

DEMON POSSESSION AND THE CHRISTIAN DAYS THE CHRISTIAN

A New Perspective

by Dr. C. Fred Dickason | Company of the Dic

Dr. C. Fred Dickason received the Th.D. from Dallas Theological Seminary, the B.S. from Iowa State College, and also graduated from Moody Bible Institute. For some years he has been professor of Theology, and chairman of the Theological Department of MBI. He teaches a class on demonology at Moody Evening School.

The book was published by Moody Press in 1978, consisting of 355 pages. Its title is evidently a misnomer, since Dr. Dickason rejects the term "possession," insisting that the proper term is "demonization."

In this brief critique the author's statements are in italics. Emphases are ours.

- * In this work we are not dealing with the Christian's problems with the flesh and with the world system, but with the Christian's relationship to demonization, generally called possession (p. 15).
- * Confusion has been introduced by translating this participle as 'demon possession.' The word 'possession' implies ownership. Actually demons own nothing. The New Testament regards them as squatters or invaders of territory that does not belong to them. It is much better to use the term 'demonization' or 'demonized' (p. 38).
- * Demonization is <u>always</u> presented as a spirit's <u>inhabiting</u> a human. It seems quite clear that we may define demonization as <u>demon-caused</u> passivity or control due to a demon's <u>residing</u> within a person, which manifests its effects in various physical and mental disorders and in varying degrees (p. 40).

Here it is made clear that when Dr. Dickason uses the term demonization he means the indwelling of a demon in an individual. The entire purpose of this book has to do "with the Christian's relationship to demonization, generally called possession" (p. 15).

Dr. Dickason is attempting to prove that Christians can indeed be indwelt by demons. The subtitle of his book is "A New Perspective." This has to do with his thesis that believers can be, and often are, indwelt by demons. He terms this "new" because of the fact that heretofore most teaching on demonology has been that believers cannot be indwelt by demons, but only externally harassed and adversely influenced.

It is interesting to note that the editors of Moody Press did not themselves use the term "indwelt." In their statement on the back cover concerning the material they say: "Dr. Dickason presents compelling evidence-from the Bible, theology, and counseling experiences-showing that Christians can indeed be affected by demon activity." We will further consider this and Dr. Dickason's claim that the evidence is "biblical and theological."

Before we proceed we should inform you that there is not a single word in this book different from that which is taught by Pentecostal/charismatic leaders and

"deliverance" people, such as Oral and Richard Roberts, the Bakkers, Jimmy Swaggart, David Wilkerson, and all the others in that dark realm of error. Recently David Wilkerson walked out of a Mylon LeFebre contemporary "Christian" music concert in New York City, exclaiming, "I was horrified by what I saw in the Spirit! I saw demonic images rising from the stage! I heard Satan laughing!" (Confident Living, April '88, p. 28).

Dr. Dickason made an erroneous and therefore futile attempt to prove from both Scripture and clinical experience that a Christian can be indwelt by demons. At the same time, he is proving a deficiency in rightly dividing the Word of God.

- * If King Saul was a believer (and we have good reason to hold this), then it seems fairly clear that at least upon occasion he was invaded by a wicked spirit that controlled his behaviour (1 Sam. 18:10,11) (p. 122).
- * From the evidence it is fairly certain that Saul was invaded on one or several occasions by a demon as chastisement from God for his rebellion (1 Sam. 15:23). It is also quite certain that he was a genuine though carnal believer. Here is, then, a very probable case of a believer invaded by an evil spirit (p. 123).

Can you imagine a Dallas and Moody grad, a long-time professor of theology and chairman of the Theological Department at Moody Bible Institute, writing a thing like that in an attempt to prove his point about <u>Christians</u>? What he writes he teaches to as-yet spiritually immature and impressionable students. And what of Moody Press editors publishing such material?

The author has written this book at the urgent request of the Moody Press editors. In his initial attempt to prove that <u>Christians</u> can be induelt by demons he reverts to the Old Testament—where a Christian is absolutely unknown—and chooses an individual (Saul) who was most likely not even an Old Testament believer!

- * The reality of demonization is evidenced by the great frequency of the record of such cases in the synoptic Gospels. Jesus recognized demonization as real and, with the authority He had from God, healed those so afflicted (p. 37).
- * In Luke 13:10-17, we read of the Lord Jesus healing "a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all." The expression "having a spirit" is equivalent to demonization. There is no question that the woman was demonized.
- * The question is, Was she a genuine believer? The facts <u>seem</u> to indicate that she was.... Though we cannot come to a settled conclusion that she was a genuine believer who was inhabited by a demon, the weight <u>seems</u> to balance in that direction (pp. 124,125).

Here, when Dr. Dickason makes another attempt and applies to the New Testament, he utilizes one of the synoptic Gospels, where again there are no Christians. At least he could have waited until the Church was inaugurated in Acts 2--but that would have proved even more futile.

When all is said and done, Dr. Dickason is forced to give up his claim that there is <u>biblical proof</u> that a Christian can be demonized. Hence he must resort to <u>subjective experience</u> in his attempt to prove his case. The fact is that a careful, verse-by-verse examination of Acts and the Epistles will reveal that

there is not a single example of demons indwelling Christians. There are no words of instruction or warning concerning it. There is no instruction about casting demons out of a believer. Instruction is clearly given, however, as to dealing with sin and its source-the indwelling old Adamic man.

(If you would like a Paper commenting on each of the verses referring to demonism in Acts and the Epistles, write and request a copy.)

- * We are ready to consider the contribution of clinical [subjective] evidence to our search for the answer to our principle question, Can a Christian be demonized? In the second part of this book we have sought evidence from biblical and theological considerations. We have found that though there is a great deal of information to consider and though men adduce evidence to varying weight, we could not come to a definite conclusion (p. 149).
- * A rather thorough examination of the biblical evidence leads us to conclude that it neither clearly affirms nor denies the reality of demonization of Christians. There is some weight of evidence leading toward the affirmative. But to be fair, we must say that with biblical evidence alone, we are unable to reach a definite or dogmatic conclusion (p. 340).
- Dr. Dickason's statement that "there is some weight of evidence leading toward the affirmative" presents non-Christians as biblical examples of demonization. It is obvious that he has failed to produce a single shred of scriptural proof. No one else has, either. Including the real leaders of the demonization cult:

Question -- "Where does it say in the Bible that demons can enter a believer?"

Evan Roberts (emotionally ill leader of the Welsh Revival) -- "There is no specific instance given in Scripture that a Christian can be possessed by demons, but the principle is there; and you understand the principle by experience. Believers can become deceived and possessed by demons, as they enter and fasten on the muscles and nerves of the body" (The Overcomer, 1912).

Question -- "Is it possible for a Christian to be possessed by demons?"

Mrs. Jessie Penn-Lewis -- "Without hesitation, Yes. For if you have proved it in your own experience, you have no other answer to give. You have passed beyond the region of debate and theory, and you know. The fact of the possible possession of the believer is scripturally reasonable. I can tell you of the wreckage of those who have known 'the baptism of the Spirit,' and have been deceived through the deceptions of the wicked spirits.

"Demons bury themselves in the very structure of the human frame. They especially locate themselves in the spinal column, nervous system, the deepest nerve centers, through which they control the entire being; from the ganglionic nerve center located in the bowels, to the cerebral nerve center in the head; the eyes, ears, neck, jaws, tongue, muscles of the face, and the delicate nerve tissues of the brain" (War on the Saints, p. 69).

But when Dr. Dickason shares with us some of the clinical records of his personal counseling and dealing with Christians, his unabashed assertion is that they all are demonized. Experience is the mode of his "proof."

Concerning these clincal examples, he proffers this good advice: "We must walk in God's truth depending upon Christ and the Holy Spirit to enable us. We must

develop strong Christian lives, not depending upon our own thoughts, emotions, or experience, but upon the true teaching of God's Word (p. 69).

He then proceeds to fall far short of this advice. "I estimate that from 1975 to 1987 I have encountered at least 400 genuine believers who were inhabited by demons" (p. 187).

- * I have found the avenue of <u>ancestral</u> involvement to be the chief cause of demonization. Well over 95 percent of more than 400 persons I have contacted in my counseling ministry have been demonized, from birth, because of their ancestors' involvement in occult and demonic activities (p. 219).
- * The visiting the sin of the fathers upon the third and fourth generations is presented by Paul as a continuing principle of God's judgment. If parents back to the third and fourth generation were involved in the occult or had demonic abilities, then the children may be affected or even invaded as a legal judgment from God.

Further evidence that this principle is in effect today comes from the Lord Jesus in Matthew 23:32-36. He warns the leaders of <u>Israel</u> who were rejecting Him: "Fill up then the measure of the guilt of your fathers" (p. 220).

How does that set with your scriptural, dispensational, and rational sensibilities?

From his clinical counseling experiences Dr. Dickason shares some 33 of the more than 400 he has on file. It is indicative that of the 33 presented to us in his book, 30 are women! It would be interesting to know what the percentage is throughout the file.

Nearly all of these women were the young Pentecostal/charismatic variety. All claimed to be Christians. Many had histories of mental, even psychotic illness. Some were typical of those who make the rounds of "deliverance" ministries, having "demons" cast out again and again. They know the routine of the sordid business, and helpfully cooperate with the "deliverer."

Dr. Dickason "cast out" of these women the common charismatic "deliverance" type of demons, such as those involving weakness, fear, rage, pride, confusion of mind, lust, sex, homosexuality, epilepsy, tongues, depression, temper, lying, gluttony, resentment, infirmity, sickness, inferiority complex, etc.

The author also gives advice about curios from foreign countries:

* It is naive and dangerous for churches and homes to display a collection of idolatrous items, such as carved gods, religious masks, gemstone figures, war spears, etc. These have all been dedicated to heathen gods, and demons use such things; they become a point of contention between the person's will and God's. God's will is quite clear: we must destroy these things (p. 252).

In summing up, Dr. Dickason states: "We have come to the conclusion that neither the Bible itself nor any logical or theological extrapolation of biblical truth can finally solve the question. We have also considered a wealth of clinical evidence and have concluded that there is good basis for holding that believers may have inhabiting demons" (p. 325).

* Having researched the evidence in broad fashion by proper application of both biblical and clinical parameters, we may come to the valid conclusion that Christians can be demonized.

When we say this, we cannot say that this is biblical doctrine or theological deduction from biblical evidence. We recognize the lack of conclusive evidence in the Bible on this issue and would not elevate the result to the stature of biblical truth. But we have found the factual truth to be that Christians can be and have been demonized (p. 157).

All of this would be bad enough if it were only Dr. Dickason's responsibility. But what has been shared here is from a book published by Moody Press. The author states, "When Moody Press asked me on three occasions to consider writing on demonization and believers, I surmised God was in it" (Preface, p. 13).

The burning question is, What of the editors of Moody Press, the Board of Trustees, the President, and the faculty of Moody Bible Institute? How is all this tolerated by those responsible; and what of the harm to all who are exposed to such aberrent teaching?

There are those who have taught Pentecostal/charismatic demonism on the faculty of MBI before Dr. Dickason, including Dr. Mark I. Brubeck, and Dr. Ben Johnson.

Moody Press has a long history of publishing this type of material. Most recently there have been Angels: Elect, and Evil, 1975, by Dr. Dickason; The Adversary, 1975, by Brubeck; also his Overcoming the Adversary, 1984.

While on the faculty of Dallas Theological Seminary, Dr. Merrill F. Unger wrote his well-known Biblical Demonology, published by Van Kampen Press in 1952. In this book Dr. Unger made it very clear that, due to the work of the Cross and the believer's position in Christ at the right hand of the Father, it is not possible for him to be demon-possessed (pp. 100,122).

Just three years later Dr. Unger stated that he now regarded the above position as purely theoretical, and that it does not square with the authenticated facts of experience. It was mainly Dr. V. Raymond Edman, then president of Wheaton College, who was responsible for turning Dr. Unger from objective Scripture to subjective experience. From that time on (1955) Dr. Unger began to teach and write that the believer could be indwelt by demons.

In 1967 he became professor emeritus, and in 1977 he wrote his infamous book, What Demons Can Do to Saints. In it he wrote, "Scripture nowhere expressly declares that a believer may not be invaded by demons. On the other hand, God's Word intimates that the powers of darkness may invade the believer under certain conditions" (p. 88). "Clinical evidence [experience] abounds that a Christian may be demon-possessed" (p. 37). This book Moody Press published!

To compound the tragedy, Dr. Robert Lightner of the Dallas Theological Seminary gave the book an affirmative review in the July-September 1978 issue of the Dallas quarterly, Bibliotheca Sacra: "This is a good book and deserves a wide readership, even among those who do not believe demons can take up residence in the same dwelling place with the Holy Spirit. Maybe differences on this issue are merely semantic after all."

Early this year Dallas asked three assistant professors to resign because of their relationship with the charismatic movement. They were Donald Sunukjian, Walter Bodine, and Jack Deere. The latter two attend gatherings in the Dallas area which are associated with John Wimber's Vineyard Ministries International.

In this book we are reviewing, Dr. Dickason strongly urges all believers, especially pastors and other church leaders, to take up the teaching and exercise of "deliverance" from indwelling demons.

* The enemy is having a heyday, a real slaughter among God's sheep; and the shepherds are sleeping or else do not recognize the wolf (p. 244).

Christian friend, do not you and I know the glorified Shepherd who neither slumbers nor sleeps, and the fact of His complete Calvary defeat of the "wolf," who is, along with all his demons, fully controlled by Him?

"Not a hair of the believer can fall without his Father's permission. Satan and his minions are but the unintentional instruments to accomplish God's blessed will; they can do nothing more than He allows them to. If trials come as a host against us, we know the Almighty is between us and them. They will but work out for us His own purposes of love (Rom. 8:28,29)." --Samuel Ridout

* The historical record and the clinical accounts of Christians oppressed by inhabiting spirits call us to face the reality and the necessity of helping them. Of those who are tormented by wicked spirits, our first responsibility is to fellow believers (p. 303).

Dr. Dickason is not an isolated case by any means. Dr. Timothy Warner is teaching a course titled "Power Encounter" at Trinity Evangelical Divinity School; and Dr. Neil Anderson, chairman of Practical Theology at Talbot School of Theology, Biola University, also teaches concerning the demonization of believers.

Fuller Theological Seminary recently suspended its radical course titled "Signs and Wonders," which teaches "deliverance" of demon-possessed believers. The course was taught by the charismatics John Wimber and Dr. C. Peter Wagner. (It is the latter who claimed there were green-eyed demons in his bedroom, and smelly ones in his garage.) (Christian Life, 1987.)

Recently Fuller released a book concerning the above controversial Course. It was written by faculty members, and edited by Dr. L.D. Smedes. The title is Ministry and the Miraculous: A Case Study at Fuller Theological Seminary, 1987. It consists of 80 pages, paper, and the price is \$3.95.

The final sentence of the material is: "As we have prepared this report, we have together been led to a renewed awareness that Christ is the healer of the whole person and the whole life just as we have been led together to appeal for care and responsibility in the exercise of His healing gifts" (p. 80).

It is quite evident that Fuller intends to train men and women for public "deliverance" ministries, whether or not the "Signs and Wonders" course is resumed. In light of this havoc it is plain that God's Word must be rightly divided, and put exclusively first and foremost; while all experience must be squarely and decisively based upon in-text Scripture.

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and good doctrine, unto which thou hast attained. But refuse profane and old wives fables, and exercise thyself rather unto godliness" (1 Tim. 4:6,7).

(April 1988)

"DEMONGELICALISM"

Evangelicalism [we use the term loosely] has been greatly harmed during the past quarter century by the charismatic tongues and healing movement. And, sad to say, the end is not yet by any means. The inevitable and most devastating aspect of this charismatic influence, demonism, is now asserting itself throughout the evangelical realm.

Dr. C. Peter Wagner of Fuller Seminary, and John Wimber of the Vineyard churches, are presently the most conspicuous and vocal leaders in this demon orientation. The burgeoning growth of Wimber's Vineyard coterie is produced primarily by means of infiltration and subversion—the divisive tactics of the charismatic movement ever since its ill-conceived conception.

The method, similar to that of the Kansas City Connection, is for Wimber and his Vineyard people to approach a church, or a group of cooperating churches, offering a non-denominational, non-charismatic [!] "Signs and Wonders" seminar, to bring about "revival" for the benefit of all involved.

When an adequate number of victims have been sufficiently influenced by the "signs and wonders" ploy, a Vineyard church is set up in the vicinity to siphon them off. Most Vineyard congregations are comprised of individuals from existing churches. Instead of the promised "revival," the latter are left with division and dissemination!

This Paper concerns charismatic demonism and its present relationship to evangelical schools—the primary source of conservative leadership. The astounding thing is that this situation is not a matter of subversive infiltration, but of official academic acceptance!

The following partial listing of evangelical schools shows charismatic demonoriented faculty members in good standing, teaching fully accredited classes on "demonism."

All of these "deliverance" professors teach that while the Christian cannot be "possessed" [owned] by demons, he can be "demonized" [indwelt by demons].

All of these evangelical leaders teach the <u>same</u> demonism line, and are in <u>full</u> sympathy with such charismatic ministries as The Third Wave; Signs, Wonders and Church Growth; Power Encounter; Power Evangelism; The Manifest Sons of God; Shepherding-Discipling; The Kansas City Connection; and Grace Ministries.

All of these men teach the same concerning demonism as do Jimmy Swaggart, Oral Roberts, James Robison, Robert Tilton, Pat Robertson, Kenneth Hagin, and Kenneth Copeland. It was Kenneth Copeland who spoke for all of these people when he wrote, "Doctrine doesn't unify. It divides. It doesn't matter what your doctrine is. We'll be unified by the Spirit of God, when we drop our silly list of doctrinal demands and come together in the unity of faith" (Believer's Voice of Victory, Dec. '88). This is the "faith" that claims to cast "demons" out of members of the Body of the Lord Jesus Christ!

BIOLA UNIVERSITY/TALBOT SCHOOL OF THEOLOGY

Several phases of charismatic Power Encounter are taught at Biola/Talbot by Dr. Lloyd E. Kwast, Dr. John Louweres [adjunct], and Dr. Neil T. Anderson. Dr. Anderson, a former aerospace engineer with Apollo, graduated from Talbot and is now a professor of Practical Theology there, and chairman of his department. His course on Pastoral Care is Talbot's largest elective course.

Dr. Anderson is also director of Freedom in Christ Ministries, through which he holds extensive seminars and conferences on Spiritual Conflicts and Counselling, which are mainly designed to free Christians from demonization. He has written two books: The Bondage Breaker (Harvest House), and Victory Over the Darkness, 1990, (Regal Books). These books are practically identical to David Needham's Birthright, Charles Solomon's Handbook To Happiness, Bill Gillham's Lifetime Guarantee, and Bob George's Classic Christianity.

In his *Victory Over the Darkness*, Dr. Anderson teaches, similarly to those above, that the Adamic "old man" is gone [eradicated] (pp. 76-81,84,199). The residuary is the "flesh," i.e:

During the years you spent separated from God, your worldly experiences thoroughly programmed your brain with thought patterns, memory traces, responses and habits which are alien to God. So even though your old skipper is gone, your flesh remains in opposition to God as a preprogrammed propensity to sin (p. 80).

Dr. Anderson constantly exhorts the reader to "crucify the flesh," but he nowhere tells how that is to be carried out. The Cross is mentioned only once in the 245 pages of the book, and that in reference to forgiveness. His teaching and counselling emphasis is upon Satan and demons in his ministry to Christians:

My first approach was to get a demon to expose itself and then command it to come out. Usually this resulted in a great deal of trauma for the person [what about the demon?!], and one would wonder who was more powerful. Although progress was made, the episode would often have to be repeated again [sic].

It is the <u>believer's</u> responsibility to resist, renounce, forgive and confess. It is not what the counselor does that results in freedom, it is what the counselee believes, confesses and renounces. The counselor acts as a facilitator. I have not attempted to "cast out a demon" in several years. ("Finding Freedom in Christ," Chapter 5, Wrestling With Dark Angels, by C. Peter Wagner and F. Douglas Pennoyer, eds., p. 133)

SEATTLE PACIFIC UNIVERSITY

Seattle Pacific may be considered "evangelical," but it is charismatic Arminian, similar to Taylor University, Asbury Bible College, and Houghton Bible College. We include it here because of the baneful influence of its faculty member, Dr. F. Douglas Pennoyer, director of the school's Intercultural

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Institute of Missions. He also conducts seminars far and wide on Spiritual Warfare, and is co-editor with Dr. C. Peter Wagner, of Wrestling With Dark Angels, 1990, (Regal Books).

One would be justified in asking the redundant question, What is Gospel Light/Regal Books doing publishing such a book as this, as well as Dr. Anderson's Victory Over the Darkness? Well, if Moody Press can do it....

MOODY BIBLE INSTITUTE

Moody Bible Institute has a quarter-century history of maintaining faculty members who teach students how to cast "demons" out of Christians. There have been Dr. Mark I. Brubeck and Dr. Ben Johnson in the past; and now, for many years Dr. C. Fred Dickason has taught "demonology." He is professor of Theology and chairman of the Theological department at MBI.

Moody Press has contributed to this problem by publishing and promoting the books of these demon manipulators. Among these dangerous publications are Bubeck's *The Adversary* ['75], and *Overcoming the Adversary* ['84]. M/P also published Dr. Merrill F. Unger's sad work, What Demons Can Do To Saints ['77]. They have thus far published two books by Dr. Dickason: Angels: Elect, and Evil ['75], and Demon Possession and the Christian ['78].

It is interesting that Dr. Dickason should use the term "possession" in his title, since he, and these other demon advocates, say that a believer cannot be "possessed" by demons. By "possessed," however, they mean "owned." But, like the Romanists, they conveniently adjust semantically although not actually. Now they all use the term "demonization," instead of "possession." There is no difference in what they really mean, however, as Dr. Dickason indicates in his Demon Possession and the Christian:

The word "possession" implies ownership. Actually demons own nothing. The NT regards them as squatters or invaders of territory that does not belong to them. It is much better to use the term "demonization," or "demonized." Demonization is always presented as a spirit's inhabiting a human (pp. 38,40).

In this work we are not dealing with the Christian's problems with the flesh and with the world system, but with the Christian's relationship to demonization, generally called demon possession (p. 15).

These demonization people are forced to admit that they have no scriptural basis for their contention that the believer can be induelt by demons. Dr. Dickason's conclusion concerning the matter is:

Can a Christian be demonized? A rather thorough examination of the biblical evidence leads us to conclude that it neither clearly affirms nor denies the reality of demonization of Christians. There is some weight of evidence leading to the affirmative. But to be fair, we must say that with biblical evidence alone, we are unable to reach a definite or dogmatic conclusion (p. 340).

We have come to the conclusion that neither the Bible itself nor any logical or theological extrapolation of biblical truth can finally solve the question (p. 325).

Scripture nowhere expressly declares that a believer may not be invaded by demons. On the other hand, God's Word intimates that the powers of darkness may invade the believer under certain conditions (p. 88). Clinical evidence [experience] abounds that a Christian may be demon possessed (p. 37).

TRINITY EVANGELICAL DIVINITY SCHOOL

Trinity has two faculty members, Dr. Wayne Grudem and Dr. Timothy Warner, who teach Power Encounter, including the belief that Christians can be indwelt by demons.

Dr. Warner's course, "Power Encounter in Missionary Ministry," is the most popular elective class at Trinity. As with most demonization-oriented faculty members, these men hold off-campus seminars on how to free demonized Christians.

In 1988 Dr. Warner delivered the annual Church Growth Lectures, sponsored by the School of World Missions of Fuller Seminary. At one point in his theme, "The Power Encounter and World Evangelization," he stated, "I have come to believe that Satan does indeed assign a demon or corps of demons to every geopolitical unit in the world." This has to do with the latest Power Encounter fad, that of Satan delegating high-ranking members of the hierarchy of demons to control nations, regions, cities, tribes, people groups, neighborhoods, and other significant social networks of human beings throughout the world. Shades of Frank Peretti!

Since these charismatic "Encounter" people do not have doctrine to work with, they have to resort to testimonies and "stories." Think of Dr. Timothy Warner sharing this lying wonder:

A Christian man was experiencing a deep spiritual depression from which he could not find relief. A counselor asked him if anything else significant happened in his life about the time of the onset of the depression. The man replied that, in fact, it was about the time someone prayed for him, and his congenitally shortened leg was made whole for the first time in his life. The counselor then suggested that it was possible that the healing was by demonic power and that the price of the healing was depression. The man immediately said that if the healing was not from God he renounced it. Whereupon his leg shriveled up again, but he lost his spiritual depression. (Wrestling With Dark Angels, p. 111)

GORDON-CONWELL THEOLOGICAL SEMINARY

Dr. Robert Cooley, president of the seminary, is Pentecostal [Assembly of God]. Dr. Jeffrey J. Niehaus, of the faculty, teaches Power Encounter.

SAN JOSE BIBLE COLLEGE

Dr. Ed Murphy teaches an annual course at San Jose on Spiritual Warfare. This course is an outgrowth of his personal experience with "demons" who

affected his family, and a series of encounters with "demonized" students while he was teaching at Biola University. These "deliverers" may not see "demons" in every doorknob, but when it comes to people....

Dr. Murphy is also vice president and director of the International Ministry Team of Overseas Crusades. He travels throughout the world, teaching Power Encounter spiritual warfare. [Emotional breakdown early '92.]

Speaking of missions, TEAM has a veteran missionary in South America whose ministry is to help local pastors understand and practice "deliverance." Arab World Ministries and the Evangelical Free Church have sponsored workshops on Power Encounter, by Dr. Timothy Warner, for their missionaries. It is shockingly evident that this charismatic demonization teaching and practice is spreading on an official level among evangelical missionary training centers, Bible schools, colleges and seminaries—to say nothing of permeation of individual churches!

FULLER SEMINARY SCHOOL OF WORLD MISSIONS

Dr. David Hubbard, president of Fuller Theological Seminary, has a Pentecostal background. Dr. Russell Spittler, dean of the Seminary, is Pentecostal. Some of the faculty members of the Fuller School of Missions who advocate Power Encounter are Drs. Edgar J. Elliston, Paul E. Pierson, R. Daniel Shaw, Eddie Gibbs, Dean S. Gililand, Charles Van Engen, J. Dudley Woodberry, and Charles Kraft.

Dr. C. Peter Wagner and John Wimber taught the ill-conceived Signs, Wonders and Church Growth course at Fuller Seminary from '82 to '85. Due to negative reactions from both inside and outside the Seminary, the course was suspended. In '87 it was reorganized, and renamed The Ministry of Healing in World Evangelism. It is now taught by Dr. Wagner, sans John Wimber.

Think of the spiritual condition of evangelical school leadership that would subject students, future pastors and missionaries, to this unbiblical charismatic demonization. Consider the condition of a theological college or seminary that would offer courses on a dangerous subject that has no doctrinal ground whatsoever.

There is not a word in the Word that so much as indicates that a member of the Body of the Lord Jesus Christ can be induelt by demons. Nor is there a single word of instruction about casting demons out of Christians. Instruction is clearly given, however, for dealing with sin and its source—the induelling Adamic life and nature, the positionally crucified "old man." These instructions are given to the believer, without demons even being mentioned.

If you would like scriptural proof of this statement, we will send you a 7-page documentation free of charge upon request.

Dear friend, avoid these people like the plague that they carry. "Mark them who cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them" (Rom. 16:17).

(Nov. '90.)