tried several times to preach and witness, and we couldn't let him do that. We had to shadow that, [hide his life for several years]. Somehow we knew also we'd be here [that is he'd get help]. Oh, Christ, let us go. It's too hot here.

We then sent them away since the Lord seemingly was through with those spirits. The sending is generally in the same manner as follows: "We bind you by the power of the Lord Jesus Christ, and by His authority send you to the place that he designates." Usually this is the abyss, and this has often been confirmed when we asked the demon, "Where is the Lord God saying you have to be sent?"

"The abyss," was the frequent reply.

We met with Ben and Pam throughout the summer months when we could get our schedules together. Not all the sessions dealt with evil spirits. Many times we tried to counsel the couple pertaining to marital matters. Many times my wife and I found ourselves in a battle as Ben and Pam dealt with complicated issues involving putting their marriage back together. The impasse at times could only be broken as we prayed and rebuked the powers of darkness. Nearly always communication improved dramatically when we prayed.

One day Ben came with a very severe headache. We prayed, anointed him with oil, and immediately evil spirits were confronted. After making them confess, they declared themselves to be from the



ranks of sorcery, with the purpose of stopping Ben's sessions, because "you were getting too close to getting them reconciled." We sent them out, and immediately Ben's headache was completely gone.

That evening we dealt with several groups of spirits. A spirit called Witchcraft said, "We were supposed to move him away out of here" (meaning move the family away, so they could not come to the sessions).

Some "controller spirits" were again encountered that were confusing the couple's communication again. It was ironic that Ben and Pam had difficulty in communicating since both were professionals who depended upon accurate speech in their job settings and were very articulate at other times, with other people, and with us. Further, Ben was a communications major and speech teacher in junior college.

We continued with Ben and Pam for about a year. Ten sessions were recorded and, often, notes were taken during the proceedings. I have noted again and again that Ben was driven to become so buried in his business he would be forced to avoid meeting with us. Again and again we encountered the evil spirits who hindered communication between Ben and Pam. A typical session goes as follows.

We started with prayer asking the Lord to guide us, give us victory and bind up the powers of evil to the will of the Heavenly Father in all things, and to defer to the wisdom of the Holy Spirit. My wife, Ben, Pam, and I were present. We commanded the powers of darkness to release additional areas of bondage in Ben's life. The

tone that came forward in Ben was very talkative in a low, raspy voice, grunting and at times growling.

Researcher (R) "Who are you? Who released you?"

Evil Spirit (ES:) "We were released by the Beast. The Beast is here." (Some growling angry noises.)

R: What else are you supposed to do?"

ES: "We were the ones that would open doors and push him through."

R: "I want specifics."

ES: "We created liaisons for him."

R: "With?"

ES: "Other women."

R: "Uh hum."

ES: "It was against his will, but we masked that" (seemed to have difficulty forming the words that are almost completely guttural).

R: "What else? What else?" I insisted.

ES: "We would interfere with all of his business and we would interfere between the two of them [we understood it meant Pam and Ben] and create . . . and create . . . and create .(He seemingly could not get past this word. It appeared funny to watch, and Pam did laugh out loud at this point.)

ES: "We are trying to do the best we can but we continue to be attacked for doing this."

R: (I interrupted the evil spirit, and told it to look at me.)  
"I want to tell you something."

- ES: (It continued to insist that it was doing its best, but was hindered by others, apparently other evil spirits controlling it.)
- R: (I asked the Lord to take care of the problem by putting some form of protection against the interferences around them.)
- ES: "You got close to releasing things completely almost a year ago [near the very beginning of the sessions], but we were sent because the others were not strong enough. (Apparently the Beast was interfering with the healing process.)
- R: "I doubt that you are correct about being nearly released a year ago."
- ES: "It's not what we said."
- R: "Okay, what?"
- ES: "We said close, and that we had to be sent here."
- R: "Okay, get on with what the Holy Spirit wants you to do."
- ES: "You asked a question, and we were to answer and respond to everything that you say; we have to do it for the record." (I kept interrupting him as he was speaking.)
- R: "Now I want you to respond to exactly what the Holy Spirit wants you to say . . . some specifics . . . some women's names. Now will you testify before Almighty God that his will [for Ben] is not to go your way?"
- ES: "Yes, (pause) and we will be in eternal damnation."
- R: "Name them. . . . Start in Chicago."

ES: "Deborah, there were two Deborahs" (witches, apparently involved in witchcraft).

R: "Last names?"

ES: "One we do know is Punky?" (Not clear.) We were to create diversions, to mislead him, and talk him into falsehoods when asked about things. We were to cast shadows on others to distract [the spirit seemed to choke], to distract, and to cloud things and to make them look different than what they were."

[This line of questioning seemed to have been previously suggested by Pam who had reasons to believe that Ben had not told her everything.]

R: "Are you sure you are through with Chicago?" (I tried to get another response because we knew of another one.)  
"Who is it?"

ES: "You are talking about Diane. She was used to create diversions [the spirit does some coughing in Ben]. She may have had some other thoughts, but she was used to create di-ver-sions."

R: "And what diversions?"

ES: "To keep others from knowing the truth" [apparently some form of decoy]. And she deals with the, and she deals (pause) (seemingly interfered with).

R: (I commanded it stopped.)

ES: "And she deals with Satan [as a witch] and she saw he [Ben] was marked before, and if she brought him into the coven that she would have power for something. All

others [women] are diversions from her" (the spirit was struggling).

R: "What about Dallas?"

es: "Dallas is a diversion (apparently meaning a diversion from the real problems of his life).

R: "Who is the one in Dallas?"

ES: "No."

R: "Debbie was the controlling spirit?"

ES: "Yes: [Pam and I talked about this for a while.] Yes, all over the country, we would send him off."

R: "How recently has he seen Debbie? Recently?"

ES: "It's been months, his will is getting stronger and it takes more for us to keep him." (Ben's wife was uneasy with that, she seemed to suspect something.)

ES: (Coughing) "No he was sent there. Debbie was to be there and this was to be short-term and then she left to come back home."

R: "Where else?" I asked.

ES: "He met Deborah in a terminal in Chicago [pause] going on for years."

R: "Would she take time to a seance?"

ES: "She professed to be a white witch and was doing no evil."

R: "Would he go to the meetings?"

ES: "He would go sometimes, because 'they' would draw power from him."

R: "What kind of meetings were they, covens?"

- ES: "There were others like her there, and because of the 'mark' they would draw power from him."
- R: "Where were the meetings conducted?"
- ES: "They were all over. Various places."
- R: "Where is Debbie now? [Pam wanted to know.] Do you know?"
- ES: "No."
- R: "When has he stopped wanting to be with her?"
- ES: "The power that he is gaining back happened a few months ago."
- R: "Anyone else?" (His wife wants to know.)
- ES: "There are no others. She was pulling strength from him. Anyone else was a diversion. There were (pause) no others. We just had to get all suspicion away from her, Debbie."
- R: "What about Diane?"
- ES: "Because Ben and her husband were working together, she was a natural diversion for keeping suspicion away from Deborah."
- R: "What else do you need to do? What really is your name?"
- ES: "We are diversion spirits, were sent to him because the weaker ones [we had already gotten rid of] were not holding him. We were the last spirits. We caused these things to happen."
- R: "How long have you been with Ben?"
- ES: "Which ones are you addressing?" Someone says: "Four

years, two months and eighteen days." (I don't know where that came from.)

R: What does the Holy Spirit want you to do?"

ES: "Do you realize that when we go and take those with us, that his [Ben's] will is going to be released."

R: "I'm hoping and praying that this is true. How's that? But if it isn't, we'll keep at it."

ES: "We're done."

R: "Okay, Lord bind these all up, with all those under them and send them to the abyss."

ES: (Coughs, and heaves as they all exit Ben's body.)

Ben: Ben was now lucid and said, "Oh God, I'm just sweating. Whew!"

R: "Yes, someone has been really fighting through you. Lord fill now with your Holy Spirit all those places vacated please." (Ben was somewhat exhausted too.)

R: "Ben, were you aware of all this, about the women and all?"

Ben: "Yes" (needed time to collect his thoughts).

R: "We need to talk about healing and forgiveness." I encouraged Ben and Pam to talk further about this, which they did later, and to seek forgiveness and cleansing.

### Conclusion and Observation

Our struggles to get Ben free in Christ were long and hard. There were times when I was not sure I could keep on paying the

price in time and emotional energy. However, we did continue in the struggle and saw a life, a home, and a family restored in Christ.

Ben and Pam are members of our church and take an active part in teaching and in other areas of service. It is quite obvious that Satan had challenged God's claim upon Ben, and did his best to take him away from Christ's kingdom, even when it first appeared that Ben wanted to serve Christ in full-time Christian service. The 'mark' witnessed by the evil spirits I interpreted to be the mark of Christ's sovereign choice. Ben told what the Lord had done for him in his own words:

I am aware that the battle continues on a daily basis, twenty-four hours a day and that I have to be constantly vigilant. But now, I have the support of prayer warriors that really understand that we do not wrestle with flesh and blood but with the powers of darkness. Every day is a challenge, but I am confident because there is victory in Jesus. And Satan will be defeated.

### Case 3

Lila is a married woman<sup>1</sup> in her early thirties who has four children. She lives in Angola, Indiana. She came to my attention through a minister friend who was perplexed by this woman's lack of positive response to conventional medical treatment and counseling therapy, and wondered if I would help her. Her husband was so stressed by Lila's inability to function normally around the home that he was desperate enough to do almost anything within reason.

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<sup>1</sup>References: (1) Domick Acquara, M.D., Fort Wayne, Indiana; (2) The Northeastern Counseling Center, Angola, Indiana; Counselor Pat Lumby.



Lila was a born-again Christian, and attended an evangelical church. Confusion, frustration, and forgetfulness and several medical symptoms were rendering Lila dysfunctional in the normal expectations of family duties.

### Medical History

Out of desperation to find answers to Lila's physical, emotional, and spiritual confusion, her husband (encouraged by their pastor) admitted her to a hospital in Fort Wayne for continued laboratory tests and observation.<sup>1</sup> The doctor's report was primarily positive or inconclusive. There really were no medical reasons why Lila should be so tired, disoriented and depressed.

### Background Data

As an adult, Lila could not remember much about her childhood days. "It seemed almost a blank before the age of fourteen."<sup>2</sup> Approaching her mid-twenties, she testified that physical and mental problems became worse. She spoke of blurred vision, physical weakness, trembling, extreme thirst, and not being able to think properly. She bruised and scarred easily. Though she would sleep ten to twelve hours a day, she suffered from extreme fatigue. The situation became alarming to Lila and her husband. She went on to state: "There were times when people would explain the simplest things to me and I could not comprehend what they meant." She told about driving a car the wrong way down a highway and not knowing how it came about. Grocery shopping that should have taken one hour turned out to be a two-hour ordeal because she found herself staring at an item on the shelf and not recognizing it.

Lila went to her family doctor, who told her to talk to her pastor. Her pastor concluded that it was something physical or mental.

In attempting to find answers to those perplexing problems, Lila and her husband decided to check in at the North Eastern Counseling Center in Angola. Lila went through a series of tests and conferred with three or four counselors. The medical doctor there ordered a battery of psychological tests as well. After the, testing, nothing of significance showed up that could precipitate such symptoms in her life. Said Lila, "The center then sent me to a neurologist who also put me through a series of verbal tests and a MRI. Again nothing was found. My symptoms only grew worse."

Lila recalled:

One morning I got up as usual to care for the children, and then I laid down again around 10:00 to get a nap while the little ones were sleeping. I set the alarm for 1:00 in order to get up for work. I remember the baby crying in the distance (it seemed) and I was unable to get up. Finally at 1:30, I literally fell out of bed. I was so groggy in trying to get up. I realized then that I needed help badly and called for a neighbor and the pastor to come to my rescue. It was at this time that my doctor suggested that I go to the Internist at Fort Wayne.

These problems continued to plague Lila, and their marriage was falling apart. These problems had been a source of serious irritation to her husband Lorne for all of their married lives, and he was not going to live this way any longer. Lila continued:

All I knew was that something was happening to me and I was helpless to stop it. Lorne called the pastor again in desperation, on December 18, 1989 and asked if it could be a spiritual problem. The pastor said he knew of a man who could help us in this area. They talked about the possibility of demonic involvement. It

sounded a little crazy to me, but we had tried everything else. So the pastor set up an appointment with this man.

### The Counseling-Deliverance Procedure

When the pastor called me for the appointment, I insisted that he be present for the meeting. He indicated that things were pretty serious in that home.

After getting acquainted with the couple (the pastor and I had known each other for many years), we prayed for guidance of the Holy Spirit and the will of the Heavenly Father relative to the matter. We all agreed, and asked for healing for Lila and her home. Present was another helper-intercessor from our prayer counseling group.

The pastor and I, along with her husband, anointed Lila with oil and laid hands on her in keeping with the scriptural admonition in Jas 5:14. I then led Lorne and Lila in our regular prayer of renunciation of Satan's grounds in their lives, and reaffirmed their allegiance to Jesus Christ as Lord. I then commanded all evil spirits hindering, covering, or any way keeping this problem from being discovered, and thus healed, be bound up and sent away. Further, any evil spirits connected with the curses, bondages, and sickness would have to come to account and be confronted in the vessel the Lord God so designates. Almost immediately we had a presence, a reaction in the intercessor who was present. I went over to confront it and rebuked it, made it confess, tell its name, and release things for this case. It was a ruling and controlling spirit in the witchcraft

category, and was attempting to stop this thing, but the Holy Spirit made it come to the front and obey me. It was sent after releasing its holds on the problem. Lila commented about what had taken place in her mind at that time (We had been praying):

While prayer was going on I felt really strange, was unable to pray, even to the point where I could not repeat what was verbally told to me. I was nervous, and had something like a knot in my chest. I also felt a strange pressure behind my eyes as the man [intercessor] began saying strange things [when the spirit was speaking], I looked up and couldn't help but look at him. Something began to put doubts and strange ideas in my mind in relation to this; "Can you believe this? Let's get out of here."

Even though Lila did not remember saying anything, I heard some indistinguishable tones coming from her direction, but I forgot what they were since I had been dealing with the evil spirit in the other direction. Although the pastor, Lorne, and Lila had heard about this, they had never witnessed it personally. I turned to Lila who by this time was laughing out loud, and saying words like, "I've never seen anything so ridiculous in all my life. Quantz you are a quack. Let's get out of here."

I proceeded to rebuke the one speaking, "I rebuke you in the name of the Lord Jesus Christ, and command you to obey the Lord Jesus Christ, confess and do what he says."

With some struggle (Lorne was restraining her), it began to confess, "Jesus Christ is the Son of the Living God, and has defeated me, and I will obey him and do what he tells me." It identified itself as "depression" and it had to release its effects upon her "emotions," "mind," and "spiritual joy," its "effects upon her husband," "indecision, "prayer life," and "things tied to her prayer life."

Demanding that it make sure that all was complete, I sent it to the abyss. With some coughing and retching, it left and Lila brightened.

Lila tells it this way:

Though I am not at all the kind of person who would laugh at another or tell what I really think about what they are doing, I was laughing uncontrollably at him, and called him a quack. When Cliff rebuked the spirit, immediately the laughing stopped. I then felt trembling and fear. As Pastor Quantz continued to deal with this entity and send it to the abyss, I immediately felt the release of all I had been experiencing. When he prayed to ask the Holy Spirit to fill all the places vacated by the spirits, I felt an overflowing joy like I had not had before this time.

At the time this laughter and cynicism was being sent my way, I turned to her pastor and explained what was going on there. I put it rather bluntly as I asked them if this was their opinion too, and/or if they wanted to terminate the sessions right then? The pastor replied that though he did not understand it, he wanted to continue. The husband Lorne said, "We have tried all other avenues and we are not going to quit," as he held onto his wife who was making gestures to leave. So, we prayed again and submitted ourselves anew to the perfect will of the Heavenly Father, and continued to pursue the evil ones.

We dealt with two other groups of evil spirits that day. "Witchcraft" surfaced in Lila, having ties with her religious past. A certain man was named in her past, and it was he who performed these ceremonies: There was a Mary Anne, Jo Ann, and some others who had some form of effect upon Lila's childhood days. They were all sent, after being thoroughly dealt with. "Religion" was the grouping of the third set. There was a definite change in Lila's speech pattern now--slow and hesitant. These spirits had some

form of tie in with witchcraft and sorcery. One spirit said, "Lila fights me constantly in her effort to be alert and conscious." I sent all the spirits out when the Lord was finished with them, and we closed the session with prayer, asking that the Holy Spirit guide us in the days to come, and bind up the evil ones yet to be encountered. Lila's countenance appeared visibly brighter and her eyes began to glisten. Since we were nearing the Christmas season, we met again in three weeks.

The pastor did not come the next time we met (he was too busy he said), and following the same pattern of Scripture reading and prayer, we commanded the evil spirit's bondages to be completely broken in Lila's life and in their home. We confronted them and Lorne assisted me more actively in commanding the evil spirits in much the same way as before. We encountered those who "blocked" memories, including Scripture memorization, even how to pray. The spirits had "religious effects" on the family: one was a lying spirit associated with religion; something to do with rock music, and "little Lilas" (apparently spirits controlling earlier years of her life, blocking out memories of those events). As we closed this session, we rejoiced at the reports of the transformations that Lila had then been experiencing in her life. Lila's report on her experiences at home after the very first session was as follows:

Because of the holidays, we had to wait three weeks before going back. Though I felt like something inside of me could just about explode, I could at least do my daily chores around the house without a great deal of difficulty even though it was taking longer than it eventually would.

After the second session, Lila reported, "There was a change coming over me I can't explain. I was able to read my Bible and pray, and comprehend."

The third session a week later, we dealt with a so-called "strong man," and his name was "Destruction." He had something to do with her ancestry, and was in control of Lila's physical condition. It professed to be attempting to destroy not only Lila's and Lorne's marriage, but also Lila's life. With him were two other sets in some form of a "trinity" of spirits. They were called the "spirit of lying" and the "spirit over the rituals." Under these were mind controls, suicide, skepticism, and doubts. They were all sent as the Holy Spirit dealt with them in and through Lila.

Although this was the last of the sessions with Lorne and Lila for their specific needs, they sometimes would come and meet with our prayer and deliverance group at our regular weekly meetings. We would pray together over the phone, and counsel on various other matters from time to time. Lila was by then dramatically transformed, and the symptoms that plagued her life so long had been taken away. Lila gives this radiant testimony, and her eyes literally sparkled:

I had never seen or heard of anything like deliverance. God has changed my life through this. I am growing in the Lord and the things in my life I had struggled with so long are now gone. I now have a lasting victory over the things that once defeated me. Even my memories of childhood memories began to come back as if I had never forgotten them. I praise the Lord for people who are willing to pay the price to help others like me. Because of this deliverance ministry, I am free from what sought to destroy me. I am grateful for the love of God that leads us in our blindness. At one time I would never have believed that

Christians could be controlled and hindered by these evil influences: I had accepted the way I was spiritually as a physical condition or that I just didn't have enough faith, or maybe needed to try harder to overcome these barriers in my life. Formerly my prayers seemed to go nowhere, and I would get nothing out of my Bible study. The Word of God now has a new meaning in my life, and Christ is my dearest friend and 'He has brought me into a place of abundance.' Psalm 66: 9-12."

### Summary Conclusions

Lila's case seems to demonstrate a Christian who had Satanic influences and bondages in her physical, emotional, and spiritual being. Since the physical fatigue miraculously disappeared and Lila now has a bubbling type of energy, one could conclude that evil spirits affected her physically.

Lila has also come alive spiritually in areas which she desperately desired, but could not receive before. Lila and her husband actively help other people in similar circumstances in which they once found themselves. She is truly a vibrant Christian one likes to be around. Further, Lila is now a supervisor trainer at the same job where before she could barely function. A former counselor, seeing Lila after these sessions, exclaimed: "What has happened to you? You've changed so much I can hardly believe it."

### Case 4

Bill is a seventeen-year-old young man<sup>1</sup> from what one would call a traditional family, the youngest of three siblings, the other

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<sup>1</sup>References: (1) Thomas Vidic, M.D., 303 S. Nappanee, Elkhart, Indiana; (2) Dan Graber, M.D., Psychiatrist, Elkhart, Indiana.



two being sisters. He was raised in a home that has known quite a lot of turmoil between all members of the family. It is a Christian home. The father gave his heart to Christ when the children were young.

Bill has received scattered counseling from three or four sources, along with other members of the family, for various dysfunctional behavioral patterns in the school and home. He is a well-mannered, quiet young man and loves the Lord as his Savior. He is not rebellious, nor has he ever used drugs.

Bill has been tested and treated for signs of psychomotor epilepsy, and some therapists have erroneously labeled him schizophrenically inclined. He has experienced several black-out seizures in his lifetime, and has taken various medications for his problems.

I have prayed and counseled with Bill and his family several times over these years concerning many problems of dysfunction within the home. It has only been in recent years that his father has taken a more active role in family affairs. Very recently he became a true father to his son, something for which he had no model in his own life. The mother has been the matriarch of the home and family, and has carried the primary emotional load and care for the children.

The problems of Bill's life are best understood in the context of his family relationships and inheritance, so the family picture must be understood. His mother tries to paint that word picture:

As we've been going through the various stages of counseling, a number of things have come to our attention. These bondages and symptoms have ancestral precedents in both our family lives: Our children were all affected in various ways by these ancestral

symptoms. Rage and extreme anger surfaced early in our marriage with my husband, and was again seen in Bill as he was out of control and tried to trash his new scooter, a prized possession he had sacrificially helped to purchase. This rage had been witnessed earlier when Bill was only four years old as he was dueling with his sister using butcher knives: My daughter didn't know that I feared for my life in later years from this rage in my daughter as well. I took her to pastor about this reoccurring knife problem, and she became suicidal on the way there and tried to kill herself by jumping out of the car. When this spirit was taken away, she and I knew the difference and she has never been a violent child (or adult) toward me ever since.

All the children were termed hyperactive by our pediatrician and put on Ritalin to attempt to help them concentrate in school. The situation became so frustrating and exhausting in our home that our family went to the Samaritan Center in our city for family counseling. They could see I was stressed out and suggested various things, such as time out from the kids because I was showing signs of being burned out.

I became more aware of the demonic controls in our family as Bill and his sister would get violent and fight. They would froth at the mouth, and blow mucous out of their noses and down the front of themselves. The more we named the name of Jesus and tried to calm them, the more vehement they became and we became aware of some unseen powers controlling them up front.

Bill was periodically affected with seizure symptoms much of his life. At the age of four years, he threw himself against a neighbor's garage and used all kinds of vulgar adult language which he had no way of knowing. His mother reported that from October to April of that given year he had approximately forty incidents of similar behavior, and it was not until his sister sent him hurling down the stairs, cutting his head open, that they were able to get the attention of their doctor.

During this time frame Bill was taken to the Oaklawn Psychiatric Center and they studied his behavior, and that of his sister's relationship to him. Their conclusion was that his blackouts

were due to extreme rage. After several months of observation, counsel, and study, they concluded that there was something going on in the limbic system (between conscious and unconscious) relating to the family. The next step was to have an electroencephalogram done on the two children. Bill's test showed up as psychomotor epilepsy. Dilatin and Imapramene were prescribed. Then Tegritol was prescribed by a neurologist, with some measure of satisfaction.

When Bill started school, he had learning problems, seemingly related to concentration. In a conference with the teachers and the principal, Bill was determined to be labeled "learning disabled." Later experiences would show that this was really not so. His mother stated:

The frustration level was extremely high in the home, and just trying to keep the lid on things was a full time task. Due to a perceived problem of abuse marks on the daughter ( a spanking) the school took action and ordered the family to compulsory counseling at the Family and Children's center for six months. The eldest daughter used this as a weapon against all discipline being exercised by the parents on her by screaming at the top of her voice and threatening to call the Child Welfare Department.

When Bill was in the seventh grade, his marks dropped to five Fs and two Ds. He simply could not concentrate on his school work. The neurologist's thinking was that he still had too many electrical shorts or the like to keep him from concentrating, and ordered his Tegritol increased again and again until he was taking 1000 mg a day, the maximum dosage for an adult. Still Bill was failing in school and could not concentrate. At the suggestion of this doctor, Bill was sent to a psychiatrist. The doctor observed, when the

suggestion was made, that there appeared to be another personality up front in Bill that refused to consent to such an appointment. The appointments were set up with a Christian psychiatrist, whom the Lord seemed to be preparing for understanding Bill. He had run across the passage of Scripture stating that the sins of the father are visited down to the third and fourth generations (Deut 5:9), and had seen this in another case he was counseling.

Some of these generational sins or blocks had to do with the children not being able to sense the love the mother had for them. This had been a problem in the mother's line for many generations. There seemed to be no discernible progress in Bill's case with the psychiatrist. The mother continued:

One night, Bill called out to me, crying and terribly upset. When asked what was going on, he replied that he saw his dad and himself like a broken cookie and dad's part was just crumbling away. I told him he needed to tell his dad. His dad was sent into the room and Bill told him what he had envisioned. Bill's dad somehow recognized it as a duplicate image of his relationship to his father. They renounced it, and as we prayed together the Lord seemed to take it away permanently. From that time forward there was a positive advancement in Bill's progress at school and in a short seven weeks, his grades came up to five Cs and two Ds. The dramatic change was evident to the psychiatrist who told us to keep doing what we were doing "because it works." Bill's medication was also dropped down to 400 mg of Tegritol, and the psychiatrist released Bill from his care.

Bill desired and attempted to participate in some service for the Lord in the church, but sometimes a boisterous and vulgar spirit would come to him and have to be renounced by those present. The spirits attacked him in many ways to take him out. While his father, who had established and was now exercising his spiritual leadership over Bill, was in Saudi Arabia, the evil spirits seemed to work hard

at getting to Bill. There was the time he passed out at the school gym (which he did not remember), and as the boys carried him out to the nurse's station, even though he was not conscious, he kept saying, "Let me talk to Jesus,--just let me talk to Jesus. He'll make me okay," the children reported.

His mother continued:

There seemed to be inordinate pressure against him when he was trying to get his driver's license and he felt a presence hindering him whenever he was trying to drive. He and I had to pull over a number of times to rebuke and pray. Also, sometime later, while driving home from work, Bill heard and felt harassing spirits trying to blank him out. He stopped twice to rebuke and pray on that three mile stretch of road. The third attack came, and he blanked out in a trance-like seizure state. The car was totaled on a tree, but Bill came through without a scratch.

A few days later they met with some of the church's deliverance group and confronted those spirits. A spirit of epilepsy was confronted, and as it turned out, the spirit had been assigned to the mother's family line for several generations. This group of spirits even confessed to having a part in trying to "take out" Bill on several occasions. They were commanded to release everything the Lord required, and rebellion, witchcraft, and voodoo effects were released from all the family structure. His mother stated, "Even my daughters, who were unaware of that meeting, sensed a difference in their lives, and began to deal with some bondages as well."

Through the years I have met with various members of the family about everything from fighting between siblings, mom and dad and siblings, poor work habits at school and other related problems of the home. Our church elders had anointed Bill for healing of the epilepsy symptoms in his life and have prayed for him

over the years as he was growing into young adulthood. We follow now with a verbatim of a session we had most recently, where we wanted to try and get to this problem of "blackouts" presumably caused by epilepsy. Present at this session were Bill, his mother, an intercessor, and myself. As was our custom and with a deep concern for the Lord's perfect will to be done in these cases, we all prayed and asked the Holy Spirit to guide us, and to accomplish only his purpose for Bill and his family. Even while we were all praying, it seemed things were stirring in Satan's kingdom. Some of us sensed it, and hindrances sensed in the spirit were being cleared away as the mother and intercessor were repeatedly coughing (coughing is one of the demonstrations we have witnessed as a sign of this taking place and we could sense some hindrances being cleared away from the place). In fact, the opposition seemed to be unusually strong this day, and we continued to pray for several minutes, asking that the Lord clear the opposition, and prepare the way for Bill's healing, if that was in keeping with the will of the Heavenly Father that day. I asked Bill to finish up by submitting himself to that perfect will of God, and asked specifically for healing. He did this, and hindrances continued to be sent away. The verbatim is entitled Case #4, a tape recording, and it goes as follows.

Researcher (praying): "We demand that the perfect will of the Lord be done here today. Everyone is to obey the Lord Jesus." ( The intercessor continues to cough.) I repeated the command to obedience, and prayed again: "Thank you for what you've already done Lord, thank you for clearing hindrances out of the way. Now Lord, we want to come

to you specifically today for healing of this epilepsy in Bill, and we would like your mighty power to come down and accomplish your will regarding this problem."

I continued: "Now obey the Lord," I commanded the evil spirits involved. I then anointed Bill with oil, and prayed, "Lord Jesus put your anointing upon this vessel to be used for your glory, and yours alone. Take hindrances out of the way, take everything out of the way, Lord." There were additional reactions with the mother and the intercessor, and soon we had a personality surface with coughing and deep yawning in the intercessor.<sup>1</sup> I commanded those effects to leave. "Go in the name of the Lord Jesus" and something went out through both ladies. (Bill did not sense much going on in his emotions, it appeared). I then asked Bill's mother to pray and asked the Lord to break any ancestral curses.

Mother: "Father, I ask that you break any bondages especially as they have an affect upon Bill, and that may have an affect upon me, so that we can do the service you want us to do. Amen."

R: I said: "In the name of the Lord Jesus I command these ties and powers broken, and sent away." (Again there was a response of coughing.) I then commanded the evil spirit whom the Lord wanted to be brought into account

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<sup>1</sup>Refer to the Gift of Intercession in appendix B, summary 20-26.

to do so in the vessel the Lord chose. Bill was encouraged to pray again, to ask specifically that the symptoms and effects of epilepsy be removed from his body; that darkness he felt come upon him be taken away.

B: "Lord, I pray that all the overshadowing I've had over my face, the blackness . . . uh . . . that it be taken away."

R: I prompted him to say, "I command it to go in the name of the Lord Jesus."

B: "I command it to go in the name of the Lord Jesus, in keeping with the will of the Lord Jesus."

R: "I agree with that," I said. "Now go, go to the abyss--all those symptoms." There was a response of extensive coughing on the part of the mother (for twenty seconds). I continued to command all evil spirits to obey, for even though symptoms had been manifesting themselves and were being sent out, no clear identity of a spirit personality had as yet surfaced. I continued to command, and then I sensed its presence with the intercessor, and it began to look or rather stare at Bill.

B: "It was seeing or agreeing with something over here."

R: I did not understand exactly what he meant and asked him, "What do you mean? What do you feel?"

B: "It looks like it's agreeing with something over here" (meaning himself).

R: "What do you sense or feel?" I continued to ask.

B: "I do not know" (a little nervous laugh).

R: "Oh, keep looking at it" (the spirit was staring at Bill).



- B: "I do not know, but it looks like it is agreeing with something over here," he repeated again with a nervous laugh at the end.
- R: I commanded the evil spirit in the intercessor to confess. "Jesus Christ, you are the Son of God, and you have defeated us." It then looked at me. I told Bill to tell it to confess.
- B: "Come on, you confess that Jesus Christ is the Son of God, and has defeated us."
- R: "I sternly warn the evil one not to prolong it or disobey."
- ES: "I'd rather say it over there" (meaning with Bill).
- R: "You'll say it where the Lord says to say it."
- ES: "Put me back over there, and I'll say it there."
- R: "Where does the Lord want you to say it?"
- ES: "My lord says I should say it over there."
- R: "Where does THE Lord say it should be said?"
- ES: "I don't take orders from him."
- R: "Well, we are commanding you to take orders from Him. We are demanding that you take orders from Him [Jesus Christ]. We are giving you the orders through Him. Confess Jesus Christ, you are the Son of God. . . . You confess it there right now." (The spirit still refused, and I prayed and commanded that its power be taken away and there is a response in both ladies with coughing.)
- R: "Now do what the Lord says," I commanded the spirit again. "Now do what He says."

ES: "Jesus Christ is the Son of the Living God and He has defeated me" (reluctantly).

R: "Are you going to obey Him and His Holy Spirit while you are here?"

ES: "Yes."

R: "What is your name?"

ES: "I'm a covering."

R: "A covering for what, from whom?"

ES: "A covering for the epilepsy spirit," it said quietly as if it did not want to be heard.

R: "You are a covering for an epilepsy spirit?"

ES: "Yes [pause] with him" (gestured toward Bill).

Bill. "Were you in the car with me, that day?" (Apparently this referred to the time he blacked out while driving the car home from work).

ES: "Of course."

R: Not wanting to just talk with the spirit, I was concerned that it obeyed and did what the Lord wanted done. I commanded, "Do what the Lord wants you to do [pause]. Release all the coverings and protections" [a long pause, the spirit struggled].

ES: "I release my holds on him [Bill] [pause] and her" (his mother).

R: "And anyone else the Lord says to release."

ES: "I'm just the one who covers the other one there [the epilepsy spirit] from being discovered."

Mother: "How did you get there?"

ES: "I was asked to come there."

Mother: "By whom?"

ES: "My master."

R: "For what purpose? Is he afraid for us to get to that one?"

ES: "He'd get cleared up."

R: "What else does the Lord want you to do?"

ES: "I'm done."

R: "Will that stand up on the great judgment day of the Lord."

ES: "That will stand up on the judgment day, I release all my part in it."

R: "All right, Lord, send this one to the abyss. Go in the name of the Lord." (There is coughing, and the demon leaves.)

Intercessor: "Now I sure feel better, since I first walked in here or since they [Bill and Mother] came in here, I've sensed a heaviness." (We then prayed about the one that still remained, having to do with epilepsy itself, or whatever it called itself, that the Lord would make it identify itself and be confronted in the person He so chooses.)

R: "In the name of the Lord Jesus, I'm commanding that spirit associated with epilepsy with Bill, be brought forward to confess that Jesus Christ has defeated it." (There is a reaction and coughing with the mother, and this continued quite strenuously.) Something was

present, but it would not talk. I commanded those over it to be brought or confronted to have things released.

(There was a presence with Bill's mother, but it would not look at us, nor would it confess. I continued to command power to be taken from it, and it was going out via the intercessor. Finally it confessed.)

ES: "Jesus Christ of Nazareth is Lord, and I will obey him."

Intercessor: "Say it again, there is something not right about your confession," She says to the evil spirit.

R: I continued to pray, and commanded that the evil spirit do exactly as the Spirit of God dictated, for we always deferred to the wisdom of the Holy Spirit in this, and ask that He get this work done regardless of what anyone thought. (There was more coughing as some effects went out through the intercessor. After some pressing, the evil spirit was still not going to re-state that confession. I prayed that the Holy Spirit take away more of its power. More went. There seemed to be some exceptional power with it since it has unusual power to resist my commands.)

R: I commanded again, somewhat frustrated that things were not moving as quickly as I normally expected, "In and through the name of Jesus Christ the Great Physician, I am commanding you to be put in your place, made to obey, brought all together, and I command all hindrances to be bound up and sent to the abyss. Now

go," I sternly commanded. Bill's mother was in a trance-like state, with eyes closed. I commanded the trance spirits to go to the pit, and there is a response in the intercessor, and Bill's mother came clear, and opened her eyes: Whatever had been present was either there to block, or to protect, or something, but we could not get to it. Bill's mother then lucid, understood it to be some ancestral powers that were crossovers of various lines of evil power in the family ancestral lines. She prayed and asked that it be canceled, and again there was a response in the intercessor.

Mother: "Lord cancel anything in my mother's line, with grandpa." (This man was, according to her mother, head of a Dunkard Brethern Church until he was ninety years old, and had had various illicit sexual activities. He led a double life. )

We waited and talked for about fifteen minutes about these family backgrounds. There was a magic healer in her father's line as well. Bill's mother prayed and could hardly complete it because of the pressure she felt as she prayed and canceled those ancestral bonds. Again there was a response in the intercessor. Finally we got the one we had been looking for and it surfaced in Bill's mother. I commanded it to obey the Lord, and threatened to take strong measures against it if it did not obey immediately.

ES: "Jesus Christ, the Lord."

- R: I sternly rebuked it for the stalling.
- ES: "We can't remember!" it shouted angrily.
- R: "Jesus Christ, you are the Son of the Living God," I prompted it.
- ES: "Jesus Christ, we are the Son of the Living God."
- R: I interrupted, "Jesus Christ, you are the Son of God." It still stalled.
- ES: "Jesus Christ, you are the Son of the Living God, Creator, Redeemer, and you uphold all things by the word of your power," it stated under my prompting. "And You have defeated principalities and powers, and have been seated at God's right hand, far above us. We will all obey you and do what your Holy Spirit tells you to do." I prompted it all the way. I continued to pray in short phrases, as the evil spirit thought, and began to talk.
- R: "Who are you?" was asked by the intercessor and myself.
- ES: "We are Babylon, ancestral Babylon."
- R: "Will that stand up as truth on the great judgment of the White Throne? You have some explaining to do."
- ES: "Yes:"
- R: "Now do what the Spirit of God tells you to, no more or less. Why would you be called ancestral Babylon?"
- ES: "That's how we are here."
- R: "What's this 'how we are here?' Say what the Holy Spirit wants said."

ES: "Generations and generations [pause]. We were affected by birth, upon specified members in the family line."

The spirit struggled for some reasons.

R: "Lord, please take all interference from here." (Again a response in the intercessor with coughing as affects went.)

ES: "We release the network, crossing of lines [family], of sorcery, rituals, allow it to happen, unknowingly, with good intentions."

R: "On the part of?"

ES: "Those performing it."

R: I scolded the spirit for pausing so much, and just speaking in phrases, trying to let us deduce what we want. I commanded it to be specific.

ES: (Paused then agitated): "We release the coverings handed down the generations, over spiritual, [pauses], over true spiritual healing." (Fussing and fuming a bit), "If we don't exist, we can't be dealt with--you know!" it stated in a sarcastic manner.

R: I think I know what you mean, but what do you mean by that?"

ES: "We are the person, you can't do anything about us, just part of the person, it's the way we see us. People don't know the difference, some people do, most don't."

R: "What has all this got to do with Bill?" (Long pause.)

Intercessor: "You are taking too long."

- R: I gave it some instructions and restrictions, and asked that more hindrances be taken from it. There was again a response of coughing. I continued to pray, "May all lines of power be cut off, and the one you, Lord, want up front be held there until this is completed."
- ES: A distinct change came over the evil spirit (Dullness), and I commanded the eyes of Bill's mother be open, and that it look at us, and especially Bill.
- Intercessor: "Open those eyes, and look at Bill, and do what the Holy Spirit says" (long pause for thirty seconds).
- R: I was exasperated at the delays, and commanded again and prayed, "Lord will you send one of your angels here to put this in order?" (Paused.) I finally prayed that the curses on this spirit be removed, and immediately there was a response with the intercessor as those were removed.
- ES: "We release our affects upon Bill, the coverings on his discernment, we've tried to take him out, kill him. He sees and recognizes us, and he is a threat to us, and our kind."
- R: "I want all of this stopped, today. I've been asking the Lord about this."
- ES: "We release, NO, you don't cry out to Jesus." (The spirit was now becoming very agitated and troubled.)
- R: "Who was crying out to Jesus?"
- ES: "He was." (Then it was sobbing and very distraught and was referring to the incident in the gym, and others. I



supposed it was shaking and crying through Bill's mother.) "That is why we are not successful." (It sobbed and tears ran down her cheeks).

R: I commanded it to obey what the Lord wanted done here.

ES: "We released the whole family." It named each member. (Now it was sobbing so intensely, speech was difficult.)

R: "I warn you not to play on the emotions in regard to this. Who is doing the sobbing and crying?" (The tears were then flowing freely.)

ES: "We are (more crying) in big trouble."

R: "We wanted it all released, and all the shenanigans in this family to be stopped as of this hour. Is that clear?"

ES: "Y-e-s" (slowly).

R: "Now what else does the Spirit of God want you so say?"

ES: "We were allowed to be Bill's thorn in the flesh (there was a pause and more crying) so he would learn to lean on the Lord" (more sobbing and long pauses). It continued: "We--release--you--Bill,--to do what--the--Lord wants--you--to--do (pauses and more crying). He, the Holy Spirit will show you Bill when we are gone" (all said under a great deal of stress with more sobbing and quivers).

R: "Where is epilepsy?"

ES: "There is someone else that works with us to do that. It's higher up than we are."

R: The spirits went away. When things calmed down somewhat, I asked the mother where this ancestral

spirit had been confronted, "How did you feel, were these emotions part of your feelings?"

Mother: "They were somewhat separate from me. They were afraid, they could feel the power against them."

R: "But what about you? How were you feeling while all this was going on?"

Mother: "I was praising the Lord. I'm commanding its power broken too."

ES: "He's (Holy Spirit I assume) putting a line between us. We stand alone, we do release all effects and affects, known and unknown upon [it names the family members] and especially Bill, and release them into the hands of the Holy Spirit of the Living God" (more sobbing).

R: "What is your name again?"

ES: "We are 'religious sorcery' and 'Babylon' combined, family lines."

R: "I'm commanding that Bill be released all the way up."

ES: "It's being done." The evil spirit seemed to be able to see this. "Anything else?"

ES: "What we meant for Bill's defeat the Lord will turn around to work against ones like us." It stalled with a great deal of emotion.

R: I explained this to Bill, while the evil spirit continued to sob.

ES: "Can we go now?" (almost pleading).

R: "You can go if the Lord says you are through."

ES: It nodded a "yes."

- R: "Bill and I send you in the name of the Lord, all effects, everything go."
- ES: It coughed violently through Bill's mother, and left, along with much other effects.
- R: I prayed and commanded the epilepsy symptoms be sent as well, and a response was immediate in the intercessor as something went. There was much stirring as evil Lord in there." And she laughed joyously.

### Case 5

Elizabeth is a married great-grandmother<sup>1</sup> in her sixties, and has been a conscientious believer for as long as she can remember. She is an intelligent student, and an exceptional Bible class teacher. She has four grown children. As Elizabeth tells it: "I was raised in a Christian home where everything was black and white. Half truths, white lies, fibs, just joking or kidding were not permitted."

Elizabeth's mother was a public school teacher and an active Sunday School worker and leader in her early years. There were two girls only in the family, and Elizabeth was daddy's girl according to her older sister. She does not recall trouble in the home, but at the age of seven or eight years her world fell apart, as her mother divorced her father who had been involved with another woman. Her mother had three nervous breakdowns, and she and her sister tried to care for her as they carried on life in school, assisted by the grandparents nearby. The love and care of her grandparents was the

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<sup>1</sup>No other professionals involved in this case.

only stability she then knew. Her mother, in and out of a mental institution, died when Elizabeth was fifteen years old.

Her father had been a minister, and left the pastoral ministry when Elizabeth was born. After her mother's death, her father was the security Elizabeth sought in a family, but could not find. Her father, along with the first step-mother, got caught up in the spiritualist movement involving seances, blind-fold billet reading, tarot card, etc. He became a lifelong student in a futile quest for knowledge of God and truth, and he involved himself with just about everything in this field relating to "god consciousness" and "spiritism." He died at the age of 92. I remember meeting him, talking to him, sensing him to be a brilliant man held in the clutches of Satanic deceit, who had rejected the truth in Jesus Christ alone. Elizabeth fought bitterly with him over the interpretation of the Scriptures, and especially about Jesus Christ, most of her adult life. He considered her a "sawdust trail Christian," who had not been enlightened as yet. Elizabeth thanks the Lord for sparing her from going the same route with him, although he tried desperately to persuade her to do so.

During her youth, Elizabeth lived with several families who would board her in exchange for some form of domestic work. She worked her way through high school and nurse's training. She then married, reared three children until her husband died, leaving her with her children to raise alone. Later she married her present husband who helped her raise the three children; and they had another child of their own.

Having a great thirst for knowledge and truth, Elizabeth set out to learn all she could from the Bible teachers. Many of these were the Word of Faith "name it and claim it" teachers, and Elizabeth bought into some of their biblical interpretations. She sought for the gift of tongues, and the fullness of the Holy Spirit in her life and had these people lay hands on her for that. All the time she was sensing this as the Lord's leading. Elizabeth says:

I can't remember, even as a child when I didn't have some sense of God's protection, love and care. Even at the tender age of five or six I evidenced that lack of fear which my older sister confessed she had. She told me many stories about storms and other sad events when I would say to her "don't be afraid, everything will be all right. God will take care of us."

Elizabeth became an adult Bible class teacher in our church and we could always count on her to do a great job. During these days, the Lord was leading me as the pastor of this congregation in areas of ministry to troubled Christians in the church and community. Some needs were not being met by conventional counseling, and I became increasingly more frustrated as I referred these people to the psychiatrists and other professional counselors. Why could not or would not the Lord hear their cries for healing from these emotional and mental conditions? I would reflect, and pray, and struggle over these perplexing problems.

It was during these years that we started a prayer group in the church in order to pray about and counsel with these troubled people. Elizabeth was one of those prayer helpers who came to assist us, and she gradually became aware of the same bondages in her life which she could not get past in her growth in grace in Christ Jesus. Elizabeth puts it this way;

My ability to love unconditionally, coupled with my legalistic view of life and the faith, was a distinct hindrance in my life, home and family. No matter how hard I would pray and plead with the Lord to teach me to love unconditionally as he loved, I couldn't get the release I sought. Until I heard the teaching concerning some of these bondages, and saw the evidence in others with whom our prayer group was working, I had very little idea that these could be ancestral bondages that could be broken and healed by Christ if I would tackle them head on. When I saw some of this take place with others, I had no idea as to what and why things happened in my childhood years when all along I had tried so hard to please God and be accepted by him. These insights began to open up to me as I continued to meet with the deliverance team as they were working with others in bondage. One of my first eye openers came when evil spirits we were dealing with on occasion seemed to recognize something in me, and said so. I was uncomfortable with even the idea that evil spirits could do such things to committed Christians. I had always been aware of the battle in the inner thoughts and feelings that were wrong in spite of my knowledge of righteousness, and had concluded that this is just the way things are in the Christian's life. The old adage 'you can't stop the birds from flying over your head, but you can prevent them from nesting in your hair', I thought was adequate to explain this problem. I was continuously trusting Jesus to make me pure within, but the battle would not subside for long, and I kept praying and asking the Holy Spirit to fill me, and cleanse me. I was willing to totally belong to the Lord Jesus, but something was blocking this freedom from being sensed in my spirit. Though I had been searching for answers, and reading everything I could lay my hands on from the Christian book stores, I couldn't get lasting relief. I began to see others with what seemed like such horrible evil bondages in their lives set free from these ancestral spirits; I longed to see this take place in my own life as well. Pastor Quantz was ahead of me, and had seen my father, and was also aware of some of these bondages in my life. He answered my questions, and I heard him explain what was going on at various times in the deliverance group. Sometimes I would be so shut down that I couldn't think straight, couldn't remember, couldn't pray. I determined to get the answers to this turn of events in my Christian pilgrimage.

We began to deal with Elizabeth on this level (at her request), and had a difficult time trying to get any separation of evil spirits from Elizabeth's feelings or mind. Elizabeth had prayed the usual prayer of renunciation of Satan, and any ancestral sins and bondages sometime before this, and did it again.

Our deliverance team prayed for and with her that the total freedom in Christ would be realized and claimed in her life. The first response we observed came through one of the intercessors and it had to do with ancestral bondages, and curses in place in her family line and against her. Says Elizabeth concerning this encounter:

It was a startling and eerie thing at first to hear come out of another person's mouth the thoughts that had bombarded me, my very own thoughts, which I had never really shared with others. I was shocked at its belligerence (which I never felt I had), and anger at being exposed in this manner. They confessed to having been assigned there by their master to shield and block me from seeing as the Lord wanted me to see and sense his presence in my life. Some claimed to have been there since birth, assigned to me for these purposes, and to help other bondages to be put in place along the way. These were very difficult and painful times for me because I knew in my heart of hearts that I had never willingly invited them to do this. I wanted to sense God's love more than anything else, and they had been blocking it. Some bitterness was in my heart that a loving God would permit such a thing in a person who didn't want it.<sup>1</sup>

Elizabeth presented a different challenge for me compared with many others, where the evil ones were distinctly discernible them or getting the separation. Many of them professed to be Elizabeth with words like: "I'm me, what are you talking about being

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<sup>1</sup>Written testimony on file, submitted by Elizabeth.

from the person's personality. Almost without exception those evil spirits associated with Elizabeth's bondages were so blended with her personality that we had considerable difficulty in getting to evil?--I'm Elizabeth. I've always been Elizabeth." It seemed that of all the evil spirits I have ever dealt with, some of these were cursed to not know who they were. Even in psychological terms, they never professed to be alter personalities: After much prayer and commanding them to obey the Lord God, and then canceling the curses upon them, we<sup>1</sup> did get that distinction and separation to break from the fusion they had carried out in Elizabeth's mind. When this one was finally isolated, it became belligerent, angry, and hostile towards me, speaking all types of threats about making trouble for me. It was sent after adequate releasing, and Elizabeth sensed someone had definitely taken leave, but still could not separate its feelings fully from her own. We dealt with several more who tried to persuade us that they were not evil spirits, and they had always been with Elizabeth, doing everything with her. Some professed to love the Lord too, and entered into her Bible studies and prayer.

These personalities were perplexing to me and all of us dealing with Elizabeth. Were these actually alter personalities? Were they good benevolent spirits of some sort? All the theological and biblical understanding I had was that evil spirits were truly evil in any encounter accompanied with cursing, fighting, and foaming at the mouth. How could these be that evil when they acknowledge

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<sup>1</sup>The deliverance team which assisted me in all cases.



Jesus Christ, saying what we demanded, gladly confessing, and showing nothing but concern for Elizabeth, wanting to be in church with her, doing spiritual things such as study and praise? This was troublesome to me.

Somehow, I sensed that these were indeed evil spirits or demons, and as they were honestly now seeing the truth about themselves, Elizabeth, or spiritual things, I decided to approach them in a different manner. I asked one particular entity that was acting so innocently and claiming to be one with the human Elizabeth, "Do you really want me to prove to you that you are not a part of her?" To this, it surprisingly said, "Yes." Then I prayed and asked again that the Holy Spirit open all of our eyes to see the truth about this, and proceeded to command the inner eyes of this entity to be opened to see the truth. It still insisted it did not know anything else, or even about what was being talked or prayed about.<sup>1</sup> So I asked this one if it really wanted to know the truth about its identity, and if it consented to the curse being broken on itself. Again, it said, "Sure, if you say I'm not a part of Elizabeth, and am someone who should not be with her here, I want to know what you're talking about." I then prayed again and commanded the curse to be broken. The entity looked at me, seemed to sense something happening, and I continued to ask that the Lord open its eyes to see who it was, and where it came from in the first place. I asked the Lord to go back in time to when it once surrounded the throne of God

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<sup>1</sup>Many times, before we had sensed curses upon evil spirits that kept them in check and obedient to the ruling spirits over them.

and was His angel serving Him before the time of its fall. One could seriously question my right to do such a thing, but I did it anyway. I shall never forget what followed next in the response from this entity up front in Elizabeth. It began to stare as if it was in a far-off land, the eyes began to bulge, and tears came to Elizabeth's eyes from which it was looking, as it began to utter some heartbreaking exclamations: "No, No, No, No, that can't be me. No, no, how could I have been so deceived?" We all understood it to be seeing that time when it was an angel around the throne of God, and it told us that it could now remember it all; remember how Jesus warned them all that they could never come back once they left. It said that Jesus had warned them all personally and individually.

Said this personality, "I knew the moment we decided to follow Satan, who had promised us a better plan and rewards, that we had been deceived, and we couldn't come back." It was now crying through Elizabeth quite profusely, and the thought of its loss brought tears to all of our eyes as well. I proceeded to ask it how it got with Elizabeth, and why it seemingly did not know who it was. Replied the spirit:

I wanted to be assigned to a Christian. I knew that it would be the closest I'd ever get to sensing the love of God again. I didn't want to hurt her, I just wanted to feel that love from God, to be a part of the Creator's plan again. You don't realize how wonderfully great are His plans for you, and the things he has prepared for you. You can fail Him, and sin, and He'll forgive you again and again. We rebelled once, and there is no forgiveness for us, ever. I asked to be cursed so I'd never remember the time I was with the Creator in heaven.

I commented at this point, being greatly moved by a sermonette from an evil spirit, and responded to some of the remarks made by it:

First, you cannot stay with Elizabeth, helping her, and being a part of her activities. Your presence and access to her hinders what the Lord wants done. Further, assisting her is an insult to the Holy Spirit, because anything you do is in fact usurping His rightful place in Elizabeth's mind and heart. You are going to have to leave when we are done, and go to the place where the Lord has ordained that you should go. Regarding your fall or rebellion, it is my understanding that the banishment by our Creator was just indeed because you as an angel knew how it really was around the Lord's throne, and you were aware of the consequences of your choices far more than we mortals ever could be and you had no original sin to deceive you.

The evil spirit agreed that the punishment was just, released all its claims, memories, associations, bonds, agreements, and experiences with Elizabeth, and said it was finished as far as it knew. It even apologized to Elizabeth, out of her own mouth. I admitted feeling some form of sorrow for it, asked it where the angels present were going to take it. It said to some place so the Lord could talk to it and explain some things before He sent it away permanently. Then it was gone, as we said, "Go, in the name of the Lord," and we commanded "all effects to be lifted from Elizabeth."

Elizabeth then commented: "It seemed so much a part of me, I could feel its pain and sorrow." When I asked her if she could see back in time like the spirit did, she replied, "I could feel its remorse, but I couldn't see back in time as it apparently could." Some light began to dawn on Elizabeth after this, but we had not gotten to the big ones as yet, as we would soon find out. We continued to pursue the problems of Elizabeth's life, and some of the

spirits encountered were religious sorcery spirits who had connections to her religious past and with her father. This next one did not pretend to be ignorant of what was going on. As always, we made the spirit acknowledge and confess to the Lordship of Jesus Christ, release what the Holy Spirit said had to be released, and we sent it away with the others associated in its grouping.

"Simon the Sorcerer" was a very strong and deceptive spirit we encountered, and it had probably mocked us on many occasions before, saying even now that we could not catch him because we did not know how. I think now that it was he who had popped up in other encounters and tried to persuade me to give up the pursuit saying, "You'll give up, Quantz." We calmly told him that the Lord we served knew all things, and he would be caught too. We finally saw him under control and defeated. As odd and as unlikely as it sounds, "Simon the Sorcerer" claimed to be one of the spirits associated with the account in the Book of Acts (chap. 8). Whatever the truth may be, it was indeed a powerful sorcery spirit, deriving grounds and power down her father's line, and had attempted to incorporate his version of God's power in Elizabeth's life. There was some form of a trinity of spirits (something we have encountered often in this ministry), and after some attempts at tricking us, it was sent to the abyss in all and by all of its names.

There were also other spirits identified, one being the "mother spirit" which had little child spirits established in Elizabeth's daughters. There was even a child spirit with Elizabeth controlled by the "mother spirit" and a "false Elizabeth."

The major breakthrough came when we confronted the "Elizabeth spirit," which seemed to be one of the dominant personality spirits with which Elizabeth (the human) was plagued. This was a proud and hostile spirit masquerading as the true Elizabeth. We had been praying for some time for this personality to come forward and be sent because the human Elizabeth and I had sensed its work in her life. Our deliverance team of five members was present, and it took considerable time and prayer to get this main demonic personality to surface. The tape recorded session goes as follows:<sup>1</sup>

Researcher: "We have been praying and commanding many times for you, Elizabeth [meaning the false one], to be held accountable. We will not let you get away with it, so you had better obey the Holy Spirit, come to the front and confess."

False Elizabeth: (Only in a slight whisper, said something about "others" being present. We understood "others" to mean cohorts or evil spirits.) This "Elizabeth" whispers, "I didn't know I was doing anything wrong."

R: I interrupted it by saying, "Maybe some of the others we've encountered weren't, but we don't believe this is true of you. Come on, get confessing."

FE: (Still in a whisper): "Jesus Christ is the Son of the Living God who created me [pause] special."

R: "You may have been, I don't know, but get on with

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<sup>1</sup>This is recorded on audio tape, Exhibit D, October 12, 1989.

it." (It stalled and I threatened it by saying we would not let it get away with anything.)

FE: (It started again): "I'll obey the Holy Spirit."

R: "And what else?"

FE: "I'll obey the Holy Spirit [still in just a whisper] and [pause] He is speaking to me [pause] and He says I'll have to obey you. (pause) Why do I have to say that?"

R: I said to it, "You've got to speak louder, we can't hear you very well."

FE: "Everybody's here"(pause).

R: "I don't care, I will command you to shout it from the roof-top if necessary. Speak louder."

FE: "I don't want to obey Quantz," it said in a louder voice.

R: "But that's why you have to say it, because the Lord says so."

FE: "I'll obey His, Christ's servants."

R: "Which includes Quantz. Say it."

FE: "I would rather choke first."

R: "Choke, you may have to. Lord show this one what he must do." (I commanded it to say it all correctly. I threatened it further with God's judgment.)

FE: (Started out loudly): "Jesus Christ. [stopped] I can't say it like that." [and started again] "Jesus Christ of Nazareth the Son of the Living God, created me, created everything, He defeated me by His blood." Then almost tearfully, "I have to obey Him, His Holy Spirit, His servants, including Quantz."

- R: "What else does He want you to do."
- FE: "I release all the bonds and agreements [pause] that we have made [pause] through the Smith line, Jones [cried, and sobbed], "now" (sniffled and heaved).
- R: "Who else?" I pushed it.
- FE: (Sobbed) "Don't rush me. [Elizabeth's body was now almost hyperventilating] Paul, Paul John, Smith, Jones, (her former married name). Evans (her present married name, still sobbed heavily), only one, I don't know why." (There was a thirty-second pause here and the evil spirit was thinking or listening or something.)
- R: "Release the other marriage and offspring" [Second marriage]. The spirit seemed composed now.
- FE: "I release bonds and agreements [calmly and deliberately] in the Evan's line and Sissy [daughter by second marriage]. I release all controls."
- R: "Release anything else?"
- FE: "I release 'spiritual' marriage with 'Ken' the spirit 'Ken'" (in a faint whisper).
- R: We had known that something like this had happened as we had dealt with another spirit in past times. "What else do you need to do?"
- FE: (Seemingly wanted to whisper something about this "spiritual marriage," indistinguishable mumbling).
- R: "Get going, finish it up," I commanded sternly.
- FE: "I told you there wouldn't be anything left of her when we get finished."

- R: I interrupted, "I think we like the redeemed Elizabeth. The Lord created her, and He knows what He is doing always. He doesn't need evil ones to do His work."
- FE: "I have to release what I have done with Elizabeth's eyes."
- R: "What else?" I pressed it.
- FE: "I have to release what I have done to her teaching, and I won't be responsible that she can't teach anymore."
- R: "Oh that chokes me all up," I said sarcastically.
- FE: "And I have to release any bonds and agreements I made with anybody who sat in that class."
- R: "All classes in past churches?"
- FE: "Oh, I may as well," it stated in a rather condescending way.
- R: "Yes, but what does the Holy Spirit require you to do? Not just your idea?"
- FE: "Oh, I think you put ideas in His head."
- R: "That's blasphemy. I've never heard that idea before."
- FE: "I have to release [deliberately] everybody who ever sat in a Sunday School class when I was teaching."
- R: "Did the Holy Spirit tell you that 'everybody?'" [relating to her teaching].
- FE: "Yes."
- R: "Good, terrific."
- FE: "There are a lot of things that I have to release at the first church" [my former church]. "I'm releasing



Elizabeth's prayers" (and it mumbles something about not remembering that such and such a thing).

R: "Release all the other evil spirits associated with you."

FE: "I release all the other evil spirits that were under my control and my direction."

R: "Finish it up."

FE: "My, we'll be here all night if I go 'backwards' and do all that."

R: "Do what the Lord is requiring."

FE: "I have to release [pause] Watson, Watson, and the grandchildren too," [named them all]. Then it grinned through Elizabeth, and said, "Shut up [to whom, I don't know]. I have to release all the plans we had. Wow," the spirit said in amazement.

R: "Thank you Lord. Thank you Lord," we praised the Lord together.

FE: "But she has got to obey the Lord, or I won't be responsible [in a whisper], I won't take the blame for any other grandchildren."

R: "You release them all."

FE: "I release them, I release them [thirty-second pause]. I release all plans for the future, all bonds and agreements in her past. I release every [coughed three times through Elizabeth's mouth], everything into the hands of the Spirit of the Living God."

R: "Is there any reason why all the spirits can't go with you?" [long pause]. I prayed, "Lord if it is possible,

please send all the other evil spirits attached to, associated with this one and send them too."

FE: "I'll ask him. 'Holy Spirit, what has to go with me, whatever it is, I release all the plans and things set up against George' " [Elizabeth's husband, who was present in the room too]. It exclaimed, "I can do that, I can do that [pause]. I don't know if I can do that" (it seemed to change its mind).

R: "Release to the Holy Spirit everything."

FE: "Okay, okay. It's kind of confusing" (to whom I'm not able to discern, nor did I pursue it).

R: "Anything else the Lord wants you to do?"

FE: "There is an awful mess going on."

R: "Yes, there sure is."

FE: "I'm supposed to apologize to [emphatically] to Pastor Quantz."

R: "Why?"

FE: "I don't know, apparently I wasn't good to you, I pulled the button off your shirt. [ It had lunged for my throat in the struggle] Whatever I've done in the past [as if under pressure], for messing around with your ministry and [pause], something else, but it slipped away."

R: "But the person, the redeemed Elizabeth has always been with me in this, hasn't she?" (I insisted).

FE: "Yes, she always hung on, even though she didn't know why she did, no matter what happened."

- R: Knowing that the person Elizabeth needed to hear my response I said, "Yes, she always said, 'we'll continue to always work together on this, no matter', didn't she?"
- FE: "I don't want to hear about it, I've heard it over and over before. It will be kind of good to get out of here." (The voice broke as if it was about to cry.)
- R: "What else does the Holy Spirit say for you to do?"
- FE: "Don't touch me" (almost crying).
- R: "Finish up [pause, no response]. All right, we are going to send you all." I prayed, "Lord Jesus bind up this one along with all other spirits associated with it, and those with others of the family, especially the grandchildren."
- FE: The spirit interrupted my prayer. "I'm going to have to come back, I'm not done."
- R: I continued my prayer, "And whatever is not completed Heavenly Father, I am commanding that the Holy Spirit be given the full permission to put things in order, and if this one really has to come back, we will know the time for the release of other people and things involved."
- FE: Interrupted me again in a meek, soft voice, "I'm not done."
- R: "All right, what else do you have to do tonight?"
- FE: "I have to come back, I'm not done, that's all I know."
- R: "But you are done for tonight?"
- FE: "I think so, I don't know anything else to do. I should apologize to you. [looked at Elizabeth's husband]. But I don't want to [apparently was not allowed to] embarrass you, you know."

R: "Where is the Holy Spirit sending you?"

FE: "Do we agree its the abyss?"

R: "I agree."

FE: "That's all I hear."

R: "Okay, we bind you up with all other spirits that have to go with you from everywhere (I enumerated a number of areas then). All the Holy Spirit wants sent, I bind them all up, and they must all go to the abyss." (Then we sent them.)

FE: "I have to release Elizabeth's sister," it interrupted before leaving.

R: I told her husband that he needed to send them. I commanded the false Elizabeth (evil spirit) to look at George, Elizabeth's husband.

George: "I command them sent to where you want them to go, go."

R: I added, "I command them to go, all of them, to the abyss."

FE: Coughed and coughed, and they went. Elizabeth, as soon as she was lucid fell into her husband's arms, and cried and sobbed, overwhelmed with the release.

Elizabeth later responded:

As I reflect on my pilgrimage, the struggles and pain of my walk with the Lord, I marvel at His great wisdom. The word of God is indeed alive and more powerful than a two-edged sword, and He had chosen to give us his children this authority over the evil ones: The Lord promised to never leave us nor forsake us, and I now know the reality of that promise. When He said to trust Him with all the heart (not my head) and not to lean on one's own

understanding, it speaks deeply to my soul now. His word is full of the promises that I 'stood' on with my head instead of my heart. My favorite cliché was, "God said it, I believe it and that settles it for me." Then difficult things began happening in my life that didn't add up with the freedom I was supposed to have in Christ. For example, as I studied the Bible in preparation to teach the adult Bible class, the pages of the Bible sometimes would appear blank. On other occasions after studying all week on the lesson I couldn't remember anything when the day arrived to teach. Sometimes I'd end up in the emergency room of the hospital with heart disturbances, but the doctors couldn't detect any problems.

When we finally caught on to what was going on, we called for prayer during those attacks, and the Lord always gave the victory. This problem was eventually removed with an intercessor. I now understand more clearly concerning the two kingdoms in conflict, and the victory that we have been promised. I am also thankful to the deliverance team, their discernment, faithfulness and obedience to the Lord Jesus Christ.

Elizabeth is an adult Bible teacher and is keenly aware of the counterfeiting carried on by demons that were operative in her life. She is now witnessing the rebuilding of her faith in Christ based on the facts of the Word of God and gives a positive testimony concerning her victory in Christ Jesus alone.

Though she carries a heavy burden concerning her children, she gives a positive testimony concerning her victory in Christ Jesus.

### Summary Applications of These Case Studies

This sampling of case studies appears to present several indications of some forms of interference or hindrance on the part of evil spirits in the spiritual, emotional, mental, and physical well-being of Christians. Further, the biblical data as well can be interpreted to be supportive of this theory. There are many facets in the supporting data that need to be discussed and further clarified.

## The Ancestral Aspects

Apart from the case #1 with James, the ancestral aspects surface in all the other cases. There are indications that this was present with James as well (i.e., his mother was sexually abused), but we did not pursue it with his case. Ancestral bondages or "grounds" manifest themselves in the other cases in forms of curses, blood pacts, covenants, rituals, and ceremonies that were performed in their family lines. Most were committed by "professing" Christians in "religious" or church settings. It is difficult to prove categorically where and how these came about, but at least under pressure the evil spirits testified to having prior grounds or claims. This is also well documented in numerous other cases I have confronted over the past seventeen years in the deliverance ministry. Further, the biblical record, as I have pointed out in Appendix A (Blessings and Cursings in the Bible) seems to support the feasibility of such conclusions as well. Some noteworthy examples are:

1. "They have taken some of the devoted (or accursed) things . This is why they cannot stand against their enemies" (Josh 7:11, 12).

2. The cursings and blessings upon Israel, God's people to go down the generational lines (Deut 5:9). There were blessings because of Abraham (Gen 28:13, 14). Because God's people broke His laws, curses attended them (Deut 23:5; Josh 24:10; Jer 24:9, 29:18; 44:8,12; Dan 9:11).

3. Priests and servants who are disobedient to the Lord will have their blessings and religious rituals meant to help people turn

into harmful curses: "I will curse your blessings," says the Lord God (Mal 2:1, 2).

4. Not all generational curses are innocently or unknowingly bestowed. For example, "Let his blood be upon us, and upon our children," the mob cried at the crucifixion of Jesus Christ (Matt 27:25).

5. All false teachings and their teachers are accursed as well (Gal 1:8,9).

These generational or ancestral curses, bondages, and "grounds" can be broken by confession, and commanding that they be canceled by the power of the Lord Jesus and His cleansing blood. It seems that the victim of these bondages can cancel them for themselves and succeeding generations especially as they humbly walk with the Lord. This ancestral phenomenon was clearly in process in the case of Elizabeth and her daughters. All three, when dealt with concerning their bondages, evidenced a child spirit present. The eldest daughter, Jill, for example had an evil one speak out of her saying in a childlike manner, "I only do what mommy says or tells me to do." When we sent this one, Jill recounted how that one was very evident throughout her life. Jill is now about forty years old. She testified that when she looked in the mirror in the mornings, she could tell who was going to be in charge by the look in her eyes.

### Multiple Infestations

These case studies seem to support the theory that most Satanic influences or hindrances in lines are not isolated or single

infestations. They often involve the family unit, and include multiple demonic intrusions. Again the Scripture could be understood to allow such multiple infestations. The Gadarene, for example, had many symptoms resulting from hundreds or maybe thousands of evil spirits tormenting his body, mind, and soul (Mark 5:9, 13). In our counseling experience, this has been found in practically every person. It seems that the hierarchy in Satan's kingdom is structured so as to camouflage, defend, and support those evil spirits assigned to the particular bondages in the life of a person so that they will not all be discovered and eliminated. Further, as the case histories demonstrated, there are different functions or manifestations and symptoms seen in the demons themselves who produce those symptoms. Some evil spirits appear cursed, others are religious in their talk, confessing to wanting worship and counterfeiting the gifts, etc. Not all demons are resident in the victims to produce the symptoms, but are aided by others who are elsewhere with other individuals, and do have a dominant control over the evil ones present with the victim. Several times we have gotten the "higher ups" or others residing elsewhere to become available for confrontation.

#### **The "Flesh," Nature of Sin, and Demonic Involvement**

The nature of sin must not be confused with the demonic footholds in a person's life. This is why we are careful to bring the person so infested by demonic powers to a full surrender to Jesus Christ not only as Savior, but also as Lord over their lives. This involves a constant surrender to Christ, the living of a crucified life



regarding the flesh, and one coming alive in the Holy Spirit on a daily basis. The flesh must be crucified (Gal 2:20), but evil spirits must be cast out. One cannot crucify the evil spirits and cast out the flesh. For example, in case #3 with Ben where several women were involved in his life, he would testify later when the evil spirits were dealt with and sent that his flesh really was not prone to this conduct. I have observed several individuals apart from these in this study who tell of being taken over by a strong lust spirit so that they felt they were fighting inside, but could not resist the compulsion. When the lust spirit was expelled, they no longer had those thoughts or desires: The same applies to those who have felt invaded by a sex spirit that molested them personally.<sup>1</sup>

#### The Relation Between Diseases of Normal Causes and Demonic Symptoms

Wherever possible, a complete medical history of the person who shows signs of demonization should be sought. It should be observed that we never tried to act as "doctor" regarding medications. When James, case #1, was taking his medication prescribed by the psychiatrist, the parents took him off when they felt he no longer needed it. This was also true with Bill in case #4. Doctors are needed where needed, but when prayer and deliverance sets a person free from the need for medication, then a final consultation should be made with the medical doctor to get his or

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<sup>1</sup>See also definitions on incubi and succubi; and also the account by Allison and Schwartz, 200.

her evaluation. This may not always be done, but it is an acceptable policy in the deliverance ministry.

Some diseases or symptoms of diseases are organically, biologically, virus, or germ produced as a result of our humanity, and sin that plagues the human race. We have detected demonic enhancements of those diseases or symptoms. In the case of Lila, case #3, the symptoms of memory loss, disorientation, and extreme fatigue could be diagnosed as physiological and, at worse, a psychological disorder. When the demonic influence was canceled and removed, those symptoms disappeared with the removal of the evil spirits. When normal medical treatment does not heal, and the Lord's healing does not come through the anointing with oil and prayer, it would seem sensible to pursue the possibility of demonic causes. This we did in the cases of Lila, case #3, and Bill, case #4.

### Alter and Demonic Personalities

The psychiatrists are noting a dramatic increase in reported symptoms of what was once called multi-personalities, now generally designated MPD. It is understood by the profession that alter personalities are deliberately developed in response to an extreme trauma or abuse for self-protection. In other words, the hurt is so severe that part of the personality blocks off the pain to form a defense of denial and often memory loss against it in the alter. Satanic ritual abuse is found today in increasing numbers of victims. In the case of James, case #1, there did not appear to be any alter personalities detected, but rather defense and denial

techniques developed by James to cope with his trauma at the day-care center.

I do not deny the possibility of the existence of MPD or alter<sup>1</sup> personalities. It is not within the scope of this research to do so, but rather to report my findings relating to the problem. I have never observed an alter personality that was not in the end found to be demonic, and the condition disappeared when the evil spirit was sent. It is further deduced that one cannot cast out a part of someone's personality. This presents a serious dilemma for the Christian counselor when dealing with these manifestations of alters. In case #5, Elizabeth represents the most likely possibility of dealing with alters in my recorded case studies. Three other counselees I have dealt with were classified as MPD, and as I was working with them, I found that each personality confronted in that limited time frame turned out to be evil spirits masquerading as the person. These cases are presently under psychiatric care, and the doctors are still trying to fuse the personalities together. These persons are aware that the entities or alters are really not a part of themselves. For various reasons I was not entrusted with those cases.

Concerning Elizabeth, several personalities professed to be a

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<sup>1</sup>Friesen, 108-9. According to standard psychiatric understandings, Friesen tells us that alter personalities are formed in four ways: "(1) When an event is traumatic enough to cause a dissociation . . . creating an alternate personality and setting it behind a amesic barrier; (2) model after an important person, (3) coping with new life situations, (4) created by cult members to skillfully create an alter that is elusive in various ways."

part of or otherwise claimed to be the human to whom we were talking. Elizabeth even commented afterwards that it seemed a part of her. These could be safely called "familiar spirits" in the biblical sense, because they had been with Elizabeth since birth and were very much a part of her life. They all claimed to know nothing about being demons or anything other than the person with whom we addressed them. Elizabeth's middle daughter demonstrated that blindness as did Jill (the eldest) as we confronted the "child" spirit in her. Using the same approaches as those with Elizabeth who claimed to be the person, we commanded the curses from it, and Dee still can recall how the "evil alternate" finally saw itself not as a beautiful angel, but as an ugly, dark, and grotesque creature before it was sent.

The dilemma to which I refer is the serious injustice that could be done to people like Elizabeth, Jill, and Dee if the counselor would just try to "fuse" those personalities back into a composite whole or one controlling personality. I have maintained all along to my counseling critics this truth--that persuading persons to accept and integrate demon personalities into their personality is a spiritual crime as well as a psychological one.

## CHAPTER 4

### PRACTICAL APPLICATIONS AND IMPLICATIONS OF FINDINGS

#### Introduction

The foregoing findings in the biblical studies, the recent understandings in psychiatry, a perusal of pertinent literature, and the case studies suggest serious implications and some encouraging possibilities for the pastoral care of hurting people in the local parish. The evangelical church, in my view, needs to re-evaluate its current approach and methodology in ministering to the spiritually, emotionally, and mentally troubled parishioners. Difficult and poignant questions need to be asked, including: Are we really biblical in our approach to these problems, or are we pressured into a humanistic model for healing the wounded? What does the Bible say about these bondages of the human heart, mind, and emotions? Are ministers justified in only referring these cases to the secular therapists?

Nowhere does this study suggest that the findings of medical science should be ignored. On the contrary, one is obligated to research these findings and through them seek to make biblical evaluations on their merits. For example, some extremely enlightening observations in MPD have been tabulated by reliable psychiatrists, and these should bring pastoral counselors to a

realization that the biblical approach to expelling invading foreign entities (which have been observed in MPD cases) is valid.<sup>1</sup>

There is a great deal of skepticism and denial concerning the existence of SRA among believers in the ranks of evangelical church leaders. These persons are quick to relegate this supposed abuse to childhood fantasies taking place among those who practice Satanism or are otherwise dabbling in the occult, certainly not among those protected in Christ as true believers. This misinformed thinking, fueled by the lack of hard evidence or empirical data that one can see with the natural eyes, has pacified the fearful laity, and allowed Church leadership to carry on business as usual. Years of ignoring signs and documented evidence of abuse in the Roman Catholic Church has recently been brought to public attention. Would to God that abuse were only in the Catholic Church. I have heard stories of abuse within the evangelical church as well, including sexual orgies while in a state of ecstasy in the Spirit along with forced abortions and baby sacrifices, cannibalism, and other ritualistic practices that only Satan could motivate or inspire (see vignettes #1, #2).

This study is a call for Bible-believing Christians to take a fresh look outside their rigid doctrinal dogmas and protective religious fortresses and to honestly investigate the current religio-social scene. The observable signs around us point to considerable confusion and deceit, both in religion and in the sciences.<sup>1</sup> This New Age philosophy has permeated virtually every facet of life in

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<sup>1</sup>Allison and Schwartz, 183ff, also Crabtree, 93.

Christian America. David Hunt and T.A. McMahon succinctly sums it up, and sounds a warning that needs to be heeded:

The sophistication, advanced degrees, affluence, and respectability of these new jet set missionaries lend a credibility that makes their already seductive gospel almost irresistible: how to become the person you want to be, how to enjoy life, and above all how to be successful at everything you do. These are a new breed of business leaders who talk about planetary unity, brotherhood, caring for our ecology, and the necessity of sharing our know-how with developing nations. They especially want to share the psycho spiritual technologies of the mind, which they hope will help all of us to realize our full humanness and thereby turn this suffering world into a paradise at last. This all sounds so right; yet these are the very goals that Antichrist will promise to fulfill.<sup>2</sup>

Dave Hunt and T.A. McMahon go on to say that it will be difficult to cooperate with vital concerns for the environment and other social issues without falling into Satan's trap.<sup>3</sup> I think we are indeed in the last days, and that the deception will get worse as we approach the days when the Beast reigns as foretold by the Risen Lord to His servant John (Rev 13:17, 18).

### Preparing the Church for War

#### An Educational Plan for Wholeness in the Local Church

The Scriptures admonishes us to declare the whole counsel of God as good ministers of Jesus Christ (Acts 20:27; 2 Tim 4:2). One

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<sup>1</sup>Plotkin, see Introduction.

<sup>2</sup>Hunt and McMahon, 214.

<sup>3</sup>ibid.

observes that most Christian counselors who have "stumbled" into a deliverance ministry testify to having received very little if any training in their respective seminaries or churches regarding what I believe to be the biblical mandate to set captives free from Satanic bondages (see testimonies of Bubeck, Ed Murphy, Rockstad). This deficiency must be remedied. There are encouraging signs that more and more seminaries are providing courses relating to spiritual warfare and counseling in this area (e.g., Fuller, Associated Mennonite Seminaries, Wheaton, Trinity). This ministerial training should help equip young ministers to teach in their local churches the principals of biblical warfare.

While the church may be reluctant to enter these troubled waters, she may well be forced to do so by the findings of ritual abuse, Satanism, and the occult, reported in the secular press. Psychiatrists, school counselors, police agencies, and abuse research centers, such as the Los Angeles County Commission for women (see Appendix G), are heightening this awareness-level in the country. Many larger police agencies have special task forces dealing with the bizarre world of the occult and Satanic ritual abuse (e.g., Los Angeles). The church needs to be informed correctly regarding the spiritual dimensions of this evil and not let the secular groups have the definitive answers. Christ really is the answer to combat this deluge.

A plan to heighten awareness of the biblical basis of this war in the heavens needs to be thoughtfully and prayerfully carried out in the local church. This can be done by preaching on biblical passages dealing with the subject such as Eph 6:1-18; 2 Cor 10:4; and the



Gospel accounts of Christ's encounters with evil spirits. The biblical material covered in chapter 2 of this study could be considered in the teaching and preaching diet of the church. The church library can include books about spiritual warfare and encourage people to read them. Recognizing that misinformation regarding the demonic is being projected by certain televangelists, a well-informed pastor can do much to put it in perspective and correct his or her simplistic views (see "Darkness in the Kingdom of Light").

The Apostle Paul tells us clearly: "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph 6:72). Knowing who is our enemy, and how he operates, helps us to know how to overcome him. Therefore, if the believer seeks to overcome by carnal or worldly means, he or she is fighting a losing battle against the enemy of his or her soul, body, and mind. Divine or spiritual weapons must be used in this spiritual battle. What are those weapons for overcoming which the Apostle Paul calls divine weapons? "The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strong holds" (2 Cor 10:4). In the Scriptures these weapons are described, and all believers need to be aware of them and their designated usage. They are as follows:

1. The Word of God-Spoken and Written: "For the word of God is living and active. Sharper than any double edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it

judges the thoughts and attitudes of the heart" (Heb 4:12). Jesus refuted the onslaughts of Satan by the appropriate use of the Word of God (see Luke 4). The believer must not only know Scripture, but he must know how to relate and apply it to his situation whether that be a spiritual, emotional, physical, or mental bondage.

2. The Name and Authority of Jesus Christ: The disciples of Christ were sent forth with His authority: "He gave them power and authority to drive out demons and to cure diseases and he sent them out to preach the kingdom of God and to heal the sick" (Luke 9:1, 2). Authority is more than repeating the name "Jesus," but rather it involves actually being under His authority in conduct, faith, and heart purity. This authority correctly employed is the Heavenly Father's authority through His beloved Son. God the Father has exalted him, "Far above all rule and authority, power and dominion, and every title that can be given, not only in this present age, but also in the age to come. And God placed all things under His feet and appointed Him to be head over everything for the Church" (Eph 1:21, 22).

3. The Blood of the Lamb: John, in the Spirit on the Lord's day, is shown a fierce war in the heavenlies as a giant red dragon fights against the Lord's army of angels led by Michael. The Dragon, or the Devil and his angels, were cast out of heaven, down to earth, the habitation of man. He then made war with the saints on earth, and the record states that: "they overcame him by the blood of the Lamb and by the word of their testimony" (Rev 12:11). Interestingly, Satan knows that there is power in the blood of the Lamb, for he still feels the sting of his defeat by the shed blood of Jesus Christ on Calvary.

He knows that sinners who come to Christ in genuine repentance are snatched out of his kingdom of darkness; and he incessantly promotes blood sacrifices in his kingdom attempting to counterfeit and in some way gain power by the blood.

4. The Holy Spirit of the Lord God: The ancient prophet of Israel was shown that Zerubbabel's success as a rebuildier in Jerusalem was not in human genius: "This is the word of the Lord to Zerubbabel; 'not by might nor by power, but by my spirit,' says the Lord Almighty" (Zech 4: 6). The Church of Jesus Christ was promised this power to overcome and thus be conquerors. Jesus said to His disciples: "You will receive power when the Holy Spirit comes on you, and you will be my witnesses" (Acts 1: 8). That same Holy Spirit, said Jesus, would be with us to lead us into all truth, even to the end of this age (Matt 28: 20, John 14: 26, John 16: 13, Heb 13: 5). The believer overcomes the evil one by the power of the Holy Spirit in his or her life.

If one is correct in considering the foregoing as our weapons of divine power that can demolish the strongholds of Satan, then the avenues in which that power is applied against Satan include:

1. Sincere, and Holy Spirit-led Prayer: Effective praying is always motivated and directed by the Holy Spirit. One of the moving biblical references to intercession is seen in the life in the Spirit chapter of Romans:

In the same way the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches the hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will" (Rom 8: 26, 27).

Spirit-led praying always hits the mark because it is in keeping with the will of the Heavenly Father, and has divine power against the enemy of our souls. Prayer of this type always moves the hand of God in power against the enemy.<sup>1</sup>

2. The Spirit-Led Word of Testimony or Witness From the Believer: When Peter and John gave their defense before the Sanhedrin (Acts 4: 5-21), it was such a powerful testimony their critics did not know how to refute these unschooled men. Luke records that Peter spoke, being filled with the Holy Spirit (Acts 4: 8). The overcomers mentioned in Revelation are said to have overcome Satan not only by the blood of the Lamb, but also "by the word of their testimony" (Rev 12:11).

3. Holy Spirit Empowered Proclamation of the Word of God: The power of God is realized when the gospel is proclaimed or taught. When Peter preached at Pentecost, calling people to repentance and faith, the people were "cut to the heart" and asked "What must we do?" (Acts 2:37). Faith, therefore, comes by hearing the Word of God, the message of Christ (Rom 10:17). The Lord Jesus promised that His Word would accomplish the purpose for which it was sent or proclaimed (Isa 55:11).

4. The Ministry of Angels: Besides being participants in worship around the Throne of God (Rev. 4:6-11, 5:11-14), they are the Lord's ministering servants to those who are recipients of salvation: "Are not all angels ministering spirits sent to serve

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<sup>1</sup>See discussion on prayer in appendix B.

those who will inherit salvation?" (Heb 1:14) Their ministry to God's people covers a wide spectrum of services including getting a message through to Daniel in answer to his prayer (Dan 10:13); feeding Elijah in his time of despondency (1 Kgs 19:5,6); making sure that Philip accurately read the prompting of the Holy Spirit who wanted him to meet the Ethiopian (Acts 8:26); encouraging the Apostle Paul not to be afraid in the violent storm off the island of Malta (Acts 27:23); and leading Peter out of prison past the guards and the barred gates (Acts 12:7-11). The presence and the assistance of ministering angels have been witnessed by our deliverance prayer team again and again.

5. Spirit-Led Worship, Adoration, and Praise: Probably the most glorious glimpse of worship is in the book of Revelation around the throne of God where sin does not hinder. Worship, adoration, and praise reverberate with power and glory across heaven in loud acclamations: "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being" (Rev 4:11). "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come" (Rev 4:8b). John describes the thunderous praise later as like the "roar of rushing waters, and like the loud peals of thunder, shouting: 'Hallelujah! For our Lord God Almighty reigns'" (Rev 19:16).

The power of the Lord is released to work in the lives of God's people when true worship takes place among the redeemed.

6. A Biblically Based Faith: Since it is impossible to please the Lord God without this faith (Heb 11:6), so it is impossible to see the power of the Holy Spirit in the life and ministry of the Church

without this pure faith centered in the ability of the Lord God to perform. The "incomparably great power for us who believe" spoken of by Paul (Eph 1:19) must surely be adequate to meet the challenges facing the church today. This must be clearly understood by the church membership, appropriated by all believers, and then exercised against the powers of darkness. This is the divine power that the gates of Hell cannot resist (Matt 16:18). The foregoing "weapons" of warfare must be in operation in the church in order to be adequately prepared for spiritual warfare.

#### **Renouncing Ancestral Curses, Occult Involvements, and Other Satanic Covenants**

Another important consideration for a prepared Church is the vital step of canceling previous covenants and agreements contracted knowingly or innocently with Satan. These can be religious as well as non-religious in nature. Again and again counselees coming to us concerned about perceived bondages in their lives have encountered these secret or forgotten agreements with the enemy in their past history. In some cases, they were religiously initiated by ancestry in cultic rituals. Some evangelical counselors may object to these conclusions, insisting that when one accepts the cleansing and forgiveness in Jesus Christ, those bonds are automatically broken. One may not be able to adequately refute such conclusions theologically or even biblically, but there are some indications in the Bible as well as in Christian experience that may suggest the possibilities of such bondages continuing after conversion.

Attention is called to some of the summary conclusions in the study on Blessings and Curses in the Bible (see appendix A). In that study, one notes several reasonable conclusions regarding curses directly from the biblical data. For example, in the experience of Israel at Ai, when the Israelites suffered such a humiliating defeat, the Lord reminded Joshua that someone in the camp of Israel had partaken of accursed things, and "this is why the Israelites cannot stand against their enemies; they turn their backs and run because they have been made liable to destruction" (Josh 7:11, 12). One man sinned, and the entire army of Israel suffered the affects of that curse. There are certain consequences of Adam's agreement with Satan that we still suffer (e.g., the ground is cursed). The ancestral consequences of parental sin, affecting future generations, are clearly seen in Deuteronomy regarding idolatry, "for the Lord your God, being a jealous God, punishing the children for the sins of the fathers to the third and fourth generation of those who hate me" (Deut 5:9). Daniel recognized this curse of idolatry and the breaking of the laws of Jehovah when he prayed, confessing the sins of his forefathers as well as his own which had brought about the Babylonian exile of his people (Dan 9:20). Joshua cursed the Gibeonites, and future generations became slaves to the consequences (Josh 9:23). An interesting statement is made by the Lord in Isaiah, "Therefore a curse consumes the earth, its people must bear their guilt" (Isa 24:6). Those engaged in the "blessing" ministry as the priests of God are given a stern warning by Jehovah: "'If you do not listen, and if you do not set your heart to honor my name,' says the Lord Almighty, 'I will send a curse upon you, and I

will *curse your blessings*" (Mal 2:1,2 ) (emphasis supplied). This has serious implications for those who in our present day are "blessed" by dispensers of blessings whose hearts are not right with the Lord God. The recipients anticipating a blessing may well walk away with curses attending them. Ezekial emphasizes the personal aspects of one's own sin affecting his or her future, but in light of the previously cited Old Testament passages, one cannot rule out continuing ancestral aspects of parental and community sins (Ezek 18: 17-32). This is a form of ritual or bondage with Satan that I have confronted often in lives of my counselees. I have encountered several Roman Catholic devotees who have had this "blessing curse."<sup>1</sup>

One can seriously question the blessings of the Roman Pope on this land and people. This is also true of certain "charismatic" Christians I have encountered who, having had hands laid upon them for tongues, have received another spirit.<sup>2</sup> In virtually every case we have counseled for deliverance, I have found that ancestral or generational grounds or bondages must be broken in order to clear up the problems in the counselee's life. Most deliverance ministries I have observed have taken this factor into account. As illustrated in the case studies, a prayer of renunciation and cancellation is necessary. A typical prayer can go as follows:

Heavenly Father, I come to you in the name of my Savior the Lord Jesus Christ, and reaffirm my commitment to you as the

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<sup>1</sup>See vignette 1 Appendix C.

<sup>2</sup>See vignettes 3 and 4 Appendix C.



Lord of my life and future. I renounce, cancel, and revoke all covenants, sacrifices, rituals, curses, blood pacts, and any other ceremony performed by myself or my ancestors that have given Satan grounds or legal rights to harass me and hold me in this bondage. I plead the blood of Jesus Christ my Savior over them, and declare them null and void for me and future generations. Amen.

Sometimes the specifics of which the counselee may be aware, such as playing with Ouija boards, seances, fortune telling, any covenants in secret lodges, have to be individually canceled, but this usually is sufficient to start the process of healing. When individuals are brought to Jesus Christ for salvation, it is wise to lead them in a prayer of renunciation as well.

#### Power Encounter, Truth Encounter, and Spiritual Warfare

Invariably, the subject of "Power Encounters" turns up in modern discussions on mission strategy today. Typical of this new theme in missiology is the unpublished master's thesis submitted by Timothy James Kamps<sup>1</sup> to Columbia Graduate School of Bible and Missions in Columbia, South Carolina, 1986. In this biblical study, Kamps sees these power encounters evident as the true God of Israel confronts the religions of paganism and the nations through Jehovah's prophets, kings, and armies. He illustrates how this was so in the experience of Elijah on Mt. Carmel against the prophets of Baal and Asherah (1 Kgs 18:16-40). Clearly a power encounter, the God who answered by fire was the winning God to be worshipped, and

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<sup>1</sup>Timothy James Kamps, "The Biblical Form and Elements of Power Encounter" (Master's thesis, Columbia School of Bible, Columbia, SC, 1986).

the defeated false prophets were destroyed. Earlier in history, Moses had a showdown of power with Pharaoh, and his magicians, astrologers, and soothsayers (Exod 5-12), and by the same power, the armies of Jehovah conquered the peoples of Canaan.

Power encounters<sup>1</sup> are seen in the proclamation of Jehovah's laws and decrees, and were reinforced by the preaching of the prophets and the recitals of the Hebrew people (Deut 4:1-26; Josh 24). The preaching of the apostles can be considered both truth and power encounters<sup>2</sup> (Acts 2:1-47). Jesus' miracles were also power encounters as diseases were healed (Mark 1:32-34, 39, 4:24), and as victims of demonic bondage were released from Satan's power (Matt 8:16-17, Mark 5:12, 9:14-29, Luke 13:16).

Preaching can be considered a word encounter, while casting out evil spirits and challenging the forces of evil may be considered power encounters. Elijah challenged the power of the false prophet's god on Mount Carmel (1Kgs 18:16-40); Paul confronted the evil structure at Ephesus (Acts 19:1-41). One need not try to split

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<sup>1</sup>Tim Stafford, "Testing the Wine of John Wimber's Vineyard," Christianity Today, August, 1986, 18-19. Stafford maintains that Wimber, for example, has broadened power encounter to "any event where the kingdom of God confronts the Kingdom of this world . . . and the battle is marked by signs and wonders, particularly healings and exorcisms as in Jesus ministry."

<sup>2</sup>Murphy, 342. Murphy considers Wimber's definition too narrow, for he makes the point that "power encounter is a crisis point of encounter in the ongoing Spiritual warfare between two supernatural kingdoms, the goal of which is the glory of God or of a no-god. . . . It is a crisis point in the ongoing spiritual warfare process and occurs in the context of the continual conflict between the kingdom of God and the kingdom of Satan."

theological hairs regarding the fine nuances of differences between power encounters, word or authority encounters, and spiritual warfare. What is more urgent it seems is that we give attention to the preponderance of biblical data that illustrates some form or confrontation of evil by the forces of righteousness in order to secure victory and freedom for the victims of Satan's tyranny, all for the glory of God. It seems that a passive or even a defensive stance is not sufficient for the child of God. The weapons of warfare must be deployed against the strongholds of Satan, be they physical, emotional, mental, or spiritual. Jesus' ministry was confrontive in these foregoing ways, and the modern church must advance against the kingdom of darkness, tearing down Satan's strongholds, and demolishing his arguments (2 Cor 10:4). These principles must be taught to the Church, and then put into practice.

### The High Price of Intercession

#### Intercession as prayer involvement

The reader is referred to Appendix C, where I discuss more fully the vital role of intercession exercised on behalf of those in need. The Word of God is replete with admonition and examples of those willing to pay this high price in compassion, prayer, and personal involvement in order to see the lives of people spared from destruction, or delivered from their bondages: Foundational to any measure of success for a deliverance ministry, or for any spiritual advancement, is sincere, Holy Spirit-empowered, compassionate prayer support on the part of the sponsoring church, or at least the deliverance team.

When the Lord Jesus came down from the Mount of Transfiguration to be confronted by a young demonized man and a frustrated group of disciples, He reminded them that not all demonic bondages or holds are released by a simple word of command. Christ rebuked them for their lack of faith and a lack or sufficient prayer support (Matt 17:20; Mark 9:29). In other words, there are demonic conditions that do not go away so simply without a power encounter with the Power from above. Therefore, our deliverance team commits considerable time in each session interceding for the needs of those involved, asking that the Holy Spirit completely lead us in the confrontation process, and then by divine power see the captives set free. The prayer group consistently schedules a prayer time each week for such needs, and has done so for many years. There are other times of spontaneous prayer involvement, sometimes in the early hours of the morning when the Holy Spirit places the need upon the hearts of His intercessors. Moses speaks of spending several forty-day sessions on behalf of a people whom the Lord threatened to destroy (Deut 9:18-29). Jeremiah's heart cried out for his people, "Since my people are crushed, I am crushed; I mourn and horror grips me. Oh, that my head were a spring of water and my eyes a fountain of tears. I would weep day and night for the slain of my people" (Jer 8:21-9:1). The apostle Paul, expressing the same compassion, says that he would gladly suffer banishment from God and "be accursed," if that would bring Israel to salvation (Rom 9:3). One could only surmise what would have taken place in the camp of the Israelites if these intercessors had not been willing to pay that price in prayer. One also wonders what would take place among the people of God

today if all of us were willing to pay that price in intercessory prayer.

Intercession is also walking  
alongside the needy

Intercession may involve answering a desperate call for help in the middle of the night when someone under heavy attack may need physical as well as prayer assistance. This call can represent a person under pressure to commit suicide, or sometimes may find him/herself driving down the road not remembering anything about getting in the car in the first place. This need for practical intercession is also expressed in terms of "bearing one another's burdens" (Gal 6:2, Rom 15:1), and it costs dearly in time, money, and emotional energy. When people come to us for a deliverance need from other geographical areas and other churches, we have found it indispensable that local "burden bearers" be committed to the counselee in this fashion.

Intercession as a gift of the Holy Spirit

I have concluded that spiritual gifts are service abilities provided by the Holy Spirit in God's sovereign will for His Church. Intercession as a gift involves Holy Spirit assistance and even intervention in the praying process. The Bible speaks of the Holy Spirit, along with Jesus Christ our Lord, interceding for us before the throne of God, with "groans that words can't express," and searching our hearts to bring all things in harmony with the will of God the Father (Rom 8:26, 27). We have also noted the necessity of the divine-human cooperation in intercession as seen in the

examples of Moses (Deut 9:18,20; Num 16:45-48), Abraham (Gen 18:23-25), Jeremiah (Jer 7:16; 8:21f), Paul (Rom 9:3), and others discussed in Appendix B. As intercessors, these men stayed the hand of God from destruction against a defenseless people. The subject is too broad-ranging for insertion here, but summary conclusions invariably point to the Holy Spirit's special giftedness to His people. Since the Lord has placed this gift in the church, and will want to continue this, church leadership must recognize this fact, and encourage the exercise of this gift within the church ministries. The place of this gift alongside discernment is indispensable for the success of a Spirit-led deliverance ministry. When evil spirits can not be confronted personally in children and babies in the same sense as with adults, intercession in the transfer method expelling these demons is a precious gift.<sup>1</sup>

## Darkness in the Kingdom of Light

### Introduction

There are prophetic implications for the Church from these findings in the biblical studies and case histories. It seems clear to me that the onslaught of Satanic deceit will become more intense and subtle as we approach the end of the age. Jesus warned us that there would be many false Christs who would come and deceive (if possible) the very elect (Matt 24:22ff). The "angel of light" is deceiving many. The Apostle Paul warns, "The Spirit clearly says

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<sup>1</sup>See Intercession Appendix B, especially summary 22-26.

that in the latter times some will abandon the faith and follow deceiving spirits and things taught by demons" (1Tim 4:1). It is my belief, as well as other students of this phenomenon within Christendom (e.g., Hunt, Handegraaff), that we are presently seeing an incredible refinement of this deceit spoken of by the Apostle Paul. It seemed to be easier in the past for the evangelical church to detect the uncertain sound of doctrinal heresy when the proponents used a different theological language. Today "God" does not necessarily mean "Yahweh" god, and the Jesus who appears to someone in a vision may well prove to be a non-divine person or indeed a demon. There are several strong movements currently in vogue among professing Christians, and I call attention to a few of them here.

#### Near death experiences

In recent decades, several books have come on the market giving glowing accounts of "life after life" for everyone regardless of his or her relationship to Jesus Christ as Savior. For example, Raymond A. Moody, Jr., M.D.<sup>1</sup> reports that he has interviewed hundreds of men and women who have survived what is termed "clinical death" and have come back to report glowing love and acceptance on the other side. Many of the testimonies are from people who are not converted in Christ Jesus, and hence from the biblical point of view will not have that all-pervasive and glowing acceptance in heavenly light. A newly published book, and probably

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<sup>1</sup>Raymond A. Moody, Jr., Life After Life and Reflections on Life After Life (Carmel, NY: Guide Posts, 1975).

the most detailed, convincing, and "Christian," and hence maybe the most deceptive of all is titled, Embraced by the Light<sup>1</sup> by Betty J. Eadie, an account of her own clinical death experience. She speaks of floating out of her body and meeting "guides" that had known her for "eternities" in her pre-existence as a spirit guide<sup>2</sup> and she recognized them. She could have, if she had chosen to do so, stayed in this state indefinitely,<sup>3</sup> traveling through this tunnel of whirling black mass,<sup>4</sup> advancing to the incredibly peaceful light of home in an atmosphere of all-forgiving love.<sup>5</sup> She supposedly met Jesus Christ, a separate being from God.<sup>6</sup> She goes on to say that all people, as spirits in the pre-mortal world, took part in the creation of the world.<sup>7</sup> What is so disturbing about this is that it appears somewhat orthodox when Jesus Christ is spoken of as her savior, and the only one through whom all must come to this place of light.<sup>8</sup> Yet there are some blatant denials of the clear biblical revelation of truth. This book is a New York Times best seller and many Christians are praising it as some sort of apologetic for the

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<sup>1</sup>Betty J. Eadie, Embraced By the Light (Placeville, CA: Gold Leaf Press, 1992).

<sup>2</sup>ibid., 31.

<sup>3</sup>ibid., 38.

<sup>4</sup>ibid., 37.

<sup>5</sup>ibid., 41.

<sup>6</sup>ibid., 47.

<sup>7</sup>ibid., 41.



Christian faith, life after death, and Jesus Christ appearing as the only Savior or way to this afterlife. There are many statements and conclusions drawn that are not Christian at all, but smack of Universalism and New Age eclecticism. For example:

1. Jesus appears as the son of God, and also a separate god.<sup>1</sup>
2. All religions upon the earth are necessary because there are people who need what they teach.<sup>2</sup>
3. She denies reincarnation but speaks of remembering her own past life, and as one supposedly does so, the memory is contained in the cells.<sup>3</sup>
4. One needs only to look within because all "spiritual tools" are within to meet all needs of one's life.<sup>4</sup>
5. No mistakes had been made in her life--only tools to grow by--She saw her sins and short-comings in a multi-dimensional light.<sup>5</sup>
6. Forgiveness of self is where all forgiveness starts.<sup>6</sup>
7. We create our surroundings by the thoughts we think.<sup>7</sup>

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<sup>1</sup>ibid.

<sup>2</sup>ibid., 85.

<sup>3</sup>ibid., 44.

<sup>4</sup>ibid., 45.

<sup>5</sup>ibid., 115.

<sup>6</sup>ibid., 116.

<sup>7</sup>ibid., 58.

8. "We can recharge our own spirit and to my surprise I saw that most of us selected the illnesses we would suffer."<sup>1</sup>

9. "If I had broken laws or sinned, I needed to change my heart, forgive myself and then move on."<sup>2</sup>

Betty Eadie is teaching heresy when she speaks of atheists and all other religious adherents lingering in this black mass. These departed spirits linger in the mass, residing there as long as they need to absorb the light that will prepare them for acceptance into the warmth and light of God.<sup>3</sup> The Bible does not give this view that Christ's rejecters in life are given all necessary provision to make it through to life after death in the next. She has a non-biblical view of the body, soul, and spirit of man, and how man was created in the first place.

This book is singled out as typical of satanic deceit which deceives even professing evangelical Christians, mostly because someone mentions a few key words such as, *Jesus Christ my Savior*. Jesus warned, "Not everyone who says 'Lord, Lord,' shall enter the kingdom of Heaven, but *only he* who does the will of the Father who is in heaven (Matt 7:21, emphasis supplied). These books, in my opinion, belong more in the category of occult literature. This is an example of "darkness" professing to be in the "kingdom of light." This should not be surprising because Satan himself masquerades as an angel of light ( 2 Cor 11:14).

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<sup>1</sup>ibid., 67.

<sup>2</sup>ibid., 70.

<sup>3</sup>ibid., 84, 85.

The Positive Confession, Word of Faith  
and the New Gospel in Evangelicalism.

The Word of Faith or positive confession movement is a pervasive and prominent movement in professing evangelicalism today. Through television and high finance the "name it, claim it" gospel has become world-wide in its seductive influence. Hank Hanegraaff has chronicled the heretical doctrinal teachings of some of the more high-profile group leaders. Several areas of their teaching are disturbing and heretical, and I chronicle a few here. Regarding the doctrine of God, Kenneth Copeland says:

I was shocked when I found out who the biggest failure in the Bible actually is. . . . The biggest one is God. . . . I mean, He lost His top ranking, most anointed angel; the first man He ever created; the first woman He ever created; the whole earth and all the fullness therein; a third of the angels, at least that's a big loss, man. Now the reason you don't think of God as a failure is He never said He's a failure. And you are not a failure until you say you're one.<sup>1</sup>

That is blasphemy. At best he evidences an ignorance of the Word of God with this conclusion. Copeland goes on to say, "God is not a creature who stands 28 feet tall. . . . He stands somewhere around six feet two or six feet three and weighs somewhere in the neighborhood of a couple of hundred pounds, a little better, has a [hand] span of nine inches:"<sup>2</sup> If he were referring to Jesus Christ, it is still a problem since he was speaking in a pre-incarnation context.

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<sup>1</sup>Kenneth Copeland on the Praise-A-Thon program on TBN, April 1988.

<sup>2</sup>Spirit, Soul and Body. Audio Tape #01-0601, side 1.

Many of these nonbiblical views seem to be arrived at through visions. Morris Cerullo tells of such a vision:

As I lay there on the floor in this condition, my spirit was taken out of my body and the next thing I knew, I was in the heavens suddenly, in front of this tremendous multitude of people, the glory of God appeared. The form that I saw was about the height of a man six feet tall, maybe a little taller, and twice as broad as the human body with no distinguishing features such as eyes, nose or mouth.<sup>1</sup>

One more shall suffice. Benny Hinn, a rising evangelical star of recent years, claimed the following to be a direct revelation from God:

God the Father, ladies and gentlemen, is a person; and He is a triune being by Himself separate from the Son, and the Holy Ghost. Say, what did you say? Hear it, hear it, hear it. See God the Father is a person, God the Son is a person, God the Holy Ghost is a person. But each one of them is a triune being by Himself. If I can shock you, and maybe I should, there's nine of them. . . . Let me explain; God the Father, ladies and gentlemen, is a person with his own personal spirit, with his own personal soul, and his own personal spirit body. You say, heck, I never heard that! Well, you think you're in this Church to hear things you've hard for the last 50 years? You can't argue with the Word, can you? It's all in the Word.<sup>2</sup>

What is dangerous about all this is that it is reported to be in the Word, but it most certainly is not.

#### The doctrine of man

The age-old deceit of Satan that somehow man can achieve

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<sup>1</sup>Morris Cerullo, The Miracle Book (San Diego, CA: Cerullo Word Evangelism, 1984).

<sup>2</sup>Benny Hinn, Program on TBN, October 3, 1990.

to godhood has never been more popular than it is today. The New Age movement has a great ally in the positive confession and Word of Faith movement. Kenneth Hagen, the modern father of this movement, states:

Man . . . was created on terms of equality with God, and he could stand in God's presence without any consciousness of inferiority. . . . God has made us as much like himself as possible. . . . He made us the same class of being that He is Himself. . . . Man lived in the realm of God. He lived on terms equal with God. . . . He [the believer] is called Christ. That's who we are; we're Christ!<sup>1</sup>

Morris Cerullo said, "When we stand up here, brother, you're not looking at Morris Cerullo; you're looking at God. You're looking at Jesus."<sup>2</sup> It is one thing to pray to the Lord that people see Christ in us, but it is quite another matter to say that one is looking at God or Christ when he or she looks at us. Benny Hinn further adds to the heresy:

God came from heaven, became a man, made man into little gods, went back to heaven as a man. I face devils as the son of God . . . quit your nonsense. What else are you? If you say, I am, you're saying I'm a part of Him, right? Is he God? Are you His offspring? Are you His children? You can't be human!<sup>3</sup>

#### Doctrine of Christ and the incarnation

The Faith movement leaders exalt man and demote Jesus

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<sup>1</sup>Kenneth Hagen, Joe: The God-Kind of Life (Tulsa, OK: Kenneth Hagen Ministries, 1989), 35,36,41.

<sup>2</sup>Cerullo, audiotape 1.

<sup>3</sup>Hinn, Video Tape # 255. He professes to have been told all this by the Holy Ghost.

Christ. Says Copeland: "Adam was the copy, looked just like God. If you stood Adam upside God, they look just exactly alike. If you stood Jesus and Adam side-by-side, they would look and sound exactly alike."<sup>1</sup> One cannot possibly get that picture from the Old Testament. Even more blasphemous are statements regarding the nature of Christ. Charles Capps echoes what Copeland, Hinn, and others of the Faith movement say when he says; "It was an act of God kind of faith that caused the miraculous conception."<sup>2</sup> Charles Capps says, "Mary received the Word sent to her by the angel and conceived it in the womb of her spirit. Once it was conceived in her spirit, it manifested itself in her physical body."<sup>3</sup> Referring to Jesus as "it," he goes on to say, "The embryo in Mary's womb was nothing but the pure word of God, and it took flesh upon itself."<sup>4</sup>

Through revelation knowledge, the Faith teachers speak of Christ as the reborn man:

The Spirit of God spoke to me and He said, "Son, realize this. Now follow me in this and don't let your tradition trip you up," He said, "Think this way . . . a twice born man whipped Satan in his own domain," and I threw my Bible down . . . like that. I said, 'What?' He said, " a born again man defeated Satan, the firstborn of many brethren defeated him." He said, "you are the very image,

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<sup>1</sup>Kenneth Copeland, Authority of the Bible IV (Fort Worth, TX: Kenneth Copeland Ministries, 1987), Audio Tape # 01-0304, side 1.

<sup>2</sup>Charles Capps, Authority in Three Words (Tulsa, OK: Harrison House, 1982), 80.

<sup>3</sup>ibid.

<sup>4</sup>ibid., 82.

the very copy of that one." I said, 'Goodness, gracious sakes alive!' and I began to see what had gone on in there, and I said, 'Well now you don't mean, you couldn't dare mean, that I could have done the same thing?' He said, "Oh yeah, if you had the knowledge of the Word of God that He did, *you could have done the same thing*, cause you're a reborn man too."<sup>1</sup>(emphasis supplied)

### The atonement in Christ

The Word of Faith proponents have a faulty doctrine of the atonement. Again Copeland says in this recorded message on What Happened from the Cross to the Throne:

The Bible says that God gave this earth to the sons of men . . . and when [Adam] turned and gave that dominion to Satan, look where it left God. It left him on the outside looking. . . . He had no legal right to do anything about it, did He? . . . He had injected Himself illegally into the earth. What Satan had intended for Him to do was to fall for it, pull off an illegal act and turn the light off in God, and subordinate God to himself. . . . He intended to get God into such a trap that He couldn't get out".<sup>2</sup>

This teaching on the atonement provided by God the Father in and through Jesus Christ is blasphemy in the teachings of what happened to Jesus from Gethsemane to the resurrection. Frederick K. C. Price, a disciple of Hagin, an interpreter of Kenyon, states:

Do you think that the punishment for our sin was to die on a cross? If that were the case, the two thieves could have paid your price. No, the punishment was to go into hell itself and to serve time in hell separated from God. . . .

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<sup>1</sup>Kenneth Copeland, Substitution and Identification (Fort Worth, TX: Kenneth Copeland Ministries), Audio Tape # 22-0202), side 2.

<sup>2</sup>ibid.

Satan and all the demons of hell thought that they had Him bound and they threw a net over Jesus and they dragged Him down to the very pit of hell itself to serve our sentence.<sup>1</sup>

These accounts of the aberrations and distortions of the biblical faith once delivered to the saints is but a small sampling of what is going on today that illustrates what the Scriptures warn shall come in the last days. These are indeed doctrines taught by demons, and those hearing and following must certainly have itching ears or at best deceived.

From Jonestown to Waco and beyond, honest people are being deceived into spiritual suicide. The delusion is incredibly strong and wide-spread. The occult and Eastern mysticism have infiltrated the ranks of the professing evangelicals, touching them also in the fields of medicine, business, and education. What the secular world refers to as mind power, or the universal mind, too many Christians confuse with faith. An example of this is the power of faith and positive confession doctrines of men like the renowned pastor of the world's largest church, Paul Yonggi Cho, who declares: "Through visualization and dreaming you can incubate your future and hatch the results."<sup>2</sup> So faith becomes a power in itself, but this is not the faith of the Bible that believes God and obeys Him accordingly. It seems that philosophies that once scoffed at the idea of a spirit realm are now embracing with open arms the mysticism and spiritism of the New Age.

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<sup>1</sup>Frederick K. C. Price, Ever Increasing Faith Messenger (Englewood, CA: Ever Increasing Faith Ministries., 1980), 7.

<sup>2</sup>Cho, 44.



In a newscast, a reporter talked of proposed government funding of research on alternative medicine which includes among other things, Qi Gong, T.M., Yoga, hypnosis, mind over matter, acupuncture, and even prayer. The purpose is to consider medical acceptance and coverages for these healing arts.<sup>1</sup> A new book by Mark Plotkin, The Tales of A Shaman's Apprentice,<sup>2</sup> chronicles his experiences as a researcher who lived with several witch doctors of Amazonia to learn their healing arts. He testified positively of some healings, and proposed that modern medicine consider the merits of the shaman's techniques for our culture.

### Spiritual Babylon and the Coming Deception With the Beast

John in the apocalypse tells of his revelation from the Risen Christ, seeing a "beast [who] was given a mouth to speak proud words and blasphemies. . . . He was given power to make war against the saints and to conquer them" (Rev 13:5, 7). He goes on to tell of a second beast.

"who exercised all the authority of the first beast on his behalf . . . and he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men. Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth" (Rev 13:12, 13, 14).

Associated with false religion down through history is this

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<sup>1</sup>"Evening News Eyes on America", N.B.C., October 8, 1993.

<sup>2</sup>Plotkin, 14.

mystery of Babylon (Rev 17, 18), who with her magic spell leads all nations astray, and she has something to do with all the blood pillled from the prophets and saints down through the ages (Rev 18:23, 24).<sup>1</sup>

The Holy Spirit has shown me that until I started to deal with these demonic bondages in professing Christians, the preponderance of scriptural passages dealing with spiritual adultery never made much sense. Then I began to see the recurrence of immorality in Christian ranks, and the Pandora's box being opened in the Catholic Church as well.<sup>2</sup> In the deliverance ministry we heard confessions of serious moral improprieties among ministers of the gospel, as well as their parishioners.<sup>3</sup> Then the Lord's repeated use of the examples of Israel's spiritual adultery began to make sense. We have confronted many evil spirits associated with these moral weaknesses which the victims seemingly could not control. This includes homosexuality.<sup>4</sup> The spirits associated with whoredom and Babylon confessed to being under oath before the Lord God Almighty, and the counselees knew it to be true. It is not surprising then, that this immorality should surface so often in the bondages of

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<sup>1</sup>It is not the intent of this research to attempt to identify what all is entailed in the make-up of this Babylon spoken of in Revelation.

<sup>2</sup>Immorality among high profile T.V. evangelists such as Jimmy Bakker and Jimmy Swaggert, and many priests is an indication of this spiritual Babylon or whoredom according to my understanding.

<sup>3</sup>See Vignette #1.

<sup>4</sup>See Vignettes #1,2,3,7,8,9, and case study#2.

professing Christians. The most filthy in talk, I have found, are those associated with the counterfeiting of the gifts of the Holy Spirit, such as tongues, holy ghosts, false Jesus, praise, and ecstasy. Invariably these spirits, more so than those of witchcraft, voodoo, magic or sorcery, spoke to us in the foulest of sexual language. The answer to these bondages is not just more self-control, or remorse when caught, but must involve expulsion of those demonic controls in the life. The problem keeps repeating itself if these drastic steps are not taken.

### On Hearing the Holy Spirit

Two of the great concerns of this deliverance ministry are total submission to the perfect will of the Heavenly Father, about which we pray constantly, and the ability to discern the voice of the Holy Spirit in all that we attempt to do. One of the haunting questions one could ask in Christendom is how do we really hear the voice of the Lord saying, "This is the way, walk in it" (Isa 30:21)? The obvious and popular answer given is to follow the Word of God, the Bible. Most, if not all Christians profess to do just that. Who are preachers like Copeland, Hinn, Hagin, Capps, and others referred to in the previous discussion really listening to? Surely the Holy Spirit does not give those confusing messages. This also makes one sincerely question their visions of prosperity, healings, revelational knowledge, and slayings in the Spirit. One does not want to be guilty of attributing the work of God to demons; but obviously one does not want to attribute the work of demons to the Holy Spirit either. We have witnessed many people put into a trance by evil spirits, but we

have never once seen the Holy Spirit do such a thing. This observation, however, is not intended to deny Him sovereignty to do what He chooses.

All of this calls for a deep sense of reverence and humility before our Lord regarding what is the voice of the Holy Spirit, and it seems that the gift of discernment needs to be earnestly sought among Christian leaders.

### Guidelines for a Deliverance Ministry in the Church

#### Introduction

There are distinct and necessary guidelines to be followed in order for one or a group to carry on an effective, biblically sound, and Holy Spirit-led deliverance ministry to the spiritually, emotionally, and mentally hurting people in the church. The counselor's personal spiritual preparation must include a thorough knowledge of the biblical view of demonization, and then have Holy Spirit discernment which can relate this to the present human dilemma in this New Age climate. The ancient shamanism, witchcraft, magic, and sorcery, which scientists once scoffed at, are now becoming partners in the medical sciences. And the religious community is being seriously infiltrated by this acceptance as well.<sup>1</sup> In the view of this research this is a serious matter which needs to be addressed, exposed, and refuted from a biblical point of view. The Spirit-led church dare not be silent about this insidious end-time adulteration. The following is an attempt to

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<sup>1</sup>Plotkin, 14.

sketch some guidelines for an effective ministry in these aforementioned areas.

#### Preparation of the Deliverance Team

1. One must gain the proper biblical knowledge of Satan's diabolical work against God's people. This research could be considered a starting point in those studies.

2. The *calling* and *giftedness* of the Holy Spirit must be evident within the group or church *before* any attempt to organize a deliverance ministry. It is my sincere conviction that any counseling deliverance ministry be led by the Holy Spirit, and not just added because it happens to be the popular thing to do in a given moral and spiritual climate of our day.

3. We have an obligation and privilege to discover what others are finding in their deliverance ministries, making applications and adjustments where necessary under the guidance of the Holy Spirit. It is important to consider the insights of people like Ernest B. Rockstad,<sup>1</sup> Kurt E. Koch,<sup>2</sup> Mark I. Bubeck,<sup>3</sup> C. Fred Dickason,<sup>4</sup> Edward Murphy.<sup>5</sup>

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<sup>1</sup>Ernest B. Rockstad, Demon Activity and the Christian.

<sup>2</sup>Kurt E. Koch, Between Christ and Satan.

<sup>3</sup>Mark J. Bubeck, The Adversary.

<sup>4</sup>C. Fred Dickason, Possession and the Christian: A New Perspective.

<sup>5</sup>Edward F. Murphy, The Handbook for Spiritual Warfare.

Further, the informed understandings concerning Satanism, SRA, and the occult as set forth by Lauren Stratford,<sup>1</sup> Walter R. Martin,<sup>2</sup> Catherine Gould<sup>3</sup> (who has several works and questionnaires concerning ritualistic and satanic abuse), Dr. Walter C. Young<sup>4</sup>; The Report of the Ritual Abuse Task of 37 Cases, and The Report of the Ritual Abuse Task Force, Los Angeles County Commission for Women.<sup>5</sup>

Some findings in psychiatry are helpful, such as those relating to MPD and doctors Ralph Allison<sup>6</sup> have pioneered in this field. Others who have done extensive research in this field are Adam Crabtree<sup>7</sup> who speaks from a psychiatric and Christian perspective.

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<sup>1</sup>Lauren Stratford, Satan's Underground (Eugene, OR: Harvest House Publishers, 1988).

<sup>2</sup>Walter R. Martin, The Kingdom of the Occult.

<sup>3</sup>Catherine Gould, 16661 Ventura Blvd., Suite 303, Encino, CA: 91436 (See Appendix E: Gould has prepared a thorough questionnaire titled Signs and Symbols of Ritual Abuse in Children).

<sup>4</sup>Walter C. Young, ed., "Patients Reporting Ritual Abuse in Childhood: A Clinical Syndrome. Report of 37 Cases."

<sup>5</sup>Los Angeles County Commission for Women, 383 Hall of Administration, 500 W. Temple St., Los Angeles, CA 90012, (see Appendix, G Excellent resource materials available for counselors who want to be informed about abuse).

<sup>6</sup>Ralph Allison, M.D., and Ted Schartz, Minds in Many Pieces, the Making of a Very Special Doctor.

<sup>7</sup>Dr. Adam Crabtree, Multiple Man: Exploration in Possession and Multiple Personality (NY: Praeger Scientific Studies, 1985).

and James B. Friesen,<sup>1</sup> who evaluates MPD from a Christian point of view also.

When one considers the problem of occult and demonic infiltration in the church, Hank Hanegraaff<sup>2</sup> and David C. Hunt with T.A. McMahon<sup>3</sup> have well documented their findings on this horrific development in modern-day Christendom.

Armed with this information, led by the Holy Spirit, a local deliverance team will be aware of great needs among professing Christians for deliverance. Information, however, is not sufficient.

3. We must recognize the giftedness and calling of the Lord upon certain believers regarding this ministry.

Though it is my deep conviction that all Christians, led by the Spirit, can have authority over evil spirits that plague the lives of their fellow Christians, not all Christians are gifted to lead such ministries. That observation would be in keeping with a sound biblical view of the Lord's sovereignty over His church and her ministries where He calls some to be apostles, evangelists, pastors, teachers (Eph 4:11, 12).

The leadership of the church needs to search out and encourage those who sense this calling, and may also be gifted in discernment in detecting demonic presence. They, along with the church-

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<sup>1</sup>James B. Friesen, Uncovering the Mystery of MPD.

<sup>2</sup>Hank Hanegraaff, Christianity in Crisis (Eugene, OR: Harvest House Publishers, 1993).

<sup>3</sup>David Hunt and T.A. McMahon, The Seduction of Christianity.

appointed leadership, would form the prayer and accountability team for a deliverance ministry. This team would be in submission to, and report to the general board of the local church. Many times the local church leadership may reject a deliverance ministry concept, but wherever possible, those involved in the deliverance ministry should be in submission to the local governing body of the church.

Sometimes, however, it may be necessary to work independently out of a counseling center (i.e., if the church leadership does not support this form of counseling). Because nearly everyone can point to abuses in deliverances they have "heard about," there is a great deal of fear and misinformation afloat concerning evil spirits. An informed group can help dispel those fears in part, but it seems that no other form of counseling is so attacked or elicits such fear. Even godless and unbiblical Freudian psychoanalysis finds more acceptance in some evangelical groups than a biblically focused deliverance ministry. This resistance can be expected.

4. The counselor's personal spiritual preparation in the deliverance ministry is very important. Along with a personal conviction and the leadership's confirmation of one's giftedness in this area of ministry, the would-be counselor must be certain that his or her own house is in order as much as possible. One should have any gift thoroughly tested by biblical standards. The person needs to ask if the gift of discernment, for example, is a true gift from the Holy Spirit, or is it a clairvoyant spirit, or ESP? Is the gift of tongues authentic or a counterfeit? Are any ancestral bondages present in the life? This is essential in order to eliminate unnecessary interferences in the work of deliverance. Often so-



called "charismatically" inclined Christians may gravitate to deliverance ministries in general, and this caution is valid and urgent. Several times, while in intense prayer with the assistants who accompanied cases brought to our attention, I have had to deal with some counterfeit gifts--especially tongues. If these had remained undetected, the hindrances to deliverance could have been substantial. Every counselor should be sure to repent of all sins, hidden occult involvements, forgotten or otherwise, and renounce all possible ancestral bonds, covenants, or ceremonial rituals that may have taken place in family lines. This cancellation under the blood of the Lamb of God eliminates the grounds for possible access to one's life from that source of demonic power.

There must be a commitment to the extra time needed in prayer and carrying the burden of others in need. At times this involves considerable emotional and spiritual stamina.

5. The leader of the deliverance team must be informed concerning general counseling techniques, evaluation tools in order to avoid serious errors.

It is inadvisable to deal with demonized persons alone except in rare and mild cases. It is never advisable to deal with the opposite sex alone. Professional evaluations and medical reports, if available, are helpful in determining the medical complications and symptoms to look for. Though medical symptoms have cleared up after evil spirits were dealt with and expelled, it would be unwise to give advice about prescribed medications the counselee may be taking.

6. Extreme care must be exercised by the deliverance team regarding sensitive and confidential information shared by the counselee or the demon which may be encountered. Some abuses uncovered may border on criminal behavior or have other legal ramifications. Sometimes demons spill out some very unpleasant and embarrassing information, and seem at times permitted to do so. Since one need not prove the reality of it all, but is seeking only to have the counselee released and healed, the information most often does not need to be pursued further by the counselors. Where the counselee needs to make restitution or cancel and confess, the problem can usually be cared for on the spot. Regardless, confidentiality must be strictly enforced.

7. Commitment to one another in the deliverance team is important. Pray for one another. Be supportive and available. Advise and confer always.

8. Follow-up with the counselee is essential for full restoration and healing. With the passing of time, and with the accumulation of practical experience in a deliverance ministry, I have discovered that the need for support after deliverance is indispensable. Where possible, I have asked that the counselee or pastor who referred the person be advised about the follow-up required. I most often insist that a spouse or close confidant who is sympathetic to deliverance philosophy attend the deliverance sessions also. This has three distinct advantages: (a) They see the deliverance process, (b) knowing the counselee, this person is able to lend emotional and spiritual support, and (c) this individual can often (if qualified) be part of, or even lead the follow-up work.

The need for spiritual and emotional support is so crucial that some deliverance groups will not take counselees who do not have a support team, or who are from churches which oppose this form of deliverance. This is true of the English Lake Church in North Judson, Indiana, for example. Their official record states:

Because of the principle of extending our ministry to binding up the wounds, which would be all inclusive of restoration of the waste places in a person's life, our Leadership recommends a minimum of a two month follow-up from a counselor on staff here at English Lake. We are thoroughly convinced if the 'house that has been swept clean' and is not properly furnished and equipped after deliverance, that the state of that person is worse than before according the Word of God.

Because of this need for the person's house [soul] to be properly furnished and equipped after deliverance, we find it imperative for their spiritual well-being to be under the authority of the ones that do the deliverance. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves" (Rom 13:2). We have found also, the authority principle in relationship to the local church as a vital truth. God has illumined the eyes of our understanding to see the extreme importance of getting under the protection of authority as we see Satan has an authority structure through which he works.<sup>1</sup>

### Preparations for the Counselees Seeking Deliverance

1. A personal and vital conversion experience is absolutely essential if deliverance is to be effected. The first step for any mortal is to get out of the clutches of the evil one. Therefore this

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<sup>1</sup>English Lake Church, R. # 1, Box 276 - A1, North Judson Indiana, 46366.

person must repent of any sin, renounce Satan, the world, and flesh, and receive the Lord Jesus Christ as personal Savior (1 John 1:9: 2 Cor 5:17). Unless this is clear, and assurance is present, any attempts at breaking Satan's holds will not succeed. Sometimes even this assurance of salvation can be hindered by Satan, and while in the process of canceling those blocks, one will often see a dramatic enhancement of the believer's assurance of salvation. It is always good to spend some time in clarifying the biblical basis of this assurance during the initial session, even if it centers only upon reaffirmation of the person's position in Christ Jesus.

2. Get a commitment from the counselee to stay with the counseling until its final resolution. It is essential to reaffirm one's commitment to the counselee, and get a commitment on the part of that person to stay with the counseling process as well. I have found that Satan can bring many things to bear upon the counselee to dissuade the person from continuing the deliverance process. This includes the onslaughts by Satan upon the mind such as: "You are okay now, you feel better." Or the reverse of this can take place: "You do not feel any better after all that ordeal. In fact you feel worse." "You'll have to live with it . . . and take your drugs." Even worse, the person may leave the session all excited and tell the pastor or spiritual advisor, who discredits the whole thing. This has happened to us on more than one occasion in the duration of this deliverance ministry. Some do not return for a second or third session, which is tragic. I remember well a lady in her sixties, who had been in and out of the hospitals for mental and emotional problems for twenty-nine years, being brought to our deliverance

team, almost unannounced. We talked with her, prayed with her, and we saw immediate results, as depression lifted and she testified to feeling better than she could remember for the last twenty-nine years. She went home excited to share with her pastor, who wasted no time in telling her that demons cannot do this to the saints of God. Her husband has been one of the charter elders of the church, a respected leader in this Holiness church, and did not support her either. Pride and ignorance had gotten in the way, and the dear lady remains in her misery.<sup>1</sup> Cases like this helped us to learn early that the home support base must not be overlooked if one is to see lasting results in deliverance. Now we always insist that support be in place, and a solid commitment made to see it through to full restoration. It is difficult to see the reasoning or logic behind those who seek deliverance go to secular therapists for years and years, pay exorbitant sums of money for little results, and then turn away from biblical deliverance that is free and then expect full healing in one session. The Bible warns us that a newly cleaned home or human life not properly put in order in respect to demonic invasion (one could interpret, morally and spiritually) is subject to possible demon reinfestation.<sup>1</sup>

### The Initial Deliverance Session

The first session would be conducted in the following manner:

1. Personal data is collected; medical and counseling history are obtained from the counselee where possible. These are not

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<sup>1</sup>See vignette #5, Appendix C.

always easy to obtain, but under the new freedom of access, these records can be gotten by the counselee.

2. Clarify the counselee's commitment to Jesus Christ, realizing that unless one is saved and converted, any hope of a deliverance is superficial at best.

3. Have Scripture reading and prayer time. Scriptural passages about our warfare can include: Eph 1:1-23; 6:1-18; Col 1:15-23; Luke 10:1-23, and in some cases the accounts of Jesus casting out evil spirits; Mark 1:21-34; 5:1-20; Acts 19:1-20; Ps 35:1-10. Everyone should be encouraged to pray, submitting themselves to the perfect will of the Heavenly Father and the ministry of the Holy Spirit. Especially important is that the counselee make a verbal commitment to the will and purpose of the Lord Jesus Christ, surrendering fear and uncertainties to Jesus Christ and His eternal purpose for them.

4. Have a prayer of renunciation of ancestral and personal bondage. Lead the counselee in a prayer such as this:

Lord Jesus I commit myself, my past, and my future to you and the perfect will of the Heavenly Father, I renounce Satan and his kingdom, and any grounds I may have given to him, knowingly declare them null and void as they related to me or my descendants. I ask the Lord Jesus to forgive me for these sins. I further cancel and revoke all rituals, curses, sacrifices, covenants, and bonds and agreements made by my ancestors with Satan, either known or unknown. I place them all under the blood of Jesus Christ, my Savior and Lord. In the name of Jesus Christ my Savior, Amen.<sup>1</sup>

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<sup>1</sup>See vignette #6, Appendix C, and Jesus' examples in Luke 11:24.

Then agree with the prayer, and ask that the Lord put everything in order and send the Devil's affects away. Ask the Lord to call into account all evil spirits who need to be confronted. Confrontation of evil spirits may take the forms as described in the case studies related earlier in this study.

5. Close the sessions with prayer, asking that the Holy Spirit fill the lives of the counselee, heal memories, and otherwise put everything in order. Any questions regarding procedures should be clarified. Records should be kept and filed on the proceedings. The person or persons who are involved with the support team (especially if the counselee is not a part of the local church) should be encouraged to keep in touch with the counselee daily with prayer and Bible instruction until the next counseling session.

## APPENDIX



## APPENDIX A

### BLESSINGS AND CURSES IN THE BIBLE

The scope and purpose of this inquiry is to review the Biblical passages relative to cursing and blessing, and try to determine their significance and relevance for us today.

#### OLD TESTAMENT

##### GENESIS.

Creation Story - God blesses his creation.

Gen 1:21,22,28, God blessed them and said, "Be fruitful and increase in number."

Gen 2:3 ,God blessed the seventh day, and made it holy.

Gen 3:14, This is the first Curse of God recorded.

The serpent is first cursed. "Cursed are you above all the livestock and all the wild animals. You will crawl on your belly and you will eat dust all the days of your life."

Gen 3:15, Curse between Serpent and woman and her offspring.

Gen 3:16, To the Woman, A curse which affects relationships of life, husband, childbirth, etc..

Gen 3:17 Cursed is the ground and Adam's relation to it.

Gen 4:11, Curse of Cain, The blood cries out.

Gen 5:21, Lord God made man in his likeness, and at the time of creation blessed them calling them "Adam" or man.

Gen 5:29, Word of Lamech, father of Noah, said of Noah , "He will comfort us in the labor and painful toil of our hands caused by the ground the Lord has cursed."

Gen 8:21, "Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood."

Gen 9:25, "Cursed be Canaan", says Noah concerning one of Ham's sons, or Noah's grandson.

Gen 9:26 ,From Noah ( Blessed by the Lord).

Gen 12:2,3, Lord God to Abraham, "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you, I will curse; and all the peoples of the earth shall be blessed through you."

Abrahamic blessing or covenant which was later reaffirmed at various points later, included:

1. A place ( in a land).
2. Possessions.
3. Posterity - continued blessing.
4. Position or standing before the Lord.

Gen 14:18, Melchizedek blesses Abraham.

Gen 14:19-20, "Blessed be Abraham be God Most High Creator of heaven and earth. And blessed by God Most High, who delivered your enemies into your hands."

Gen 17:16, The Lord God himself to Abraham concerning Sarah and the promise of a Son, "I will bless her, and will surely give you a son by her. I will bless her so that she will be the mother of nations; Kings of peoples will come from her."

Gen 17:18, Abraham requests of the Lord God for his son Ishmael, "If only Ishmael might live under your blessing."

Gen 17:20, The Lord God replies, "As for Ishmael, I have heard you. I will surely bless him and greatly increase his numbers ... and make him into a great nation."

Gen 18:18, Angel of Yahweh, ..."Shall I hide what I'm about to do seeing that Abraham will surely become a great and powerful nation, and all nations will be blessed through him."

Gen 22:17,18, Angel from heaven, concerning Abraham on Mr. Moriah ..."because you have not withheld your only Son...I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore, and through your offspring all nations on earth will be blessed because you obeyed me."

Gen 24:1, Abraham was now old and well advanced in years and the Lord had blessed him in every way.

Gen 24:31, The Search for Rebekah, Isaac's wife, Laban said, "Come you who are blessed by the Lord."

Gen 24:35, Further references to the blessings of the Lord upon Abraham and his household.

Gen 24:60, Rebekah's brother Laban and mother, "And they blessed Rebekah and said to her, "Our sister, may you increase to thousands upon thousands; may your offspring possess the gates of their enemies."

Gen 25:11, After Abraham's death, God blessed his son Isaac.

Gen 26:3, Lord's promise to bless Isaac, "Stay in this land for awhile (Philistia), and I will be with you and will bless you." These are the repeated blessings as given to Abraham earlier.

Gen. 26:12, Isaac planted crops, and reaped a hundred fold because the Lord had blessed him.

Gen. 26: 23,24, Isaac goes to Beersheba, and that night the Lord appeared to him and said, "I am the God of your father Abraham. Do not be afraid for I am with you. I will bless you and will increase the number of your descendants for the sake of my servant Abraham."

Gen 26: 28,29, Abimelech and the officials of Philisia come to Isaac to make a treaty. Recognizing the Lord God's blessing upon Isaac, they say; "you are blessed by the Lord" v.29.

Gen 27:1-,The Blessing of Jacob and Esau by Isaac.

Gen 27:4, Isaac to Esau "Prepare me the kind of tasty food I like and bring it to me to eat, so that I may give you my blessing before I die".

Gen 27:10, Rebekah conniving with Jacob to go and get two goats to prepare for his father, so that he may give his blessing to Jacob before he dies.

Gen 27:12, Jacob's hesitancy; "I'm smooth skinned, and Esau is hairy ...what if my father touches me and I appear to be tricking him, and would bring down a curse on myself rather than a blessing."

Gen 27:13 Rebekah says, "my son, let the curse fall on me."

Gen 27:27 "When Isaac caught the smell of his (Jacob's) clothes, he blessed him."

Gen 27:27-29, Blessing to Jacob; "Ah, the smell of my son is like the smell of a field that the Lord has blessed. May God give you of heaven's dew and of earth's richness--- an abundance of grain and new wine. May nations serve you and peoples bow down to you. Be lord over your brothers, and many the sons of your mother bow down to you. May those who curse you be cursed and those who bless you be blessed."

Gen 27: 37-40, Blessing to Esau, "Haven't you reserved any blessing for me?" Isaac answered Esau, "I have made him lord over you and have made all his relatives his servants, and have sustained him with grain and new wine. So what can I possibly do for you, my son?"

Esau said to his father, "Do you have only one blessing, my father? Bless me too, my father!" Then Esau wept aloud.

His father Isaac answered him; "Your dwelling will be away from the earth's richness, away from the dew of heaven above. You will live by the sword and you will

serve your brother. But when you grow restless, you will throw his yoke from off your neck."

Smally and Trent in their book The Blessing, point out that this blessing included five elements we can readily detect:

1. A meaningful tough.
2. A spoken message.
3. Attaching "high value" to the one being blessed.
4. Picturing (pronouncing?) a special future for the one being blessed.
5. Commitment to fulfill the promise or blessing.<sup>1</sup>

Gen 28: 13,14, Jacob's ladder .The Lord stood above it and said, "I am the Lord (Jehovah), the God (Elohim) of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying. Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you, and will watch over you wherever you go, and I will bring you back to this land, I will not leave you until I have done what I have promised you."

In summary, it appears that the blessing included:

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<sup>1</sup>Gary Smally, John Trent, The Blessing ,( Nashville,TN; Thomas Nelson, Publishers; 1986).

1. A place.
2. Has to do with some form of prosperity - physical affects and soul prosperity.
3. A position of standing before the Lord God. (Abraham)
4. Generational benefits. ( the posterity for Abraham - see Gen 2 & 3)

In contrast a curse is primarily a strong reversal of a blessing including its effects and promises, as in the case of Esau, (Gen 27:39,40).

1. "Away from Earth's riches," which equals poverty.
2. "Natural benefits withheld, "away from dew of heaven."
3. Bloodshed, "You will live by the sword."
4. Slavery in some form, "You will serve your brother."
5. There can be an end to it, "When you grow restless (disgusted enough to do something) you will throw his yoke from your neck."

Gen 28:22, Reaffirmation of blessing to Jacob from Isaac.

Jacob's covenant to perform contributing to the merits of the blessing; "I will give ten percent of all my blessings,"... speaks of the human responsibility in fulfillment of a blessing from the Lord God.

Gen 30:27, Laban blessed because of Jacob. "I have learned by divination that the Lord has blessed me because of you." (Blessing by associating with, or cooperating with the blessed).

Gen 31:44-55, Covenant between Laban and Jacob, ( a promise of a curse or judgment if broken). Laban blesses his grandchildren and daughters.

Gen 32:22ff, Jacob wrestles with an angel, asking for a blessing.

Gen 32:26, "I will not let you go unless you bless me."

Gen 35:9, "God appeared to him again and blessed him... and the Lord God called him Israel."

Gen 35:11, Promise to give to him, all that he promised to Abraham and Isaac.

Gen 39:5, The Lord blessed the household of Potaphor because of Joseph.

Gen 47:7,9, Jacob blessed Pharaoh.

Gen 48:3, Jacob recounts the blessing of the Lord God given to him, and tells his son Joseph.

Gen 48:14,15, Israel blesses Ephraim and Manasseh, the sons of Joseph.

Gen 48:15, Then he blessed Joseph and said, "May the God before whom my fathers Abraham and Isaac walked, the God who has been my Shepherd all my life to this day, the Angel who has delivered me from all harm - may he bless these boys. May they be called by my name and the names of my father Abraham and Isaac, and may they increase greatly upon the earth."

Gen 48:20, After Joseph's protest relative to the eldest and youngest, He (Israel) blessed them that day and said, "In



your name (Jehovah) will Israel pronounce this blessing

... May God make you like Ephraim and Manasseh."

Gen 49: 1-27, Israel blesses and curses his children: Then Jacob called for his sons and said: "Gather around so I can tell you what will happen to you in days to come. Assemble and listen, sons of Jacob; listen to your father Israel. Reuben, you are my firstborn, my might, the first sign of my strength, excelling in honor, excelling in power. Turbulent as the waters, you will no longer excel, for you went up onto your father's bed, onto my couch and defiled it. Simeon and Levi are brothers -- their swords are weapons of violence. Let me not enter their council, let me not join their assembly, for they have killed men in their anger and hamstringed oxen as they pleased. Cursed by their anger, so fierce, and their fury, so cruel! I will scatter them in Jacob and disperse them in Israel. Judah, your brothers will praise you; your hand will be on the neck of your enemies; your father's sons will bow down to you. You are a lion's cub, O Judah; you return from the prey, my son; Like a lion he crouches and lies down, like a lioness -- who dares to rouse him? The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his. He will tether his donkey to a vine, his colt to the choicest branch; he will wash his garments in wine, his robes in the blood of grapes. His eyes will be darker than wine, his teeth whiter than milk. Zebulun will live by the seashore and become a haven for ships; his border will extend toward Sidon. Issachar is a rawboned donkey lying down between two saddlebags. When he sees how good is his resting place and how pleasant is his land, he will bend his shoulder to the burden and submit to forced labor. Dan will provide justice for his people as one of the tribes of Israel. Dan will be a serpent by the roadside, a viper along the path, that bites the horse's heels so that its rider tumbles backward. I look for your deliverance, O Lord. Gad will be attacked by a band of raiders, but he will attack them at their heels. Asher's food will be rich; he will provide delicacies fit for a king. Naphtali is a doe set free that bears beautiful fawns. Joseph is a fruitful vine, a fruitful vine near a

spring, whose branches climb over a wall. With bitterness archers attacked him; they shoot at him with hostility. But his bow remained steady, his strong arms stayed limber, because of the hand of the Mighty One of Jacob, because of the Shepherds, the Rock of Israel, because of your father's God, who helps you, because of the Almighty, who blesses you with blessings of the heavens above, blessings of the deep that lies below, blessings of the breast and womb. Your father's blessings are greater than the blessings of the ancient mountains, than the bounty of the age-old hills. Let all these rest on the head of Joseph on the brow of the prince among his brothers. Benjamin is a ravenous wolf; in the morning he devours the prey, in the evening he divides the plunder."

In a sense, these could be considered prophecies, but blessings and curses are pronounced upon them and their descendants.

#### EXODUS.

Exod 7, Plagues, with the Sorcerers duplicating or counterfeiting.

Plagues as curses.

Do the Sorcerers and magicians have power to create the same devastations? This is a relevant question for this study..

Exod 12. Consecration of the first born and the destroyer to carry out the curse on the first born

Exod 12:32, Pharaoh tells Moses and Aaron to be gone and adds; "and also bless me."

Exod 20, Ten Commandments, with their promised blessings and curses or judgments.

Exod 20:24, "Make an altar of earth for me and sacrifice on it your burnt offerings .....wherever I cause my name to be honored, I will come to you and bless you."

Exod 20:11, The Lord God blessed the Sabbath

Exod 21:17, "Anyone who curses his father or mother must be put to death."

Exod 22:28, "Do not blaspheme, or curse the ruler of your people"

Exod 23:25, "Worship the Lord your God, and his blessing will be on your food and water. I will take away sickness from among you."

Exod 32:29, (Moses concerning the Levites), "You have been set apart to the Lord today,... and he has blessed you."

#### LEVITICUS

Lev 9:22 & 23, "Then Aaron lifted his hands toward the people and blessed them." Nothing is recorded as to what was said.

Lev 9:23, "Moses and Aaron then went into the tent of meeting. When they came out, they blessed the people; and the glory of the Lord appeared to all the people." No words of the blessing are recorded.

Lev 19:14, "Do not curse the deaf or put a stumbling block in front of the blind."

Lev 20:9, "If anyone curses his father or mother, he must be put to death. He has cursed his father or his mother, and his blood will be on his own head."

Lev 24:11, "The son of the Israelite woman blasphemed the Name with a curse."

Lev 24:14, "The Lord said to Moses, "Take the blasphemer outside the camp, all those who heard him are to lay their hands on his head, and the entire assembly stone him."

Lev 24:15, "If anyone curses his God, he will be held responsible."

Lev 25:21, "I will send you such a blessing in the sixth year that the land will yield enough for three years ...while you plant during the eighth year you will eat from the old crops..."

## NUMBERS

Num 5:11-30, This has to do with the Levitical test and judgment upon an unfaithful wife.

Num 5:18, "The bitter water that brings a curse."

Num 5:19, This bitter water would not bring a cure if the woman was innocent of immorality.

Num 5:21,22, The "curse of the oath" was pronounced as follows, "May the Lord cause your people to curse and denounce you when he causes your thigh to waste away and your abdomen to swell. May this water that brings a curse enter your body so that your abdomen swells and your thigh wastes away."

Num 5:23,24, The formula for the priest was that he was to "write these curses on a scroll, and then wash them off

into the bitter water ... and he shall have the woman drink the bitter water that brings a curse."

Num 6:24-26, A Benediction

"May the Lord bless you and keep you; the Lord (Jehovah Shalom) make his face to shine upon you, and be gracious to you; the Lord turn his face toward you and give you peace."

Num 6:27, "So they will put my name on the Israelites, and I will bless them."

Num 22:24, Balaam

The story of the renegade prophet in Moab called Balaam sheds some additional light on this subject of blessing and cursing. Balaam, the son of Beor came from a city in Babylon called Pethor. He was summoned by Balak, the king of the Moabites to "curse" the Israelites who had at this time come out of Egypt and pitched their tents on the plains of Moab (22). Balaam is an interesting man because, as a practicing sorcerer, he could be also a mouth piece for Jehovah. It seems that the man had an established reputation regarding cursing and blessing, and this reputation had gotten to Moab as well. It appears that Balaam's intention was indeed to curse the Israelite for money, because Balak's servants had offered him a great deal. (Deut 23:5) Although God employed Balaam to bless Israel against Balaam's will it appears (Josh 24:10 and Neh 13:2), Balaam was unable to utter any curses against Israel, but did curse her enemies in

effect by blessing Israel. Balaam will always be considered to be a sorcerer and a renegade prophet (2 Pet 2:15, 16), the story that unfolds in this account in Numbers, reveals that Balaam had some contact with the Lord God as well. The Lord spoke to him (Num 22:20, met with him (23:4, and even told him what to say and do (22:20, 35) This illustrates the possibility of a messenger or prophet of the Lord to slip over the line regarding the proclamation of truth. Further, it is not clear as to why the Lord gave Balaam permission to go in the first place (22:20), and then opposes his going (22:22. In this passage we have the wording of these blessings and curses recorded.

Num 23:7-10;

"Then Balaam uttered his oracle: 'Balak brought me from Amram, the king of Moab from the eastern mountains. 'Come,' he said, 'Curse Jacob for me; come, denounce Israel.' How can I curse those whom God has not cursed? How can I denounce those whom the Lord has not denounced? From the rocky peaks I see them, from the heights I view them. I see a people who live apart and do not consider themselves one of the nations. Who can count the dust of Jacob or number the fourth part of Israel. Let me die the death of the righteous, and may my end be like theirs!" Balak said to Balaam, "What have you done to me? I brought you to curse my enemies, but you have done nothing but bless them!"

Num 23:11, Balak wasn't happy about this and considered this a blessing not a curse.

Num 23:17, While this is going on, Balak along with his princes are before altars of worship and sacrifice, hoping that

somehow the gods would turn the tide on those blessings Balaam was uttering beyond his control.

Num 23:18-24,

In the second oracle, the blessing of God upon Israel is told in fuller detail: "Then he uttered his oracle: "Arise, Balak, and listen; hear me, son of Zippor. God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill? I have received a command to bless; he has blessed, and I cannot change it. No misfortune is seen in Jacob, no misery observed in Israel. The Lord their God is with them; the soul of the King is among them. God brought them out of Egypt; they have the strength of a wild ox. There is no sorcery against Jacob no divination against Israel. It will not be said of Jacob and of Israel, 'See what God has done!' The people rise like a lioness; they rouse themselves like a lion that does not rest till he devours his prey and drinks the blood of his victims."

Num 23:25, By this time Balak is quite frustrated and tells Balaam in so many words not to curse or bless them at all. It seems obvious that Balak was interpreting these words of Balaam as a blessing.

Num 23:27, Balak, not willing to consider this attempt to curse Israel hopeless, tries again from another high place or vantage point overlooking the camp of the Israelites.

Num 24:1, An interesting twist in the scenario appears "when Balaam saw that it pleased the Lord to bless Israel." He abandoned his feats of sorcery, (whatever they were) and the Spirit of God came upon him and he uttered another oracle relating to Israel's success and blessing.

Num 24:3-10,

"The oracle of Balaam son of Beor, the oracle of one whose eye sees clearly, the oracle of one who hears the words of God, who sees a vision from the Almighty, who falls prostrate, and whose eyes are opened: How beautiful are your tents, O Jacob, your dwelling places, O Israel! Like valleys they spread out like gardens beside a river, like aloes planted by the Lord, like cedars beside the waters. Water will flow from their buckets; their seed will have abundant water. Their king will be greater than Agag; their kingdom will be exalted. God brought them out of Egypt; they have the strength of a wild ox. They devour hostile nations and break their bones in pieces; with their arrows they pierce them. Like a lion they crouch and lie down, like a lioness -- who dares to rouse them? May those who bless you be blessed and those who curse you be cursed. Then Balak's anger burned against Balaam. He struck his hands together and said to him, 'I summoned you to curse my enemies, but you have blessed them these three times.'"

Num 23: 9b, The shocking truth now was clear. Balak had employed Balaam to curse Israel, and now the curses Balak had proposed were coming back upon him. One could deduce from this account that ancient curses and blessings were thought to be effective when pronounced upon the right people, at the right time, and in the correct manner and by the right people.

#### DEUTERONOMY

Deut 2:7, "The Lord your God has blessed you ... during those forty years in the desert."

Deut 7:13,14, "He will love you and bless you, and increase your numbers, bless the fruit of your womb, crops, calves of your herds."

Deut 7:26, "Do not bring a detestable thing into your house or you will be set apart for destruction, even as it is."



Utterly abhor it and detest it, for it is set apart for destruction" (accursed).

Deut 10:8, "At that time the Lord set apart the tribe of Levi to carry the ark of the covenant of the Lord, to stand before the Lord to minister, and to pronounce blessings in his name.

Deut 11:26-32,

"See, I am setting before you today a blessing and a curse -- the blessing if you obey the commands of the Lord your God that I am giving you today; the curse if you disobey the commands of the Lord your God and turn from the way that I command you today by following other gods, which you have not known. When the Lord your God has brought you into the land you are entering to possess, you are to proclaim on Mount Gerizim the blessings and on Mount Ebal the curses. As you know, these mountains are across the Jordan, west of the road, toward the setting sun, near the great trees of Moreh, in the territory of those Canaanites living in the Arabah in the vicinity of Gilgal. You are about to cross the Jordan to enter and take possession of the land the Lord your God is giving you. When you have taken it over and are living there, be sure that you obey all the decrees and laws I am setting before you today. See also Deut 27,28 and Joshua 8:30.

Deut 13:17, None of these Anathema (condemned, accursed things) were to be found in the possession of God's people. There are many references in Deuteronomy about the Lord blessing his people, (14:24,29; 15:4,6,10,18; 16:10,15; 21:5; 23:20; 24:19; 26:15; 28:3,4,5,6,8,12; 30:15,16).

Deut 21:22,23, "If a man guilty of capital offense is put to death and his body is hung on a tree, you must not leave his body on the tree overnight."

Deut 23:5, Commentary of the Lord turning Balaam's intended cursing of Israel into blessing.

Deut 27,28, An extensive listing of blessings and curses for the children of Israel to be recited at Mount Ebal and Mount Gerizim.

Deut 29: 16-29, The stern warning that the curses described in this book of the Law will surely fall on those who forsake the Lord God and blessings will attend the obedient.

Deut 30:19, Summarizes. God calling heaven and earth to witness that He has set before them life and death, blessings and curses, the choice was theirs to make and their children's children would experience the results of those choices.

## JOSHUA

Josh 6:17,18, Regarding Jericho, "The city and all that is in it are to be devoted to the Lord ( to destruction - accursed)

Josh 6:18, Keep away from the devoted (accursed) things so that you will not bring upon yourself destruction by taking any of them.

Josh 6:26, Curse on rebuilding of Jericho; "At that time Joshua pronounced this solemn oath: ' Cursed before the Lord is the man who undertakes to rebuild this city, Jericho; at the cost of his first born son will he lay its foundations; at the cost of his youngest will he set up its gates.'"

Josh 7:1, "But the Israelites acted unfaithfully in regard to the devoted things." (Achan)

Josh 7:11, They have violated my covenant--they have taken some of the devoted things."

Josh 7:12, "This is why Israel cannot stand against their enemies --they have been made liable to destruction."  
(Participation in things devoted to destruction makes one liable to that destruction).

Josh 8:34, Mount Ebal, --blessings and cursings, "Afterward, Joshua read all the words of the law --the blessings and the curses, just as it is written in the book of the Law (cited in Deut. ch 27,28).

Josh 9:23, Joshua summoning the Gibeonites for their deceit, "You are now under a curse ... you will never cease to serve as woodcutters and water carriers for the house of my God."

Josh 14:13, Then Joshua blessed Caleb, and gave him Hebron as an inheritance.

Josh 17:14, Joseph's people (Ephraim and Manasseh) saying the Lord has blessed us abundantly.

Josh 22:6,7, and Joshua blessed the three tribes (Reuben, Gad and Manasseh) on the eastern side of the Jordan.

Josh 22:20, Joshua reminding the three tribes not to rebel, warning them of Achan's sin affecting the whole camp of Israel.

Josh 24:10, the Lord speaking to the assembly of Israel ...."I would not listen to Balaam, who was sent to put a curse on you ... I blessed you again and again, and I delivered you out of his hand."

## JUDGES

Judges 5:23,24, Debora's song - "Curse Meroz," said the angel of the Lord, 'Curse its people bitterly, because they did not come to help the Lord, to help the Lord against the mighty.'"

Judges 9:57, "God also made the men of Shechem pay for all their wickedness. The curse of Jotham, son of Jerub-Baal came on them."

Judges 13:24, "Samson grew, and the Lord blessed him."

Judges 17:2, Micah said to his mother -- "the eleven hundred shekels of silver that were taken from you and about which I heard you utter a curse -- I have the silver with me, and I took it.

Then his mother said, 'The Lord bless you my son.'"

Judges 21:18, regarding the shortage of women among the tribe of Benjamin, and the others in Israel had taken an oath: "Cursed be everyone who gives a wife to a Benjamite" -- apparently it worked.

## RUTH

Ruth 2:4, Boaz greets the harvesters with "The Lord be with you,"

and the harvesters call back, "The Lord bless you."

Ruth 2:19, Naomi to Ruth, "Blessed be the man who took notice of you today."

Ruth 2:20, Naomi about Boaz, "The Lord bless him."

Ruth 3:10, Boaz to Ruth, "The Lord bless you, my daughter

## I SAMUEL

- I Sam 2:20, Eli (Priest of Jehovah) would bless Elkanah and his wife, saying, "May the Lord give you children to take the place of the one she prayed for and gave to the Lord -
- I Sam 9:13, Saul trying to find Samuel the prophet -- The girls say that he (Samuel) was coming to "bless the sacrifice" that was prepared.
- I Sam 13:24, 28, Saul had bound the people under oath saying , "Cursed be any man who eats food before evening comes, before I have avenged myself on my enemies."
- I Sam 15:13, When Saul disobeyed the Lord, and was rejected, he says in pretense to Samuel; "The Lord bless you, I carried out the Lord's instructions."
- I Sam 17:42,44, The Philistine (Goliath) cursed David by his gods; "Come here, he said, and I'll give your flesh to the birds of the air and the bests of the field."
- I Sam 23:21, Saul's pronouncement of blessing upon the Ziphites, who were tracking down David (false blessing).
- I Sam 25: 33, David pronouncing blessing upon Abigail for her wise words to David in order to avoid bloodshed.
- I Sam 26: 19,25, Saul, who has relentlessly pursued David to take his life, is reasoned with by David , "If the Lord has incited you against me, may He accept an offering If however, men have done it, may they be cursed before the Lord."

2 Sam 2:5, (David) To the men of Jabesh Gilead for burying King Saul, "The Lord bless you for showing the kindness to Saul."

2 Sam 6:11,12, Concerning the ark of the covenant being moved to the city of David. "The Lord blessed Obed, Edom ... and his entire household" (for keeping the ark).

2 Sam 6:18,20, David blessed the people in the name of the Lord Almighty ( El Shaddai).

2 Sam 6:20, When David returned home to bless his household and Michal scoffed at his conduct, Michal had no children all her life. It is possible to interpret this as a form of a curse.

12 Sam 13:25, Absalom is given David's blessing

2 Sam 16: 5,7,10,12,13, David leaving Jerusalem to escape Absalom. Shimer.. cursed David as he came out and walked along the hill above him. "Get out you man of blood, you scoundrel!"

David's solution, "If he is cursing because the Lord said to him 'curse David', who can ask why do you do this? Leave him alone, for the Lord has told him to do so. Maybe the Lord will see my distress and reward me good for the cursing I am receiving today.!"

2 Sam 19:39, David kissed Barzillai and gave him his blessing ( a trusted friend of David).

## I KINGS

1 Kgs 2:8, David had promised not to kill Shimei for his cursing - now tells Solomon, "Now do not consider him innocent."

1 Kgs 8:14, 15, Dedication of the Temple. Solomon blessed the people and said a homily of sorts.

1 Kgs 8:55, Blessed the whole assembly.

1 Kgs 8:66, End of celebrations, the people blessed the King and went home.

## 2 KINGS

2 Kgs 2:24, Elisha's curse on the youth who made sport of him, "God on up, you bald head."

Elisha turned around, looked at them and called down a curse on them in the name of the Lord -- then two bears came out of the woods, and mauled forty two of the youths.

2 Kgs 9:34, Jehu ordering Jezebel's death, called her a "cursed" woman. (part of which dictated that she not be buried, and the dogs did indeed eat her corpse).

2 Kgs: 22:19, Because Josiah repented, he would be spared seeing the land, place, and people, accursed and laid waste .. doomed to destruction by the Lord Almighty.

## 1 CHRONICLES

1 Chr 4:10, 16:43, "Bless"

1 Chr 17:27, David asks the Lord to bless him and his house forever.

1 Chr 13:14, "The Lord blessed his household"

1 Chr 16:2, David blessed the people.

1 Chr 23:13, David's blessing on the priesthood of Aaron's descendants.

1 Chr 26:5, God blessed Obed - Edom

## 2 CHRONICLES

2 Chr 6:30, The King (Solomon) blessed the people.

2 Chr 30:27, The priests and the Levites stood to bless the people, and God heard them...

2 Chr 31:8, Hezekiah and his officials came and "praised the Lord and blessed his people."

## NEHEMIAH

Neh 8:6, Ezra praised (blessed) the Lord, the great God.

Neh 9:5, Israel confession, "Blessed be your glorious name, and may it be exalted above all blessing and praise."

Neh 10:29, "All these now join their brothers the nobles, and bind themselves with a curse and an oath to follow the law of God given through Moses."

Neh 13:2, Curses into blessing. Nehemiah recalls how God turned Balaams curses into blessings

Neh 13:25, Nehemiah recalls how he rebuked and cursed the man of Judah for forsaking the Law of God.

## JOB

Job 1:5, Job offering sacrifices for his grown children saying; "Perhaps my children have sinned and cursed God in their hearts."

Job 1:11, Satan to God, "Stretch out your hand and strike everything he has and he will surely curse you to your face."

Job 2:5, "Skin for skin", Satan replied "A man will give all he has for his own life, but stretch out your hand and strike



his flesh and bones, and he will surely curse you to your face."

Job 2:9, His wife (Job's) said to him, "Curse God and die."

Job 3:1, "After this, Job opened his mouth and cursed the day of his birth."

Job 3:8, "May those who curse days curse that day, those are ready to rouse Leviathon."

Job 3:36, The words of his curse are recorded. here.

Job 5:3, Elephaz, the Temanite's speech, "I myself have seen a fool taking root, but suddenly his house was cursed. (His understanding of the curses effects ) "His children are far from safety; crushed in court without a defender; and the hungry consume his harvest, taking it even from among the thorns.

Job 24:18, Job speaking of the wicked ..."their portion of the land is cursed, so that no one goes to the vineyards."

Job 31:30, Job speaking of his own good deeds and just actions says, "I have not allowed my mouth to sin by invoking a curse against the life of an enemy."

Job 42:12, The Lord blessed the latter part of Job's life more than the first.

## PSALMS

Ps - Mostly used in the sense of a blessed estate for the righteous, who obey and serve the Lord, and will therefore experience God's smile of approval upon their lives.

Ps 1:1, "Blessed is the man who does not walk in the counsel of the wicked."

Ps 5:12, "Surely the Lord will bless the righteous." (Many references in the NIV translates "praise")

Ps 37:22, Those the Lord blesses will inherit the land, but those He curses will be cut off.

Ps 62:4, "With their mouths they bless, but in their hearts they curse."

Ps 109:25,28, "I am an object of scorn to my accusers ... they may curse, but you will bless."

Ps 119:21, "You Lord rebuke the arrogant who are cursed, and who stray from your commands."

#### PROVERBS

Prov 3:33, "The Lord's curse is on the house of the wicked, but he blesses the house of the righteous."

Prov 5:18, "May your fountain be blessed, and may you rejoice in the wife of your youth."

Prov 10:6, "Blessings crown the head of the righteous, but violence overwhelms the mouth of the wicked."

Prov 10:7, "The memory of the righteous will be a blessing."

Prov 11:11, "Through the blessing of the upright a city is exalted, but by the mouth of the wicked it is destroyed."

Prov 11:26, "People curse the man who hoards the grain, but blessings crown him who is willing to sell."

Prov 22:9, "A generous man will be blessed."

Prov 24:24, "Whoever says to the guilty, 'You are innocent', people will curse him, and nations will denounce him."

Prov 24:25, "But it will go well with those who convict the guilty, and rich blessing will come upon them."

Prov 26:2, "Like a fluttering sparrow or a dancing swallow, an undeserved curse does not come to rest."

Prov 27:14, "If a man loudly blesses his neighbor early in the morning it will be taken as a curse."

Prov 28:27, "He who gives to the poor will lack nothing, but he who closes his eyes to them receives many curses."

Prov 30:10, "Do not slander a servant to his master, or he will curse you, and you will pay for it."

Prov 31:28, "Her children will rise up and call her 'blessed'."

#### ISAIAH

Isa 8:21, "Distressed and hungry, they will roam through the land; when they are famished, they will become enraged and looking upward, will curse their king and their God."

Isa 19:24, Israel, along with the Assyrians and Egyptians will worship together ... and Israel will be a blessing on the earth.

Isa 19:25, The Lord Almighty will bless them saying, "Blessed be Egypt, my people."

Isa 24:5,6, "The earth is defiled by its people; they have disobeyed the laws, violated the statutes and broken the everlasting covenant. Therefore a curse consumes the earth, its people must hear their guilt." This could have universal implications.

Isa 30:18, "Yet the Lord longs to be gracious to you; he rises to show you compassion. For the Lord is a God of justice. Blessed are all who wait for him."

Isa 32:20, Women of Jerusalem, "How blessed you will be."

Isa 34:10f, Curse on Edom Petra. (A prophecy against them in a form of curse or judgment).

Isa 43:28, ..."So, I have disgraced the dignitaries of your temple, and I will consign Jacob to destruction and Israel to scorn."

Isa 44:3, "I will pour out my Spirit on your offspring, and my blessing on your descendants."

Isa 51:2, "Look to Abraham, your father; and to Sarah, who gave you birth. When I called him he was but one, and I blessed him and made him many."

Isa 56:2, "Blessed is the man who does this, the man who holds it fast, who keeps the Sabbath without desecrating it, and keeps his hand from doing evil."

Isa 61:9 (Israel) "All who see them will acknowledge that they are a people the Lord has blessed."

Isa 65:15, Spoken about the unfaithful in Israel; "You will leave your name to my chosen ones as a curse."

Isa 65:16, "Whoever invokes a blessing in the land will do so by the God of Truth."

Isa 65:20, Millennial reign - new Heaven and new Earth.

"Never again will there be in it an infant that lives but a few days, or an old man who does not live out his years: He who dies at a hundred will be thought a mere youth; he

who fails to reach a hundred will be considered accursed."

#### JEREMIAH

Jer 4:2, "and if in a truthful, just and righteous way you swear, as surely as the Lord lives, then the nations will be blessed by him."

Jer 15:10, "Alas my mother, that you gave me birth, a man with whom the whole land strives and contends. I have never lent nor borrowed, yet everyone curses me."

Jer 17:7, "Blessed is the man who trusts in the Lord."

Jer 20:14, "Cursed be the day I was born. May the day my mother bore me not be blessed."

Jer 20:15, "Cursed be the man who brought my father the news, who made him very glad by saying, 'a child is born to you, a son'."

Jer 24:9, Speaking of the end of Judah, "I will make abhorrent and an offense to all the kingdoms of the earth, a reproach and a byword, an object of ridicule and cursing, wherever I banish them."

Jer 25:18, "Jerusalem and the towns of Judah, its kings and officials, to make them a ruin and an object of horror and scorn and cursing, as they are today."

Jer 26:6, "Then I will make this house like Shiloh and this city an object of cursing among all the nations of the earth."

Jer 29:18, "I will pursue them with the sword, famine and plague, and will make them abhorrent to all the kingdoms

of the earth and an object of cursing and horror, of scorn and reproach, among all the nations where I drive them."

Jer 29:22, Speaking of the prophets who were speaking against Jeremiah, "Because of them, all the exiles from Judah who are in Babylon will use this curse: 'The Lord treat you like Zedekiah and Ahab whom the king of Babylon burned in the fire.'"

Jer 31:23, "When I bring them back from captivity (Judah) .. the people will use these words, 'The Lord bless you'..."

Jer 42: 18, (On those who go to Egypt for refuge) "You will be an object of cursing and horror, of condemnation and reproach, you will never see this place again."

Jer 44:8,12, "You will destroy yourselves, and make yourselves an object of cursing and reproach."

Jer 44:22, "When the Lord could not endure your incense offerings, .. your land Judah became an object of cursing and desolate waste as it is today."

Jer 49:13, About Edom; "I swear by myself, declares the Lord, that Bozrah will become a ruin, and an object of horror of reproach and of cursing."

#### LAMENTATIONS

Lam 3:64, Jeremiah's prayer against his enemies; "Pay them back what they deserve, O Lord, for what their hands have done. Put a veil over their hearts, and may your curse be upon them."

#### DANIEL

Dan 9:11, "Therefore the curses and sworn judgments written in the Law of Moses, the servant of God, have been poured out on us, because we have sinned against you.

Dan 9:20, "Confessing my sin and sins of my people Israel." Daniel sees the plight of his people as a fulfillment of the curses pronounced by the Lord through Moses .(Deuteronomy)

#### ZECHARIAH

Zech 5:3, "I looked again, and there before me was a flying scroll. He asked me, 'What do you see?'

I answered, 'I see a flying scroll, thirty feet long and fifteen feet wide.' And he said to me, 'This is the curse that is going out over the whole land.'"

Zech 8:13, "As you have been an object of cursing among the nations, O Judah and Israel, so will I save you, and you will be a blessing."

#### MALACHI

Mal 2:1,2, "And now this admonition is for you, O priests. If you do not listen, and if you do not set your heart to honor my name," says the Lord Almighty, "I will send a curse upon you, and I will curse your blessings." This is an important truth to ponder.

Mal 3:9, "How have we robbed you?"

"In tithes and offerings, you are under a curse - the whole nation of you, because you are robbing me."

Mal 4:4,5, "See, I will send you the prophet Elijah before the great and dreadful day of the Lord comes. He will turn

the heart of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse." It is interesting that the O.T. closes with a warning of a possible curse, if obedience is not forthcoming from God's people.



## NEW TESTAMENT

There are approximately 150 plus references to blessings and cursings in the New Testament, which of course is considerably less than the Old Testament. Although illustrations are fewer, many of the concepts or implications are carried over from the Old Testament none-the-less.

One of the major themes, the gospel message, is that Christ has redeemed his people from the curse of the law. Christ was made a curse for us. (Gal 3:10). So by faith in and surrender to Christ, one is freed from those curses. The victory over them is in Christ alone. This is a significant point. Those who seek to be justified by the law are still under the curse. (Gal 3:10).

Some references to cursing have to do with swearing or foul language as in the case of Peter. (Matt 26:72; Mark 14:71), and believers are admonished to refrain from such language (James 3:9). The believer is to bless, not curse those who persecute them, (Rom 12:14; Matt 5:44), and is to pray for these enemies (Luke 6:28). James says that the believer is to clean up his speech so that cursing does not come from the tongue that praises the Lord (James 3:10). It was the understanding of the Jewish leadership that the "ignorant" masses who followed Jesus, not "knowing the law of Moses," as they put it, were under a curse (John 7:49).

Jesus corrects the Jewish leaders regarding their misinterpretation of the Mosaic law about the curse on children who

disobey or otherwise dishonor their parents. The Jewish leaders skirted around the stern warning of Moses, which carried the death penalty with it (Matt 15:3-6; Mark 7:10). It seems best to interpret this in the light of Christ catching the religious leadership in their own trap of legalism, rather than that he was insisting on carrying out this harsh sentence on children.

Peter gives a stern condemnation of false teachers and prophets and calls them "an accursed brood".

"They will be paid back with harm for the harm they have done. Their idea of pleasure is to carouse in broad daylight. They are blots and blemishes, reveling in their pleasures while they feast with you with eyes full of adultery, they never stop sinning; they seduce the unstable; they are experts in greed -- an accursed brood. They left the straight way and wandered off to follow the way of Balaam, son of Bear who loved the wages of wickedness" (2 Pet 2:13-15).

Jesus referred to the final day of judgment at which time he would say to the wicked and false miracle workers, "Depart from me, you who are cursed, into eternal fire, prepared for the devil and his angels" (Matt 25:41).

When it comes to pronouncing curses on the unbelievers or things, there are only a few circumstances cited in the New Testament.

The Apostle Paul says that anyone who preached a different gospel from the one he was shown should be considered to be cursed, "Let him be accursed," or "eternally condemned" (Gal 1:8,9).

Jesus cursed a fig tree near bethany;

"Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs. Then he said to the tree, 'may no one ever eat fruit from you again' and

his disciples hear him say it." The next morning the fig tree was "withered to the roots" (Mark 11:20).

It appears that Jesus was giving his disciples a lesson on the peril of fruitlessness; and a commentary on faith and a faithless people who professed to be God's covenanted ones.

The final reference to the curse is seen in Revelation, when at the end of this age we enter the eternal domain of Christ where the curse pronounced in Genesis 3 is removed from all of creation as it is made anew by the power of God. "No longer will there be any curse" (Rev. 22:3).

The Blessings of the New Testament focuses primarily on the sense of well being (spiritually) enjoyed by the believer in Christ. Most of the pronouncements are directly from Christ himself as he announces them in his teachings. For example, the beatitudes (Matt 5:3-11), where the "poor in spirit", those that "mourn", "the meek", "those that hunger and thirst after righteousness", "the pure in heart", "the peacemakers", "the persecuted", and the "meek" are blessed by their Lord (Matt 5:3-11; Luke 6:20-22).

Some references of blessing are quotes from the Old Testament passages of promised blessing such as in the triumphal entry into Jerusalem.. "Blessed is he who comes in the name of the Lord (Matt 21:9,39). Other quotes about how God blessed his people in the past ages include; Heb 6:14; Gal 3:9 ; Heb 11:20,21; John 12:3; Mark 11:9,10; Heb 6:14.

The Lord laid hands on, and otherwise spoke blessings to his disciples. (Luke 24:50,51; Mark 6:41) The Lord blessed the food they ate. (Luke 9:16; Mark 14:22) Jesus told his disciples that they were

especially blessed because they were able to know him and be a witness to this Christ event;

"Blessed are your eyes because you see, and your ears because they hear. For I tell you the truth, many prophets and righteous men longed to see what you see, but did not see it and to hear what you hear, but did not hear it" (Matt 13:16,17; Luke 10:23; John 20:39).

We are presently blessed because of Christ too; "Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ" (Eph 1:3). Christ also promised spiritual blessings for faithful service. We will "inherit the blessing" (1Pet 3:9). We are "blessed with spiritual blessings in Christ in heavenly places" (Eph 1:3). "The blessings of Abraham might come to us (Gal 3:14; 8:9; Acts 3:25). "Then the king will say to those on right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world" (Matt 25:34; Luke 12:34,38,43). This is in direct contrast to the evil workers who are cursed, and will be lost eternally (Matt 25:41).

Mary, the mother of Jesus was "blessed" for being a faithful vessel (Luke 1:28,48).

There are several other devotional references to blessing (KJV) or praising the Lord in devotional literature (Luke 13:35; Luke 2:28,34). "The creator who is blessed forever....." (Rom 1:25). "That conforms to the glorious gospel of the blessed God which he entrusted in his own time; God the blessed, and only Ruler, the king of kings and Lord of Lords" (! Tim 6:15).

We as believers are blessed in other ways:

1. For enduring temptation (James 1:12)

2. The "man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard but doing it, he will be blessed (James 1:25).
3. The Book of Revelation mentions several blessings to those who take heed to the message of the book and are faithful to the Lord Jesus.
4. "Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it because the time is near." (Rev. 1:3)
5. "Behold, I am coming soon, "Blessed is he who keeps the words of the prophecy of this book" (Rev. 22:7).
6. "Blessed are the dead who die in the Lord from now on" (Rev. 14:13).
7. "Blessed is he who stays awake, and keeps his clothes with him, so that he may not go naked and be shamefully exposed" (Rev. 16:15).
8. "Then the angel said to me, 'write: Blessed are those who are invited to the wedding supper of the Lamb' .... these are the true words of God" (Rev. 19:9).
9. "Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years." Rev. 20:6).
10. "Behold I am coming soon, Blessed is he who keeps the words of the prophecy of this book" (Rev. 22:7).

11. "Blessed are those who wash their robes, that they may have right to the tree of life and may go through the gates into the city" (Rev. 22:14).

## SUMMARIZATION AND CONCLUSIONS

### A. Blessings.

Blessings have to do with a declared sense of well being or wholeness imparted to individuals and nations which issues forth in happiness, fulfillment, and spiritual satisfaction or completeness. Blessings are stated words or promises given to those so chosen to be blessed by God's mercy, and will. Although the Lord God is the main bestower of good upon his creation, at times the order is reversed, and the creature blesses and the creator is blessed as in Gen 24:48 and the Pss of Worship. This usually constitutes praise, adoration, and worship from man to his Maker and Redeemer.

Sometimes the term for blessing takes the form of certain words which carry or evoke the blessing itself; (Deut 33:1ff) the recorded words of blessing (Gen 1:21,22; Gen 12:2,3). See Benediction of Numbers 6:24,26, "The Lord bless you.".. etc.

In summarizing the Biblical data on "Blessing" one observes several things;

1. The Creator blessed his entire creation and pronounced it good, endowing all creation with the blessing of propagation that goodness and happiness (Gen 1:21,22).

2. Sin entered the world through the Serpent (used by Satan). The state of blessedness was shattered or fragmented by sin and the resultant curse.

3. Some of the fallen humans were blessed because of their obedience and faith even in a sinful, cursed world. (e.g., Noah)

4. The Creator chose a man Abraham, to bless with posterity, possessions and spiritual endowments, such as faith.

5. Generational blessings followed the faithful into succeeding generations - referred to in both Testaments as the "blessings of Abraham" (Heb 6:14; Gal 3:14) "And through your offspring, all nations on earth will be blessed because you obeyed me. (Gen 22:18) "And through your offspring, all nations on earth will be blessed because you obeyed me" (Gen 22:18).

6. At times blessings are immutable, and once given can't be returned or canceled. (Possibly in case of Isaac blessing Jacob, Gen 27).

7. There are some discernable elements in all blessings as illustrated in the case of Isaac blessing his twin sons.

a. Physical touch (e.g.) laying on of hands or lifting up the hands.

b. Some special message spoken - a spoken formula or blessing in words.

c. A sense of great worth attached to that blessing (e.g.) coming from the Creator, offering his highest and best; swearing by . . . himself.

d. A prophecy or revelation about the future of the one blessed. (e.g.) Abraham "I will give you descendants more numerous than the sands of the seashore" (Gen 12).

e. The Promise from the "blessor" to abide by, fulfill or help fulfill the promises. (ie) I will bless you and prosper you etc., the Lord God says to Abraham. (Gen 28:13,14) "I am with you and will watch over you wherever you go... I will not leave you until I have done what I have promised you." The Lord God to Jacob." (Gen 28:14)

Some people were blessed just because they associated with the blessed (Gen 30:27). Potaphor's household blessed (prospered) because of Joseph ( Gen 39:5).

Some blessings didn't come until one paid a price in prayer and perseverance. (e.g.) Jacob at Peniel, (Gen 32:30).

Blessings attend those who keep the laws and commands of their maker. (e.g.) Sabbath and the Sabbatical years (Lev. 25:21; Exodus 20; Isa 56:2).

The Lord has used unworthy vessels to pronounce his blessing upon his people in the past ages. The case of Balaam (Num 22-24), hired to curse Israel for money, he could only blessed them as the Lord put the words in his mouth (Num 22;20, 35; 7-10; 23:18-24).

God's people who partake of the accursed forfeit the blessing of the Lord (Josh 7:11,12), "They have taken some of the devoted (accursed things), this is why they cannot stand against their enemies.



For the People of God (Israel) in the Old Covenant, the seriousness of blessings and cursings was dramatized in a religious ceremony on Mt. Ebal and Mt. Gerizim in Samaria after they entered the Canaan land (Josh 8:34f). They believed firmly in the reality or effects of curses and blessings upon themselves and the future generations.

There are many references to people blessing others as a form of well wishing, or agreement with their mission or deed. (Josh 14:13; 22:6,7 ; Ruth 2:4,19, 3:10; Sam 2:20; 25:33).

In the devotional and worship literature of the Psalms we have blessedness as a state of the righteous who worship and serve the Lord (Ps 1:1; 5:12). Many of the references represent "praise" as translated in the NIV replacing the old usage of bless in the KJV.

In the New Testament, I detect no new forms of blessing, except as enjoyed by believers because of their association with Christ and salvation in him. The believer is blessed for enduring temptation. (Jas 1:12). Those who suffer with Christ now enjoy a special blessedness or reward in heaven (Matt 5:10). Those who serve the Lord faithfully will be blessed in the eternal kingdom ( Pet 3:9; Eph 1:3; Matt 25:34). The book of Revelation promises blessings for those who read and keep the message of the book; who are invited to the marriage supper of the Lamb Rev 19:9); who have a part in the first resurrection (Rev. 20:6); whose robes (lives) have been washed in the blood of the Lamb (Rev 22:14).

## B. CURSES AND CURSING.

The first curse was pronounced by the Creator upon the Serpent (Satan). All of creation is cursed; all relationships affected for the worse ( Gen 3). Though Cain was cursed for his murder, yet there was a limit to its effects upon him, set by the Creator (Gen 4).

Curses follow down family lines (ancestral aspect); the curse by Joshua upon the Gibeonites (Josh 9:23); Canaan (Gen 9:25); Simeon and Levi (Gen 49:7); children's children (Deut 30:19); Sins of fathers visited down to third and fourth generations (Deut 5:9).

The Lord God promised to curse those who cursed Abraham, his chosen (Gen 12:2,3); Those who curse Israel will themselves be cursed (Nu 23:9).

The Lord God does under certain circumstances turn blessings into curses. "If you do not set your heart to honor my name, said the Lord Almighty, I will send a curse upon you, and I will curse your blessing." (Mal 2:1,2); and curses can be turned into blessings by the Lord as in the case of Balaam with Israel (Deut 23:5; Joshua 24:10 ;see also Neh 13:2).

The undeserved curse does not come to rest. (Prov 26:2)

The earth suffers because of God's curse on a people who have been disobedient (Isa 24:5,6). "Therefore a curse consumes the earth, its people must bear their guilt (Isa 24:6).

We are in Christ redeemed from the curse of the Law (Gal 3:10-13). Christ became accursed for us.

God's people, the Jews suffer because of the curse on them for rejecting the Lord their God; "Will be a cursing and a bye word among the nations of the world" (Jer 24:9). "I will pursue them with sword and famine and plague, and will make them abhorrent to all the kingdoms of the earth, and an object of cursing and horror, of scorn and reproach among all the nations where I drive them (Jer 29:18; Jer 44:8,12). "Let his blood be upon us, and upon our children" said the angry mob at Jesus' trial and crucifixion.

Daniel recognized the curse upon his nation now in exile; "Therefore the curses and sworn judgments written in the Law of Moses ... have been poured out" (Dan 9:11).

Curse on the False Prophets of Judah by those in Babylon who remembered their deceit. "The Lord treat you (false prophets) like Zedekiah and Ahab" (Jer 29:22).

Some objects and actions are always cursed by the Creator;

a. False Prophets and teachers and a different gospel (Jer 29:22; Pet 2:13-15; Gal 1:8,9).

b. The Lost at the end of the age; "Depart from me, you who are cursed, into eternal fire, prepared for the devil and his angels" (Matt 25:41; Prov. 3:33).

c. Things devoted to destruction (Deut 7:26; Josh 6:17,18).

A curse can be the reversal of a blessing, as in the case of

Esau. "away from the earth's riches"... "away from the dew of heaven, bloodshed".... "you shall live by the sword"...Slavery or servitude "you will serve your brother" (Gen 27:39,40).

The Israelites were forbidden to curse the deaf or put a stumbling block in way of the blind (Lev 19:14).

Those who blasphemed and cursed God were to be put to death (Lev 24:14,15).

Some of God's choice servants cursed their circumstances in life (Job 3:1; Jer 20:14).

### FINAL CONCLUSIONS

1. Blessings and cursings are taken seriously in the Bible.
2. The People of God believed in their effect and reality. The heathen did too (1 Sam 17:42-44).
3. There are generational aspects to curses and blessings, affecting succeeding generations of people (Deut 30:19; Deut 5:9; Deut 9:23; Ps 37 22).
4. Some curses upon the undeserving are ineffective, and the Lord protects his own according to his sovereign will (2 Sam 16:12f), Balaam (Num 22-24; Prov 26:2).
5. Family and personal choices could decide whether blessings or curses would come upon a people (Deut 30:19; and the example of Abraham).
6. Only the Lord God can make curses become blessings (Josh 24:10; 2 Kgs 22:19; Neh 13:2,25).
7. The wicked, Christ rejecters are accursed eternally (Matt 25:41; Prov 3:33; Isa 24:5,6).

8. There is a possible danger when religious servants are not obeying the Lord and are carrying out blessing and religious rituals for worshippers. See warning to Priests. " I will curse your blessings", says the Lord God (Mal 2:1,2).
9. Jesus used the curse. (e.g.)The fig tree (Mark 11:12,14,20),
10. False "Gospels" are under a curse (Gal 1:8,9).
11. The coming day of the Lord will result in the final removal of all curses and their effects- FOREVER (Isa 65:20; Rev. 22:3).

## APPENDIX B

### The Gift of Intercession

#### Introduction

This inquiry into the meaning, nature and purpose of intercession is undertaken in an effort to determine its place among the charismatic endowments of the Holy Spirit of God for His people. I have examined all the biblical words translated "prayer" and "intercession". I have surveyed the literature on prayer and finding most to deal with the concept of prayer in general, rather than intercession as a specific facet of prayer.

The research has been enriching. I had never viewed "intercession" as a specific gift of the Holy Spirit. However, when one considers that the charismata are "service abilities", (a definition I have adopted as truly biblical) one must conclude that intercession cannot exist without the endowment of the Holy Spirit in order to be effective and enduring. Intercession demands much from the one who would attempt to carry the burden of another, as we shall see in this biblical study.

The word "intercession" comes down to us from the Latin "intercessio", which in turn is derived from the Latin "intercedere"

which means "to go or pass between."<sup>1</sup> This is one of the more fundamental meanings of the biblical idea of intercession, but it is by no means the only important meaning conveyed in the Hebrew and Greek words of Scripture, as we shall see later. Intercession is found only about a dozen times in the Bible, in the reckoning of the King James version. One must add that there are more terms in the original languages of the Scriptures. The general term "prayer" which in many instances incorporates the meaning of intercession, appears over 550 times. These do not include the numerous examples of prayer action which are not specifically called "prayer" (e.g., entreat, plead).<sup>2</sup> It is important in biblical theology not to underestimate its profound significance for the Christian life.

In surveying the literature on the subject of prayer I was surprised to see so little written on "intercession". Most writers either considered it in the general treatment of the subject of prayer or gave it a superficial treatment. Some older authors like James Hastings, George Buttrick, Georgia Harkness and Andrew Murray<sup>1</sup> devoted an entire chapter to its importance. However none of these suggested that it could be categorized as a spiritual gift. Even though one would find it impossible to overlook the ministry of the Holy Spirit in this demanding exercise of intercession, it is

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<sup>1</sup>Intercessio, (Latin) comes from intercedere, from the compound of "inter" between and "cedere" to go. The American Heritage of the Dictionary of the English Language, William Morris, Editor (Boston: Houghton Mifflin Co., 1981).

<sup>2</sup> Example - Abraham's pleading before the angel of Yahweh in Genesis 18:16ff where "prayer" is not mentioned once but it is a clear case of intercession.

surprising that the idea of "gift" would not surface. Obviously, there needs to be a great deal more research on this subject.<sup>1</sup>

### I A Brief Word Study in the Bible

I have researched all the Hebrew and Greek words employed in the Old and New Testaments relating to prayer and its derivatives. For the English term "prayer" there are several derivative meanings such as "plead", "entreat", "intreat", "asking" "beseeching", "beg" along with "intercession".

The Hebrew atar, translated "pray"; "entreat" and the Greek "euchomai" is translated such in the LXX. It is thought that this term was early derived from the sacrificial language, and is closely related to the Arabic cognate "atara," which means to "slaughter for sacrifice," This term is employed most often in Exodus in the plagues encounters (Ex 8-10).

paga<sup>C</sup> "to encounter", "meet", "reach", "entreat" or make "intercession." The verb occurs about 44 times in the O.T. The two basic meanings are: (1) "to intercede" (as in Isa 53:12; 59:16, Jer. 15:11; 36:25) and (2) "to lay upon" or "burden" as in Isa 53:6 where it states "and the Lord has laid on him the iniquity of us all". In the Qal stem the essential meaning is "to meet" and with few exceptions "paga" is followed by either the

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<sup>1</sup>Hastings, James (Ed), The Great Christian Doctrines, Prayer volume, p 109f, (New York: Charles Scribner's Sons, 1915).

Buttrick, George Arthur; Prayer, (New York: Abingdon, Cokesbury Press, 1942), chapter VII.

Harkness, Georgia Elma, Prayer and the Common Life, (New York: Abingdon-Cokesbury Press, 1948), chapter IV.

Murray, Andrew, The Ministry Of Intercession, (New York: Fleming H. Revell, 1898), Chapter 3 & 10.



preposition "of" "to" or "upon" and this seems to carry with it the connotation of physical contact (e.g., our iniquities literally touched the Lord, they are "laid on him." In Job 36:32b we have a difficult translation, "he commands it to strike its mark," but the idea of contact holds true.

palal - meaning to "intervene," "interpose," or "pray," with many derivatives that are not especially pertinent to this study. Wellhausen suggested that it was connected with the Arabic "falla," - "to slash with the sword," therefore it was associated with the pagan custom of slashing oneself in the frenzy of worship. Several examples in the O T. include, "and they shall pray and make supplication" (I Kgs 8:23). "Now when Ezra had prayed and confessed, weeping and casting himself down, and he worships and prays." (Ezra 10:1).

There are various derivatives of this term suggesting "judging," "to break," or "crush," "to settle an affair," as in, "If one man sins against the Lord who can intercede for him" (I Sam 2:25). So most often both the verb and the noun refer to intercessory prayer (e.g..) Solomon's prayer at the temple dedication (2 Chr 6, 1 Kgs 8).

rib - "to strive", "contend", has several derivatives. It relates to Christ as our Advocate, Who pleads our cause. God defends the righteous against the hand of the wicked (1 Sam. 25:39). One may see this shade of meaning in the case of Jacob "wrestling" with the angel of the Lord. (Gen 32:22-32).

daka' "to be crushed," "contrite," "broken". In Isaiah 53, we are confronted with the "crushing" of God's servant, the messiah.

"Surely he took up our infirmities and carried our sorrows, and yet we considered him stricken by God, smitten by him and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities" (v. 4, 5) and in verse 10 it states: "Yet it was the Lord's will to crush him and cause him to suffer." An interesting reference in Psalm 51:8 is to the sin of David (adultery), and the "crushing" experience this had on him so that his very bones were aching. David concludes however, that this brokenness, and crushed condition (contrite heart) God does not despise (Vs 17).

yakah - "decide," "judge," "prove," "rebuke." The word has clearly a judicial side to it (Ps 50:21). The word is used in Job and translated "plead." "My intercessor is my friend, as my eyes pour out tears to God on behalf of a man he pleads with God as a man pleads for his friend" (Job 16:21).

na - I (we) pray. This is an important particle back of many words in the Hebrew which has been translated "pray." It has an interesting tie in with "save." An example is found in Ps 118 where "hosanna" is the Greek transliteration. The Pharisees understood this meaning very well when they attempted to get Jesus to stop his disciples (and the crowd) from saying "hosanna" at Jesus' triumphal entrance into Jerusalem at Passover time. There are several other terms of lesser importance. In the New Testament the most important terms are entugchano and hyperentugchano<sup>1</sup> meaning interceded on behalf of as in Romans 8:26, 27.

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<sup>1</sup>hyperentugchano a double compound implying the super abundantly above - exceedingly.)

Proseuchomai is the most popular term for prayer in the New Testament, meaning "to approach," and "come near" in worship, or "supplicate" (Luke 1:13, 6:12, Acts 6:4).

deesis , meaning the prayer of petition is common as well (Rom 10:1, Phil 1:4, James 5:16).

Parakaleo means to "call near," "to invoke","to beseech," "to summons,""to call for," "to intreat" or "pray." This term also seems to suggest a diminished distance between the one who speaks and the one addressed. For example, Jesus could summon 12 legions of angels from the Father if he so thought it necessary (Matt. 26:53). It occurs also in James as it relates to fellowship in the body of Christ in which members pray for one another in order that healing take place (Jas 5:16). There are several other Greek words, but they do not add anything of significance to this study.

One would expect to find the English term "intercession" appearing more often in the English Bible. The importance of intercession however, is much greater than the usage of the term would indicate.<sup>1</sup> We find only five references in the Old Testament and six in the New (KJV). In analyzing these references we see first in Isaiah 53:12, the intercession of the Messiah, God's servant, on behalf of the transgressors. In Jeremiah we have the case of the Lord God forbidding the prophet to "pray for this people", or offer any plea (intercession) or petition for them; "do not plead with me, I

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<sup>1</sup>Intercede, intercession, intercessor occurs only 11 times in the KJV, 9 times in the RSV, 1 Sam 2:25; Jer 7:16 , 27:18; Rom 8:26, 27, 34; Heb 7:25; Isa 53:12. Young adds Isa 59:16 and the KJV has also Jer :25 and Rom 11:2.

will not listen to you" (Jer 5:16). Judah had defied God's laws too long and the cup of iniquity was full. Judgment was certain to fall. Later in his prophetic ministry to a people who wanted to hear the reassuring, false promises of the false prophets, Jeremiah rather mockingly states; "If they are prophets and have the word of the Lord, let them plead [intercede] with the Lord Almighty" (Jer 27:18) . Later still, Jeremiah has dictated a stirring prophetic message through Baruch, and it was read before King Jehoiakim, who proceeded to burn it piece by piece in his fire pot, against the "pleadings" (intercession) of his secretary Elnathan and other advisors (Jer 36:25). The reference in I Sam 2:25 speaks of the despair that Eli senses when he is warned by the Lord God through the child Samuel, concerning the wicked deeds of his sons, "If a man sins against the Lord, who will intercede for him?"

The other Old Testament reference to intercession is Isa 59:16, where it expresses the consternation of the Lord God at the deplorable conditions in the land and "the Lord looked and was displeased that there was no justice. He saw that there was no one, and he was appalled that there was no one to intercede. Of course the main Hebrew word behind intercession in these Old Testament examples is *paga*<sup>C</sup>.

When we come to the New Testament references to intercession, entugchano is the word that replaces the Hebrew *paga*<sup>C</sup>. A double compound, is used in Rom 8:26 as it relates to the intercession of the Holy Spirit of God.

## 2 The Supreme Examples of Intercession in the Bible.

There are several examples of intercession recorded in the Bible. In some of these cases we have the word "intercede" or "intercession" employed, while in other examples the intent and practice of intercession speaks clearly even though the term intercession is not present in that passage of Scripture.

It is significant that intercession should be associated with the ministry of Christ and the ministry of the Holy Spirit as it relates to the believer. It must form an integral part of one's consideration of the subject of intercession.

### A. The Ministry of the Holy Spirit as Intercessor.

In Rom 8:26, 27 we are presented with the picture of the Holy Spirit as one who intercedes for us, assisting us in our praying. The doctrine of the Holy Spirit's intercession on behalf of the saints is primarily, if not entirely, based upon these verses of Scripture which are part of one of the great passages on prayer and life in the Spirit found in God's Word. It was C. H. Dodd who once defined prayer as the "Divine in us appealing to the Divine above us"<sup>1</sup> It is a reassuring comfort to the saint who has ever wrestled in his attempt to lay bare his soul before his Maker. It states, "In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will" (Rom 8:26,27). We need to note the

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<sup>1</sup>Dodd, C. H., Commentary on Romans, chapter 8:26.

various affirmations made here concerning the Spirit's intercessory ministry.

First, the support of the Holy Spirit, "he helps us in our weakness," he helps us to go beyond our human frailties by drawing along side us.

Second, He reveals to us what we ought to pray about, "for we don't know for what we ought to pray." Surely one reason is that we cannot see or understand the future, or the needs of others as they really exist. We do not even know what is best for ourselves.

Third, the Holy Spirit expresses the truth of our heart's desire correctly before the Heavenly Father. He "searches our hearts:" and expresses this to the Father with "groans that words cannot express" (or adequately convey).

Fourth, the Spirit intercedes for the saints in accordance with the will of the Heavenly Father. Thus our intercession is in keeping with the divine plan, and it will bring the necessary response from the Heavenly Father. It should be pointed out that some biblical scholars such as Lange see the "spirit" here as referring to the human spirit and not the Holy Spirit. This view it seems to me, has a very doubtful base.

The Holy Spirit as the one to draw near to help us in all areas of the Christian life is documented elsewhere, especially in Jesus' High Priestly prayer (John 17). In Zech 12:10, the Divine Spirit is said to be the "Spirit of supplication."

It is my observation that a deep involvement in a ministry of intercession cannot be achieved apart from the intense ministry of the Holy Spirit, the Spirit of intercession within us. Intercession on

this level is not within the power of man's own resolve, cleverness or personal piety. Intercession is activated and empowered by the Holy Spirit through a totally surrendered life. It is He who has sent forth His Spirit into our hearts, crying "Abba Father.". (Gal 14:6). This is what is meant in part by praying in the Spirit (Jude 24).

Our intercession in and through the Holy Spirit is fulfilling, for only through Him do we pray with the confidence, conviction and persistence which intercession requires to be effective .

#### B. Jesus Christ the Intercessor

The general conclusion of New Testament scholars is that the intercessory ministry of Christ, in his mediatorial office as redeemer of mankind, arises out of his High Priestly function before the Father. He intercedes with God the Father on behalf of the redeemed whose cause he espoused when he came to Bethlehem and later died on the cross of Calvary. It has been said that the High Priest represented God to the people and the people to God. As the priest offered sacrifice and interceded before God, he did so on behalf of the worshiper or sinner and he was able to bring back the blessing, forgiveness or absolution from God for the penitent.

One could say that Jesus exemplified a life of intercession in the truest sense of the word. He was always interceding for and entering into the needs of those he contacted. He reminded Peter that he had prayed for him because Satan had desired to control Peter (Luke 22:32). He wept over Jerusalem and in so many words said, "I would have intervened ,interceded for you but you wouldn't let me do it." Jesus saw the impending doom of Jerusalem as he looked into the future (Luke 13:34). He even interceded for his

tormentors while he was hanging on Calvary's Cross: "Father, forgive them for they don't know what they are doing" (Luke 23:34). Jesus probably prayed constantly for his disciples, interceding on their behalf. Jesus tells them, "I will ask the Father, and he will give you another counselor to be with you forever, the Spirit of truth." (John 14:16) In other words one could say, I am requesting on your behalf that the Father give you a helper, an intercessor, to be with you always.

In the High Priestly prayer of our Lord (John 17), his prayers of intercession are seen in their clearest focus. This is the longest of our Lord's recorded prayers, and since it is uttered under the shadow of the cross, it carries with it a special solemnity. After praying about his own glorification (vss 1-5), he goes on in the main body of the prayer to intercede for his inner circle of friends, the disciples (vss. 6-19). "I pray for them (v9), that my joy may be full in them" (vss. 13-14). "My prayer is not that you take them out of the world but that you protect them from the evil one" (vs. 15). "Sanctify them by the truth" (vs. 17). "For them I sanctify myself, that they too may be truly sanctified." (vs. 19)

The most moving aspect of our Lord's intercession is seen in his life of total sacrifice. The beautiful scriptural descriptions of this life given to intercede on behalf of fallen man are seen in Phil 2:1-11, John 1:1-18, and none is more moving than the description found in Isa 52 and 53 concerning the "Lord's servant."

Laying aside all exegetical and interpretative controversies regarding the identity of this "suffering servant," I am assuming that these references are messianic, and that Jesus Christ was and



is the Messiah of God in fulfillment of this prophetic Scripture (Isaiah 53).

The condescension of Christ from His heavenly splendor and glory to this world of sin and shame is beyond my ability to comprehend, and Jesus did it on our behalf, to intercede and stop us in our mad rush to destruction. "Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed," (Isa 53:4, 5, emphasis supplied). "Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life a guilt offering, he will see his offspring and prolong his days and the will of the Lord will prosper in his hand." (53:10 emphasis supplied). The NIV accurately translates the Hebrew daka' as "crush" or "to be crushed" and captures the deep significance underlying the conditions intercessors need to have met. Our Lord and Savior voluntarily came from His splendor and glory, and so identified himself with man and his sinful plight, he allowed himself to be "crushed" and broken in order to be our intercessor. In the deepest sense of the idea of intercession Jesus, was crushed in our place because of our sins in order to rescue us from destruction.

The Apostle states; "God made him who had no sin to be sin (or a sin offering) for us, so that in him we might become the righteousness of God" (2 Cor 5:21), The writer to the Hebrews puts it in another way: "Now he [Christ] has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself...so

Christ was sacrificed once to take away the sins of many people (Heb 9:27,28).

In this act of intercession, our Lord literally "intervened" in our sure ruination because of our sin. He stood in for us and was crushed in our place. The iniquities of us all were laid upon him! He was "crushed" for our iniquities, smitten by God and caused to suffer (Isa 53:4,5). This is the deepest and most profound sense of the meaning behind intercession as I see it. Jesus' life was a life of intercession. He didn't just pray for his people, he interceded with his life.

This aspect of his intercessory ministry is completed, but there is an on-going ministry of intercession that He carries on in the eternal realms. He is our Eternal High Priest, enthroned in the heavens, seated at God's right hand interceding for us. "Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them" (Heb 7:25). However one may understand this reference, there is some form of intercession taking place in the heavenly realms before the throne of the Almighty. The typical Presbyterian teaching is that our Lord's intercession is thought to be "vocal", "verbal" and "oral". Hodge stated it as follows:

- (1) His appearing before God in our behalf, as the sacrifice for our sins, as our High Priest, on the ground of whose work we receive the remission of our sins, the Gift of the Holy Spirit, and all needed good;
- (2) defense against the sentence of the law and the charges of Satan, who is the great accuser;

- (3) His offering of Himself as our surety, not only that the demands of justice shall be shown to be satisfied, but that His people shall be obedient and faithful;
- (4) the oblation of the persons of the redeemed, sanctifying their prayers, and all their services, rendering them acceptable to God, through the savor of his own merits.<sup>1</sup>

There is danger in pushing the biblical language too far, remembering that Christ is the exalted and victorious lamb seated at a place of utmost authority before the throne of God. Leon Morris pointed out, as he quotes Snell; "We must be careful not to infer from this verse (Heb 7:24) that the author thought of our Lord as having to maintain a kind of continuous liturgical action in heaven for our benefits. The meaning is that our Lord's presence in heaven, seated at God's right hand, and awaiting the full manifestation of his already achieved victory, itself constitutes his effective intercession for us.<sup>2</sup> This caution needs to be heard, but in my view it must not replace what is said so clearly in the text just quoted. He (Christ) is seated at the right hand of the Father interceding for us.

One may have some exegetical or even rational problems regarding the intercession of Christ before God's throne and the Holy Spirit's intercession on behalf of the believer according to the will of God. This can be in part attributed to the inadequacy of language

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<sup>1</sup>A. H.Hodge, Systematic Theology, Vol. II, p. 593.

<sup>2</sup>Leon Morris, The Expositor's Bible Commentary, Hebrews, Vol. 12, Frank Gaeblerlein, Gen. Ed, (Grand Rapids: Zondervan, 1981).

as well as our own finite knowledge of the Triune Godhead.

### 3. Examples of the Lord's Intercessors

We have observed that intercession is carried out and exemplified in the lives of God's servants more often than would be suggested by the use (or lack of use) of the actual terms for "intercession." We turn first to the Biblical record in order to illustrate.

The case of Abraham's plea for Sodom and Gomorrah as recorded in Genesis chapter 18 is classic although it may not contain some of the elements of intercession such as great personal cost (i.e.; crushing), yet Abraham was taking some personal risk in his importunity. Abraham has just shown his three heavenly visitors the expected eastern hospitality, and he is seeing them on their way again, when the subject of Sodom and Gomorrah's filth is discussed. The "angel" of Yahwah reveals to Abraham that he is going to do something drastic about this deplorable condition. Abraham is concerned, and most likely he has Lot and his family in mind as he begins to plead or intercede before the Lord. One could say this is the first prayer recorded in the Bible and it is purely and totally intercession on behalf of others. It is the prayer of a faithful man, a friend of God on behalf of a godless people and a relative who placed himself and his family in jeopardy. Abraham appeals to the justice of God when he asks; "Will you sweep away the righteous with the wicked? What if there are fifty righteous people in the city? Will you sweep it away and not spare the place for the sake of the fifty righteous people in it? Far be it from you to do such a thing - to kill the righteous with the wicked, treating the righteous and the wicked

alike. Far be it from you! Will not the judge of all the earth do right?" (Gen 23-25) By anyone's evaluation that was quite an appeal. God seems to quickly agree. Yes He would spare the city of Sodom for fifty righteous people in it. Abraham seems to be quite certain there aren't that many righteous in the city, so he continues his plea with caution, "May the Lord not be angry with me," for speaking to the Lord this way. Down the count goes by "fives" to only ten - only ten- righteous in the city. Surely, he must have thought, Lot could have influenced six others for righteousness. The unanswered question always comes up, as the Lord agrees to spare the city on account of the ten righteous, how dare we mortals attempt to change the mind of the Almighty. Something, somehow is influenced in the mind of the Eternal One by the intercession of mortals, is the obvious conclusion.

Moses can be cited as a validation of the effectiveness and the cost of intercession. There are numerous examples of his intercessory prayers and actions recorded in Holy Writ. His life and ministry was one of unending intercession on behalf of a people which broke his heart and the heart of the covenant God. One could speculate that countless times Moses interceded before God in the "tent of meeting" on behalf of a rebellious people. The intercessory prayer of Moses which is best known and most illustrative of this deep struggle inherent in intercession is seen in the celebrated case of the golden calf in the desert of Sinai. The incident is recorded first in Exodus. Moses has come down from the mountain, with the tablets of the Law and finds the camp of Israel in an uproar of revelry. Moses sees the enormity of this sin and senses the wrath of

the Almighty! He says to the people, "you have committed a great sin. But now I will go up to the Lord; perhaps I can make atonement for your sin. So Moses went back to the Lord and said, 'Oh, what a great sin these people have committed. They have made themselves gods of gold. But now, please forgive their sin - but if not blot me out of the book you have written.'" (Exod 32:30-33 emphasis supplied).

One could safely say this is putting oneself on the line - being expendable or vulnerable. This is intercession again at its most sacrificial level, especially as one considers that God had promised to bless Moses after he had wiped out this stiff-necked people and make a nation out of his posterity. (vs. 10) However, the full weight of Moses' intercessory burden is not really felt in this passage. We must turn to Deuteronomy where Moses some years later is reminding the new generation about this terrible event. He says, "When I looked, I saw that you had sinned against the Lord your God; you had made for yourselves an idol cast in the shape of a calf. You had turned aside quickly from the way that the Lord had commanded you. So I took the two tablets and threw them out of my hands breaking them to pieces before your eyes." (Deut 9:16, 19). He then goes on:

Then once again I fell prostrate before the Lord for forty days and forty nights; I ate no bread and drank no water, because of all the sin you had committed, doing what was evil in the Lord's sight and so provoking him to anger. I feared the anger and wrath of the Lord, for he was angry enough with you to destroy you. But again the Lord listened to me. And the Lord was angry enough with Aaron to destroy him, but at that time I prayed for Aaron too. (Deut 9: 18, 19, 20 emphasis supplied).

One can't help but speculate what would have taken place if one man of God hadn't been willing to pay the personal price of being an intercessor.

It appears from the biblical record of Moses' life, he interceded many times for a people that insisted on rebelling against the God of their fathers. Another incident is worthy of mention at this point. It is recorded in Numbers and has to do with the rebellion of Korah. After their persisting in belligerence and defiance of Moses' authority and suffering a great loss of life due to the wrath of God, the Lord is tired of their foolish and wicked hearts and he tells Moses; "Get away from this assembly so I can put an end to them at once" (Num 16:45). Moses again intercedes. He tells Aaron; "Take your censor and put incense in it, along with fire from the altar and hurry to the assembly to make atonement for them. Wrath has come from the Lord; the plague has started. So Aaron did as Moses said, and ran into the midst of the assembly. Aaron offered the incense and made atonement for them. He stood between the living and the dead, and the plague was stopped" (Num 16:46-48). This is another important description of the essential ingredient in intercession; a compassion, and a deep, loving concern to move one to action on behalf of the welfare of another, in spite of the personal risk involved.

We must consider Jeremiah when we are seeking to grapple with this awesome weighty concept of intercession. Jeremiah, like Moses spent an entire lifetime in intercession on behalf of a people that never appreciated it or even understood it. In the life and ministry of Jeremiah, one sees the effects of the crushing weight of

intercession upon a compassionate and tender heart of this great prophet of God. One finds expressions like these that illustrate this point very effectively; "Since my people are crushed, I am crushed; I mourn and horror grips me. Is there no balm in Gilead? Is there no physician there? Why then is there no healing for the wound of my people (Jer 8:21 ff)? So bad were the conditions in the Southern Kingdom of Judah, that Yahweh even forbids Jeremiah to make any intercession for the people (7:16, 11:14ff, 15:1, etc.). "Do not pray for this people nor offer any plea or petition for them, for I will not listen to you" (7:16). In the 2 Book of Maccabees, it is recorded of Jeremiah that he was left as the "unceasing intercessor of the people"(15:12-16). Appreciated, he was not. "Alas, I have neither lent nor borrowed, yet everyone curses me" (Jer.15:10). "Should good be repaid with evil? Yet they have dug a pit for me" (Jer.19:20). All his prophetic life he was abused and mistreated in many ways. He was considered a traitor because he told God's truth as it really was. Yet Jeremiah never harbored hatred against his people. His heart was broken and never healed, and his eyes were fountains for tears, tears shed for a stubborn people whom he loved. This again is intercession at its most profound meaning.

In the New Testament one must not overlook the great Apostle Paul who speaks of praying on behalf of the churches day and night. For Israel he confessed to having a continuous heaviness of heart, adding that if it were necessary in order to awaken Israel from her deep sleep of unbelief, he would gladly suffer banishment from God - "*be accursed,*" if that would get them saved (Rom 9:3 emphasis supplied). Paul also said several other important things



regarding his present suffering for the sake of others, for the church and Christ. "I bear in my body the marks of the Lord Jesus" (Gal 6:17). "To the weak I became weak, to win the weak. I have become all things to all men, so that by all means I might save some" (1 Cor 9:22). "We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body" (2 Cor 4:10). And after recounting all the suffering he has gone through in order to rescue the lost, he tells of other pressures; "Besides everything else, I face daily the pressure of my concern for all the churches. Who is weak and I don't feel weak? Who is led into sin and I do not inwardly burn" (2 Cor 11:28,29). One of the clearer illustrations of the Apostle's interceding for others and suffering a price for it is seen in Colossians: "Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is His church" (Col 11:24). That again is intercession in its deepest sense of meaning.

All God's great intercessors have been willing to pay the high price of sacrifice. All have seemingly understood the need for importunity - persisting until God opens the windows of heaven. To the list of biblical examples one could add the more modern intercessors like Hyde and Mueller, along with a host of unknowns whom we will meet on the great day of the Lord. They moved mountains and have stopped the stampede of thousands on their way to destruction and rescued them from eternal destruction.

In this closing summary statement we must address the question as to whether or not "intercession" should be listed in the category of the charismata. In my survey of the literature, I have

not found intercession classified as one of the gifts of grace. Dr. Howard Charles, a Bible scholar from the Associated Mennonite Biblical Seminaries, Elkhart, who wrote his doctoral dissertation on the spiritual gifts, does not include it.

I conducted an informal survey among the thirty ministers of my conference asking these gentlemen if they would classify "intercession as a gift of the Holy Spirit." Only one said "maybe", all the rest said they had never thought of it as such.

One needs to note that Dr. Peter Wagner of Fuller Theological Seminary includes intercession in his listing of the gifts, as does Dr. Roy Naden of Andrews in the "Spiritual Gifts Inventory" - the first empirically based study done on the spiritual gifts.

I have concluded that since the spiritual gifts lists in the Scriptures are recorded in an open ended fashion, and since the Holy Spirit must endow all intercessors with the "Spirit of intercession," that it must be included among the gifts. My conclusion is that it will never be a flashy gift. It will never be popular because too much in personal sacrifice and brokenness is demanded of any true intercessor.

It is surely one gift that is needed in Christ's Church if we are to reach our generation with the Gospel.

#### 4 Intercession and the Deliverance Ministry

Intercession is fundamental to the successful implementation and maintenance of a ministry to hurting people. The saints are usually unwilling to give up their time and energy on behalf of another fellow Christian or non-believer, let alone the possibility of dying for them. Jesus said there was no greater love

than the example of one laying down his life for his friends (John 15:13). Further, as believers we are admonished to "bear one another's' burden and thus fulfill the law of Christ (Gal 6:2). And the "strong ought to bear the infirmities of the weak (Rom 15:1). What is entailed in "bearing" someone's burden or bearing the "infirmities of the weak" deserves diligent consideration in order to determine what proper action should be taken by all mature Christians in helping one another with the burdens and struggles of life. It seems to me that we fall a short in our compassion for others. It involves more than encouraging words.

Few mature Christians want to pay the high price demanded on their own time or resources. The lament of the Creator about this lack seems well expressed by Isaiah the prophet when he states that the Lord looked at man's plight and was "appalled that there was no one to intervene [NIV] [or intercede KJV] so his own arm worked salvation for him" (Isa 59:16). Ezekiel echoes the same disappointment by the Creator when he states; "I looked for a man among them who would build up the wall and *stand before me in the gap on behalf of the land* (emphasis supplied) but I found none" (Ezek 22:30). While in prayer, Daniel was burdened by the plight of his people in captivity. After reviewing a list of sins, he confesses them along with his own involvement with those sins of a rebellious people. He states the Lord's acceptance of that prayer of repentance in the following words: "While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the Lord my God for His holy hill...Gabriel...came to me in

swift flight ". Daniel was assured that his prayer of intercession was not only heard but accepted by the Lord.

Effective intercession demands a total commitment from those who would follow Christ in this manner. The Bible records the accounts of a few of God's choice servants who were willing to pay that supreme price. Moses did, as he asked the Lord to "blot his name from the book of life" in place of destroying the chosen people of God (Exod 9:30; 31). and tells of fasting and interceding forty days and nights for a rebellious and sinning people in the Sinai desert; pleading with an angry God to spare a people. Jeremiah was crushed and heart broken by the sins of a stubborn, misled nation of Judah (Jer 8:21 ff) and uttered these heart rending words; "Oh, that my head were a spring of water and my eyes a fountain of tears. I would weep day and night for the slain of my people" (Jer 9:1).

Effective intercession must include the enduement of the Holy Spirit, who helps us to intercede before the throne of God with "groans that words cannot express" (Rom 8:26). The giftedness of Holy Spirit endued intercession is so desperately needed in the total ministry of the church. During no other ministry of the church is this need greater than in the liberation of those bound by Satan's afflictions.

The "transference" of spirits, in the opinion of this researcher, operates in this area of Holy Spirit giftedness. Transference is the phenomenon in the deliverance ministry whereby some hindrances, bondages, ancestral holds, curses, and blocks are confronted and removed from a victim by the Holy Spirit through the means of another saint's body and mind. Those conducting various

deliverance ministries to demonized persons through the years have seen this phenomenon occur. Dr. Kurt Koch, who in the past, has been the foremost authority on occult bondage and demon manifestations, records incidents of this occurring in some deliverance cases. He tells of a woman who earnestly prayed for a person they were helping. He writes:

In her desperation and entreaty she asked the Lord to remove the man's burden and to place it on herself, and then to free her. Suddenly she felt the presence of some unearthly forces in her room. The next thing she knew was that she was being thrown to the floor in a grip of some terrible claws. She could not move and lay there for hours. The only thing she could do was groan, 'Lord help me, Lord help me.' What the girl experienced that night was hell. Next morning when it was quite late she was able to drag herself out of her bedroom into the living room. Her mother took one glance at her and cried out, 'Child what's happened to you?' The girl was very pale and 'horribly' disfigured. She could hardly say a word and was completely exhausted. Slowly she told her mother about the battle she had had in prayer. Her parents told her and begged her never to do the same thing again. An hour later the man she had prayed for came out of his room. He was happy and relaxed and joyfully told them that God had freed him during the night. His oppression and attacks never recurred. The Lord had answered the girl's prayer of faith and had delivered the man. The girl herself suffered no ill effects, and she quickly recovered from her ordeal of faith.<sup>1</sup>

Now the spirits we've seen transferred by the Holy Spirit were not permitted to act exactly in this manner. And further, the deliverance team was present to deal with the transferred spirit more quickly than the case cited. Reverend Ernest E. Rockstad, from Andover, Kansas, a pioneer worker in this area of deliverance, long before this recent wave of interest, saw this phenomena at work

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<sup>1</sup>Koch, Kurt E. The Devil's Alphabet, (Grand Rapids: MI Kregel Publications, 1972), P. 136,137.

in his counseling sessions. A Baptist, he took much criticism from his fellow ministers who opposed the idea and quoted many Scriptures to "prove" that he was misled. Not surprisingly, most of them hadn't dealt with demonic powers in their counseling rooms.

Rockstad called this the "intercessor method of expelling demons" because he understood that the basic elements of intercession in the biblical sense were present. He stated, "We have found it to be effective in many instances where wicked spirits could not be contacted directly. It has been found to be advantageous in a number of ways and has proven to be of real value in the deliverance of children."<sup>1</sup>

He goes on to tell of times when spirits were divided with other persons not present or in another State, or moved from person to person as in the case of a person's childhood playmate.<sup>2</sup>

From our own observations we have seen the Lord use this method in our midst almost every time the demonic involved little children (i.e. case #1, James) At other times, we have witnessed this take place at the beginning of sessions when we were dealing with ancestral and higher-up demonic powers that were blocking the access to the other spirits affecting the life of the counselee.

This phenomenon was taking place in our sessions for two years or more before I could accept it or feel comfortable with it.

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<sup>1</sup>Ernest B. Rockstad, Enlightening Studies in Spiritual Warfare, (Andover, Kansas: Faith and Life Publications, 1985), p. 89.

<sup>2</sup>ibid., 85.

At first I concluded that these evil spirits did not have permission to do this to our prayer warriors, and that it was only a direct attack upon them, or worse still those persons had spiritual problems themselves that needed attention. My biggest hurdle was; "Where is the Biblical precedence for it?" I was aware of the Gadarene and the pigs, but the pigs hardly fit the model of an intercessor.<sup>1</sup>

The Lord began to show me as case after case was exposed, that He could direct the traffic any way He chose in His sovereign will. And further, after confronting this "transferred" spirit, we would pressure them firmly, and ask, "Who are you and how did you get there?" Again and again they confessed that they didn't want to come and confront us, but that the Holy Spirit sent them (often with angels attending) to be confronted by us. The "evidence" became overwhelming when people felt instant relief, and the intercessors (sometimes) could also hear the conversations of the evil spirit debating with the Holy Spirit about the ordeal. Then the Holy Spirit continued to show me that the Lord is sovereign, and that He used a variety of methods to expel demons in biblical times. He sometimes just commanded them to leave (Mark 7:24-30). At other times He talked to the demons who didn't want to leave, and then granted their request to go into pigs (Mark 5:17). He showed me that He employed a variety of ways even with deliverance from evil

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<sup>1</sup>We have never been told to, allowed, or compelled to cast demons into animals as an intermediate stage of expulsion. I have seen strange responses in animal pets present when a session of deliverance was conducted.

spirits (Acts 5:15,16); The Apostle Paul's sweat bands (handkerchiefs) and work aprons were taken to people and evil spirits were expelled by the presence of these garments. Something was transferred or moved.

After seeing the results, looking at the Scriptures and praying always for the perfect will of the Heavenly Father to be done, and only His will to be done, I am presently concluding that this is one of His methods to help us free victims of demonization in this present age. Many a demon when confronted with this sudden transference from one place to another, looked at us in a baffled, frustrated way and asked; "How did you do that?" And we are quick to respond that we did not have the power to do this, but the Lord did it. To those of the evil kingdom who try the standard condemnation "You do this by witchcraft and sorcery, what makes you think this is biblical" we reply, "Okay, you choose to call it what you want, if you think the Devil brought you here, then it's your problem, but in the meantime you'd better obey the Holy Spirit, confess Jesus as the Christ, and do what He says." I've never had one evil spirit hold to his story that it was the Devil's power that brought him there.

There are those critics in Christian circles who compare this to the channeling that is in vogue in the New Age movement. But is it really? Are we contacting evil spirits as guides, as friends, and purveyors of information about the future and other things? Just as sex within marriage is pure by the Lord, and by contrast sexual intercourse with a prostitute is sinful and impure; so evil spirits may be brought into account through the Lord's intercessors by His power and this act be pure, while in contrast a necromancer, witch,



or New Age channeler can be working and cooperating with demonic power. As I've prayed over this for the last twelve years or more, the one answer I get is: since the demons most often never asked the saint for permission to hinder them and entered undetected in most cases, the Lord legally holds the option to remove them against their will, and place them in a setting where their coverings, curses and other shelters are not in place and thus they can be caught, confronted and expelled.

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## Appendix C

### Vignette # 1

Kitty is a married woman who has suffered greatly from ritual abuse conducted against her by her church. This abuse started in early childhood and had definite Satanic involvement in the name of religion. Her folks were blindly devoted to the Church, and never questioned any of its practices or reported abuses to children. Kitty remembers well the many times she endured abuse in the private school system of the Church. This abuse included cruel and unusual punishment such as being locked in a dark closet, made to go over to the priests home where she was sexually abused by the priest, and then told she was naughty. The Mother Superior was well aware of this, and cooperated with those abuses. Kitty witnessed the sexual abuse of other children, and inadvertently stumbled upon sexual activities between the Priest and a nun.

Satanic rituals and ceremonies were part of the torture structure. A baby was sacrificed in her presence, and she was forced to plunge the knife into it. This was the act held against her to keep her quiet. Kitty remembers some peculiar arrangements with the local meat market too. This abuse continued in demonic dimensions with attempts on the part of the priest and mother superior to get Kitty to renounce this Jesus she professed to know.

Odd as it may seem, although they talked about a "Jesus," Kitty always knew, that this Jesus they talked about was not the one she knew personally. This knowledge of Christ was incredible, and could only be attributed to the sovereignty of God and His personal revelation to her heart.

Kitty would repeatedly try to tell her folks about what was going on at the school and church, but was vehemently rebuffed and punished for lying about God's servants. She remembers going out into the woods near her home, crying and pleading with her Jesus to take her out of that plight. She tells of an angel or "someone" coming to her to tell her that the Lord was preparing a person to help her someday. This promise sustained her during those years as the incredible onslaught continued into the teen years, when the priest was sent away into retirement and something changed at the school. Another child, a boy also seemed to sense what Kitty sensed, and her attempts to contact him later in life found him in a mental institution. Kitty has been diagnosed having alter personalities or MPD, but we have dealt with several demonic spirits attached to her.

### Vignette #2

Lois is a woman who was reared in a home where the father was non Christian, and the mother was an extreme Pentecostal. Lois remembers being taken to Church services, sometimes several times a week, where the protracted meetings would continue for hours with high emotions. She remembers some strange sexual events

going on in the after service prayer and counseling rooms. Lois remembers some involvement with human fetuses in the basement of that Church and the Pastor's wife appeared to be the leader in those rituals or ceremonies. Lois was coerced to the altar many times to get the "holy ghost" and tongues. Her mother then died of cancer when Lois was about 20 years old, and she continued to live with her father who also sexually abused her.

I met Lois while she was attending a local college, and she was a distraught young lady with deep emotional and spiritual needs. She would call our home in desperation at all hours of the night, asking for prayer. Several Christian counselors tried to help Lois find assurance of salvation, but Lois could not for years to follow give witness to that assurance of salvation, promised in the Bible. She committed herself to several counseling situations with private counselors as well as public institutions. The usual diagnosis was extreme emotional, dysfunctional behavior, and the emotional level of a five year old. The Christian counselors generally considered she needed to come clean on the spiritual level, but they could never seemingly see that take place.

Lois belonged to, and attended coven meetings in which she was a high priestess, it was later revealed. She also professed to be a Christian during that period as did other reputable citizens of the coven. They did sacrifice babies too, and ate their flesh and drank the blood. She remembers the "power" at those meetings when the remains of some sacrifices vanished in a mysterious fire when the sacrificial rites were finished. This all took place at a period of time when I was not well informed about demonic bondages and

symptoms of demonization, so it took some time before we were able to confront the demons of her life. There were many, ranging from sorcery, witchcraft, voodoo, magic, to every kind of ceremonial and sacrificial demon of the trade. Lois became a burden to our family, and an extreme emotional drain on my wife was well. We lost count of the number of evil spirits we encountered with her and it was with this counselee that I was to meet and confront Satan face to face.

The healing process was slow, and the focus was often on the emotional healing. Some events were too painful to mention or discuss for several years, but gradually the healing and trust came. This was one of the most frustrating cases I've ever encountered.

Lois seems to be functioning normally in a local Church and gives witness to the Lord's enabling in her life. The memories of human sacrifices still cause emotional upheavals in her life when discussed or remembered.

### Vignette # 3

Jean is a mother of three children, divorced and a professional in the work force. Raised in an evangelical Church, she early gave her heart to Jesus Christ, and had always wanted to live for Christ. This strong desire to know Christ better, led her to the Glory Barn and Hobart Freeman. There she received the "baptism in the Holy Ghost" and the "gift" of tongues. She married a man of questionable morals, who also was associated with this movement.

The family moved back into this area when things began to unravel in their lives and in the Glory Barn movement. Jean and her husband were in serious emotional and physical trouble. She could not trust Jack who was caught lying and cheating. Our Church helped them monetarily and in other ways. When Jack was confronted with these discrepancies, things became threatening and violent. I confronted many evil spirits with him, but he soon gave up the therapy, and not wanting to pay the price of moral reform removed himself from counseling. Jean separated from him for protection, and later had to divorce him as he was already committed to another woman and child.

Our prayer and counseling group dealt with Jean about the bondages of her life. Some were ancestral, others were religious, with some relationships to the extreme Glory Barn theology and practice.

Several noteworthy observations about the case include:

- 1) A false tongue and "holy ghost." Strange as it may seem Jean possessed a valid tongue as well.
- 2) Jean was inordinately sensitive to touch, and would feel unbearable emotional pain when hands were laid on her, or if the ladies showed any affectionate support for her. This had to do with some ceremony performed on her as a child in a professing Christian context of blessing. We never did complete counseling with Jane, because it was at this time my ministry moved from that Church to the present pastorate at Faith Community. Jean later mentioned that she thought she still needed some deliverance, but this has been



taken out of our care. She is however carrying on her life, providing for three children, and attending a charismatic Church again.

#### Vignette # 4

Terry was a single man in his early twenties when referred to us by a pastor in another city. He had been attempting to get in touch with Dave Wilkerson at a retreat center in Michigan, when on his way home he desperately sought for help, went to a phone book and called an evangelical pastor, who referred him to us.

He arrived at our Church when our prayer group was in session, and told us his story. He seemed genuinely committed to Christ, and had received the "baptism in the Holy Ghost" through the laying on of hands. His Bible was well worn and marked, and he professed to have an intense devotional life, and attended a sound non-charismatic, evangelical church. When asked if he had this tongue gift tested, he said he had not. He consented to having the affirming done, and we asked him to pray in that tongue. When he prayed, I sensed that the spirit was not of the Lord. I rebuked it, demanding that it acknowledge the Lord Jesus Christ as the Son of the true and living God. Almost immediately, the demon snarled at me through Terry, and he began a tirade of filthy four letter words, calling me a bastard for finding him out. There was also present with him, a "false holy ghost," and a "false Jesus." We could not get a satisfactory expulsion of these religious counterfeiters, and indeed they mocked us, and said they'd never leave, regardless of our

usual pressure upon them. The "holy ghost" group, spirit had manifested through an intercessor in our group, and even then we couldn't get an authentic resolution or release of the bondages in his life. Terry had a considerable distance to go home, so we closed out his case with admonition and prayer, asking him to elicit prayer support for this, and get back in touch with us as soon as possible. He went home and told his counseling pastor (they have a counselor center at this Church) who proceeded to undo all that we had attempted to accomplish for Terry, telling him such things as "demons can't do this to Christians," etc. Terry wrote me a letter, quoting all the scripture about his security in Christ, and that everything was now resolved. His demonization problem was never again confronted as far as we know.

Some conclusions on this case:

- 1) Evil spirits are not always manifesting themselves as "evil," because they can "perform" counterfeited religious experiences. As these spirits through Terry confessed ...."We worship and praise with him you know."
- 2) "Religious spirits" [those that carry on distinctly "Christian" acts] are difficult to detect and confront, and invariably they are the most morally filthy of all the spirits we have confronted. They are behind the moral filth in professing Christianity.
- 3) Religious spirits exert strong pressures to get the victims to give up the pursuit of freedom most often by providing a psycho-religious assurance or complacency. Many times misinformed

Christian ministers and counselors aid them inadvertently in the blockage of freedom.

### Vignette # 5

Mary was referred to us by a friend who was attempting to help her spiritually and emotionally. Now in her sixties, Mary had been suffering for thirty-five years from what the doctors labeled as a form of depression. She had been in and out of the mental wards over the years. Her husband is one of the founding fathers of a local holiness Church. One night Mary's friend brought her to one of our deliverance prayer meetings for anointing, prayer and counseling. Apparently her husband hadn't objected, but didn't bother to come with her either.

We prayed for Mary, anointing her with oil in the name of the Lord, asking for healing of this long standing malady. We led her in the usual prayer of renunciation of Satan's grounds in her life, and we did get reaction from the evil spirits which were attached to her affliction. This session only lasted about thirty minutes, and we encouraged her to believe the Lord for full freedom from this emotionally debilitating depression of her life. She testified to instant relief in her feeling that night, exclaiming that she couldn't remember feeling better in thirty five years. We rejoiced with her too as she left us to go home.

I never saw her again, but her friend told me the following scenario that unfolded after this encounter. Mary went home,

excitedly told her husband about the demonic bondage and that depression being broken. He rejected it as impossible, since Christians can't have demonic problems like this. She told the pastor of her Church, who in no uncertain terms told her this couldn't be. I do not know what restrictions they put on her after that, but one gets a clear picture of religious pride which says in effect, no way can demons be involved in the life of the wife of a founding father of the Church. More than one Pastor has shut off possible healing by theological rigidity and ignorance.

#### Vignette # 6

Betts also came to us, brought by Christian friends who were helping her through her despair and depression. They suspected something beyond natural causes in her problems. It was not clear how many counselors Betts had gone to, but she testified to a life long struggle of the soul, trying to find peace with herself and her Maker. Her mother was involved in witchcraft, and tried to kill her when a baby, but somehow in the providence of God she was spared. She was now close to sixty years old. Betts had horrible nightmares of abuse and various threatening revelations of evil coming at her some way representing her mother. We took Betts through the usual prayer of renouncing demonic holds and grounds in her life and ancestry.

We confronted curses of witchcraft, apparently placed upon her by her mother, and these were broken. Betts immediately had a

sharp pain in the front of her head which left immediately when anointed and commanded to leave her. Then a severe pain came upon her in the chest or heart area. When the evil spirit of witchcraft was confronted it had to leave, and the pain went too. Something similar happened in her back as well. Betts testified to being freed from those tormenting night visions which have not returned to this day. Being from a neighboring town and another Church group, we had only two other contacts with her after this, and most of her concern was to have us pray for her ex-husband, who is an alcoholic. He too was apparently transformed and delivered from his alcoholism according to their support team that brought both Betts and her ex-husband to us.

#### Vignette # 7

Ron was a young business man living in a nearby city, brought to our counseling group by his Christian parents. Ron had gone to a psychiatrist, and in the process of treatment realized that the approach used by that psychiatrist in trying to get him to accept himself in his present condition was somehow lacking in moral direction, so he canceled out. Besides other things, Ron was a homosexual, and having been raised in an Evangelical Church carried a lot of guilt and shame. Whenever Ron could get home, he met with our counseling group, and we asked for the Lord's healing in his life. There were a number of evil spirits attached to his being and these were directly confronted in him. We did confronted several spirits

associated with homosexuality, and when they were finally all confronted and sent, Ron testified to having a full release from his homosexuality. Hope replaced his sense of despair, and the joy of his forgiveness in Christ became a heart felt reality. Ron married a beautiful Christian girl a couple of years later, and they have a child now. They attend an evangelical church and are active in that church. I conducted a personal Bible survey study with Ron at his request because he said he lacked basic Bible knowledge even though he attended Church all of his life.

#### Vignette # 8

Daisy was born and raised in the deep south to a mother who never wanted her, and told her so. Her mother was a practicing witch, and tried to abort Daisy, but somehow she survived the abortion attempt. She developed sores on her head and had rickets which had developed from lack of care and malnutrition. Without proper hygiene she was made a laughing stock of her school by her classmates who called her a "retard," and said, "You stink," and "Your mother is a witch."

Life at home was not better, and she remembers being sexually molested by three men, and one was her older brother. This continued for several years. Her mother continued threats to kill her, taking her to the woods with a knife in hand. Somehow it was never done, and Daisy knows that the Lord protected her from it. She married at thirteen years old to an immature eighteen year old. This

lasted only two years. She married again at age eighteen to a truck driver from a "holiness" Church. Two children were now a part of the picture, and after fifteen years of turbulent marriage, Daisy left him too. Two of her abusers were attending that church, hiding under the name of Christianity. Daisy felt she could not stay in the church where her husband attended, so she left him for good. She then married another person, who turned out to be a bigamist, and she had also to give him up. She was now thirty years old. Daisy then attempted suicide by crashing her car, and by overdosing on drugs. She had attempted suicide at twelve years of age by slashing her wrists.

Her anger and sense of rejection only grew over the intervening years and at forty she hated the church and all men, and couldn't hold a steady job because of that anger vented against employers and employees. In total despair of life, she planned a final attempt at suicide, and it was at this time she met a friend at work who just happened to come to our church. Daisy sensed a special love from this lady who brought her to us for counseling. Daisy met with us, and we worked on her assurance of salvation, took her through the renunciation prayer, and dealt with evil spirits which expressed a great deal of rage and anger.

Daisy seemed to challenge my leadership and knowledge of Scriptures and finally after four or five months in our Church would not take the counsel she was given and left us in anger again. She had testified to dramatic changes in her life, and we trust she finds somewhere else to continue the healing that needs to take place.

## Vignette # 9

Our counseling and deliverance group has met with at least five pastors regarding bondages in their own lives and homes. Only one is summarized here. John was out of the pastorate when he came to us about a battle he had fought all of his ministry of thirty five years. This involved inappropriate and sometimes immoral involvements with women. For these offenses, he was finally removed from the pastorate and his credentials were stripped. He longed to fulfill the call of God to preach, but felt this hindrance in his life and he couldn't pray it away. His wife stood by him all the way through these ordeals. John pastored in an Evangelical denomination and was always successful in building congregations by his hard work and caring for needy people. This uncontrollable impropriety would however, surface from time to time, and move him on to another church. John was hurting badly when he came to us, because he had taken all the church discipline, but the denomination of leadership wouldn't restore his credentials.

We prayed with John, and led him in the usual prayer of renunciation of ancestral, as well as these immoral drives he was expressing. John was miraculously released from these evil spirits, and gave a glowing witness to this fact. He reapplied to his District Superintendent, telling him of this victory in his life. The D.S. told him in so many words that he "didn't want a demoniac in his pulpits." So John applied to another large Evangelical church, was accepted,



and is today a successful pastor in a new church which he has founded. He is active and joyous and continues to minister long past average retirement years. Praise the Lord!

# PATIENTS REPORTING RITUAL ABUSE IN CHILDHOOD: A CLINICAL SYNDROME. REPORT OF 37 CASES

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**Abstract**—Thirty-seven adult dissociative disorder patients who reported ritual abuse in childhood by satanic cults are described. Patients came from a variety of separate clinical settings and geographical locations and reported a number of similar abuses. The most frequently reported types of ritual abuse are outlined, and a clinical syndrome is presented which includes dissociative states with satanic overtones, severe post-traumatic stress disorder, survivor guilt, bizarre self abuse, unusual fears, sexualization of sadistic impulses, indoctrinated beliefs, and substance abuse. Questions relating to issues of reliability, credibility and verifiability are addressed in depth, and the findings and implications are discussed.

*Key Words*—Ritual abuse, Satanic cults, Dissociation.

See also Editorial, Commentaries, pp. 163-179.

## INTRODUCTION

OVER THE PAST several years, the authors have evaluated and treated increasing numbers of patients who report ritual abuse by satanic cults during childhood. The reports were initially met with disbelief, and a search of the professional literature revealed only a few references which related specifically to the ritual abuse of children by satanic cults. Reports of abuse in connection with satanic rituals have been included in descriptions of the types of childhood abuses reported by multiple personalities (Braun, 1986; Kluft, 1988; Putnam, 1989). Other authors have described ritual abuse and some of the consequences for adult and child survivors (Gould, 1987; Kelley, 1988; Terr, 1988). Hill and Goodwin (1989) noted the similarities between current patient reports and historical descriptions of satanic rituals.

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This paper describes a group of adults with similar psychopathology who report having been abused in childhood during the rituals of satanic cults. Satanic cults are specifically defined here as, and limited to, intrafamilial, transgenerational groups that engage in explicit satanic worship which includes the following criminal practices: ritual torture, sacrificial murder, deviant sexual activity, and ceremonial cannibalism. The authors have specifically chosen the word "ritual," rather than "ritualistic," to describe satanic abuse. This is to emphasize that these patients are reporting abuse which occurred in connection with specific satanic rituals and to avoid any implication that the abuse was "ritual-like."

A report is presented of 37 cases that displayed a number of symptoms thought to reflect a clinical syndrome. The most frequently reported types of ritual abuse and psychiatric sequelae are outlined and followed by illustrative clinical vignettes. Questions relating to issues of reliability, credibility, and verifiability are then addressed in depth and the findings and implications discussed.

## METHOD

Thirty-seven patients, ranging in age from 18 to 47 years, were evaluated over a period of two years (1986-1988) following referral for treatment of dissociative disorders. Evaluation consisted of psychological assessment and ongoing clinical interviews, so that data collection began when patients entered treatment and continued as it progressed. Thirty patients (27 females and 3 males) were diagnosed and treated as inpatients. They were admitted to five separate wards in four separate hospitals across the country. Seven patients (six female and one male) were treated as outpatients. Patients were included in the study if they carried a DSM-III-R (1987) diagnosis of multiple personality disorder (MPD) or dissociative disorder not otherwise specified (NOS), and if they reported ritual abuse associated with satanic worship. Patients were excluded if they left treatment before six months had elapsed or there was otherwise insufficient documentation in their medical records. The predominance of female MPD patients is consistent with gender incidence differences reported elsewhere in the literature (Putnam, 1989).

The patients treated on the inpatient wards attended some group activities and group psychotherapy together. There were also opportunities for informal interactions. However, the authors believe that there was minimal discussion between patients of their reports of satanic abuse, as patients tended to be secretive about this information and reluctant to share.

Most of the information and reports of childhood ritual abuse emerged gradually over the course of treatment. Patients typically presented with some memories of abuse at home, but nearly complete dissociation for the ritual abuse. At times, intrusive images of cult abuse arose unexpectedly while patients were in the process of working through memories of familial abuse. Reports occurred spontaneously as patients abreacted, dreamed, or experienced flashbacks of people wearing robes in rituals. Reports also occurred in dissociated states and during hypnotic interviews. In general, those related during dissociated states, hypnosis and abreactions appeared in a piecemeal fashion. They often appeared to be combinations of a number of memories that had been condensed and lacked a clear sequencing of events. The reports were elaborated as treatment progressed and patients could focus in greater detail on material that was deeply repressed. Additional information was obtained from patient journals, artwork and, in a few cases, through a review of clinical records subsequent to discharge from the treatment facility.

Table 1. Percentage of 37 Patients Reporting 10 Ritual Abuses in Childhood

| Abuse Reported   | # Patients | % Patients      |
|--|------------|-----------------|
| 1. Sexual abuse  | 37         | 100             |
| 2. Witnessing and receiving physical abuse/torture                         | 37         | 100             |
| 3. Witnessing animal mutilation/killings                                   | 37         | 100             |
| 4. Death threats   | 37         | 100             |
| 5. Forced drug usage   | 36         | 97              |
| 6. Witnessing and forced participation in human adult and infant sacrifice | 31         | 83              |
| 7. Forced cannibalism  | 30         | 81              |
| 8. Marriage to satan   | 26         | 78 <sup>a</sup> |
| 9. Buried alive in coffins or graves                                       | 27         | 72              |
| 10. Forced impregnation and sacrifice of own child                         | 20         | 60 <sup>a</sup> |

Total # patients = 37. Total female patients = 33. Total male patients = 4.

Note. Records gathered from discharged patients may not have documented the data of some abuses, so that the table may reflect a lower than actual level of positive findings.

<sup>a</sup> Percentages based on 33 female patients.

### Report of 37 Cases

*Ritual abuse.* All patients reported abusive rituals during satanic worship, but reported some differences such as the color of robes worn by cult members, types of cult-related symbols and instruments, or details of rituals. The ritual abuses most frequently reported included forced drug usage, sexual abuse, witnessing and receiving physical abuse/torture, witnessing animal mutilation and killings, being buried alive in coffins or graves, death threats, witnessing and forced participation in infant "sacrifice" and adult murder, "marriage" to satan, forced impregnation and sacrifice of own child, and forced cannibalism. Table 1 lists these ritual abuses and the percentages of patients reporting them.

Patients often had a difficult time relating memories of ritual abuse which they had been told to keep secret. Communication of this material was typically accompanied by marked internal opposition, and often followed by self-destructive behaviors. Table 1 reflects the numbers of patients reporting these abuses at the end of the study.

*The clinical syndrome.* The clinical syndrome presented here represents a set of symptoms or psychiatric sequelae exhibited by the majority of the study population. These included unusual fears, survivor guilt, indoctrinated beliefs, substance abuse, severe post-traumatic stress disorder, bizarre self-abuse, sexualization of sadistic impulses, and dissociative states with satanic overtones (see Table 2).

Table 2. Percentage of 37 Patients Displaying 8 Psychiatric Sequelae from Reported Ritual Abuse in Childhood

| Sequelae  | # Patients | % Patients |
|---|------------|------------|
| 1. Severe post-traumatic stress disorder <sup>a</sup> | 37         | 100        |
| 2. Dissociative states with satanic overtones         | 37         | 100        |
| 3. Survivor guilt                                     | 36         | 97         |
| 4. Indoctrinated beliefs                              | 35         | 94         |
| 5. Unusual fears                                      | 34         | 91         |
| 6. Sexualization of sadistic impulses                 | 32         | 86         |
| 7. Bizarre self-abuse                                 | 31         | 83         |
| 8. Substance abuse                                    | 23         | 62         |

<sup>a</sup> Met requirements for DSM-III-R.

PTSD symptoms were prominent, with high levels of anxiety and panic, easy triggering by external stimuli, flashbacks, nightmares and intrusive images. These symptoms alternated with states of withdrawal, feelings of numbness, or shifts into dissociated functional states or alter personalities.

Other symptoms common to the study population included hearing internal voices or conversations, experiencing a sense of being controlled by inner forces, and periods of amnesia. These were related to the underlying dissociative disorder and were not symptoms of psychosis.

### *Clinical vignettes.*

*Vignette #1.* A. was a 30-year-old female admitted for the evaluation and treatment of multiple personality disorder. Prior to hospitalization, A. had been recalling memories of incest and sexual abuse as a child. As these memories were uncovered, A.'s level of functioning began to drop, and she became increasingly suicidal. She was hospitalized, presenting an acute danger to herself.

A. displayed symptoms of anxiety and depression upon admission. Mental status examination and psychological testing revealed no evidence of a thought disorder or psychosis. Post-traumatic stress disorder was indicated when test stimuli triggered intrusive memories and flashbacks. Prior psychiatric history included several brief hospitalizations over the last ten years for suicide attempts and unexplained self-lacerations. A. had previous diagnoses of psychotic delusional depression, bipolar disorder, borderline personality disorder, and schizophrenia. Medical history included permanent sterility as a result of pelvic inflammatory disease at age 15.

Shortly after admission, one of A.'s child personality alters drew a picture which depicted a ceremonial altar, people wearing robes, and a number of satanic symbols. The child alter described the drawing as a ritual in which an infant was apparently sacrificed. Following this dissociative episode, A. reported that a satanic-like alter was now determined to punish the child alter for "telling secrets." A. subsequently carved inverted crosses upon her forearm, describing anesthesia and relief at the sight of her own blood.

Over the course of treatment, further reports emerged of ritual abuse occurring between the ages of 3-16 years. A. experienced abreactions in which she appeared to be reliving memories of abuse and indoctrination that included torture, electrical shock, and a mock operation where she was told that a bomb was placed inside her body that would explode if she ever told secrets or did not obey the dictums of her cult. A. also experienced abreactions where she appeared to be giving birth. She reported the memory of a serial rape by male cult members when she was 13 years old, resulting in pregnancy. After premature induction of labor, A. reported that she was forced to assist in her infant's sacrifice. It was this event which had been represented by the earlier drawing. A. recalled two more pregnancies which were terminated by forced abortions. The fetuses were reportedly dismembered, and body parts and fluids consumed during the rituals which followed.

A. experienced a major depressive episode and severe survivor guilt as memories of ritual abuse surfaced. She became confused over whether she was a victim of a criminal satanic cult or a perpetrator of unspeakable crimes. On several occasions A. was found masturbating in a dissociated state while using a doll to reenact the killing of an infant. She experienced flashbacks in which she pictured her father and paternal grandmother dressed in robes during rituals. She was terrified of any gifts or correspondence received from family members, as she felt they were meant to convey an order of silence. A. was observed to be particularly anxious and prone to flashbacks on both Christian and satanic holidays.

*Vignette #2.* B. was a 38-year-old female admitted for the treatment of multiple personality disorder. Her symptoms included a long history of significant substance abuse, depressive episodes, unusual fears, suicidal gestures, dissociation, and self-mutilating behaviors. The latter included several bizarre forms of self-abuse such as carving triple 6s on her leg. Psychiatric history consisted of numerous hospitalizations since the age of 16 years, and a variety of diagnoses including schizophrenia, schizoaffective disorder, and borderline personality disorder with psychotic features. Mental status examination and extensive psychological testing revealed no evidence of a thought disorder or psychosis. B. dissociated on several occasions during the testing, displaying an alter personality which was clearly different in presentation. Medical history included complaints of migraine headaches since grade school and periodic consultations for unusual somatic disturbances which could not be diagnosed. Examination revealed extensive scarring as a result of self-inflicted lacerations and cigarette burns on her forearms and legs.

B. presented two systems of dissociative states. One system appeared to be identified primarily with familial abuse, while the other appeared to be identified with cult functions and roles. For example, one alter personality's sole responsibility was reportedly to mutilate animals in sacrifices at specific times during satanic rituals. Other alters, with names such as "Natas" and "Keeper" reportedly emerged at certain times to carry out other specific ritual-related

tasks. B. reported the belief that she must kill herself at age 39 if she had failed to rejoin the satanic cults into which she had been initiated.

B. was a strict vegetarian who exhibited on several occasions an extreme phobic response to red meat. She also responded in a phobic manner when she underwent an EEG. B. later connected this specific fear to having undergone cult indoctrination involving the use of electric shock.

During hospitalization, B. made a serious suicide attempt in which she taped her mouth shut, put a bag over her head, and taped her hands behind her back so she could not easily be resuscitated if discovered. B. also exhibited bizarre sexualization of her sadistic impulses. In one instance, she was found to have inserted razor blades into her vagina while masturbating.

## DISCUSSION

The clinical picture presented by patients who report ritual abuse in childhood raises key questions related to their reliability, verifiability, and credibility. The reliability of these reports depends upon the extent to which the patients reporting the information and the methods used to obtain the information can be trusted and relied upon. The availability and consistency of confirmatory data and hard evidence determines the verifiability. Both of these combine to influence the plausibility of these reports and, ultimately, their credibility. While all of the questions related specifically to these three issues cannot be answered definitively at this time, they need to be articulated for the purpose of future investigations.

### *Reliability*

It is striking that the patient group reported many similar experiences despite coming from diverse areas, being treated in different locations, and having minimal contact with each other. Unfortunately, the present study does not rule out the possibility that these patients had read nonprofessional literature describing reports of satanic cult activity and ritual childhood abuse. They could have incorporated certain incidents from articles or books as "pseudo-memories," and retrieved them with the same conviction as real memories (American Medical Association, 1985; Orne, 1979, 1980; Pettinati, 1988). It is also possible that these patients have developed a powerful satanic metaphor for conveying and explaining other forms of severe abuse actually suffered during their childhoods.

Van Benschoten (1990) points out that reports cannot be accepted as literally accurate, but that the truth of reports are "inextricably woven together with threads of misperception, suggestion, illusion, dissociation, and induced trance phenomena, to form the complex web which becomes the survivor's memories" (p. 29).

There are additional problems related to patient reliability. Patients often reported being drugged during rituals, which could affect the reliability of their recall. Recall also could be influenced by deceptive cult practices designed to confuse initiates. Patients have reported that as older children they assisted in the deception of younger children: They had substituted dolls for real infants or, in one case, switched a pregnant woman with a female child who had been raped to demonstrate the power of satan to grow a woman and her baby almost instantaneously. If patients were very young at the time of abuse, the reports would contain distortions related to the stressful circumstances in which the memory was encoded and reflect their immature cognitive capacities.

Various internal misperceptions may also occur in dissociated states. Reported experiences may be real, distorted, or fabricated, or they may represent the confusion of real, fantasied, or misperceived elements. For example, one patient dissociated into a personality state who cut a pentagram on her forearm and marked her room with cult symbols. Later she had no idea

what had happened, but another dissociated personality described a cult member who marked the wall and then cut her. This was experienced as a real external event by the second dissociated personality, who was unable to recognize that an internal interaction between dissociated states had been mistaken for a real event.

On the other hand, the development of multiple personality disorder and other dissociative disorders is known to follow prolonged abuse in childhood (Kluft, 1985a; Putnam, 1989; Spiegel, 1986). Further, a large percentage of abused children will use dissociative defenses (Emde, 1971; Fraiberg, 1982; Kluft, 1985a, 1985b; Young, 1988a, 1988b). Therefore, it is not surprising that if patients endured extensive and terrifying experiences of satanic ritual abuse in childhood, they would subsequently appear in clinical treatment settings presenting dissociative defenses.

With regard to methodology, the reliability of memories retrieved during hypnosis has been the subject of exhaustive study (Pettinati, 1988). While hypnosis has been found to enhance recall of repressed memories in amnesic patients, it may also result in the reporting of increased amounts of false information (American Medical Association, 1985; Orne, 1979, 1980). Patients in this study who integrated personality states during treatment became increasingly certain that their reports of ritual abuse reflected actual memories. The patients who remained fragmented were less inclined to be certain about what really happened. The patients often had difficulty reporting memories separately and sequentially, similar to the tendency of deeply hypnotized subjects to recall memories in a disconnected fashion. Unfortunately, a definitive statement about the authenticity of memories retrieved during hypnosis cannot presently be made, other than to note that memory may be both enhanced or fabricated during hypnosis. Only the independent verification of patient reports can absolutely determine their credibility.

### *Verifiability*

Confirmatory data and hard evidence in support of the patient reports was difficult to secure. None of these cases were referred to law enforcement agencies for verification. Family members were not contacted for reasons of confidentiality and because patients typically reported the involvement of at least one family member in the satanic worship. The patients expressed fears of retaliation if cult members should learn that they were reporting cult activities.

In spite of these limitations, some corroborative evidence was obtained. Patient physical examinations revealed the following stigmata: one patient with a distorted nipple, one patient with scars on the back that were not likely self-inflicted, one patient who displayed a satanic tattoo on his scalp representing a mark of identification for a specific cult, and one patient with a breast scar that reportedly resulted from a satanic ritual. Softer, but still suggestive, physical evidence included three cases of endometriosis diagnosed prior to age 16 and one case of sterility with a report of pelvic inflammatory disease at age 15.

Corroborative evidence was also obtained when patient photographs of alleged cult members were shown to other patients from a similar geographic region. Four patients independently identified, by name and cult roles, the individuals in the photographs. Neither group of patients were in contact with each other during their treatment with the authors when these independent identifications were made.

One patient reported being forced to watch her mother strangle a newborn sibling while her father also observed. Later a cult ritual was held in which the infant was dismembered and consumed. The mother informed the rest of the family that the child had died from "crib" death shortly after birth. Independent verification was partially obtained from a brother who remembered the pregnancy and a "funeral" at home, but never saw the infant. Neither the

hospital in which the infant was statedly born, nor the state's Bureau of Vital Statistics had any record of the infant's birth or death.

Other "soft" evidence was obtained from a patient's grade school records. These revealed a significant drop in school performance from age 7-10 years, the three years that this patient reported cult participation and ritual abuse. School performance improved at age 11 when the family moved to a new town and ended their satanic cult involvement.

### *Credibility*

These reports of ritual abuse are incredible. If they are true, the abuse typically began at an early age and was dissociated from conscious memory until treatment began. The authors were initially reluctant to even entertain the question of the credibility of these reports. It became unavoidable after the recognition that similar reports of ritual abuse were being made by patients from a variety of geographic locations, all presenting a similar clinical syndrome. The establishment of credibility is critical, not only for treatment purposes, but for ethical considerations as well. For instance, it would be important in instituting reporting procedures for law enforcement and child protection agencies. It is particularly important to at least attempt to establish credibility if patients report ongoing cult involvement.

Hill and Goodwin (1989) discuss credibility as a key issue in the treatment of survivors of extreme childhood trauma and abuse. Following a survey of pre-Inquisition historical documents describing satanism and satanic practices, they compiled a list of 11 elements of satanic ritual: (1) secret nocturnal feasting around a special table or altar; (2) ritual orgiastic sex involving incest, homosexuality, and anal intercourse; (3) imitations and reversals of the Christian mass; (4) ritual use of blood, semen, urine, or excrement; (5) sacrifice of embryos and infants often using knives followed by cooking in a cauldron and/or ritual cannibalism; (6) ritual use of animals; (7) ritual use of torches, candles, and darkness; (8) chanting, especially of names of demons; (9) drinking a drug or potion; (10) dancing backward in a circle or other ritual use of the circle; and (11) dismemberment of corpses and extraction of the heart. While Hill and Goodwin do not suggest that this historical evidence constitutes proof that patients' reports of ritual abuse by satanic cults are true, they do suggest that as one possibility to be considered for further investigation. It is interesting to note how the elements they list correlate with the abuses reported by the study population.

Ganaway (1989) urges caution in validating reports of ritual abuse and suggests that reports of ritual abuse may serve as screens to cover abuse of a more "prosaic" sort.

In a comprehensive overview, Van Benschoten (1990) reviews the current thinking about ritual abuse. She states that such reports can neither be accepted at face value nor unequivocally denied and urges critical judgement to avoid denying overgeneralizing the issue.

Several authors have addressed the issue of coercion and indoctrination among cult devotees (Galanter, 1982; Maleson, 1981; Spero, 1982; Ungerleider & Wellisch, 1979). Clark (1979) studied a range of nonsatanic religious sects and cults across the country. He noted the behavioral conditioning involved in the indoctrination of cult members, as well as the harsh penalties threatened or imposed on some members, including death. Clark also reports the presence of dissociation as a central adaptive mechanism, and that some cult members reported the awareness of a "double personality" (p. 280). Morse and Morse (1987), in describing psychotherapy with victims from a variety of cults and sects, comment on the "pairing of sex and pain" (p. 565). They note that "all victims show symptomatology of post-traumatic stress disorder" (p. 566), and frequently displayed dissociative symptoms. They further describe "imposed pathology" (p. 566), similar to the indoctrinated beliefs described by the patients in this study, and state there is "always present an intense underlying fear of retribution from the group or the leader" (p. 568). The DSM-III-R (1987) notes that dissociative



states may occur in people "who have been subjected to periods of prolonged and intense coercive persuasion (e.g., brainwashing, thought reform, or indoctrination while the captive of terrorists or cultists)" (p. 277). What may be unique to the current population is the entrenchment of these patients' defenses and their satanic overtones.

## CONCLUSION

This paper presents a clinical syndrome found in 37 patients reporting ritual abuse in childhood by satanic cults. The patients came from a variety of separate clinical settings and geographical locations and reported a number of similar abuses at the hands of cult members. All presented a similar clinical syndrome marked by dissociative states with satanic overtones, severe post-traumatic stress disorder, bizarre self-abuse, unusual fears, sexualization of sadistic impulses, indoctrinated beliefs, substance abuse, and survivor guilt.

Questions relating to the reliability of the study methods, along with a lack of strong, independent verification of all reports of ritual abuse presented in this paper, prevent a definitive statement that the reports of ritual abuse are true. Therefore, it is only possible at this time to describe a clinical syndrome of patients who report ritual abuse during childhood at the hands of satanic cults.

While these 37 patients report ritual abuse by cults, there is no intention to suggest that all satanic groups engage in this behavior. The patients reported here describe involvement in satanic cult groups from the earliest years of childhood, and appear to represent a different group of patients than teenagers who voluntarily report a vicarious involvement with satanic activity and paraphernalia. The reports of these patients which match other current reports of children being ritually abused in day care settings (Finkelhor, Williams, & Burns, 1988; Gould, 1987; Moss, 1987) make it imperative that we at least listen seriously to these reports and make careful assessments. Independent verification of the validity of these reports requires the publication of case studies where documentation of satanic cult abuse can be made.

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**Résumé**—Trente-sept patients adultes présentant des troubles dissociatifs et ayant subi des sévices rituels par des sectes sataniques au cours de leur enfance sont décrits. Les patients tout en provenant de sites cliniques et géographiques variés ont rapporté un nombre similaire d'abus. Les types d'abus rituels les plus fréquemment décrits sont analysés. Un syndrome clinique est présenté, comprenant des états dissociatifs à tendances sataniques, des états de tension post-traumatique très sévères, une culpabilité du survivant, des automutilations bizarres, des peurs insolites, une sexualisation des pulsions sadiques, des croyances endoctrinées et de la toxicomanie. Les questions liées à la fiabilité, la crédibilité sont analysées en profondeur et les données et les implications sont discutées.

**Resumen**—Se describen treinta y siete adultos con trastornos disociativos que reportaron abuso ritual en la niñez por parte de cultos satánicos. Los pacientes vinieron de diferentes tipos de clínicas y localidades y reportaron un número de abusos similares. Se describen los tipos de abuso ritual reportados con mayor frecuencia, y se presenta un síndrome clínico que incluye estados disociativos con aspectos satánicos, trastornos severos de stress post-traumáticos, sentimientos de culpa del sobreviviente, auto-abuso bizarro, miedos extraños, sexualización de los impulsos sádicos, creencias por adoctrinamiento, y abuso de sustancias. Se analizan a fondo los problemas de fiabilidad, credibilidad y verificabilidad, y se comentan los resultados y sus implicaciones.

## APPENDIX E

Child's Name \_\_\_\_\_ Age \_\_\_\_\_ Date \_\_\_\_\_

Informant \_\_\_\_\_

### SIGNS AND SYMPTOMS OF RITUALISTIC ABUSE IN CHILDREN

#### 1. Problems associated with sexual behavior and beliefs:

- \_\_\_A. Child talks excessively about sex; shows age-inappropriate sexual knowledge; uses words for sex and body parts which are not used in the family.
- \_\_\_B. Child is fearful of being touched or of having genital area washed; resists removing clothes for baths, bed, etc.
- \_\_\_C. Child masturbates compulsively or publicly, tries to insert finger or object into vagina or rectum.
- \_\_\_D. Child pulls down pants, pulls up dress inappropriately.
- \_\_\_E. Child touches others sexually, asks for sex, interacts in an inappropriately sexualized fashion. Child is sexually provocative or seductive.
- \_\_\_F. Child complains of vaginal or anal pain or burning when washed, pain when urinating or defecating.
- \_\_\_G. Semen or blood stains are evident on child's underwear.
- \_\_\_H. Child "hints" about sexual activity, complains someone is "bothering" him/her.
- \_\_\_I. Child refers to sexual activity between other children or between him/herself and another child, in the abusive setting.
- \_\_\_J. Child states someone removed his/her clothes.
- \_\_\_K. Child states someone else exposed self to him/her.
- \_\_\_L. Child states someone touched or penetrated his/her bottom, vagina, penis, rectum, mouth, etc.
- \_\_\_M. Child states (s)he was made to touch or penetrate someone's bottom, vagina, penis, rectum, mouth, etc.
- \_\_\_N. Child states that sharp objects were inserted in his/her private areas.
- \_\_\_O. Child states (s)he witnessed sex acts between adults, adults and children, adults or children and animals, etc.

- \_\_\_P. On examination by a pediatrician specially trained to diagnose sexual abuse in children, child relaxes rather than tenses rectum when touched; relaxed anal sphincter, anal or rectal laceration or scarring.
- \_\_\_Q. On exam, blood or trauma around genital area; enlargement of vaginal opening, vaginal laceration or scarring in girls; sore penis in boys.
- \_\_\_R. On exam, venereal disease.
- \_\_\_S. Female child refers to being married, states that she is married, is going to have a baby; or, child states she will never be able to have a baby.

## 2. Problems associated with toileting and the bathroom:

- \_\_\_A. Child avoids bathroom; seems fearful of bathrooms, becomes agitated when has to enter a bathroom.
- \_\_\_B. Child avoids or is fearful of using toilet; has toileting accidents because (s)he puts off going; develops chronic constipation.
- \_\_\_C. Child of toilet-training age is fearful and resistant to being toilet trained.
- \_\_\_D. Child avoids wiping self because it is "too dirty"; child's underwear is soiled because (s)he will not wipe, or due to relaxed anal sphincter.
- \_\_\_E. Child avoids bathtub; fears bathing; resists being washed in genital area.
- \_\_\_F. Child is preoccupied with cleanliness, baths; changes underwear excessively.
- \_\_\_G. Child is preoccupied with urine and feces; discusses it compulsively or at meal times; becomes agitated while discussing it. Child uses words for bodily wastes that are not used at home, especially "baby" words. Child compulsively discusses or imitates passing gas.
- \_\_\_H. Child acts out in toileting behavior, eliminating in inappropriate places, handling urine or feces, dirtying an area or sibling with bodily wastes, tasting or ingesting wastes.
- \_\_\_I. Child draws nude pictures of self or family members urinating or defecating.
- \_\_\_J. Child talks about ingesting urine or feces, having it put on his/her body or in his/her mouth, being urinated or defecated upon, or having any of these things happen to someone else.

3. Problems associated with the supernatural, rituals, occult symbols, religion:

- \_\_\_A. Child fears ghosts, monsters, witches, devils, dracula, vampires, evil spirits, etc.
- \_\_\_B. Child believes such evil spirits inhabit his/her closet, enter the house, peer at the child through windows, accompany the child, torment or abuse him/her or watch to make sure (s)he keeps secrets, inhabit the child's body, and/or direct the child's thoughts and behavior.
- \_\_\_C. Child is preoccupied with wands, sticks, swords, spirits, magic potions, curses, supernatural powers, crucifixions, and asks many or unusual questions about them. Child makes potions, attempts magic, throws curses, calls on spirits, prays to the devil.
- \_\_\_D. Child sings odd, ritualistic songs or chants, sometimes in a language incomprehensible to the parent; sings songs with a sexual, bizarre, or "you better not tell" theme.
- \_\_\_E. Child does odd, ritualistic dances which may involve a circle or other symbols. Child may costume him/herself in red or black, take off his/her clothes, or wear a mask for such dances.
- \_\_\_G. Child fears such occult symbols, becomes agitated or upset in their presence.
- \_\_\_H. Child fears attending church, becomes agitated or upset in church, fears religious objects or people, refuses to worship God.
- \_\_\_I. Child states that (s)he or someone else prayed to the devil, threw curses, made potions, performed ritualized songs or dances, called upon spirits, did magic. Child states that (s)he or someone else wore ghost, devil, dracula, witch etc. costumes, used ceremonial wands or swords, had their body painted (usually black).

4. Problems associated with small spaces or being tied up:

- \_\_\_A. Child fears closets or being locked in a closet.
- \_\_\_B. Child fears other small spaces e.g., elevators, becomes agitated if forced to enter one.
- \_\_\_C. Child closes pets or other children in closets, or otherwise attempts to entrap or confine them.

- \_\_\_D. Child states that (s)he or someone else was confined in a closet.
- \_\_\_E. Child expresses fears of being tied up, states that (s)he or someone else was tied up.
- \_\_\_F. Child expresses fears of being tied (usually by one leg) and hung upside down, states that j(s)he or someone else was hung upside down.
- \_\_\_G. Rope burns are evident on the child.
- \_\_\_H. Child attempts to tie up other children, pets, parents, etc.

5. Problems associated with death:

- \_\_\_A. Child is afraid of dying; states (s)he is dying, or fears (s)he will die on his/her sixth birthday.
- \_\_\_B. Child states that (s)he is "practicing" to be dead, or is dead.
- \_\_\_C. Child is afraid parents, sibling, other family members, or friends will die.
- \_\_\_D. Child talks frequently of death, asks many questions about illness, accidents, and other means by which people die. Questions may have an overly anxious, compulsive or even bizarre quality.

6. Problems associated with the doctor's office:

- \_\_\_A. Child fears, avoids visits to the doctor; becomes highly agitated in or on the way to the doctor's office; refers to "bad doctors," or otherwise expresses mistrust of the doctor's motives.
- \_\_\_B. Child is excessively fearful of shots; may ask if (s)he will die from the shot.
- \_\_\_C. Child is excessively fearful of blood tests; asks if (s)he will die from blood tests or whether someone will drink the blood.
- \_\_\_D. Child fears taking clothes off in the doctor's office; asks whether (s)he will have to walk around naked in front of others.
- \_\_\_E. Child behaves in a sexually seductive way on the examining table, appears to expect or "invite" sexual contact.
- \_\_\_F. Child states (s)he or someone else received "bad shots," had to take clothes off or have sexual contact with others, drank blood, or was hurt by a "bad doctor".

7. Problems associated with certain colors:

- \_\_\_A. Child fears or strongly dislikes red or black (sometimes orange, brown, purple); refuses to wear clothes or eat foods of these colors, becomes agitated in the presence of them.
- \_\_\_B. Child states that black is a favorite color, for peculiar reasons.
- \_\_\_C. Child refers to ritualistic uses of red or black that are inconsistent with what (s)he has experienced in church.

8. Problems associated with eating:

- \_\_\_A. Child refuses to ingest foods or drinks because they are red or brown (e.g. red drinks, meat); becomes agitated at meal times.
- \_\_\_B. Child expresses fears that his or her food is poisoned; refuses to eat home cooked food because (s)he fears the parents are trying to poison him/her, refers to poisons of various types.
- \_\_\_C. Child binges, gorges, vomits, or refuses to eat.
- \_\_\_D. Child states that (s)he or someone else was forced to ingest blood, urine, feces, human or animal body parts.

9. Emotional problems (including speech, sleep, learning problems):

- \_\_\_A. Child has rapid mood swings, is easily angered or upset, tantrums, acts out.
- \_\_\_B. Child resists authority.
- \_\_\_C. Child is agitated, hyperactive, wild.
- \_\_\_D. Child displays marked anxiety, e.g. rocking, nail biting, teeth grinding.
- \_\_\_E. Child feels (s)he is bad, ugly, stupid, deserving of punishment.
- \_\_\_F. Child hurts self frequently, is accident prone.
- \_\_\_G. Child is fearful, withdrawn, clingy, regressed, babyish.
- \_\_\_H. Child's speech is delayed or regressed, speech production drops, speech disorder develops.
- \_\_\_I. Child has "flat" affect, fails to respond in emotionally appropriate ways.
- \_\_\_J. Child has frequent or intense nightmares; fears going to bed, cannot sleep, has disturbed sleep.
- \_\_\_K. Child has poor attention span, learning problems.

10. Problems associated with family relationships:

- \_\_\_A. Child fears the parent(s) will die, be killed, or abandon him/her.
- \_\_\_B. Child fears (s)he will be kidnapped and forced to live with someone else.
- \_\_\_C. Child is afraid to separate from parents, cannot be alone at all, clings.
- \_\_\_D. Child fears the parent(s) no longer love him/her, are angry and wish to punish him/her, or want to kill him/her.
- \_\_\_E. Child seems distant from parent(s), avoiding close physical contact.
- \_\_\_F. Child "screens out" what the parents say, failing to retain information they give.
- \_\_\_G. Child becomes excessively angry or upset when told what to do or "no" by the parent(s).
- \_\_\_H. Child talks about "my other mommy", "my other daddy", or "my other family" (in the cult).
- \_\_\_I. Child expresses fears that a sibling or pet will be killed, kidnapped, molested.
- \_\_\_J. Child physically attacks, initiates sexual contact with, confines, puts excrement on or threatens a parent, sibling, or pet.
- \_\_\_K. Child states that someone said his/her parents would die, be killed, abandon or try to hurt the child. Child states someone said (s)he would be kidnapped.

11. Problems associated with play and peer relations:

- \_\_\_A. Child destroys toys.
- \_\_\_B. Child acts out death, mutilation, cannibalism, and burial themes by pretending to kill play figures, taking out eyes, pulling off heads or limbs, pretending to eat the figures or drink their blood, and burying them.
- \_\_\_C. Child's play involves theme of drugging, threats, humiliation, torture, bondage, magic, weddings and other ceremonies.
- \_\_\_D. Child is unable to engage in age-appropriate fantasy play, or can do so for only brief periods.
- \_\_\_E. Child hurts other children, sexually and/or physically.
- \_\_\_F. Child's drawings or other creative productions show bizarre, occult, sexual, excretory, death or mutilation themes.
- \_\_\_G. Child is extremely controlling with other children, constantly plays "chase" games.



\_\_\_H. Child talks to an "imaginary friend" who (s)he will not discuss, or who (s)he states is a "spirit friend".

12. Other fear, references, disclosures and strange beliefs:

\_\_\_A. Child fears the police will come and put him/her in jail, or states a "bad policeman" hurt or threatened him/her.

\_\_\_B. Child is excessively afraid of aggressive animals, e.g. crocodiles, sharks, large dogs, or poisonous insects; states (s)he was hurt or threatened such animals or insects.

\_\_\_C. Child fears the house will be broken into, robbed, or burned own, or states someone threatened that this would happen; may wish to move somewhere else.

\_\_\_D. Child fears "bad people", "robbers," "strangers," or states (s)he had contact with such people; watches out the window for "bad people".

\_\_\_E. Child discusses unusual places such as cemeteries, mortuaries, church basements, etc., or states (s)he or others were taken to such places; displays seemingly irrational fears of certain places.

\_\_\_F. Child alludes to pictures or films of nude people, sometimes with references to sexual acts, provocative poses; states (s)he was a victim of pornography.

\_\_\_G. Child discusses drugs, pills, bad candy, alcohol, mushrooms, "bad medicine," or injections in an age-inappropriate manner; may refer to drug or laxative effects, or state he was given a substance. Upon returning from an abusive setting, child's eyes may be glazed, pupils dilated or constricted; (s)he may be difficult to rouse and may sleep excessively.

\_\_\_H. Child fears his/her own blood, becomes hysterical, thinks (s)he is dying.

\_\_\_I. Child excessively fears violent movies.

\_\_\_J. Child believes or fears there is something foreign inside her chest or stomach, e.g., Satan's heart, a demon or monster, a bomb, etc.

\_\_\_K. Child talks about animals, babies, human beings confined, hurt, killed, mutilated, eaten, etc.

\_\_\_L. Child experiences constant illness, fatigue, allergies, and somatic complaints, e.g. stomach or leg pains.

\_\_\_M. Marks or burns are noted on the child, as well as unusual bruises, sometimes in patterns.

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91436 (213) 650-0807. Used by permission.

## APPENDIX F

### SIGNS AND SYMBOLS OF THE OCCULT



BAPHOMET: At one time it was worshipped by the Knights Templar and later by those who took part in the black mass. Today it is a deity, a goat-headed god with angelic wings, the breasts of a female, and an illuminated torch between its horns. Often used as a symbol to represent Satan.



INVERTED PENTAGRAM: Represents the Baphomet, the goat-headed god; it also represents Satan and the Anti-Christ's domination over the Trinity of Christianity. Victory of the cardinal over the spiritual.



INVERTED PENTAGRAM WITH BAPHOMET: Symbol of the Church of Satan which is headed by Anton LaVey in California.



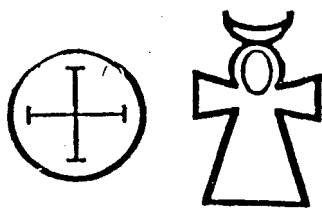
PENTACLE: Used primarily in White Craft which is paganistic. The points represent the elements of earth, fire, water, wind, and then spirit.



INVERTED CROSS: This means the blasphemy of Christianity and what it stands for, Jesus Christ.



SATANIC SALUTE: It is also known as the Devil's Triad. Given with left hand, the two fingers represent the horns of the Baphomet. The "horned hand" is the sign of recognition between those who are in the Occult. It may also innocently be used by those who identify with Heavy Metal music.



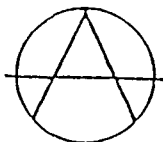
BLACK MASS INDICATORS: These symbols indicate that a black mass is or is going to take place.

666

FFF

 09  
6

THE MARK OF THE BEAST: Four variations of the mark of the beast referred to in Revelation 13:16-18. The beast is the Anti-Christ, the Son of Satan. Note that the letter "f" is the sixth letter of the alphabet.



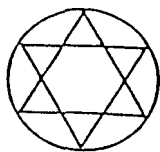
ANARCHY SYMBOL: Represents the denial of authority and the abolition of all law. It is widely used by followers of "heavy metal" rock music.



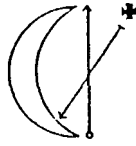
CROSS OF CONFUSION: An ancient Roman symbol questioning the existence or validity of Christianity: it is an upside down cross with a question mark.



CROSS OF NERO: It meant "peace" in the early 60's, but now, among the Heavy Metal and Occult groups it represents an upside down cross with the cross member broken downward to signify the defeat of Christianity.



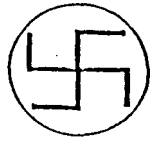
SEAL OF SOLOMON: This is not to be confused with the Star of David. For Occultists, this hexagram represents the most powerful symbol.



BLOOD RITUAL SYMBOL: Represents either human or animal sacrifice. Can be drawn or painted on rocks, trees or the victim itself.



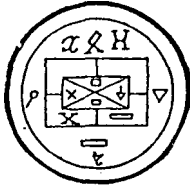
GODDESS DIANA CRESCENT MOON: When turned towards the left to the star, which represents Lucifer ("morning star"), it is Satanic. When turned to right, it is paganistic.



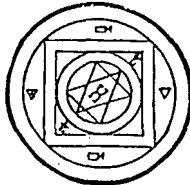
SWASTIKA OR BROKEN CROSS: When pointing in this direction, it represents the elements or force turning against nature. Used to show opposition to Christianity.

## NATAS

"SATAN" REVERSED: Satanists will often spell things or say things backwards.



ANCIENT TALISMAN: Designed as an aid in wagering and games.



ANCIENT TALISMAN: Helpful in business and financial problems.



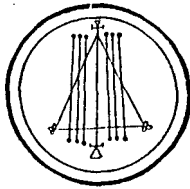
TALISMAN USED WITH INCANTATIONS: To make scheners disclose their secrets, carry this talisman and recite the words "Noctar" and "Raiban." This will outwit all enemies.



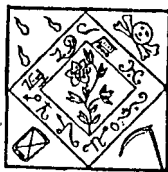
TALISMAN USED WITH INCANTATIONS: Good for luck in games and lotteries. When shuffling a pack of cards, pronounce the word "Pilatus" to gain an ace or winning hand. In other games, the word "Rokes" helps hit a winning number.



ANCIENT TALISMAN: A token of good health to its owner.



ANCIENT TALISMAN: An assurance of honor, riches, or both.



TALISMAN USED WITH INCANTATIONS: A man carrying this talisman should impress any lady whom he meets, provided he first repeats the magic formula, "Nades, Suradis, Maniner."



TALISMAN USED WITH INCANTATIONS: Scholars will appreciate this talisman. All who carry it will shine in classes, and success in examinations is often assured by declaring, "Ritas, Ambas, Zamarath" during study and prior to the test itself.



SYMBOL OF THE BAPHOMET: Pentagram is inverted to perfectly accommodate the head of the Goat - its horns, prepresenting duality, thrust upwards in defiance; the other three points inverted, or trinity denied. Names of power are written in this rim as a barrier against the forces to be evoked



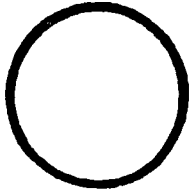
GOAT'S HEAD: Represents Satan and the powers of darkness.



PENTAGON OF SOLOMON:



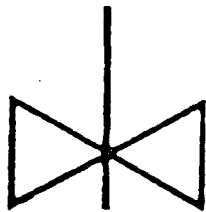
THE "ANKH": This is an ancient Egyptian symbol for life. The top portion represents the female and the lower portion, the male. This symbol had magical significance.



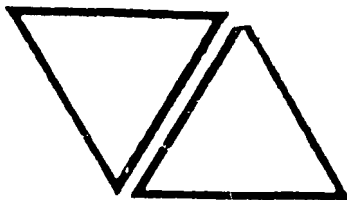
THE "CIRCLE": This has different meanings, one of which is to symbolize eternity. Another is that of protection from evil without and to contain power within. When used for ritual, it is 9' in diameter.



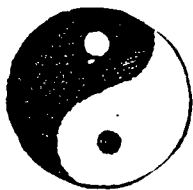
"TALISMAN" OR "AMULET": An object with drawing or writing inscribed in it of a God name or image of a supernatural power. The majority of these are listed in the "Lesser Key of Solomon."



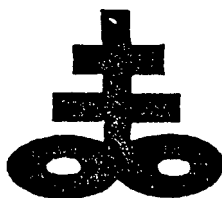
ROMAN SYMBOL OF JUSTICE: This was a double-bladed ax in the upright position. The representation of "anti-justice" is inverting the double-bladed ax.



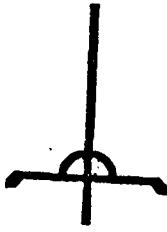
THE "TRIANGLE": Pointing upward it represents fire or masculine virility. Pointing downward it represents water or the female sex. It may vary in size, but is generally inscribed or down on the ground and is the place where a demon would appear in conjuration rituals.



YIN AND YANG: Herder's defines Yin and Yang as two complementary fundamental cosmological principles. Yin = negative, earth, feminine, darkness, passivity. Yan = positive, sky, masculinity, brightness, activity.



CHURCH OF SATAN Found in the Satanic Bible above the 9 Satanic Statements.

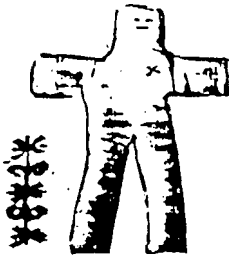


INVERTED CROSS OF SATANIC JUSTICE: Symbolizes the epitome of anti-Christian theology. The center vertical line represents man's present. The horizontal line indicates eternity, past and future. The arch represents the world.



LIGHTNING BOLT "S" OR SATANIC "S" SYMBOL OF SATAN: Rock groups use this symbol, as Hitler's S>S> Troups also used it. Luke 10:18 records Jesus as saying. "I saw Satan fall like Lightning from Heaven."

THE WITCHES' WHEEL:



VOODOO DOLLS: Different colors have different uses.

Venor Number: Will always be on the right part of the leg.

THE WITCHES' ALPHABET:

|   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|
| A | u | h | o | z | z | z |
| B | q | i | u | p | w | z |
| C | w | j | u | q | x | u |
| D | m | k | r | m | y | m |
| E | l | z | s | z | z | m |
| F | w | l | t | z |   |   |
| G | u | n | u | v |   |   |



WORDS TO ROCK MUSIC

## JUDAS PRIEST- EAT ME ALIVE

Sounds like an animal panting to the beat  
Groan in the pleasure zone, gasping from the heat,  
 Gut wrenching frenzy that destroys every joint,  
 I'm gonna force you at gun point to eat me alive.  
 Squealing in passion as rod steel injects.

## LIVE WIRE

I'll either break her face or take down her legs  
 Get my way at will  
 Go for the throat, never let loose,  
 Going in for the kill.

## JIMI HENDRIX

You can hypnotize people with music and when they get their  
 weakest point,  
 You can preach to their subconscious minds what they want you to  
 say.

## DON'T FEAR THE REAPER - Blue Oyster Cult

Romeo and Juliet are together in eternity,  
 40,000 men and women every day,  
 We can be like they are,  
 Come on baby, don't fear the reaper,  
 Take my hand, I'm your man...  
 It's parting time and fear is all gone,  
 Come and take my hand and let's fly...  
 Don't fear the reaper...  
 It was clear that she couldn't go on,

Don't be afraid,  
 She had taken his hand,  
 We can be like they are.

CHILD'S PRAYER BACKWARDS:

Take to soul my Lord the pray I  
 Wake I before die I if and  
 Keep to soul my Lord the pray I  
 Sleep to down me lay I now.

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